

The True Witness

AND CATHOLIC CHRONICLE, PRINTED AND PUBLISHED EVERY WEDNESDAY,

662-3 CRAIG STREET.

M. W. KIRWAN—EDITOR AND PROPRIETOR. Terms—\$2.00 per annum—in Advance

MONTREAL, WEDNESDAY, OCT. 10.

CALENDAR—OCTOBER, 1877.

- WEDNESDAY, 10—St. Francis Borgia, Confessor. Father Matthew born, 1790. Duke of Leinster died, 1874.
- THURSDAY, 11—Office of the Blessed Sacrament. Expedition under Hardy destroyed in Lough Swilly; Wolf Tone captured, 1790.
- FRIDAY, 12—Feria. America discovered by Columbus 1492.
- SATURDAY, 13—St. Edward, King of England, Confessor. Treaty of Limerick signed, 1691.
- SUNDAY, 14—TWENTY-FIRST SUNDAY AFTER PENTECOST. St. Calistus Pope and martyr. William Orr hanged, 1797. John Philpot Curran, died, 1817.
- MONDAY, 15—St. Theresa, Virgin. Lord Edward Fitzgerald, born, 1763. First number of the Dublin Nation published 1842.
- TUESDAY, 16—Feria. Execution of Marie Antoinette, 1793.

THE VOLUNTEERS.

ST. JEAN BAPTISTE VILLAGE INFANTRY COMPANY.

The members of the above Company will assemble for DRILL, NEXT FRIDAY EVENING, at 7.30, at the MARKET HALL, ST. JEAN BAPTISTE VILLAGE.

M. W. KIRWAN, Capt. Commanding.

ANSWERS TO CORRESPONDENTS.

- "DOMINI."—Next week.
- "J. R."—Thanks. We shall attend to it.
- "L. M."—The Lottery of the Sacred Heart will come off at an early date.
- "MOUNT ROYAL."—The poem on Mount Royal will be inserted next week.
- "T. M. D."—Your verses are good but not suitable to our columns.

SIR FRANCIS HINCKS.

Sir Francis Hincks' lectures on this night week in the Mechanics' Hall. We hope that the Irishmen of Montreal will prove their appreciation of Sir Francis Hincks by giving him a full house.

THE NEW PAPER.

We are in a position to announce that the project for starting a new Catholic daily paper in Montreal, was finally and satisfactorily settled at a meeting held last night in the Sacristy of St. Patrick's Church. In our next issue we hope to be able to announce the day of the publication of the first number, and we must urge all who have promised support to give it at once, in order to enable us to place the paper in the hands of the public as soon as possible.

NEW CATHOLIC DAILY IN OTTAWA.

We congratulate the Catholics of Ottawa upon their spirited action in pushing forward the arrangements for a new Catholic Daily in the Capital. The prospectus of the new paper is, we believe, already out, and we shall anxiously look for the appearance of the first number. There is plenty of room in the Dominion for a dozen daily Catholic papers, and we hope that the time is not far distant when we shall see at least half that number.

O.K.A.

On last Thursday and Friday Chief Joseph and a returned Indian named Ignace Tahokate were convicted of cutting wood belonging to the Seminary, and were each condemned to pay a fine of \$25 and costs, amounting to \$35 more, or be sent to gaol for three months at hard labour. This, we believe, the highest penalty that the District Magistrate, Mr. DeMontigny, could impose. Mr. McLara the counsel for the Indians gave notice of appeal, and pending the trial we refrain from making further comment.

AN IRISH GENTLEMAN.

The Witness of last evening has the following:

AN IRISH GENTLEMAN (?).—A young man calling himself an "Irish gentleman," with a French name and the title of "officer" of one of our volunteer regiments, was gloriously drunk opposite St. Lawrence Hall this afternoon. He ran a muck amongst the passers-by, seizing hold of two of them at a time, and handling their persons so roughly as to tear their clothes. A policeman, No. 25, was called upon, and was an eye-witness to the inebriate, tearing a gentleman's coat sleeve clean off, but made no arrest, notwithstanding that the street was blocked up by a crowd for over ten minutes.

