

The True Witness

AND CATHOLIC CHRONICLE,  
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MONTREAL, FRIDAY, MAY 22, 1874.

ECCLIASTICAL CALENDAR.  
MAY—1874.  
Friday, 22—St. Paschal Baylon, C.  
Saturday, 23—Fast. Vigil of Pentecost.  
Sunday, 24—Pentecost.  
Monday, 25—Of the Octave.  
Tuesday, 26—Of the Octave.  
Wednesday, 27—Ember Day. Of the Octave.  
Thursday, 28—Of the Octave.

REMOVAL.  
The Office of the TRUE WITNESS has been  
Removed to No. 195, Fortification Lane, be-  
tween St. Peter Street and Victoria Square.

NEWS OF THE WEEK.

There has been no little excitement in Eng-  
land over the condition of the navy, a subject  
on which John Bull is naturally very sensitive.  
From a discussion in the House of Commons  
it would appear as if but a small number of  
our iron-clad ships were fit to go to sea, or able  
to stand a heavy gale of wind. Even the  
*Devastation*, from which such great things  
were expected, which has been described as  
the most formidable man-of-war afloat, is not to  
be relied on as a sea-going ship; or, at all  
events, with the fate of the *Captain* fresh in  
their memories, the authorities do not care to  
incur the risk of sending her to sea. She lies  
in port, out of harm's way; and though of  
course she would be of great value as one of  
the coast defences in case of an attempt at in-  
vasion, the *Devastation* can hardly be classed  
amongst the vessels with which Britannia is  
popularly believed to rule the waves. This  
consolation, however, is to be found; that in  
respect of their iron-clads, other nations are  
just as badly off as, if not worse off than, we are.  
If Great Britain has not solved the problem of  
making an invulnerable ship sea-worthy, or a  
sea-worthy ship, invulnerable, neither have they  
—and it is very possible that the problem  
never will be solved. The ship of the future  
has yet to be devised.

The trouble betwixt the agricultural laborer  
and his employer has not been got over. As  
yet there have been no acts of violence to com-  
plain of; nor have the fires—the ancient mode  
by which the rural mind sought to deliver it-  
self of its burden—declared themselves; so far  
there is cause for congratulation, but the situa-  
tion is full of danger. There has been a Bill  
introduced into Parliament, by the Protestant  
Archbishop of Canterbury, for the promptly,  
effectually, and cheaply suppressing the growth  
of ritualism in England. By it, it is proposed  
to invest the Government officials called bishops  
with additional powers. At present the  
Bishops, poor men, are quite helpless, and  
every body seems to take a wicked delight in  
poking fun at them. The proposed cure will  
however, we fancy, be found worse than the  
disease; and the greatest enemy of the Estab-  
lishment could not devise a better scheme for  
its overthrow than that of investing its bishops  
with real power or authority over the inferior  
clergy. Archdeacon Denison, a troublesome  
man, always saying or doing something to dis-  
turb the repose of our Parliamentary Zion, has  
moved in Convocation that the new Bill, if  
passed into law, should oblige bishops to pro-  
ceed against ministers sinning by neglect of  
ritual, as well as against those sinning by ex-  
cess of ritual. For example; all ministers of  
the Establishment are enjoined by law to have  
weekly communions in their several churches;  
and not being hindered by sickness or other  
reasonable cause, are also bound to read therein  
daily, the morning and afternoon services pro-  
scribed by law. Now in 12,000 out of 13,000  
parishes these positive injunctions of the law,  
which the incumbent has sworn to observe, are  
constantly violated. Why not, asks the Arch-  
deacon; proceed against these violations of the  
law as well as against the ritualistic offences?

We publish elsewhere an interesting com-  
munication from the Paris correspondent of the  
London *Times*, giving a report of a recent trial  
of the chiefs of the Lyons Communists. It is  
worthy of careful perusal, as throwing light on

the designs of the revolutionary party in Eu-  
rope, and as accounting for that bitter hatred  
with which the Catholic Church, the only for-  
midable obstacle to the realization of those de-  
signs, is by that party everywhere regarded.—  
When speaking of the Church, there is a strik-  
ing similarity betwixt the tone of the Com-  
munist, of that of Gavazzi, the leaders of the  
new Reformation in Italy, and the fre-  
quenters of Exeter Hall in general. They are  
all chips of one block.

