

The True Witness

AND
CATHOLIC CHRONICLE,
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AT
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M. W. KIRWAN—EDITOR AND PROPRIETOR.
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MONTREAL, WEDNESDAY, JAN. 2.

CALENDAR—JANUARY, 1878.

WEDNESDAY, 2—Octave of St. Stephen.
Edmund Burke born, 1730. Most Rev. John Hughes, Archbishop of New York, died, 1864. Georgia accepted the Constitution, 1788.
THURSDAY, 3—Octave of St. John, Apostle and Evangelist.
FRIDAY, 4—Octave of Holy Innocents. Mother Seton died, 1840.
The Northern Star, organ of the United Irishmen, first published, 1792.
SATURDAY, 5—Vigil of the Epiphany. St. Telephorus, Pope and Martyr.
SUNDAY, 6—SUNDAY WITHIN THE OCTAVE OF THE EPIPHANY.
MONDAY, 7—Of the Octave.
TUESDAY, 8—Of the Octave.

LECTURE.

"IRISH SOLDIERS

— IN —

FOREIGN LANDS."

(SPAIN, ITALY, FRANCE, GERMANY, &c. &c.)

A LECTURE

WILL BE GIVEN ON THE ABOVE SUBJECT

BY

M. W. KIRWAN,

IN THE

MECHANICS HALL,

ON

Tuesday Evening, 29th Jan., '78.

Proceeds to be devoted to patriotic objects.

TICKETS—25cts; RESERVED SEATS, 50cts.

TO BE HAD AT THIS OFFICE.

THE VOLUNTEERS.

ST. JEAN BAPTISTE VILLAGE INFANTRY COMPANY.

The members of the above Company will assemble at the QUEBEC GATE BARRACKS, Dalhousie Square, THIS (WEDNESDAY) EVENING at 7.30, sharp.

M. W. KIRWAN,
Captain Commanding.

TO OUR READERS.

We must again claim the indulgence of our readers this week. Our offices are not yet in order, but we hope to have everything cleared for action next week.

TO CONTRIBUTORS.

We are requested by the Rev. Father Brown to publish the names, and the amount of money contributed by each person, to the new daily paper project. Before doing so, however, we think it well to request any of the contributors who do not wish their names to appear to inform us on, or before, Monday morning.

CHURCH PARADE.

On Sunday the St. Jean Baptiste Village Infantry Company, numbering fifty-one men and three officers, with the Catholics from the Prince of Wales' Battalion, numbering twenty-five men and one officer, and six men and one sergeant from the Engineers—in all eighty-three men and four officers—attended Church parade at St. Patrick's, Montreal. They were accompanied by the St. Jean Baptiste Company Pipe and Drum Band, numbering twelve men, which made a total of ninety-nine all told. This, however, does not represent the total number of English speaking Catholics in the Volunteers. There are a few in the Victorias, and there must be a few in the Artillery and in the Fusiliers. The next time there is a similar muster we hope that it will be more generally responded to. It is possible to make up a total of about one hundred and twenty men.

THE ST. PATRICK'S CONCERT.

The St. Patrick's Concert takes place on next Monday, the 7th inst. Our friends should take a special interest in supporting this Concert. Our people should consider it as an obligation to generously assist all efforts of this kind. There are occasions when all Irishmen can show their unanimity, and in supporting national concerts, they have an excellent opportunity of doing so.

A STARTLING CIRCUMSTANCE.
PROTESTANTS BEWARE!

