

The True Witness

AND
CATHOLIC CHRONICLE,
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MONTREAL, FRIDAY, MARCH 17, 1871.

ECCLIASTICAL CALENDAR.

MARCH.—1871.

Friday, 17.—Of the Five Wounds.
Saturday, 18.—St. Gabriel Arch.
Sunday, 19.—Fourth of Lent. St. Joseph.
Monday, 20.—St. Patrick, Ap. (from 17th.)
Tuesday, 21.—St. Benedict, Ab.
Wednesday, 22.—Of the Feria.
Thursday, 23.—Of the Feria.

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 of 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.

TO OUR SUBSCRIBERS.

At this season a large number of subscriptions become due. We shall deem it as a favor if mail subscribers in arrears will settle their accounts as soon as possible convenient. Our City subscribers will be waited on, and we hope they will be prompt in settling. To those who can call at the Office we would be very grateful.

We would respectfully invite all who are interested in the TRUE WITNESS to endeavor to extend its circulation. If each one would send in a new subscriber, and if the new and old would make it a rule to pay their subscriptions, that would be doing something substantial for the paper.

To our paying subscribers, our best thanks are tendered.

NEWS OF THE WEEK.

After the late stirring events which, weekly, it has been our duty to record, the times at present appear somewhat dull. France is reconstructing herself; that is to say, the elected in the Assembly at Bourdeaux are engaged in discussing the situation. No important result as yet has been obtained beyond this:—That it has been resolved that, for the present, the Assembly shall not hold its sittings in Paris, but in Versailles, in which place a session will be held on Tuesday next, the 21st inst. The Parisians will no doubt feel much aggrieved by this resolution, for they would still have it a fundamental doctrine of their political Constitution, that Paris is France.

Marshall MacMahon is about to return to France, and will we hope be well received.—The Emperor William is reported seriously ill. Troubles are beginning in Spain, and the new bogus king will soon be on his travels, to judge from present appearances.

GREAT CATHOLIC MEETINGS AT QUEBEC.

We are indebted to our Quebec exchanges for the following brief report of the proceedings of Sunday the 5th inst., in behalf of the Sovereign Pontiff. We regret that it should be so brief; but the limited space at our command makes it impossible for us to report all the speeches at length.

The Meeting as announced took place at 4 P.M., at the Laval University, His Grace the Archbishop of Quebec in the Chair: MM. Charlebois and Delagrave acting as Secretaries. There were present, taking active part in the proceedings, M. Le Grand Vicar Cazeau, the Rev. Fathers Point and Vignon, with all the members of the Seminary and Clergy of Quebec. Amongst the laity were to be noticed His Honor the Mayor, their Honors Judges Taschereau and Doucet, the Recorder M. Cromazie, Messrs. Muir, Landry, and in a word, all the prominent citizens of the ancient capital of Canada.

Proceedings were inaugurated by a brilliant Address from the Right Reverend Chairman; and after the reading of a letter of excuse from the Hon. M. Chauveau, the subjoined Resolutions were proposed and carried unanimously:

1st Resolution.—Moved by Mr. Mayor Garneau, seconded by Mr. M. A. Plamondon, Advocate.—
"As Christians, we protest against the usurpation of the Pontifical States by King Victor Emmanuel, because it is a direct violation of the Divine Precept which forbids us to covet or appropriate to ourselves the goods of others."

2nd Resolution.—Moved by Mr. L. G. Baillairge, Q. C., seconded by P. Legare, Q. C.—
"As Catholics, we protest, in union with two hundred millions of our coreligionists scattered over the Universe, against this attack on our religious liberty, in the person of the Head of our Church, who must be free and independent to fulfil efficaciously the mission which we believe to have been confided to him by Jesus Christ."

3rd Resolution.—Moved by Dr. H. Laluc, seconded by Professor Lucien Turcotte.—
"As British subjects, we further protest against that act of violent spoliation, perpetrated under circumstances so iniquitous, and so much at variance with the fundamental laws of every organized community, that the British Government would have prosecuted for High Treason any person who would have dared to put the like principle in practice against Her Majesty The Queen."

4th Resolution.—Moved by Mr. Jean Blanchet, Advocate, seconded by Mr. Ed. J. Lindsay, Notary.—
"As members of a civilized society, we protest against this attack on the sacred rights of property, without which no society can exist or prosper."