The news from Spain conveyed by telegram  
throws but little light on the actual state of  
affairs. That the Carlists have not been de-  
cisively beaten, even though Bilbao may have  
been re-occupied, is quite clear; and latest re-  
ports represent the people as wearying of the  
never ending dissensions of parties, and as  
eager to seek refuge from them in a restoration  
of the Prince of Asturias.

An account reaches us of a gross outrage  
upon the British Vice-Consul at Guatemala,  
Mr. McGee. For some imaginary offence to  
the commandant, a brutal ruffian of the name  
of Gonzales, Mr. McGee was arrested and sen-  
tenced to 400 lashes, of which 200 were at  
once inflicted. The next day the remainder  
of this atrocious sentence was to have been,  
and but for the armed interference of General  
Solares, who arrived in time to rescue the pris-  
oner, would no doubt have, been carried out.  
Gonzales hereupon fled for safety to a steamer  
in port, but was shot when trying to go on  
board. The Government has it is said ten-  
dered humble apologies, and satisfaction for the  
outrage.

Latest telegrams report a Ministerial crisis  
in France. The Broglie Ministry has resigned,  
and M. Goullard, to whom the charge of form-  
ing a fresh Cabinet had been entrusted, has  
failed in his attempt to do so. A dissolution  
of the Assembly is spoken of, and the removal  
of the Government from Paris to Versailles.

The visit of the Czar to England has pro-  
voked great public demonstrations. A return  
visit of the Queen in the course of the autumn  
is spoken of.

Rumors are rife of a change in the person-  
nel of our Canadian Ministry, soon after the  
expected prorogation.

A sad accident attended with great destruc-  
tion of property and much loss of life, occa-  
sioned by the bursting of a reservoir, is report-  
ed from the United States. The number of  
persons drowned is said to exceed two hun-  
dred.

The Reverend Father Brettargh of Trenton  
has lately delivered a lecture on the subject of  
the "Spanish and English Inquisitions," which  
lecture the *Globe*, in good faith we willingly  
believe, analyses. Unfortunately it has mis-  
understood the lecture, and therefore naturally  
misrepresents it. We have not, as yet, re-  
ceived a copy from Father Brettargh; but we  
are sure that the *Globe* misrepresents the Re-  
verend gentleman, when it taxes him with hav-  
ing, "with singular and commendable liberal-  
ity, strongly condemned the deeds of his own  
Church."

We are thus confident, because such very  
"singular liberality" would have been strange-  
ly out of place in the lecture; seeing that it  
professed to treat, not of the Roman, but of  
the Spanish Inquisition. Now the latter was  
essentially a national, not a Catholic institu-  
tion; worked by secular Spanish governments  
for national purposes; and though that institu-  
tion may have been guilty of wicked and  
cruel acts, not the Church but the Spanish  
government is to be blamed for them. It was  
the "Spanish" Inquisition, as perverted from  
its original design by the Spanish government,  
for national purposes, and not the Church, not  
the Pope, whom the Rev. Father Brettargh  
"strongly condemned."

The victims of the "Spanish" Inquisition  
well understood the difference betwixt the tri-  
bunal by which they had been condemned, and  
that of the Inquisition at Rome. To the lat-  
ter, whenever they had the chance, they in-  
variably appealed; and, as Balpnes points out,  
those appeals, whenever they reached Rome,  
never failed of obtaining a relaxation of the sen-  
tences passed by the Spanish tribunal. It was  
to Rome that Spaniards convicted of having re-  
lapsed into Judaism, fled for safety; so that in  
1498, at one time, two hundred and fifty had  
assembled in that City as a sure place of re-  
fuge. On none of those in Rome was capital  
punishment pronounced; but after ecclesias-  
tical censures and canonical penances imposed,  
they were set free without mark of ignominy.  
We may add that there is not on record a sin-  
gle authenticated instance of the Roman In-  
quisition having pronounced a sentence of  
capital punishment. So far from imputing the  
cruelties of the Spanish Inquisition to the  
Church, the candid and intelligent historian  
will admit that betwixt Rome and Madrid  
there was on this very point a constant dis-  
pute; \* the former trying, but alas too often

