

## The True Witness

AND

CATHOLIC CHRONICLE,

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MONTREAL, WEDNESDAY, DEC. 5.

## CALENDAR—DECEMBER, 1877.

WEDNESDAY, 5—St. Bihiana, Virgin and Martyr (Dec. 2). St. Sabbas, Abbot.

THURSDAY, 6—St. Nicholas of Myria, Bishop and Confessor.

Rebellion in Canada, 1837.

FRIDAY, 7—St. Ambrose, Bishop, Confessor and Doctor of the Church.

SATURDAY, 8—IMMACULATE CONCEPTION OF THE BLESSED VIRGIN MARY. Holiday of Obligation.

SUNDAY, 9—SECOND SUNDAY IN ADVENT.

John O'Donovan, S.S.D., died, 1861.

Milton, Poet, born, 1608.

MONDAY, 10—Of the Octave.

Father Matthew died, 1856.

Marshal Bazaine condemned to death, 1873.

TUESDAY, 11—St. Damasus, Pope and Confessor.

Sixteen persons arrested in Belfast, charged with being members of the "Phoenix Society," 1858.

Great fire at Charlton, \$700,000 damage, 1861.

## THE VOLUNTEERS.

ST. JEAN BAPTISTE VILLAGE INFANTRY COMPANY.

The members of the above Company will assemble at the QUEBEC GATE BARRACKS, Dalhousie Square, THIS WEDNESDAY EVENING at 7.30, sharp. On

## SATURDAY

they will meet at the QUEBEC GATE BARRACKS at 1 P.M., and proceed to the butts for ball practice. On

## SUNDAY

the members of the corps will assemble at the QUEBEC GATE BARRACKS at 9.15 A.M., for Church Parade.

M. W. KIRWAN,  
Capt. Commanding.

## ST. JEAN BAPTISTE COMPANY OF INFANTRY

St. Jean Baptiste Company of Infantry, under Captain Kirwan, was inspected on last Tuesday on Fletcher's Field, at 3 p.m., by Lieut.-Colonel Harwood, and Colonel D'Orsenens. There were present Colonel Lebrun, of the 65th, and a large number of spectators also on the ground. The company mustered 18 file, 3 non-commissioned and 1 commissioned officer, and presented a remarkably creditable appearance. Having been put through the manual firing exercise, the company went through a number of evolutions, forming fours and wheeling very creditably considering the short time that they have had for drill since their organization. Their volley firing was particularly good. At the conclusion of the inspection Col. Harwood addressed Capt. Kirwan and the company in terms of congratulation upon the physique of the men, which he was highly pleased to notice. He had not seen a finer company in the Dominion. They were all that soldiers should be—healthy, patriotic, and loyal, and with a little more drill would reach perfection as soldiers. He dwelt upon the risks as the king of arms now used, and said the company had yet to complete their target practice before their annual drill was ended. He enforced upon their minds great attention to this branch of the drill, and it was necessary that the soldier should understand the rifle that he was expected to handle in warfare. Again congratulating the company upon its reformation and physique. He closed by recommending attention to drill. The company then formed fours and marched through the principal streets of the city singing.—*Gazette*.

Something must be done for the comfort and convenience of Capt. Kirwan's independent company. The men are of such a height that it will be necessary either to cut them down several inches or raise the roof of the Quebec gate barracks. We hope the military authorities will look after this matter at once.—*Wasp*.

## CHINIQUEY.

Chiniquy the moral has sent a list of the names of "converts" to the *Witness*. There are about one hundred names in all, and Chiniquy asks the *Witness* to give its "Christian readers the glorious news." More souls "wrenched from the iron grasp of the Pope" and all within the "last few weeks." Then follow the usual "Marie's," "Louis's" &c., and all attested to by "C. Chiniquy witness." That is, Chiniquy is the witness to the truth of the statement that those people have been "wrenched from the iron grasp of the Pope" and have come under the care of "C. Chiniquy witness." The other day this man said that when he made "converts" they usually lost their employment. The French Canadian Catholics, said Chiniquy, would have nothing to do with them. Now he publishes the names of one hundred of them—thus placing them at the mercy of their "Papist" surroundings. Of course he gives no addresses—Chiniquy never does that—and we suspect that the "converts" are as mythical as the \$200 he said he gave to start the TRUE WITNESS. We venture to affirm that whatever few unfortunates listen to this immoral apostate, are half starved people out of work, who are assisted over the hard times by the money subscribed for evangelization. How many of them are buried in the Protestant grave yard? Not one in a thousand, and Chiniquy knows it. But the work pays, and something must be done to dupe the public.

