

# The True Witness

AND

## CATHOLIC CHRONICLE,

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AT

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M. W. KIRWAN—EDITOR AND PROPRIETOR.

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MONTREAL, WEDNESDAY, DEC. 12.

CALENDAR—DECEMBER, 1877.

WEDNESDAY, 12—Of the Octave.

Gerald Griffin born, 1803.

THURSDAY, 13—St. Lucy, Virgin and Martyr. Council of Trent met, 1545. Orange riot in the Theatre, Dublin; attack on the Lord Lieutenant, 1822.

FRIDAY, 14—Of the Octave. Fast.

Death of Washington, 1799. Prince Albert died, 1861.

SATURDAY, 15—Octave of the Immaculate conception.

SUNDAY, 16—THIRD SUNDAY IN ADVENT.

French expedition, with Wolf Tone on board, sail for Ireland, from Brest, 1796.

MONDAY, 17—St. Eusebius, Bishop and Martyr, (Dec. 16.)

Dublin and Kingstown Railway, being the first in Ireland, opened for traffic, 1834.

TUESDAY, 18—Expectation of the Blessed Virgin Mary.

Empress Eugenie visits Queen Victoria, 1873.

### THE VOLUNTEERS.

ST. JEAN BAPTISTE VILLAGE INFANTRY COMPANY.

The members of the above Company will assemble at the QUEBEC GATE BARRACKS, Dalhousie Square, THIS WEDNESDAY EVENING at 7.30, sharp.

### ANSWERS TO CORRESPONDENTS.

- "PAX."—Very good, but unnecessary.
- "IMMIGRANT."—We shall consider your letter.
- "IN EXILE."—Is touching and pathetic, and we regret we are compelled to refuse it.
- "T. I."—Your excellent communication is crushed out. It came too late.
- "D. S." St. John's, N.B.—What you refer to is genuine.
- "A SERVANT."—Your case may be hard, but we do not see our way to interfere.
- "RED LAKE."—Will be happy to attend to it next week.
- "GABRIEL."—Very good, but not quite suitable.
- "ORILLA."—A communication from Orilla has been overlooked for a week or two. It will appear in our next issue.
- "TWO VISIONS."—An excellent poem, but we receive too much poetry to enable us to publish one-half of it.
- "OLD SUBSCRIBER."—Thanks, but we think it better not to notice the circumstance to which you refer.
- "DOMINI."—Too long, considering how few of our own people there are in the neighbourhood.
- "JOHN K."—Writes about some manuscript he sent us. We cannot make out the address on his letter.
- "ST. HYACINTHE."—A friend writes from St. Hyacinthe about a circumstance to which it is now unnecessary to refer.
- "COMMON SENSE."—You may notice that we did not defend the circumstance of which you complain.
- "A. H." Charlotte Co., N.B.—We do not publish any such works. There was no enclosure in your letter.
- "W. I. M."—Your communication was delayed in transmission. It is now too late. We shall be happy to hear from you again.
- "P. L."—We have not now a copy of the pamphlet to which you refer, but shall write to D. Appleton & Co., New York.
- "H. N. G."—The letter which we received from you some time since has been a matter of consideration to some of our friends. We shall be glad to hear from you again.
- "AN ORANGEMAN."—Says that the Constitution of the Catholic Union as published is "too thin." Thin or not, it is not insulting like the orange oath.

### THE BAZAAR.

St. Patrick's Bazaar opens to-morrow in the Mechanics Hall. Amongst the many presents given to the Bazaar is a large combined hall and cooking stove. It is valued at \$125 and was presented by the popular manager Mr. Tilden of Messrs Gurney and Co. to Mrs. McNamee. There are too, numerous handsome presents from many well known citizens, and the Bazaar promises to be in every way a good success, and it is pleasing to know that Protestants as well as Catholics are taking a deep interest in the charitable work.

Mr. Alexander McDonald, Teacher, is our duly authorized Agent for Alexandria and vicinity.

### THREE MISTAKES.

Chiniquy has made three blunders lately. He boasted that he gave \$300 to start the TRUE WITNESS, which Mr. Gillies has now proved to be false; then he said that it was he who induced the late Mr. Clarke to become a convert, which conversion members of his own family and others prove to have taken place in Edinburgh; and he lately published a list of "other converts" in the daily press. In any other community but this, that fanatical assailant upon the Church, Chiniquy, would be treated as he deserves, but as he was "once a priest of Rome" it answers the purpose of some people to keep him on hand.

