

The True Witness.

AND CATHOLIC CHRONICLE, PRINTED AND PUBLISHED EVERY FRIDAY At No. 606 Craig Street, by J. GILLIES, G. E. OLBERK, Editor.

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MONTREAL, FRIDAY, APRIL 16, 1869.

ECOLESIASTICAL CALENDAR.

APRIL—1869

Friday, 16—Of the Feria. Saturday, 17—Of the Immaculate Conception. Sunday, 18—Third after Easter. Monday, 19—Of the Feria. Tuesday, 20—Of the Feria. Wednesday, 21—St. Anselm, B. C. D. Thursday, 22—SS. Soter and Cyprian, P. M.

NEWS OF THE WEEK.

It is to be feared that the demonstrations in Ireland in honor of the lately discharged Fenian prisoners, and the rather strong speeches made by some of the latter, have seriously compromised the unhappy men who still remain in prison. Called on to explain in the House of Commons, its intended policy with regard to the Fenian prisoners, the Government unequivocally declared that, after what had taken place in Ireland, it was not the intention of the Ministry to recommend Her Majesty to extend clemency to any of the remaining prisoners. Thus the few who have been liberated will have the satisfaction of knowing that, by their parade, and violent harangues, they have riveted more firmly than ever the fetters upon the legs of their unfortunate comrades in misfortune, whose names were not included in the first list of pardons. All hopes of an amnesty are for the present at an end.

From France we hear rumors of the indisposition of the Emperor, but these probably are either invented, or exaggerated by political intriguers. A speech in the Senate by Marshal Niel would seem to indicate that amid its noisy professions of peace, France was preparing for war. Prussia, too, we are told, is about to put its Landwehr on a war footing.

The troubles of Spain increase, and great apprehensions are entertained of an outbreak. In short, the Revolution is running the course of all Revolutions, and it is only to be hoped that the leaders will be the first victims to popular fury. Retributive justice, is agreeable to contemplate; it is pleasant to see the engineer hoist with his own petard.

It is now affirmed that the cession of what is known as the Red River district to Canada, is arranged. When completed the Dominion will be a great Power; in time it will own perhaps a great part of the Arctic Circle. How communication is to be kept open with the newly acquired territory is not yet certain. A Rail Road will probably be projected to run somewhere between Lake Superior and the North Pole; but unfortunately such a road would be impracticable in the winter, and unnecessary in summer.

The annexed malicious libel upon the Catholic Asylum for the Deaf and Dumb, appeared in the columns of the Montreal Witness of Saturday last, the 10th inst. :-

THE ROMAN CATHOLIC DEAF MUTES AGAIN.—A SUSPICIOUS DEATH.—The practices of smoking and card playing in the Mile End Roman Catholic School for the deaf and dumb seem to prevail. We are informed that one of the pupils of that school was found dead in bed one morning last week, after indulging in smoking to excess during the previous day. No Coroner's inquest has been held, and the affair seems to have been allowed to pass, so far, without notice. The pupil in question is said to be a young man and the owner of some property, but without relations or friends. So far as it is known on inquiry, the cause of his death is said to be paralysis—very likely brought on by excessive smoking. It is reported that the Jesuit teachers of this school are themselves smokers, and employ their leisure in card playing—especially on Sundays; and thus set the children a bad example. We need not wonder therefore, that their pupils are so often found over their glasses in out of the way saloons, and gambling with cards, and praying, in their fashion—by crossing their forehead and touching the shoulders—for victory in the game! How such a state of things could be tolerated, when the public are taxed for the maintenance of the institution, we cannot imagine.

(1.) In this paragraph it is asserted that smoking to excess, and card playing in the form of gambling, are practices allowed in the Deaf and Dumb School: and that the teachers give a bad, or immoral example to their pupils, by smoking and gambling on Sundays.

(2.) It is implied that the death of a pupil that occurred there lately was the result of pernicious habits, sanctioned by the teachers: and that the latter, as the deceased was the owner of property, and without friends or relations, hushed the matter up—of course to keep the property for themselves.

Again the Witness asserts positively that "so

far" that is to say the 10th inst., "No Coroner's inquest has been held, and the affair seems to have been allowed to pass, so far, without notice."

