

The True Witness.

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MONTEAL, FRIDAY, JULY 23, 1869.

ECOLESIASTICAL CALENDAR.

JULY—1869.

Friday, 23—St. Apollinaris, M.  
Saturday, 24—Vigil of St. James.  
Sunday, 25—Tenth after Pentecost.  
Monday, 26—St. Anne, W.  
Tuesday, 27—Of the Octave.  
Wednesday, 28—St. Nazarius and Comp., MM.  
Thursday, 29—St. Martha, V.

NEWS OF THE WEEK.

On the 15th instant, the Bill for the disestablishment of the Irish Church, mutilated by the various amendments of the Lords came up for consideration in the House of Commons. The Commons are evidently determined not to give way one inch.

After some discussion on the subject of grants &c., the House decided on the amendment of the Lords with regard to endowments which was negative by a vote of 346 against 222.

The amendment for the appropriation of the surplus fund was disagreed to by a vote of 246 against 164. The restoration of the original date, viz: 1st January 1871 for the dissolution of the legislative union now existing between the churches of England and Ireland was agreed to, after a short discussion without a division.

We learn by the latest Telegraphic news from Ottawa that the Rev. Father McMahon is to be liberated very soon.

Though the late disturbances in France have been so far put down, that the active services of the military are no longer in requisition to suppress them, it can scarce be believed that we have seen the end of them, or that the throne of Louis Napoleon is very secure. He has apparently, for the present, the army with him, and no doubt with the army at his back he may contrive, for a season longer, to govern France.

He has a majority too, an overwhelming majority, in the Legislature to adopt his measures, and to endorse his policy. But if looking behind, and beyond the elected of France, to the French people, the majority of that people in favor of the existing order, will not appear so very large. On the contrary, it appears almost insignificant. If the friends of the actual regime can point to some four millions of backers, its opponents, its irreconcilable opponents, can reckon up some three million and a-half on their side, men whom no threats can frighten, whom no Imperial blandishments can mollify. When, too, we bear in mind what arts, what potent influences were brought to bear in order to ensure to the government its triumph, it would seem as if the odds, 8 to 7 in its favor, were not so very great.

More important, however, than mere numbers are the ideas by which the two parties, the friends and the enemies of the present order, are respectively inspired. The majority is the party of law, order, the constitution of things as they are, and above all of civil society as it exists, willing no doubt to consent to modifications, to an extension of political liberties, and a relaxation of the laws which impede the free action of the press, in order to ensure the stability of the existing social order. The minority, on the contrary, are the avowed, irreconcilable enemies of law, of what is called order, and the entire existing social system. Not a straw do they care for political liberties, for universal franchise, for unlimited freedom for the press, or for any of those things which statesmen, and parliamenteers, and constitutional windbags call liberty. They want, they desire the overthrow of the social system itself: and to effect this, their one object, they would willingly sacrifice for themselves and their descendants, all personal freedom, all political liberty of action, and hand France and her destinies over to the hands of an all powerful, irresistible, irresponsible dictator.

What do such men care about Constitution? What is a vote to him who lacks bread? or equality of political rights to the artisan who, with a wife and children clamoring for food, can find neither work nor wages? The old fogies err grossly if they fancy that any mere political changes can in any way modify the intense hatred which the "irreconcilables" bear and avow towards the present government. Not that they

hate the man at its head, or that they object to the principle of "one man power." On the contrary, if he would but carry into practice some of the social theories which in his earlier writings he himself timidly advocated, they would rally round him to a man: and far from seeking to curtail his power, or to limit his authority, would cheerfully increase both, so that he would but use them for their end—the putting down of the rich, the establishment of social equality or universal brotherhood, and the organization of labor, so that all men might always have work, wages, and bread. Bread, and not such long discourses, is what the minority in France are clamoring for now, as in 1794: not that idle phantoms, political liberty, about which the bourgeoisie prates.

