

The True Witness.

AND
CATHOLIC CHRONICLE,
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G. E. OLBREK, Editor.

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MONTREAL, FRIDAY, MARCH 26, 1869.

ECCLESIASTICAL CALENDAR.

MARCH—1869.

Friday, 26—Good Friday.
Saturday, 27—Holy Saturday.
Sunday, 28—Easter Sunday.
Monday, 29—Of the Octave.
Tuesday, 30—Of the Octave.
Wednesday, 31—Of the Octave.

APRIL—1869.

Thursday, 1—Of the Octave.

NEWS OF THE WEEK.

We have some further details of Mr. Gladstone's scheme for settling the Irish Church question. He proposes to expend any surplus that may remain, and which he estimates will yield a revenue of something over £300,000 per annum, in making provision for certain charitable institutions not at present reached by the Poor Laws, and in endowing hospitals. But here again, as in the case of schools or colleges, the religious element will create great difficulties: for the question arises, by whom shall the proposed charitable institutions be managed? and we may well fear that if they are made what is called "non-sectarian" they will soon degenerate into rank proselytising establishments. On the whole, as given in the papers, Mr. Gladstone's scheme is a wretched compromise which unsettles every thing, which settles nothing, and which, as always is the case with half measures, will make every body discontented. It will disgust the Protestant Ascendancy party; and it will not establish religious equality in Ireland, since it proposes not only to leave in the hands of the Protestants many of the old Catholic ecclesiastical buildings, but to support these edifices, of which Protestants are to have it seems the exclusive enjoyment, out of the public funds. So after all the entire principle of State-Churchism is to be continued; unless indeed as a set off, a sum of money—or equivalent in the ratio of population—be assigned from the public funds, for the keeping in good order of Cathedrals and ecclesiastical edifices for the use of the Catholic population of Ireland. Of two things, one: Mr. Gladstone's scheme does a great deal too much, or a great deal too little, and will we fear rather increase than allay popular disaffection.

When the motion for the second reading of the Bill came on, Mr. D'Israeli opposed it, in a vigorous speech, and concluded by moving that it be read that day six months. There is little doubt of its success in the House of Commons; but by the Lords it will probably be either rejected—or so mutilated, as to defeat the intentions of Mr. Gladstone.

It is reported that the Prince of Wales, now on his travels, proposes to pay a visit to Garibaldi. We hope for the sake of the national honor that this may be a false report. Still it must be remembered that the young Prince has no sage mentor, like the late Duke of Newcastle, by his side; and as there may be some foundation for the rumors—to the effect that in the Royal Family of to-day, the same unhappy relations exist, as existed betwixt George the First and his eldest son, betwixt George the Second and Frederick Prince of Wales, betwixt George the Third, and his Prince of Wales—it may not be impossible that our Prince of Wales may be meditating a visit to the head of the European Revolution, out of spite to his august mother, to whom such a visit from her son to a fellow like Garibaldi would of course be inexpressibly painful, and unconceivably humiliating. We hope, however, that the report is ill founded; and that the heir apparent to the British throne will be better advised than so to degrade himself, and his royal lineage.

On the evening of the 22nd, in the House of Commons, Mr. Fortescue, Chief Secretary for Ireland, announced that it was not the intention of Her Majesty's Government to recommend the extension of the Royal clemency, at the present moment, to any of the Fenian prisoners, still in confinement.

The special Washington correspondent of the New York Herald has the following remarks upon the existing international relations of Great Britain and the United States:—

"The delay in the nomination of a Minister to Eng-

land vice Reverdy Johnson, is attributed by some of Grant's friends to the fact that he has been carefully considering what policy will be best to pursue in regard to the Alabama claims. Some people here who profess to be familiar with his views, say that he has resolved to adopt a very decisive course with England, and that the amount of his diplomacy will be simply the sending of a bill to the British Government, asking payment for the depredations of the pirate ships on the American commerce."

A correspondent of the *Witness* wishes to know what steps have been taken to procure justice for the Indians lately arrested at the Lake of Two Mountains, for threats, and acts of violence against the proprietors of that Seignior, the gentlemen of the Seminary of St. Sulpice. As the *Witness* has on more than one occasion, insinuated that the Indians are the victims of injustice on the part of the Seminary, we will give him the desired information, which however we do not think he will care to publish.

