

# The True Witness

AND  
CATHOLIC CHRONICLE,  
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## MONTREAL, FRIDAY, JUNE 7, 1872.

### ECCLIASTICAL CALENDAR.

JUNE—1872.

Friday, 7—Sacred Heart of Jesus.  
Saturday, 8—St. Peter Celestine, P. C. (May 19).  
Sunday, 9—Thirtieth after Pentecost.  
Monday, 10—St. Margaret, V.  
Tuesday, 11—St. Barnabas, Ap.  
Wednesday, 12—St. John of San Francisco, C.  
Thursday, 13—St. Anthony of Padua, C.

### NEWS OF THE WEEK.

Up to the morning of the 3rd inst., no arrangement between the British and the United States Governments, had been completed. The British Government stands out for amendments to the supplementary article agreed to by the Senate, and to these demands President Grant refuses to accede; so that after all it is still to be feared that the Washington Treaty, from which so much was expected, will prove a failure. The Geneva Tribunal is to meet on the 15th inst.; and unless an arrangement between the two countries be speedily arrived at, nothing can be done. The point now at issue seems to be this:—The British government prepared an article to be adopted by the U. States which aimed at giving an explicit definition of the term "indirect claims;" this definition the Senate in its amended article supplementary, leaves out, and hence the difficulty. In a few hours, perhaps before we go to press, we shall learn that the Washington Treaty is at an end.

When we last wrote on the subject, we expected that M. Chauveau's proposed amendment introduced during the New Brunswick School Law debate would be carried, and would solve the very difficult problem with which the Federal Government has to deal. The result has convinced us of error. M. Chauveau's amendment came on for discussion on Wednesday, the 29th ult., and it was at once evident that, though supported by many of the usual friends of the Ministry, by the Ministers themselves it would be opposed. In this dilemma Mr. Colby moved an amendment to the following effect:—

"That this House regrets that the School Act recently passed in New Brunswick, is unsatisfactory to a portion of the people of New Brunswick, and hopes that it may be so modified at the next session of the Legislature of New Brunswick, as to remove all causes of discontent that may now exist."

Sir John Macdonald, in the name of his colleagues signified his approval of this amendment, which, after some further discussion was carried in lieu of that proposed by Mons. Chauveau, by a large majority.

Mr. Blake then made a powerful speech on the question, in which he expressed "great doubt and hesitation as to the true interpretation of the law regulating the school law in New Brunswick; there was great reason he said in the conclusion arrived at by the Minister of Justice, but there were other considerations which made him hesitate." Mr. Blake we believe enjoys a high reputation for his legal knowledge, and he too seems to doubt whether the late action of the local legislature of New Brunswick, be in violation of the letter of the law as contained in sect. 93 of the British North America Act; but he also expressed his regret at the action of the said legislature, from which we conclude that he is of opinion that thereby the spirit, if not the letter, of the law has been violated to the injury of the Catholic minority of that Province. Mr. Blake therefore suggested exactly what, some weeks ago, the TRUE WITNESS ventured to suggest as the most obvious solution of the difficulty, viz.—that the opinions of the law officers of the Crown, that is to say of the Judicial Committee of the Privy Council, on the legal question of the constitutionality of the New Brunswick School law, be obtained; and he moved that a clause to that effect be added to the amendment proposed by Mr. Colby. If the decision of the Judicial Committee should be adverse to the New Brunswick Legislature then of course without infringement on the Federal principle in our Government, or encroaching upon State Rights, the Dominion Government will have the undoubted right to interfere with, and put its veto upon, the obnoxious school law. Mr. Blake having asked the

Premier whether should such an addition be proposed it would receive Ministerial support, and having received an answer in the affirmative it was moved and carried that the question of the constitutionality of the said school law should, if possible, be submitted to the Judicial Committee of the Privy Council.

