

The True Witness AND CATHOLIC CHRONICLE, PRINTED AND PUBLISHED EVERY FRIDAY.

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ECCLIASTICAL CALENDAR.

JANUARY—1875. Friday, 29—St. Francis of Sales, B. C. Saturday, 30—St. Martina, V. M. Sunday, 31—Sexagesima.

NEWS OF THE WEEK.

In the death of political news the British papers are full of details of sad calamities of recent occurrence, by land and sea. On Christmas Eve one of the most dreadful railroad accidents that have occurred for many years in England, took place on the North Western line, near a place called Ship-ton.

We have also some details of the loss by fire of the Cospatrick on the 18th of November last, in about 27 degrees of South latitude and 12 degrees of longitude East, not very far from the Cape of Good Hope. The Cospatrick was bound to New Zealand, with about 470 passengers, when shortly after midnight of the 17th, or early on the morning of the 18th November, the alarm of fire was given. From the fore-scuttle flames and smoke were already rushing, thus showing that, when first discovered, the fire had made great headway, and that there must have been neglect somewhere, for all the fore part of the ship was on fire.

Already we hear of a republican conspiracy in Spain against the unhappy Inf. Alfonso. Hostilities between the Montenegris and Turkey are apprehended; and it is shrewdly suspected that Russia, who considers herself the protectress of all the Professors of the Greek rite, is, with a view to the starting afresh of the Eastern Question, at the bottom of this business.

As our readers will perceive from documents which we publish in another column, the death-sentence against Lepine has been, by His Excellency, the Governor General, proprio motu, on his own responsibility, and without the advice of his Ministers asked, commuted to two years in prison, the period to count from the date of his conviction; and that, moreover, he, the prisoner, is to forfeit all political privileges.

Governor General, and as is the case with all com-promises it is of course open to criticism. The legality of depriving Lepine of all political rights after the expiration of his term of two years is questioned; but it is very commonly believed, that a general amnesty will very soon be proclaimed, which will include Riel and all the others who were implicated in the Red River troubles.

Still the Tannery Land Swap Committee pursues its labors, and seeks to ferret out the truth; but of the witnesses there is on the part of some such discrepancy of opinion as to the relative values of the Government land at the Tanneries and Leduc's farm; and such reticence on the part of others, that we fear we shall never fully understand the matter.

Our latest tidings from Spain are to the effect that Alfonso has taken to issuing addresses calling upon the Carlists to be good boys, to lay down their arms and disperse, in which case he will be gracious unto them; otherwise there is no saying what he may do. The Carlists reply by advancing upon Barcelona.

Garibaldi has arrived in Rome, meeting with a grand reception from the *canalla*. If these, the chief supports of the revolution, should abandon Victor Emmanuel the reign of that old reprobate will not be of long duration.

The New School War.—The new School system does not gain ground in Northumberland. Mr. Joseph Hayes of Nelson, Miramichi, writes under date, Jan. 11th, that his property has been seized and sold a second time for the support of what he calls the Bismarckian School system. He does in-justice to Bismarck, who has not yet carried his war against God so far as the advocates of the school system go.

In the Newcastle (Miramichi) District there is a majority in favour of Free Schools; but although the expenditure has been large the schools have thus far been a sad failure. At the school meeting as we learn from the *Herald*:—"The report showed that it took the enormous sum of over six thousand dollars (\$6000) to maintain the Schools in this District during the last year, and with such a sum expended our schools, instead of being in a healthy and flourishing state, were the very reverse, as proved by the discussion on the report."—*St. John Freeman, N. B.*

CHRISTIAN MISSIONS.