The complaints of the Indians—Iroquois and Algonquins—resident at the Lake of the Two Mountains, upon the lands belonging to the Seminary, have been laid before the Government, carefully inquired into, and finally adjudicated upon. The decision has been communicated to the Indians, and is in substance as follows—as the *Witness* will find to be the case, if he will put himself in communications with the Algonquin Chiefs, Jako Minsk, Basil Odjick and others.

These are informed that the Sulpicians do not hold the Seignior of the Lake of the Two Mountains in trust for the Indians, but are the absolute owners thereof; and that consequently neither Iroquois nor Algonquins have any proprietary rights therein whatsoever.

They are moreover informed, in substance, that though the gentlemen of the Seminary, of their pure benevolence, allow the Indians to cut wood thereon growing, for their own use—they the Indians, have no right, without the permission of the said Sulpicians, to sell one stick thereof.

They are also reminded, that it is only by the sufferance of the Seminary that they, the Indians, reside on the Seignior in question: and that, if that residence be irksome, there was a Government Reserve of 45,750 acres situated on the rivers Desert and Gagneau, set apart in the year 1854 for the especial use of the Algonquins: and out of which each family of that tribe, can, on application to the agent, receive a free grant of about 80 acres on the condition of settling and cultivating it.

And lastly, the Indians are gently reminded that for several years the Seminary has actually been expending for their benefit a greater sum than it derived from the Seignior—that roads have been made for them, the Indians: and other services rendered for which they ought to be grateful; and that consequently they must learn to respect the proprietary rights of the Seminary, which the Government will enforce; whilst at the same time, it is always striving to improve the condition, and elevate the social condition of the Indians.

This reply was in substance addressed to the Algonquins. The Iroquois who were more violent in their complaints, and more impudent in their menaces, received, so we have reason to believe, a somewhat sterner rebuff. But the answer to all their complaints, and to all the insinuations of the *Witness*, is to be found in the decision that, to the gentlemen of the Seminary of St. Sulpice, belongs the absolute ownership of the Seignior of the Lake of the Two Mountains; and that consequently the Indians have no rights of property therein whatsoever. The *Witness* is now answered.

We read with painful surprise, the following remarks of the Montreal *Gazette* of the 17th inst., upon the celebration of the day, that our Irish fellow-citizens delight to honor:—

To day is the festival of St. Patrick. The sons of old Ireland will celebrate it with all due observance. Perhaps there are no people in the world who cling with so much fondness to remembrances of the land of their birth as Irishmen. But will they really honour their Patron Saint to-day? Will they really honour the Saints? Will they honour the Land of the Saints? By the cultivation of peace and good will? By the cultivation of peace and good will? Will they honour it by obedience to Christian doctrine? By the fear of God and honouring the Sovereign? Will they render unto Caesar the things that are Caesar's, and to God the things that are God's? That were a fitting observance of the good Saint's day. To act as good Christian and good citizens, to act on the precepts of the greatest of our Canadian Irishmen—now an unhappily lost to us—a fitting celebration of the day. Those truly honour the Saints who act upon their doctrines. The religion they taught was the love of all mankind, and obedience to the powers that be. And in the olden times the simple faith and allegiance of the Irish was based on their allegiance to the Church and obedience to its rulers. Has that faith departed? Have they ceased to love their Church and yield obedience to their spiritual advisers? That, perchance, is one of Ireland's dangers, about which the lovers of the empire, of peace and order, may well take thought. Those who learn to scoff at religious authority are generally those who scoff at all authority, and the democratised and Yankeeified Irishman is generally the worst citizen.

We are pained at these remarks, for they convey an unworthy, and quite groundless insinuation against the Irish of Montreal: we are surprised, because the *Gazette* is not in the habit of playing the part of firebrand, or of trying to blow into a flame the embers of national, party, and religious strife, happily nearly extinct in our Montreal community; owing to the constant exertions of the Irish clergy to promote peace and good will, and to the docility with

which their people listen to those instructions.

What need was there of the string of questions put by the *Gazette*? When did the Irish of Montreal ever conduct themselves on St. Patrick's Day, otherwise than as "good Christians and as good citizens?" That amongst so large a community there are to be found some rowdies, some who do no honor either to the land of their birth, or to the religion which they profess, is no doubt true; as it is also true of English and Scotch Protestants, of French Canadians, and of all other communities. But in proportion to their numbers, there is no class which can show a greater number of good citizen, and of good Christians, than can our Irish Catholics of Montreal. If not for the most part very wealthy, they are, to say the least, as honest, as industrious, as sober, and as virtuous in every relation of life, as are other classes of Her Majesty's subjects: and need advice from no one, except their clergy, as to how they should comport themselves on St. Patrick's Day, or on any other day of the year.