Now if this gentleman, whoever he may be, was an "English gentleman" with a "Scotch name" there would not have been a word about his name or his nationality in the press. Being an "Irish gentleman" with a "French name" alters the matter, as of course his nationality must be placed before the public.

THE SHERBROOKE "GAZETTE."

The Sherbrooke Gazette suggests that the men who stir up strife in this country, should be put into a lunatic asylum, and among others

it picks out for incarceration the Rev. Mr. Doudiet, Rev. Father Leclaire, the editor of the TRUE WITNESS, Rev. Mr. Potts, alderman Donovan and the Rev. Mr. Bray. What a happy family! Would the Sherbrooke Gazette allow them all into the same recreation ground? But we do not object to the suggestion, with one provision. Let the indictment read thus:—"Whoever is the first to stir up strife let him be sent to a lunatic asylum?" We would punish the man who commenced the attack, but not the man who defended himself from calumny and insult.

THE STATUTE LABOUR TAX.

At the last meeting of the City Council, Alderman Donovan and Alderman Laberge took action in the Statute Labour Tax question. It transpired that the amount of Statute Labour Tax collected last year, was only \$148. It appears, too, that the tax is not being collected this year, or that there is so much indifference about it as to cause suspicion that the authorities have no desire to bother the people about the tax at all. But the tax is due all the same, and all who are liable to pay and neglect it before the 1st of January, 1878, will be struck off the Municipal voters-list. Now, we have always regarded this tax as a most mischievous conspiracy to deprive the Catholics of their votes. It hits the Catholics far more than it does the Protestants. Our poor people are often unable to pay the tax, and a dollar to them is often a matter of consideration. If the tax was compulsory they would then have their votes secured: if it was abolished, then the same result would be obtained. But as it is, it is just a conspiracy to deprive them of their votes. We notice that Alderman Laberge has given notice of motion for the abolition of the tax, and we hope he will succeed. If he does, he will do much to add to the voting power of the Catholic people. But in any case the tax is mischievous, and whomsoever it serves, Protestant or Catholic, it should either be abolished or made compulsory.

THANKS, "GAZETTE," THANKS.

The Gazette is edited by an Irish Protestant gentleman. It has always been free from the stain of bigotry. It has often championed the rights of Catholics, and has but once or twice betrayed them. No insult to the Irish character is ever expected in its column. None we are sure is ever wilfully inserted by the patriotic gentleman who guides its destiny. But there is some one who from time to time wedges a vicious paragraph into its pages. For instance here is a choice bit in Monday's issue:—

The way a mob acts in one city is no criterion for mob-action in another. It is much like the Irishman who heard that the Scotchman's horse had run away. "Thin begorra, something must be done, an I'll go home and lick the ould woman."

Thanks, Gazette, many thanks. The insult is accepted, although not deserved. Irishmen have never been known as wife beaters, and even if they were, it is not in a paper owned by an Irisman that the charge should appear. Of course we may be told that it was just a paragraph put in to fill up. In that case we think whoever does the padding for the Gazette should be cautioned not to insult the Irish people by such paragraphs again.

ORANGEISM.

At the opening of the Court of Queen's Bench at Sherbrooke, Hon Judge Doherty during his address to the Grand Jury said:—

"I am happy to see a peace-loving, law-respecting people in these Townships, and so were our neighbors until flooded by an irresponsible foreign element bringing with them the seeds of communism, and the baneful influences of secret, senseless organizations—their ruin at home, and so long as they do not become dangerous to the public peace, the cause of their ridicule and contempt on this continent. I need not say to you, gentlemen, who have a stake and an interest in your native land, that it is the duty of every good citizen, and more particularly, of every Grand Jury, to watch and prevent so far as they legally may the importation of feuds, obsolete at home from sheer exhaustion arising from the evils they worked there, and utterly useless and possibly most dangerous, into any country or community in which they may find a foothold. The secret organizations referred to are useless, childish, and as the results show, dangerous."

Much as we admire the patriotic utterances of Judge Doherty, yet there must be some mistake about the phrase "foreign element." The Orangemen come here as British subjects, but certainly not as foreigners. True indeed their "senseless organization" was "their ruin at home" as it is the cause of their ridicule and contempt here. Wherever they go they bring the trail of the serpent along with them.

MISSIONS.