## THE INTERNATIONAL PROTESTANT LEAGUE.

This is an organization of Orangemen under a new name. All its surroundings are "true blue." Last week the gentlemen who are interested in the success of this League gave a Concert in the Mechanics Hall. Mr. James H. Fearn was in the chair, and he declared that the object of the new organization is to draw and bind—

"Together Protestants of all sects in one common bond of unity, and by a solemn vow of mutual support and protection in the maintenance of our civil rights and religious freedom."

To such a programme no one can object. If Protestants think that their civil rights or religious freedom are in danger they would be less than men if they did not combine to secure the same advantages as their Catholic neighbours. If this be the object of the "International Protestant League" we wish it no harm. But is such the case? Is there no other motive guiding the men who direct the affairs of the organization? Has antagonism to "Popery" nothing to do with it? We very much suspect that it has. For our suspicions we give three reasons. In the first place when one of the performers happened to introduce "St. Patrick's Day" in medley it was hissed: in the second place the Rev. Mr. Gaetz made a fierce attack upon the *Witness* because that paper published a part of a sermon which was given by one of the Redemptorist fathers, and in the third place the "proceedings closed" we are informed in the daily papers, "satisfactorily by the Orange Young Britons band playing Rise Sons of William Rise." If that is not an orange programme we do not know what is!

## PROCESSIONS.

The question of the abolition of all processions has been brought a little to the front within the past few weeks. One clergyman in Montreal advocated the abolition of all processions and predicted good results from such a policy. He placed the *Fete Dieu*, St. Patrick's Day, and the 12th of July on the same footing. He spoke of the "North" of Ireland being in favour of orangeism and the "South" in favour of St. Patrick's Day. According to his reasoning it only required a statesman to cement the union of the orange and the green. He used the oft told phrase about there being "many politicians but no statesmen" to be found. We fear we must include himself in the list. His proposition is certainly not that of a statesman. To abolish all processions to please a faction would not evince a capacity to rule the destiny of a nation. Dividing Ireland into "North" for orangeism, and "South" for Catholicism is subtle but it is not subtle enough to deceive. The "North" of Ireland is not in favour of orangeism. What is called the "North" of Ireland is but one of the four provinces of which Ireland is composed. The other three provinces are, with little exception, inhabited by Catholics, and even in the "North" there are more Catholics than Protestants. Recent statistics prove that in the Province of Ulster—or the "North" as it is called, the majority of the people are now Catholics, and that these Catholics are daily increasing more rapidly than their Protestant neighbours. Whatever the cause may be the fact now stands that Ulster is more Catholic than Protestant, according to population, and it is a fiction to pretend that the minority of Ulster are to be placed on the same footing as the remainder of Ireland. We repeat that it is not the "North" against the "South" but it is a small faction in the "North" backed by fanatics in England, against the "Papist" population of Ulster, Munster, Leinster and Connaught. Now the Catholics are unanimous in their opposition to orangeism, but the Protestants are not unanimous in sustaining it. Every Protestant is not an orangeman even in the "North" of Ireland. God forbid that they were. Thus the enrolled members of the order come to a percentage of perhaps one hundredth part of the population and for these we are to give up all our religious and national processions. It is too good a joke. We for our part will never consent to it. To honest Protestant feeling we will make any concession consistent with our conscience; to orange feeling we will make no concession good, bad, or indifferent. Let such gentlemen as Gavin Lang, the Rev. Mr. Doumoulin, the Rev. Mr. Carmichael, the Dean of Ontario, and others of their like, let them tell us that certain celebrations of ours insult them and then we are prepared to consider the situation. Anything that we think can be dispensed with, without violating our conscience we will do, in order to save our Protestant neighbours from unnecessary offence. We certainly do not mean to offend, and if we do so offend, we do it unconsciously. But for orangemen we shall abandon no processions, we shall surrender no rights, and we refuse to place their order upon the same footing as any national, political, or religious organization, in the Christian world. Catholics are unanimous upon this question. Any Catholic who pre-

tends otherwise is a hypocrite. He is either deceiving the orangemen or he is shakey in his faith. No Catholic can conscientiously entertain the idea that he is to abandon harmless and time honoured customs because this noisy fraction of a people take a solemn oath to destroy the Church to which he belongs. The question cannot be entertained at all if it comes from such a source and as a compromise with such a body of men. We repeat that for the feelings of our Protestant neighbours we entertain respect. We shall not support anything that offends them. Let honest Protestants speak out, and they and we will be able to understand each other. But for the ribald thing called orangeism, keep that away from us, if there is ever to be peace in Montreal.