\* For the hostile feeling betwixt Rome and Spain  
in the XVI. century—see Ranke's Hist. of the Popes,  
lib. iii. passim.

in vain, to mitigate the severity of the Spanish  
tribunal.

And what authority has the *Globe* for the  
numbers at which it rates the victims of the  
latter? Llorente, we suppose, we shall be  
told; but on this matter the *History of Llo-  
rente* is as little entitled to credit as is *Fox's  
Book of Martyrs*. Does not the *Globe* know  
that this same Llorente, having been entrusted  
by Joseph Bonaparte, the intrusive King of  
Spain, with the archives of the Inquisition,  
burnt, as he, Llorente, himself tells us, the  
greater part of the reports of the proceedings  
so as to render it impossible for future ages to  
verify or disprove his statements? A few of  
those reports, those relating to persons re-  
nowned in history, such as Caranza, Macanaz,  
and a few others, he preserved; but the rest  
of the archives which, if they confirmed his  
history it was his obvious interest to preserve,  
he carefully, as he himself admits, destroyed.  
What credit can be placed then on his unsus-  
ported figures? On this head vide Balpnes.

The Inquisition was in its inception a Court  
established to aid the Bishops in doing that  
which by their ordination vows they were all  
bound to do; that which every Anglican Bi-  
shop of the present day solemnly, before God  
pledges himself to do—to wit: "to banish and  
drive away all erroneous and strange doctrine  
contrary to God's word,"—so that every Epis-  
copal Court was a sort of Inquisition. In  
Spain, owing to the peculiar position of that  
country, and to the dread of the people lest they  
should lose their lately recovered freedom,  
through the combined action of the Jews, and  
recently expelled Moriscos who had so long  
cruelly oppressed the Spanish Christians—it  
was made use of as an instrument for discov-  
ering the Jews and Moors, who still, under the  
garb of Christians, maintained a footing in  
Spain; thence carrying on a treasonable and  
dangerous correspondence with the national  
enemy on the other side of the Straits. The  
feelings of the Scotch towards the English  
after Bannockburn, and whilst the return of  
the Southern enemy again to crush out the re-  
covered national independence of Scotland  
was dreaded, were akin to, but faint compared  
with the hatred and dread entertained by all  
true Spaniards towards the Moors aliens in  
blood, language, and religion, who had so long  
trampled their native land under foot. This  
is the explanation of the cruel vigilance of the  
Inquisition in Spain against Jews and Moors;  
and if it does not justify its severity, it at least  
absolves the Church of all complicity in those  
severities; for always was Rome interfering to  
stay its hand, and to commend gentler mea-  
sures to the suspicious and therefore intolerant  
Spaniards. Thus Guizot in his *History of  
Civilization*, vol. i., sect. xi.

It was also in the fifteenth century that Spain  
was consolidated into one kingdom. At this time  
an end was put to the long struggle between the  
Christians and the Moors, by the conquest of Gre-  
nada. \* \* \* In the same manner as in France  
the monarchy was extended and confirmed. It was  
supported by several institutions which bore more  
glorious names. Instead of Parliaments, it was  
the inquisition that had its origin in Spain. It con-  
tained the germ of what it afterwards became; but  
at first it was of a political, rather than a religious  
nature, and was destined to maintain civil order  
rather than defend religious faith."

However, as Catholics, we are in no wise  
concerned with the Spanish Inquisition, which  
was a national and therefore not a Catholic in-  
stitution; and it was the Spanish inquisition,  
we have no doubt, that the Reverend Father  
Brettargh condemned, just as hundreds of  
others, zealous members of the Church have  
condemned it before him; and as hundreds  
of others may condemn it when he shall be no  
more. This much have we here deemed it  
our duty to say when a faithful child of the  
Church is accused of having "strongly con-  
demned" the deeds of his own spiritual moth-  
er.

