

The True Witness

AND CATHOLIC CHRONICLE,

PRINTED AND PUBLISHED EVERY WEDNESDAY,

662 1/2 CRAIG STREET.

M. W. KIRWAN—EDITOR AND PROPRIETOR.

Terms—\$2.00 per annum—in Advance

MONTREAL, WEDNESDAY, SEPT. 19.

CALENDAR—SEPTEMBER, 1877.

WEDNESDAY, 19—SS. Januarius and Companions, Martyrs. Ember Day. Fast. Wexford massacre, 1640. J. J. Callanan, poet, died, 1829.

THURSDAY, 20—SS. Eustace and Companions, Martyrs. Vigil of St. Matthew. Robert Emmet hanged, 1803.

FRIDAY, 21—St. Matthew, Apostle and Evangelist. Ember Day. Fast. First Orange Lodge in Ireland formed at Loughnagall, 1795.

SATURDAY, 22—St. Thomas of Villanova, Bishop and Confessor. SS. Mauritius and Companions, Martyrs. Ember Day. Fast.

SUNDAY, 23—EIGHTEENTH SUNDAY AFTER PENTECOST. MONDAY, 24—Blessed Virgin Mary of Mercede, or our Lady of Bansom. Bartholomew Teeling executed, 1798.

TUESDAY, 25—SS. Cornelius and Cyprian, Martyrs. (Sept. 16.) Daniel O'Connell elected Lord Mayor of Dublin, 1841. Havelock relieved Lucknow, 1857.

ANSWERS TO CORRESPONDENTS.

"GARRYOWEN."—Unless attacked again we intend to let the matter drop.

"BALLY KEEROGUE, AND OSGOOD, ONT."—Paper mislead. Too late to insert it now.

"GREGORIAN CHANT."—Never arrived.

"PRINCE EDWARD ISLAND."—We have received a letter from a gentleman in Prince Edward Island to which we have replied, but we are doubtful about the address. If the gentleman to whom we refer, J. G. does not receive our letters will he be kind enough to write to us again?

NOTICE.

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.

(By Order.)

M. W. KIRWAN, Capt. Commanding.

CHINIQUY.

We publish to-day some extracts from the pamphlet of Mr. Court on the Chiniquy movement. Next week we shall notice this pamphlet again, as well as Mr. Chiniquy's letter in the Witness of Saturday.

"SABBATH DESECRATION."

The Quebec correspondent of the Montreal Witness says the bands which accompanied the Pilgrims from Montreal on last Sunday through the streets of Quebec "desecrated the Sabbath" by playing the "Wearing of the Green." Now it so happened that the band of B. Battery met Colonel Stevenson's Battery in Quebec the same Sunday morning. This the correspondent describes, but he does not say a word about the B Battery band "desecrating the Sabbath." It's odd, but it's true.

FOUND.

"An Orangeman" encloses a rosary of jet beads mounted in silver, and evidently very old. He says:—

"Found enclosed on Sunday afternoon on the Mountain Park. Understanding that the owner would deeply regret the loss, I send it to you for Advt. if you like." "REALLY AN ORANGEMAN."

This is the letter of a gentleman, and when we read it we found the "kind words used turning away our wrath" against the order. But there was a postscript which we were sorry to read. For the sake of the kind act done we shall not publish it. If all Orangemen acted with the consideration which Really an Orangeman showed in the part of his letter we publish they would soon disarm our antagonism.

A VERY GREAT SAINT.

"John Currie" wrote a valedictory letter to the Witness of a few days ago in which he states his intention of leaving Montreal. His letter is blasphemous in the highest degree, and according to him his acquaintance with the Lord is very close. Mr. Currie it seems was converted two years ago at a meeting of the Y. M. C. A. and has since then preached the Word in Joe Beef's. He there converts the young men who play the piano, but (let us imitate his style of easy sliding) his salary is too small, and so he intends to go away. This announcement must fall like a thunderbolt on that important part of the community known as Joe Beef. We do not for a moment insinuate that this letter is an advertisement of Joseph's, or that the \$20.00 present was merely used to put a face on the matter. We

in fact say nothing of anything, but just to remark that it is very curious all the "Saints in the Lord" should get disgusted with one another at present and threaten to leave Montreal. Mr. McVicar abuses Mr. Chiniquy, Mr. Chiniquy abuses Mr. Bray, and Mr. Court abuses them all. If the bubble has burst and if they leave Montreal, we shall weep, and we shall grieve, but still we shall say with the Poet—

"Fare thee well and if forever, Then forever fare thee well."