In our last issue we laid before our readers some extracts from Protestant testimony as to the moral condition of the converted negroes of the British West India islands; and in concluding our review of Protestant Missions it may not be out of place to show—always from Protestant testimony—that is the moral condition of the negroes who in the Southern States of the Union have been brought beneath the influences of the Protestant evangelists. For this purpose we transfer to our columns a paragraph which we clip from the *Montreal Evening Star* of the 4th inst., and by it credited to the *New York Times*. Our readers will not fail to be struck by the likeness which the picture of the Southern negro, as drawn by the hands of the writer in the *New York Times*, bears to that of the Jamaica negro, as given by the Protestant writer of the *Letters from Jamaica*, quoted by the *Westminster Review*. The *N. Y. Times* thus depicts the Southern negro as he appears under the influences of evangelicalism:—

"Soon after the war ceased, it was remarked that the negroes of the South had changed in many respects, and that among other things they had given up dancing and singing. Now their principal amusements consist in going to church and shouting themselves hoarse in what they call 'the holy dance.' Here in Huntsville, nearly every negro in the place has 'spruced up religion,' as he will tell you with a sly affection of meekness that is truly laughable. Having experienced religion does not mean with them, however, that they shall try to live pure, good lives, or that they shall sacrifice anything for the sake of their faith. Religious negroes steal as much, and get drunk quite as often as do the very few who are not in the Church; and I am informed on the very best authority that black men and women, after passing half the night in a protracted or revival meeting, will leave the house of God to engage in scenes of dissipation that are too disgusting for description.

"In a former letter I tried to convey an idea of how terribly immoral the country negroes were. At this time it is only necessary to add that several colored preachers in North Alabama are known to have more than one wife, and that the leading sister in the Methodist Church in this place is the keeper of a den of thieves and women of the lowest class. In church matters the colored people are very exclusive; at the same time they are excessively proud of the particular denomination to which they belong, and loud in their denunciation of those who join other churches.

"In Huntsville the so-called Hard-shell Baptist congregation is by far the largest, numbering upward of two thousand members. A day or two since I asked an old darkey, who is a prominent elder in the Methodist Church, how it was that the Baptists were so numerous. 'Lor, sah,' said he, 'dat's easy 'nough 'splain'd. Niggers is sinful fond of show, and the Baptist gives it 'em sure; no natural nigger can resist the fascinations of a public baptism.'"—*New York Times*.

Here we will stop and rest. We have followed the Protestant missionary round the world; from India to Australasia, to the islands of the Pacific, thence to the West Indies, and to this Continent, and always and everywhere we have met with the same results attending his labors. We have limited ourselves strictly to Protestant testimony; not a word have we said, not a statement have we advanced, for which we have not adduced unexceptionable, because Protestant testimony. All the witnesses—men of all ranks, some officers in H. M. Service, others tourists, and travelling for the sake of science—all concur in this:—that Protestant missions to the heathen have failed in raising the moral condition of those to whom they are addressed; nay—that rather do they make them ten times more the children of the devil than they were before. Only in conclusion would we add a few words upon Catholic missions, their methods and results; we will still strictly confine ourselves to Protestant testimony.

For this purpose we will quote from an article published some time ago in the *Montreal Witness*, and copied apparently from a periodical, which under the caption of *The American Missionary* is published in the United States. In this article the writer discussed the question, "Who shall be God's instrument in regenerating the South?" He would not begin by assuming that the South is to be regenerated by the white man. And he thereinafter expressed his fears that

it is to Rome, or as we would say, the Catholic Church—which in spite of her poverty, and the many social and political disadvantages under which she labors in the United States, is daily extending and enlarging the cords of her tents—that God has confided the future of the Southern States, and the negro race on this Continent. From this article, which though querulous, is not only highly suggestive, but *au fond* very complimentary to Rome, we make some extracts:—

ROMANISM AMONG THE NEGROES.

"A writer in the *American Missionary* endeavors to awaken the attention of Protestants to the progress of Romanism in the South. He says:—'Who shall be God's instrument in regenerating the South? Not politicians and demagogues; they have already proved their inefficiency. 'What should we think if we found the field already occupied? 'Oh!' says one, 'Rome need not be always made a bug-bear; she is not trying!'—Another says, 'Well, if she did, she could do nothing with the colored people, they are not naturally drawn in that direction,' and being not very comfortable.