### THE HON. MR. LAURIER, M. P.

The Hon. Mr. Laurier has denied that he insulted the Irish people in the manner we accused him of doing. At the lunch given him in Montreal, he pointed to the fact of Mr. Devlin being in the chair as a refutation of the charge. Now, with all due respect to Mr. Laurier, we cannot accept this as proof sufficient. The fact of Mr. Devlin being in the chair, upon that occasion, proves nothing. We were rejoiced to see Mr. Devlin preside over the distinguished assembly of gentlemen who received Mr. Laurier at the St. Lawrence Hall, for it is to us always a pleasure when we see our countrymen coming fairly and honourably to the front. Nor can we doubt Mr. Laurier's word, for we believe he is too much a gentleman to be guilty of a lie. But yet he did not give the accusation that stands against him, that denial which would warrant us in accepting his statement as it stands. If Mr. Laurier told us that he never used the language attributed to him, we would not for an instant doubt him, but as it is, he did not say so, and thus we are more perplexed than ever. We wish some of the gentlemen who say they heard him, would enlighten us upon this subject.

### THE REFORM PARTY.

There may be a desire upon the part of many of our friends to abandon the Reform party, and to go over to the Conservatives. We would advise those of our people who are so inclined to be cautious. There are two sides to every question, and it is not fair to deny to the present administration the good it has done to Catholic interests. Our countrymen occupy a share, we shall not say a fair share, but at all events a share in the government of the country, and the Reform party is, and has been, at antagonism with anything that may lead to orange aggression. Let our Irish Catholic friends not forget that Sir John A. McDonald was himself an orangeman, and no matter how blandly his friends may account for the fact, yet that fact remains. We believe that Sir John A. McDonald is an estimable gentleman, and we do not for a moment suspect that he would wilfully do anything either to offend or to injure the Catholics of this Dominion, but we would not be impartial in our dealings with the government and the opposition, if we did not caution prudence. In the Local Legislature we grant that we have a decided leaning towards the de Boucherville administration, but when it comes to Dominion politics the question somewhat changes. As for our part, we suspect very strongly, that it is the old story of "Tory" and "Liberal" in Ireland—six of one and half-a-dozen of the other.

### DR. G. W. BEERS.

Dr. G. W. Beers gave a lecture on Monday night on "A first peep at Ireland." He spoke about Ireland furnishing a great many brilliant statesmen to the world, and a great many "incendiary scribblers" as well. All men—Davis, Duffy, Martin, O'Connell, O'Brien, &c., &c., who do not agree with Dr. G. W. Beers are as a matter of course, "incendiary scribblers." But in order to prove his own inconsistency, Dr. Beers made an incendiary speech. Here is a sample of it:—

"They knew that while one Church maintained civil and religious liberty in all its dominions, another Church had revived its old arrogance—persecuted where it had power; forbade any worship but its own; denied rites of burial; issued its manifestos of intolerance with more freedom in Protestant lands than it dare to-day in nearly all exclusively Roman Catholic lands. It had blighted the progress of Spain and her colonies; of Portugal, Mexico and Southern Italy. Naples was a blot on its escutcheon, and he could not stop without saying that the Province of Quebec was another. He then referred to the persecution of Protestants prior to the siege of Derry, the Spanish Inquisition and the massacre of St. Bartholomew. Events like those must not be judged by our circumstances. They knew that our share of such work is forever done with, but they could not say as much for that of the unchangeable Church. The Protestant religion condemned persecutions, the Romish did not."

Now Dr. Beers may not have been aware at the time that he was indulging in language of a most offensive character, and language which displays an utter want of all knowledge of Church history. All those silly charges have been refuted a thousand times over, and when Dr. Beers reads in print the fierce assault he made upon the Catholic Church, he will not be surprised if Catholics look upon him as an "incendiary talker."

