

The True Witness

AND
CATHOLIC CHRONICLE.
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MONTREAL, FRIDAY, MAY 15, 1874.

ECCLIASTICAL CALENDAR.

MAY—1874.

Friday, 15—Of the Octave.
Saturday, 16—St. Ubald, B. C.
Sunday, 17—Sunday within the Octave.
Monday, 18—St. Venantius, M.
Tuesday, 19—St. Peter C., P. C.
Wednesday, 20—St. Bernard of Sienna, C.
Thursday, 21—Octave of the Ascension.

REMOVAL.

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

NEWS OF THE WEEK.

The revolutionary party in Spain are jubilant over the reported relief of Bilbao. That they have introduced provisions into the beleaguered city, may be accepted as certain; but that they have fairly raised the siege seems doubtful from late telegrams, which represent the Royalist troops as returning in strong force, and taking up their old position. Until confirmed, we attach no importance to the report of a victory of the revolutionists over a Carlist force under Don Alfonso. No doubt in point of numbers of men, of guns, and of ammunition the Carlists labor under a great disadvantage; but what they lack in quantity they make up for in quality, so that their cause, if not very bright at the present moment, is by no means desperate.

The Strike on the part of the agricultural laborers in the East of England, and the Lock Out on the part of the farmers, still continue, and neither party to this social war seems inclined to give way. Did it but involve a question of wages, of a shilling or two more a week for the men, a compromise could easily be effected, and would, we believe, be cheerfully accepted by both laborers and employers. Unfortunately there is more, much more than a mere question of wages at issue. The men out on strike do not generally complain of inadequate remuneration; and the farmers who dismiss their hands, and refuse them employment do so, not on the grounds that the demands of the latter are exorbitant, but simply because they, the laborers, have enrolled themselves as members of the Union.

No. It is not merely because the laborer in the East of England finds his present wages too low that he strikes; nor is inadequate remuneration the chief grievance which, by bringing a pressure to bear upon the employers of labor, he proposes to rectify. The great grievance of the agricultural laborer is, that he is an agricultural laborer; that he has been placed by the accident of birth, in a situation in which he is always obliged to work for wages, instead of being in a position to hire others to work for him. What he aims to accomplish is, not merely the getting "a fair day's wages for a fair day's work," but such a radical change in his social status as shall render it no longer imperative on him to work for wages at all. As the *Witness* truly observes in an editorial on this subject, the movement amongst the agricultural laborers of England "is more than a mere wages question, and involves a radical change." A social revolution in fact, and nothing less.

No legislation can ally it, or restore peace, for it proceeds not from legislative defects, but from physical causes, and the inevitable social condition of a country with an overgrowing population, and a very limited supply of land. The freer the trade in land becomes in England, that is to say, the easier the transfer of land is made by the lawyers, the more will land be monopolized by a few rich capitalists; so that but for the laws of entail, and the custom of primogeniture, the land of England would now be owned by half a dozen or so of great merchants, and wealthy manufacturers. In America no such danger need at present be apprehended, for in America the supply of land is practically unlimited, and the population, as compared with the area of occupied

land, small. When, in process of time, these conditions shall be reversed, men will see spring up on this Continent the same social agitation as that which now prevails in England.

THE NEW BRUNSWICK SCHOOL QUESTION.
—On Tuesday, the 6th inst., in the Dominion House of Commons, Mr. Costigan, seconded by Mr. McKay Wright, brought forward his promised motion on this much and long vexed question. In our city papers we find the annexed report:—

NEW BRUNSWICK COMMON SCHOOLS.

Mr. Costigan moved for an address to Her Majesty representing that it is essential to the peace and prosperity of the Dominion of Canada that the several religions therein should be followed in perfect harmony by those professing them in accord with each other, and that every law passed either by this Parliament or by the Local Legislature disregarding the rights and usages tolerated by any of such religions is of a nature to destroy that harmony; that the Local Legislature in 1871 adopted a law respecting common schools forbidding the imparting of any religious education to the pupils, and that prohibition is opposed to the sentiments of the entire population of the Dominion in general, and to the religious convictions of the Roman Catholic population in particular; that the Roman Catholics of New Brunswick cannot conscientiously send their children to schools established under such a law, and are nevertheless compelled, like the remainder of the population, to pay taxes to be devoted to the maintenance of these schools; that the said law is unjust and contrary to the spirit of the constitution, and causes much uneasiness among the Roman Catholic population disseminated throughout the whole Dominion of Canada; and that such a state of affairs if continued is likely to prove the cause of disastrous results to all the confederated provinces; and praying that Her Majesty will be pleased to cause an act to be passed amending the British North America Act of 1867, in the sense which this House believes to have been intended at the time of the passage of such act, by providing that every religious denomination in the Province of New Brunswick shall continue to possess and enjoy all such rights, advantages and privileges with regard to their schools as such denomination possessed and enjoyed in that Province at the time of the passage of the said last mentioned act, to the same extent as if such rights, advantages and privileges had been then duly established by law.