"However, both are mistaken. Observation shows that the Romish Church is working mightily and skillfully to win the colored people to her fold; noiselessly as well, like all the greatest forces. It shows that the colored people are easily drawn toward her, because of natural constitution, inherited tendencies, and present circumstances.

"Rome is very wise. I wish we might learn some of her prudence, instead of passing her by as unworthy of notice, or admitting facts, but trying to break their force by unseemly denunciation.—That is a weapon which we should have learned by this time only injures him who uses it. Let us open our eyes to the fact, that Romanism, while making no noise to frighten anybody, is at every point putting out a hand to grasp the groping black man's.

"Here are a people with quick sensibility and warm feeling, stung by ages of contempt. Rome comes quietly, and without ado takes it for granted that all are equals before her, and treats them as such. Water to thirsty souls, that.

"Through long ages of misery, the crushing weight of circumstances has ground into them the idea of meriting future joy by present suffering—true enough, if you suffer for the right thing, but the perverted form is that of necessity, they should possess heaven by and by, because so wretched now. Rome perceives her advantage, and upon this natural stronghold, builds the fortification of penance—'make yourself suffer that you may be saved.' The idea is recognized as a familiar one, and received without question."

In the above, not only is the success of Catholic Missions to the negroes of the Southern States admitted, but the causes of that success are indicated. No arts does the Church use to-day save those which she employed to command herself to the world in the very first days of her existence; arts by means of which she quickly gathered within her fold, not only the learned and refined, but also the most wretched—the most friendless of the human race, such as were the slaves in the days of the Cæsars. To these slaves, the outcasts of the world, she preached the strange, but glad tidings—blessed are ye that mourn, for ye shall be comforted; blessed are they who weep now, for they shall laugh. She preaches now, as she preached then, the doctrine that the road to heaven, and there is but one road—is the "Royal High Way of the Cross;" her rallying cry still is "no cross, no crown." In their present sufferings and humiliations she encourages her negro converts to see—if accepted in the proper spirit, that of humility, of penance, and of resignation to the will of their Father in heaven, a pledge of the reward that is in store for them, and an eternal glory. To a long down trodden race such doctrines are as consoling as they are novel; hence they are accepted gladly, and as the writer in the *American Missionary* remarks are "received without question." Not by going into fits, nor by getting happy, not by foaming at the mouth, nor yet by violent contortions, and the excitement of the *Revolvo*, will you be saved, says the Church to the negroes; but by doing the holy will of God; by submitting yourselves to His paternal chastisements; and by meekly bearing in the spirit of penitence, the cross which the loving Father has seen good for you to lay upon your shoulders. This is what the Catholic Church teaches.

Moreover the Catholic Church not only teaches theoretically, but practically, the doctrine of the universal brotherhood, and the equality, as before God of all men, of black and white. She cares nothing about color, and knows no distinction between Caucasians and Ethiops. All her children are equally dear to her, all equally honored. On the black man, as well as on the white man, she lays sacred hands, raising him to the dignity of the priesthood, a dignity greater than aught that aught than King or Cæsar can confer. In the Romish Church, but there alone, does the negro find realised, and more than realised, all his aspiration, after liberty and equality, all the visions conjured up in his mind by the buncombe speeches of Protestant philanthropists. And so Rome's Missions succeed whilst those of her Protestant rival result in ignominious failure. "She is in possession." We quote again:—

"In point of fact, she is already in possession of a wonderfully well planned base of operations.—She not only makes her worship attractive to the people as she finds them, but in all her industrial and charitable operations she shows the same wise working. She gathers her forces in centres of influence, she plants herself with an air of permanent residence, nothing is done in slipshod, temporary fashion. Her resources in men and means enable her to consider only the best way to do a thing. All her workers are skilled, and her appliances fitted to the end in view. In her way of giving material aid, she contrives not to pauperize the recipient. He soon learns to feel that the natural order is for him to give to her, and before long tries to exert himself that he may do it."

