

The True Witness

AND

CATHOLIC CHRONICLE,

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MONTREAL, FRIDAY, APRIL 14, 1871.

ECCLESIASTICAL CALENDAR.

APRIL—1871.

Friday, 14—Of the Octave.
Saturday, 15—Of the Octave.
Sunday, 16—Quasimodo.
Monday, 17—St. Francis of Paul, (from the 2nd).
Tuesday, 18—St. Isidore, B. D., (from the 4th).
Wednesday, 19—St. Vincent Ferrer, C.
Thursday, 20—St. Leo P. D., (from the 11th).

NEWS OF THE WEEK.

There has been, as will be seen from the *Foreign News* on our sixth page, hard fighting near Paris. The *Reds* came out in force to attack Versailles, and not anticipating much resistance from the troops, and not having the fear of the guns of Fort Valerien before their eyes, they advanced at first pretty boldly. But soon the Fort opened fire on them, and the Versailles army stood boldly up to them; whereupon our gallant *Reds* run away as hard as they could, but to find the gates of the City closed against them. A large body of them were however cut off, and their retreat rendered impossible by the fire from the guns of the Fort.

The agitation inside Paris is extreme. The *Reds* have it seems laid hold of the priests and religious generally, and declared their intentions of executing reprisals upon them should the Versailles government inflict death upon the *Reds* whom it had captured. This was the situation on Saturday.

Meantime M. Thiers—as *Punch* many years ago said of Lord John Russell—is not strong enough for the place. He temporizes when he should act; and negotiates with the blood-thirsty Paris mob, with whom he should entertain no communication except at the point of the bayonet. To add to the poor man's troubles, Bismarck is behind him, urging him on with the threat that if he cannot restore order, and give France a stable government of some kind or another, the Germans will. Indeed it is to be feared that, so low have the fortunes of France fallen, foreign intervention is the best thing that could happen to her.

Hard fighting continued at Paris up to the 8th inst., but the advantage was on the side of the troops under the orders of the Assembly. The forts opened a heavy fire upon the City, and shells thrown from Fort Valerien reached as far as the *Champs Elysees* driving the insurgent *Reds* out of that position. If M. Thiers will but display a little vigor, he will be able to crush the insurrection; but unfortunately he manifests a disposition to treat with the insurgents, which does but encourage them, and stimulate them to fresh atrocities. According to one report, the houses of the rich have been pillaged, the churches have been desecrated, and of the priests, the especial objects of the hatred of the *Reds*, a great number have been imprisoned, and will probably be murdered. From England we learn that the infant son of the Princess of Wales is dead; the state of the mother is not spoken of from which we conclude that she is doing well.

The Parliament of Canada was expected to adjourn on Wednesday the 12th.

The latest tidings from Paris are by no means cheering, but the *Reds* are pressed hard, and though desperate, will we hope soon be compelled to succumb. A breach has been effected in the *enceinte*, and to save Paris the horrors of a bombardment, the Versailles authorities are determined to take the City by storm. Fearful loss of life may therefore be anticipated.

Inside the City, as in the days of the first Revolution, the devil is in the ascendant. The churches, Notre Dame in particular has been mentioned, have been plundered and desecrated by the *Reds*; the priest and religious generally have been cast into jail, under an order for arresting "citizens styled the servants of a person called God;" and, so the Tuesday telegrams report, Mgr. Darboy, Archbishop of

Paris, was on Monday stripped naked, bound to a pillar and cruelly scourged and mocked for hours by the fiends incarnate who in Paris represent the party of progress and liberal ideas. Thus the Revolution approves its diabolic origin by its treatment of those who are "styled the servants of a person called God."

The Scott murder case has given rise to a lively discussion in the Dominion legislature. Sir Geo. Cartier accounted for the apparent inactivity of the Canadian authorities by arguing that the crime was not one of which the local or Canadian tribunals could take cognizance; and that as partaking of a quasi-political character, it is one to which the extradition Treaty does not apply: if appealed to, the U. States government would refuse to hand Riel over to the hands of Canadian officers of justice.