It is a remarkable fact in the history of Missionary enterprise that Protestantism has never converted one single nation from Paganism to Christianity. While saying this, however we cheerfully concede the efforts which Protestant missionaries have made in every part of the world. They have been zealous and self sacrificing—but yet the fact remains—Protestantism has never converted one single nation from Paganism to Christianity. It has failed in all its efforts towards this end. From

the earliest record of Protestant Missionary Societies, after spending millions of treasure, and after having distributed millions of tons of bibles the same record stands good. Protestantism has never converted one single nation from Paganism to Christianity. The earliest accounts we have of an organized Protestant Missionary Society is that of the Calvinistic Church of Geneva, which was established in 1536. Its life was short and its efforts were abortive. Then comes a period of a century and a half when there were no Protestant Missionaries abroad, and the heathen was left to the care of the Catholic Missionaries who were all the while indefatigably working for his benefit in every part of the world. Until the commencement of the last century there were no Protestant Missionaries of any account. Their numbers were few and their influence was less. In the year 1701 the first Protestant Missionary Society was formed in England. This was soon followed by another in Denmark in 1716, but like their predecessors in Geneva they accomplished little, and the results which were placed to the credit of their labours were very small indeed. Meanwhile the Catholic Missionaries had penetrated to the remotest regions of the earth. From the Poles to the Line the Catholic Missionary was to be found in every land. As St. Galus converted the Swiss; St. Adalbert the Prussians; St. Sudeger the Saxons; St. Patrick the Irish; St. Augustine and his forty monks the English—so did the tide of spiritual conquest spread in the sixteenth, seventeenth, and eighteenth centuries, under Francis Xavier in Hindostan, under Olmedo, and Les Cases in Mexico and South America, under De Sonet and the Jesuit Fathers in North America and Canada, and in every crevice of the inhabited globe by the pious and daring priesthood of our faith. Nation after nation was conquered by these peaceful soldiers of the Cross. Asia gave millions of converts to the zeal and labours of the Franciscans and Dominicans. The Missionary fathers were to be found everywhere, teaching His word, and inciting to a pious life by their virtuous lives and pious dispositions. The enterprising character of the Church, her vigilance and her power, enabled her to fulfil the letter of His law and to "teach all nations." As Rome fell before the Northmen, so did the Northmen and the Pagans fall down before word of God as taught by the Missionary fathers of our faith. How different have been the results of Protestant Missionary Societies. England has to-day far more Pagan subjects than she has Christian. She has not been able to teach her own children the great truths of the Christian faith. The Catholic Church rescued her from Paganism, but the "Reformation" threw many Englishmen back into worse than Paganism again. With the masses of the English people religion has no influence over their lives, and the missionaries of the society for the Propagation of the Gospel in Foreign Parts might find congenial occupation in the woods of Yorkshire, the fens of Lincolnshire, or in the mines of Durham or Lancashire. England is great indeed, but her greatness has not elevated the masses of her people. It is a land of social contrasts, where wealth and pauperism are abundant, and where irreligion is almost universal. We say all this on the testimony of Englishmen themselves. We say it on the testimony of Dr. Southey, Dr. Wiseman, and a host of others. Her missions have been comparative failures at home and abroad, and while some few self-sacrificing and really good men have thrown up everything to rescue the barbarous nations from Paganism, yet the fact cannot be disputed that Protestantism has never converted one single nation from Paganism to Christianity.

THE VOLUNTEERS.

On last Monday the Military column of the Gazette contained the following playful item:

1st or P. or W. BRIGADE.—This battalion drills at the Victoria Rink each Tuesday and Thursday until the completion of the annual drills. There are few if any vacancies for recruits. Some little excitement was caused last Monday evening during drill by a party of thirty or forty young men headed by Capt. Kirwan (lately gazetted to the provisional command of the St. Jean Baptiste Infantry Company marching into the Rink, with the intention of joining this old corps, to form, if possible, a distinct company; and when it was found that this could not be done, it was decided to call in the battalion individually, which was done on Friday evening. The recruits are said to be members of the Irish Catholic Union, and the majority have been posted to No. 4 Company, who are almost exclusively Orange Young Britons; but now as there is a balance of power everything is couleur de rose, the volunteers are to be immediately paid and the country is safe!

