

The True Witness

AND CATHOLIC CHRONICLE, PRINTED AND PUBLISHED EVERY WEDNESDAY, AT 761 CRAIG STREET. M. W. KIRWAN—EDITOR AND PROPRIETOR. Terms—\$2.00 per annum—in Advance

MONTREAL, WEDNESDAY, MARCH 20

CALENDAR—MARCH, 1878.

WEDNESDAY, 20—St. Patrick, Bishop and Confessor, Apostle of Ireland (March 17). John Mitchell died, at Dromlane, near Newry 1875.  
THURSDAY, 21—St. Benedict, Abbot. First Newspaper published in Dublin, 1685.  
FRIDAY, 22—Holy Lance and Nails. American Stamp Act passed English Parliament, 1765.  
SATURDAY, 23—Feria. O'Connell presented a petition against the Union, in the House of Commons, 1845.  
SUNDAY, 24—THIRD SUNDAY IN LENT. American Independence acknowledged by Spain, 1782.  
MONDAY, 25—ANNUNCIATION OF THE BLESSED VIRGIN MARY. Holyday of Obligation. First Mass celebrated in Maryland, 1634. The Hudson River discovered, 1690.  
TUESDAY, 26—Feria. First Irish "Volunteer" Company, 1778.

THE VOLUNTEERS.

ST. JEAN BAPTISTE VILLAGE INFANTRY COMPANY.

The members of the above Company will assemble at the QUEBEC GATE BARRACKS, Dalhousie Square, To-morrow, (THURSDAY) EVENING, at 7.30. The fife and drum band of the Company will attend.

M. W. KIRWAN, Captain Commanding.

MILITARY PARADE.

The St. Jean Baptiste Light Infantry, under command of Captain Kirwan, Lieut. Barry and Ensign Warren, attended Divine service in the Church of the Gesù, accompanied by 40 Catholic members of the P. W. R. As they marched down St. Alexander street at one p.m., headed by the band of the former, playing familiar old tunes, they were the subject of much favourable comment from the dispersing congregation.—Herald

NEW AGENTS.

Mr. Farquhar McLeod has kindly consented to act as our agent for Dalhousie Mills.

Mr. Michael Cleary has been appointed as one of our travelling agents. He shall shortly call on our friends in the county of Glengarry.

Mr. J. W. Kennedy, of Richmond, is our authorized agent for the counties of Richmond and Sherbrooke. We trust that our friends in these counties will receive him kindly.

Mr. James J. Kelly has kindly consented to act as our agent in St. Stanislaus de Kostka.

"LA COMPAGNIE IRLANDAISE"

Reminiscences of the Franco-German War, by M. W. Kirwan, will be published in a few days by Dawson Brothers.

GRATITUDE AND AFFECTION.

On Monday, the 18th inst., the children of St. Patrick's School presented the Rev. P. Dowd with a magnificent address, which was read to advantage by Miss Morgan. He was also the worthy recipient of an ingenious and most touching souvenir of the faith and generous love exhibited by the pupils during his pilgrimage to Rome. A hymn entitled "Prayer for the Church" was executed by about 20 voices in a most creditable style—Nellie McShane doing ample justice to the solo. This flourishing educational establishment is under the superintendence of Sister Wilfred

UNITY.

The Reverend James Callaghan gave his maiden lecture last Sunday in St. Patrick's Church, before a very large congregation. He established the necessity of a two-fold unity in the true Church of Christ, namely: unity of faith, and unity of government. All who heard him were astonished with his flow of language, and his power of argumentation. Next Sunday he will show in what Christian denomination this two-fold unity is to be found.

THIS MORNINGS NEWS.

O'DONOVAN ROSSA.—O'Donovan Rossa left Toronto yesterday at 3 P.M. There were it is said, 250 persons wounded in the melees which took place during his stay. The Orange Young Britons and the Young Irishmen had a hard time of it, but much as all good citizens must deplore the events which have taken place, we cannot refrain from admiring the pluck of the Young Irishmen of Toronto. Surrounded by ruffian mobs they showed a gallant front, and the Britons have caught Tartars in them!

ST. PATRICK'S DAY.