## CANADIAN NATIONAL SOCIETY.

The *Witness* brings us to task for our remarks on the Canadian National Association. It challenges us to "point out where and when the *Globe* or the *Witness*, or Dr. McVickers or Mr. Doudiet used" bad language against the Catholics, or if we are unable to prove it, we are asked to confess that we are "simply reciting" those charges in order "to produce ill-will against these papers and persons." Further on it says that it is doing its best "to like the present editor of the TRUE WITNESS, that it has been pleased with many things" we have said, that it has "had hopes, and still" has "hopes that in all for which" we "blame" our "fellow-countrymen" we "are by far the worst offender." Let us first of all, however, assure our contemporary that we are no enemies of the Canadian National Society. The principles of its Constitution appear to us to be commendable. We might cavil with a phrase or two if we were so disposed, but we take the Constitution of the Society as it is, and we see nothing of serious moment to object to. It is Christian, and it is patriotic. As far as the fight over the word "National" goes, we think it puerile. Surely men born or residing in Canada can cultivate a Canadian "National," as well as others can cultivate an Irish "National," or a Scotch "National" sentiment. Must Canadians never hope to have a "National" literature, ray of the soil? If there are men who think they are not, then time will remove the error they labour under. Nay, that "National" sentiment lives now, and is growing every day. What song appeals to the people of this country at large, more than "This Canada of ours?" That is a song for all; it was made for all, and it pleases all. It has, too, a true Canadian "National" sentiment about it, and the Canadian who would attempt to cry it down, would be regarded with contempt. We are here in a free land, with a glorious Constitution, and the Canadian who is ashamed of assisting in developing a "National" Canadian sentiment, cannot, in our opinion, be loyal to the land he lives in. It looks as if he was ashamed of Canada. He prefers anything and everything "Imperial" He would rather be an "Imperial" rat than a "Canadian" lion. It is merely playing upon words to pretend that the word "National" is synonymous with disloyalty. It is no such thing! We can all be loyal Canadians and loyal Imperialists as well. No one talks of severing the connection with Great Britain. The country is neither prepared nor anxious for such a revolution. Such a step is not necessary for our protection, nor for our Commercial prosperity. We are all satisfied as we are, and we are all willing to stand by the Constitution as it is. So far we go with the *Witness*. We are anxious that for the future we should endeavour to assist in the cultivation of this "National" sentiment, retaining, as a matter of course, a warm corner in our affections for our fatherland. We are not asked to abandon our first love. We are not asked to surrender the affection we owe the old land across the sea. Our allegiance is of a dual character: an allegiance to fatherland, and an allegiance to our adopted country. When we are not insulted for being Catholics or Irishmen, we are willing to do what we can to cultivate a Canadian National sentiment. But the *Witness* asks where, when or how we have been so insulted. Surely it does not deny that the *Globe* call our priests "petticoated gentry." It cannot deny that the same paper called our convents "harems," and ridiculed our people as "Dogs."

By the manner in which the *Witness* challenges us to the proof, it looks as if our contemporary doubted that the *Globe* ever used insulting language towards Catholics and Irishmen. Well, perhaps we had better set the question at rest by proving it. In the *Globe* of the 5th of Nov. 1856, we find the following language:—

Geo. Brown's 5th Nov. Speech, 1856.

"The ignorance and degradation of the priests forms the gloomiest aspect of the picture. Springing from the lowest class of poverty, there are notoriously illiterate and immoral. So deeply rooted has this notion become in the popular mind, that when a boy is unruly and his parents have failed in persuading him to learn some honest trade, they frequently consider the Church the last and only resource. Their idea is embodied in a current proverb,

which may be rendered in English by the couplet:

"Vicious and ignorant, gluttonous beast,  
Nothing remains but to make him a priest."

Was that the way to cultivate a spirit of Canadian Nationality?