And with Father Brettargh we admit that  
Catholic monarchs, that Catholic subjects, aye,  
that Bishops and Priests, have often been  
guilty of conduct which as Christians we heart-  
ily condemn. But the Church is not answer-  
able for the wicked acts of all those who call  
themselves her children; she is not answer-  
able for the cruel and impolitic persecution  
carried on in the reign, and in the name of  
Mary Tudor, by timeserving Prelates, who, in  
the days of her father had been the docile in-  
struments of his tyrannical and anti-Papal po-  
licy, and had approved themselves faithful to  
their Church before approving themselves  
cruel towards Protestants. Of the cruelties  
practised towards Catholics by the governments  
of Elizabeth and James, perhaps the less the  
*Globe* say the better.

We gather from the St. John Freeman,  
N.B., that the Catholics of that Province, if  
they find it impossible to obtain from their  
legislature, a fair and honest School Law, in-  
tend to go in for Repeal of School Laws alto-  
gether, in which movement they expect the  
co-operation of many of their Protestant fel-  
low-citizens. This seems to be a sensible re-  
solve; for as we have often observed, there  
can be no better reason assigned for a State,  
or compulsory School system, than there is

for a State or compulsory Church system. The  
one stands upon precisely the same ground as  
does the other.

One advantage of going in for Repeal will  
be this: that thereby the School Question will  
be cleared of the disturbing religious element.  
As betwixt Catholics and Protestants this ele-  
ment should never be introduced; for, if truly  
stated, the controversy on the School Question  
is not betwixt Church and State, but betwixt  
the Family and the State. In the supernatu-  
ral order, Catholics and Protestants recognise  
no common principles, or premisses, on which  
to base an argument; and so the principle that  
the Church has a right of control over the  
education of the child is one that the Protest-  
ant will not admit, and it is idle therefore in  
controversy with him to argue from it.

But in the natural order, Catholics and Pro-  
testants have common principles which few will  
dare to deny. Not as Catholics therefore, but  
simply as parents, we deny the right of the  
State to interfere in the matter of the educa-  
tion of our children. That belongs to us ex-  
clusively—as much so as belong the feeding and  
the clothing of our children; and only in cases  
where it can be proved that parents have failed  
in their natural duties towards their children,  
and have thereby forfeited their natural rights  
over them, can the State urge any reasonable  
claim to interfere. If Catholics take this  
stand, their position is logically impregna-  
ble. State-Schoolism is—we do not say a viola-  
tion of the supernatural rights of the Church,  
but—a violation of the natural rights of the  
Family.

It may be urged, of course, that in every  
community, there are some families so poor,  
or so depraved, as to be incapable of discharg-  
ing their duties towards their children; and  
that therefore, to meet this difficulty, the State  
has the right to step in, and set up—Aye!  
Set up what? Common Schools? No indeed;  
that conclusion is not contained in the pre-  
misses. All that logically can be deduced there-  
from is, the right of the State to establish  
Pauper Schools. Just as the inability of pa-  
rents to clothe, feed, or lodge their children  
would authorise the State, in order to pre-  
vent the children from starving, to set up and  
support not common lodging and eating houses  
or phalansteries, but poor houses—so the inabi-  
lity of some families to properly care for the  
education of their children only authorises the  
establishment by the State of poor or pauper  
schools.

