

The True Witness

AND
CATHOLIC CHRONICLE,
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MONTREAL, FRIDAY, MAY 17, 1872.

ECCLIASTICAL CALENDAR.

MAY—1872.

Friday, 17—St. John N. M.
Saturday, 18—Fast. Vigil of Pentecost.
Sunday, 19—Pentecost.
Monday, 20—Of the Octave.
Tuesday, 21—Of the Octave.
Wednesday, 22—Ember Day. Of the Octave.
Thursday, 23—Of the Octave.

NEWS OF THE WEEK.

At the moment we write it would seem as if
the Washington Treaty were about to be
abandoned, in so far as the Alabama claims
are concerned. The U. States government re-
pudiates the compromise said, last week, to
have been mutually accepted by both the par-
ties to the Treaty; according to which, the
U. States were to abandon their claims for
consequential damages, upon the understanding
that, on its side, Great Britain should agree to
the principle that, in future wars, neutrals
should not be held responsible for similar in-
juries inflicted on either of the belligerents,
through neglect on the part of the neutral na-
tion. This compromise the President now re-
pudiates, and the claims for consequential
damages are to be insisted on. This leaves
the British government no alternative but to
withdraw its arbitrators, and to abandon the
present Treaty. Reports reach us also to the
effect that the relations betwixt Spain and the
U. States are in a very critical position, and
that both nations are preparing for possible
hostilities: the U. States putting their iron-
clads in a state of efficiency, and Spain arming
its defences of Havannah, with guns of the
heaviest calibre.

The rumors, for they are at best but little
more, that reach us as to the progress of the
Carlist insurrection, are most contradictory.
From Spanish governmental sources we learn
that the insurrection has been stamped out;
by Carlist organs we are told that it progresses,
if not rapidly, at all events favorably, and that
its partizans are far from being disheartened.
On the whole we incline to the opinion that its
chances of success are but small.

In reply to an address lately delivered by
the Holy Father to a deputation that had
waited on him, he is reported as having
made allusion to the state of parties in France;
to the one, recommending a more generous re-
liance on confidence in, and support of the
Holy See; to the others, more of charity in
dealing with their opponents. The world re-
nounced M. Louis Veullot, whose editorial
services cannot be over estimated, considering
that this latter recommendation was addressed
to him, has replied in a simple letter, submit-
ting himself and his writings, unreservedly,
to the judgment of the Holy See, whose docile
child he is, and ever will be. The condition
at Rome remains unchanged. To pray, and
wait for the deliverance which in His own good
time, God will assuredly not fail to send, is all
that Catholics can at present do.

The debates in our Dominion Parliament on
the Washington Treaty have been continued
throughout the week, and have been very liv-
ely. The argument in favor of the accepting
the Treaty, even with the partial cession of our
Fisheries will carry the day. The arrangement
may not be all that we desire; but, consider-
ing our peculiar relations with the British Em-
pire, could we have obtained better terms?
and are not the concessions Canada is called on
to make, compensated by the settlement of many
difficult and embarrassing questions, which
might, at some future period, embroil us with
our neighbors? Yes. We believe that our
connection with the British Empire is so valu-
able that it is well worth the price we are asked
to pay for it.

Last week was a great week in Montreal,
the City being honored with the presence of
His Grace the Archbishop of Quebec, and the
other Prelates of the Province, besides that of
several distinguished ecclesiastics from other
parts of the world. In another column we
have given a brief account of the imposing
ceremonies of Thursday, when Mgr. Taschereau
was invested with the Pallium.

HIS GRACE, THE ARCHBISHOP OF QUEBEC
INVESTED WITH THE PALLIUM.—This im-
posing ceremony took place in the Parish
Church of Notre Dame on Thursday, 9th inst.,
Feast of the Ascension, at High Mass, and
never was a more imposing ceremony witnessed
within the walls of that vast building. The
church, both within and without, had been hand-
somely decorated for the occasion, and from an
early hour it was filled with a dense crowd of
people eager to participate in the august pro-
ceedings of the day.