Our respected City representative, M. P. Ryan, Esq., M.P., has received a communication from the Governor General's Office, dated 4th ult., enclosing a copy of a despatch from the Secretary of State for the Colonies, in reply to the memorial to Her Most Gracious Majesty, from the English speaking Catholics of the City of Montreal, protesting against the invasion of the States of the Church by the Piedmontese, and the forcible annexation to Piedmont of Rome, and the Patrimony of St. Peter. We give below a copy of this reply:—

"CANADA,"

No. 359.

DOWNS STREET, Feb. 16th, 1871.

"MY LORD,—I have the honor to acknowledge the receipt of your Lordship's despatch, No. 21, of the 23rd January, enclosing a memorial to the Queen from Roman Catholic inhabitants of Montreal, praying that measures may be taken to restore the Pope to the full possession of the Patrimony of the Church.

"This Memorial has been laid before the Queen, who was pleased to receive it very graciously.

"Her Majesty's Government have not interfered in the civil affairs of the Roman States on the occasion of former events which have occurred during the reign of the present Pope, nor can they now so interfere; but the deep interest which is felt by many millions of Her Majesty's subjects in communion with the Petitioners in the position of the Pope, renders all that concerns his personal dignity and independence, and freedom to exercise his spiritual functions, fit subjects for the notice of Her Government, and they have not failed to take such steps as are in their power to afford to the Pope the means of security in case of need.

"Her Majesty desires me to state that this subject will continue to receive the careful attention of Her Government, and that she has seen with much satisfaction the declarations of the Italian Government that the Pope's freedom and independence will be faithfully maintained, and due provision made for the support of his dignity.

"I have, &c.,

" (Signed,) "

"KIMBERLEY.

"Governor.

"The Right Honorable,

"The Lord LISGAR, G. C. M. G."

HOME RULE.—That it should be thought necessary to appoint a Committee of the House of Commons to "enquire into the state" of parts of Ireland, and to ascertain "the nature, extent, and effects of a certain unlawful combination, and confederacy existing therein"—is a strong proof of want of knowledge of the state of Ireland on the part of the body which enacts Ireland's laws; and furnishes therefore an argument in favor of "Home Rule"—or the giving to Ireland a domestic legislature, with as ample powers to legislate for Ireland, as are enjoyed by the Colonial Legislatures to legislate for their several Provinces. In the late proceedings in the British House of Commons, we see almost an acknowledgment on the part of that body of its incompetence to legislate for the internal, or domestic concerns of the sister country. In plain truth, we believe that the majority of the English and Scotch members know as little of Ireland and her wants, as they do of the internal affairs of Canada, of New Zealand, or other British Colonies.

This anyhow is the prevalent opinion in Ireland, and this opinion naturally leads to the demand for "Home Rule." The granting of this demand does not imply a dismemberment of the British Empire; for surely that Empire is not dismembered by the existence of "Home Rule" in several of its component parts. Canada, and Australia are none the less loyal, none the less truly members of the Empire over which Queen Victoria bears rule, because they are legislated for by their several domestic Parliaments. Nay! If Colonial loyalty, and Colonial attachment to the Empire, are rather strengthened than weakened by the self-governing privileges which the Colonies enjoy, "Home Rule" for Ireland would tend rather to unite, than to dismember the British Empire. The avowed "Annexionists" in Canada, and their less frank-speaking allies who advocate "Independence," do indeed aim at the dismemberment of the British Empire; but this reproach of disloyalty cannot with even a semblance of truth be urged against the Irish Nationalists, who seek only for "Home Rule," and a restored Irish Parliament sitting in Dublin.

How should we in the Colonies feel were the making of all our laws, laws affecting not merely our relations with foreign countries, but those regulating our most minute domestic affairs, relegated to the Imperial Parliament, in which the voice of our particular representatives could scarce make itself heard? We would naturally complain; we would argue that men not accustomed to our peculiar habits of life, and ignorant of our particular wants, were incompetent, no matter how well disposed, to legislate for us. We would raise the cry for "Home Rule," and claim the right to manage our own domestic affairs.