We regret that we cannot congratulate our countrymen upon the way St. Patrick's Day has passed this year in the principal towns of the Dominion. Division, that foul dishonouring word, this time marked the National Festival as its own. In Montreal, the Catholic Union alone walked in procession; in Ottawa, the Reformers who were Irishmen had one

meeting, and the Conservatives had another, while in Toronto, a few hundred Irishmen assembled to hear O'Donovan Rossa. This year the order of events has been reversed—chaos has ruled our councils—and unless the mistakes of this year are remedied—firmly and patriotically—before long we may expect to see St. Patrick's Day becoming a bye word in the land. We write thus in order to put the issue, as we think plainly, for it is only by opening our eyes to the mistake of the present that we can guard against the same mistake in the future.

THE PRISONER IRWIN.

There is a young man, named Irwin, now being tried for shooting at David Carry, with intent to do him grievously bodily harm. The Witness, in speaking of Irwin, speaks of him as a young man who had borne a good character, and was generally considered a well-conducted man. Now, we had no intention of enquiring into the character of Irwin during the trial. It is the duty of journalists to do nothing to prejudice a case pending its trial. But when we see an attempt made to whitewash a noted bully like this Irwin, as he is well-known to be, we cannot be silent. Not only has he not been a well-conducted young man, but he is a rowdy of some standing. It is said that he was even a member of the black-horse gang.

Carry and Bell are doing well.

THE 12TH OF JULY.

The Orangemen have asked the Government for protection on the 12th of July. If they do not receive it they threaten to send 10,000 men to Montreal. This is loud talk. They are resolved to send some men here no doubt, and the move for "protection" was just to give the color of loyalty to their actions. They will probably come; there will be riot and bloodshed; the trade and good name of the city will be injured; and that will probably be the last of Orange parades in this city. A number of low fellows, burning for "Papist" blood, will enter Montreal; ignorance and fanaticism will sustain them in the task they have marked out: they will be paid so much a head, as they were before, and they will not care one straw whether the city is laid in ashes or not. It will not matter to them, for next day all that is left of them, if unfortunately there is trouble, will leave for their homes not caring how much they have caused to be ruined or destroyed.

OKA.

It is said that the Oka difficulty is to be settled by the Seminary giving the Indians \$20,000, and that the government will give them a reservation in Manitoulin. If this be true it is good news for the Indians. Every one in Montreal knows that the Seminary is, and ever has been, the best of landlords. If they let their property as merchants do, they could double their revenue. The truth is that they have been too good—and that their goodness is interpreted into weakness. Their opponents "bounce" them out of their property—and then make them believe that they are bad men as well. To men of the world it is amusing—as to Catholics, however, it is sometimes annoying as well. But the game of "bounce" is continued to the end. For instance a letter has appeared in the Witness, protesting against this "compromise." The writer, some "G. M.," says that the Indians "should not sell the homes of their fathers for a mess of pottage."—"The homes of their fathers"—Such rubbish. We wonder where we all should be if the Indians had not sold "the homes of their fathers." But the base bigots of this age are like the base casuists of the ages gone past, and so they are likely to continue, perverting facts and perpetuating strife—such as "G. M." would evidently like to do.

COL. GEORGE SMITH.

There is a "Grand," or a "Past Grand" Orangeman in Montreal known as "Col. George Smith." He has been all his life a consistent member of the Orange organization. People say that he is a bigot of the deepest dye, and that his militant soul is forever in arms against "Popish intolerance." Allied so closely to the faction whose loyalty is merely a matter of conditional convenience, this Colonel George Smith, is very loud in his denunciation of all who may bear upon their character the impress of that hated "Popish" creed. It is not to be wondered that such a man should take alarm at the terrible St. Jean Baptiste Infantry Company, and that his loyal heart should throb with indignation at the sight of Papists in uniform. Since the formation of that little corps, this Colonel Smith has stopped at no falsehood which credulous men could well be induced to believe, to blacken the character of men who have sworn to sustain the laws and institutions of this country against any and against every foe. The first cry was "All Papists to a man." This was bad. Then being "Papists" they must