For the present we content ourselves with the following comments upon this wicked libel.

(1.) It is not true that, as a general rule, the pupils of the Deaf and Dumb School are allowed to smoke. The practice is forbidden, as a measure of discipline, and cleanliness, and for fear of fire, not as it is smoking there were any moral offence whatsoever. Three exceptions amongst the pupils were however made, and that at the express request of their friends and relatives. These exceptions were in favor of three adult pupils, all confirmed smokers before admission into the school: of whom one, the deceased was aged about 47: the others about 30, and 23 respectively. These men by a special relaxation of the Rules, were allowed to smoke three times a day, their friends furnishing the tobacco.

(2.) Card playing *per se* is as innocent as chess playing, or as any game in which the elements of chance and skill are mingled. Card playing is therefore allowed: but as gambling is dangerous, all playing for stakes of any kind is strictly prohibited.

(3.) The insinuation of the Witness that the death of the pupil Houde, aged 47, which took place suddenly on the 1st inst. was either accelerated, or from interested motives hushed up, by the teachers, because the deceased was the owner of property, and without friends or relations, is met by the following facts.

Immediately the death of Houde was discovered, the Director, M. Belanger, put himself in communication with the medical man of the institution, Dr. Trudel; and called personally on the Coroner to request him to take the steps required by law. An Inquest was accordingly held immediately.

So much for the deliberate lie of the Witness of the 10th inst., that, up to that date "No Coroner's Inquest has been held."

The Director also put himself in immediate communication with the brother of the deceased, M. P. L. Houde, resident at Labaie, by whom the deceased had been placed in the Deaf and Dumb Asylum, at whose request the deceased had been allowed to smoke, and by whom the tobacco which the latter smoked was furnished. The brother replied, and acknowledged the obligations under which the Director had placed him, by superintending, and paying the expenses of his deceased brother's funeral. So much for the insinuation that the teachers tried to hush the matter up, because the deceased was "the owner of some property, but without relations or friends."

Now every one of these facts the Witness might have ascertained before the publication of his libel: and had he but addressed himself to Mr. Jones the Coroner, he would have learnt that a Coroner's Inquest was held, and he would have had his "Suspensions" as to the death of the deceased, M. Houde, a middle aged man of 47, though a pupil, set at rest. There is therefore no possible excuse for the Witness' statements, as the unscrupulous and mendacious editor of that journal will perhaps ere long find out to his cost. In the case of a Scotch nobleman whom a few years ago he foully slandered, the fellow had to eat his leek, and to acknowledge himself to be a liar. He will perhaps be made again to eat his leek, and again to make public confession of his mendacity. We fear however that the essentials of a good confession, contrition, with a firm purpose of amendment of life, will still be wanting; for we remember of whom it is written, that he was a liar from the beginning, and the father of lies.

"Beware of Trades' Unions, Beware of Ireland, Beware of America."

This is Mr. Roebuck's legacy to the people of Great Britain. "Beware" he says of three things: "Trades' Unions, Ireland, and America." In these three he sees danger, great and imminent, to Britain's social, political and national existence.

He bids his hearers to beware of "Trades' Unions," or in other words of Socialism: of Ireland, that is to say of internal rebellion: of America, that is to say, of a foreign foe. In these words he has we think indicated the three great dangers which now menace the British Empire.

"Trades' Unions" are the *tirailleurs* or skirmishers of Socialism. Their vivifying principle is a protest against Individualism, and the doctrine of Free Trade. Their fundamental doctrine, that in which they live, and move and have their being is, that the individual shall not carry his labor to the dearest market, or make the most of his strength, his skill, and his industry for his individual benefit, and for the profit of his particular family. Their object is to put down competition—"la concurrence" as the French Socialists call it—between members of the laboring classes, and to inaugurate the era of *Fraternity*, when man shall no longer eat man. Liberty, political liberty, and personal liberty are good things: but in the eyes of the Trades' Unions, the strong man, the able man, the industrious man should not be at liberty to monopolize, or secure to himself an ascendancy in the labor market, to the disadvantage of the weak, the un-