This is what is taking place in Ireland. The Irish complain that they are not understood by the majority of those who in the Imperial Parliament legislate for them. Well intentioned these legislators may be, and disposed to do justice; but they are not sufficiently intimate with the real wants of Ireland to do so. No one so well as the wearer of the shoe, can tell where it pinches. The British Constitution, if fully and impartially applied, is no doubt an excellent article for political wear; but somehow it does not quite fit the Irish foot.—Shall we then try to adapt the foot to the shoe, or the shoe to the foot? This is the Irish question.

The actual internal condition of Ireland presents indeed enough to perplex the most astute of British statesmen. We see Mr. Gladstone, a statesman of enlarged views, a man of most upright intentions, sincerely desirous of restoring peace in Ireland—standing up in the House of Commons, and making public acknowledgment of his inability to understand Ireland and the strange moral aspect of the country; for that aspect is very strange. On the one hand, we have the fact before us, that, but for one peculiar form of crime, unhappily prevalent in certain parts of the country—Ireland is beyond comparison the most moral portion of the British Empire. For honesty, sobriety, and chastity, Ireland is so immeasurably superior to the adjacent Kingdom, that it would be to insult her to institute a comparison between them.—Infanticide so rare in England, Scotland, and Wales; wife poisoning, and kindred crimes, are, thank God! rare in Ireland; and but for the existence of one particular form of crime, Ireland, for the morality of her men and women, might challenge the admiration of the world.

Unhappily—and this is the mystery—one form of crime—agrarian crime, a very horrid crime too, does exist, and is said to be fostered by wide-spread, and secret organizations. This is the one black spot on the fair fame of Ireland, that causes shame and sorrow to her best friends, that encourages her enemies to point at her the finger of scorn. Yet this they have no right to do; for to be just, it must be remarked that, spite of these agrarian crimes, serious offences against person and property are, in proportion to population, actually of more rare occurrence in Ireland than in England or Scotland.

To pretend that the agrarian crimes of Ireland, are in anyway connected with the question of nationality, or that they have anything to do with old standing feuds between Celt and Saxon, Irish and Anglo-Normans—is to pretend that which is false, ludicrously false. Neither is their origin to be found in the religious differences that obtain; for the Celtic Catholic tenant, who should offend against the peculiar code which it is the object of the secret societies to enforce, would fare no better than would, under similar circumstances, the Saxon Protestant landlord. Indeed, what with "Ulster Plantings," and "Cromwellian Settlements," Celtic and Saxon blood are so mixed in Ireland, that there is just as much probability that the perpetrators of agrarian crimes are of Saxon origin, as that they are ethnologically Celts. In short, neither nationality nor religion, has anything to do with the business.

Long years however of political, religious, and social persecution, now happily passed away, and deplored by all good men whether Protestants or Catholics, whether Saxons or Celts—have left behind them amongst the descendants of the persecuted, a traditional distrust of, and aversion to the name of law; which to their fathers was but the synonym of injustice, and meant only robbery, and murder under forensic forms, and by Parliamentary formulas. Now—so it seems to us—this very natural, though never enough to be regretted distrust of law, is aggravated by the spread of doctrines as to the rights and duties of property, which, mixed up with many truths, contain the germs of Communistic errors. If this be so, the Irish problem—How to put down agrarian crime? resolves itself into the problem of, How to enforce the duties, whilst still maintaining the rights of property?

This is a most difficult problem, and one for the solution of which no man is competent, who is not intimately acquainted with the social condition of Ireland, with her people, and their wants. The midnight assault, the midday shooting of an offending farmer or landlord, are but the sign of something wrong or abnormal in

the social condition of a people in all other respects most remarkable for their virtues. What is the remedy, none, but one familiar with the patient, and who has studied the progress of the disease, can pretend to determine. Mr. Gladstone cannot do this so, he calls for a Committee of the House of Commons to help him. The latter body knows little more about the matter than does Mr. Gladstone; and all that it can establish, after the most painstaking diagnosis of the case, is, that social disease exists, and that it does not see exactly what is to be done. Try "Home Rule" cry out the Irish themselves; if that does not succeed, it will in that respect but share the fate of all the other remedial measures that the State physicians have from time to time employed.