The Bishops of the Province were all present
—with one exception and that a most import-
ant exception. His Lordship the Bishop of
Montreal, though perhaps a little better than
he was some ten days ago, was not considered by
his medical advisers to be sufficiently recovered
to take part in the ceremony; which however
was graced with the presence of six Bishops,
besides that of His Grace the Archbishop, and
Metropolitan of the Province of Quebec. The
Bishops present were, Mgr. Guigues of Ot-
tawa, Mgr. Verreau of St. Augustin, Florida,
Mgr. Larocque of St. Hyacinthe, Mgr. Lange-
vin of Rimouski, Mgr. Lafleche of Three
Rivers; and Mgr. Pinsonneault of Bithra, in
partibus.

Having entered the Church of Notre Dame,
His Grace the Archbishop took his seat to the
left of the altar, on a throne surmounted with
his proper armorial bearings; by his side stood
the Vy Rev. M. M. Bayle, Superior of the Sem-
inary of St. Sulpice; Rev. M. Legare, Procureur
of the Seminary of Quebec, and M. Le Grand
Vicaire Truteau of the Diocese of Montreal.
Their Lordships, the other Bishops assisting,
were seated on the right side of the altar, in a
line facing the Archbishop's throne, and were
accompanied by all the chief clergy from the
Bishopric, the Jesuits, the Peres Oblats, and
the diocese of Montreal. We may add that
the Rev. M. Vaughan from Baltimore in charge
of the Mission to the negroes, was also present.
Amongst the laity were to be noticed His
Honor the Mayor, M. Rodier, and the office-
bearers of our several Catholic and National
Societies.

High Mass was celebrated by Mgr. of Bithra
assisted by the Rev. M. Moreau, one of the
Canons of the Cathedral, whilst two ecclesi-
astics from the Seminary officiated as Deacon
and Subdeacon, respectively. The Choir com-
posed of 200 performers, was under the direc-
tion of the Rev. M. Barbarin of the Seminary,
and M. Larue, with M. Labello at the organ.
The music performed was Haydn's First, and
was admirably executed.

THE SERMON.

This was delivered by His Lordship the Bi-
shop of Ottawa, who took for his text—"Go
ye therefore, and teach all nations;" and who
in a discourse of great power and eloquence,
reviewed the progress of the Church throughout
all ages, from the day when the divine mis-
sion to teach was first given to her by her Lord
and Master, to the present time; he dwelt at
some length on the progress she has made in
Canada since the days of Mgr. de Plessis, of
whom to-day His Grace Mgr. Taschereau is
the worthy successor.

The sermon ended, the Holy Sacrifice was
proceeded with, and towards the *Agnus Dei*
the Pallium was brought in and laid reverently
upon the altar. At the close of the Mass, the
Archbishop with his assistants knelt down be-
fore Mgr. Pinsonneault to take the prescribed
oath of fealty and allegiance to the Holy See;
after which His Lordship placed the Pallium
on the shoulders of the Archbishop still kneel-
ing, with the annexed form of words:—

"To the honor of God Omnipotent: of the Blessed
Mary ever virgin: of the Blessed Apostles Peter and
Paul: of our Holy Father Pius IX.: of the holy
Roman church, and the church of Quebec committed
to you. We give to you the Pallium that has been
taken from the body of the blessed Peter, in whom
resides the fullness of the Pontifical Office, under the
title of Archbishop, in order that you may use it
in the bosom of your church on certain days set
forth in the privileges accorded by the Apostolic
See; in the name of the Father, and of the Son, and
of the Holy Ghost."

Wearing this precious and mystic ornament,
His Grace then ascended towards the Altar,
whence he gave his Apostolic Benediction to the
thousands of faithful all devoutly kneeling;
he then resumed his place on his throne, and
outgoing the *Te Deum*, the grand song of tri-
umph of the Catholic Church was taken up,
and repeated with striking effect by the Choir,
and the body of worshippers.

Divine service having thus been concluded,
the Procession of the Bishops reformed; and
passing out of the church retired to the Sem-
inary, when the crowd dispersed. It was esti-
mated that upwards of twelve thousand persons
were present on the occasion.

