

CORRESPONDENCE.

ANNIVERSARY MEETINGS.

"Train up a child in the way he should go; when he is old, he will not depart from it."—Book of Wisdom.

To the Editor of the True Witness.

Mr. Editor, Now that the effervescence of Anniversary Week has subsided, and the aiders and abettors of the French Canadian Missionary Society may be supposed amenable to the dictates of Common sense, I have undertaken to review—calmly and dispassionately, the doings sayings, and projects of that superfluous of all human organizations. As to the results—considering the length of time the Society has been in operation, and the immense sums annually expended, besides magnificent donations for carrying on the war, they are far from encouraging. During the thirty eight years' existence of the school at Pointe aux Trembles, according to statistics referred to by Rev. J. T. Pitcher,—"Of two hundred and ten male pupils, one hundred and forty three were Catholics on entering; forty five were the children of French Canadian converts, and twenty two, of European French speaking Protestants. Of the one hundred and forty Catholics, one hundred and thirty six are stated to have been converted. The number is very great, I admit,—considering the value and probable loss of so many immortal souls; but viewed in connection with the length of time required for the operation, I see no cause for any reasonable man to conclude that Catholic Canada is going headlong to the devil. There is something however very instructive in the report, of which Catholics ought to take note. The information volunteered by the Rev. Mr. Pitcher entitles that gentleman to a vote of thanks from all Catholic parents who have the eternal welfare of their children at heart.

Let us now turn to the solid temporal advantages of perversion. "Of the boys—twenty four," we are told, became farmers. Considering that farming is an occupation hardly known among French Canadians, as any one can readily ascertain by visiting the Bonsecours or any other market, during any day of the week, it is certainly wonderful. Mashallah! but it is wonderful! "Some worked in saw-mills—others became missionaries and colporteurs." "Taking into account that most of the scholars came from the country and of poor parents," it would in my opinion have been far better to have left them alone, as in that case, the whole one hundred and forty three would have stood a better chance of being farmers, and consequently a far more useful class of men than Protestant missionaries and colporteurs. But we must not overlook the lucky perverts of the gentler sex. "Fifteen were married to missionaries"—think of that;—thirty seven taught school—sixty five were married to farmers and tradesmen,—a thing just as likely to have happened had they persevered in the faith of their forefathers.

The next subject for the microscope shall be the Rev. Gavin Lang. This gentleman proposed a novel method of converting English speaking Roman Catholics by disseminating among them broadcast the Douay version of the Bible. A Douay version would be just the thing to ensure full time for printers and to keep the missionary pot a-boiling; but in what way it would conduce to shake the faith of Roman Catholics is a mystery. It could be given only with the usual admonition—"Search the Scriptures"—"Judge for yourselves." No Catholic could read it with that proviso. Accepted on those terms, it would become as much a Protestant Bible as the other. We thought the gentleman had been old enough to know that it is not—never was—and never will be the practice of Catholics to draw their faith from the inspired volume but from the inspired teaching of the Church. Being a layman, I do not pretend to be versed in the profundities of Theology; but I know my catechism. I would therefore ask the Rev. Gavin Lang to solve one question before seeking—unsent and uninvited, to enlighten me. I have in my possession two editions of the Douay Bible;—one modern—the other considerably over a hundred years old. I believe it to be the inspired word of God. If judging for myself, and by my own limited reason, I arrive at the same conclusion as the Unitarian, that Jesus Christ is not God as well as man,—and my judgment some day be found erroneous, what excuse shall I render to the GREAT JUDGE for my mistake? Will it suffice to say—Luther—Calvin—or as worthy a man as either—the Rev. Gavin Lang gave me permission to suit the word of God to my own ideas? While pausing for a reply, I will take the liberty to submit to his grave consideration the venerable aphorism:

Nemo dui qui non habet.

Before dismissing this gentleman I shall briefly notice the following anecdote, as related in his address to the meeting. "As I was administering the Holy Communion to a sick man, two Roman Catholic ladies who were present, asked that they might be permitted to partake of the elements."—Those two Roman Catholic ladies remind me forcibly of that rarest of all birds wittily described by Horace.

Rara avis in terris, nigræque similima cygno. The rarest bird e'er known to fly It may be shot when th' ocean's dry

THE HOME RULE LEADER.

To the Editor of the True Witness.