### THE WITNESS.

The *Witness* occupies a great deal of its space in "exposing" the "errors" of the Catholic Church. It sometimes too attempts to be witty at our expense and it not unfrequently succeeds. Last week it wrote about our willingness to "tolerate" Protestants and heroically declared, for us, that we would tolerate orangemen "no never." It attributes a few good things and a great many bad things to the "incipient statesman" of the TRUE WITNESS and blandly thanks us for our chivalrous resolve to "tolerate" our Protestant neighbours. There is some satire in the phrase, and if it was sointended, the *Witness* should be duly accredited therewith. The idea of our expressing our willingness to "tolerate" Protestants would be an excellent joke if it did not lack that one essential—TRUTH. Misconceptions are, as all the world knows, so easily formed, that we are ready to admit, in consideration to our contemporaries, that it may have so interpreted our words, but then that is the mistake of the *Witness*, it is not ours. We do not charge it with being deficient in perspicuity, nor with evil intentions to place us before our neighbours in a false light, but yet it is not accurate. It is neither our function nor our wish to place Catholics against Protestants, and we open the files of this journal, and every word its editor ever uttered, to the proof. Not one unkind, or even uncourteous word has ever been written against our Protestant friends since the TRUE WITNESS came under our control. Conciliation has ever been our motto when our Protestant neighbours were in question. The idea of our "tolerating" Protestants may be a becoming measure of attack in the columns of the *Witness*, but it is not calculated to enable us to like that journal the better. So far as Protestants are concerned we think with Henry Grattan that we should "tolerate each other." We are all God's creatures and Christ did not teach that the way to salvation was by hating any man. We would, nay did, resent an insult to our Protestant friends just as readily as we would resent an insult to our own faith. We repeat now, what we often repeated before, that no one should be insulted because of the altar he kneels at. Christ did not teach us any such doctrine. Who then are the insulters? Is it we, or is it the columns of the *Witness*? Is it we, or is it the assaults upon our faith? It should not do for the *Witness* to pass this charge over, and, with stoic reticence, refuse to notice our denial of the imputation that we ever said one word that could be construed into an insult when our Protestant friends were in question. At least we have a right to expect that our opinions will be fairly interpreted, and we think it a hardship that the *Witness* should give us credit for implied views which we never expressed.

### ABOUT EDUCATION.

The *Witness* has assailed the Educational system in the Province of Quebec. It gives publicity to an absurd story about a French-Canadian cure advising his parishioners not to allow their children to be educated, because as the cure is charged with saying, "people who get learning very often turn out bad." We are asked upon the hearsay of some friend of the *Witness*, to believe that parents were advised not to send "their children to school." To what class of school may be asked? Even if a cure said that "people who get learning very often turn out bad," will the *Witness* deny the truth of the statement? Does learning always bring virtue and honour along with it? If a man becomes wise in his own conceit, does that make him good? Were Voltaire, Hume, and Paine good men in a Christian sense, and were they not learned men as learning goes with sceptics? The object of Catholic education is to make men good as well as wise, to make them Christians as well as scholars. The Catholic Church is not, and never was afraid of the school, but she was afraid of the school where the word of God was never heard. The first school was founded in the house of a bishop, from thence it went to the Monastery, from thence to the University, until Catholic schools covered all the countries in Europe. To experimental science the Church has ever been a friend. Even during the so-called "Dark Ages" the Catholic Church was the only guardian of the education of the times. The brilliant literary age of Leo X. was in the meridian of its glory when Luther began his revolt. There were no "Dark Ages" in the Catholic Church. What is a "dark age"? Is a want of modern enlightenment, an evidence of the falsehood of Christianity? If so, then all the world was pagan before modern civilization was abroad. Where did Christ say that literary attainments were necessary to prove His divinity? Did He select the philosophers or rhetoricians of Greece or of Rome to be His disciples? If there were dark ages then, God himself lived in them; and in centuries hence, the days in which we now exist, may be pronounced "ignorant" and "dark" as well. What are called the "dark ages" are replete with

