

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 6.

CALENDAR—MARCH, 1878.

WEDNESDAY, 6—ASH WEDNESDAY; beginning of Lent.
 Most Rev. John McHale, Archbishop of Tuam, born, 1788.
 THURSDAY, 7—St. Thomas Aquinas, Confessor and Doctor of the Church. SS. Perpetua and Felicitas, Martyrs.
 The Press, "United Irish" organ, seized and its office destroyed by Government, 1796.
 FRIDAY, 8—Most Holy Passion of Our Lord.
 King William III., died, 1701.
 SATURDAY, 9—St. Francis of Rome, widow. Battle in Hampton Roads, between the Monitor and Merrimack, 1862. Great fire in New York, 1741.
 SUNDAY, 10—FIRST SUNDAY IN LENT.
 Emancipation Bill first read in the House of Commons, 1829.
 MONDAY, 11—St. John of God, Confessor, (March 8) The Irish Volunteers suppressed by Proclamation 1793.
 TUESDAY, 12—St. Gregory I, Pope Confessor and Doctor of the Church.
 King James landed at Kinsale. United Irish Delegates arrested in Dublin, 1798.

REGULATIONS FOR LENT.

All the days in Lent, Sundays excepted, from Ash Wednesday to Holy Saturday inclusive, are Fast days.

On the first four days in Lent, as well as every day in Holy Week, the use of flesh meat is prohibited.

The use of flesh meat at every meal is permitted on all the Sundays in Lent, Palm Sunday excepted.

The use of flesh meat is also by special indulgence allowed at the one repast on Mondays, Tuesdays and Thursdays in every week, from the first Sunday in Lent, to Palm Sunday.

On all days in the year without any exception, on which the use of flesh meat is prohibited, it is perfectly allowable to use animal fat, such as lard, or drippings, in the preparation of meagre food; for frying fish, for instance, eggs, and other Lenten diet; but it is not permitted to eat the meat, or animal fat in its natural condition.

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, for distribution of prizes. 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.

THE CATHOLIC VOLUNTEER.

We have received a number of letters of sympathy, from Protestants as well as Catholics, about the manner in which the St. Jean Baptiste Infantry Company has been treated, but, although we may exercise our rights as journalists in going more fully into the question at a future time, at present we prefer not to say one word that could be construed into a criticism of the conduct of the authorities.

A SUGGESTION.

It has been suggested to us by a Protestant friend, that the Catholic and Protestant Irishmen, who are volunteers, should assemble at the same place, and march to their respective churches together on St. Patrick's Day. We would gladly recommend this programme if we thought it feasible, and that it would be received in the spirit in which it would be given.

THE EMMET CENTENARY CELEBRATION.

We have only room to notice that the Emmet Centenary Celebration in Montreal was a brilliant success. Hundreds of people could not obtain admittance, and they are clamouring for a repetition of the play. The audience was very respectable, and the Young Irishmen displayed artistic merit of a high order. We heartily congratulate them on their success.

ASH WEDNESDAY.

To-day being Ash Wednesday or the first day of Lent, all the law and public offices will be closed. Divine service will be held in all the Catholic churches, and in several of the Anglican Communions. In St. Patrick's Church, the ceremony of blessing the ashes commenced at 8 a. m., and was followed by Grand Mass. At Notre Dame Church and the Church of the Gesù the observances commenced at 9 a. m.

HOW CATHOLICS ARE TREATED IN THE VOLUNTEER MILITIA.