His Lordship, the Bishop of Rimouski, has
issued a Pastoral to the people of his diocese,
dissuading them against the too prevalent cus-
tom of emigration to the U. States. That this
change of domicile is but too often fatal to the
moral and religious interests of the emigrants
cannot be doubted; and it would be a great
blessing indeed, if means could be found to re-
tain our French Catholic population at home.
It must be remembered, however, that the

same causes that for years have been at work
in the New England States, and to which must
be attributed the incessant drain upon the po-
pulation of the latter—and the steady stream of
emigration flowing Westward—are also in
operation in Lower Canada, and tend to pro-
duce like effects. The phenomenon that we
daily witness here, is by no means confined to
this country; but is as prominent in the North
Eastern States of the Union, as it is in this
part of the Dominion. The length of our win-
ters, and the difficulty of obtaining good farm
lands, repel; the boasted fertility of the new
lands out West, attract; both contribute to keep
flowing a stream of emigration from East to
West. It is in the physical, not in the moral,
conditions of the country that we must look for
the causes which determine both the phenom-
enon of emigration, and the direction that it
assumes. Did the vast extent of unoccupied
territory lying to the North of Quebec, present
the same advantages of soil and climate, as do
the great Western prairies of this Continent,
we doubt not but what our young French
Canadians, who, as it is, know not where to
find suitable homesteads in their own land,
would manifest a decided preference for their
own country, for the social and moral institutions
under which their fathers have happily lived.

But there can be no doubt on the other
hand, that the prospects held out to the people
of Canada of improving their material condi-
tion by emigrating to the U. States, are often
grossly exaggerated; and that the sanguine ex-
pectations thereon founded, are in a very large
number of cases, doomed to be bitterly disap-
pointed. It is therefore a patriotic, as well as
a religious service that Mgr. Langevin has ren-
dered to his people, in warning them against
yielding to that mania for emigration, which
has unfortunately seized upon so many of
them, who might do well at home if they would
but stop there. That happiness, or *bien-etre*,
which numbers go abroad to find—failing too
often in the search—might have been dis-
covered beneath the paternal roof-tree, had it
been there first looked for; and this truth, on
which the moralist has often insisted, is what
the excellent and patriotic Bishop of Rimouski
tries to impress upon the minds of his flock,
whose best interests, both for time and for
eternity, he has at heart. Sincerely do we
hope that he may be successful; and though
we do not expect to see the stream of emigra-
tion stopped, since there are so many causes in
operation to make it flow, we do hope that the
strength and volume of the current may be
sensibly diminished; and that the French
Canadian Catholics may learn from the ad-
dresses of their best and wisest friends, to better
appreciate the advantages which, in spite of
their rigorous climate, and other untoward
material conditions, they enjoy in that they are
native citizens of a truly Catholic country; of
a country whose material progress may not in-
deed be so striking as is that of the U. States;
but still a country well and wisely governed,
and which assures to the honest and indus-
trious, if not great wealth, still, all the neces-
saries of life, and that which is better than
wealth, comfortable independence.

Our readers will have heard of course, of the
Mission to the negro races of this Continent,
which, with the especial blessing of the Holy
Father, has already commenced its operations.
Nor is it to the negroes alone, nor even to this
Continent, that the efforts of the Mission are to
be limited. On the contrary; the St. Joseph's
Apostolic Society of the Sacred Heart—for
such is the name by which it is known—pro-
poses to carry the Gospel light to all nations,
and to all races sitting in darkness. It is to
be the counterpart of the great French Foreign
Missionary Society, whose head-quarters are at
Paris; and in so far as the English speaking
community is concerned, it is the first Foreign
Missionary Society that has been organized
since the great apostasy of the sixteenth
century.

The Society is composed of both clergy and
laity. Its head-quarters are at Mill Hill,
London, where it possesses a freehold of 45
acres of land, on which is built St. Joseph's
Missionary College; in which are trained the
Soldiers of the Cross who are destined to bear
their Master's standard to all parts of the earth.
At its head is the well known Very Rev. Her-
bert Vaughan, D. D., with the title of the
Superior of St. Joseph's Apostolic Society of
the Sacred Heart.

This gentleman is at present in town, where
he proposes to remain till Monday next. Many
of our readers must have had the pleasure of
hearing him preach on Sunday last, in the fore-
noon in St. Patrick's, and in the afternoon in
St. Ann's Church. On Sunday next he will
again preach in St. Patrick's Church, when a
collection in aid of the Mission will be taken up,
and when all who desire to enroll themselves as
members of the Society, will have the oppor-
tunity of inscribing their names.

Need we say more to excite the Catholics of
Montreal to make a generous response to the
appeal that Dr. Vaughan is about to address to

them. It is as it were Christ Himself who
stands at the door and knocks:—Who giveth
unto Him now, him will the Lord repay a
hundredfold throughout eternity.