We have not the presumption to offer an opinion on the matter, or on the efficacy of the "Home Rule" remedy; but we cannot deny that it is one which the Irish have a perfect right to demand to have applied in their case. That it may be tried we hope; that it may succeed—as jealous of the fair fame of Catholic Ireland, as most anxious to see the one black spot on her noble escutcheon washed out, and as a British subject, interested in the maintaining not of a mere legislative, but of a moral union between Great Britain and Ireland, and in preserving intact the integrity of the Empire—we sincerely pray.

In short we would allow the Irish themselves to try their hands at putting an end to agrarian disturbances. They might do some thing; it is clear that the British Parliament can do nothing.

That much talked about lady—"the deceased wife's sister"—is again attracting much public attention. She turns up every where, and when least expected. There has been quite an excitement over her at the antipodes, in the Colony of South Australia, and the British government has annulled an act of the Colonial legislature authorising her to marry the disconsolate relict of her deceased sister. She has provoked a discussion in the British legislature; and here even in Canada, the same troublesome, ubiquitous young lady—for as a spinster she must in courtesy be supposed to be young—has occasioned quite an acrimonious newspaper controversy between two Protestant correspondents of the *Montreal Gazette*.

Of these, one who writes as J. S. denounces the legalising of marriage with the "deceased wife's sister," as abstaining from such marriages is "one of these points in which obedience to the Church"—rather a strange argument in the mouth of a Protestant—"is a bounden duty." J. S. is also very severe and very sarcastic upon amorous ministers of the Gospel, and uxorious men of God who run over to this Continent, in order to combine the preaching of Christ Crucified, with certain concubial facilities which the law creates on this Continent, but which are illegal in England.

Another correspondent of the *Gazette*, *Tolerance*, who "is a very liberal minded man, detests bigotry, and goes to church" is down upon J. S. like a hundred of bricks as the Persian proverb has it. He twits him unmercifully and not unreasonably with his inconsistency in appealing to "Church authority" as something to which obedience is due. Martin Luther would have lived in vain had he subjected his animal passions to any such authority; had he not asserted his right to believe what he liked, and to marry or cohabit with whomsoever he liked—and *Tolerance* is right. If there be no church, to whose authority every man's obedience is due, then every man has the moral right to marry whomsoever he pleases, and as much as he pleases. The law of the State may impose legal restrictions upon certain sexual unions; but nothing it can say or do can affect their moral value.

So again we find in this question of the "deceased wife's sister," that it resolves itself into a religious question; and as it is impossible that amongst Protestants there can be any uniformity of opinion on religious questions, the battle between the advocates and the opponents of allowing a man to marry his sister-in-law, must necessarily be interminable. If such marriages be right in the eye of God, then human law cannot make them wrong; if they be wrong, man's laws cannot make them right. Now how are we to determine what God has decreed in the premises? This is a question of much practical importance.

The *Minerve* summarily disposes of the argument that the *Fabrique* ought to make a free gift of its old cemetery in Dorchester Street to the Corporation, on the grounds that already by the sale of burying lots in the said cemetery, it (the *Fabrique*) has already been fully paid for the land. The *Minerve* thus disposes of that argument:—

"It is not true that the cemeteries have been paid for several times over by Catholics. So long as the cemetery in Dorchester Street served as the necropolis—the *Fabrique* of Montreal charged nothing for burials beyond the fees of the grave digger; and in the case of the poor it paid that functionary. So that by the end of the year, its cemetery had been to

it a source of expenditure, over and above the interest lost upon the capital sum that it had cost.

"Catholics were not then obliged to buy their lots. Some indeed did so; but when the cemetery was transferred to the mountain, these proprietors were indemnified by receiving gratuitously equivalent lots in the new cemetery. So that not an inch of the Dorchester Street cemetery can be looked upon as having been sold, or as having yielded the least revenue."—*Minerve*, April 10th.

