

The True Witness

AND

CATHOLIC CHRONICLE,

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M. W. KIRWAN—EDITOR AND PROPRIETOR.

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MONTREAL, WEDNESDAY, SEPT. 26.

CALENDAR—SEPTEMBER, 1877.

WEDNESDAY, 26—St. Linus, Pope and Martyr (Sept. 23). SS. Cyprilian and Justina, Martyrs. Limerick capitulated to de Ginkelle, 1691.

THURSDAY, 27—SS. Cosmas and Damian, Martyrs. Matthew Carey died in Philadelphia, 1839.

FRIDAY, 28—St. Wincelous, Duke, Martyr. Articles of Treaty of Limerick finally settled, 1691.

SATURDAY, 29—St. MICHAEL ARCHANGEL, Donagh O'Brien, Prince of Thomond, hung at Limerick, 1681.

SUNDAY, 30—NINETEENTH SUNDAY AFTER PENTECOST. St. Jerome Doctor and Confessor of the Church.

OCTOBER, 1877

MONDAY, 1—St. Remigius, Bishop and Confessor. Siege of Wexford, 1649. St. Patrick's, Hall Montreal, burned, 1870.

TUESDAY, 2—Holy Guardian Angels.

THE VOLUNTEERS.

ST. JEAN BAPTISTE VILLAGE INFANTRY COMPANY.

The members of the above Company will assemble for DRILL at the MARKET HALL, ST. JEAN BAPTISTE VILLAGE, on FRIDAY EVENING next, at 7.30 P.M.

M. W. KIRWAN,
Capt. Commanding.

AGENTS.

Mr. Alexander McDonald, Teacher, is our duly authorized Agent for Alexandria and vicinity.

Mr. John Gough is our Traveling Agent, and is fully authorized to receive monies and grant receipts as such.

Mr. Patrick J. Shea, is our agent for St. Thomas and the district surrounding, to whom subscriptions may be paid.

STILL IMMURED.

Out of all those imprisoned at various times for Penianism only twelve remain, and they seem to have been the most innocent. They are—Sergeant McCarthy and John O'Brien; three in Dartmoor—M. Davitt, Corporal Chambers, and Thomas Ahern; one in Portsmouth—James Clancy; four in Spike Island—Robert Kelly, Edward O'Kelly, Edward O'Connor, and John Dillon; and two in Portland—Captain O'Meara Condon and Patrick Melady. The unfortunate men have now been nearly twelve years in prison.

THE INLAND CUT.

The new Inland Cut that is to supply Montreal with unlimited water, is progressing with marked success. The engineering, both civil and mechanical, has been under the guidance of practical men, and the management of the works reflects much credit upon the contractors. As a piece of engineering skill, the new Inland Cut will be, when finished, one of the finest in the Dominion. We congratulate the contractors, Messrs. McNamee & Co., upon the skill and care with which the works have been prosecuted.

THE COLORADO BEETLE.

This insect, commonly called the Potato Bug, has at length crossed the ocean in its thirst after conquest. It is about revenging the Indians on the Continent of Christopher Columbus. When such a fright, as the newspapers lately received implies, takes place, things look seriously in Ireland and one would suppose the ghost of Oliver Cromwell were about re-visiting the scene of his conquests. A Mr. O'Grady offers the Limerick Board of Guardians, for a consideration, to destroy the pests wherever they are to be found, in twenty-four hours.

THE TURN OF THE TIDE.

It would appear as if the hard times were indeed over and the good ones at hand. From all quarters the news reaches us that the harvests are good, the state of our business revived and manufactures improved. The shipping at Quebec and Montreal is one third more than at this time last year whether as regards tonnage or number of vessels, the money market is in a healthier condition, an increased demand and better prices for cereals are observable, the good effects of the Eastern war are beginning to be felt, and altogether we may with a fair show of reason, arrive at the conclusion that trade has at length revived.

THE "WORLD" AND THE PRINCE.