5th Resolution.—Moved by Mr. J. P. Rheaume, M. P., seconded by the Hon. Jean Elie Gingras, M. L. C.—
"As members of the human family, we protest against this violation of the law of nations, a violation which destroys all treaties between people and people, by admitting that might is the supreme law of right."

6th Resolution.—Moved by Mr. P. J. Huot, Postmaster, seconded by Mr. F. R. Kirouac, Mayor of St. Saverus.—
"That an humble petition be addressed to Her Majesty the Queen of England, begging of her to use her influence in the name of justice, of property, of order and of the law of nations, with the other Powers of Europe, that they may cause to be given back to the Pope, the Sovereignty of Rome and of the Provinces of which he has been so violently and so unjustly robbed."

7th Resolution.—Moved by Dr. Robitaille seconded by J. A. Charlebois, N. P.—
"That His Grace, the Archbishop-elect of Quebec, be requested to transmit a copy of the above resolutions, and of said Petition to His Holiness, as a mark of the sympathy of the Catholics of this Diocese."

8th Resolution.—Moved by G. M. Muir, Esq., Knight of the Order of St. Gregory, seconded by A. B. St. Louis, Esq., Notary.—
"That the said Petition be transmitted to His Excellency the Governor General, with prayer that it may be laid at the foot of the Throne of Her Majesty."

Speeches in support of the above Resolutions were made by His Worship the Mayor of Quebec and by Messrs. M. A. Plamondon, P. Legare, L. Turcotte, Dr. Laluc, J. Blanchet, P. G. Huot, J. P. Rheaume, M. P., and Dr. Robitaille.

At the conclusion of the proceedings, the Mayor proposed a vote of thanks to His Grace the Archbishop-elect for the manner in which he had presided over the meeting; this motion was carried with loud applause. About 2,000 persons were present.

At the same time a Meeting with the same object was held by the English speaking Catholics of the City, forming the congregation of St. Patrick's church, under the direction of the Reverend Mr. McGauvran, who occupied the Chair, and in a lucid spirit-stirring speech opened the proceedings, and explained the object of the Meeting:—

The resolutions moved and adopted were similar to those adopted at the meeting at Laval University, the proceeding of which are published above. The first resolution was moved by Hon. C. Allyn and seconded by Hon. T. McGreevy, in moving which the former gentleman, in a forcible manner, insisted on the wrong to the Holy Father, looking at it in a moral point of view; that if a moral wrong were punishable in any case it was punishable in all, even to our natural relation between man and man.

Mr. John Hearn, M. P., seconded by Mr. A. H. Murphy, moved the second resolution, and in doing so extolled the national feeling of Irishmen in regard to religion, who were always found the first to respond to the calls of the church or of mercy, and who were ever ready to fight its battles.

Mr. Jno. O'Farrell, seconded by Mr. Jno. Giblin, moved the third resolution.

Mr. Thos. Casey, seconded by Mr. Ed. O'Doherty, moved the fourth resolution and made a few pertinent remarks in support of it.

Mr. Joseph Archer moved the fifth resolution, seconded by Mr. M. F. Walsh, who stated it did not require him to remind those present of the importance of the subject which had brought them together that day; that everywhere there was but one opinion, and that was the universal view of all Catholics.

The sixth resolution was moved by Mr. T. McLaughlin, seconded by Mr. Edward Covey. The seventh resolution was moved by Mr. Maurice O'Leary, and seconded by Mr. Thos. Murphy; and the eighth resolution was moved by Mr. Denis Murray, seconded by Mr. Patrick Walsh.

The subjoined Circular on the same subject, has been addressed to all the Clergy of his Diocese by M. le Comte le Bishop of Montreal:—

MONTREAL, 5th March, 1871.

SIR,—The present is to engage you to take part in the Catholic movement now going on throughout the entire world, to obtain the intervention of all Governments in behalf of the Patrimony of St. Peter, so that it may be restored to its legitimate Sovereign.

For this purpose I send you a copy of the Address which is to be presented to Her Majesty Queen Victoria, to beseech her to intervene with the other Powers, so as to secure to her Catholic subjects the right which they possess, that the Supreme Head of the Church be independent.

