

The True Witness.

AND  
CATHOLIC CHRONICLE,  
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J. GILLIES.  
G. E. OLERK, Editor.

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We beg to remind our Correspondent that no letters will be taken out of the Post-Office, unless pre-paid.

The figures after each Subscriber's Address every week shows the date to which he has paid up. Thus "JOHN JONES, August '63," shows that he has paid up to August '63, and owes his Subscription from that date.

MONTREAL, FRIDAY, MARCH 13, 1868.

ECCLIASTICAL CALENDAR.

MARCH—1868.

Friday, 13—St. Saviour.  
Saturday, 14—Of the Feria.  
Sunday, 15—Third Sunday in Lent.  
Monday, 16—Of the Feria.  
Tuesday, 17—St. PATRICK'S DAY. E. O.  
Wednesday, 18—St. Gabriel Arch.  
Thursday 19—St. Joseph.

REGULATIONS FOR LENT.—All days of Lent, Sundays excepted, from Ash Wednesday to Holy Saturday included, are days of fasting and abstinence.

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

The use of flesh meat is also by special indulgences allowed at the one repast on Mondays, Tuesdays, and Thursdays of every week from the first Sunday after Lent, to Palm Sunday.—On the first four days of Lent, as well as every day in Holy Week, the use of flesh meat is prohibited.

The Forty Hours Devotion to the Blessed Sacrament at St. Patrick's Church will commence on Saturday next, the 14th inst.

NEWS OF THE WEEK.

There has been a long discussion in the House of Commons on the question of the Alabama claims, from which it was clear that all parties desire to see this business amicably settled.—There have been no fresh Fenian incidents worth recording during the past week. On the Continent all seems quiet for the moment, though the financial and political conditions of Italy betoken a speedy break up of the so-called kingdom. The loyal and patriotic party in the Kingdom of Naples entertain lively hopes that they will soon be able to throw off the hated Piedmontese rule, and re-establish their liberties and national independence.

In the U. States people begin to look upon the pending impeachment of President Johnson with indifference. The man is not personally popular, and his private life is said to give occasion to many scandals. The charges to be preferred against him have been laid before the Senate, and amount to this—that he dismissed Mr. Stanton from the War office; his real offence is that he has attempted to thwart the illegal acts of the representatives of the Northern States, and to adhere to the letter of an exploded Constitution. The chances are that he will be deposed, and it is not likely that this deposition will be followed by any serious disturbances.

The Montreal Gazette congratulates its readers upon the consideration and fair play which in the local legislature of this section of the Province, the Protestant minority have met with from the Catholic majority. The Gazette says—

"It is satisfactory to us as public journalists, and it will be gratifying to the Protestant section of the community, to be informed that during the late session of the Quebec legislature, the French Canadian members in both houses manifested the utmost desire to deal fairly with all those interests which may be supposed to affect their Protestant neighbors. It is especially gratifying to know that public education forms no exception to this general statement; and that the assurances of both ministers and private members of the legislature are uniform, and almost unanimous as to their determination to protect the minority in this regard."

It would be very satisfactory to us, and most gratifying to the Catholic portion of the people of Upper Canada, were it in our power to say that in the local legislature of that section, the English Protestant members had manifested the slightest intention, or glimmer of a desire to deal fairly with any one of those interests which may be supposed to affect their Catholic neighbors and fellow-subjects, more especially in the matter of education. This satisfaction, this gratification has as yet been withheld from us, and from the Catholic minority of the Upper Province. So far from the legislature of that section having betrayed the slightest intention of dealing honestly and fairly with the Catholic minority, all we can gather from its proceedings, and its cant about non-sectarian education, is, that it is