PROTESTANT STATISTICS.—Who is the
Dreysdorff, we have heard asked, whom the
Witness of the 9th inst. quotes as the author
or compiler of certain statistical tables, show-
ing the superior morality of Protestants, as
compared with Catholic communities?

To this query we cannot reply; but as the
Witness does not give any authority for the sta-
tistics which he quotes, they may be set down
as worthless. We are used to this style of
documents, and know how easy it is to draw
any conclusions one pleases, when one is at
liberty to make one's own premises.

If truth were the object of the *Witness* in
his pretended researches into the question of
the comparative morality of Catholic com-
munities, he would avail himself of the Official
Statistics of the British Empire; accessible to
every one, which can be easily verified, and
which, as drawn up by the officers of a Pro-
testant Government, cannot be suspected of
any prejudices in favor of Catholicity. From
such statistics—not open to suspicion like those
which he quotes from Dreysdorff, and which are
of no value until officially authenticated—it
would be easy to determine the relative mor-
tality of Catholic Ireland and of Protestant
Scotland; and thus to set at rest the question
whether the proportion of illegitimate to legiti-
mate births were greater amongst Catholic,
than amongst Protestant communities? amongst
the peasantry of benighted Ireland, than
amongst the peasantry of open-bible Scotland?
Of both Scotland and Ireland we have the sta-
tistics given Quarterly by the Registrar-Gen-
eral, and officially authenticated; the *Witness*
does not quote them, however; probably be-
cause they would not suit his purpose, or es-
tablish his thesis.

So again with regard to child-murder in its
various phases—infanticide and feticide. Is
this crime more common in Ireland than in
England? is it a vice that obtains more largely
in a Catholic than in a Protestant community?
This might be determined by contrasting—say
the evidence of learned Protestant medical men
as to the causes now in operation in the New
England States, and which contribute so largely
to the dying out of the original Protestant
stock—with the evidence of the purity of the
women of Catholic Ireland, as given also by
recent Protestant writers.

Or again: we might compare the criminal
statistics of Lower, or Catholic Canada, with
those of the United States, and of Protestant
Upper Canada. In proportion to population,
is crime more rife in Lower Canada, than it is
in the United States? Are life and property
the more secure in New York, or in Quebec?
Are the convicts in the Kingston Penitentiary
for the most part Catholics or Protestants?
These are all questions easily determined, and
the answer would be conclusive as to the point
at issue—i.e., the comparative morality of Ca-
tholic and Protestant countries.

And it is because such is the case; because
the statistics of crime in England, in Scotland,
and in Ireland can be certainly ascertained from
official sources; because in like manner there
is no difficulty in determining, whether it be in
Lower Canada, or in the United States, in
New England, or in the Province of Quebec,
that child murder, feticide and brutal attempts
on life and property are the more frequent—
that the *Witness* carefully abstains from ap-
pealing to domestic statistics; but refers us to
imaginary figures compiled by some obscure
no-Popery scribbler, professing to give the re-
lative numbers of legitimate and illegitimate
births in Leipzig, Munich, Vienna, and other
cities of Europe—whose truth or falsity it is,
from the want of official documents, impossible
to establish. In the same manner did the
ancient geographers in their charts of Africa,
and other unexplored portions of the earth's
surface, set down as denizens of the unknown
districts, unicorns, dragons, griffins, and all
manner of fabulous animals. They trusted in
the ignorance of their readers that their ab-
surdities would remain unrefuted. So it is
with Dreysdorff.

One remark we would address to the *Witness*.
In what papers, Catholic or Protestant, do we
find the greater number of these peculiar medi-
cal advertisements which take up so large a
portion of the columns of our contemporaries
both in U. Canada, and the U. States? The
Witness will understand us.

We have often deplored as a great misfor-
tune, that for our books on education we, in
Canada, were obliged to have recourse to the
U. States and other foreign countries, and that
we had no indigenous school literature.—
This defect the Christian Brethren are setting
themselves to remedy, thereby adding another
claim to the many they have already established
upon our gratitude. We do not wish to
censure the school books we generally import
from the United States further than this:—
That it often happens that from their deprecia-

tion of Great Britain and her institutions, they
are not books from which we desire that our
youth should draw their first impressions on
matters of history. We are British subjects;
we have every reason to be grateful to, and
proud of the government under which we live;
which protects our persons, our property, and
guarantees to us the enjoyment of our civil and
religious liberties: we contend therefore that
our school books should be such as not to shock
or insult our feelings as British subjects—as do
very often, the school books that we import
from foreign countries.