literary treasures? It is proved by existing manuscripts and by modern research. England alone has given sufficient testimony to place the question beyond doubt. Hallam, Maitland and others have borne testimony to the truth of what we write. In France, Guizot has done the same, and hosts of able men of unprejudiced minds, have refuted the calumny that the so-called "dark ages" were ages of ignorance or ages of superstitions. The Colleges of Rome, Alexandria, Milan, Carthage and Nisibis were not evidences of ignorance, and they were all fostered by the Church. The tyranny of a Decius or a Valerian could not prevent the Catholic youth of the third century from acquiring knowledge. Columbus, Vasco de Gama, Magellan, Copernicus, Tasso, worshipped at her shrine. Vesalius preceded Harvey as an Anatomist. St. Augustine, the learned, St. Thomas, who was the Superior of Seneca, Plato, Pythagoras and Socrates, was taught in her schools. The Catholic schools preserved the literature of the world at Rome, when Omar and Caliph burned the great libraries of Ptolemy and Alexandria. The Catholic schools produced Angelo and Titian. The Medici rose under their influence. We do not know whether to attribute it to ignorance or hatred that men will persist in charging the Church with being the friend of ignorance. Any one who ever read Church history knows that it is not true. Why, as early as the ninth century, in the Pontificate of Eugenius II, we think, it was ordained that schools should be established throughout the world at cathedral and parochial churches. The Council of Mayence, the Synod of Orleans, and the Council of Metz, all in the same century gave the same advice, and did all in their power to encourage education, but it was religious as well as secular. Nay, earlier still, sometime in the sixth century a Council that was held at Vaison strongly recommended the erection of schools. Then the general Council of Constantinople urged the promotion of learning in the seventh century, and in the 12th century, during the "dark ages," the third Council of Lateran convened by Alexander III., one of the greatest of Pontiffs, ordered that the poor should be educated gratuitously, a good example which Protestant countries took centuries to imitate. Will the *Witness* deny that FREE SCHOOLS were established throughout Christendom by this much abused Catholic Church, and that in such places as the Monasteries of Cluny, Clairaux, Carbil Bee, Fudda and Bilbio, all the learning that man could then acquire was to be found. In these schools, Music, Mathematics, Poetry, and the Greek and Hebrew, and Arabic languages were taught; Latin, Arithmetic and Christian works were not forgotten. Prayer formed part of a young man's education then, and it would be well if it did so still. Here is what Hallam, a Protestant, says:—

"The praise of having originally established Schools belongs to some Bishops and Abbots of the Sixth Century. They came in place of the Imperial Schools overthrown by the barbarians. In the downfall of that temporal dominion a spiritual aristocracy was providentially raised up to save from extinction the remains of learning and of religion itself."

Padua, Naples, Pavia, Perugia, Bologna and many other places boasted of flourishing Universities, while England had Oxford and Cambridge founded in the ninth and tenth centuries as colleges but grew into Universities in twelfth, because the encouragement given to learning by the "ignorant" priests of the "dark ages." We could quote from the Universities of Salamanca of Valladolid or Alcala and of hundreds of others all of which should shame men of reputed learning when they talk of the "papias" "encouraging ignorance." But the *Witness* may tell us that it did not write of the past, but that it wrote of the present state of education in the Province of Quebec. Well let us see how the Educational Question stands here. The *Witness* according to its own figures proves that, taking circumstances which we shall point out into consideration, education in this province is higher than it is in any country in the world. Here are the figures taken from the *Witness*:—

"In 1857 there were 2,537 schools in operation, while in 1872 there were 4,930. At the time of the last census in 1871 there were 185,376 children in the Province of Quebec returned as going to school, while in 1876, according to the last report of the Superintendent of Public Instruction for Quebec, there were 245,360 pupils in educational institutions of all kinds, with an average attendance of 193,714."

After this the *Witness* admits that education is "progressing in this province" but later on it again says:—

"While believing that some progress is being made in public instruction in this Province, we none the less strongly condemn the present system. No friend of the French-Canadians should rest satisfied with it. In Ontario the percentage of population attending school is 28.44, in the United States, 20; in Quebec, 19.26; in Prussia, 18.48. The Hon. Mr. Angers, the Hon. Superintendent and other gentlemen, quote these statistics with those already given, and boast that education is flourishing in Quebec, and is almost as general as in the most enlightened countries. The pretension is absurd and groundless, and does great harm by leading people to rest satisfied with the existing state of things."