To-day a solemn obligation is thrown upon our shoulders. We would fain avoid that obligation if we dared, but in doing so we would be recreant to our trust. We have, on the one hand, the allegiance we owe the public urging us to make public a startling circumstance which has come to our knowledge, while on the other we find ourselves compelled to expose the doings of men who ought to be our friends. It is only by those who have been similarly circumstanced that our position can be realized. It is a struggle between friendship and duty, between honour and affection. What are we to do? The public safety is in danger. Law and order may be subverted. Life and property may be rendered insecure, and the seeds of permanent and demoralizing strife may be sown in our midst unless we boldly face the desperate issue before us. We have tried to avert the calamity by other means, but we have failed. We have done our best by private solicitations to kill the mischief in the bud. We have begged, prayed, threatened, but all in vain; the work of terror is going on, and we have resolved to place the facts before the world. In doing this we violate no secret. From the first moment we heard of the calamitous conspiracy we denounced it, and threatened then, and have never ceased threatening since, to give the particulars to an awe-struck public. That time is come. Duty must be our first consideration, and in pursuance of that duty we have to tell our Protestant friends to—BEWARE! We give this advice with all sincerity and intend it with good will. We repeat the time is come for our Protestant friends to—BEWARE! And why do we give this significant caution? Well we shall plainly give our reasons, trusting to that innate love of justice, which after all forms a big part of man's nature, for our justification. Our reason then is that a conspiracy which means no good to our Protestant friends has recently been formed in Montreal, and has spread with startling rapidity throughout the Province of Quebec. It is nothing less than a conspiracy to insult, and perhaps to attempt to destroy, Protestantism all over the land. The name of this infamous organization is "THE ST. BARTHOLOMEW MASSACRE ASSOCIATION," and the members are bound by solemn oath not to reveal the secrets of their order. It was on the memorable anniversary of the massacre in Paris, August 26th last, that "THE ST. BARTHOLOMEW MASSACRE ASSOCIATION" was established in Montreal, and its surrounding agencies were then, as they are now, of a nature repugnant to every honest citizen, no matter at what altar he may kneel. With devilish cunning the framers of the constitution paraphrased the wording of the Orangemen's oath, substituting here and there such hostile expressions as suited the exigencies, which they foolishly thought, they were called upon to prepare for. One of these oaths we have before us. It is a terrible obligation. On the 26th of August in each year the members are bound to meet and "duly celebrate the memory of the glorious, pious and immortal Charles IX of France, who on the 26th of August, 1572, won for our fathers the glorious heritage of Civil and Religious Liberty." Some subtle demon must have aided in this obligation. It is hard to think that in this century, and under the British flag, such things could be. It is nothing less than an incentive to slaughter. Catholics must repudiate these men. We warn our friends not to be deceived by vague or honied words into joining this association. Those who are tempted, let them go to their confessors and unbosom to them the dangers of their position. The society is spreading, and to our knowledge every strategy is used to bring recruits into the ranks. These men mean to insult our Protestant friends. They say they like it. They will tell you that "heretics have no right in this province." That "this is no place for unbelievers." When strong enough they are resolved to march in procession through the thoroughfares and sing the glories of Charles IX. It is horrible to contemplate. They declare that they will parody orange airs, and in melodious numbers chant "To hell with the heads of the Protestant Church." They will do all in their power to annoy their inoffensive Protestant fellow-citizens. They will declare their determination to "kick their enemies before them." They will not only sing, but they are resolved to practice the brutal utterance, "Protestants lie under." And they do it all on the fictitious plea of "Civil and Religious Liberty." Some demon must possess them to contemplate these things. Their banners are to carry the equestrian figure of Charles IX. Their motto is to be "St. Bartholomew and No Surrender." But worse than all, they fiercely say that they do not see why anyone should be insulted. They were annoyed at the opposition we privately gave them. They say all they want is their Civil Rights and Religious Liberty.