"A bas les riches." This is the alpha and the omega of the social and political faith of the party which for a moment raised its head, and made its voice heard during the late elections. "Down with the rich, as well as with the noble: down with the bourgeoisie as well as down with the aristocracy." This is, this will in future be the mot d'ordre, the rallying cry of the "people" in France, using the word "people" in the sense in which it is employed by French socialistic writers, to denote those only who have no capital, and nothing to depend upon but their daily labor for their daily bread. Hitherto, so it is argued, all our revolutions have been made by the people: none of them for the people. The rich, the capitalists, the blood suckers, have, without sharing the danger, reaped all the profit of these succeeding revolutions. For them, and for their behoof, did we the people—so they say and believe—overthrow the throne, pull down the Church, and eradicate the aristocracy; for them, and that they, by their accursed system of buying cheap, and selling dear, by their infernal laws of political economy, might trample us, and our children beneath their feet; making of us, their abject slaves, doomed to an eternity of hopeless toil. This shall no longer be. It is our turn now; and it is but fair that he who creates shall at last enjoy a fair share of the fruits of his labors. Therefore down with the rich. "A bas les riches."

This is the entire secret of the late agitation in France. It was wholly and purely a social agitation—the harbinger of coming social revolution. This is why no changes that Louis Napoleon can possibly make in his system of government can have any tendency even, towards conciliating its opponents. They don't want, they don't care one straw about, political franchise, or a constitution upon an enlarged basis, or a removal of restrictions upon the press or upon any of these things which neither fill the belly, nor put clothes upon the back. Political equality has no charms for them, so long as glaring social inequality stares them in the face, and mocks at their distress. Why—and this is the problem on whose solution they are bent, and which they are resolved either to solve or die—why should there be rich, and why should there be poor? why should a few be rolling in wealth and luxury, whilst millions have scarce bread enough to keep soul and body together? Talk not to us about God, and God's providence—for that is the cant of priests, suited only to a barbarous and ignorant age; whilst we—thanks to the progress of enlightenment, and to the diffusion of new ideas—do not believe in a God, and mock at your priests, as we do at your political economists: with their laws of supply and demand, and their accused competition—or "concurrency." Even if there were a God, it would be impossible were He just, that He should look with complacency on a system, which gives you superfluities, and leaves us to starve; an unjust God, such as you preach to us, is unworthy of our regard. But whether there be a God or no, on this we are resolved, that the present social system, with its infamous and unjust differences of conditions shall no longer be. We will, no matter what amount of blood it may cost, inaugurate a new era of universal brotherhood: an era of "Fraternity," without which there can be neither true Liberty, nor true Equality; the era which the great evangelist of the last century foretold, and which the blood of the Holy Maximilien Robespierre, martyr of the new Gospel—has already sanctified. We be to those who impede its progress, or hope to retard its advent; for no longer the cross, but the guillotine shall be the symbol and the instrument of man's redemption.

And the disciples of this Gospel have faith: faith in themselves and in their doctrines—and if men have but faith, what are the mighty works which they cannot do. So we believe, that we are far from having seen the last of the disturbances in France. Nay we believe that as yet we have only heard the first faint muttering of the impending, inevitable storm, destined to sweep with fury over the face of the earth, carrying away all before it, till its fury and its further progress be arrested by that Rock against which all the powers of darkness, and all the forces of hell, shall not prevail.

The Solemn Benediction of the corner stone of the new Parish Church of St. Henry [Tan-

ners] took place on last Saturday. There were many thousand persons present to witness the ceremony. His Lordship Bishop Pinnsonault, Bishop of Bertha, officiated assisted by the Rev. Messrs. Bourgaud and Perrault. — There were a good many clergymen present.

Rev. R. P. Vignon spoke on the occasion taking for his text the words of Scripture: *Beatus populus cujus Dominus ejus.*

He spoke at some length to the effect that happiness which is the object of all and the aim of civilization cannot be attained unless we possess truth, practice charity, and cultivate virtue, each and all of which were taught by the Catholic Church.