He entered into a history of the school question in the Province of New Brunswick since 1858, as well as the legislation which had taken place upon it. He quoted the votes and proceedings of the New Brunswick Legislature, and then referring to the vote on the subject in this House in 1872, said it was not a Catholic vote, but was made up of equally as many Protestants as Catholics. The late Government was very much embarrassed by the vote on that occasion.

Mr. Pickard—They need not have been embarrassed, nor need they feel embarrassed now.

Mr. Costigan contended that they were embarrassed, and justly so by the position taken by the member for York and his 11 N. Brunswick associates. Had the Act been disallowed after the vote of 1873, he contended that the position of affairs would have been simpler than to-day, but except the refusal of the Government to carry out the wishes of the House, the position was mainly the same. To cover the difficulty he now proposed an amendment to the constitution, a course which he justified by a reference to the amendment to the constitution in favor of Nova Scotia. He contended that His Excellency had power to disallow the acts of the Provincial Legislature, that was, if they interfered with the rights of the people. He would be prepared to let the matter await the decision of the people at the elections, if there was any reasonable hope that it would be fairly considered, but was sure that every issue but this would be brought before the people for their decision. He denied any desire to embarrass the Government. Whatever Government had been in power his course had been the same, he feeling himself bound to advocate this question, his desire being to place the minority in its proper position.

The resolution was seconded by Mr. McKay Wright.

Mr. Desjardins moved, seconded by Mr. Ouimet, that discussion on this subject be postponed till Monday next.

Mr. Costigan had no objection to the motion, which was carried.

The thanks of the Catholic community of the entire Dominion, as well as of the Catholic minority of New Brunswick, are due to Mr. Costigan for his zeal in the cause of freedom of education, and for the never flagging interest that he takes in the cause of our unjustly treated brethren of the Lower Province. Still we fear that his motion will have no practical result; and we think that the preamble thereto, or grounds upon which it is based will be contested as contrary to fact.

For instance, is it true—and this is in view of Mr. Costigan's motion a most important question—is it true that exclusively secular instruction to the pupils of the schools supported out of public funds, "is opposed to the sentiments of the entire population in the Dominion in general?"

Judging from the past, that is to say the controversies on the Separate School question; judging too from the present tone of the Protestant press throughout the Dominion—we fear that such is not the case; but that, on the contrary, were the people of the Dominion to be polled to-morrow, the question being "shall we have purely secular, or denominational schools?" the great majority would vote in favor of purely secular schools, or just such schools as those set up by law in New Brunswick. We believe that, with a few exceptions, the New Brunswick School Law is generally approved of by the Protestants throughout the Dominion; and we are confident that, if they had the power to do so, the Protestant majority of U. Canada would repeal the separate school law on their statute book, and give us in lieu thereof a law for the establishment of one, uniform, secular, or as in cant phrase they call it, "nonsectarian" set of schools throughout the Province.

We say this because we well remember how long, and how bitter was the fight which Catholics had to fight, before they could obtain the passing of the separate school law by the old Provincial Parliament of United Canada; be-

cause we remember that that law—so the *Globe* has assured us scores of times—was forced upon the reluctant Protestant majority of the Upper Province by the French Canadians of Lower Canada, aided by a few Protestants, opposed to the wishes of the overwhelming majority of their brother Protestants. We say this, because we well remember how this alleged forcing upon a Protestant majority of an odious separate school law by the Catholic vote of L. Canada, was always appealed to by the Protestant press as an argument in favor of Representation by Population; we say so because at the present day, by far the majority of the Protestant press of the United States and of the Dominion support the common school system; as against the separate school system; whilst it is obvious to the meanest intelligence that in a religiously mixed community, common schools must be purely secular, or schools from which all positive religious instruction is eliminated. For of three things one. A Denominational or Separate School System; a Common School System in which some particular religious instruction is given, and which must therefore be offensive to some; or—a Common, but purely Secular school system which it is pretended is just to all. Now of these three, the Protestants of the Dominion will not have either the first or second; they must therefore fain put up with the third.