This very day public Meetings for this end are being held in Quebec, in order to enable the Catholics of the capital to express their opinions on this subject.

It is my desire that the same be done in the several parishes of this City and of my Diocese. It will be easy, I think, to find speakers everywhere, who will make it there pleasure to show by their words as well as by their acts their

filial attachment to the common Father. Above all, our Zealots who have made so many sacrifices for what with pleasure they call a good cause, will be happy to have it in their power to raise their voices on so solemn an occasion, to testify solemnly their entire devotion to a cause whose triumph they so sincerely sought to obtain, even at the price of their blood.

But there is no time to lose; for though we could not commence proceedings till after Quebec, we should conclude our operations at the same time, so that our Addresses may be forwarded simultaneously with those of the Metropolis.

Since the month of St. Joseph and the prayers of Lent give you the opportunity of meeting your parishioners several times in the course of the week, it will be easy for you to organize a demonstration for the fourth Sunday of Lent at the latest. You may avail yourself of these several exercises to enlighten your several parishioners on the questions at issue, and prepare them to sign the Address to the Queen on the particular day by you selected for that purpose.

In the course of the week, the public journals will probably begin to reproduce the speeches about to be made at Quebec, and elsewhere, on this subject. It will be easy for you to have these circulated in your parish, as also to have them read in the school-houses, and in private houses if you apprehend no inconvenience from so doing.

The public mind having thus been well prepared, you can invite your parishioners to sign the address in question, after High Mass, and Vespers, in the place which to you shall appear the most convenient.

The annexed sheets are forwarded to you for the reception of signatures, on one side only, in a uniform and cleanly manner, so that all the sheets may be put together, and addressed to the Queen. These sheets should be returned to the Bishopric by the 25th of the present month of March.

All this should be done whilst we are celebrating the glorious month of St. Joseph, so as to hail with pleasure the title of *Patron of the Catholic Church*, which the Holy See has just conferred on him. Let us hope that the son of so many Kings of Judaea may re-establish the royalty of Christ's Vicar upon earth; and that the glorious Spouse of the Immaculate Virgin may restore France, the *Kingdom of Mary*, which has ever shown herself so devout towards her Queen, her Mother, and her Protector. For this end let us repeat at every exercise of the month of St. Joseph, this invocation:—*Sancte Joseph, Catholicæ Ecclesiæ Patronus, ora pro nobis.*

I am most cordially, Sir, your humble and devoted servant,

† IG. Bishop of Montreal.

The following is the text of the Petition which has been adopted by the Meetings at Quebec, and which is about to be laid before all the Catholics of the Diocese of Montreal for their signatures:—

TO HER MOST EXCELLENT MAJESTY THE QUEEN.

We the undersigned, the Catholic subjects of your Majesty in the diocese of Quebec, in the Province of Quebec, in the Dominion of Canada, respectfully approach your Throne to assure you of our profound and sincere attachment to your Crown, and also to the British Empire, whose destinies are entrusted to you. We ask at the same time permission to humbly represent to your Majesty—

[Here follow the first five resolutions already given]

Therefore we humbly pray your Majesty to intervene, in the name of justice, of liberty, of propriety, of order and the law of nations, with the European Powers, in order to restore to the Pope the sovereignty of Rome, and the provinces of which he has been violently and unjustly despoiled.

And your petitioners will ever pray.

A correspondent of the Montreal Witness, in a recent issue of that journal, alludes to "obstacles to missionary success." One of these "obstacles" he amusingly illustrates as follows:—

"An humble instrument of the mercies of God"—brother Stiggins or brother Sawley for instance—"is chosen to spread the light of the Gospel among a community of Romanists." Well! the aforesaid "humble instrument," or "vessel" sets to work, and in a short time has made such a good job of it that the very "angels sing the hymns of joy in heaven."—His success at first has been immense; his victory over the *pure* of the parish whose hostilities have been opened against Romanism, and the powers of darkness, has been decided and brilliant. M. Lefourbe, the dishonest notary of the Parish who has quarrelled with the Cure for these three years past because the latter would not give him absolution at Paschal time except upon condition of restitution of dishonest gains; J. B. Saugue, usurer, who cheats in the matter of tithes, and who lends money to his neighbors in distress at the rate of twenty-five per cent; another intelligent parishioner who since his return from a pleasant retreat in the U. States, Sing Sing, is remarkable for his advanced politics, his nasal twang, and greatly increased powers of exhortation; those together with an interesting