Whence it followed that the erection of every new edifice for the service of the true Religion was a progress in the true sense of the word for it gave a new impetus to civilization and happiness.

Rev. Mr. Merrick of the Jesuit Church spoke a few words in English on the importance of the occasion, after which the ceremony of the consecration commenced.

The Church of St. Henry is to be 192 feet by 85—built after the plan of St. Mary Major at Rome. It will cost \$60,000.

THE CHRISTIAN BROTHERS' SCHOOL, ST. ANNE'S WARD.

The annual distribution of prizes took place at the above school, on Thursday, the 15th inst.

The large Hall of the institution was literally crammed with the parents and friends of the pupils; and scarcely was there standing room for those who crowded the passages, wishing to get a view of the performance.

The stage erected at the upper end of the Hall was very appropriately decorated with flags and banners on which were inscribed mottoes suiting the occasion. Immediately in front of the stage were placed the seats intended for the clergy and invited guests, amongst whom we noticed the Rev. Father Hogan, St. Ann's Church, who occupied the chair, Rev. Father Bakewell, St. Patrick's Church, and Rev. Father Barbarin and others of the Parish Church whose names we could not learn; Rev. Bro. Facile, Superior of the Brothers in America, Rev. Bro. Hoses, Visitor of the Brothers in Canada, Rev. Bro. Anthony, Director of the Schools of Montreal, Dr. Hingston, J. J. Curran, Esq., D. Barry, Esq., P. J. Coyle, Esq., and many others.

At about half-past one o'clock, the performance commenced by a Grand Overture, very artistically executed, by the Brass Band of the Brothers' boys.

The next piece on the programme, "Vacation," a chorus by the pupils, was nicely sung and brought forth frequent rounds of applause.

"The Name on the Sand" was very tastefully rendered by Mr. M. Walsh—"The Plot of Portzentauesend," "The Model School," "Quel Bonheur," and "Cherry Bounce," dialogues by the pupils of 1st and 2nd Classes were delivered with a grace and tone that were really surprising. Where all those who bowed their heads to an admiring audience did their parts so well, it may be invidious to particularize. However, we cannot refrain from giving the names of some, from amongst the many, who are deserving of praise.

Mr. J. Wilson in the many parts he took, during the evening, showed promise of a very high order of Dramatic talent.

Mr. J. McElroy delivered a beautiful panegyric on the immortal O'Connell, in the delivery of which he gave ample evidence of possessing oratorical powers seldom observed in a boy of his years.

Mr. J. Carroll convulsed the "house," by his comical rendering of "My Grandfather."

We are very sorry we could not learn the name of the young gentleman who personated the incorrigible Fritz—a regular Handy Andy in his way—in the laughable farce of "Cherry Bounce." Indeed, his performance, from beginning to end, kept the audience in "roars." Fritz was certainly a gem of wit and brilliancy.

Messrs. Jubin and Garland recited "Le Fameant" and "Isaie," two French pieces, in a very pleasing manner: their pronunciation of the French being as perfect, as if it were their mother tongue and their actions as well-timed and graceful, as the modulations of their voices were accordant and musical. In fact, the elocution and gestures of all the young gentlemen in their different roles reflect great credit on the ability of their masters, the Christian Brothers; and proves, if proof were necessary, that no other body of men, considering the resources at their disposal, can do as much with the class of pupils entrusted to their care, as they can.

The singing and dramatic performances being brought to a close, the distribution of Prizes commenced. The names of the successful competitors were called out, and one after another came forward to receive, from the hands of the clergymen and visitors in turn, the rewards of their talents and industry. Rev. Father Hogan complimented the pupils on the very great progress they had made during the year, in the different branches of their studies. There was one fact, he stated, that gave him great pleasure, and that was that, in solving the questions given to the various Brothers' Schools, as a test of mathematical ability—the students of St. Ann's

School carried off the palm from all the others, thereby showing their greater proficiency in mathematical branches.