They are so mad with fanaticism that they cannot see the pit they stand over. They solemnly swear that they will "not marry a heretic or Protestant." Every effort is to be directed to exterminate Protestants from the Province of Quebec. The members of this association say that the Church has failed to successfully combat the growth of heresy, and that the time is come for other means to be adopted. It is almost incredible, but it is unfortunately true. It is no fancy picture; it is a burning fact. Unless it is destroyed, this Association will bring mischief to us all. We give the warning, yet knowing that assassination may be the consequences. We repeat—PROTESTANTS BEWARE! We say too that all good Catholics will be with their Protestant friends in resisting this impious organization, to a man. We repudiate and denounce it. It is not necessary for our protection. It is another cursed importation from European feuds. We have nothing to do with it, and will not have it, and the members of it may rest assured that in the ranks of the Catholic people, this "St. Bartholomew Massacre Association" will find its deadliest foes. The members cannot be Catholics, or if they are they must be ignorant of the nature of the massacre on St. Bartholomew's day. There is, in the first place, no analogy between the Huguenots of the reign of Charles IX and the Protestants of Quebec. The Huguenots were seditious and formidable. They threatened to subvert the law and even to endanger the throne. They had a Coligny to lead them. There are none of those things in Quebec. With the exception of a few who aided the rebel Oka Indians, the Protestants have always been the supporters of law and order. The overwhelming majority of them are loyal men. It is monstrous to draw a comparison. We are compelled to use strong adjectives because we are dealing with a strong, a subtle and a dangerous enemy. If these men wish to perpetuate the massacre of St. Bartholomew as a religious event, then they must be woefully ignorant of history. Religion had nothing to do with it. Sismondi and Ranke, both Protestant historians, held these views and they have been sustained by all impartial historians. Like the Spanish Inquisition, the massacre of St. Bartholomew was an act of political barbarism, and the men who attempt to do honour to the memory of Charles IX because he was guilty of the crime of assassination, commit a serious offence before God and man. If it succeed it means anarchy and social decay. Already the seeds have been thrown into the soil. It becomes us all to realize the danger. The crisis is serious. To our Catholic friends we once more say avoid this pest. Shun it as you would shun a viper. It is the path that will lead to disgrace and ruin. Body and soul will be lost if men persist in pursuing the course which this association has marked out for its existence. Civil strife may be the calamitous result. Unfortunately we have already too many incentives to turbulence around us. Orangeism is a combative reality, although fortunately for the peace of our community "THE ST. BARTHOLOMEW MASSACRE ASSOCIATION"—is only a dream.

AN EXCURSION TO RICHMOND.

The Young Irishmen's Dramatic Club, of this city, has made arrangements with the St. Patrick's Society of Richmond, Quebec, to give an entertainment there on the 9th instant, in aid of the building of a new church. The Grand Trunk has consented to issue return tickets at a fare and one-third from Montreal, Quebec, Sherbrooke and intermediate stations, good for three days. No doubt many friends of the Club and others, desiring to help a noble object, will avail themselves of the opportunity of joining in this pleasant excursion. The town band of Richmond will be in attendance on the arrival of the excursionists. The people of Richmond have just closed a very successful bazaar in aid of their new church, at which was realized \$1,100. This is an exceedingly large sum for this small and thriving town. Its zealous pastor, the Rev. Father Quinn, is energetic in his good work, and is beloved by all his people, and respected by all creeds and classes.

REVIEWS.

NEW IRELAND.—A. M. Sullivan, M.P., Price \$2. To be had at Messrs Sadiers.—This book appears to be an abridgement of Mr. A. M. Sullivan's New Ireland. We have not seen the first issue, but it was sold at 31s, 6d in England and was, we understand in two volumes. The book now before us is in one volume and looks more like extracts from the work, than the work itself. It opens with a rapid sketch of the sixteenth century and then surveys the history of "New Ireland" from the early days of O'Connell down to the year 1875. It is written in that powerful yet simple style of which Mr. Sullivan is a master. It is a book that has already been well criticized. Many able reviewers have denounced it, while the others have applauded it. The evils

of "evictions" are graphically depicted, and most of the important events of the past few years are dwelt upon at length. A large sale is expected for it in Canada. We shall notice it at length some other time.

IRELAND AS SHE IS, AS SHE HAS BEEN AND AS SHE OUGHT TO BE.—By James Clancy, Published by Thomas Kelly, 17 Barclay St., New York.—Mr. Clancy's work is of the "advanced" temper. It is decidedly Folanian in its tendency and appeals to feelings, which Mr. Sullivan's work discourages. The wrongs which Irishmen have suffered in the past, are feelingly depicted in Ireland, "AS SHE WAS," but the means Mr. Clancy suggests by making her "AS SHE OUGHT TO BE" will not meet with universal applause. Mr. Clancy denounces Home Rule, but Home Rule has been the platform which the Irish people at home have, for the present, elected to stand by, and we think that the opinions of our countrymen at home are, at least, entitled to respect. The style is graphic, the language forcible, but it has in our opinion the one fault, it does not recognize the right of the Irish at home, and them alone, to decide what political banner they shall fight under.