The *Witness* refuses to accept those

statistics without some reservation, and it attempts to show that in some cases the school houses are not good, and the manner of enumerating the number of scholars has been loose. But there is one important fact which the *Witness* neglects to mention. It forgets the difficulties under which education in this province has laboured. It does not mention that during the dispute, which lasted for three or four years, between Papineau and the Government, education was at a standstill! It does not mention, that about the year 35, during the antagonism between the House of Assembly and the Executive, that no supplies were voted for three years, that education was choked and that those three years seriously retarded the growth of education. It is safe to speculate that one-half of the then growing population was deprived of the means of education altogether. Then the rebellion of 1837-38 threw the country back again, and the wonder is that in so short a time the Province of Quebec stands so much above Prussia where education is compulsory. Ontario has had none of those disadvantages to contend against and it is not fair to draw a comparison between them. We think the commissioners of education in this province are to be congratulated upon the result of their efforts and, considering the obstacles they have already overcome, we may safely predict that in a few years they will be side by side with the sister province.

### OUR CITY FATHERS.

Last week there appeared in the columns of the TRUE WITNESS a letter signed "Many Catholics." This letter charged Chief Penton with partiality in the administration of his functions as head of the Police Force. The name of the writer was not made public but he is a gentleman whose word is above doubt, and who has special means of knowing the condition of the Police Force. In the interest of the Catholics of Montreal we did not feel justified in refusing insertion to a letter having such good authority to sustain it. But it appears that the charges made in the letter were not true. Discovering this it was only just that some member of the Corporation should defend Chief Penton and remove the aspersion thrown upon one of its officials. This task was undertaken by Ald. Grenier. Here is what the daily papers said about it:—

### A MISSTATEMENT CORRECTED.

Last week in answer to the charge in the TRUE WITNESS that since the 12th of July twelve Catholics had been displaced from the police force and their places filled by Protestants, Ald. Grenier Chairman of the Committee, read an official statement showing that fifteen men had been discharged, of whom six were Catholics and nine Protestants. During the same period, seven Catholics and eight Protestants had been taken on, making one man in favor of the Catholics.

Now it is a rule in journalism that newspapers are not responsible for the opinions of their correspondents, but we do not blame Ald. Grenier for attributing to the TRUE WITNESS an expression of opinion which was merely contained in a letter published in our columns.

We rejoice, however, to learn upon such good authority, that our correspondent was mistaken, and accept this vindication of Mr. Penton as, apparently, sufficient proof that the gentleman who wrote to us was under a misapprehension. It is well too that our City Fathers should be jealous of the reputation of their officials, and it is well for Montreal that the city has in its Council chamber a number of impartial and honourable men. So far as Chief Penton and the administration of the Police Force is concerned we have at present not one word to say. We did not endorse the letter which has given rise to so much talk, we simply inserted it. Alderman Grenier deserves all our thanks for electing the truth and we are sure the worthy Alderman will rejoice to continue his labour in a somewhat similar direction. He will we are sure thank us if we refer him to another communication which appeared in our columns on the 1st of August last. As he may not have seen the statement we will afford him an opportunity of doing so by publishing it again. Here it is:

### THE FIRE BRIGADE.

The Montreal Fire Brigade is composed of sixty-two (62) men, including three (3) chiefs. There are eleven (11) stations, four (4) of which are manned by French Catholics (Nos. 4, 6, 8 and 11.)

| No.          | 1 | 11 | Men. | 9 | Protestants. | 2 | Catholics. |
|--------------|---|----|------|---|--------------|---|------------|
| No. 2        | 7 |    | 7    |   | —            | — | —          |
| No. 3        | 5 |    | 3    |   | —            | — | —          |
| No. 5        | 5 |    | 4    |   | 1            | — | —          |
| No. 7        | 4 |    | 1    |   | 3            | — | —          |
| No. 9        | 5 |    | 5    |   | —            | — | —          |
| No. 10       | 4 |    | 4    |   | —            | — | —          |
| Three Chiefs |   |    | 2    |   | —            | — | —          |

Making a total of 33 Protestants to 26 Catholics. There was six men killed at St. Urban street fire five Protestants and one Catholic. Their places were filled by six Protestants. Since then the brigade has been strengthened by four men—two Protestants and two French Catholics.

The first vacancies in the brigade have been applied for a long time ago by respect Catholics, but but Protestants, whose application have been sent in from two to four weeks, had been accepted.

Several Catholic applicants have asked Alderman McCambridge why their applications were not accepted before others of a much later date, but could