couple who closely united in blood, desire to be yet more closely united in the bonds of matrimony—have had their eyes opened, and have "embraced the truth as it is in Jesus." But the good, the glorious work is of a sudden brought to a stand still. Directly it is noised abroad that Brother Stiggins is making a good job of it in the parish of St. Judas Iscariot; or that Brother Sawley has been singularly blessed amongst the inhabitants of the district of *Moutreux-Pourries*, saintly men of other denominations, are moved with a holy zeal to go in for the spiritual "digging." A regular gold field excitement, or *stampede* sets in; scripture texts, alluding to fields white for the harvest, and a scarcity of reapers, are quoted with much unctuous complacency; and like a lot of vultures that have scented carrion, away start a fresh gang of "humble instruments" all flapping like the obscene birds above alluded to, not their huge wings, but their monstrous dingy white chokers, and each intent upon snatching for himself a precious morsel of the Romanist souls, to be picked up for a mere song. The consequence of the keen competition that ensues is, that the business, profitable at first, is soon overdone. Even the richest gold fields are in time exhausted, and in the best "digging" it is not every day that "nuggets" are to be picked up. The Romanists raise their prices; and as the buyers in the soul-market increase, naturally and accordingly to all the laws of political economy, they higgie about terms.—The market is spoiled; and good Romanists, suitable for proselytizing purposes and adapted for platform exhibition at the Anniversaries, are not to be had except at rates quite beyond the means of the Swaddling Societies. In a word, to use a familiar phrase, the missionaries are soon eating one another's heads off; they set to, fighting amongst themselves; conversions are stopped, and the Protestant "angels sing no more their hymns of joy in heaven." It is thus the writer in the *Witness* describes this collapse in the missionary business:—

"As soon as the good news"—(news of what Brother Stiggins and Brother Sawley aforesaid have done)—"is spread, a cloud of sectarian ministers of different denominations come on; camps of stern and uncompromising parties are soon formed, and the most incredible confusion reigns where peace and joy and union were binding all hearts to the feet of Jesus a few weeks before. The priests of Rome who at first thought everything lost for them, begin to breathe.

"Would to God that this picture were a fancy one! But travel a little as I have done, and you will confess that I am far from having said every thing on that sad subject."—*Witness*, 28th Feb.

It is indeed very sad, but very true, that the ill-success of missions to Catholics is owing to the internal dissensions of Protestants; to their mutual jealousies, and to their sectarian animosities. We see not how this is to be remedied, except by a kind of spiritual "Squinting Act," forbidding under heavy penalties any Protestant missionary from sitting down, or *squatting* in a Catholic parish which has already been taken up as a "field" by Protestant missionaries of other sects. What is wanted in short is a law analogous to the gold-digging laws in Australia; by which every man, being a "vessel," or "an humble instrument of the mercies of God," having taken first possession of a parish, and having notified the Government of his intentions of digging therein for souls, would be protected in the enjoyment of his claims against all "sectarian" interlopers.

We have had news from Manitoba. The Ontario volunteers have been behaving in an infamous manner, breaking open prisons, releasing the prisoners, and firing upon their officers. In fact they are almost in a state of mutiny; there seems to be no authority sufficiently strong to reduce them to subjection; and with the Montreal *Gazette*, we think "that the sooner the whole force is disbanded the better."

The origin of this sad business we have no great pleasure in discussing, as by so doing so many angry passions are aroused. But we are of opinion to-day, as we were a year ago, that the whole Red River business has been sadly bungled, and that there are faults on all sides to deplore; faults to which the late disgraceful disturbances must be attributed, and which we fear will yet lead to something worse. The volunteers, or a part of them at all events, are burning with a desire for vengeance for the death of Scott, whom Riel caused to be shot; and they complain that the killing of a British subject has by the authorities been condoned, or allowed to pass unpunished. On the other hand, it must be remarked that, as when the act complained of was committed, the district in which it occurred, formed no part of the Dominion of Canada—so the duty of instituting enquiries into the death of Scott, and of punishing the guilty parties, if guilt there were, devolved not on the Canadian, but on the Imperial Government. Now to all appearance nothing whatsoever in the matter has been done by any body; and the ugly fact still stands before the world, that in British Territory, a British subject was deliberately put to death without any form of trial recognised by the Constitution, and without having been guilty of any offence known to the law. The clamor therefore

raised against the inaction of the authorities is not unreasonable, and must not unreservedly be condemned.