Srs,—It is now pretty generally known that Mr. Isaac Butt, the Home Rule leader in the British House of Commons, has been offered the position of Chief-Justice of the Irish Court of Queen's Bench and to his everlasting honor it is also known that he has refused the proffered position.

It is also an open secret that Mr. Butt is not a wealthy man, and that but for his advocacy of the rights of his country, his great abilities would secure him an enormous practice, and with it great wealth.

Now, however, much Irishmen may differ as to the efficacy of the means he has adopted for obtaining justice to Ireland, I apprehend it needed not this crowning act of his to convince them of his entire sincerity and unselfish devotion to the cause of our dear mother land.

Might I therefore suggest to Irishmen and their descendants through your columns, the propriety of raising a fund which may, in some measure, compensate Mr. Butt for the sacrifice he has just made in his country's cause, and as testifying the respect and admiration which all Irishmen entertain for his great abilities and unwavering adherence to the cause of his and our country.

I am, Mr. Editor,

Yours respectfully, AN IRISH CANADIAN BARRISTER. 10th January, 1877.

THE POPE'S MUNIFICENCE.

The Pope accompanied by his suite visited the loggia, on the third floor of the cortile of St. Damasus (in the Vatican), which has been ornamented at the Holy Father's orders and expense. This loggia consists of eight arcades, and has always been left unornamented since its construction in the reign of Sixtus V. The decoration of it was entrusted to the well-known Professor Mantovani, which care was to be kept scrupulously as possible to the style of Giovanni da Udine (by whom two other loggias on the same floor had been painted, without

however binding himself to servile imitation. The subjects represented are many of the monuments erected in the reign of Pius IX., such as the column of the Immaculate Conception, the facade of the Basilica of St. Paul, the inauguration of the Aqna Pia &c.; and in the ceiling in each arcade are two inscriptions, whereon are perpetuated, in golden letters, the most religious acts that have occurred in his pontificate. The stucco and ornamentation is due to professor Galli. The Pope appeared highly pleased at the work and complimented the artists who had been engaged.

THE CHURCH IN SCOTLAND.

Some idea may be formed of the propagation of the faith in Scotland from the fact that at an ordination held last month by the Most Rev. Archbishop Eyre in the chapel of the episcopal seminary, at Patrickhill, near Glasgow, the following gentlemen received the tonsure.—Messrs: William Davidson, James McCarthy, Thomas Cunningham, Alexander Milne, and Joseph Van Hecke. His Grace also conferred sub-deacon's orders upon the Revs. Arnold Harris Mathews, James Mackintosh, John Linster, Frederick Letters, Alexander Mackintosh, Emile de Backer, and Richard Edgison; and the four minor orders upon Messrs Davidson, McCarthy, Cunningham, Milne and Van Hecke. On Sunday His Grace conferred deacon's orders upon Rev. Messrs Mathews, J. Mackintosh, and Linster and the sub-deaconate upon Rev. W. Davidson. All the foregoing are alumni of the episcopal seminary. We are glad to observe from the Catholic Directory for Scotland that seven of the alumni of the seminary were ordained priests during the past year and are now engaged as missionaries in the Western District of Scotland.

THE ANCIENT ORDER OF HIBERNIANS.

Vicar General Quinn of the Arch-Diocese of New York recently gave the following opinion on the relation of this organization to the church. He said:—"We of the Catholic Church consider the organization of Ancient Hibernians a secret one, and do not countenance it. In some dioceses it has received a tacit recognition, but not here. As to its sheltering criminals we know nothing, except what appears in the papers. The church bases its opposition upon the facts that the members take oath to keep secrets, and have passwords and signs. These features exclude them from the church according to the views of the ecclesiastical authorities in this diocese, and also according to pontifical decrees. Even if the society here were not secret, but held relations with oath-bound and condemned societies elsewhere, they would be equally excluded from the rights and privileges of the Catholic Church—that is, from the sacraments. In consequence of the conviction that the order is a secret one His Eminence the Cardinal has positively refused to allow them as a body to take part in any religious ceremonial of the Church here."

RETENTION OR REVIVAL OF THE IRISH LANGUAGE.