naturally be the enemies of Orangemen, too bad again. Then came the rumours—"These men have not been sworn in at all," this was followed by another that they were too much sworn for they were "Fenians to a man." But time progressed—Colonel Smith was still at work, for the next thing we heard was that all the members of the "Catholic Union" were passing through the ranks of the St. Jean Baptiste Infantry Company, so that so soon as fifty men were drilled, another fifty took their place. "Each stepping when his comrade stood the instant that he fell." Then the arms sensation—all the work of Colonel Smith. It was he who reported to Ottawa that "hundreds" of rifles were stored up, and of course for no object but to attack the Orangemen, so he stands before the public, the informer of his day. Towards such a man enmity is impossible. He is not worth it. His hatred to Catholics is too well known to cause any one surprise at his folly, but if he had the slightest respect for his grey hairs he would confine his bigotry within the limits of decent opposition. We are fully aware of the responsibility of what we say, but we are prepared to take it all, and to trot out other gentlemen, whose position should place them above suspicion, as well, if it becomes necessary in vindication of the honour of the Catholic Volunteers.

O'DONOVAN ROSSA.

The promised lecture of O'Donovan Rossa, has taken place, and it has been followed by the promised riot. Blood has been shed and all the hostility of rival partizanship has once more been evoked. Toronto, like Montreal, is having its share of turbulence, and altogether the prospect of stormy times appears to be in store for us all. The issue is a grave one and should set all thoughtful men thinking. It appears to us that one of the evils which arise from incidents such as this, which has now disgraced Toronto, is, that the Irish people en masse are held responsible for the utterances and doings of such men as Rossa and his friends. This is neither fair nor true. The Irishmen of Canada are no more responsible for the words or acts of such men, than are the Protestants responsible for the vagaries of Chiniquy or of Gaetz. Every community produces extremists—men who are not in sympathy with the community at large, and for whose acts the community is no more responsible than it is for any other species of atmospheric commotion. If there are Irishmen in Canada who have any sympathy with O'Donovan Rossa's skirmishing idea, then let them, and them alone, be held responsible for their actions. If there are any we believe they must be very few. For our own part we think the less we are visited by extremists such as O'Donovan Rossa the better for us all. They are not necessary for our welfare. We can get on much better without them than with them. They do far more harm than good. At the same time if there are societies who choose to bring them on, no one can deny their right to do so, but to them alone will belong the responsibility. But what are we to think of the intolerant orange faction which has once more found itself capable of repeating its history. Those rowdy leaders have once again established a reputation for love of outrage. They might have allowed Rossa to come and go in peace, but such is not the policy of a faction who, in the excess of its folly, made riot rampant, and would probably have murdered Rossa if they had had an opportunity. So far as the riot is concerned, there would probably have been one whether Rossa came to Toronto or not. There is however one pleasant feature in the affair and that is the behaviour of the police. All accounts agree in attributing them a desire to do their duty without partiality, and with a considerable amount of manly energy as well.

"CHINIQUY"

The Caughnawaga Indians will scalp Chiniquy if they catch him in their hunting-grounds. He has written his woes to a contemporary, and bemoans the sad foreboding. Not content with "having his church crowded with anxious French-Canadian enquirers about the errors of Popery," he must needs carry the "open bible" into the wigwags of the braves, who live so peaceably beside the turbid rapids at Lachine. Contentment, that parent of delirium, holds undisputed sway over the Caughnawaga Indians. They are free from the stormy hurricane of "evangelizers," and in ignorance of religious strife, continue in peace and quietness. Law and order guide their councils, and like Christian men, they are at peace with their fellows. But Chiniquy's evil eye is upon them. He thinks to evangelize them all, and to rescue them from the jaws of the "priests of Rome." Like Richard, his soul is eager for the fray, and so he pins his colours to the mast, and says: "For one or both of us the time is come." Heroic Chiniquy! He invokes the prayers of the "Christian readers" to enable him "to give the saving light of the Gos-

pel" to the Caughnawagas, and he affirms that he may do so yet "in spite of the threats of the priests of Rome." It appears, however, that the immoral "Canadian Reformer" did contemplate taking a trip to Caughnawaga, and when it leaked out, the Chiefs sent him the following letter:—

CAUGHNAWAGA, March 4th, 1878.