The London *World*, one of the ablest journals of the Capital is at present engaged in making fierce attacks on the Prince of Wales. It is conducted by such respectable

men as Messrs. Yates, Labouchere and Burke, men well known in the literary world and indeed in the fashionable as well, so that this time they are not "merely miserable radicals" who dissect His Royal Highness and pull his character to pieces, but very heavy swells. In fact of late it is the aristocracy with which the Prince is unpopular. Why it is so God only knows, it certainly cannot be because they are shocked at his immortality, as they are not saints themselves and never were.

THE FAMINE IN INDIA.

The most appalling tragedy of modern or perhaps ancient times, is taking place in India. Accounts of a conflicting nature reach us from that ill-fated land but all agree as to the terrible famine although differing as to the degrees of suffering. And yet this is the land of the Indus and the Ganges, of the Himalayas and Ghats which send a million streams forth to fertilize and beautify the plains; the land almost a proverb for fertility and certainly a synonym for wealth. One account says six millions of people will have to die in Mysore alone, and another that the famine will sweep away twenty millions altogether.

EXCURSIONS.

The English printers' excursion to Quebec has, we are glad to learn, passed off successfully. The *Witness*, in noticing this, said that at Sorel a number of roughs collected and stoned the passengers, who, it appears, suffered the insult in consequence of the conduct of a party of excursionists previously carried by the "Canada." Now, as the last party of excursionists carried by the "Canada" was the Catholic pilgrims to St. Anne, we would feel obliged to the *Witness* if it could inform us if that is the party to which it refers? If so, we may assure the *Witness* before hand that it has been previously misinformed, for a better conducted party never left Montreal, and that nothing occurred at Sorel to warrant the charge which the *Witness* makes.

NO BILL.

The Grand Jury has returned NO BILL against Sheehan who was charged with the murder of Hackett on the 12th of July. The *Witness* thinks that this NO BILL is a mistake and insinuates, or indeed declares, that there has been a miscarriage of justice. Upon that point, however, we think that the Grand Jury itself was the best judge. It will be an evil day for journalism in this country when the press attempt to throw disrespect upon the law. The duty of the press is, in our opinion, to sustain the legal authorities in their efforts to secure peace and prosperity. In the present case the *Witness* appears to think itself a far better judge of the situation than the gentlemen who gave the Sheehan case a fair and an impartial hearing. Mr. Sheehan has been acquitted because there was no substantial evidence against him, and all loyal citizens are bound to respect the rendering of the Grand Jury with respect.

CALUMNIES.

There was a respectable young man named Carrol who went with the deputation from Montreal to Ottawa on the occasion of the Catholic Union picnic. Mr. Carrol has been a strict teetotaler all his life. He left Ottawa on Thursday evening, after the picnic, and returned to Montreal, where he was on Friday morning attending to his usual avocation. The next day, however, a letter appeared in the *Witness* from an "Ottawa Orangeman," stating that Mr. Carrol had been brought before the Magistrates in Ottawa on Friday morning, and that he had been charged with, and fined for, being drunk. This Mr. Carrol at once denied, and his denial was supported by the Ottawa correspondent of the *Witness*, who stated that Mr. Carrol had been done an injustice. It appears, however, that Mr. Carrol's letter was manipulated, and he now threatens to take an action against the *Witness*.

THE CATHOLIC UNION.

We have heard that it is likely that the contemplated convention of the delegates from the various branches of the Catholic Union will assemble some time this fall in Montreal. At that convention it is expected that Montreal, Ottawa, Quebec, Charlottetown, and other places will be represented. The object of the Convention is, we hear, to define a Constitution which will meet the requirements of the Union at large. It is proposed to affiliate the various branches under one head, but leaving each branch free to adopt its local laws to answer the requirements of the district in which it is situated. The plan is an excellent one and is well calculated to develop and strengthen the organization at large. We expect too that our French Canadian co-religionists will cordially assist in the effort and that with their aid we will be able to raise up a Catholic Union which shall be able to defend Catholic interests, and shall

rally to its rank all who are willing to assert the right of Catholics to FREEDOM FROM INSULT. We see no reason why the Union could not be made even more benevolent than it is, and thus its usefulness will be extended, while its influence will be in no way impaired. However that is a matter for the officers and not for us.