This error in the preamble by us indicated vitiates we fear the conclusion of Mr. Costigan's motion. The New Brunswick school system is not only not repugnant to the majority of the Protestants of the Dominion; but they would if they could enforce it in every Province of which that Dominion is composed. The separate school system that exists in Ontario and Quebec they at best do but tolerate as a necessary evil, but still an evil which they hope may some day be eliminated from the body politic; but the common secular school system of New Brunswick is that which, were it put to the vote, would be enthusiastically accepted by an overwhelming majority of every Province except Quebec. As betwixt religious combined with secular instruction in the common schools, and purely secular education in the abstract, a majority might—it is doubtful—but might be found in favor of the first, among the population of Canada were there therein no Catholics; but were the question put in this form—Secular schools for all, or separate schools for Papists? the answer in favor of secularism would be overwhelming. For instance, the *Montreal Witness* may be taken as the type of the dogmatic evangelical Protestant—as distinguished from the believing everything in general, but nothing in particular, or liberal Protestant—to whom of course secular schools are *per se* the very best schools imaginable. However even the *Witness* when dogmatic instruction in schools involves the necessity of conceding separate schools to Catholics, comes out altogether in favor of the purely secular system of education, not as good *per se*, but as the less of two evils. Better secularism than Romanism.

Let us also look at the United States. Betwixt their Protestant population, and the Protestant population of the Dominion there is no moral difference. In the first named Catholics are as badly, if not worse, treated in the matters of education than are the Catholics of New Brunswick. How then can we believe that if the Protestants of Canada were as politically free to impose their educational theories on the entire community, as are Protestants in the United States, they would refrain from doing so? or that in their hearts they are opposed to the carrying out in New Brunswick of the very system which they long tried to force on the Catholic minority of Upper Canada; and which their organs argue should be imposed on the Catholic majority of the Province of Quebec?

THE SMALL-POX HOSPITAL.—There was a meeting of the Health Committee on Thursday night, 7th inst., His Honor the Mayor in the Chair, when this long vexed question was brought up for discussion, and the action of the Ladies of the *Hotel Dieu* was made the subject of criticism, in that by letter to the Mayor, they had reasonably complained of having small-pox patients sent to them, whilst no adequate provision for their reception has been made, or can be made, unless means for that purpose be provided by the Corporation. The Ladies of the *Hotel Dieu* have a duty towards their patients actually in the Hospital; they are bound not to expose those patients to the risk of contamination; and they have no means at their disposition for tending small-pox patients in a separate establishment. They have therefore offered to build on their own land, at their own cost, a special small-pox hospital, if a portion of the \$50,000 Grant of the Corporation be given to them for that purpose.

Others again, and no doubt conscientiously, object to the dividing of the Corporation grant; and insist that therewith one common small-pox hospital, isolated, and under civic control be erected and maintained.

The offer of the Ladies of the *Hotel Dieu* is a most liberal offer, and if accepted would be of service to the City. A service to the City, because it would at once assure it an efficient hospital at a small cost; and liberal, because by the terms or conditions on which the Ladies acquired, and hold their property, they are not bound to make any such sacrifices. As the origin of the *Hotel Dieu* proprietary rights may not be generally known, we give the simple facts.

The property of the *Hotel Dieu* consists of: 1. Two hundred acres of land forming part of the Fief St. Augustin, conceded to them free of cens et rentes by the "Company of Associates" by Deed dated 8th March, 1650.

2. Of another lot of Two Hundred acres in the same Fief, given by the Seigneurs of the Island of Montreal, on the same terms as the first lot, and by deed bearing date, 27th July, 1666.

3. Of One Hundred acres known as the Fief Nazareth, granted by Paul de Chomedey, Governor of the Island of Montreal to Made-moiselle Jeanne Nance, under deed, 8th August, 1654, to indemnify her for a sum of 22,000 livres, by her abandoned to the Seminary. The said sum of 22,000 livres had been bequeathed by Made. de Buillere for the purpose of building a hospital in Canada, or New France as it was then called.

4. Of the Fief St. Joseph, One Hundred and Seventy-five acres, a gift by the gentlemen of the Seminary to the community of the *Hotel Dieu*. The site on which stand the stores owned by the Ladies of the *Hotel Dieu*, was also a gift to them from the gentlemen of the Seminary.

It will thus be seen that the property held by the *Hotel Dieu* is not a State endowment, to the enjoyment of which are attached certain onerous conditions, or obligations as towards the State; and that therefore the Ladies are under no legal obligation to make provision for a particular class of infectious diseases; and with which indeed they could not charge themselves without thereby running counter to the design of the founders of the *Hotel Dieu*.—Leprosy, small-pox, and diseases of that kind, require special hospitals. It won't do to expose a man with a fractured limb to the risk of contagion from the most loathsome of all diseases with which the human race is afflicted; and if the Ladies of the *Hotel Dieu* are expected to provide special accommodation for contagious diseases, they must be furnished with special means to enable them to do so. They are quite willing to expose themselves to danger, but they cannot so expose their patients.