An association for the Retention or the Revival of the use of the Irish language, has just been formed in Dublin, whose objects are open to misconception and to remove which some brief explanation may be useful. It is no declaration to "burn everything from England but her coals;" nor a determination never to use the language of the Saxon. On the contrary, the aim of the organization is to cultivate English and Irish, side by side, especially in those large districts where the native tongue is still extensively used by the people. Such an object is not alone patriotic but Conservative, philological and practical. Language is slow of decay as well as slow of growth. Conquerors find it easier to impose laws, constitutions, and even creeds, upon the conquered, than they do to impose tongues, minstrelsy, or music. The Roman arms left large and strong traces of the Imperial vocabulary in the languages of France and Spain, and to some extent in that of Britain; but the Teutonic character of the Anglo-Saxon and its grammar has defied Latin and Norman influence, and retained the main forms of speech in use more than 1,000 years ago. It may be answered that the language of the Ancient Britons was stamped out by the conquering Anglo-Saxons; but this is not so, as they retained it where they retreated or remained unsubdued, as in Wales, Cornwall, the Isle of Man, Cumberland, and Galloway. So was it also with the Irish tongue, which was carried by the natives to the western half of the island. So with the Breton, which was preserved in the ancient Armorica. So with the Basque, which survived in the northern frontierland of Spain. And if we turn to India, with 240 millions of people, fifty or more distinct races, that number of creeds, and as many tongues and dialects, neither the language nor the belief of the conqueror has been able to disturb the vernacular or the superstitions of any of the native races. In Algiers, Mauritius, Lower Canada, and Louisiana we find French the language of masses of the people; as we find German in New York, Ohio, and other States, illustrating the fine saying of Horace, that those who travel beyond the sea change their climate but not their minds. If we proceed to Belgium we find French, Flemish, and Walloon; or to Switzerland, French, German, and Italian in use. So in Holland so in all the States of Germany, so in Austro-Hungary, so in Russia, so in Turkey—all these countries speaking two, three, or even more languages. Every effort of a conqueror to stamp out the vernacular of a subject race has met with determined resistance, as we see in Poland, in Hungary, in Belgium, in Wales, in the Highlands of Scotland, and in Ireland. This opposition becomes concentrated and intensified when the conflict of tongues is synonymous with hostility of races and of creeds and language becomes the shibboleth and rallying point of this conflict. It is more than a coincidence that the mass of the Latin races, and those speaking the Græco-Latin family of languages, firmly remained Catholic, while the Teutonic people, with few exceptions, adopted the Reformation. Whatever credit may justly be due to the Irish race for their intense devotion to the Catholic Church, certain it is that amongst the Providential agencies which excited them against the heresy of the sixteenth century were the Tudors who proposed it, and the tongue in which it was offered to the people. And although the Welsh adopted Methodism, and the Scotch Presbyterianism, attachment to the Cymric and the Erse no less than the conflict of races incited their opposition to the Reformation as promulgated by the Kings of England. To no people on earth, however, should their national language be dearer than to the Irish. It is admittedly one of the oldest forms of Aryan speech; the vehicle of the Brehon Laws, the Code of their Pagan forefathers; and the tongue through which they received the light of faith from St. Patrick between fourteen and fifteen centuries ago. In the twelfth century, at the Anglo-Norman invasion, it was the only tongue spoken in the kingdom. Penal Laws, such as those of Kilkenny, were passed, proscribing its use, but they only rendered it more dear to the natives. It is rather remarkable that while the Anglo-Norman invasion took place in 1169, it was only in 1494, or more than three centuries afterwards, that the first Act of Parliament was printed in the English language, the notorious statute [10 Henry VII. c. 4] passed in the Pale Parliament in Drogheda, known as Poyning's Act, which destroyed the legislative independence of Ireland, but was virtually repealed in 1782, about three centuries subsequently. The very year, 1537, that Henry VIII. was de-