its design to fasten more firmly than ever on the necks of the said minority the iniquitous yoke of State-Schoolism. In this too—if as we suspect it, this be their design, the majority will be well seconded by the central Provincial legislature at Ottawa, to which ultimately all educational questions may be referred, as the last Court of Appeal, and from which it is in vain for a Catholic minority to expect justice or fair play. The Protestant minority of Lower Canada on the contrary, if they have not everything in the matter of schools their own way, are sure to find in that same central legislature, in which Protestant ascendancy, on the Protestant element is preponderant, not only a sufficient guarantee against all unjust interference with their schools on the part of the local Quebec legislature, but an all powerful ally prepared to enforce all their demands, no matter how unjust and unreasonable, and no matter how repugnant to the principles laid down by the same tribunal for dealing with the modest and humble demands of the Catholic minority of Upper Canada. The latter have nothing to hope either from local or from central legislature: the Protestant minority of Lower Canada on the contrary have nothing to dread from either one or the other; seeing that in the first place, *proprio motu*, the local legislature is prepared to anticipate all they can reasonably expect; and that in the second place, the central or Ontario legislature is for the most part composed of their friends, who have the will as well as the power to see that justice, and more than justice, be done them.

We hear it often asserted by Protestants—asserted with an air of assurance, and a tone of triumph—that the morality of Catholic countries is on a far lower scale than that of Protestant nationalities. The tree is known by its fruits; look at our elevated position in the moral scale; glance at the degraded state of morality in Catholic countries—such are too often the words we hear drop from Protestant lips. Let us examine the value of the assertion in a single point of view, the vice of intemperance, a vice, which perhaps more than any other, exercises the most baneful influence over the material welfare of any community. It is not one we should imagine, which would be winked at even by those whose abhorrence of a vice, or whose appreciation of a virtue mainly consists in the material disadvantages or advantages its practice effects.

The late well-known Rev'd Theodore Parker wrote in 1860 from Europe as follows—"I don't believe that in 1859 there was so much drunkenness among the 39,000,000 people in France as among the 3,000,000 Yankees of New England. I have been four months in Rome: I am out doors from three to six hours a day, and I have never yet seen a man drunk. The Romans, Italians, French are quite temperate: they drink their weak wine with water, and when they take liquors it is only a little glassful at a time (which does not make a spoonful). I don't believe there is a bar in all Italy where men step up and drink rum and water, gin and water, &c. Excessive drinking is not to the taste of the people. In the north of Europe and even in Switzerland it is not so. The English without help from the Scotch and Irish drink about 600,000,000 or 700,000,000 gallons of beer every year, not to speak of the wine, spirits &c. they take to wash it down. There is drunkenness."

Dr. Wynne a member of the New York Historical Society, lately declared, that "in England where Mr. Nelson had tabulated the facts collected by him with considerable care, he has shown that of the whole population in England and Wales 64,806 were drunkards—53,583 males and 11,223 females. The statistics of deaths show that one out of 145 of the whole population die from diseases contracted by intemperance. In the United States conclusions based upon similar calculations as derived from the mortality returns, show that there exists there 84,066 drunkards; and that the annual mortality from causes connected with intemperance is one in each 131 of the inhabitants above the age of 20 years."

Population and climate considered, England is in advance of the United States in intemperance; but while England—of which country, spirits are not the national drink, swills down in addition twenty-two million gallons of "spirits alone" annually, Ireland in which spirit is the commonly used intoxicating beverage absorbs something less than eight millions or one third. Is England three times as populous as Ireland?

In Scotland more whiskey is drunk than in any other country in Europe. It appears from recent returns that Scotland, with its population of less than three millions, consumes whiskey to the amount of upwards of seven million gallons, and at a cost, duties included, which has reached of late the enormous sum of twenty-four million of dollars a year, or eight dollars a head for every man, woman and child in the country.—The city of Glasgow contains from 300,000 to 400,000 inhabitants. The city police reports show that one in every fourteen and a-half of the population were arrested in a single year for being drunk—or 26,181, being one in every seven of the adults, one in three of the men. The

number of women taken care of in their cups was 9,755 leaving as the number of men 17,426. It would appear then, setting aside children and youths, that in Glasgow, one in every five of the entire population, and two-thirds of the men are taken drunk to the police office every year. What an amount beside of unknown indulgence does this not lead us to suspect?