We contend also that in a mixed community like ours, there are moral reasons in favor of two hospitals; whilst from a purely material point of view, we think that it would be better not to accumulate a great number of patients in one building. At all events, the acceptance of the offer of the Ladies of the *Hotel Dieu* would assure to the City a site for a small-pox hospital; nurses and medical attendance for a small charge; all that the Ladies ask in return being a share in the grant of money voted by the Corporation.

It is with regret that the Catholics of Canada learn that Mgr. Horan, Bishop of Kingston, has on account of failing health found himself obliged to place his resignation in the hands of His Grace the Archbishop of Toronto. The resignation, so we read in the *Kingston Daily News* of the 4th inst., been accepted and forwarded to Rome. In the mean time the Diocese will be administered by the Very Reverend Father Farrelly, V.G., the Rev. Father O'Boyle acting as Chancellor.

Where does the editor of the *Quebec Saturday Budget* expect to go when he dies? Here is the way in which the man, evidently a "vessel of wrath," speaks of a "moral" newspaper; aye! the "only daily religious" paper in the world. Hear him:—

"What we complain of in the *Witness* is that while it lays claim to a lofty morality and a Christianity superior to that of the common herd, it violates in nearly every number those principles of courtesy and toleration which are the practical essence of Christianity. A hatred of truth seems to be the characteristic of the *Witness* Christianity."

On Wednesday afternoon, 6th inst., we came nigh losing one of our most esteemed citizens, M. Narcisse Valois. This gentleman was standing in the store of M. Lefuivre, grocer, lower end of St. Antoine Street, when he was struck by a pistol ball fired through the window of a house opposite by a young German of the name of Herring. Luckily the ball struck a rib and was deflected, and so inflicted no mortal injury. M. Valois, we are happy to say, out of danger; the man Herring has been arrested.

GOY HIS DESERTS.—A gay young Lothario took it into his head to speak rather freely to a young lady who was walking along Craig, near St. Andrew street, last evening, when he would-be interview was cut short by a counter greeting on the part of two gentlemen who happened to witness his manœuvres. His punishment, it is hoped, will act as a salutary lesson to him, and make him more careful of his behaviour in future.—*Gazette*, 9th inst.

MONTREAL IRISH HOME RULE LEAGUE.

The regular monthly meeting of this Association was held on the 5th inst., in the new Hall of the St. Patrick's Society, Corner of Craig and St. Alexander Streets. The meeting was well attended and great spirit manifested.

The President, Edward Murphy, Esq., occupied the chair, and delivered a short address. He referred to the eloquent Speeches lately made in the British House of Commons, by the Home Rule members, and praised Lord Robt. Montagu for the well merited castigation administered to D'Israeli on the 14th ult., when, by a series of skillfully put questions he forced that wily and unscrupulous statesman into a corner and so effectually silenced him, that he dared not reply to the Noble Lord (see our report in full in last week's paper.) He commented on the extraordinary course followed by the leader of the Opposition, Mr. Gladstone, in the House of Commons in defending the reply to the Speech from the Throne by opposing Mr. Butt's amendment asking for an enquiry into the Cause of discontent in Ireland. This was but another proof of how Whig and Tory would unite as one to oppose Ireland's just claims, as Mr. Gladstone, leader of the liberals, stepped out of the ranks of his party to assist the Tories by a long and brilliant speech in defeating Mr. Butt's amendment.

He read the following letter from Isaac Butt, Esq., M.P., which on account of its interest to the Irishmen of Ottawa as well as of this City we publish in full:—

"LONDON, April 17 1874.

"Dear Sir.—I am sure you will excuse the trouble I give you, as President of the Home Rule Association of Montreal, in addressing you this letter.

"I see in some Canadian papers a statement that on St. Patrick's day a telegram had been sent to me from a meeting at Ottawa, I had previously learned from home of its arrival.

"When it reached my house I was absent on professional business in Galway. I was obliged to travel over here to Parliament without stopping in Dublin and I did not hear of the Telegram till sometime afterwards.

"I am not sure to whom I ought to write in Ottawa and I therefore venture to ask of you to communicate for me with those who sent me the telegram, I wish to convey to them the obligations I feel for the great compliment they paid me and my regret that my absence from home prevented an instantaneous acknowledgment.