We include in this affectionate farewell "John Currie," the converted of two years ago, and trust wherever the spirit of Mammon leads him his salary will be higher, whatever his success may, be, in upsetting "the woman that sitteth on the Seven Hills." To Messrs. Bray, Chiniquy et al we say, "Go and do likewise."

THE NEW PAPER.

We print below the particulars of an important meeting which took place recently about the new paper. The movement is now put upon a business basis, and all who are interested in the success of the new project should at once come to our assistance. It will be a paper for the Catholics of the Dominion at large, and the directors expect that the money necessary to float the undertaking will be subscribed by Catholics from other Provinces as well as from this. The experience of recent events warrants us in saying that we are without a true friend in the daily English press of Montreal. They are all in the Protestant interest. If we had a daily paper some people might be induced to LET US ALONE. We must, however, ask our friends not to be too precipitate. It is better to wait for some time than to make blunders.

PROGRAMME OF NEW DAILY JOURNAL. 1. The new daily journal shall be known as THE MONTREAL EVENING POST. The shareholders shall form a Limited Liability Company. 2. The policy of the new journal shall be, absolute independence in politics; special attention to the commercial interests of Canada; and a vigilant defensive attitude in regard to the rights of the Catholic Church.

3. The capital stock, including the True Witness shall be fifty thousand dollars; forty thousand of which shall be subscribed before starting the journal. 4. The first call on the above stock shall be twenty per cent; no subsequent call shall exceed ten per cent; and at least three months must intervene between each call. It shall be optional to pay shares in full at any time.

5. Before starting the journal there shall be ten thousand dollars cash paid in. 6. The stock shall be in shares of ten dollars each. Any number under four shall be paid cash in full, on taking the shares. 7. No unpaid stock shall be transferred without the consent of the Directors. Paid stock, before being transferred, shall first be offered to the Directors, who shall have thirty days to decide the expediency of retaining said stock.

8. There shall be only three Directors, who shall be elected annually, and who shall have full control over the business of the journal during their term of office. No person shall be eligible for the office of Director unless he shall hold twenty-five shares of the stock of the journal. 9. In the election of Directors, and in any other lawful business brought before them, the stockholders shall have one vote for every share of ten dollars held by them, provided always that all calls thereon to date have been paid; and provided that the amount in full has been paid, when the number of shares held is under four.

10. The Editor shall be free in his own department whilst employed on the journal. 11. Should the Editor fail to give satisfaction, he can be removed, and another engaged in his place, by a Council composed of the Directors then in office, and of the Pastors of St. Patrick's, St. Ann's, and St. Bridget's; a majority of said Council shall decide finally, provided however that at least two of the above named pastors shall be on the majority. This Council of six can be convened by any member of said Council. Should the Editor of the journal for the time being, be also one of the Directors, he shall not have the right to vote as to his own removal or continuance; the question shall be decided by a majority of the other members of the Council, on which majority there shall be found two of the Pastors as stated above.

12. Sums under ten dollars paid shall form a reserve fund which shall be under the control of the Directors to advance the interests of the journal. 13. Three Provisional Directors shall be appointed to carry out the foregoing provisions; they shall take charge of all lists of subscribed stock, and of all monies paid towards the new journal. They shall be authorized to make and collect the first call as provided for in Rule 4; to employ a Secretary, or other agents judged conducive to the success of the project. When the subscribed stock amounts to forty thousand dollars, they shall be replaced by the ordinary Directors as provided for by Rules 8 and 9 of this programme.

MONTREAL, Sept. 16th, 1877.

THE LEGISLATIVE COUNCIL.

