

The True Witness

AND
CATHOLIC CHRONICLE,
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MONTREAL, WEDNESDAY, MARCH 13

CALENDAR—MARCH, 1878.

WEDNESDAY, 13—The Forty Martyrs of Sebaste (March 10).

Ember Day.

THURSDAY, 14—Feria.

Six Thousand French under Lauzanne, entered Kinsale, 1689.

FRIDAY, 15—The Holy Crown of Thorns. Ember Day.

The American army of the Revolution, disbanded at Newburg, N. Y., 1783, Maine admitted into the Union, 1820.

SATURDAY, 16—Ember Day.

Military Academy founded at West Point on the Hudson River, 1892.

SUNDAY, 17—SECOND SUNDAY IN LENT.

St. Patrick's Day. St. Patrick died, 464.

MONDAY, 18—St. Gabriel, Archangel.

King John granted a charter to Dublin, 1207.

TUESDAY, 19—St. Joseph, Confessor, Spouse of the Blessed Virgin Mary, and Patron of the Universal Church.

Monster: Repeal Meeting at Trim, 1843.

THE VOLUNTEERS.

ST. JEAN BAPTISTE VILLAGE INFANTRY COMPANY.

CHURCH PARADE.

The members of the above Company will assemble at same place, on Sunday morning 17th inst., at 8.45 sharp, for the usual monthly Church Parade.

All English speaking Catholic Volunteers who receive permission from their commanding officers are invited. Colonel Bond, has, we are informed, given permission to the Catholics in his corps to attend.

The fife and drum band of the Company will attend.

M. W. KIRWAN,
Captain Commanding.

REVIEWS.

We hold over a number of Reviews for next week.

ST. PATRICK'S, MONTREAL.

On next Sunday evening a series of Lenten lectures will be commenced in St. Patrick's, Montreal. The lectures will, we believe, be principally upon "The Progress of the Church."

"VETERAN."

Some one styling himself "Veteran" has attacked the Captain of St. Jean Baptiste Company in the Witness. Who is "Veteran"? What is "Veteran"? What is he a "Veteran" in? No one knows, and he is evidently ashamed of himself or he would write above his name. Of one thing we may be assured, that he is a "Veteran" in cowardice, or he would not assail his antagonists under the cover of a *nom de plume*, nor is it honourable journalism of the Witness to publish his letters at all.

THE "INFORMER" DISCOVERED.

The "Informers" of this world when they pass into the next are, it is said, placed where they can "behold heaven yet feel hell." To such a doom we, however, would not wish to consign even an informer. Last week we said that whoever could suspect the men of St. Jean Baptiste Infantry Company of harbouring unmanly feelings towards any class of their fellow-citizens should have hearts framed for falsehood; and this week we find that we were not much astray. We have found out who the piteous informer about the Company is, and when his name is known, the public will once more smile at his bigotry and his folly. At present, however, we shall not give his name. Pending the official investigation which has been demanded, we shall be silent.

"PROTESTANTS AND CATHOLICS."

We regret to notice that some people appear to think that the riots which are now every day disgracing Montreal, are fights between Protestants and Catholics. It would be mischievous and unreasonable to think so, for they are no such thing. Protestants and Catholics who would enter into street brawls because they differ from each other in belief, would furnish illustrations of irreligious frenzy and fanaticism, and not of Christian tolerance. There can be no such thing as "hating each other for the love of God," and men who quarrel with their neighbour because of difference in belief, must be either unreasonable fanatics or irresponsible fools. Men are never converted by the bludgeon, and every Irish Catholic is a living exemplification of this truth. There are, unfortunately, too many reasons to enable us to understand Catholic dread of Orange ascendancy, but to Protestants, fair-minded and conscientious Protestants, Catholics have had many reasons to look to them for the impartial administration

of justice and fair-play. Catholics have no quarrel with their Protestant friends, or if there are a few madmen who disgrace the Church by blasphemously saying that they have such a quarrel, the Protestants may be assured that those men are repudiated by every Catholic authority in the land. We can discuss our differences without breaking each other's heads. Where Orangism is rampant, we believe there never can be peace, but let no one fancy that Catholics regard Protestantism and Orangism as synonymous. It would be an evil day for us all if we had any reason for doing so.