"I need not tell you with what satisfaction we, who are engaged in an arduous struggle at home, receive such testimonies of sympathy from our Countrymen abroad, especially from Canada; supplying at once the most perfect example of a Home Rule that most assuredly does not weaken the Empire and gives the strongest proof that Irishmen are fit to take their place in that Constitutional Government which is making Canada prosperous and happy, my friend Mr. Martin has already officially communicated the value we set upon the aid and exertions of the association over which you preside.

"Wonderful as is the power that was able to flash in a few moments the thoughts of the Irishmen of Ottawa to Dublin, there is a moral power still greater and more wonderful in the electric sympathy of heart and soul which unites Irishmen all over the world in love and hope for the old land.

"I trust that sympathy will never be broken, and will at no distant day acquire a new share of union in the accomplishment of the question and the regeneration of our Country.

"Yours very dear sir

"Very faithfully

"ISAAC BUTT,"
"Edward Murphy Esq., President Irish Home Rule League Montreal."

The reading of this letter was greeted with hearty cheers for Mr. Butt.

The chairman then announced that agreeably to the advertisement calling this meeting an election for officers and Council would be held. He strongly urged upon the members and their friends to attend Mr. Ryan's lecture on "Home Trade, Home Prosperity, and Home Rule," as from what he knew of Mr. Ryan the subject would be ably handled and eloquently treated by him, which he felt sure would advance the cause in this City.

After some remarks from Messrs. Curran, Ryan, Howley and others, the election of officers was then proceeded with when the following was unanimously chosen.

Mr. Edward Murphy, J.P., President; (re-elected), Mr. J. J. Curran, B.C.L. 1st Vice President; Mr. Felix Callahan, 2nd Vice President (re-elected).

Mr. Anthony Brogan, M.P., Treasurer.

Mr. James Kehoe, Corresponding Secretary (re-elected).

Mr. P. J. Coyle, B.C.L. Recording Secretary.

SOUSOIL.

Messrs. M. P. Ryan, M.P., W. H. Hingston, M.D., Myles Murphy, Matthew Ryan, James Howley, J.P., Patrick Larkin, James McCready, John Gillies, Professor W. McKay.

Hearty votes of thanks were passed to the retiring Treasurer Mr. P. McCaffrey, to the retiring Secretary and to the Council.

The meeting was a very spirited and unanimous one. Several subscriptions were handed in and new names added to the "NATIONAL ROLL" after which the meeting adjourned.

* We understand that Mr. Murphy has since communicated to Mr. W. H. Waller of Ottawa (the sender of the Cable despatch referred to) the message of Dr. Butt.

THE ARCHBISHOP OF ST. BONIFACE.

(MONTREAL.)

Jean Baptiste Tache, brother of Sir Etienne Paschal Tache, and Louise Henriette Boucher de La Broquerie were the parents of three sons, Joseph Charles, Chevalier of the Legion of Honor and at present Deputy Minister of Agriculture, Antoine Louis, now sheriff of St. Hyacinthe, and Alexandre, the subject of this sketch. Born at Riviere du Loup, below Quebec, on the 23d. of July, 1823, he began at an early age to aspire to the Priesthood, and in order to prepare for that exalted station was placed in the College of St. Hyacinthe. It was there that he first heard of the vast regions of the distant North-West; of the many tribes of Red Men from whose souls the waters of Baptism had not yet washed the stain of Adam's sin; and of the brave little band of Missionaries who, Cross in hand, had penetrated into the boundless wilds, and were preaching salvation and teaching civilization to all whom they could reach. Young Tache, in whose soul the lovely virtue of charity had long since taken root, yearned to be numbered among those heroic pioneers of Christianity; and he begged of God in earnest prayer to make known the divine will to His servant. The youth's prayer was heard. "God wills it" spoke a voice from heaven, sending a thrill of joy through his soul, a joy which the perils that stared him in the face, countless as they were, could not repress. Without delay he joined the community of Oblate Missionaries at Longueuil, then directed by R. P. Guignes, the late lamented Bishop of Ottawa. On June 24th, 1845, the superior sent forth two Apostles to the far off Hudson Bay territories; they were R. P. Aubert, and the Novice Tache who had not yet attained his twenty-second year. From Montreal to the Red River settlement their voyage by water was made in a frail bark canoe, the only means of transport then used by the Canadian voyageurs. Arrived at the scene of his future labors, the young Novice received the holy Order of Priesthood from the hands of the Bishop of the North-West, Mgr. Provencher. This ordination took place on October 12th, 1848.

Father Tache labored energetically and most suc-