The editor of the Military column made a mistake about the "excitement caused" by the appearance of a "party of thirty or forty young men, headed by Capt. Kirwan" at the rink. In the first place "Capt. Kirwan" headed no party at all. He went to the rink in order to see the Prince of Wales Regt. drill. He went with one companion, and the Military editor of the Gazette might have taken the trouble to obtain accurate information before he ventured upon his playful review. We have always advised our co-religionists to join the Volunteers. We are certain that such a policy

is calculated to remove the antagonism which now unhappily exists between men of different beliefs. When at the rink the editor of this paper met some Irishmen there, and he recommended them to join whether they were allowed to form a distinct company or not. But there was no "heading" either going to, while there, or coming from the rink. If the young men who offered themselves before Colonel Bond were members of the Catholic Union, that surely does not disqualify them from bearing arms in the service of Her Majesty. Capt. Kirwan is not a member of the Catholic Union, he does not know whether the Military editor of the Gazette is correct or not in his suspicions. But whether he is right or wrong it in no way affects the character of the Irish recruits in Colonel Bond's Regiment. They are all respectable and well conducted young men, and the courteous reception they received at the hands of Colonel Bond and his officers, prove that those recruits were welcome to the ranks. Colonel Bond speaks highly of them all. He told them too that no man shall with impunity insult them. He assured them of his determination to observe strict neutrality upon all questions of a religious or party character. He would allow no one to insult them, and he expected that they would insult no one in return. For all this we thank Colonel Bond, and we venture to prophesy that he will find the Irish Catholics of his command just as obedient as any men in his Regt. Surely this little incident cannot annoy the Military editor of the Gazette? A few Catholics in the Volunteers cannot alarm him, and we think that the sneer with which he concluded his notice, was unnecessarily uncivil. The Catholic Volunteers had done nothing to offend him, and he might have allowed them to pursue their way in peace.

EDUCATION.

Mgr. Lafèche, the Catholic Bishop of Three Rivers has been attacked by the Witness. His Lordship recently preached a sermon on education. This sermon was published in the Gazette de Sorel and was afterwards translated into the Witness. There we are treated to a leader of unusual length in which the Witness combated his Lordship's views of the necessity for religious education. Bishop Lafèche thinks that Religious Education is necessary to protect the morals and to guide the conduct of the young, the Witness thinks that Secular Education is all that is required in school, and that whatever religious instruction a child is to receive is better given and better received "by the Church." This is in general the situation. Catholics look at this question one way, Protestants look another. All Catholics want their children to receive a Religious Education. Most Protestants think that a Religious Education is not necessary in Schools. Well, does not our contemporary see that this, like most other Protestant ideas, is a further withdrawal from religion altogether. If Jesus Christ was in reality the Son of God: if He was made Man for our sakes; if the Bible, Protestant or Catholic, contain His words at all, surely they ought to be taught to us at every period of our lives. But the theory of expunging His word from the class room almost implies a doubt as to his Divine origin at all. Where is the "open bible" that we hear so much about now? If the "open bible" is a Protestant institution, why not encourage it in school as well as in the shanty? The best means of cultivating a knowledge of the scriptures is by religious instructions, and not by giving to every unfortunate man, who can read a chapter the "right of private judgment." Religious education we hold to be necessary to the material as well as to the moral happiness of mankind. Take the laws of Alfred, of Charlemagne, and Edward the Confessor, and you will find there, not a summary of opinions, but high and noble principles grounded on religion and eternal justice. These laws had an inspiring tendency, elevating by their very contact all for whom they were intended. They were grand in conception because they were based upon religion and order.

Now-a-days not the justice of law is regarded, but the omnipotence of Parliament, whose guiding principle is expediency. We make our legislators, and our legislators make our laws, and because we have voted for representation, and a majority has voted for, or against, the government, the Act of Parliament is passed into law, and probably ten years hence its contradictory will be enacted. The famous speech of a Prime Minister, who for nine years guided the counsels of her Majesty of England, bear us out in this. When an opponent had, with honest censure, made a speech in which he appealed to the eternal law of right and justice, Lord Palmerston is said in his answer to have naively remarked that he did not profess to go so far off for his appeal, but that he was perfectly satisfied with the "judgment of this House." We make our legislators and our legislators make our laws: whereas, law, the law

of God, should make and foster both us and them. Now-a-day man makes law and right—whether it be Caesar or the multitude. Were things as God would have them, the law of God would fashion Caesar and form the multitude.