We are not of those who condemn Riel, or cry out for his blood: in many things we are altogether on his side; but we hold that it is the duty of the government to do its best to bring him to trial, for the shooting of Scott, and after a full investigation to deal with him according to law, whose supremacy should always be maintained. We do not say that Riel was guilty of murder in shooting Scott; but as the presumption of course is against him, so on the other hand it will be for him to show on trial, that under the peculiar and exceptional circumstances in which he was placed, the said killing of Scott was justifiable, as a measure essentially necessary to his—Riel's—own safety, and the peace of the district over which for the time he was, *de facto*, ruler. That such was the case we neither assert, nor deny; all that we pretend is that the shooting of Scott should have been made, and should yet be made, the matter of calm judicial enquiry; that every effort should have been made, and should yet be made to bring the actors in the tragedy to trial; that if the latter be then able to adduce proofs, that they were absolutely obliged to have recourse to such an extreme measure to save their own lives, or to maintain the public peace—that no other and gentler modes of action to attain the same legitimate ends were open to them—that then, they, the accused, be fully absolved. But that, on the contrary, if they cannot adduce such proofs in justification of their conduct, they suffer the penalty pronounced by British law on those who without absolute necessity or in self-defence, shed the blood of a fellow British subject.

We care not to enquire, it matters not one straw, whether Scott were or were not a fire-brand, and an Orange fanatic, or a loyal subject of the Queen. He was a British subject, on British soil, and entitled therefore to the protection of British law, whose majesty has apparently been violated. We contend therefore, not that Riel should be hung, not that he should be condemned unheard to any pains or penalties; but simply that he should be brought to trial, and heard in his own defence. He may very possibly be able to justify what he has done—and if so we shall rejoice for his sake, and because a pretence for agitation will have been taken away; but if he cannot justify his shooting of Scott, then, no matter what the consequences, let justice be done, so that the majesty of British law outraged in the person of a British subject be amply vindicated. *Crisis in Romanus.*

But until legal and constitutional action in the premises be taken, by the proper authorities—we know not which are the proper authorities—illegal and unconstitutional action will be taken by angry and vindictive men. Knaves and fanatics will take advantage of the shooting of Scott to stir up old national and religious enmities; the name of Scott will be used by unscrupulous partisans as a word of power, wherewith to conjure up the ghosts of departed quarrels, and to clothe them again with flesh and blood. Issues long deemed to be dead, and laid in their graves, will be restored to life; peace will be impossible in Manitoba; all the horrors of the Corsican *vendetta* will be revived; and law and order which are from heaven, will have to give place to vengeance which is from hell. This is no question between French and English, Catholic or Protestant, but one on which all loyal, and law abiding British subjects must agree. Let us have the reign of law, not of vengeance.

PROTESTANT UNITY.—Our readers are aware that there is going on in England a revision of the text of the Protestant Bible; the language of which is to be translated from Elizabethan, into Victorian English, so as to render it more intelligible to readers of the nineteenth century. It is also the dream of those engaged in, or otherwise favorable to, this work of revision, that the revised Bible shall occupy the same position amongst all Protestants speaking the English language, as has hitherto been occupied by the old version; of which the marvellous beauty of diction must be admitted, even by those who deplore its dogmatic deficiencies, and its doctrinal corruptions.

To secure this universal acceptance by the Anglo-Saxon race of the new version, it was proposed that its revision should be confided to men of all denominations, intellectually competent for the task. In accordance with this idea, on the one hand, Dr. Newman who of course declined, was invited to take part in the work; and on the other hand, a distinguished member of the Socinian, or Unitarian branch of the great Protestant Church, Mr. Vance Smith, a gentleman justly celebrated for his high linguistic attainments, was also invited to form part of the revising committee. Mr. V. Smith accepted this invitation, extended by the Bishops of the Protestant Establishment to their brother Protestant clergymen of the Unitarian deno-