We find in the *Minerve* of the 5th instant the following announcement which we are sure will gladden the hearts of all Catholics:—

"We have the consolation of announcing the entire and unlimited submission of Mgr. Darboy, Archbishop of Paris, to the Decrees of the Council of the Vatican. He has written in this sense a letter to the Holy Father.

"We are also happy to announce the submission of Mgr. the Bishop of Orleans, which has reached Rome. The *Observateur* remarks at the same time that a report had been spread abroad of the nomination of Mgr. Dupanloup as French ambassador to the Holy See. At Rome this rumor obtains no credence.

"It was on the 16th of March that the Pope announced that Mgr. Dupanloup had finally decided, as had Mgr. Darboy, to send in his full and entire submission. Mgr. the Bishop of Orleans, we are assured, said in his letter that the pressure to which he was subjected during the war, had prevented him from sooner discharging this duty; but for the rest, his personal conviction has always been that the Pope was infallible."

The Reverend Mr. Campbell, of Orillia, in the Diocese of Toronto is making great exertions to erect a new church for his parish. The building when completed will have cost the sum of \$7,000, a large sum for a rural district in Upper Canada. To assist in raising the funds for this enterprise Father Campbell is getting up a Bazaar and Prize Drawing, details of which will be found in another column.—Many of the Prizes are very valuable, there being included amongst them a pair of horses worth \$250.

We hope that the Rev. Mr. Campbell will be supported by the public, and receive encouragement to carry out his generous designs for the spiritual benefit of the Catholic people of his parish and missions. The field over which his labors extend is very extensive; and under the most favorable conditions, the life of the Catholic priest in U. Canada is one of much toil and self-sacrifice. It is right therefore that he should meet with generous support from those in whose behalf his laborious and self-denying life is spent.

A loyal address together with a small sum of money was forwarded to the Holy Father by the parishioners of the small town of Paliano, through the hands of their Parish priest. The latter was arrested *en route*, and the money, the offering of the faithful, was stolen from him, by the Piedmontese authorities. It is lucky that these thieving gentry were not able to lay their hands on the \$2,000 from the Irish of Montreal to the Sovereign Pontiff, or their money would have shared the same fate.

The civil servants of the Papal Government have manifested a noble example of loyalty. Every man of them, they were 1,272 in number, has refused to take the oath of allegiance to the Piedmontese usurpers, or to serve them in any manner. Meantime the invaders are laying forcible hands on the convents, and on the property of the inmates, the treasures of art and learning which for generations have accumulated within the abodes of the Religious. Theft is the "order of the day," and already two of the finest libraries in Rome—that of the *Cassanetense*, in the Minerva, and that of *San Agostino*—have been plundered by the rascally agents of Victor Emmanuel.

According to the British, and in this respect Christian, theory of marriage, husband and wife are one, and the law says that the husband is that one. In the case of the Marquis of Lorne and the Princess Louise his wife, the latter however seems to be the One—if we may judge from the fact that on the presentation of a congratulatory address to the newly married couple, it was the lady, not the gentleman, who replied thereunto. Here, it is evident, that the wife is the head of the husband; let us hope that the example may not spread, to the stirring up of domestic insubordination.

LIBERALITY.—At a meeting of the London (England) School Board it was resolved by a majority of 36 to 6 that at schools in which there were 40 Catholic children, not the Catholic, but the Protestant version of the Bible should be read to them, and that they should not receive any religious instruction from a Catholic priest. The Schools in England will be but large "Swaddling" institutions.

We have noticed in the window of Louis Barre & Co., a very well executed oil painting of M. Flanagan, Esq., City Clerk of Kingston. This painting has, we believe, been executed by order of the citizens of Kingston, as a mark of respect for an old and faithful public servant; and it is intended that it should be placed in the City Hall in testimony of the high opinion that is entertained of Mr. Flanagan by his fellow citizens. We congratulate him upon this public and honorable tribute.—The artist is Mr. Sawyer of Montreal, and his work has been well done.