skilful, and the lazy. Equality is in their eyes a thing more excellent than liberty: but equality is incompatible with a regime which allows a man by the exercise of the superior strength, or skill with which God may have endowed him, to raise himself above the social level of his fellows not so richly endowed. There must therefore be restrictions upon the exercise of personal or individual liberty, or otherwise there can be no Equality: and therefore the principle of Liberty must be limited by the principle of Fraternity, beneath the influence of which man shall no longer have to struggle with his brother man, as with an enemy, for his daily bread. This is Socialism: this is the meaning of Trades' Unions: and though to superficial observers it may seem that the principles of Free Trade have been established on an enduring basis, in England at least—to men who look below the surface it is evident that Free Trade, though the Gospel of the *bourgeoisie* or middle classes, is an abomination to the people in the democratic sense of the word: and that the triumph of democracy will be the death knell of free trade. Beware therefore of Trades' Unions says Mr. Roebuck, for they are the harbinger of social revolution.

"Beware of Ireland," too he says. Yes! no doubt in Ireland, in misgoverned, and disaffected Ireland, there are germinating the seeds of great and imminent danger to Britain's greatness. Not in Catholic Ireland—for in proportion as the ties which bind Ireland to Rome are relaxed, so will the danger to Great Britain increase—but in liberalized, de-Catholicized Ireland. The Irish question indeed has passed from the religious phase to the national phase, and from the national, to the social phase. Its main feature is not, as it was in the early days of the great O'Connell, Catholic Emancipation; or as it was in his latter days, "Repeal of the Union." It now involves a terrible social question—the question of the right of any one man to call a piece of land his own. Rousseau raised this question nigh a century ago; and though his Gospel may not have been largely circulated in Ireland, the doctrine that there should no more be a proprietary right in land, than there is in water, or in air, seems to be rapidly gaining ground, and underlies the agitation that prevails in that country. It is not against a feudal, but against a commercial land tenure that the Irish revolt—for feudalism was based upon the idea, that proprietary rights in land imposed duties, as well as conferred rights. The commercial principle however, which has supplanted feudalism treats landed property just like any other property; as conferring no particular rights, as imposing no particular duties; as subject to the same economic laws as those which regulate any other thing over which proprietary rights are supposed to extend. And so it is that, just as in industrial England Trades' Unions are a protest against the bourgeois doctrine of Free Trade in labor, so the Irish difficulty arises from a protest against the principle of Free Trade in land. In both cases the evils which naturally spring from competition must be dealt with by positive law.

Mr. Roebuck, in the last place bids his hearers, "Beware of America"—that is of the aggressive spirit of the U. States, which have suddenly come to the consciousness of the fact that they are a great military power; and the greater for this—that they have given no hostages to fortune in the shape of distant outlying possessions, which cannot be defended but at an enormous disadvantage—or abandoned without loss of military prestige, and national honor. This warning is not superfluous surely, though it may be objected to as ill timed, in that it comes too late. The U. States, to say the least, are as near to England in the days of Queen Victoria, as was Spain in the days of Elizabeth: and the subjects of Philip were scarce animated with such bitter hatred to England, as are a large portion of the citizens of the U. States towards Great Britain. The France of Louis XIV. the France of Napoleon were both less dangerous to the greatness of Britain than are the U. States of the present day, and since the Southern States have been reduced to subjection by the arms of the Northerners. Whatever Mr. Roebuck's faults in other respects, he foresaw, and from the first foretold what would be the effect on British interests of the defeat of the gallant South: and the shout of triumph which every where then went up from the enemies of Great Britain—foreign and domestic—from all who pray for her humiliation, was a proof how clear was the sight, how truthful the prophecy of Mr. Roebuck. He may be censured for now reiterating a warning that now comes too late to be of any use: but no one who is alive to what is daily going on around him can doubt that he is right in his estimate of the quarters from which the danger to Great Britain is to be apprehended. At home, the growth and spread of Socialism, as evinced by the Trades' Union, and kindred movements in England, and by the land agitation in Ireland: abroad, the rapid development of the almost inexhaustible material resources of the U. States, and the growth of a spirit of bitter hostility to Great Britain—are portents which can scarce escape the notice of such a vigilant observer of men and things as Mr. Roebuck.

A CURE, THAT IS NO CURE.—The more carefully Mr. Gladstone's measure for dealing with the Irish Protestant Establishment, is analysed, the less it is liked. Its chief fault lies in this—that it does not profess to deal at all with that which is the most objectionable feature of the Establishment.