HEROIC WOMEN OF THE BIBLE AND THE CHURCH.—J. B. Ford & Co., New York.—This is a beautifully executed work. It is coming out in parts at 50c each part. The illustrations are chaste and appropriate, and the letter press is in harmony with the skill displayed in the engravings. The colourings may be too high in some cases, but the work deserves to be encouraged and we hope it will receive a liberal support from the Catholics of Montreal.

THE QUEBEC LAW DIGEST.—By Charles H. Stephens, Advocate; John Lovell, Montreal. A very useful digest of Quebec Law. It purports to be "a complete compilation of all the reported decisions in the Province of Quebec, down to the first of January, 1877." The first number only is yet published, and the second is promised "early in February."

THE HARP.—The Harp comes to us full of Christmas stories, and exhibiting many of its old traits of sparkling wit. As an Irish magazine we can cordially recommend it to our readers. To the young it is particularly attractive, and as it tends to the cultivation of a healthy Irish sentiment, we hope to see it in the hands of many of our people.

SUNDAY SCHOOL TEACHERS' MANUAL.—Benziger Brothers, New York.—This is a book on the "Art of teaching Catechism for the use of teachers and parents, by Rev. A. A. Lambing." It is an excellent work of 200 pages, and as a teachers manual we know of nothing better.

FORTNIGHTLY REVIEW.—The Fortnightly Review for November is a more than usually materialistic. Tyndal is at his old work, while Leslie Stephens assails "Dr. Newman's Theory of Belief." The other articles are "The Foreign Dominions of the Crown," "The Future of our Commons," "Conversation with M. Thiers," "Books and Critics," "A speculations on evolution, &c., &c."

QUESTIONS AND OBJECTIONS CONCERNING CATHOLIC DOCTRINE AND PRACTICES, ANSWERED, by Archbishop Lynch. This is a small book of about 70 pages which should be in everybody's hands. If Protestants read this little work they would see how unfair and ridiculous some of their objections to the Church are. We could desire nothing better than to see this excellent little book in the hands of every Protestant in the country.

THE MONTH AND CATHOLIC REVIEW.—The Month has an interesting reply to Professor Tyndal's speech at Birmingham. It is to our mind a complete vindication of the Church. It truly says that "it is a dreadful thing for men of intellect and character to go about preaching atheism and its consequences, when they are not and cannot be certain that it is truth." The other articles are "Unfamiliar Paris," "Early Arvon Society," "Robert Southwell," "Historical Geography in the Seventeenth Century," Bourdaloue and his contemporaries," "A Catholic Pilgrimage under the May Laws," and "The Two Springs."

LONDON QUARTERLY.—The Quarterly for October attacks the Church in an article on "Ordination and Confession," and again in "Cesarism, Romanism, and Socialism," "The Three Extreme Ideas." There is an interesting article on "The New Republic and Modern Philosophers." The other articles are "The Liberal Party and Foreign Politics," "Alfred Austin's Poems," "Contemporary Italian Poets," Carriage Roads and Coaches," History of Mangols and Memoirs of Adilon-Barrot.

THE WESTMINSTER REVIEW.—The Westminster Review has very often, appropriate selections, and the number now before us, is no exception to the rule. The essays on "Tornado Warfare, Russian Literature and Hindoo Society under English Rule, are particularly acceptable just now, while Renaissance in Italy, The Supernatural Element in Shakespeare, and Sir John Bowring, are full of vigour.

THE BRITISH QUARTERLY.—Dawson Brothers, Contents:—King Rene of Anjon; The Sects of the Commonwealth; Jules Michelet, George Buchanan; Thomas De Quincey; The Greek Revolution. The Social Questions in Society.

LIFE OF POPE PIUS THE NINTH, by Rev. Richard Brennan, A.M., Pastor of St. Rose's Church, New York, Sadlier 275 Notre Dame St., Montreal. Price \$1.50.—There has been few periods in the eventful life of the Holy Father when a history of his life is more acceptable than at the present moment. The book now before us comes down to the events of last year, and it thus has a freshness which must make it attractive.