GETTING HOT.

John Gunning—or as he is known because of his step-father's name—John Gunning Bell—was walking along Papineau Square, on Sunday night between 8 and 9 o'clock. He was walking quietly along, not noticing anybody and had no reason to apprehend an assault. A car passed him, from which the strains of "The day we celebrate" greeted his ear. Then a stone was thrown at the car by one of a crowd who were until then quietly following him, and Gunning knew that he was followed by Orangemen. He was alone and there were 10 or 12 in the crowd who followed him. He turned around to look at the crowd when he saw "the flash of the fire" and "he was hit on the left side with a bullet which is now in his back." The man who shot him "was only three feet" off. "Immediately" after he was hit other shots were fired at him, to the number of two, certainly. After he was shot a man in the crowd "stepped out" and hit him "on the head with a stick or piece of iron." However Gunning is a powerful man and he kept on his feet until some kind hearted man came to his rescue. He was brought to the hospital where at present he lies in a precarious condition. There was a good deal of excitement in Montreal on Monday morning in consequence of this outrage, and Catholics began to ask themselves—what next? Here was a cold blooded attempt at assassination in the public thoroughfare, and that too for no reason but that the intended victim was a Catholic. In the Hackett shooting affair—Hackett drew his revolver first and fired, not one but two or three times, before a shot was returned. Hackett would have been beaten, badly perhaps, but no Catholic would think of killing him in cold blood. It was a shooting affair, but it certainly was not premeditated murder. But here is a young man, walking quietly along the streets, suddenly fired at and struck by a deadly weapon, and for no reason but because he is a "Papist." This is a dangerous game to play in Montreal. It would be imprudent and vicious in any place, but it becomes dangerous here. It is tempting Catholic forbearance too far. We can understand street fights in which both parties may be more or less to blame, but when cold-blooded and attempted assassination such as this attack upon Gunning is attempted the affair assumes a graver aspect. Heretofore we knew that orangemen were bad, with a bad history, and with a bad purpose, but that they could coolly and deliberately attempt to assassinate the Catholics we could scarcely believe. But this last outrage has undeceived us. We hope, however, that all good Catholics will control their passions, and remember the wholesome saying of O'Connell: "He who commits a crime gives strength to the enemy."

LAST NIGHT

another cold-blooded attempt at assassination took place last night. David Carry, a Catholic, was going home when he was shot by some men who were evidently waiting for him. This looks like a broad-cast conspiracy upon all our lives. It looks as if orange ruffians were sworn to assassinate. If so, it is in keeping with their history. It is work such as this that drove the Catholics of the North of Ireland to desperate measures, and unless this work is stopped it will for a certainty have the same effect here. At present orange ruffianism is rampant, and we hope it may not tempt the Catholics of this city to retaliate. Forbearance has its limits, God grant that those limits are not already reached. We are no advocates for a craven front towards the ruffian crew, but we ask our Catholic friends to remember, that public sympathy is with them and we urge them to restrain their indignation for awhile.

ORANGISM.

Day by day orangism is assuming a graver aspect. The time is fast approaching when thoughtful men must ask themselves where all the broil and hatreds which this institution causes, are to end. The revolver is becoming a play toy and is handled and used with as much complacency as a Thug strangles a victim in his native jungle. Hate, fierce and determined, is assuming control over rival combatants, and religion is outraged by irreligious men who dare speak in its holy name. One of the most singular characteristics of the orange institution is that while pretending to

be somewhat religious in its aims, yet it is composed of men who scarcely ever enter a church from one end of the year to the other. They "duly celebrate" the 12th of July by attending service, perhaps, but that one peace offering to God is, in nine cases out of ten, the only time they ever enter the precincts of a house erected to God's glory. Another singular feature in the order is that while it amusingly assumes to speak in the name of "Civil and Religious Liberty" yet since its formation it has consistently opposed every measure that was ever framed by which "Civil and Religious Liberty" were likely to be obtained for all classes and for all creeds. And what it has been, it is, and what it is, we fear it will remain. "No Surrender" is its motto, and "No Surrender" will be written upon its tomb. Orangism has been a curse and a disgrace to Ireland, and we fear it will become a curse and a disgrace to Canada. It cannot be otherwise. Constituted of ignorant fanatics, who, lacking nothing of the bravery of the land in which it unhappily originated, it is combative with a vengeance. Like the trusty Toledo blade of which Butcher sings, orangism would

"Eat into itself for lack
Of somebody to hew and hack."