We have been told by Protestants, and not without truth, that the existing Irish Church Establishment is, in so far as Catholics are concerned, a "sentimental grievance." In other words, that it is more an insult than an injury, that its essence as a grievance lies rather in the moral, than in the material order. This is to a certain extent true. The Protestant Church as by Law Established in Ireland, is not a grievance which can be fully expressed in terms of pounds, shillings and pence; and herein consists its bitterness. A high spirited people like the Irish, could better endure to be wronged than to be insulted; to be despoiled of their goods than to be humiliated, and to see their Church humiliated.

Now the defect of Mr. Gladstone's Bill consists in this: That whilst dealing, and dealing pretty roundly, with the material grievance, or pecuniary injury that the Protestant Establishment inflicts, it does not efficiently deal with, nay scarce touches the "sentimental" grievance, the insult or moral injury of that Establishment to Catholics. For this defect there is the less excuse we say, because it is no secret that the Irish Church grievance is sentimental, that is to say moral, rather than material: and the conduct of the legislators for Ireland is, as that of the medical man who being called in to treat a patient with a broken leg, should content himself with applying a blister to the pit of his stomach.

To come to facts. The Irish Catholics complain that, by law they and their pastors are placed with respect to Protestants, in a position of relative inferiority: that the law discriminates between them and their non-Catholic fellow-citizens, and always to the disadvantage of the former: that they are insulted and outraged by Penal enactments, such as the Ecclesiastical Titles Bill, and by other laws disallowing in certain cases marriages celebrated in their places of worship, and in the presence of their clergy.—They demand therefore that all laws, so placing them on a level lower than that of Protestants, so discriminating between them and their non-Catholic fellow-subjects, and imposing penalties on their Bishops for using their territorial titles, and disallowing marriages celebrated according to the laws and usages of their Church—be repealed: and that as before the law, Catholics be put on a footing of perfect equality with Protestants, in every respect.

Mr. Gladstone's Bill does not profess to do this—or anything like it. Whilst making provision for the future Incorporation of the Protestant Church, which will thus continue to have a certain status before the Law, it makes no similar provision for Catholics. It does not propose to put Catholic Bishops on a footing of legal equality with Protestant Bishops: since whilst the former are by it still left exposed to the pains and penalties of the Ecclesiastical Titles Bill, the latter are allowed to assume such territorial titles as they please. It does not repeal the infamous laws invalidating, as before the law, all marriages celebrated by a Catholic priest between persons of whom both shall not have been professed members of the Catholic Church for twelve months before the date of said celebration, and branding the issue of all such unions as bastards. It not only hands over to Protestants, and for the use of Protestants exclusively, buildings such as Cathedrals, which it styles national: but it proposes to support these Cathedrals, built by Catholic hands for Catholic purposes, out of the public funds, whilst it gives not one penny for the support of Catholic places of worship. All the worst features of State Churchism as it has for three centuries existed in Ireland, are allowed to remain, and the "sentimental" side of the grievance is left untouched.

Will the Catholics of Ireland accept Mr. Gladstone's Bill as a settlement of the Irish Church question? We think not: we hope not. As an instalment, and not a very large instalment of a large debt long due they may accept it: but only with the firm resolve of still insisting upon a settlement in full, that is to say, on perfect religious equality.

VERY SUGGESTIVE.—A writer in the Toronto Globe who signs himself J. A. Livingstone, Pastor of the M. E. Church, Goderich, propounds a series of questions to the President of the Upper Canada Bible Society, with respect to the manner of collecting and expending the funds of the Society. These questions are highly suggestive, and forcibly remind one of the allegations of *Vigilans*—the writer in the London Times—respecting the financial departments of the great evangelical societies.

For instance, Mr. Livingstone wants to know why it is, that—as appears from the Annual Report is the case—the colporteurs or Gospel pedlars of the Bible Society do not realize from the sale of their

sainly wares sufficient to pay their own salaries? "The Report says," we quote from the *Globe*—"their sales amounted to \$1,055 38, while their salaries and expenses amounted to \$1,094 03."