Sir,—We, the undersigned chiefs of the village of Caughnawaga, having learned that you intend coming here to preach, declare in the name of all the village, which is in this matter in accord with us, save a few individuals, that we do not require your services at all. We expressly forbid your coming here to sow trouble and discord as you have done elsewhere. If, notwithstanding this prohibition, you should persist in coming, we formally declare that we decline all responsibility in the untoward consequences which may follow in your regard, and that we have too much reason to apprehend, in view of the excitement caused by the announcement.

(Signed), THOMAS ASHENABE, LOUIS TAIOBARAKON.

Just fancy the "great Canadian Reformer" returning to his anxious and expectant flock with a pitch cap decorating "the place where the wool ought to grow."

"MODERN PROTESTANTISM A PIL-LAB OF POPEERY."

This was the subject of a lecture given by Chiniquy on Monday evening. The Rev. J. C. Baxter, introduced the "great Canadian reformer" to the meeting. Chiniquy said:

Why is it that Protestantism has made no progress during three hundred years? Why is it that Protestantism, which during the first century of its existence conquered every nation in the north of Europe, had during the last three hundred years not only not conquered any nation, but had—although Protestants did not like to allow it—really lost ground? At first Protestants recognized their mission, which was to conquer Romanism, and they worked with a will and they did conquer. But now where is that aggressive power? Where are the Protestants now who believe that this is their mission? There are none. Instead of Protestantism we have Liberalism. He did not say that Christians were mere Liberals, but they do not understand that they have a mission and that as good soldiers of Christ they have

A GREAT BATTLE TO FIGHT

against Roman Catholicism. Protestants are not awake to the great danger. He thought that Protestantism was doomed to be extinguished in America. And though he intended to speak more particularly of the danger to the United States, because they were near us, yet he would read some statistics compiled by an English writer recently, showing the progress of Roman Catholicism in Great Britain. In 1829, the year of Emancipation, there were 479 priests, 449 Roman Catholic schools, no monasteries, no colleges. In 1850 there were 972 priests, 729 schools, 71 monasteries, no colleges. In 1872 there were 1,825 priests, 1,400 schools, 72 monasteries, 20 colleges. These statistics show the incredible rapidity with which Roman Catholicism is spreading in England. The reason of this alarming increase is that English people believe it to be their duty to get Popery, which would yet cause civil warfare and great bloodshed in England. He believed that the United States would be in the hands of the Roman Catholics within twenty-five years. They already ruled Boston, New York, New Orleans, Chicago, and nearly all the chief cities, and they will soon rule at Washington, and then they will from there rule the country.

This is frank of Chiniquy. But let us see how the wily apostate accounts for his "converts":—

"Out of 7,000 who had been converted during the last three or four years there were not 2,000 resident in the city. They had to leave the city, because immediately on their conversion, their Roman Catholic employers thrust them out, and Protestant did not care to take them on, and by this were doing the work of the priests."

He claims 7,000, but they had to leave Montreal. That is an easy way of disposing of them, but we think the Court pamphlet gave a more intelligent cause of their absence.

"PLUCKY FATHER McNAMARA."

Since the days of Simon the magician, the Church has been harassed by heresies. Men have reverted to error in all ages, and in all lands, and have blasphemously outraged the mysteries of religion. Simon assumed the name, and declared himself possessed of the wisdom of the Holy Ghost, and his proto-heresy, had many followers for a time. Then we had Ebin, Cerinthus, and the Deacon Nicholas all of whom denied the Divinity of Christ, while the fierce struggles of the "illuminati," Ventinus, Novatus, and Arians, followed in quick succession. But the Church went on—progressing—and advancing Christianity and civilization the while. Each succeeding age brought forth some schismatic error only to die in time, and to leave the Church standing—Indestructible and One. But as we had Simon, the Arians, and Luther—so to-day we have a character called "Plucky Father McNamara." It is the Witness that is guilty of giving the thrilling *soubriquet* to this latest "reformer." It appears that "Father McNamara," the suspended priest of "Orange and Green" renown is continuing his pranks in New York. If we can depend upon a report of his performance, which appears in the *New York Sun*, he has, too, succeeded, like all fanatics, in rallying to his standard a few dupes from the classic region of "Water Street." This well known locality is, perhaps, one of the most disreputable places in New York, and at "No. 342" "Plucky Father McNamara" has commenced his "Irish" Catholic Church "reformation." Surrounded by "Chieftains" and "Bards," and "Druids," who heroically denounce the Pope, and vow that all "Italians are assassins!"—"Father McNamara" commenced his nonsense, a few days ago. The *Sun* tells us the "chapel was crowded" but it has not told us