clared head of the Church, the Parish School Act was passed requiring the new incumbent to take an oath to keep himself, or cause to be kept, within his benefice, a school in which all the children of the parish must learn the English tongue and English habits. Ignorance of Irish on the part of intended ministers was a complete obstacle, apart from higher objections to the spread of the Reformation. The use of the Latin in the new liturgy was allowed as a "popular decoy." After the parish school came the diocesan schools of Queen Elizabeth, Trinity College, the Royal Schools of James I., Erasmus Smith's and other endowed schools, the charter schools, and divers other foundations; all designed to stamp out the faith, the tongue, and the nationality of Ireland. Bedell, an Englishman, Provost for some time of Trinity College, and for 12 years Protestant Bishop of Kilmore, was one of the first to recognize the fact that the English language could make no progress through the English language, which was unknown to and detested by the natives. He had the Old Testament translated into Irish, but it was not published until 1685, more than 40 years after his death. Scores of societies have spent hundreds of thousands, if not millions of money upon the barren enterprise. Trinity College has a chair of Irish, which strangely enough is included in the school of divinity, with scholarship, sizarships, exhibitions, and prizes to stimulate the study of Irish, but only for the work of proselytizing. Let us now glance at the census returns for 1871 as to the numbers and proportions of the population who speak Irish. It is clear that emigration, which was greatest from the Irish-speaking districts, has seriously lessened within the last 30 years those speaking the native tongue. The aggregate number returned as speaking Irish only—and this is believed to be an understatement—is 103,562; and as speaking Irish and English, 714,313; the total speaking Irish being 817,875, or more than 15 per cent. the whole population. In the two Provinces of Munster and Connaught alone, with 2,237,351 inhabitants, 716,705, or 32 per cent.—very nearly one third—of the whole population speak Irish. It is to a great extent on behalf of this large section of the people of Ireland that the Philo-Celtic Association, just formed, appeals. They, and others, have long felt that the primary schools, national and otherwise, can do much to promote a knowledge of the native language; that the numerous intermediate schools and colleges can render vast service; while Maynooth College and the Catholic University can do much more than they have ever yet attempted. With this sketch of the important question we will conclude our present remarks. We shall resume them when we have to consider the means proposed to effect the object indicated by the heading of this article.—Tablet.

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PROVINCE OF QUEBEC, District of Montreal } SUPERIOR COURT. No. 2305. Francois X. A. Coulu, Plaintiff, vs. James Park, junior, Defendant. On the 28th day of February instant at nine of the clock in the forenoon, at the corner of William and Young streets, business place of the said Defendant, in the City of Montreal, will be sold by authority of justice, all the goods and chattels of said Defendant, seized in this case, consisting of 300 cords of Wood. P. ARCHAMBAULT, B. S. C. Montreal, 17th February, 1877.

PROVINCE OF QUEBEC, District of Montreal } SUPERIOR COURT. No. 841. Dame Janet McAdam, of the City and District of Montreal, wife of Daniel Munro, of the same place, Plumber and Trader, and judicially authorized a ceter en justice. Plaintiff, vs. The said Daniel Munro, Defendant. An action en separation de corps et de biens has been instituted in this cause. GILMAN & HOLTON, Attorneys for Plaintiff. Montreal, 8 February, 1877. 27-5

INSOLVENT ACT OF 1869, 1875. CANADA, PROVINCE OF QUEBEC, District of Montreal. } SUPERIOR COURT. No. 841. In the matter of Amable Bouchard, Merchant, of the city of Montreal, in the District of Montreal, Insolvent.

O. LECOURE, Assignee. On Wednesday, the seventh day of March next, at the hour of eleven o'clock in the forenoon, the undersigned will apply to the Superior Court, at the Court House, in the City of Montreal, for discharge under said act. AMABLE BOUCHARD, By TRUDEL, TAILLON, & VANASSE, His Attornies ad litem. 25-5

CANADA, PROVINCE OF QUEBEC, District of Montreal. } SUPERIOR COURT. Dame Marie Felsque, alias Faixe, of the City of Montreal, in the District of Montreal, wife of Antoine Bessener, Junior, of the same place, yoman judicially authorized a ceter en justice. Plaintiff, vs. The said Antoine Bessener, Defendant. An action of Separation of property has been instituted. Montreal, 16th January, 1877. DOUTRE, DOUTRE, ROBIDOUX, HUTCHINSON, & WALKER, Attorneys for the Plaintiff. 24-5

PROVINCE OF QUEBEC, District of Montreal. } SUPERIOR COURT. No. 370. Dame Caroline Plouffe, Plaintiff, vs. Auguste Grundlor, Defendant.

The Plaintiff has the Seventeenth day of January, instant, instituted at the said Court an action en separation de biens against the Defendant, her husband. Montreal, 23rd January, 1877. ERNEST DESROSIERS, Attorney for Plaintiff. 25-5

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