Then again J. A. Livingstone, Pastor of the M. E. Church, and who also appears to be a troublesome sort of fellow like Joe Hume, always poking his nose into estimates, and summing up the tittle—wants to know "why three agents are employed to collect from the branches, when one agent by visiting 143 branches (a less number than each of them claim to have visited last year) could reach all except the less productive ones, which altogether contributed only \$548 for the Upper Canada Bible Society?"

And again our inquisitive friend wants to know why "two more agents are employed at a cost of \$2,468 to collect this \$548?"

Of course with one or two exceptions, no one did, does, or ever will suspect that one of the main objects of the getters up of your evangelical societies is to furnish light, and remunerative employment to a few sleek faced gentry in black coats, and white chokers. *Vigilans* indeed does in the columns of the *Times* insinuate something of the kind; but then *Vigilans* is evidently a stranger to vital religion, not to say a vessel of wrath, and doomed to perdition.

Many more unpleasant questions does the writer in the *Globe* put. He wants to know for instance, why the Bible Society's accounts in the Report, are evidently cooked? How it is that certain sums are therein credited to certain localities, as having therein been subscribed: whilst the Treasurer of the Society either fails to debit himself with the amount of the said contributions, or else debits himself with much smaller amounts? For instance, whilst it appears that a place called *Uxbridge* gave to the funds of the Society a sum of \$93.50, the Treasurer of the Society debits himself with only \$21.77; and again that whilst another place called *Orono* paid \$65.18 "the Treasurer charges himself with nothing from *Orono*."

Again the Pastor of the M. E. Church, Goderich, wants to know—"why the managers of the U. C. Bible Society rebel so indignantly the complaints of contributors, that all the free contributions to the Society are expended in agencies, clerks, and contingent expenses, when the Society is actually receiving the additional sum of \$977 annually, as a grant from the Parent Society, to aid in paying these, and thus supplementing deficiencies—while they have not given away a Bible for years, except at the expense of the Parent Society, nor sold one below its cost, so far as we can learn from their Reports?"

These are ugly questions no doubt, and very inconvenient to answer. We fear that the indiscreet questioner, Mr. Livingstone, will be excommunicated for his pains, or otherwise read out of the conventicle. Mean time he gives his parting kick to the Upper Canada Society in the annexed paragraph:—

It is to be regretted, while the report contains 174 pages, only 18 pages of the same bear the responsible signature of the President. The remainder is made up of 12 pages of preliminaries, and 144 pages of Appendices, calculated intentionally, or otherwise, to confuse rather than enlighten, and for which the Secretary refuses to be responsible. Yet these appendices afford us the only clue we have in the report of the items of the Society's receipts. But in all these 174 finely printed pages, pertaining which the Society is charged over \$400, we fail to find an answer to the first question in business, what was the profit or loss in the sales?—or to the last question in charity, what was the value of the donations made by the society?

I am, dear sir,
Your very obedt servt.
J. A. LIVINGSTONE,
Pastor of the M. E. Church, Goderich.

If our evangelical friends take to washing their dirty linen in public, we may shortly see some very amusing, if not unexpected revelations.

THE JUBILEE.—On Sunday last was celebrated with much pomp the fiftieth anniversary of the Ordination of Pius IX. now gloriously reigning over the Church of Christ upon earth: and the zeal displayed by our citizens on the occasion is a powerful evidence of the loyalty of the Catholics of Canada to the Holy See. There were special services in the evening in all the Catholic Churches. At Notre Dame a brilliant discourse was delivered by the Rev. M. Colin of the Seminary of St. Sulpice, and the Seminary itself was brilliantly illuminated. At the Gesù the Rev. P. Langkake was the orator of the occasion, and here too as well as at the Episcopal Palace, there was a fine display of illuminations in honor of the occasion. Monseigneur Pinsonneault preached the sermon at the Eveche, and his discourse was listened to with great admiration. On Monday evening there was a literary and musical soiree at the College Ste. Marie in honor of the occasion, which was attended by a large number of our citizens of all persuasions.

The Director of the St. Patrick's Orphan Asylum, acknowledges with thanks the sum of \$30, from the Contractors of the Drill Shed, being half the rent to date of the building for a Velocipede School.

Our subscribers in Hemmingford will please pay their subscriptions to Mr. James Clancy as soon as possible.