Without religion to guide him, man of a surety becomes an atheist. It should guide us in our commercial, our political as well as our social relations. That we are to do all things from a religious stand point, we do not say, but without early religious instruction the chances are that it will never guide us at all. As the twig is bent, they say, the tree inclines. But let us ask, what harm does religious instruction in schools do? If religion is not a sham why should it not be taught in schools. It does not detract in the least from a sound secular education as well. It does not occupy much time. It has a peaceful and pious tendency. It does good to all who receive it, and why Protestants should object to it, we do not well understand. Above all, remember it is the "open bible" and yet the Witness does not approve of it. But it is the old story—the further you recede from the Catholic Church, the more indifferent you become to all and to everything which appertains to His glory and the less do you think of His name.

IRELAND.

The question of "Obstruction" or "no Obstruction" is now the question of the day in Ireland. The people appear to be in favour of the policy of "Obstruction" and everywhere Messrs. Parnell and Biggar go, they are received with enthusiastic applause. Mr. Parnell was often charged with not having secured the support of his own constituents in the policy he was pursuing, but now this charge can be made no longer. At a meeting held in Meath, a few days ago, he was received by thousands of his constituents, and priests and people pronounced in favour of the policy which Mr. Biggar inaugurated, and with Mr. Parnell is vigorously sustained. Mr. Parnell, however, denies that the policy he has hitherto pursued in the House of Commons, is a policy of "Obstruction." He says that all he has tried to do is to examine each bill before it is hurried, pell mell, through the House. He thinks that good legislation is impossible so long as important measures are "drawn" through the House of Parliament without having been examined in all their details. This of course delays business and so the English members say that it is "Obstruction." But Mr. Parnell says that he may pursue a policy of "Obstruction" next session, and if he does, then the House of Commons will see some "Obstruction" in earnest. Meanwhile a National conference has been called, and the question of "Obstruction" or "no Obstruction" will be the principal question for it to decide upon. There can be no doubt but that the policy pursued by Mr. Parnell has done a great deal to arouse the dormant spirit of the Irish members in the House of Commons, and the country appears so far, to pronounce that the majority of those members have been indolent, and that the time is come when Irishmen should make a vigorous constitutional blow for Legislative Independence.

WHAT THE INDIANS WANT.

It would seem that the Catholic priests are the only people the Indians of the States come in contact with who do not swindle them. The two following extracts we take from the Universe of Cleveland:—

"We want to have Catholic priests—those who wear black dresses—to teach us," said Spotted Tail.

"We would like to have Catholic priests and nuns to live among us and teach us," said Red Cloud.

Certainly the Catholic priests have no wives and families to support, and are not exposed to the same temptations as other clergymen.

HACKETT.

In regard to the killidg of Hackett the Witness, in an editorial of yesterday, says the North American Act gives the Federal Government power to revolutionize the law system of Quebec. It goes in for petitioning the Imperial Government and all manner of fierce things, in a word it goes in for hanging somebody for something or another:—

"Then when there is a prospect of justice being burlasqued, and trials becoming a broad farce from sectional or class passions or prejudices, of whatever nature, the trial can be changed, even to another province, if such be necessary to secure a just one. Of course a strong case will have to be made out before petitioning for such an important constitutional change as this one would be. But a strong case can very easily be made out. The Dominion Government has power to investigate anything it pleases. After the burking of the emputy into the circumstances attending the murder of Hackett by Coroner Jones, and by more powerful persons behind Coroner Jones, in whose hands the supple Coroner is as wax, it is absolutely necessary that there should be a searching investigation. Let a royal commission be appointed to find out all about this murder, and about the bloodthirsty gang of ruffians that countenanced it at first, and condoned it afterwards. There can be but little doubt that if such a commission were appointed, it labors would disclose such a state of affairs as would amply justify the important constitutional change which is now of the first necessity."

See what little respect the Witness has for constitutions when its ungly passions rise.