And were it true, as the *Gazette* seems to insinuate is the case, but to which insinuations the vast numbers that took part in the solemn religious ceremonies of the 17th inst. gave the lie—that Irish Catholics have in a measure discarded their ancient faith, and cast aside their respect for religious authority, the complaint would still come with a bad grace from an Englishman, and a Protestant. Why! for three centuries the entire influence of the British Protestant world has been exerted to undermine the influence of the Catholic priest, to persuade the Irishmen to throw off the yoke of "religious authority;" and if, in certain instances these influences have been unhappily successful, the Protestant Englishman has no right on that account to taunt the Irishman, and the persecuted Catholic. The fact we admit, that the Catholic, whether Irish or French Canadian, who becomes "democratized and Yankeeified," is "generally the worst of citizens;" but who are they, we ask the *Gazette*, who are ever striving to "democratize and Yankeeify" them—and to inspire them with a spirit of rebellion to "religious authority?"

We have so good an opinion of the writer in the *Gazette*, that we think that, when his attention is called to the purport of his remarks, he will recognise the fact that they were uncalled for, and unjust towards the Irish. Would he, for instance, have ventured upon similar counsels to the men of any other nationality in Canada? to the English on the 23rd of April? to the Scotch on St. Andrew's Day? to the French Canadians on the Festival of St. Jean Baptiste? No he would not: and yet, we repeat it, to say the least, the men who celebrate the Feast of St. Patrick, are in every respect the equals, in point of morality, of good citizenship, and good Christianity, of the sons of St. George, of the sons of St. Andrew, or the children of St. Jean Baptiste. We challenge for them no superiority; but as lovers of truth, of justice, and of fair play, we will protest against their being placed on a lower level—and certainly an attempt so to place them is implied in the very peculiar remarks and counsels which the *Gazette* presumes to tender to them.

The Irish Catholics of Montreal have the Pastors of their Church, and need no other teachers, political or literary, to instruct them as to their moral duties, whether as citizens or as Christians. To these Pastors—to these authorized teachers, men of wisdom, and unblemished reputation, let us leave them; and in stead of obtruding on them, on all occasions, our unnecessary and uncalled for counsels, let us rather try to imitate some of their virtues: or if we must preach, let us preach to them, not by word of mouth, but by example. Let us, if we can, give in our own persons an illustration of the Christian life, and civic virtues which we wish to see reproduced in them; of our sobriety, our integrity, and of our earnest desire to promote peace and good will amongst men of all races, and of all creeds. In so doing we shall only be seconding to the best of our humble abilities the earnest teachings which the Irish Catholics of Montreal constantly receive from their exemplary Pastors.

A teacher employed in the Christian Brothers' Schools in France—a lad only 18 years of age, and therefore we suppose only a novice—has, so we read in the Protestant papers, lately been tried and condemned to six months imprisonment for inflicting brutal corporal chastisement on his pupils. The facts as alleged are very bad, and if true, merited severe punishment, and the reprobation of all good men.

But what they did not merit, or call for, were the following comments from the *Witness*:—

"The prisoner received his sentence with the utmost indifference, knowing well that when he comes out of jail, he will be feted, promoted by the heads of the order, and looked upon generally as a martyr of the enemies of the church."

It is Protestants, whom the *Witness* pretends to represent, and whose sentiments he professes to echo, who have most cause to feel aggrieved by this language on the part of their organ the *Witness*. They live with us in peace and harmony, and know well whether it is the custom of

the authorities of our Church to encourage, or to tolerate the cruel treatment of pupils in Catholic schools. That these authorities may not always, in spite of their precautions, be able to prevent occasional abuse of the power which is placed in the hands of the teacher in order to enable him to keep in order a lot of boys, of whom some will always be unruly, may be granted: but we know that Protestants themselves will repudiate the slanderous insinuations of the *Witness*, to the effect that the heads of our Catholic educational institutions encourage that abuse, and reward those who have been convicted of it.