Yes indeed! All Rome's workers are skilled, all her appliances are fitted to the end in view; for she is indeed the heavenly city, the Jerusalem of whom in the 121 psalm the prophet king sings, as the city, "civitas participatio erus in stipium"—whose parts are united together; or as the Protestant version has it, compact together; a city that is at unity in itself. This is one great secret of the success of Catholic Missions; but this element of success Protestantism lacks for it is as a city divided against itself, and which therefore shall not stand.

What need we add to the testimony of the Protestant *American Missionary*, testifying to the success of his hated Catholic rival? Out of his own

lips do we make good our position in favor of the latter—but without boasting. As men, the Catholic priest and the Protestant missionary stand on one level; but the field which the first cultivates is a field which the Lord has blessed.

CATHOLIC DEAF AND DUMB ASYLUM FOR THE PROVINCE OF QUEBEC.

We have to acknowledge the receipt of the first Annual Report of this institution under the direction of the Rev. M. Belanger. There have been 203 male pupils under instruction, but these form but a small portion of the Deaf-Mutes in the Province. Why it should be so, we cannot tell; but in Lower Canada the numbers of these unfortunates is, in proportion to population, very high, and is only surpassed in Switzerland where they stand in the ratio of one to every five hundred of population; in Lower Canada the ratio is one to 731 of population. Sardinia comes next, where the ratio is as one to 767.

The cost to the Province of the lodging and education of these afflicted persons is much less than it is in Upper Canada or the United States; owing to the fact that in this Province the work is done in great part by Catholic Charity, and is therefore better done and more cheaply done than it can be done by public institutions. There is a Protestant Deaf and Dumb institution, but by far the greater part of the afflicted are inmates of the Catholic establishment. In this Province the cost to Government is about \$20.69 per head; in the Province of Ontario 140 deaf-mutes cost the Government about \$173 per head; in the United States some 4,320 deaf-mutes are educated at a cost to the several State Governments of about \$392 per head.

The Rev. M. Belanger is doing a good work, and it is to be hoped that the Government will come to its aid. The means at his disposal are not adequate to meet the demands upon them; and as by far the greater part of the inmates of his institution are the children of parents in indigent circumstances, they have certainly a claim upon the public funds.

Besides the *Asyle* for boys under P. Belanger's direction, there is another for girls conducted by the Sisters of the Providence Convent, in which about 162 pupils are boarded, clothed, and educated. This institution receives a trifle from Government; but the greater part of its cost is defrayed by Catholic charity, which, however generous, can scarce meet the demands incessantly made upon it; and thus the Sisters have in their work of love contracted a debt of nearly \$30,000. This need not be wondered at when we are told that the building alone is worth \$96,000. We trust under these circumstances the Legislature will come to their aid, and that our civic rulers will refrain from imposing fresh burthens upon them in the shape of assessments.

We beg to call the attention of Irishmen, and the friends of Home Rule for Ireland, to the notice in our advertising columns, calling the Monthly Meeting of the Montreal Branch of the Irish Home Rule League, which will be held on Tuesday next, the 2nd of February. This meeting will be a very interesting one, eloquent speeches will be delivered, an able letter from honest John Martin, M. P., will be read, and other important matters submitted. A large attendance is expected.

ST. PATRICK'S SOCIETY.

Annual Charitable Concert.

On Tuesday evening the 19th inst., the annual charitable concert of the Saint Patrick's Society came off at the City Concert Hall. The attendance, considering the inclemency of the weather, was very good. There was an orator there sufficiently known to Montrealers to attract a large audience, viz. the Rev. Father James Murphy, of Wicklow, Ireland. His recent lecture on Papal Infallibility proves his powers as a Theologian, and his address at the concert on Tuesday night shows how thoroughly he understands Irish history, and while not forgetting himself to be a priest proves he is possessed of true Irish patriotism.

Amongst those on the platform were Mr. B. Devlin, M. P., President of the Society; Father Murphy, Father Salmon, Mr. Edward Murphy, Dr. Hington, and the Presidents of the Irish Catholic Societies, &c., &c.