For some time past we have been urging our co-religionists to take upon themselves all the duties, as they obtain all the protection, of citizenship. In these duties we included the necessity of joining the Volunteer Militia, and thus give proof of their willingness to sustain, and if need be, fight for, this land of their birth, or of their adoption. Believing that the Catholics of this Dominion were loyal to the Constitution and the laws, we expected a hearty response to our appeal, and we were not disappointed. Here in Montreal hundreds of Catholics offered their services, but it was too late, all the corps were full, and so our people were left out in the cold. People say indeed all the corps were not full, but that they were closed to the Catholics because of the troubles of last July. The rank and file were Protestants almost to a man. Mostly every Orangeman in the city was in the Volunteer Militia, and we have abundant proof to establish the fact, that Catholics were systematically prevented from entering the service. This we can easily prove before a proper tribunal. One gentleman however, Colonel Bond, threw open the ranks of his corps to the Catholics, and was rewarded by a small force of about 40 men, for whom we think we may claim the title of being the compeers of any in his battalion. A few others wriggled, or were smuggled, into other corps; the St. Jean Baptiste Infantry Company was formed, and in all we muster about 100 English speaking Catholics, with 250 French, and about 1,500 Protestant Volunteers. Up to this time we had been at war with the Volunteer Militia of Montreal. We had exposed their partiality, and, we think, had proved that they openly took sides on the 12th and 16th of July. We had pointed out that one corps had given THREE CHEERS FOR KING BILLY, and others had given by word and deed, evidence of their partiality for the Orange raiders who visited us. But from the moment we joined the Volunteers we were prepared to let bygones be bygones. We were willing to let the dead past bury its dead, and we took a kindly interest in the force. Time, money, and the columns of this journal were given to advance the interests of the service, and with what result? calumny and falsehood. The St. Jean Baptiste Infantry Company, was above reproach, yet rumour after rumour, falsehood after falsehood was circulated about it, and that too by a few strutting and youthful imbeciles one half of whom do not know how to buckle on their swords. Towards such mischievous creatures, the contempt of silence was the only reply, and the contempt of silence we gave them. But now the question has assumed another phase, and one which forces us to speak out. Those falsehoods have had their result, and official notice has been taken of one of the most ridiculous of them. We do not intend to criticize the action of the military authorities. Investigation and redress will be sought through the ordinary military channel, but we do intend to point out the civil aspect of the affair.

Some time since the Young Irishmen's Literary and Benefit Society, determined to celebrate the Centenary of the birth of Robert Emmet. A deputation from the society asked the captain of St. Jean Baptiste Infantry Company for the use of eight rifles for the occasion. The rifles were given, not to the Young Irishmen, but to eight men of the company, under charge of a corporal, and all were to appear in the entertainment. This is a common practice in Montreal, and the captain of St. Jean Baptiste Infantry Company only followed precedent in doing as he did. A few days went on, when on Saturday evening last the good people of Montreal were startled by seeing the following paragraph in the Witness.

"Disquieting rumors being afloat relative to the prospect of trouble on Monday night, when the Emmet anniversary celebration, and Hackett No Surrender Lodge of Orange Young Britons come off at the same hour, the Chief has ordered out a special force of fifty police for the evening, to keep order in St. James street. It is learned that some arms have been seen stored in the house of one Doyle, on Chenneville street, and that they are said to belong to the St. Jean Baptiste Infantry Company. The storing of arms elsewhere than in a regimental armory is illegal. The authorities have been notified."

Here was news! The Catholic volunteers of Montreal branded as assassins. What in the Protestant volunteer was but "a choleric word" was in the Catholic volunteer "rank mutiny." At that moment, there were dozens, perhaps hundreds, of Protestant volunteers who had their rifles in their homes. There was no "disquieting rumors" about them! But the rumor was this time, insidious as well as ridiculous. We were suspected of contemplating cold blooded murder, and on Monday morning the following letter appeared in the Gazette and in the evening in the Witness:—

ST. JEAN BAPTISTE INFANTRY COMPANY. To the Editor of the Gazette.

Sir.—In the Witness issue of Saturday evening I find the following paragraph in the City Items:—"Disquieting rumors being afloat relative to the prospect of trouble on Monday night, when the Emmet anniversary celebration and Hackett No

Surrender Lodge of Orange Young Britons come off at the same hour, the Chief has ordered out a special force of fifty police for the evening, to keep order in St. James street. It is learned that some arms have been seen stored in the house of one Doyle, on Chenneville street, and that they are said to belong to the St. Jean Baptiste Infantry Company. The storing of arms elsewhere than in a regimental armory is illegal. The authorities have been notified."