This is its history, and it is not an edifying one. Like a brawling bully it bestrides the thoroughfares and vaunts and boasts and threatens until good citizens grow disgusted at the sickening spectacle. Respectable men avoid it, and from the gutters alone it receives its nutriment and its raiment. A few politicians indeed may use it for political purposes, and some of them may even believe in its mission, but most of them must loathe the vicious thing the while. It is, too, a remarkable thing that in the North of Ireland, orangism is day by day losing ground, and that while the Catholics are increasing, orangism, like a noxious vapour, is evaporating from the land. It has failed in its mission of staying the tide of Catholic progress and civil liberty, and it stands confessed, a delusion and a snare. It was framed to destroy Catholicism and it is not likely to succeed. We have often said that such was its object and its only object, and it is by no means a difficult thing to prove. From their own mouths we condemn them, and from their own organs establish that "Civil and Religious Liberty" is one of the last things they would wish to see perpetuated where Catholics are concerned. We have now before us two of their papers—one the *Sentinel* of Toronto, and the other the *Orangeman* of Sydney, New South Wales. The *Sentinel* dates from the 7th inst., the *Orangeman* from Dec. 15. In its first leader the *Sentinel* ridicules the idea of "Romish representation" and says that Roman Catholics in this country, which amounts to nearly one-half of the whole, should have no representation whatever in the assemblies which frame the laws of the land. We are all aware that this policy has been carried out in Great Britain where 2,000,000 of Catholics are without a representative in the Imperial Parliament. This is precisely what the *Sentinel* would like to see in Canada. Here is what it says:—

The fewer of Rome's representatives we have in our Legislative halls the better not only for Protestants but for Romanists. We would be very sorry, to deprive any class of men of their just rights; but all the past history of Romanism in free countries leads us to the conclusion that the only safety for free institutions is in keeping Romish influence at as low an ebb as possible.

This is frank of the *Sentinel*, and as it professes, in the same leader, to "speak the sentiments of the orange institutions" we may accept it as a fair index of orange opinion towards the church, for the destruction of which the order was formed, and for which object it appears it is still labouring. But not only does it incite to tyranny and evil deeds, but orangism causes social demoralization with startling effect. Young men who might remain good Protestants and continue their career with credit to themselves, and with benefit to their fellow-citizens are ruined and debauched by contact with their vicious association. In illustration of this we publish the following letter which appeared in the *Witness* of last week:—

ORANGE YOUNG BRITONS.
(To the Editor of the Witness.)

Sir,—I have often wondered what necessity there was for the existence of such an organization, and, judging only from its outward results, have felt that it would have been as well had it never been created. A few Sunday evenings ago I met a young man somewhat intoxicated, who called me by name. Not recognizing him at first, he said his name was —, when I at once recalled him as a lad whom I had known in a prominent Sunday school in this city. He expressed a wish that he were dead, rather than continue such a miserable life. He displayed a "five-shooter," which I thought best to take possession of, in the meantime I understood to see him home, and on the way asked him some questions about the society of which he was proud to be a member. "Their object," he said, "was to uphold the Protestant religion." On enquiring further as to what the Protestant religion was, he frankly confessed that he did not know.

I fear, Mr. Editor, that there are a good many in this organization who, like this young man, do not know what the Protestant religion, which they profess to uphold is. My belief is that it does not require any Orange Young Britons, or other society having a form of godliness, but denying the power thereof, to uphold its doctrines. What it does require, however, is that those who profess to be followers of Christ should walk up to their profession, and display the mind and spirit that was in Christ.

I learned from this young man's mother that he was a steady, industrious lad until he joined this Society, and since then he had on different occasions come home somewhat intoxicated. I do not mean to say that all their members are given to drinking, but I would suggest that the leaders set the example of temperance, and use their influence in its behalf, and would recommend for their study Prov. 23: 31-32. The evil results which flow from a company of young men carrying about firearms is painfully set before your readers almost every week.

PROTESTANT.