how many composed the "crowd" at "No. 342 Water St." nor has it accurately described the class of worshiper which that region produced. We are not told that "mass was celebrated," but we are informed that "Father McNamara"—went to the altar, then spoke denouncing the Italians, then returned to the altar and again came on to denounce the Italians once more. It was evident too that disturbance was feared at "No. 342 Water St." for "Plucky Father McNamara"—called one of his followers towards him, and handed him "a handsome large, nickle plated, ivory mounted revolver," at which the men and women present "rose to their feet and applauded heartily." Then we hear that "Father McNamara" "pronounced a blessing" and that:

"Three new candidates for membership then knelt before the altar and took the solemn obligation never to enter a church, never to hear mass and never to receive the sacrament from any priest owing allegiance to the Pope of Rome."

And so the farce came to a close. If it were not sacrilegious, this move of "Plucky Father McNamara" would furnish a new means of amusement for awhile.

THE SEASON OF LENT.

The penitential days, suggestive of the example which the Saviour of mankind set for those whom He came to save, are upon us during which preparation may be made to commemorate in the most solemn manner the wondrous events recorded in the Gospel in connection with the redemption of a fallen race. So many incidents and evidences of God's love for His ungrateful creatures cluster around these sacred days, that the heart must be as hard as adamant that responds not to the spirit of the time, and refuses to take part in the solemnities of a season devoted to prayer and mortification. The marvellous event through which the portals of the Heavenly home were again thrown open to the entry of the prodigal and crim-stained children of the loving Father finds its commemoration in the Lenten weeks, and no one but an ingrate of the basest type would fail to decorously recollect the depth of gratitude due to the Saviour Christ for making this entry possible.

Man disobeying the mandates of his Creator primarily fell, and the gates of the celestial Kingdom were barred against him. The offence was against God, God is infinite, no human creatures were infinite, it therefore required a God, who was sympathetic, loving, forgiving and infinite to lift man up from his fallen state and throw open the gates of the Eternal Kingdom to his ingress again. How so wondrous a result was accomplished is known to every Christian. A tragedy the most awful that ever yet threw its gloomy shadows over the chambers of the human mind was enacted before man could again be restored to the favor that his first parents' sin had caused him to forfeit. A God must come down from Heaven to earth, assume human form, clothe himself in the garment of our infirmities that He might suffer the penalty that the first sin had invoked against the human race. The Second Person of the most Holy Trinity came down from the throne of the Godhead to carry our burden and pay the penalty of the offence which our race committed but which it could never pay. Divine love alone prompted the performance of such an act. Man had no right to look for any sympathy, no claim had he to such an exercise of God's wondrous power and effection in his behalf. God could have done without us; He did not need us; His happiness and supremacy were in no way dependant on His creatures. But he came to suffer and to die and to redeem.

It is wise then to allot a certain season to the special consideration of this august yet harrowing event. The Lenten time brings vividly to our recollection the memories of the suffering of our Lord while on earth, it recalls His memorable fast in the desert and teaches us that by self-denial and a correction of the baser desires of the flesh virtue acquires strength and piety nourishment in the mind and heart of man. Prayer too has its efficacy, it lifts up the soul to the plane on which it can commune with its Creator, and beg for itself those favors of which it stands most in need. Lent is the acceptable time, indeed, for the practice of heroic acts and sublime deeds of Christian devotion. From Ash Wednesday until the dawn of the Resurrection morning, Catholics have a sacred duty to perform. The world may scoff at "their superstition and their folly" but if they are true to the teachings of their holy religion they cannot fail to set an example that will provoke thought that will sooner or later be productive of good. Example is powerful when argument fails to convince, and in a season so solemn as that on which we are to teach by example. There is a philosophy sound and profound under the practices of the Church at all times; but during the Lenten season the truth of this fact is made more distinct. It is a season of ceremonies and all these have a significance easily intelligible to