THE IRISH PROTESTANT BENEVOLENT SOCIETY.

Last week the Irish Protestant Benevolent Society gave a pronounced concert in the Victoria Rink. The concert was in every way a brilliant success. But there was one feature in the concert which gave us much satisfaction, and that was the number of Catholics present. It is by an interchange of such kindly intercourse that we can remove the ragged edges of rancour and hostility. Men are not born bigots, and they are only made so by being excluded from all intercourse with men of different opinions. If the Protestants and the Catholics mixed more together, in a short time we would find that there would be less denunciation and abuse on the one hand, and less necessity for defence on the other. We wish our countrymen of the Irish Protestant Benevolent Society every success.

OKA AGAIN.

Affairs at Oka look somewhat threatening again. The Indians, it appears, are at their old game, cutting wood and trespassing. It looks as if they mean fight. Perhaps arson did not satisfy their sweet revenge; they may want to do something more. Of one thing we may assure our readers, and that is—if the destroyed Church at Oka had been composed of an Irish Catholic congregation, with Irish Catholic priests, we would not like to answer for the peace of the community. We fear that if the law would not protect our priests, that these wild Irishmen would. Our French-Canadian friends take these things quieter than we do. Not that they lack the *elan*, but they appear to have become accustomed to allow things to go by default. However, this Oka business is our affairs just as much as it is theirs. It is a Catholic, and not a French-Canadian nor an Irish question. Open insurrection cannot be tolerated in any country, and if the Government is wise, it will crush it in the bud.

THE CITY AND DISTRICT SAVINGS BANK.

The New York *Times*, and some people in Ottawa made the alarming discovery that the City and District Savings Bank was in a dangerous financial position. A letter in the *Gazette* attacked the institution, and Father Dowd was charged by some one with being bribed to the tune of \$50,000 in order to secure his good services in quieting the public alarm. Now if the concoctors of this story about the threatened insolvency of the City and District Savings Bank, were moderately prudent they would have left Father Dowd's name out of their list. It is too good a joke to think of Father Dowd being "bribed" with \$50,000! At last the old priest was about to sell his people and for \$50,000! The old sogaith who is idolized by the Catholics of this city had abandoned God, and had betrayed the flock who love him so well, and all for the sum of \$50,000. We shall not insult Father Dowd by simply saying that we do not believe it. People generally do not believe in the impossible. But if that part of the story is impossible, we believe the rest to be false. We do not believe that there is a sounder institution in Montreal than the City and District Savings Bank. If we had any suspicion to the contrary we would honestly warn our readers. We would consider it a public duty to put our people on their guard if there was any danger. Individual associations would be at once sacrificed for the public good, if we thought the Bank was not sound. The directors are to us merely citizens, we have no individual interest in any of them, but we know some of them sufficiently well to feel convinced that they are men of high commercial rectitude and stainless honor.

RELIGIOUS LIBERTY.

A writer in a letter to the *Witness* insinuates that a man named Melancon was discharged from a position in the Penitentiary of St. Vincent de Paul because he became a pervert. After his perversion, it appears, according to the writer in the *Witness*, Melancon sent for the Catholic Chaplain of the Penitentiary. The priest and the pervert then entered into a discussion when, still according to the writer in the *Witness*, Melancon's superior "knowledge of the Scriptures enabled him to triumph in the argument." If this be true we would advise Mr. Melancon to give the benefit of his "knowledge" to all we "poor pensioners" on the bounties of an hour. Christian charity should induce him to follow in the footsteps of the "converted collier" and with his "knowledge" and pious adjuration to lead us to the