The President, in his opening address, stated that they hoped during the present year to afford a greater amount of relief to their poor than during any preceding year; the demands upon them were numerous and continual, and it was left to themselves to contribute towards the charitable fund, to which he hoped they would, within ten days, receive large and generous contributions. He alluded to the Irish Protestant concert to be given in a few days in aid of similar objects, and trusted that the members of their Society would reciprocate the kindness invariably shown by the members of the Irish Protestant Society in contributing towards their charitable object.

The musical part of the programme was then gone through, and indeed reflected the highest credit on the several ladies and gentlemen who took part during the night. A word must also be said in praise of the management, as there was not a single hitch in the programme from the opening address of Mr. Devlin to the close. Everything and every person were in their proper time and place.

The Rev. Father Murphy, after being briefly introduced by the President, as the leading Irish orator in the Dominion, came forward and was loudly cheered. When the applause had subsided he said:—

Ladies and Gentlemen,—It is now nearly three hundred years since a Lord Lieutenant of Ireland announced to his royal mistress Elizabeth of chaste and happy memory, that in Ireland her majesty had nothing new to rule over but careases and ashes. Lord Mountjoy, as frequently happens with persons in high position, was not quite perfect in his management of speech; his strokes were bold but he lacked delicacy of touch; and so that statement of his to his royal mistress was a little too rudely tinged with the rouge of exaggeration. But the main color was true. The statement was substantially correct. After the unfortunate rebellion of Hugh O'Neill, which closed so disastrously at Kinsale the Irish race was to all appearance practically extinct. Some members of it did of course survive, but these were rather animated skeletons than living men; and even these plague and famine were carry off in scores. The policy of extermination was successful, and speaking with a proper Vice-regal breadth and boldness, Lord Mountjoy hit the condition of Ireland off very happily when he stated that of the Irish nothing now remained but the ashes of the dead, and the corpses of themselves. And what a terrible condition of things was that! Elizabeth had