This decision of the Dominion Parliament removes the question of law from the troubled arena of politics, to the calm and more dignified sphere of the Courts of Justice, and we therefore deprecate the making of it, in any sense, a party or political question—a *cheval de bataille* for either *Ins* or *Outs* to bestride. On the question of principle, or the intrinsic merits of the New Brunswick school law, the Dominion Parliament has, in accepting Mr. Colby's amendment, and by a large majority, expressed its opinion. By a majority of 117 against 42 it has expressed its "regret" that the law as it now stands is so unsatisfactory to the Catholics of New Brunswick; and its "hopes" that the obnoxious law may be so modified at the next session of the New Brunswick legislature as to remove all causes of discontent.

So far then a great moral victory has been won for the Catholic cause.

On the question of law, however, as serious doubts exist amongst the ablest lawyers, on both sides of the House—Ministerial and Opposition, in the mind of Mr. Blake, as well as in that of Sir John Macdonald, as to the strict constitutionality of the legislation that the House regrets, and hopes to see speedily modified—it has been determined—since a political and legislative body is incompetent to deal with questions of law—to invoke and accept the decision of the highest legal tribunal of the British Empire. From this tribunal, removed far above the storms of politics and of party, breathing the pure invigorating atmosphere of justice, we may confidently expect an unprejudiced decision; not on the merits of the New Brunswick school law—for that question is not submitted to it—but upon its constitutionality, or harmony with the terms of the Confederation Act. For that legal decision we wait in patience, and in strong hopes that it may prove favorable to our cause; and in the meantime we must deprecate all attempts to make out of it political capital, in the interests of either one party, or the other.

This then is the actual position of the New Brunswick school question. Our Dominion Parliament has, virtually, accepted, and appended to the Judicial Committee of the Privy Council, as a Supreme Court, to hear and determine upon a question of law involving the rights, respectively, of the Federal and Provincial Governments. This is exactly the course of policy that some weeks ago the TRUE WITNESS recommended should be adopted; and so jealous are we, as Conservatives, of State Rights, and so thorough is our hatred of centralization in government, and all that tends thereto, that we accept the situation with almost satisfaction. We might indeed have gained a more complete, but only momentary, triumph, by asserting the right of the Federal Government to interfere with the Provincial Government of New Brunswick, and to annul its acts. But this triumph would have been dearly, too dearly, bought, in that thereby a dangerous precedent would have been established, and an unlimited, because not strictly defined, power of control over the local governments would have been conferred upon the Central or Dominion Government. It would be the death-blow to State Rights, the most precious of our political endowments, to constitute the Federal Government judge on a question of law arising out of the rival pretensions of the Local and the Central Governments.

**PROCESSION OF THE BLESSED SACRAMENT.**—Sunday, the 2nd inst., was a beautiful day for the grand ceremony wherewith, in Catholic countries is celebrated the Feast of Corpus Christi, in commemoration of the institution by Our Lord of the Holy Sacrament, wherein He gives Himself as the bread of life to those whom He has redeemed with His most precious Blood. All that the Church can display of pomp on this occasion, is by her resorted to in order to testify her faith, and her gratitude to her Spouse the King of Kings and Lord of Lords, Who not only deigns but delights to dwell amongst the children of men.

About 9:30 A.M., the different Societies and Confraternities, with their appropriate banners, having assumed their assigned places, the Dais, beneath which was carried, by the Very Rev. M. Truteau, Grand Vicar of the Diocese, the Blessed Sacrament, passed out through the portals of the church of Notre Dame, and thence proceeded along the line of route indicated in our last. All along St. Joseph Street, from McGill to Mountain Street, the way was handsomely decorated with arches of evergreens and flags; and the fervent piety of the dwellers in this section of the City was thereby conspicuously demonstrated; indeed we cannot bestow too much praise on the zeal exhibited by our citizens of the St. Joseph

suburbs. At the junction of the St. Joseph, with Mountain Street a handsome altar, or *repositor* had been erected, before which the Procession halted, and from which, after the singing of the *Tantum Ergo*, Benediction of the Blessed Sacrament was given. The route was then continued along St. Antoine and Craig Streets, and the Church of Notre Dame was reached about 1:30 P.M. Here Benediction was again given, and the Procession broke up.