Again we find Mr. Brown, proprietor of the *Globe*, saying in a speech made on the 19th of Dec. 1857:—

Brown's speech at an Orange Supper in Toronto, 19th Dec., 1857.

"When Jesuits, Priests, Monks and Nunneries were incorporated he thought it disgraceful that Orangemen should be excepted, etc., etc."

Was that language calculated to promote a National Canadian sentiment?

In February of the same year, the *Globe* said:—

*Globe*, Feb. 18, 1857.

"A few months may see the issue of a bull (from Rome) which our Government aiding and abetting, may flood the Province with a population likely to be as great a curse to it as were the locusts of the land of Egypt. Settle the Catholic Irish in masses, and we shall have a second Connaught, a second District of Quebec, a second Naples! No schools! No roads! No progress!"

On the 30th April, still in 1857, it continued in much the same strain, and on the 8th of Dec., 1857 it used the phrase "Dogan" while later still, on the 20th of April 1872 it said, writing of the then impending election:

"Protestants of Toronto will you stand by and see this done? Will you be ruled by the petticoated gentlemen on Church Street?"

Was that the way to make us Canadians? Again in 1872, the *Globe* denounced the Confessional as "a frightful weapon of tyranny." And yet men wonder that the Irish Catholic, the "Dogan" did not at once become a Canadian.

This last phrase the *Witness* makes light of, but we do not. "Pat" may be used in playful jest till doomsday, and Irishmen will only laugh at it, but "Dogs" is quite another thing. It was intended as an insult, and it was made at a period when the *Globe* was at open war with the Irish people. As far as the *Witness* is concerned, surely it is not necessary to run over the catalogue of insults which have appeared in its columns against our religion. We would prefer to allow these things to rest if we are allowed. As for the Rev. Messrs. McVickers and Doudiet; if the *Witness* read the lecture given by the former in Ontario last Spring, and the 12th of July oration by the latter, we find it difficult to understand how the *Witness* can think we were not insulted by both of them. But the *Witness* says that we made a great noise over the phrase "Romish." Yes, we objected to the phrase—but the word "Romish" was the least of fifty insults the Rev. Mr. Bray flung at us—and that too at a time when all was peace in Montreal. What about the "immorality of our priesthood" our Church being a "colossus of crime"—"the friend of popular ignorance" the "beasts" of Popes, &c., &c? Were not these insults and were they not given without cause, thrown into the midst of a peaceful community, like a firebrand into a powder magazine? Up to the time of that lecture the *Witness* frequently complimented us on the tone we had adopted in this journal. Nay the very evening before our reply to Mr. Bray appeared, after that gentleman had lectured, but before our reply was published—the *Witness* published a complimentary notice about the manner in which the TRUE WITNESS had been conducted since it came into our hands. We were anxious to continue in the same path. We were sorry that we were compelled to pursue a sterner course, and will rejoice when we are able to settle down to our original line of policy. But the conduct of the gentleman who gave that lecture on the "Romish" Church was not the worst feature in the business. Many Protestants went crazy with joy. They appeared to think that they had found the champion who was to destroy the "Scarlet Woman." They shouted "Eureka, Eureka." From that moment it was war. We accepted the challenge, and will accept it again, if the occasion demands it. No doubt by this time the Rev. Mr. Bray has discovered that the "colossus of crime" is not so easily destroyed. He may rest assured that he has made no converts to Congregationalism from the Catholic Church. We repeat that it was not we who commenced the fight; it was not we who first departed from journalistic usages; it was not we who first flung insult after insult into the face of our neighbours, and it is not we who should be called upon to cry, "HOLD! ENOUGH!"

## MARRIAGE.

Last week Miss Sarah Wilson, daughter of Mr. William Wilson of Montreal, was married to Mr. Grant of Belleville. Miss Wilson has been an old friend of, and an occasional contributor to this journal. Her style is fresh and fluent, and many of her contributions contained evidence of merit. In her new home let us hope that she will still cultivate that literary taste, which is accredited to her in the past.

## LETTER FROM TORONTO.

(FROM OUR SPECIAL CORRESPONDENT.)

Toronto, Dec. 3rd, 1877.

THE IRISH CATHOLICS AND THE VOLUNTEERS.