been called away to answer (about her lover Essex and her cousin Mary) some very serious questions at a very serious Judgment-bar, things went on with the same dire determination to rub out utterly the Irish race. The English soldiery were always keen in discovering comfortable quarters. For the hard barracks and the barren lands of Scotland they had little love, and so they never cared to establish colonies beyond the Tweed; but the rich fields and the fruitful flocks of Ireland they determined to make their own. And as this could be done only by exterminating the natives, in their intent fired and deliberate the natives were doomed. The people soon came to know as much and with the strong instinct of self-preservation tried to escape their doom (Cheers). In their reign of James the First the world en masse have run from the island in despair but that they had no means of passage to foreign parts. Some of them, seeking service in France or Spain, did manage to get as far as London; in the great rich imperial city their awful leanness and their awful nakedness, became the wonder of passers-by; some noble Englishmen began to mutter that such dire effects ought not to follow from English Laws, but the King and Council soon settled the difficulty very easily by shipping the starving Irish, not to the land of exile which they sought and where perhaps their terrible story would have excited more than commiseration, but to that ruined fatherland from which they were flying, where to live was to die; and where, as in Mountjoy's time, their sole surroundings would be carcases and ashes. And in Cromwell's days, and in days still nearer to our own, the same fell spirit of extermination so patronized and praised by Mr. Froude, went on progressing. Thousands were shipped to the West Indies: thousands were allowed to die of starvation on the public roads and the wasted fields; thousands, as Mr. Froude intimates, were mercifully shot down in pure musket practice by the English sportsmen. Towards the middle of the seventeenth century it seemed as if the Irish had been successfully blotted out from the calendar of humanity. One rises up from the study of the records of those dreadful days, (elsewhere I have written it and I repeat it here,) with a sad bewildered feeling, that he has been walking amid the ruins of an extinct Christianity and amid the bones of a perished people. Dead and gone, he says, dead and gone are that Irish religion and that Irish race. But, Ladies and Gentlemen, the years have passed away, and the Irish race and the Irish religion still remain (loud applause). Not dead and gone is either by any means. Both one and the other are alive to-day, and have about them the largest marks of a grand perennial vitality. Here as in the old days of the Church the blood of martyrs has been the seed of Christians; for every one of our countrymen who fell in famine or penal years a hundred and a thousand others have arisen, have spread themselves over all the world and over all the world have made the Irish name a power and a glory. We cannot be killed and we will not die (cheers). Even Mr. Froude concedes that we do not belong to the "rotting rancu"; that we possess a sort of charmed life; and that even though the Irish soil were sowed with salt the salt would become the seed of flowers. We have got our feet upon every land, and wherever we got our feet we have remained and prospered (Cheers.) It does not come up to us very clearly except in thoughtful times, but still it is a fact that without thinking of it perhaps, without desiring it, we Irishmen have taken in a true sense a place among the masters of the universe. The contrast between what we were and what we are; between what was planned for us and what has come to pass, is very suggestive of consideration. But in a reverent and religious mind that believes in Providence, it creates especially a feeling of lowly and living awe. What wonder then, if I, a Priest, one too who comes from that land of Wicklow where in Cromwell's time Sir Charles Coote gave orders to spare no human creature of above a span long; what wonder if when I look upon this splendid assembly of fair women and noble men met to honour an Irish society, themselves too with Irish blood abundant in their veins; what wonder if I lift my hands in thankfulness to the everlasting God who has preserved and prospered my own glorious people and has given them in this new land of Canada such splendid rewards for sufferings borne so bravely for His Name's sake in the Holy Island beyond the seas (loud applause). Not to us, O Lord, not to us, but to Thy name be all the glory. For Ladies and Gentlemen, if on this evening I have ventured to remind you of the red and bitter sea through which our fathers passed, it is not by any means to excite your wrath against the poor Egyptians, but only to make you properly thankful that by God's mercy you yourselves have reached the Promised Land (Applause). I am only a poor priest, and I can see things only as a priest should see them. Canadian politics I do not understand and I am very unlikely ever to set myself to understand them. Of Irish politics I know a little, but I have about them rather a priest's than a politician's views. It has been my good fortune to spend my life principally in Irish but partly too in English society, and in that way I have come to have pretty clear ideas not only of my own race but that of other races which has been often the opponent and sometimes the oppressor of my own. And then, though I am not very old, my life has been one of much study and much seclusion; and I perhaps have got the habit of seeing things political rather than from the stationary stand-point of the man of books than from the shifting stand-point of the man of action. However it is, black and bitter as I know Ireland's history to be, I am accustomed to regard it with a heart rather of happy thankfulness than of angry displeasure. The English of the present are not, believe me, like the English of the past, (Hear, hear); and the English of the past, God help them! are dead and buried and judged for years and years. Though before and beyond the whole world I love my own people, I cannot by any means look upon them as the only people of whom God takes care. God takes care, I know both of His English and of His Irish Children, and all events happening to either He shapes lovingly for the bettering of both. (Applause). I recognize His great hand of Providence in permitting that attempt to exterminate our race. It was well for us, for we are a proud people, to have look up to-night we look up to our Heavenly Father, and to admit as to night we admit that in our sore distress, He alone it was that saved us; it was well for our assailants to come to see and they have long since come to see that in the world there is a Power stronger than the power of blood and iron, and that against that mighty unseen Power no human cunning and no human cruelty can prevail. (Loud applause). I recognize His great hand of Mercy; not only in preserving the old race but, preserving it in the old land. It was well for us to be still possessors of that Holy Isle about whose very atmosphere there hung the sacred and strengthening memories of a thousand years; it was well for the English to have beside them, as permanent neighbors, that strange unselfish people whose whole life was a perpetual example of what England wanted so badly to see.—faith which was never conquered by sense or sensuality; loyalty which was never traitor to the cause of the absent King; courage which never succumbed to a little hunger or a little persecution, and a grand supernatural confidence of heart which could make merry in the sunshine and still not be despoiled by the storm. (Loud cheers and applause). Most of all do I recognize God's hand of Mercy in our conversion to the English nation. England is a