When I saw this "disquieting rumor" I was at first inclined to take no notice of it. I thought that I might treat it the same as I had other "disquieting rumors" which have been circulated about St. Jean Baptiste Infantry Company. I have, however, been advised to explain the circumstance, and at the same time to make a few inquiries which I am sure the public will recognize as pertinent. The facts are these:—I allowed eight of my men to take eight rifles to be used at the Emmet centenary celebration which will take place in the Theatre Royal on Monday evening. I sent a corporal in charge of the squad, with instructions to return the rifles into the armory after rehearsals were over. This, however, could not be done, for the rehearsals were generally not over until 10.30 or 11 o'clock, when the armory was locked up. For their safety the corporal brought the rifles to his own house, and hence arises the sensation—"disquieting rumors" "trouble" &c. &c.

So much for my explanation; and now may I ask if there were any "disquieting rumors" when the Fusiliers and men of the Prince of Wales' battalion took their rifles to the Academy of Music on several occasions?

Were there any "disquieting rumors" in the summer when the men of the Victorias kept their rifles at home during the greater part of the season?

If it be "illegal to store arms elsewhere than in a regimental armory" then, I suspect, that most of the Montreal corps have been guilty of illegality.

Surely those petty and mischievous rumors should not be allowed to creep into journalism. They do a great deal of harm. They whisper men's characters away, and create suspicions which would never arise were it not for their manufacture. The men of St. Jean Baptiste Infantry Company have no antipathy to Orangemen. As citizens they may object to the Orange institutions, as soldiers they have nothing to say about it. As citizens they have a right to express their opinions, but once in uniform they know no party. I am not aware that they have ever done anything which would justify such absurdities as the "disquieting rumor" now published. As for my party hostility to Orangemen is no secret, but much as I object to them as a citizen, yet if I was ordered as a soldier to protect them, painful as the ordeal would be, I have soldiered enough to know and do my duty, which would be simply to obey orders.

I am truly yours, M. W. KIRWAN, Captain St. Jean Baptiste Infantry Company.

Montreal, March 2, 1878.

But this is not all. It appears that the affair had been reported at Ottawa. "Large stands of arms had been concentrated," "bloody work was contemplated," "murder was on the wing. Then the Brigade Major called upon the captain of St. Jean Baptiste Infantry Company to account for the arms under his command. We are free to admit that he did his duty with reluctance, ridiculing the contemptuous rumour the while. However a sleigh was taken and the armoury searched at once, and lo! the rifles were all there, except the missing eight. So far so good. Then the orders were that the eight rifles should be brought into store. Obedience is the first duty of a soldier—another sleigh was taken, innocent mothers had their houses visited with breathless messengers; wives were alarmed at the eagerness with which men rushed into their houses and seized the rifles of their husbands; at last the missing eight were collected, anxiously examined, found all right, put under lock and key, telegram to Ottawa, to be followed by official reports, all was right, the country was saved, orangedom breathed freely once more, and the "croppies were under." Meanwhile were it not for the courtesy of the commander of another corps the necessary rifles would not have appeared in the dramatic performance. A Protestant corps gave the uniforms for the occasion, and eight rifles were borrowed from another battalion, the Emmet Centenary passed away, was a brilliant success, and so ended the "disquieting rumours" the "300 rifles," that was the number reported to be stored up to attack the Orangemen vanished, and the sensation ended in smoke. But is there not a serious aspect in this incident? Ought it not set the Catholics of the Dominion thinking? When last fall we proved, yes, proved, a gross breach of military law to have taken place—there was no investigation into that. Not one word was said about those "THREE CHEERS FOR KING BILLY" although no one, staff nor regimental, denies that they were given. Here was proof, as sound as Holy Writ and no notice taken of it—thrown into the waste paper basket, for "Popish" satisfaction. And yet here upon the wildest assertion, falsehood destitute of a particle of foundation, yet there is an official investigation—and why? There is but one reason—there can be but one reason—one is a Protestant, and the other is a Catholic corps. It is conduct such as this that drove the Catholics of Ireland to desperation and conspiracy at home, and it is conduct such as this, if pursued, might unhappily drive them to desperation and conspiracy here. A gross insult has been heaped upon every Catholic in the country, a foul slander has been flung at their faith, a mischievous lie has been the cause of casting a momentary slur upon the only English-speaking Catholic Volunteer corps in this Dominion, and we are resolved to seek such measures of redress as shall vindicate our honour. We have suffered too much by this kind of thing in Ireland, and we ought to be exempt from suffering it