He impressed upon their minds, in a very feeling manner, the great obligations they were under to their masters for their endeavors to educate and make them fit to discharge the duties of any situation they may be called upon hereafter to fill in the business world.

The rev. gentleman concluded by wishing them a happy Vacation, and hoping to see them all back again, when the school opened in September.

Mr. J. J. Curran, B.C.L., delivered, in his usually happy manner, a very able speech in which he took occasion to compliment, both teachers and pupils, on the general proficiency of the school. He said that it gave him great pleasure to be able to bear testimony to the fact that the Christian Brothers, wherever located, were always found true to the spirit of their calling, laboring in silence and without ostentation, to educate the youthful mind, in all that was really necessary for a successful worldly career, and to instil into the youthful hearts sentiments of religion and piety, without which, learning would defeat the end it was intended to accomplish, namely: to make men purer and better and ready, when circumstances required to lay down their lives for their country and their God.

After paying a graceful tribute to the self-sacrificing followers of the Venerable De la Salle, who thought of nothing, in their labour of love, but of the spiritual and temporal welfare of the community at large, without any compensation, any reward, save the consciousness of doing their duty in this world and of storing up treasures in the world to come, the talented speaker sat down amidst loud bursts of applause.

DISTRIBUTION OF PRIZES AT THE CHRISTIAN BROTHERS' SCHOOL, ST. LAWRENCE WARD.

The distribution of prizes to the English speaking portion of the Brothers' School, St. Lawrence Ward, came off on Friday, the 16th inst. The large Hall was tastefully decorated, and the friends and acquaintances of the scholars filled every available seat, in order to witness the ceremony of the distribution, etc.

There were a good many gentlemen of the city present, amongst whom we observed Rev. Father Dowd, of St. Patrick's, and several other clergymen; C. S. Rodier, Esq., ex Mayor, and Marcus Doherty, Esq., Advocate. The Rev. Father Dowd occupied the chair.

Several dramatic and musical pieces were performed in an admirable manner, and all seemed highly pleased with the proficiency and ability displayed by the young performers. After the distribution of prizes, the Rev. Father Dowd complimented the pupils on their ability and industry, and said that he was chary of giving praise, unless where he was satisfied that praise was due; but he had no hesitation in saying, on the present occasion, that the pupils of St. Lawrence School merited the very highest encomiums he could give them. C. S. Rodier, Esq., next addressed the scholars, in French.—He expressed himself highly delighted with what he had seen, and hoped that they would go on increasing their store of useful knowledge, and, by so doing, reflect credit on themselves and honor on the institution that was sparing no pains or expense to implant in their minds the germs of piety and learning.

Marcus Doherty, Esq., rose to pay his tribute of praise to the unmistakable evidences of talent and ability he had observed during the performances that had just terminated. He said he could not help contrasting the advantages youth had at the present day of becoming instructed in all that elevates and refines the mind, with the disadvantages that had to be encountered when he was a school-boy, by those who desired to learn even the ordinary branches of an English education.

He remarked that they should feel grateful for the facilities afforded them of becoming so well instructed in all that was necessary for their future success, and exhorted them never to forget the obligations they were under to their devoted masters, who so unceasingly labored for their advancement.

The proceedings were brought to a close about noon, having commenced at about half-past nine in the morning.

In the afternoon, at 5 o'clock, the musical and dramatic performances of the French pupils of the School commenced. When we approached the school we saw hundreds of persons lining the sidewalks and entrances waiting to be admitted. In fact there was not room enough for half of those who wished to be present, and it was with no small amount of exertion we succeeded in pushing our way through the crowd. The inside of the building was filled with anxious spectators, an hour before the appointed time.

We noticed, amongst the invited guests, Rev. Mr. Rousselot, who occupied the chair, Rev. Mr. Barbarin, and other gentlemen of the Seminary; Mr. J. J. Curran, Advocate, Mr. Leblanc, Advocate, Dr. Beaubien, D. Barry, Esq., and others.