We have received several letters from gentlemen in Montreal relative to the suggestion from Quebec, that Mr. Edward Murphy should be appointed to the Legislative Council for this Province. We may add for ourselves that we have been frequently urged to put this gentleman forward for one of the four vacancies which now exist. We have, however, hesitated to do so, because of "motives" which might be attributed to us. Nor had we any right to speak in the name of the Irish people without their authority or consent. But now we can hesitate no longer, because we are certain, from all the appeals that have been made to us, that Mr. Murphy's appointment would be received with satisfaction by every Irish Catholic in Montreal. He was mentioned for the position before the present editor of this paper was in any way connected with it, and we are not thus putting forward a man of our own. Socially and politically Mr. Murphy is a representative Irishman. He is a man of spotless reputation,

high commercial integrity, and one too that has always taken his stand as a consistent Irishman. He has been identified with the Irish Societies in Montreal all his life, and the fidelity with which he has stood firm for his convictions, has won for him the esteem and trust of his fellow citizens at large. We do not urge Mr. Murphy's appointment for political reasons. With his politics we have nothing to do. We urge his appointment because he is a representative Irish Catholic and because the Irish Catholics of Montreal will accept him as such. Mr. DeBoucherville will do well if he appoints Mr. Edward Murphy to the Legislative Council. He will compliment the Irish Catholics of this city, may more, he will honour his own Government as well. Mr. Edward Murphy can grace any assembly, and as there are two vacancies now in the Council, it is our right to expect that an Irish Catholic from Montreal should get one of them. There is not an Irish Catholic in the Council, and considering our numbers, we have a right to two. But Montreal should at least have one representative and from all sides we hear that Mr. Edward Murphy should be the man.

THE STORY OF MY CONNECTION WITH THE CHINIQUY MOVEMENT

IN MONTREAL OF 1874, 1877.

The above is the style of a pamphlet published by Mr. William B. Court, Ex-Superintendent of St. John's French Presbyterian Sabbath School.

We shall give copious extracts from this publication, but first we may mention for the benefit of our country readers, that Messrs McVicar and Chiniquy are two very great evangelizers, and that although they may possess all the other virtues in a supereminent degree they are deficient in that of modesty. They are eternally howling against everything belonging to the Catholic Church, which they have a perfect right to do, but besides they tell the most atrocious falsehoods and entirely deny that they care for money in the premises, all their anxiety is for the souls of men, their cash they despise. Mr. Court belonged to the inner circle and is thoroughly au fait as to what passed, he says:—

I honestly confess that I write more in sorrow than in anger. Although the gentlemen, or some of them, whose unrighteous acts I expose to the criticism of public opinion, have done me great wrong, and were the means of disappointing some of my most fondly cherished hopes, yet I say that I have no personal ill will against them. I forgive and pity the men. I cannot, however, palliate their acts, and hasten now to reveal some of them to public judgment, to be followed, I am sure, by public condemnation.

After a prefatory dash, explanatory of the description of the mission, Mr. Court goes on:—

As one object of this statement of facts is to criticize the contents of the Report of the French Board, submitted to the General Assembly in June 1876, I would now refer to a statement made in that report—(See Acts and Proceedings of Second General Assembly of the Presbyterian Church in Canada, Toronto: Presbyterian Printing House. Page 179)—we find there that 2043 converts were gathered in by M. Chiniquy, from June 29th, 1875 to May 1876. It is further stated that "nearly two hundred imposters have been detected and dealt with;" and "that the Priest, with all their vigilance and peculiar means of securing recantations have not been able to strike off a single name from the list of those we have retained."

The facts of the case are these, and they have been obtained by the writer himself, from the only reliable source of information, viz., the books of the Society, now in the hands of its President, M. LeMetayer-Masselin, and which books our pious administrators have tried, by all means, such as lawyer's letters, &c., to get into their possession, but unsuccessfully; and it should be noticed that these gentlemen prepared their report to the Assembly without consulting these books—yet there is no mention of that fact in the report.

About 554 names of heads of families (this must be clearly understood, not names of persons) were registered in these books. Many of these individuals had children, and some of them gave to M. Chiniquy two, three, or four names of children, as the case may have been. These children's names were published by M. Chiniquy, with the names of the parents; and thus the 2000 names mentioned in the report of the Board are correct. But notice. Many names were of Protestants of long date—perhaps thirty heads of families. And many parents gave the names of their sons, in some cases three or four, as heads of families, and thus received aid from M. Chiniquy, and from the society, in the names of their children. The parents, in many cases, did not give their own names, and thus they themselves remained Roman Catholics, and received aid from both Protestant and Catholic charitable institutions.

