

The True Witness

AND CATHOLIC CHRONICLE,

IN ENGLISH AND PUBLISHED EVERY FRIDAY

At No. 663, Craig Street, by

J. GILLIES.

G. E. CLERK, Editor.

TERMS YEARLY IN ADVANCE:

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MONTREAL, FRIDAY, MARCH 10, 1871.

ECCLIASTICAL CALENDAR.

MARCH—1871.

- Friday, 10—Of the Holy Shroud. Saturday, 11—SS. Forty Martyrs. Sunday, 12—Third of Lent. Monday, 13—St. Gregory, P. C. Tuesday, 14—Of the Feria. Wednesday, 15—Of the Feria. Thursday, 16—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 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.

His Lordship the Bishop of Montreal in a Mandement addressed on the 14th of February last, to all the Clergy, Religious Communities, and the Faithful of this Diocese, publishes the Decree of the Holy Father, Christ's Vicar upon earth, which solemnly proclaims the Blessed Patriarch Saint Joseph—the virgin spouse of the ever Blessed Virgin Mother of God, and the guardian, and the foster father of Jesus, God made man—Patron of the universal Catholic Church. Of this Decree which is dated 8th of December, 1870, the following is a translation:—

DECREE.

URBI ET ORBI.

As Almighty God appointed Joseph son of the Patriarch Jacob over all the land of Egypt, to save corn for the people; so when the fullness of time was come, and He was about to send on earth His only-begotten Son, the Saviour of the world, He chose another Joseph of whom the first Joseph had been the type, and whom He made the Lord and chief of His household and possession, and guardian of His choicest treasures. So also He espoused to Himself the Immaculate Virgin Mary, of whom was born by the Holy Ghost, Jesus Christ Our Lord, who before men deigned to be reputed the Son of Joseph, and was subject unto him. And Him whom so many Kings and Prophets had desired to see, Joseph not only saw, but conversed with, and embraced with paternal affection, and kissed, and most sedulously nourished—even Him whom the faithful were to receive as the Bread that came down from Heaven, that they might obtain eternal life. On account of this sublime dignity which God conferred on His most faithful servant, the Church has always most highly honored and praised the most Blessed Joseph, next to his Spouse, the Virgin Mother of God, and has besought his intercession in times of trouble. And now that in these most troublous times the Church is beset by enemies on every side, and is weighed down by heavy calamities, so

that ungodly men imagine the gates of hell have at length prevailed against her—therefore, the Venerable Prelates of the Catholic world have presented to the Sovereign Pontiff their own petitions, and those of the Faithful committed to their charge, praying that he would vouchsafe to proclaim Saint Joseph Patron of the Catholic Church. They also renewed still more earnestly their prayer and desire at the Sacred Ecumenical Council of the Vatican; and therefore our most Holy Father, Pius IX., Pope, being moved by the recent mournful events, has been pleased to comply with the desires of the Prelates, and to commit to Saint Joseph's most powerful patronage, Himself and all the Faithful, and has declared—

SAINT JOSEPH PATRON OF THE CATHOLIC CHURCH;

and has commanded that his festival, occurring on 19th day of March, be celebrated for the future as a Double of the First Class, but yet without an Octave on account of Lent.

Finally, He has ordained that on this day sacred to the Blessed Virgin Mother of God and her most chaste Spouse S. Joseph, a declaration to that effect by this present Decree of the Sacred Congregation of Rites be then published. All things to the contrary notwithstanding.

The 8th day of December, 1870.

CONSTANTINE,

Bishop of Ostia and Veletri,

C. CARDINAL PATRIZI,

Prefet of the Sacred Cong.

Loco † Sigilli

D. BARTOLINI,

Secretary.

In consequence of this Decree His Lordship the Bishop of Montreal enjoins its observance in his Diocese, and prescribes the celebration of the fitting religious exercises during the month of March, in honor of the glorious Patriarch St. Joseph, Patron of God's household upon earth.

NEWS OF THE WEEK.

Peace at last! The Treaty having been assented to by the Assembly at Bourdeaux, and ratified by the German Emperor, the War is at an end, and the detachment of Prussian troops—of whose entry into Paris on the 1st inst., an account will be found on our sixth page—have been withdrawn from the City. The Emperor is on his way back to Berlin. As for the ex-Emperor of France, the unhappy Louis Napoleon, no one seems to take any notice of him; it is said that he has purchased an estate in Bohemia, to which he will retire after a short sojourn in England, whither he will at first proceed in order to join his wife and child.