In giving an account of such entertainments

as the present one, people are always more or less inclined to say something *couleur de rose*: but really the singing and acting, on this occasion, were so good that the most fastidious critic could scarcely find fault. The programme was so well carried out, and the pieces, from beginning to end, so well performed that it is not easy for us to say which was the best.

The *morceaux* "O Canada, O Mon Amour," "Sol Canadien," and "Gloire a Pie IX.," were in our opinion, exceedingly well sung, by a choir of about fifty little boys, varying in age from about six to twelve years.

The different parts were so artistically executed that the most acute ear could not detect a discord. The time was perfect, and when a pause occurred the 50 little voices ceased as instantly as if the whole volume of sound proceeded from one mouth.

"Dimitrie," a little drama in three acts was well performed, all the youthful amateurs sustaining their characters throughout with such judgment and self-possession, as would lead you to suppose that they were no strangers to the "boards."

"Le Heros Chretien" and other selections from Chateaubriand were recited in a pleasing and graceful manner, by some of the younger pupils, who indicated by their style of delivery that they had a very correct conception of the author's ideal.

The distribution of prizes occupied about twenty minutes, at the end of which Rev. Mr. Rousselot, of the Parish Church, eulogized the pupils on their general proficiency, and on the very great success of their entertainment. He said that their very fine singing at Mass and Vespers, during the year, had attracted the attention of all, and, no doubt, many would miss them from their accustomed places, but he hoped to see them all back again, when Vacations when over. He returned thanks to Brother Facile, the founder of the Christian Brothers in this country, and to the masters who conducted the school for their labors in bringing about such encouraging results, and he hoped that their persevering endeavors to diffuse the blessings of education amongst those who were most in need of instruction—the poor—would meet with the rewards that God had promised to all who would labor "for his sake."

Dr. Beaubien impressed upon the students the necessity of making use of an instruction they had received, so that they may become good Christians and lovers of the soil that gave them life and nurtured them in their infancy.

He thought that with such evidences of talent and ability in the youths that were destined to take the places at some future day of those who are now reflecting such credit on the Canadian name, no fear need be entertained for the happiness and prosperity of their native soil—Canada.

For our part we must confess that we were highly delighted with all we saw and heard, and frequently wished, during the *seance*, that some of those lights, who are continually finding fault with the Christian Brothers and their system of education, were present, to see for themselves undeniable proof of their fitness and ability to conduct schools in a manner that more aristocratic establishments might do well to imitate.

OLD COLLEGE SOUVENIRS.

A passing visit to the old *College de Montreal* suggested the idea of recalling a few brief Souvenirs of this venerable College home. There is certainly no period of a man's life dearer to him than his bright College days; for, when old age comes to throw its sombre shades over those tender years of youth, the hoary head would seem to renew its vigor when enlivened by the tales of earlier school-days. The College of Montreal was founded, upwards of a century ago, by the Seminary of St. Sulpice, for the purpose of imparting to the youth placed in it, a classical education; but principally for preparing young men for the higher and nobler study of Theology, that they might be enabled to discharge faithfully the holy functions of the Priesthood—and such being its object at the outset, it was sure to prosper; and as it has prospered under the old regime in former times, so will it prosper in its new foundation under as wise, and efficient a superintendence.

Under circumstances of great moment, as our readers are already aware, the College was opened to the military authorities to be occupied by more severe students—men versed in the noble art of war, and better suited, at that time to the immediate interests of the country.

As lovers of the old House, we were inclined to notice every alteration, every deviation from the former state of things—from the very seat we sat upon even to the key that admitted us to the different apartments. Changes were everywhere visible to us; but we recognized at once, on entering the building, what were formerly called the *salles de refectoire et de recreation*, and the reception-room to the left of the entrance which particularly reminded us of by-gone days. There were then the Chapel, which remained untouched at the earnest request of the Directors, and which was once the only Church in the