As a general rule the discipline of all Catholic schools is, in the matter of corporal punishment, far milder than that of Protestant schools—at all events of such schools as we have formed acquaintance with. We appeal to all who may remember what the best and most frequented schools in England—Eton, Westminster, Harrow—*cum multis aliis*, were in their younger days, some thirty or forty years ago: and whether severe punishments for a grammatical error, or a false quantity were not common! How many are there who would most decidedly object, if called upon to renew the painful memories, the *infandum dolorem*, of their school boy days; and yet who would deem it most unjust to condemn the entire system then pursued because, of their masters, the tempers were often hasty, and the hands heavy.

Of the facts of the case commented upon by the *Witness* we know nothing. They very probably have been grossly exaggerated, and they may be strictly true for aught we know. If the latter be the case, the teacher richly deserved his sentence, and we may be sure that he will never again be tolerated as a teacher in any Catholic institution, whose object is not to repel, but to attract pupils. But whether he be guilty or innocent, the editor of the *Witness*, as we are sure all candid Protestants will admit, has been guilty of a most unbounded calumny against the Catholic Church: and by his malicious libels on, and wanton insults towards his Catholic fellow citizens, he is doing his best to stir up strife betwixt them and Protestants.

MARRIED PRIESTS.—The Liberal press is in great glee over what it calls the "marriage" of an apostate priest in the Kingdom of Naples; and as the Civil Courts have decreed the civil validity of a union which, of course, in matter of fact, is simply concubinage, the same Liberal organs are all proclaiming that, in a few years, the Church herself will sanction these unions, and that there will be a lot of married priests in Italy performing priestly duties.

These prophets are not careful in their use of words. It is very possible that, ere long, there may be many cases of lewd priests in Italy, who shall approve themselves false to their ordination vows, and who will consequently adopt a state of Concubinage; it is also very possible that the State may assure to these men the enjoyment of the emoluments of the priestly office; but it is certain that they will never be able to perform 'priestly duties,' unless Sacrilege be a priestly duty. Every religious act performed, every Mass celebrated, by one of these perjured priests, every host by him consecrated, will be a mortal sin, a sacrilege, and an insult to the Body and Blood of Christ; and though no doubt his consecrations will be valid consecrations, they will none the less be a desecration of holy things in the eyes of all Catholics.

If the law in Italy should allow the priest to marry, it would but place him in precisely the same position as that in which the Catholic priest in any part of the British dominions now finds himself. As before the State, he will be a married man; as before the Church, he will be one bound by his ordination oaths to celibacy and chastity, and in spite of these oaths, as one who lives in a state of concubinage—and as one, therefore, from whom the Church will withdraw all spiritual jurisdiction, and all right to exercise any of the functions of the priesthood; whilst the faithful will everywhere shrink from him and his sacrilegious ministrations with contempt, and horror, lest they should be partners in his guilt. Besides, we may be very sure, from the history of the past, since the days of Luther to those of Chiniquy, that when the priest violates his vows of chastity, he will also discard other peculiar doctrines of the Catholic Church, especially with regard to the Eucharist and its celebration. Incontinence, and renunciation of the faith, invariably stand to one another, in so far as priests are concerned, in the relation of cause and effect.

A CURE FOR RITUALISM.—A very simple and infallible remedy for this disease as it shows itself in the Anglican communion especially with regard to Eucharistic celebrations, is proposed by the Reverend Mr. Voysey, a dignitary of the Church of England in Yorkshire, a staunch Protestant, and a distinguished opponent of Ritualism.

The Rev. Mr. Voysey's plan, like that of all really great discoverers, is very simple. He proposes that Parliament shall merely abolish altogether the rite, or ceremony of consecration in the Eucharistic celebration, which done, the

Ritualists would not have an inch of ground to stand upon. The reverend propounder of this scheme, is confident that it will prove easy of accomplishment, since the number of those who even now communicate in the Church of England, or accept the consecrated bread and wine from the hands of its ministers, is, as compared with the entire numbers of the Anglican body, absurdly small; and since the vast majority of the latter would enthusiastically support any measure which would destroy the encroachments of Rome, and oppose the progress of Catholic principles in the Establishment. A very simple alteration in the Anglican Liturgy, which Parliament is quite competent to make, would therefore restore peace to the church. The Ritualists would grow no doubt a little at first, but would finish of course by accepting it—under protest: and in like manner the old sacerdotal rites connected with baptism might be got rid of, by prohibiting the use of water, and the invocation of Father, Son, and Holy Ghost. Some such changes will probably be adopted as a death blow to sacerdotalism, ritualism, and the entire sacramental system.