In the Witness of 3rd April, 1876, M. LeMetayer-Masselin stated that 250 names had been erased from the books of the Society, so that 300 names remain, making about 1200 converts (giving four children to each family.) But the names of old Protestants should have been deducted, in the report of the Board, from the imposters I have spoken of, in addition to the 250. And besides the 250 expelled for prostitution, concubinage, false addresses, false names, &c., &c., the Society's Committee was on the point (when, as already mentioned, the Board stepped in and assumed the management of a non-sectarian association) of expelling about 100 more names of heads of families.

The very great majority of the French Canadians have returned to Romanism, while nearly all the French Europeans, nominally attached to Protestantism, remain where they were spiritually all along, viz., in indifference; I say, spiritually—for I am glad to recognize that many are morally correct in their lives.

And neither the administration of Dr. McVicar or his friends, nor the controversial sermons of M. Chiniquy, will bring them out of that state. It is only the Spirit of God, working through the faithful preaching and practice of earnest, thoroughly evangelical men.

sectarian Society kept up? Why was not the Society made wholly Presbyterian? Can our pious administrators answer these questions to the satisfaction of the public? "The Society rendered an exact account of all its receipts and expenditures." A faithful and correct account at the close of the winter's work was rendered by the employees of the Society, of all meat, &c., distributed by them; but several of the accounts of tradesmen, who supplied these provisions as well as those of other creditors of the Society, were never settled.

It would seem from the following extract that certain parties, also strong Evangelizers, did not have that child-like trust in the Revd. Mr. Chiniquy that one "apostle" owes to another:—

"To continue the criticism of the report. M. le Baron also prosecuted Mr. Campbell, M. Chiniquy, and others, for conspiracy to defame. This is the vexatious and unjust litigation" referred to in the Assembly's report (page 181) in regard to which Dr. McVicar very naturally dislikes to "enter into further details." But the public should know these details before a penny more be given to the cause of French Presbyterian Evangelization. And what cheap sympathy is carried for M. Chiniquy in the description in the report (page 181) of his arrest in Montreal? This arrest was made by M. LeMetayer, because it was feared that the ex-Priest was about to leave for parts unknown, without being brought at least to the bar of public opinion, to answer for his acts. And for Dr. McVicar to color his report with his graphic description of the scene at family worship, &c., making this arrest one of a series of "sufferings for conscience sake," endured by the celebrated ex-Obiate, is an act not only to be reprobated by a truly honest evangelical public opinion."

After going over matter very interesting to the mission, but which is not altogether so to our readers, Mr. Court continues:—

"I now proceed to give accusations against Prof. Campbell as President of the Council d'Administration, or Board of Managers of St. John's Church.

Mr. Campbell stated at a meeting of this Board that the Board of French Evangelization had decided to request Father Chiniquy to leave Montreal at once for the Maritime Provinces, and Prof. Campbell further stated before three members of the Board of Managers, that if M. Chiniquy did not leave Montreal as requested by the Board of French Evangelization, he would be brought before the General Assembly for his conduct in connection with a well-known case of Church discipline hereinafter referred to. Such was the statement of Mr. Campbell to his Managers. Was this course towards Father Chiniquy adopted? No. Mr. Campbell knows too well that at that time he durst not even threaten to adopt such a policy towards the famous ex-priest.

"Mr. Campbell stated positively at a meeting of the Church Managers that Rev. Charles Doudiet would become pastor of St. John's Church on the 1st April 1876, and M. Doudiet made a similar statement to M. LeMetayer-Masselin, then Secretary of the Board of Managers. The French Europeans in the Church, who neither respected nor liked M. Chiniquy, were very much annoyed when a few days afterwards, as can be proved by the following translation of an extract from the minutes of the Board of Managers, this policy was changed, and M. Chiniquy's connection with the Church continued, not of course as pastor, but to aid in conducting its services. The extract is as follows: 'Mr. Campbell added that the resignation of M. Tanner not having been accepted, there would be no difficulty, in his opinion, in continuing the connection of M. Chiniquy with the Church in conducting its services.'