Everything passed over with the utmost order, and on the whole, we have never witnessed a finer celebration of the august festival than that of Sunday last. The length of the procession may be judged of from the fact that it took upwards of an hour and a half for it to pass a given point.

In confirmation of our thesis that without State aid Protestantism cannot, and never has been able to, hold its own against Romanism; and that wherever the two forces have been left free to fight out the battle, without State interference, there the Catholic Church has triumphed—we find the *Witness* of the 23rd ult., invoking State interference in England, to check the "surprising increase in England, of monasteries, nunneries, schools, churches—and in fact all the machinery of the hierarchy."—*Witness*, 23rd May. Our contemporary says:—

"The popular sentiment is that the Romanists have had too much. . . . Yet they still ask for more. A bill has lately been introduced to Parliament by an Irish member, which ostensibly enacts the repeal of certain 'disabilities,' but really seeks to restore to Romanism its former ascendancy in Great Britain. Full rights and privileges are already accorded to Romanists, even extreme concessions have been granted in order to conciliate them. . . . But there is a limit to this policy of conciliation."—*Id.*

We have it here admitted that Catholicity has made, in making, rapid progress in England; for otherwise there could not have been a "surprising increase" of monasteries, schools, and churches.

But certainly this rapid progress has not been due to State aid, or to any secular influences; for, in spite of the "popular sentiment" to which the *Witness* refers us, we defy our contemporary to mention any one right or privilege, by law accorded to Romanists, which is not also in like manner extended to every religious denomination in England. Catholics in fact labor under some exceptional disabilities; as for instance, certain high offices of State are closed to them; exceptional legal obstacles to their acquisition of property are interposed by the State; their clergy and teachers, as in the case of the Jesuits, are by law compelled under heavy pecuniary penalties to register themselves; and besides these legal "disabilities," they are subject to a social persecution which amounts to ostracism. To become a Catholic in England, is to become a pariah, or social outcast. And yet, in spite of these legal and social disadvantages, Catholicity has increased in England, is increasing, and in the opinion of the *Witness* must be checked. The old penal laws must for this purpose be re-enacted, in whole or in part, and the State must impose obligations or burdens on Catholics which it imposes on none of its other subjects,—Protestants, Jews, Mahometans, or Heathen.—That this is what the *Witness* means, that this is the only meaning of which his words are susceptible, is plain from this:—That all that Catholics enjoy by law in England is a somewhat restricted, and precarious toleration; that they have no single legal right or privilege of any kind which is not possessed as fully by Jews, and by Protestants of all sects; and that therefore if they have "too much" they must be deprived of something which they actually have, or hold only in common with all their fellow-subjects.

Earl Russell, of Ecclesiastical Titles Bill notoriety, and whom *Punch* aptly depicted as a London *gamin*, chalking up in large letters, "No Popery" on the walls, and then running away—comes out in the same strain, as the *Witness*, and thus bears his testimony to the truth of our thesis; since, Catholicity, in spite of the disadvantages, legal, and social, under which it labors in England, is constantly encroaching upon Protestantism, supported as the latter still is, by some of the old Protestant penal laws. We cite the following passages from a letter by his No-Popery Lordship, read on the 3rd May last, at the annual meeting of the "British and Foreign Schools Society." Having given it as his opinion "that any system of teaching which omitted religious instruction must be faulty and inadequate," His Lordship refers to the efforts made by Catholics to combine religious instruction, with their system of teaching:—

"The Jesuits of Rome are endeavoring to gain possession of the means of education in Ireland, and the Jesuits of Oxford are working hard to acquire the education of England. Let us hope that these machinations will be resisted by the lovers of religious liberty in England, and in Ireland."