We hail therefore the appearance of a most
excellent and carefully compiled work in two
volumes—one in French, the other in English
—by the Christian Brothers, and well printed
on good paper by G. Darveau of Quebec. We
trust that these are only a first instalment;
and that before many years all our school
books, whether in French or in English, shall
be prepared, printed, and published in Canada.
In this instance we strongly insist upon the
propriety of encouraging our Home produce.

The book to which we refer is a Treatise on
Commercial Arithmetic, to which is added a
Practical Course on Mensuration and Book
Keeping. It is carefully prepared, and well
deserves to be adopted as an arithmetical text
book by all our Schools, and educational insti-
tutions in Lower Canada.

Small-pox still continues its ravages in Mont-
real, and though there are fluctuations or
oscillations in the death rate thereby caused,
we can scarce congratulate ourselves on any
very decided diminution of the terrible disease.
One week the death rate from small-pox de-
clines to 29; the next it is up again to 35;
and so it goes on, and apparently will go on,
until all who are liable to catch the disease shall
have been swept away. Its ravages are for the
most part, though not exclusively, confined to
children under twelve years of age: to Cath-
olics; and amongst Catholics, to the French
Canadians. What there is—something there
must be—which makes the latter so exception-
ally susceptible to the disease, we cannot pre-
tend positively to say; for as a general rule the
French Canadians are cleanly in their houses
and their diet is much the same as is that of
the rest of the population. In the absence of
any other hypothesis, we must still cling to
that which assigns their apathy—or almost
antipathy, to vaccination, as the cause of their
peculiar susceptibility to the malign influences
of small-pox.

It would be well worthy of the medical pro-
fession to attempt to determine whether at all,
and if at all, how far, diet has anything to do
with the ravages of small-pox; whether, for
instance the Jews—who, if true to their law,
abstain from foul feeding, and in particular the
use of the flesh of the unclean beast—enjoy to
any appreciable extent, an immunity from the
filthy disease. We have been assured on high au-
thority that they do; but in Montreal their num-
bers are too small, and the premises with which
their experience furnishes us are too limited, to
justify us in forming, or attempting to form, any
conclusion. The presumption, however, is
strongly in favor of the theory, that unclean
food tends to make the system of the unclean
feeder, more liable to the attacks of foul, or un-
clean disease, such as small-pox, than it would
be were he more scrupulous in his diet. Filth
of course, neglect of ablutions, of thorough
ventilation, and imperfect drainage, are all pro-
voking causes of disease; and it would be well
worth the trouble, if some of our scientific men
were to address themselves to the task of de-
termining the causes, hygienic and dietetic, to
which we must attribute the extent to which
small-pox has attained in Montreal since last
autumn; and the striking predilection that it
has manifested for French Canadians. It
would be most important too, in the interests
not of science only, but of humanity, to ascer-
tain whether Jews, and those who abstain from
unclean food, enjoy in any degree an immunity
either from small-pox, or other epidemics. Of
course, health and sickness, life and death, are
in the hands of the Lord; but there are at the
same time certain physical laws which cannot
be violated or neglected with impunity; and
the observance of which is rewarded by a com-
parative immunity from many of the diseases
and afflictions to which the disobedient are
peculiarly liable. A question then that we
would propound as worthy of serious attention
is this:—Has diet anything to do with small-
pox? do cleanly feeding people, like Jews and
Mahometans, enjoy any advantages in the shape
of immunity from its attacks, over those who
feed grossly, and use unclean meats?

THE NORTH-WESTERN CELT.—This pro-
mises to be a valuable addition to the ranks of
Catholic journalism in the U. States. The
Celt is published at St. Paul, Minnesota, and
is edited with much talent, and in a sound
Catholic spirit.

TEA AND COFFEE DUTIES.—On the 7th
inst., Sir F. Hincks gave notice in Parliament,
that it was the intention of the Dominion Gov-
ernment to repeal, after the 1st of July next,
the duties on tea and coffee.