Truth. The world has long been waiting for such a man as this Mr. Melancon, and when our eyes are opened and our ears are delighted with a "knowledge" so much superior to our own, we stand prepared to renounce for ever the "woman who sitteth on the seven hills." This man should not be allowed to waste his sweetness on the desert air of the Penitentiary of St. Vincent de Paul. But awaiting the advent of Melancon, we doubt that he was discharged simply because he perverted. We venture to say that there are some special features in the case which, if trouble be taken to find them out, will upset the theory of the writer and *Witness*, and will vindicate the good name of the community in which Melancon was employed. If the man is suffering for conscience sake then he has our sympathy. We have often said that if the Protestants could show us a single grievance which they labour under, we will assist them in endeavouring to remedy it. All we want is freedom from insult and Civil and Religious Liberty for all. This is the teachings of our Church. Let then, Mr. Melancon prove his case, and unless there are special features in it which justify his dismissal, he will be the hero of the hour. But that there are special features we are satisfied, and if the proposed "enquiry" takes place, we venture to predict that the suspicions which stand against the authorities of the Penitentiary of St. Vincent de Paul will vanish, and like the "baseless fabric of a vision leave not a wreck behind."

MIRACLES.

"Two miracles are reported from St. Anne. A woman named O'Connor who accompanied the pilgrims from Montreal, went into the church on crutches and came out without them. A Protestant young man who happened to be present, was so much impressed with the miracle that he went to the priest and became a Catholic."—*Daily Paper*.

In an age such as ours, when scientific research is the guiding influence upon many men's minds, the supernatural is apt to be regarded as the superstitions and absurd. Doubt, that great iconoclast, is to-day, outside the Catholic Church, the great barrier to Christian progress. Men will only believe what they can see or what they can touch, and in foggy ignorance of their course, they cast anchor in a sea of troubles and are ultimately lost. When God manifests His will by some miraculous agency, we are told that the cause of such a manifestation is to be found in some law of nature, of which no one knows anything, and which no one understands. That there are such laws is more than probable. There are no doubt elements at work all around us with which we have a most imperfect knowledge. But sceptics go too far when they attack the unknown. We trace miracles to the direct agency of God, and the intercession of the saints. We have the word of our Lord Jesus Christ for our theory while the sceptic has merely the supposition of unknown natural force for his. It should be remembered too that there are in nature itself substances and elements which can neither be seen, felt, nor understood, yet of the existence of which *savans* have no doubt. This has been demonstrated over and over again. God lives and rules and yet He cannot be understood. Every Catholic believes that a sparrow cannot fall unless He wills it. We believe too that miracles are just as possible now as ever they were, but that the occasion for them is not so pressing as when He was on earth. In speaking to the inspired evangelists who were "to teach all nations," the inspired writer says:—"And signs shall follow them that believe;" said the Lord, "in my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they shall drink any deadly thing it shall not hurt them; they shall lay their hands on the sick, and they shall recover." If God's words be of any value, they are as forcible to-day as the day they were uttered. Christ did not speak for an age; He spoke for eternity. If the words of God mean anything, they mean that miracles will be the constant accompaniment of the teachings of the Christian Church. Men like Hume and Locke may write flippantly of the miraculous agencies which God chooses from time to time to make manifest. They could not understand them, and they doubted. It has been so in all ages and it is so to-day. The Scribes and Pharisees, unable to understand the miracles wrought by our Lord, attributed them to the agency of the devil, just as the Centurions of Magdeburg, John Calvin, Osiander and Whitaker did. The facts were not denied, but the agency was questioned. To-day, however, there is a tendency to deny that miracles occur at all. We are often told that it is all a hallucination. When we bring proof we are pooh-poohed: when we invite investigation, we are ridiculed for our credulity, all the while our antagonists hugging themselves with the simple and open assumption that they do not believe it. Then the "natural agencies" are brought to bear. Heads are shaken, shoulders are shrugged, enquiry is seldom made, and the question is thus settled