France will now set to to "reconstruct herself," as the phrase goes. The task before her is a hard one; nor will the announced resignation of their seats in the Assembly by MM. Louis Blanc, Rochefort, and others, on the ground that the cession of French Territory is illegal, make that task easier of accomplishment. It seems as if France were about to be ravaged by civil discord, now that her soil is delivered from the curse of foreign war. All that outsiders can do is to wish her a happy issue out of the troubles which nigh a century of "glorious revolutions" have brought upon her. The increased taxation, the oppressive tariffs to which the already heavily burdened people of France will have to submit, in order to meet the expenses of the war, will, it cannot be doubted, augment and intensify the sufferings of the poor, and their hostility to the rich. Socialism, or the long impending struggle betwixt those who "have" and those who "have not," will receive a fresh impetus, and perhaps lead to a *colubte generale*. The only hopes for France lie in a sincere and general return of her people to the Catholic faith, which alas! has been so extensively renounced, especially in the large mining and manufacturing districts of the country. Not that we believe that irreligion and immorality are more rife in France than they are elsewhere. On the contrary we believe that as a whole the French are morally, immeasurably superior to the people of England, Scotland and Wales; that, notwithstanding the ostentatious display of vice in Paris and other large Cities—(which after all are not worse than London)—that strikes the eye, and impresses the imagination of foreigners, the domestic virtues—conjugal fidelity, attachment of children to their parents, and of parents to their children—are more held in honor and more faithfully practised by the French, than by their censorious neighbours on the northern side of the Channel: whilst it would be a foul insult to France to compare her people in these respects with those of the United States. The family ties are strong in France, "strangely strong," as the Protestant writer of "Fair France" recognises and admits—"stronger than we in England have any idea of." When to this we add the fact that, as compared with the rural population of Great Britain, the French peasants are remarkable for their sobriety—as is admitted also by the same authority—we have good reason for asserting the moral superiority of the French over the inhabitants of England, Scotland and Wales. As we said

before, we dare not so far insult the French as to institute a comparison betwixt them and the people of the United States—with their filthy divorce laws. There is no place for Mormonism in France.

Our hopes therefore for France are based, not upon what her statesmen and her orators can accomplish, but upon the priests and their sacred ministrations. France once more the first Catholic country in Europe, will be again foremost in science, in arts, in literature, and in arms.

Affairs in Italy remain unchanged. There are rumors, we know not how far they may be true, that the Sovereign Pontiff—whose heart is oppressed not so much by the daily insults heaped upon his august head by the Piedmontese and their allies, the *cravaille* of Rome, as by the miseries inflicted by alien tyrants upon his loyal subjects, and the outrages upon Holy Church—is failing in health. His courage, however, never fails him; and we know that He who prayed in particular for the predecessor of Pio Nino, that his faith might not fail, will strengthen His present Vicar on earth, and give unto him to see the confusion of all his enemies.

We have as yet no authentic history of the proceedings of the Joint High Commission, whose action will be of so much importance to the Dominion. The U. States papers pretend to treat with contempt the claims of Canada for compensation for the injuries inflicted by U. States citizens at the time of the so-called "Penian raids;" but it is confidently asserted that these claims will be rigorously pushed, and that their amount will be more than a set off for the claims for compensation for injuries inflicted by the Confederate States man-of-war *Alabama*, upon the shipping and commerce of the Northern States.

We give below the latest items received by telegram:—

LONDON, March 5.—It is reported that parts of Paris are disinfected, and that the revolutionary element have entrenched themselves at Montmartre, where they have a battery of 27 guns, and all the approaches guarded.

LONDON, March 6.—The *Times* publishes a despatch from Versailles that the prescribed limits of France are being rapidly evacuated by the German army.

A corps of 40,000 French soldiers from the Provinces is now marching into Paris to replace the troops of the line and Mobiles, who leave the capital on Monday.

Negotiations for a definite treaty of peace will commence shortly at Brussels. It is said Favre will be the French plenipotentiary. It is probable that Arnim, acting on the part of Germany, and Baron Baude, as representative of France, have already settled the main points, but the detail will occupy several months.

Arrangements are being made by the staffs of the French and German armies which will prevent the Germans from encountering the French in their movements both in and out of Paris.

Numerous conversations held at Bordeaux and Versailles with deputies to the National Assembly, including Grevy, Gambetta, and Favre, compel the belief that civil war will occur, ensuing in an Orleans restoration.

An extensive organized emigration from the ceded provinces will occur immediately. Large bodies of Alsatians will emigrate to America.

EDUCATION OF DEAF-MUTES.—In the education of these unfortunate beings, two principal methods are employed. The one, spoken of as the French method, comes to us from L'Abbe de L'Epée, founder of the Royal Institute for Deaf-Mutes at Paris in 1760; the other is known as the German method, which has been made popular by Samuel Heinicke of Leipsig, who was contemporary with, and the rival of, the first named.