The religious scruples of Protestant Dissenters are to be respected; but those of Catholics must be trampled under foot of a Protestant majority in the House of Commons; for His Lordship continues:—

It is to be hoped that next year the members of the Government will declare themselves enemies of

all oppression to Dissenters, for they cannot expect that a Baptist parent will be satisfied to pay a tax for the promotion of infant baptism, or that a Presbyterian will be willing to send his son to a Church to pray for a blessing on the order of Bishops. These attacks on freedom of conscience must be relinquished, and probably will be so before any long time shall elapse. The state of Ireland in respect of education is more critical. Unless speedily checked by the House of Commons, the Ultramontane party which had so signal and triumphant a victory last year at Rome will next year gain a triumph equally signal at Dublin. For my part I only say that this is not a time when either the Liberal clergy of the Establishment, or the Protestant Dissenters ought to go to sleep.

This too is very plain. The State must distinguish in its legislation between Protestant Dissenters and Catholics, and in favor of the former. The religious scruples of the first, irrespective of their intrinsic merits, must be respected; but unless checked by the House of Commons, i.e. if the latter remain neutral—the ultramontane party will be triumphant in Dublin. This is exactly what the TRUE WITNESS says. Where the State is only neutral, the Catholic Church will triumph.

The question whether there are any reasonable grounds for expecting that the U. States will ever become Catholic? that is to say Catholic in the same sense that they are now Protestant—is much discussed by the Catholic press of the U. States, and the answer given is for the most part in the affirmative. The *Catholic Review* published in Brooklyn, has an able article on the subject, in which it indicates several causes now in active operation in the North Eastern States of the Union especially, all of which are favorable to the relative increase of the Catholic population. Amongst these causes he enumerates one, often alluded to by Protestant ministers and by Protestant medical men, of which the immediate consequence is the rapid diminution of the native born Protestant population to whom, exclusively, its operation is limited. Amongst the Catholics of the same States this cause is unknown, or at all events very rare indeed. To this cause the *Catholic Union*—a newly established, and ably conducted paper—published in Buffalo thus alludes:—

"The evil here spoken of is prevalent amongst those outside of the Church all over the country; but nowhere is its presence made manifest so plainly as in the New England States. There the original Puritan stock is fast dying out, and a few more decades of years will probably place it amongst the things of the past. So great has been the increase of the terrible crime mentioned by the *Review* that it has attracted even the notice of the Protestant ministry."

Whilst on the one hand, owing to its unmentionable crimes the Protestant stock is actually "dying out," on the other hand, the Catholic population is positively increasing—by immigration; by births, for Catholic unions are prolific; and by conversions. In the last quarter of a century therefore, the relative strength of the Protestant and Catholic populations has greatly altered, and altogether to the advantage of the latter, in spite of the many losses which by apostasy it has had to deplore; but day by day, as the number of Catholic churches, of Catholic schools, and of the Catholic clergy augments, these defections diminish.

Now if we assume that the causes that have long been, and are actually at work shall continue to operate, with but equal force, it is no difficult thing to determine the time when the majority of the population of the U. States shall be Catholic; and though it is not to be expected that, even then, the Catholic religion will be by law recognised as the religion of the country, or that any particular political status will be accorded to its ministers, and its people—still with a great preponderance of the Catholic element in their several populations, these States would be to all intents and purposes Catholic States; and their legislation would at all events be brought into harmony with the principles of the Catholic religion. Their ancient liberties for which under God, they are indebted to the old Common Law of England—itsself the product of a Catholic age—and which precious inheritance the first emigrants brought with them across the Atlantic, will be confirmed, and placed beyond the reach of the disintegrating tendencies of modern liberalism; education will cease to be Godless; and the essentially Protestant institutions of the country, such as Divorce and Free Love, together with Puritanism, will be counted amongst the things of the past.

But will the causes now at work continue to operate, and in the same direction? We think that they will, and with ever increasing force, so that the process of Catholicisation will continue with ever increasing velocity. There are plenty of signs that the disregard for morality, especially as regards the sexual relations, to which the rapid dying out of the old Puritan stock of New England must in great part be attributed, is steadily on the increase; this assures us that the Protestant population will continue to decline in point of numbers. On the other hand, as the Catholics increase in numbers and in wealth, it will be the easier for them to establish their own schools, and to give their children a good education, free from the deleterious influences of the Common School system. It is to the want of the means hitherto of giving this precious education to the young,

that must be attributed the great losses which have occurred amongst the second and third generations of Catholic immigrants; and this cause removed, the effect will disappear.