according to the predetermined resolution of those who will not believe. But to them this ought and cannot be sufficient. Natural agencies do not account for modern, no more than they account for ancient, miracles. All we ask is a searching investigation, and not a hasty opinion formed from the doings of imposters. We do not ask people to believe that the "Cow jumped over the moon," as we are seriously informed by the imaginative author of one of our nursery rhymes. We give solid facts, and we expect a solid enquiry, and then if possible a solid refutation. What are vulgarly called "winking Madonnas" have never been explained by natural agencies. Phenomena took place in broad day light before thousand of spectators—Protestants and sceptics—and yet they have never been explained. Others of an equally manifest character have taken place in every part of the world and indeed they are occurring every day around us, often perhaps unconsciously to ourselves. It may be easy to scoff at the evidences of absolute and relative miracles which are occurring in our day, but it is much harder to explain them. As for the incident that heads this article we offer no opinion as to the agency which produced it. These things are always approached with caution. Faith can move mountains and there is no reason why it cannot move an infirmity. The case of Mrs. O'Connor and the young man who returned to the Church when he witnessed her leave her crutches on the altar, will no doubt receive some attention, but all we can now say is that the incidents occurred.

"THE CHINIQUY MOVEMENT."

The pamphlet of Mr. William Court on "The Story of my connection with the Chiniquy Movement," has been suppressed. This gentleman declared that he wrote more in sorrow than in anger, and that the exposures which he made about the Chiniquy Movement were but small instalments to what he could make about the so-called "conversion" of French-Canadian Catholics, if he were so disposed. But he said enough to let the murder out, and we fortunately secured a copy of the pamphlet before it was suppressed. Now, the fraud is exposed, and the heinousness of this "Chiniquy Movement" stands revealed. Here then, upon the testimony of Mr. Court, "ex-superintendent of St. John's French Presbyterian Sabbath School"—or, in other words, the "Chiniquy Convert School"—the "Chiniquy Movement" is exposed and denounced as a fraud. The "converts" were fictitious, the lists were padded, the monies were squandered, and the whole "movement" is pronounced a delusion and a snare. In saying this, Mr. Court told us nothing new. We were well aware of nearly all he said before. But he has confirmed the suspicions of all honest men, and he has given an authoritative pronouncement upon a question of little passing moment. The "Chiniquy Movement" is a "movement" to raise funds, not to "convert" French-Canadians. It has indeed become so contemptible that no respectable Protestant gives it either countenance or support. They have for a long time seen the naked heinousness of this unfortunate Chiniquy. He is despised of all, the pitied of a few. Honest heads of families must shrink from the voluptuous beast. Even his few associates must recoil from contact with his hand. The Rev. Mr. Bray ought to be a gentleman, but when he mingles with such creatures as this Chiniquy, he exhibits neither good taste nor gentlemanly feeling. And this man—whose life has been a scandal to the community—had the presumption to write a letter to Bishop Fabre. He denied that he asked to see a "priest of Rome" when he was sick. Then he entered into a series of explanations. "Idolatrous," "Wafer God," "baked bread," "Secret Chambers," "Confessional," "Celibacy," "Purgatory," "Murders," "Popes," &c., &c., to the end of the chapter. And the *Witness* took up the cudgels for "Pere" Chiniquy, and challenged us to prove that he was a "bad man." Surely, the *Witness* is not serious! Chiniquy not a bad man! Are we to repeat the catalogue of his crimes? All men are liable to fall, but the fall of Chiniquy has been great indeed. He has been an adulterer by his own implication, if not by his own confession, and yet we are challenged to prove that he is a "bad man!" A breaker of vows, and yet we are asked to prove that he is a "bad man!" No man that ever lived gave the Catholics a greater insult than when with his sacrilegious hands he broke that consecrated "wafer of bread," which we believe to be the Living God Himself. Is a terrible outrage upon the most sacred of all the mysteries of our Church not sufficient to prove this unhappy victim of fanaticism a "bad man?" Do good men insult us thus? Prove Chiniquy a bad man indeed! Why, the creature has given more joy in hell than perhaps any man alive. The devil himself must smile when Chiniquy is abroad, and Pandemonium will grow dark, when Chiniquy is gathered from his fathers. This will be his fate unless