There is a significance in this letter which Protestants might well give consideration to, and which if studied with the deliberation it demands, might induce the guardians of Protestant youths to protect their charges from coming into contact with the debasing influences of the orange order. But as it is here, so it is, wherever it has secured a local habitation. Of this "The Orangemen" of Sydney provides us with a few illustrations. Like its confrere of Toronto, *The Orangeman* is easily duped where Catholics are concerned. It will believe any story so long as it assails the Church. Just fancy a journal—even an orange journal writing about Chiniquy thus:

The last mail brought us a fraternal communication from the great Canadian Reformer, 'Father Chiniquy,' whose praise is in all the Protestant Churches. And as the letter carries public interest, we have much pleasure in publishing it. Protestants and Orangemen will therefrom learn that Father Chiniquy joined the Institution about two years ago, but for many years he has been doing "a great work" among Romanists, hundreds and thousands of whom, through his instrumentalities, have been delivered from 'the fatal errors' of the Church of Rome and brought into 'the glorious liberty of the Sons of God.' Our esteemed Brother deserves the fraternal gratitude, esteem, and affection of every genuine Protestant.

The "great Canadian Reformer" whose praise is in all the Protestant Churches? This is the severest piece of sarcasm we ever read. It is satire in disguise. The "great Canadian Reformer." Even orangemen should be ashamed to admit this unfortunate and miserable debaucher into their order. And yet we learn that his "praise is in all the Protestant churches." What say you my lord bishop of Montreal? What say you Rev. Mr. Carmichael, Rev. Dean Bond, Rev. Mr. Woods, Rev. Mr. Dumoulin, and all ye honest and fair minded Protestants to this implication? We believe that respectable Protestants despise the creature as much as Catholics do, but Australia is a long way from Montreal, and dupes may be found there who believe it all. In his letter Chiniquy appeals for "pecuniary" help. It is quite natural that he should do so; he must live, so he carries on the game of deceit into far off Australia. Of his letter "The Orangemen" further says:

In our columns this month, our friends will find a letter specially addressed to Rev. Dr. Beg by the well-known Father Chiniquy, of Canada, who was once a Priest of the Church of Rome; but who has been a Protestant Minister for the last 20 years, and who joined "The Institution" two years ago. Our "Father" and "Brother Beloved" has been abundantly instrumental in bringing many of the sons and daughters of Rome to the feet of the only Mediator between God and man. His "hall" is crowded with Romish inquirers from eight o'clock in the morning till 10 o'clock at night, seeking the way of salvation, through "the blood of the Lamb of God," and not through Romish "penances," "confessions," "genuflections," or "indulgences." Father Chiniquy "wants funds" to carry on his "great work," and Lodges and Brethren will do well to help him. We will gladly receive "donations," and transmit them to one of the greatest Reformers of the day.

After the Court pamphlet this is news for the people of Montreal. But it is useless to continue, and yet it is amusing to see how people are duped because they hate Catholics, and how lies like serpents fangs, open the sources for poison and death.

LENT—ASH-WEDNESDAY.

Lent is the name applied to the forty days' fast instituted by the Church as an atonement for the sins committed during the rest of the year, and as a preparation for the worthy celebration of Easter, when being renewed in spirit, we shall rise, as did our Divine Lord, to a holier, higher and better life.

Lent was undoubtedly an institution of the Apostles, and we know that it was observed by the early Christians, as the writings of St. Basil, St. Augustine and Origen abundantly prove. St. Jerome, who lived in the 4th century, says in one of his epistles: "We fast by apostolic tradition, and the whole world agrees with us in the observance."

The word Lent in most languages signifies forty. It is easy to understand why this period of penance consists of forty days. Our Blessed Saviour fasted forty days and forty nights in the desert, and it was but natural that this number, which He had consecrated by His own fast, should be preferred. But besides this there is a deep mystical signification in the number forty, which as St. Jerome observes denotes punishment and affliction. The Deluge, which all but obliterated the human race, lasted forty days and forty nights. Before they were permitted to enter the Promised Land, the Hebrew people wandered forty years in the desert. God commanded the Prophet Ezekiel to lie forty days on his right side as a figure of the siege, which was to bring destruction to Jerusalem. Moses before going up to commune with God on Mount Sinai prepared himself by a fast of forty days; and

Elias, who conversed with God on Mount Horeb, did the same.