I am led to allude to this subject by events which occurred, and may occur again, under similar circumstances. The Catholics of this city seem to give the matter very little consideration, though it is of the most vital importance. There are in this city two volunteer regiments, the Queen's Own and 10th Royals, numbering 800 or 900 men. One Company is composed of University students, and another of law students. As for the 10th Royals, very little can be said that could redound to their credit. They are nearly all good Orangemen; the majority of the companies being so many Orange lodges. Their conduct on the day of the Riot (Oct. 3, 1875), created serious doubts in our minds as to whether they would not be found more in sympathy with the mob than in defence of the law. This regiment, on being called from the old Fort on the day of the riot, proceeded on their march whistling the "Protestant Boys," you will therefore see the position we are placed in, when the defence of our civil and religious liberties are in such hands. In face of the fact that there are hundreds of young Irishmen in this city, and that we are nevertheless so poorly represented in the volunteer force, it may be supposed that there are insurmountable barriers in the way of our becoming members of that body. In answer it may be said that our people have only themselves to blame, there being no difficulty in the way of any one who wish to avail themselves of its membership.

As correspondent of the TRUE WITNESS I had the privilege, I cannot say pleasure, of witnessing the execution of Williams at the goal on Friday last. The crime for which he suffered was one of the most shocking that occurred in this Province for many years past. He was tried and convicted for the murder of his wife at Weston on the night of the 21st of last September. He was all along under the hope that the sentence would not be carried out and it was through no want of effort on the part of his friends that he was not reprieved. He received the final answer of the Executive that the law must take its course, with a good deal of composure, and up to the hour of his execution did not betray any fear. The night before his execution he was visited in his cell by his children, and the scene has been described as heartrending. Williams appears to have been the victim of intemperance, rather than of a depraved disposition. While sober he was a kind husband, and a good father, but when under the influence of liquor, was a monster in brutality to his wife. The last scene of this awful tragedy is one which should make our rulers think of the responsibility they incur in licensing that which leads to such deeds.

## NOVITIATE AND TRAINING SCHOOL.

At this moment when a fierce battle is being waged in almost every country in the world—governments striving to grasp the education of youth which the Catholic Church, as in duty bound, is striving every nerve to retain—it is a pleasure to perceive the earnestness an activity displayed by those simple minded but learned Brothers of the Christian Schools to provide suitable nurseries for the education and training of novices as well as teachers for the Province of Ontario. This meritorious project has received the sanction and hearty God speed of his Grace the Archbishop, their Lordships of Kingston, Hamilton, Sarnia, and London. Rev. Brother Arnold the learned and courteous director of La Salle Institute in this city has been entrusted with the charge of the work and to no able hands, judging by the progress of his own academy, could it be assigned. There are a few malcontents savans in their own estimation, who through a little spirit of notoriety strive to oust the clergy by ungentlemanly language from the management of schools. It is strange but true that this idea of the laity taking the guidance of Education out of the hands of the Church is generally entertained by the ignorant or half educated which in a great measure accounts for the carelessness usually displayed. I am glad to be able to report that taking into account the dull times, a sufficient amount of funds will soon be on hand. So as to justify the good Brother in commencing the building next Spring, strictly speaking it will be a Normal School and who more worthy to lead such an institution than the Christian Brothers, the Venerable De La Salle being the founder of the first educational establishment of this kind at Lyons South of France. The site for the building which is to cost \$40,000 has been already secured at the Gore some twenty miles distant, in the midst of one hundred acres of fine rich land surrounded by beautiful scenery, and has flowing through it a gentle stream, a sure omen of health and cheerfulness. Having received the warm encouragement of the Dignitaries of the Church and being under the able supervision of an experienced gentleman who knows how to turn money to the best account altogether exclusive of the manifold blessings it will assuredly bestow on succeeding generations, it may be safely asserted that contributions will come in generously, and that the Catholic Normal and Training School of Ontario, will have been accomplished fact ere the dawn of 1879.

## THE HELM OF STATE.

Politicians are making great preparations for the general election, which is supposed by those usually well informed in such matters to be close at hand. The "Grits," and "Conservatives" by their respective organs *Globe* and *Mail* are making dangerous passes, but certainly it strikes me as rather queer that the whole burden of the strain of each is not so much to exonerate the party which it represents from imputation of dishonest practices, as to accuse the opposition of malfeasance and rank crimes or in other words "you are bigger rogues than we are." Without offering any opinion between the contestants, I would think the great battle for the "loaves and fishes," could be carried on in a less acrimonious manner.

## CONCERTS.

Concerts are all the rage just now in this city.