in Canada. As a corps the St. Jean Baptiste Infantry Company is without reproach. We defy any man to point to one act of theirs unbecoming to the oath they have taken. They are loyal to the constitution, and no man should impeach their characters with impunity. We have hitherto been silent about their merits, but the time is come when full justice must be done them. With a thousand evil eyes watching them their characters remain stainless, and it is only from men whose hearts are framed for falsehoods, that suspicions arise to their loyalty or their honour could arise. The difficulty between the St. Jean Baptiste Infantry Company and the military authorities will be solved through the usual military channel—but our friends may depend upon it that this last insult and injustice, reviving as it does for the instant, the terrors of the Arms Act in Ireland, shall not be allowed to rest until reparation, ample and complete, is done to the insulted Catholic volunteers.

Here are men who have individually done more for the Volunteer service this year than any men in Montreal, and yet they have fewer privileges. Every man in the company gave his full pay—six dollars—towards the company's fund, and yet they are, or were for an evening at least, deprived of the rights which every volunteer in the City of Montreal possesses. It is not fair, it is not just, it is not honorable. If there are men in the Volunteer Militia who wish to vent their petty spleen upon the St. Jean Baptiste Infantry Company then let them come out boldly above their names, and not disgrace the cloth they wear by calumnious and cowardly attacks in the dark. But a full investigation will be demanded, and we expect a full investigation will be given, for after doing all that loyal men can to forward the interest of the service, if there are still some men in the Volunteer Militia who are not satisfied with the mild and kindly course we have pursued towards them, then they will discover that we are quite ready to vindicate the honor of the Catholic Volunteers by such legal means as the exigencies of the hour shall suggest.

The difficulty will be fought out on its merits, and if these do not succeed in obtaining satisfaction, the officers of St. Jean Baptiste Infantry Company are ready to place their resignations in the hands of their chiefs. This we say authoritatively. Rather than rest under the imputation that they command a lot of rowdies, or that they have entered the service for illegal purposes, they are willing to leave, and seek other means of redress. Conduct such as they have been subjected to, is not calculated to increase the respect for the volunteer militia, and it must tend to make public opinion believe that the stand one takes upon a religious or political ground, pursues him in every walk of life into which he may go.

THE PRIMACY.

For four thousand years God ruled and governed His chosen people, not indeed directly and immediately by Himself but by the ministry of His Angels, the Patriarchs, the Judges, the Kings and the Prophets whom he employed as secondary causes to make known His divine will to mankind. This dispensation lasted until the fulness of time came which ushered into this lost world, the long expected, much needed and promised Redeemer who was to "save His people from their sins" by His sufferings and death and to establish a church. That He might present to Himself a glorious church not having spot or wrinkle or any such thing but that it should be holy and without blemish. Eph. c. 5 v. 27. The vision of this glorious church broke on the enraptured soul of the prophet Balaam who in the sight of the Israelite-Camp, the figure of the church, exclaimed, "How beautiful are thy tabernacles, O Jacob, and thy tents O Israel are as woody valleys, as watered gardens near the rivers, as tabernacles which the Lord hath pitched, as cedars by the river side."

When Christ established His church he constituted St. Peter as the first president of this Society and as every society proper must have a president or head, thus also has the church the most perfect society ever established. The head of a society bears to its members much the same relation as the human head bears to the other members of its body. The head of the human body is exalted in order, in perfection and in power above the other members. The head is the first part of man and the seat of all the senses, the touch only is found in the other members, and from the head is derived all the movements and government of the other members.

Christ conferred the Primacy on Peter if he promised it to him, secondly if he actually bestowed it upon him, and thirdly if St. Peter exercised this supreme power. When God intends to raise any one to a sublime position he prepares him for it. Thus, did he prepare St. Peter by the imposition of a new name and by

a manifest distinction and superiority above the other Apostles.