The first method relies above all things on signs or imitation, combined with writing, without however excluding articulation. The second method deals with articulation as an essential portion of education, combining with it writing, as also an essential element; but looking upon signs only as an accessory which it seeks to get rid of as soon as possible.

In France, in England, Canada, and the U. States, the first named, or French method, is generally followed in the education of the deaf and dumb. The process of articulation is resorted to mostly with those who are but incompletely deaf; and occasionally, though rarely, with others, who display a great aptitude for this branch of instruction. In Germany, and the Northern parts of Europe generally, the German method is in vogue.

Nevertheless for some three or four years past several Institutions have adopted the process of articulation with all the pupils—as for instance the Institutions at Poitiers, Antwerp, Brussels, Gandt, London and Montreal, where already the most satisfactory results have been obtained. The Montreal Institution (*Coteau St. Louis*) has especially distinguished itself by the progress of its pupils in this method; and truly if the devotion and energy of the

good Religious by whom it is directed were not known to us, we might deem it an easy thing to make one, deaf and dumb from his birth, capable of speech. In fact the Director of this Institution has devoted five months to the study of articulation in the best Deaf and Dumb schools of Belgium and Germany; and returning to Canada in October last, trained some professors in this art; and after not more than four month's practice and instruction we were presented on the 23rd of February last with a splendid *seance*, in the course of which Addresses in both languages were articulated by lads deaf and dumb from their birth; and that in a manner perfectly intelligible, though the Hall in which the *seance* took place, was much too large for the full display of their hitherto unexercised vocal organs.

The feasibility then of teaching Deaf-Mutes to articulate is recognised in Canada—as it was also in other countries from the moment that light was thrown upon the nature of their infirmity—*mutism*. This infirmity is the consequence of deafness. After careful observations it has been found that, in almost all cases, the organs of speech are in existence in their normal state; but that their functions are hindered by the defect of the organs of hearing. But this defect can in some degree be supplemented by Sight and Touch. For instance:—It is desired to make the pupil articulate the letter A. The teacher places the pupil's hand on the surface of his—the teacher's—throat, whilst at the same time, the pupil places his other hand on his own throat. Then the teacher opening his mouth as wide as possible, pronounces loudly the letter—A. The vibratory motion thereby produced is transmitted to the pupil's hand, and prompts him to reproduce by the required opening of his mouth, and the position of his tongue, an analogous sensation. By dint of exercise, the required speed and exactitude for the due pronunciation of the letter is obtained.

Of course all the letters of the alphabet are not so easily pronounced as is A; but it is a fact that all the pupils of the Institution at *Coteau St. Louis*, numbering fifty-two, have learnt in four months to pronounce, not only all the letters of the alphabet, but also a great many words and phrases; some of them even manage to read tolerably well.

It is objected that the voice of Deaf-Mutes is generally disagreeable; but are those amongst us whose voice is harsh and dissonant, condemned to silence?

It is also urged that the intelligence of Deaf-Mutes is more slowly developed by the German, than by the French method. But, granted that such be the case, why not employ both methods simultaneously?—as was certainly done by the RR. Abbes de L'Epée, and Sicard; and as is practised in Belgium, and at the *Coteau St. Louis* in Lower Canada, where the process of articulation is no bar to the pupil's intellectual development. The communications which in the future the Deaf and Dumb may hold with those who hear and speak will under this consideration, be much facilitated. We may well admit that the French method of instruction is a great blessing to the deaf and dumb; but without the power of articulation he will always be isolated from society, and even in his own family, where it may well happen that there may be none able to converse freely with him by means of signs; and it is not pleasant to be obliged constantly to carry about a slate and pencil, whilst there are some who can neither read nor write. For this reason we see that these unhappy beings do generally congregate in the great centres of population, in order to entertain one another—as for instance in the large cities of Paris, New York and Montreal.

The only well grounded objection that can be urged against the use of the German method is its costliness, since it requires the employment of a greater number of teachers, and indeed of special teachers. The children must be taken in hand sooner, and must perhaps be kept at school a little longer; but what father of a family would grudge such sacrifices for the good of his child, so niggardly dealt with by nature?