This startling prevalence of intemperance has aroused the Protestants against a vice so opposed to all social interests. The Catholic, keenly alive to its baneful social effects, regards the vice as one of the most lamentable, entailing so many others in its train, and supposing such neglect of the interests of God and the individual man. The Church ever mindful of the well being alike of individuals and of society has in those portions of the globe in which intemperance is most rife, by the formation of temperance organizations, waged special war against this vice; and common as it now may be, do we but look back even to the memory of some living it is evident that Catholic influence has rendered it far less prevalent than it was but some years ago. The great efforts of Father Matthew to eradicate the use of intoxicating drinks in his native land, the wonderful success he attained by preaching a temperance crusade, attracted the attention of the clergy in other parts of the world; and societies banded together with the sole object of encouraging total abstinence were rapidly formed wherever the English language was spoken. The moral influence effected by seeing men, well known for the habitual practice of every Christian virtue, refusing, for the sake of edification and in order to encourage their weaker brethren—to partake of intoxicating drink gave at once a tone to these societies, encouraged those who needed a restraining bond to join their ranks, and many a soul has been preserved from ruin, many a family elevated from poverty and degradation to a position of ease and opulence by the generous self-denial of those who were supported through temptation—after God's holy grace—by the charitable example of others who had from infancy followed the apostolic admonition "Touch not, taste not, handle not."

Our own city has not been behind hand in witnessing such examples. For years past several gentlemen than whose, no names have stood higher and most deservedly so in the continued and universal respect of their fellow citizens, have taken the lead in, and been the active and efficient officers and members of what was once the one temperance society of this city.

Through the efforts of some of these, and the zeal of the Director of the St. Patrick's Total Abstinence Society, a new impulse was lately given in our midst to the cause of temperance. An impulse which we trust will be not permitted to die out till it is considered—as it should be—one of the highest privileges in which a layman can partake, to be enrolled under the banners of a movement, the object of which is the spiritual elevation and the social and material improvement of our fellow beings.

On the evening of Ash Wednesday, St. Patrick's Church was witness to a scene such as is rarely beheld in any ecclesiastical, or profane edifice in the Dominion. Its vast interior was literally packed with a dense mass of human beings. Such an assemblage has seldom been seen there unless on a St. Patrick's Day, or during the late most effective mission. The old temperance banner having been brought into the Church, the banner recalling so many remembrances, and to some the recollection of many a hard fought fight against temptation—the President of the Society, Edward Murphy, Esq., the Vice-President, O. McGarvey, Esq., the Treasurer, P. J. Durack, Esq., the Secretary, M. McCready, Esq., accompanied by the officers of the Vigilance and Executive committees all in regalia took their seats in chairs provided for them in the main aisle. A Temperance hymn having been sung with effect by some of the children of the Congregation, the Reverend James Brown, Director of the Society, ascended the pulpit to recite the Rosary, at the conclusion of which devotion he made a few earnest and well-timed remarks on the utility of, and the object of the society, exhorting its members to renewed zeal in furthering the ends of the association, and inviting all who were not members to embrace the opportunity of enrolling themselves in its ranks. Rev. Mr. Barrett then delivered a neatly prepared and elegant discourse, at the conclusion of which a choir composed of several members of the Catholic Young Men's Society sang a Temperance hymn, during the soul stirring strains of which the pledge was given to about 400 persons. The service concluded by the Benediction of the Blessed Sacrament, the Reverend Pastor of St. Patrick's officiating.

On the succeeding Wednesday a large meeting of the Society was held in St. Patrick's Hall, for the double object of bringing the members socially together and of making arrangements for the part the Society is to take in the procession on St. Patrick's Day. The Rev. J. Brown having taken the chair—being accompanied on the platform by E. Murphy, Esq., President, and Owen McGarvey, Esq., Vice-President, and

other officers of the Society—opened the meeting with a few remarks. Dr. Hingston, in answer to an appeal, addressed the Society in his usual elegant style on the evils of intemperance, and the benefits of sobriety regarded in a medical point of view. The talented gentleman was listened to throughout with the profoundly flattering attention which the beneficial and instructive nature of his remarks, as well as the well known high reputation of the physician and the scholar were sure to command.