The Repeal of all School Laws, the cessa-  
tion of all State meddling with Education,  
would at least give the Catholics of N. Brun-  
swick "Freedom of Education" and would  
place the School on the same footing as the  
Church. And why should it not be so placed?  
If the Voluntary principle can suffice for the  
one, it can surely suffice for the other; and  
whether or no, Voluntaryism, though failing to  
effect the greatest good, would inflict no  
wrong or injustice on any—for no one has the  
right to demand that the children whom he  
begets shall be educated at the cost of others.  
We believe then, that by going in for total  
Repeal, instead of Reform, the Catholics of  
New Brunswick have a good chance of throw-  
ing off the yoke that a Protestant majority has  
imposed on them; and that they are more  
likely to carry the day when they go to the  
polls, with the rallying cry of "Down with  
all State-Schoolism," than when, with bated  
breath, and in the bondsman's key, they ask  
only for separate schools. The Protestants of  
New Brunswick have shown that in their pre-  
sent temper their School Law cannot be re-  
formed; but it may be cast down altogether.  
Therefore, *Ecce nos L'Infame*.

One of the great difficulties which, since the  
disestablishment of their sect, has embarrassed  
the members of the once dominant Protestant  
Church in Ireland, has been the drawing up of,  
and winning general consent to, a common do-  
ctrinal standard. High churchmen and low  
churchmen have been fighting away with a  
zeal worthy of a better cause; and the revision  
of the Protestant prayer book, by the latter  
advocated, by the former opposed, has been a  
never ending subject of hostile debate. At  
last, however, the low-churchmen seem to have  
won a great victory, having extorted from their  
adversaries a concession to the interpolating in  
the catechism of a new question and answer,  
which fairly cuts away from beneath their feet  
the ground on which hitherto the high ritualists  
have fought the battle of a real objective pre-  
sence in the Eucharist. After the question  
and answer in the catechism as it at present  
stands, and in which it is taught that in the  
Eucharist the body and blood of Christ are  
"verily and indeed taken and received by the  
faithful in the Lord's Supper," it is now  
agreed to insert a question and answer which  
teaches that that body and blood are taken and  
received "only after a heavenly and spiritual  
manner." In other words, the "taking and  
receiving" is mere "make believe," just as  
children of ardent imaginations will make be-  
lieve that a chair turned upside down is a

horse; or as Sally Brass's maid-of-all-work, the  
"Marchioness," as Dick Swiveller called her,  
used to make believe that her infusions of  
orange peel picked up in the streets were strong  
drink, the generous vintage of France. She  
drank her decoction after a heavenly and  
spiritual manner, the means being what low-  
churchmen style faith, but which she called  
"a strong make believe."

On Saturday, the 10th inst., His Grace the  
Archbishop of Toronto, blest, with the usual  
rites of the Church, the corner stone of a Cath-  
olic Church about to be erected at Newmarket.  
On the occasion of his visit, His Grace also  
administered the Sacrament of Confirmation to  
a large number of children, and received the  
pledges of a large body of the congregation  
who had organised as a Temperance Society.

ADDRESS TO HIS GRACE THE ARCHBISHOP  
OF ST. BONIFACE.

On Sunday afternoon, immediately after  
Vespers, a meeting of the Catholic population  
of the City and the vicinity, was held in front  
of the Episcopal Palace, on the site of the an-  
cient Cemetery, for the purpose of presenting  
to His Grace, Mgr. Tache, Archbishop of St.  
Boniface, an Address expressive of the respect  
entertained for him, and of the high esteem for  
his great services in the cause of peace and or-  
der in the North West. The site of the assem-  
bly was gaily decorated with banners, and bands  
of music were also in attendance.

The Addresses to His Grace were in both  
languages; that in English, which was read by  
Alderman M'Gauvran, M.P.P., was conceived  
in the following terms:—

To His Grace ALEXANDER TACHE, Archbishop of St.  
Boniface &c.

MY LORD,—Your presence amongst us is always  
to us a cause of joy, for in your person we gladly hail  
one of the greatest missionaries of our Holy Church  
—one of the brightest ornaments of the noble con-  
gregation of the Father-Oblats—one of the most  
zealous pioneers of the Faith amongst the Indians  
of the far North-West.

It is also to us a source of pride to hail in your  
Lordship a child of Canada who has carried the  
torch of religion and civilization to the vast regions  
of the North-West, taken possession of by the very  
ancestors of your own family.