"The following are other promises of Prof. Campbell. "Mr. Campbell promised M. LeMetayer the editorship of the French column of the Witness, in a letter to him, in which occur the words, 'the days of M. Mansart (the present editor) are counted.'

Who could for a moment imagine that the unfortunate Colonne Francaise of the Witness would occasion so much intrigue among the Evangelists. Further on is a piece of intelligence as to the raw material composing the Evangelists:—

"I now come (says the author) to an exceedingly grave accusation against Father Chiniquy, which certainly will not appear in the report of the French Board which will be read before the General Assembly, I allude to the case of a member of St. John's Church expelled for scandalous conduct. This man was a member of the Benevolent Society's Committee, and that Committee on learning the interesting facts that their fellow Committee man had been three times condemned in Canada for larceny, &c., and that he was living in concubinage, (*) decided to expel him from their Society. A resolution to that effect was passed at a meeting of the Committee, and M. J. Cornu and M. LeMetayer-Masselin were appointed a sub-committee to wait upon Father Chiniquy, and request him to send away P— quietly. They found the good Father in his study, and on stating their business, met with great coldness and distance, M. Chiniquy endeavoring to dissuade them from their purpose. The conversation lasted some moments, and then the deputation rose to leave the house. M. Cornu had arrived at the front door, when M. Chiniquy seized M. LeMetayer by the arm, and leading him back to the study, said to him P— must remain. You must retain him. Do you understand? M. LeMetayer indignantly refused to shield the guilty man, and not only was he expelled from the Society, but he was disciplined by the Church, or rather expelled by a joint meeting of the Board and some members of the Church. This piece of discipline should, of course, have been carried out; but, being in connection with a member of an organized Church, should, it appears to me, have been managed by the Church, and not by the members of an Assembly's Committee.

"Such are only a few of the many unrighteous acts of gentlemen to whom the Presbyterian Church in Canada has delegated the duties of administrators of its French Evangelization scheme.

It is little wonder that Pere Chiniquy objected to the expulsion of the poor Communist, and still less that he should pick up with so congenial an associate. Indeed the great Evangelizer, as the Witness with tears of admiration in its eyes calls him, has an affectionate leaning towards infidelity. But let us follow Mr. Court in his developments:—

Before completing this work, I wish to add another accusation against Father Chiniquy.

Early in the spring of 1876, M. Chiniquy not con-

(*) I may add that at the time of the investigation into this man's character, M. LeMetayer was requested by the gentlemen of French Board to write home to the French Government for information as to his past life. Some time ago, this information was received, and was to the effect that a man named P—, a notorious communist, had been condemned for all sorts of crimes to prison. He had escaped, however. He had been under police surveillance since 1870. This is the man whom M. Chiniquy employed in Montreal as his principle evangelist.

tent with the usual spiritual weapons which he employs for the purpose of overthrowing the power of Rome in this Province, had recourse to the following truly characteristic one, which, I am sure, St. Paul does not recommend in Ephes. VI.

A young Frenchman of the name of Michel George, or Geger Melch, with two other French Europeans, formed themselves into a partnership for the purpose of publishing a journal called La Liberte. Before commencing operations, they called upon Father Chiniquy, who highly approved of their undertaking, although he did not then give them any pecuniary aid. After the publication of two numbers, they applied to M. Chiniquy for assistance, and the latter agreed to purchase their press, and became in fact proprietor of the undertaking, but in the name of his nephew, M. Allard, who is a minor, and student of the Presbyterian College, Montreal, the firm, then reduced to two by the secession of one of original members, carrying on the work of publication.

It should be noticed that M. George belongs to the extreme free-thinking (and free-practising) school, and still M. Chiniquy did not scruple to carry on a newspaper with the aid Mr. George as editor, and what a newspaper! The publication of such French anti-papal novels as the "Wandering Jew," the "Mysteries of Claude Street, &c.," was his principal object.