The children must indeed be taken in hand earlier, and for this reason—There is much more chance of obtaining a good articulation from a child of seven or eight, than from a young man whose organs of speech have grown old in idleness. It has also been noticed, that articulation when taught to pupils of about the age of twelve—and of course the older the pupil the greater the risk—is very apt to bring on pulmonary diseases; whilst on the contrary the same process is highly beneficial to children beneath that age. This has been noticed at the Institution of the *Coteau St. Louis*. The younger pupils have enjoyed excellent health since they have been trained to articulate; whilst three others who were above 12 years of age when the process was commenced with them, have been menaced with consumption, and have consequently been only able to take their lessons in articulation occasionally, and at intervals.

Besides why delay in getting instruction for these poor children? Is it not a foolish economy to which we must attribute the fact that at the *seance* of the 23rd ult. we saw on the platform, a number of stout grown men able to earn their living?

Let us hope that our Legislature may yet be touched by the poverty of the greater number of these unfortunate beings; and that, as in the Mother Country, as in the U. States, and in almost all other lands, it will open its purse, and thus help to restore them to society.

PUTTING A FINE POINT UPON IT.—The *Witness* of the 2nd inst., complains of our allusions to certain of his antecedents, for which under the lash, he has been compelled to eat humble pie, and to publicly acknowledge himself a liar. To two of these dirty transactions our contemporary alludes in the following terms:—

"One of these was some story about a Scotch nobleman which so offended His Lordship that he sent out instructions to prosecute the *Witness*, and the other was some statements concerning a Roman Catholic deaf and dumb asylum which receives public money, and which the clerical principal of that institution thought should be prosecuted. The paragraphs in both of these cases came to us from respectable, and, as we believed, reliable parties; but they had made mistakes in some details, which we promptly corrected, giving at the same time, the parties' own version of the affairs."

The "*mistakes in some details*" merely, which the *Witness* so naively pleads guilty to, were these. In the first case, he had accused a Scotch nobleman of a crime most cruel, and most brutal; and the details given by the *Witness* were that the Marquis of Ailsa when out sporting, had shot two little children for the offence of gathering blackberries upon his estate. We fancy that most people outside the particular conventicle of the *Witness*, will be of opinion that there was in this foul and utterly groundless attack upon a gentleman, something more than a mere "*mistake in some details*."

The other story was equally malicious, and equally false. In substance it was to the effect that M. Belanger, the Director of the Institute for the Deaf and Dumb at Mile End, had from evil motives criminally kept secret the death of one of his pupils, whose body he had caused to be buried surreptitiously, and illegally without an inquest. The facts being, as the editor of the *Witness* might have known, had he made the proper enquiries at the proper quarter—that M. Belanger had himself invoked the Coroner; and that an Inquest by that functionary had been held on the body of the deceased. Here again, as in the case of the crime attributed to the Scotch nobleman, there was not merely a "*mistake in some details*" of a story substantially correct, or in its main features true; but a wicked lie from beginning to end. For this lie too, as for the first mentioned, the *Witness* was compelled by legal proceedings to make an abject apology, and like a whining well whipt hound to cry aloud for mercy.

• The *Witness* says that it does not see "how it can steer entirely clear of errors in the future more than in the past." It is no question we repeat of "*errors*," but of deliberate evil-speaking, lying, and slandering. There are two classes of men whom the *Witness* hates with a rabid animosity—Gentlemen, and Catholic Religious. The natural instincts of the man account for the first antipathy; for betwixt such as he is, and gentlemen, nature has put eternal enmities. The second antipathy is the result of prejudices and of a very defective education. These antipathies, coupled with the man's disregard of truth, and his absolute insensibility to honourable feelings, of which he can no more form even an idea than can a blind man of color, are what lead him into error, and so often expose him to the sad necessity of eating his own foul words. How to avoid this in the future is as easy to the *Witness* as it is to his City contemporaries, none of whom have been to our knowledge ever placed in the same painful and degrading predicament. He has but to adopt as his rule of conduct this: That the possession of a press and type confers on him no peculiar privilege; and that it is the duty of every man, before he utters a word to the prejudice of his neighbor, to assure himself that it is true. Had the *Witness* thus acted, he would not have accused a Scotch nobleman of most foul and wanton cruelty; or permitted himself to publish an accusation almost equally damaging against the Director of the Mile End Deaf and Dumb Asylum.

GOOD NEWS FOR THE POOR.—In the Montreal *Gazette* of the 3rd inst., we read an announcement which will gladden many a heart, and will cause the poor to sing with thankfulness. The announcement is to the effect that the Government proposes to abolish the Food and Fuel Taxes, and to allow flour and coal to enter free of duty. God grant that this may be true!!!

As the Montreal  *Herald* of the same date truly observes, nothing can be more cruel to the poor than a duty on coal in a country, and with a climate like ours; where fuel is so scarce, and becoming scarcer and dearer day by day; so dear that to the thousands of poor in our