The Catholic Young Men's Society, headed by their energetic President, Mr. McLaughlin, sang a Temperance song; which concluded, and Mr. Hamall having sung twice to the high gratification of his listeners, the following gentlemen were appointed as the Society's officers in the approaching St. Patrick's celebration:—

Grand Marshal—Richard O'Connor.

Bearers of Grand Temperance Banner—Thos. Connaughton, Patrick Cellary.

Bearers of Father Matthew's Banner—John Kelly, John Tracy.

The business being transacted, Mr. Shea was requested to add to the pleasure of the evening by giving some specimens of his skill on the violin. Having played several airs, a demand was made for the bagpipes, and the talented young musician entertained his audience by most successfully imitating the music of those—to many—much loved instruments.

We understand that it is the universal desire of the members that these meetings of the Society be continued, and we trust that no effort will be spared to thus increase the already well known influence and usefulness of the Saint Patrick's Temperance Society.

On Sunday last at the usual monthly meeting held after Vespers, in St. Patrick's Church, the Reverend Director gave the pledge to over a hundred persons.

As will be seen by our advertising columns, the St. Patrick's Society will celebrate the evening of St. Patrick's Day by a grand Promenade Concert in the City Hall. Several young ladies and gentlemen have kindly volunteered their cooperation on this occasion; and we have no doubt that the musical part of the programme, comprising a rare selection of Irish songs and melodies, will give the greatest satisfaction. The Committee, we further understand, expect to have several prominent members of our clergy present on the platform as well as some of the members of the Cabinet, and the Hon. Mr. Anglin has already signified his intention to be present. The name of Mr. Anglin, coupled with his well known ability as a public speaker, would of itself be sufficient to draw a large house. We understand also that one of the great hardships complained of on previous occasions, will be obviated at this Concert by the supplying of a sufficient number of chairs instead of benches as formerly.

The object of this Concert, to purchase with the proceeds stock in the New St. Patrick's Hall, is one which should recommend itself to all Irishmen, particularly on St. Patrick's Day.

On Sunday last, in the St. Patrick's Church, was commenced by the Rev. Father O'Farrell, of the Seminary of St. Sulpice, a series of Lectures on the Supremacy of St. Peter, and his successors. This thesis was sustained by the reverend lecturer, who cited the words of Christ Himself, the practice of the Church from the earliest ages as recorded in the books called the Acts of the Apostles, and in the writings of the Fathers, and the decisions of the General Council, and of the Holy Fathers. The next lecture of the series will be delivered on Sunday week at the same place, by the Rev. Mr. O'Farrell, to commence 7 o'clock P.M.

We would remind our readers that the Novena preparatory to St. Patrick's Day, is now being observed at the St. Patrick's Church, and lasts during the present week, and to the day of the Festival, which will be celebrated with the usual religious rites, and public display. We trust to be able in our next to give our readers a full account of its chief features.

ORDINATIONS.—On Saturday last in the pro-Cathedral of this City the following Orders were conferred by His Lordship, the Bishop of Montreal:—Diaconate—The Rev. M.M. Bonn, F. X. Trepannier, and L. J. O. Lecours, all of the Diocese of Montreal. The last named is member of the Congregation of the P.P. of St. Croix.

On Sunday last at Longueuil, His Lordship conferred the Order of Priesthood on the Rev. M.M. A. P. Dubuc and L. Bonn.

It is with regret that we have to announce the death of Mr. L. Devany, a well-known and much respected citizen of Montreal. The deceased was in his 43rd year, and had suffered for some time from a painful disease, which terminated fatally on the afternoon of 3rd inst.

Mr. James McLaughlin has kindly consented to act as agent for the TRUE WITNESS in St. Catharines, Ontario.

On Monday evening last Mr. Workman, Mayor of Montreal, and the newly elected Council were sworn into their respective offices, and business will commence at once. The great thing, we may say the one thing needful is the amelioration of our Water Works, so that we may never again be exposed to the privations and dangers that for the last ten days have caused so much excitement amongst the public.