We recognize also in your Lordship the worthy  
instrument used by Divine Providence to prepare  
the people of the North-West for participating in  
the advantages of those institutions which are en-  
joyed by all the other Provinces of British North  
America. We are aware of the efforts made by your  
Lordship to ward off evils which might easily have  
been avoided, had your wise counsels been followed.  
Unfortunately these counsels were disregarded.  
When the evil was done, prompted by your love for  
your people and your country, you left the Eternal  
City and the splendors of the Vatican Council, and  
hurried across the seas to repair the evils which  
might yet be in store.

Not on the Province of Manitoba alone, or on the  
Confederation of Canada, but on the entire Empire  
have your services, imposed a debt of gratitude;  
what your Lordship did in the cause of peace and  
order, was well done.

By our imprudence we had lost the confidence  
of the people of the North West; your wisdom re-  
covered it. This confidence saved to Canada an entire  
Province, and proved the safety of the Canadian  
Confederation. The obstacles are many and great;  
a portion of the Dominion, heedless of honour, abus-  
ing its power, has showered insults and calumnies  
upon you, traps have been laid for you, and you  
have had to fight against the hostility of numbers.  
In spite of all this you have accomplished a part of  
your difficult task; and you claim to-day the redeem-  
ing of the pledges made by men of whom you were  
the interpreter. You might well reckon upon those  
promises. They were the only means of re-estab-  
lishing order and peace. You cannot be defeated  
in your legitimate efforts. We sympathize with you,  
my Lord, in your labours and your pains; with one  
heart and one soul, we wish your Lordship a speedy  
and perfect success.

Always, indeed, has it been with joy that we have  
hailed your presence in our midst, for in you we  
recognize one of our purest religious glories. But  
to-day, such are the circumstances in which we find  
ourselves, we could not allow your Lordship to  
pass through our city without tendering, to you, in  
the name of all the Catholics of this city and its  
vicinity, a solemn testimony of our respect, of our  
admiration, and of our sympathies.

His Lordship replied as follows:—

GENTLEMEN,—I feel very much honored indeed in  
receiving your flattering address in the midst of  
such an important and distinguished meeting; and  
the peculiar circumstances which have brought me  
again within the walls of your magnificent city—  
your proverbial and well-merited reputation of devo-  
ted children of our Holy Mother the Church—is  
enough by itself to account for your appreciation of  
the efforts of the missionaries in the cause of faith  
and civilization; and I thank you for your acknow-  
ledging the little I have done in the behalf of the  
children of the North-West.

As a Canadian and a child of the first pioneers of  
those vast regions, I had some peculiar obligation  
to answer the call I heard from above some thirty  
years ago; this call may have been for me since,  
the occasion of some hardships, but surely of a great  
deal of joy and consolation.

In preparing the souls of people for heaven, we  
are anxious to prepare them also for the accomplish-  
ment of their civil and social duties in this world;  
and the missionary in teaching the eternal principles  
which should govern nations as well as individuals,  
is laying the foundation of soundest politics.

Being a British subject and a Canadian, I always  
felt happy in preparing the people of the North-  
West for the enjoyment of the institutions that  
govern the various Provinces of British North  
America.  
Difficulties which might have been avoided, have  
occasioned my mingling in affairs not directly con-  
nected with my ordinary duties as pastor. I am  
satisfied I have rendered some service not only to  
the people of the Red River but also to the Canadian  
cause and I dare say to the Crown itself. Distrust  
has occasioned the mischief. The feeling of loyalty  
of the people and their leaders facilitated the mission  
of peace and conciliation I had received. Intrusted  
with the carrying of a Royal Message, I did act  
to the best of my judgment and in conformity to my  
duties as a devoted subject of our beloved Sovereign.  
I feel proud at your honorable acknowledgment of  
my conduct in circumstances which undoubtedly  
required some amount of cautiousness.

Insults and calumnies from the Press are always  
by themselves unpleasant to individuals and dan-  
gerous to society; I may however assure you, gentle-  
men, that I was never much troubled by what has  
been written against me, and I find in the hono-