VENNOR'S ALMANAC.—There is in this Almanac an interesting collection of weather wise sayings. The selections from English and Foreign "prophets" may have some significance in the countries in which they were written, but they may not have any significance at all here. What might be "prophetic" in England might be anything but "prophetic" in Canada. Mr. Vennor has lost, perhaps, what might have been the greatest wit of his life. Why did he not arrange for the mild weather we have had. Canada has experienced nothing like it for 40 years, people say, and yet Mr. Vennor did not tell us that it was coming. When he did not arrange for weather that was so near it is difficult to think that he can arrange for weather so remote as next June or December.

LETTER FROM TORONTO.
(FROM OUR SPECIAL CORRESPONDENT.)

—O—

THE TORONTO FIRE BRIGADE.

At a time when so much is said in complaint by certain Catholics in Montreal with regard to alleged injustices done them in the Fire Brigade and other civil institutions, it may not be out of place to consider whether their cause of dissatisfaction is worse than that of the Catholics of this city. The Toronto Fire Brigade is a municipal institution, with a chief appointed by the Council, while its members are appointed by the Committee on Fire, Water, and Gas. This committee is composed of seven aldermen—all Protestants, and its chairman is one of the leading Orangemen in the city, a prominent marshal every 12th July. The number of firemen has been decreased within a recent period, and there are now 54 men in the Brigade. In the whole Brigade there are but two Catholics. For years there was not a single Catholic in the Fire Brigade. It is composed almost exclusively of Orangemen, and their antipathy to have any Catholic in the Brigade is so strong that when, a few years ago, it was found out that two of the firemen were Catholics, the treatment and insults they received was such that they were soon glad to bid farewell to the Brigade. In some of the halls of the Brigade pictures of King William and other Orange emblems are constantly displayed. The Fire Brigade is notorious as an Orange body, and, as has been seen, its members make no effort to conceal it. To show what kind of men are to be found on the Brigade it is only necessary to mention that on the building of a new fire Hall on College Street an individual was appointed foreman, who a few years ago was one of the leaders of an attack upon St. Pauls Catholic school and the priests residence; where windows were smashed and other damage done; and his actions were so notorious, that he was arrested for the part he took in this transaction and fined \$50.00 and costs. Such is the character of some of the men of which the Toronto Fire Brigade is composed, and such is the body in whose hands are placed in trust the property of sixteen thousand Catholics. It is notorious that a Catholic is not wanted in the Toronto Fire Brigade. Several Catholics have occasionally applied for membership in this body; but, with the exceptions named none of them have been successful. Why? It may be said that there is but one Catholic in the City Council; and composed as is the Committee on Fire Water and Gas, no Catholic has any chance of success. It seems that there is a list of applicants for Firemen kept, and whenever any is wanted, the Chairman of the Committee is pointed out the person desirable to take on; and it is needless to say that only those who are known to the "heads" as "solid" are placed on the Brigade. Thus Catholics are ostracised as effectively as if that ostracism was established by law. Independent of the fact that there are only two Catholics on the Fire Brigade, and that the great majority belong to a society which is hostile to Catholics this then is another phase of the question which makes it to us a matter of serious importance. Toronto has many noble monuments of the piety and benevolence of its Catholic inhabitants. It is but natural that they should feel a pride in their institutions, and an anxiety with regard to their safety from the dangers of fire; and that anxiety amounts to dread when they recollect in whose hands are placed the safety of those institutions. Twelve years ago St. Patrick's Church, with the adjacent priests house was burned. While it may not have been possible to have saved the church, it was possible to have saved the priests house; and there are many who believe that if the firemen had only done their duty, the house could have been saved. But they delayed on an excuse of want of water, while water was abundant, and only turned on a stream when the buildings were doomed; the language of some of the firemen on that occasion is well remembered to-day. Some time ago a fire broke out on Church street, and spread towards Stanley street. The chief of the brigade ordered the fire to be confined, if possible, to Stanley street; this could not be done without burning the St. Nicholas Boy's Home, an institution