The publication of this "organ" of Rev. Charles Chiniquy, minister of the Presbyterian Church of Canada, was interrupted by a quarrel between him and M. George, the latter threatening to expose the former to the public if he did not pay him what he wanted. On M. Chiniquy refusing, M. George prepared a pamphlet (this time from a clerical point of view) entitled "Chiniquy aux Enfers" (Chiniquy in Hell) and had the type for printing it set up on the ex-priest's own press, when M. Chiniquy discovered the act. Only a few copies of this pamphlet were published. But some are in the hands of the clericals. This affair caused the suppression of La Liberte.

The following are further facts relating to the work of the Board:—

It is well known in Montreal that the effect of the administration of the Board upon the French Europeans, who were at least intellectually converted to protestantism and relapsed, and upon those who remained nominally in Romanism, was to induce them to lose faith in Protestantism. I have come across personally many families who were nominally converts of M. Chiniquy, but who really had no more reverence for their new than they had for their old faith, but who made use of both for worldly purposes. And nearly all this want of confidence in Protestantism, and what is far sadder, in the Gospel as a divine system of faith and morals, has resulted to a very great extent, as can be very easily proved, from the unfortunate policy of the Board.

Foolish and honest Protestants were "astonished as well as delighted" at the extraordinary conversions of M. Chiniquy. They hailed him as the modern St. Paul, five dollar bills came pouring into his coffers, thick as the leaves in Vallambrosa, and his converts increased in a commensurate degree. Canada was about being converted, Rome was staggering under the battle-axe blows dealt her by Chiniquy, and the old women of both sexes worshipped the great man. What though some Protestants pronounced the names as bogus as the religion of the friend to the Commune, and Catholics laughed the figures to scorn, still the humbug was allowed to continue. Mr. Court ventilates the convert business in this matter thus:—

I now refer to the case of Canning Street Church, to demonstrate clearly the unreliable character of M. Chiniquy's work there. During last winter, there was an average attendance of about 200; on the first of May, the average was about 80. In the day and Sunday Schools, during the winter, the average attendance was about 45; on the first of May, it was reduced to about 12. It appears to me that evangelistic work should succeed in spring as well as in winter. Further, M. Chiniquy added to the membership 115 names, "after careful and minute examination of each applicant individually," (as the Board's report says) yet, of these 115, about two-thirds can be proved to be persons quite unfit to take the position of members of Christ's visible Church.

I refer now to the wholesale publication of names of converts. This system cannot be too severely reprobated.

Hundreds of names of persons, well known to the Police and Priests, as persons of the worst character, and who are still so, have been advertised in the Daily Witness and Avance as converts to Protestantism. The effect of this unfortunate course has been to make the Presbyterian Mission a laughing stock with all honest and serious men. Further, I have evidence, furnished by two persons well known for their credibility and knowledge of what they testify to, to prove that of the 400 converts of M. Chiniquy, published in the Witness of March last, all are more or less doubtful. Indeed, of the 6,000 or 7,000 names of those who have been represented in the public prints as converts to the Gospel, perhaps one-twentieth—and this I would consider a high estimate—may be looked upon as even nominal Protestants.

Further on M. Court says he has actually met a few real converts. As M. Court seems to be a gentleman of candor and veracity we must perforce believe him. Still the fact is astounding. Let us hope they were Chiniquy converts, and that their names never appeared in the Witness.

My task is now concluded. It was commenced not without much fear and trembling. I have stated my case. I have asked for a verdict from the jury of the truly intelligent, enlightened, religious Canadian public opinion. I ask for a verdict in accordance with the evidence; and I may say, in this connection, that to every statement I have made, witnesses are ready to testify before any Court, Ecclesiastical, Civil or Criminal. My object in writing is the good of my French Canadian fellow-countrymen. May this end be accomplished by the somewhat unusual means employed.

On the faith of Christians, Mr. Court, we sincerely believe every word you say and more, and if you said in plain terms that Chiniquy was the rank impostor he is, we would give you great credit, whatever your motives might be, and that they are good ones we do not for a moment doubt.

MR. COSTIGAN M.P.

Some time since when Mr. Costigan M. P., for Victoria was in Quebec, the members of the Hibernal Benevolent Society determined to present him with an address. No man in Canada deserves such a compliment more than Mr. Costigan M. P., for Victoria. As a Cath-