Anciently, the Lenten fast was observed with the greatest rigor, but now a days, be it said with shame, the number of those who observe this fast strictly, even in its present mild form, is comparatively small. We hear of wholesale dispensations, and those who are not dispensed by proper authority, dispense themselves. How easy it is to find excuse for not doing what is irksome! You hear people say, "Fasting always gives me a headache; it interferes with my occupation; it weakens the stomach," and so on. The burden of their lamentations is simply this; "We feel it." And that is just what it is for. The very object of penance is to make these *bodies of sin* suffer. And have we no need of penance? Are we more holy than David? Is our conversion more solid than was St. Paul's? And yet, he wrote to the Corinthians; "I chastise my body, and bring it into subjection; lest, perhaps, when I have preached to others, I myself should become reprobate." "Be not without fear about sin forgiven," says the inspired writer, "and add not sin upon sin." Well may we cry out with the Psalmist: "The sins of my youth and my ignorances do not remember. From my secret sins, O Lord deliver me, and from the sins of others spare Thy servant. Pierce Thou my flesh with Thy fear, for I am afraid of Thy judgments."

The first day of Lent always falls on Wednesday, and takes its name of Ash Wednesday, from the impressive ceremony performed on that day. When our first parents transgressed the Law of God, the punishment which quickly followed was a sentence of death. God forgave the sin, but imposed a lifelong penance of which death was to be the accomplishment. This was the form of the Divine sentence: "Dust thou art, and into dust thou shalt return." Ashes are therefore a memento of death and an emblem of penance. When the thunderbolt of God's vengeance was about to fall on the unhappy city of Nineve, the voice of the Prophet Jonas gave warning: "Yet forty days and Nineve shall be destroyed." The Ninivites did penance in sackcloth and ashes and God was appeased. The destroying angel sheathed his sword and the destruction of Nineve was averted.

The solemn rite which ushers in Ash Wednesday the penitential season of Lent, begins with the blessing ashes. For this purpose four beautiful prayers are employed. One of these, which contains touching and eloquent appeals to the Divine mercy, runs as follows: "O God, who desirest the conversion, and not the death of sinners, graciously consider the weakness of human nature, and mercifully vouchsafe to bless these ashes, which we design to receive on our heads, in token of our humiliation, and to obtain forgiveness: that we, who know that we are but dust and ashes, and must return to dust because of our wickedness, may obtain, through Thy mercy, pardon of all our sins, and the recompense promised to penitents. Through Christ our Lord. Amen." After blessing the ashes the celebrant, having first received them himself, proceeds to give them to the people. He signs the forehead of each one with the ashes in the form of a cross, repeating meanwhile those words wherewith God sentenced us to death. "Remember, O man, that thou art dust, and into dust thou shalt return. *Memento homo*, etc." The sign of the Cross, which is so frequently employed in all the ceremonies of the Church, is to remind us that it was by the instrumentality of this sacred symbol we were redeemed from eternal death and elevated to the sublime dignity of the children of God, and that no work of ours can have any efficacy except by virtue of the Passion and Death of Our Blessed Redeemer.

The use of ashes as a symbol of penance is frequently mentioned in the Old Testament, and is recommended by the example of David, holy Job, Judith, Esther, and many others. When the Church more than a thousand years ago enriched her Liturgy with this ceremony it was intended only for those who had committed great crimes, from which scandal had resulted and for which public reparation was demanded by the rigorous discipline then in force. Such penitents presented themselves in the church on the first day of Lent, and after the priests had heard their confessions and sprinkled them with ashes, a procession was formed and on arriving at the door of the church, the Bishop addressed the penitents in these words: "Behold we drive you from the church by reason of your sins and crimes, as Adam the first man was driven out of Paradise because of his transgression." The doors were then closed and the penitents were not permitted to cross the threshold until Thursday in Holy Week, when, having done exemplary penance, they were readmitted to the assembly of the faithful.

What depth of feeling, beauty of allusion and sublimity of sentiment are to be found in the ceremonies of the Catholic Church! What a pity it is that this our Mother is not better known, even by her own children, and her ceremonies better understood! Well might the great Saint Augustine exclaim, after his conversion, "O Beauty ever ancient and ever new, too late have I known thee, too late have I loved thee!"