On the whole then the prospects are, we think, bright and encouraging for the triumph of our holy faith on this Continent. We look for no sudden and violent change; but we anticipate a steady leavening of the whole mass; we expect to see the tree that has sprung from the seed that was but as the smallest of seeds, become a great and stately tree, covering the land, and beneath whose boughs and refreshing shade all the dwellers therein shall be blessed. Amen.

The Ballot Bill has at last got through the House of Commons in safety, and is about to be sent up to the Lords. In what shape it shall emerge if ever it emerge at all from their Lordship's House, remains to be seen. That it will be violently assailed, both in its principle, and in matters of detail, may be expected.

Three views as to the manner in which the right of franchise should be exercised, obtain. According to one, the Franchise is a public trust, confided to a limited number, to be exercised for the benefit of all, and therefore, publicly. Another view is, that the right of Franchise in the actual social condition of the Empire, often cannot be freely exercised by its owner, if not secretly exercised; this view leads us to the Ballot, and the right of the elector to give his vote secretly.

The third view is, that a mere permissive secrecy would be useless to protect the voter in the exercise of his franchise rights; that therefore the voter must vote secretly, under pains and penalties for divulging his vote, by wilfully displaying his ballot ticket.

Of these three views, the first is the most strictly logical and most in harmony with the principles on which the representative system in Great Britain is based; the second is illogical, because mere permissive secret voting would afford no antidote, or protection against either bribery or intimidation; whilst the third, though also strictly logical, is utterly incompatible with personal liberty.

In its favor however it may be urged, that some other public functions are exercised under the obligation of secrecy. Members of a General Court Martial are we believe not allowed, unless when released by special Act of Parliament from their obligation to secrecy, to divulge why or on what grounds their verdict was given; and in the case of the unfortunate Admiral Byng, whom the British Government of the day shot in order to encourage the other Flag Officers in the Royal Navy, it will be remembered that a Bill was introduced into Parliament, but rejected by the Lords, for releasing the members of the Court Martial that had condemned him, from their oath of secrecy.

The *Gazette* pronounces an opinion in favor of the proposed changes in the electoral divisions of Montreal—thinking they will secure to all classes of our mixed community, a fair share in the representation in Parliament.

The *Montreal Herald* takes a less favorable view of the proposed changes than does the *Gazette*. There are many, too, who fear that these changes will tend to deprive the Irish Catholics of this City of the political influence to which by their numbers they are entitled.—Our English Protestant friends are well represented. Scarcely a third of the population, they have already one-third of the representation.—This no one grudges them; but they are not entitled to more; and in Upper Canada, Catholic minorities do not enjoy so much.

**THE REFORMATION IN ITALY.**—The progress that Protestant principles are making in some parts of the Italian Peninsula is well illustrated by certain modifications in Our Lord's Prayer lately made in honor of Mazzini the great hero of Protestantism, the lamented teacher of Evangelical Sunday schools. Of the nature of the modifications alluded to, our readers may judge from the first line of the Reformed Lord's Prayer, as amended by Italian Protestants—"Our Father Mazzini, who art in heaven" &c. &c. This will suffice to show what progress the Reformation is making in Italy.

**DR. LIVINGSTONE.**—We know not what to believe with respect to the whereabouts and actual condition of this justly celebrated traveler. We hope that the reports of his safety may be confirmed; but certainly hitherto they have not been confirmed, either by letters from the Doctor himself, or from any one who has actually met and conversed with him.

**DEATH OF THE HON. SANFIELD MACDONALD.**—This gentleman, whose name has long been so familiar to all acquainted with Canadian politics, died at Cornwall on the afternoon of Saturday, the 1st instant. The funeral took place on Tuesday.—R.I.P.

**MR. MACFARLANE.** M. P. for South Perth, died somewhat suddenly on Saturday morning. He had been ill only since the previous Tuesday, when he had attended the debates in the House.