In four parts of the New Testament the names of the Apostles are given but the name of Peter is always first in order through the same order is not everywhere observed for the other Apostles.

THE PROMISE OF THE PRIMACY.

Jesus asked his disciples saying; Who do men say that the Son of man is? But they said, some John the Baptist, and other again Elias, and others Jeremias or one of the prophets, Jesus saith to them. But who do you say that I am, Simon Peter answered and said, "Thou art Christ the son of the living God. And Jesus answering, said to him, Blessed art thou Simon Bar-Jona because flesh and blood hath not revealed it to thee! but my father who is in heaven. And I say to thee, that thou art Peter, and upon this rock I will build my church and the gates of hell shall not prevail against it. And I will give to thee the Keys of the Kingdom of heaven. And whatsoever thou shalt bind upon earth it shall be bound in heaven and whatsoever thou shalt loose upon earth it shall be loosed also in heaven Matt (19 v 13 19.)

Now what is the intention of Christ in speaking directly in this sublime passage to St. Peter? Let us give an exact exegetical interpretation of this text.

First of all the words "Peter" and "rock" are one and the same and signify the same object. Christ spoke in the Syro-Chaldaic in which the word "Kipha" rock signifies the name of a man or signifies "rock" it is indeclinable and without gender. The words of Christ are "Thou are 'Kipha' and upon this 'Kipha' I will build my church." As in the French the word "Pierre" may mean a "man" or a "rock," The Greek interpreter with some detriment to the clearness of the phrase rendered the first Kipha into "Petros" in the masculine as applying to Peter and the second "Kipha" Petra in the feminine, as more expressive of a quality or of an exalted dignity conferred on Peter by his divine Master. The Greek text is very conclusive that Peter and rock are identical "epitaute to petra" which in English is "on this very rock."

The Æthiopic, the Armenian, the Syraic, the Arabic, the Persian the Coptic and the Ruthenian versions have the words "Thou art a rock and upon this rock." In the French the words are "Tu es Pierre et sur cette pierre." But how remarkable it is that the English language of Henry VIII., and the German of Luther, the great enemies of the Primacy, fail to express clearly the words of Our Lord, "Thou art Cephas and upon this Cephas I will build my Church." The demonstrative pronoun "this," also shows that rock, signifies Peter and not Christ. Because, how absurd it would be for Divine Wisdom to speak directly to Peter, and upon this "rock," referring to "Christ Himself," I will build my Church; and again in the same sentence to continue addressing Peter, "To thee will I give the keys," Hence Peter and rock are one and the same. Christ indeed is the primary, the principal, the invisible, and the divine foundation of the Church, but not the exclusion of Peter, who is the secondary, the material, the visible, and the human foundation. Christ applies the metaphor rock, to Peter, on account of its strength, solidity, and firmness, which qualities he requires the foundation of his enduring Church to possess. Peter is not merely to the Church what a foundation stone is to a material building, because the foundation stone occupies a small corner only in the base of the building, but he is to the Church that which a rock in the sea is to the light-house erected upon it, namely the whole, the solid, and the immovable foundation. Thus the Church of God, built on the rock "Peter," is firm, and it is firm because it is built upon the rock. In this idea of the invincible strength of the Church is also included the coherence of its members, and hence the Church is not only one but also indivisible. Thus did Christ the divine and wise architect, the primary foundation place on his own Divine bosom, the secondary foundation rock "Peter," on whom singly he promised to build His Church, which "He purchased with His own blood." Acts 20 v. 28.

This doctrine is confirmed from the discourse which our Lord confidentially had held with his Apostles a short time before his passion when he put them on their guard against the evil attacks arising from their exalted position as princes of His kingdom. "And I dispose to you as my father hath disposed to me a kingdom, that you may eat and drink at my table, in my kingdom; and may sit upon thrones judging the twelve tribes of Israel. And the Lord said, Simon, Simon, behold Satan hath desired to have you (plural) that he may sift you (plural) as wheat. But I have prayed for thee that thy faith fail not; and thou being once converted, confirm thy brethren." Luke 22 v. 29 32. Here Christ speaks in the presence of the Apostles to Peter