We had in one of our U. Canada contemporaries, the *Victoria Warder*, a very gratifying report of the progress of Catholic education in Lindsay, of which parish the Rev. Mr. Stafford is the pastor. The reverend gentleman may well be pleased with the result of his labor in the cause of Catholic education, to which he is also it appears a liberal contributor in a pecuniary point of view—having at his own cost furnished much of the *materiel* of the Lindsay school:—

We did ourselves the pleasure last week of paying a visit to the new Roman Catholic Separate School House in this town, and can well understand why Dr. Ryerson, in his late visit, should have pronounced it, 'so very fine,' and 'the finest of the kind in the Province.' It is certainly very perfect as a whole and in all its parts—the rooms high and cheerful and perfectly ventilated—the desks and chairs of the very best style, furnished by Jacques & Hays, of Toronto, at a cost of \$550. The stoves, Rutan's Combined Heaters and Ventilators. The Maps, Globes, Tellurions, Planetariums, Microscopes and other apparatus to the value of \$200; the gift of the Rev. Mr. Stafford. All is perfect and certainly reflects high credit on all concerned. The contractor Mr. William Bell, who though, we learn a heavy loser, nevertheless, honestly and honourably carried out his contract to the last. But special honour must be awarded to the Architect and superintendent—to the head that planned, and the eye that carefully watched over the whole structure from its inception to its successful completion—that is, to Mr. William Duffie, of Lindsay. We say nothing of those who furnished the supplies—they have their reward; and the town has an ornament.

There is a circumstance we may be allowed to notice which says much for the people of Lindsay as illustrative of the total absence of exclusiveness and narrow-mindedness prevailing here; and that is the well known fact that there is perhaps not one citizen in the whole town, of whatever country or creed, who has not contributed something towards the erection of this School House. Ling may it stand as a monument of the past, and a pledge and guarantee of future, kindly feeling and mutual good services.—[Victoria Warder.]

We have received the first number of a hybrid Yankee paper, called the *New Idea*, edited by M. Lanctot of unenviable "stone quarry contract" notoriety. It seems that he has not gone into the evangelical preaching business, as was stated a few days ago: but is about to enlighten the world with the *new idea*, that the political Gospel according to Lanctot, is the one thing needful for its salvation. We have looked over the paper, and could scarce repress a smile at its turgid bombast, and exquisite fooling, called by the Yankees *highfarting*. We give the following as a fair specimen of the style of its editor, who after the disgraceful exposures before the City Council in the "stone quarry" job, prudently resolved to leave a country whose moral atmosphere was by no means suited to his peculiar constitution:—

"On the altar of patriotism, innated in all noble hearts for the country of their ancestors and of their birth, we offer the sacrifice of a voluntary exile, in the interest of the deliverance of Canada, by the legitimate means of intellectual and political warfare, of the corrupt, debased and infamous colonial rule, which exhausts the people without developing the resources of the country, and piles social absurdity over chronic insignificance and national dishonour."

Oh Lord! Of what strange stuff are "patriots" made.

After many severe tests it is now admitted that Mr. Bartley's steam engine is a complete success, and furnishes the City with a sufficient supply of water. We heartily congratulate Mr. Bartley and the City upon this happy termination of his labors. The following is from the *Herald's* correspondence:—

"In the first place the city has been well supplied for the last three days, as all our citizens know, and we may add that this has been done wholly by the steam engine. At the same time, and by the same agency the water in the reservoir has been gradually raised in such a manner as to put us out of danger of deficiency in case of fire. With these facts to start from, we visited the engine house yesterday morning, and found both the brass and turbine wheels at test. The head of water was not sufficient to run the breast wheel, and it had not been taught desirable to draw it down too much by the use of the turbine, though it was intended to set that in motion in the course of the forenoon. The steam engine, therefore was the only agent by which the town was being supplied and the reservoir replenished, and both these things were going on simultaneously. How did the engine do its work? Apparently with the greatest ease. Though of course there is a gigantic waste constantly going on between its force, and the resistance which it meets from its work, no jar was perceptible to the senses in the floor, or in the machinery, except when the eye was turned to the vibration of the delicate needles attached to the gauges."