We understand that M. Beaudry is about to contest the validity of Mr. Workman's election chiefly on the grounds that Wednesday the 26th ult., the day on which the polling commenced was in consequence of a recent law a legal holiday, being Ash Wednesday.

TO CORRESPONDENTS.—Several communications have been unavoidably crowded out. We shall be happy to hear from our friends who may have anything to send us with reference to St. Patrick's Day; but we must beg of them to write at once, so that we may receive their several communications in time for insertion in the issue of our paper immediately following the Festival.

From the records of the Montreal Observatory, it appears that the month of February of this year, was the coldest February known for many years: its average temperature having been twelve and a-half degrees below that of the month of February 1867, and more than seven degrees below the average temperature of the same month as determined by a long series of observations.

The steamer St. Laurent, on board of which were our Canadian Volunteers for the Holy See, arrived at Brest on the 2nd instant, having sailed from New York on the 22nd ult. We hope soon to hear of their safe arrival at Rome.

The "Triduum" commanded by the Holy Father, was observed in Williamstown, on Monday, Tuesday, and Wednesday, 2nd, 3rd, and 4th inst.

The Rev. Fathers Hay, Lynch, Lavallee, McDonald, and Masterson kindly assisted the Parish Priest on the occasion; confessing, preaching and performing all the duties incidental in the "Devotion."

Though the two last days were most unfavorable, being exceedingly cold and stormy, yet the good people were not deterred from attending; about six hundred had the happiness to receive the Holy Sacraments of Penance and the Blessed Eucharist.

The sermons were delivered by Fathers Lynch, Lavallee and Masterson and were highly appreciated by the Congregation. Donald Sandfield MacDonald, Esq., M. H. C. for Glengary, has most kindly promised the Rev. Father McCarthy of Williamstown, a site for a new church at the flourishing village of Lancaster.

A handsome amount towards the good work has already been subscribed, and in all probability, a couple of years will see a neat little church erected in this place.—Com.

(To the Editor of the True Witness.)

MR. EDITOR.—May I ask a corner in your excellent journal to record the death of a valuable old man who has just closed his earthly days in the Montreal College on Wednesday last, 4th inst., at the patriarchal age of 90 years and some months.

John Michaud, commonly called *le bon pere Jean*, was born, I believe, at Beauport, Quebec, and entered the Montreal College in the year 1811 in the capacity of general Superintendent of the Culinary Department of that institution. In this situation the good *pere Jean* continued, though by no means obliged thereto, for he was the proprietor of an estate which would have enabled him to live in easy circumstances all his life if he so desired, till a few years ago when old age compelled him to retire and prepare for that last end which he, on Wednesday last had the happiness of closing in a manner the most Christian and edifying. In his humility, he always considered himself as a mere servant of the house, through rather a member of it, and his only ambition was to serve it and to die under its roof.

The natural qualities and virtue of the venerable deceased were those which flow from a noble and generous heart—virtues which were often the admiration, and were always the edification of every one who had the happiness of his acquaintance. But he was chiefly noted for his respect for, and submission to all Superiors, as well as for his pure fraternal charity towards all those under his care. In a word, he was all to all: *vir rectus et timens Deum*. It is thought that he seldom if ever during the 57 years he spent in the College, omitted a single day without visiting his Lord present on the altar, and praying fervently and diligently to that Good Master for all those living or residing under the same roof with himself. When his numerous occupations presented him from going in the day, he went at night even after hours, thereby not only setting an admirable example for others, but showing that prayer and sanctity were by no means incompatible with his humble but useful calling. He always prayed much for the souls in Purgatory, and during the month of November, had the Mass and sometimes more, said every day for their relief from his own private funds.

He was not less distinguished for his works of charity than for his qualities and virtues. To him several who occupy high positions in the Church and Society to-day are much indebted for their present elevation. On one occasion when one of these had completed his studies in the house which the good old man himself so long and faithfully served, he had consulted his patron on the propriety of joining another order. It was