

The True Witness

AND
CATHOLIC CHRONICLE,
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MONTREAL, FRIDAY, FEBRUARY 13, 1874.

ECCLESIASTICAL CALENDAR.

FEBRUARY—1874.

Friday, 13—St. Scholastica, V.
Saturday, 14—Of the Immaculate Conception.
Sunday, 15—Quinquagesima.
Monday, 16—Of the Feria.
Tuesday, 17—Of the Feria.
Wednesday, 18—Ash Wednesday.
Thursday, 19—Of the Feria.

NEWS OF THE WEEK.

The elections in England have been attended
with some serious disturbances which necessi-
tated the calling out of the armed force. The
result, in so far as known, is unfavorable to
the Ministry, though the returns from Ireland
and Scotland will tend to diminish the Con-
servative gains in England. Under these cir-
cumstances a change of Ministry is very prob-
able.

Good news have been received from the Gold
Coast. The Ashantee King has sued for peace,
his capital being menaced by the advance of
the British troops. Terms of arrangement
have been agreed upon; but the danger is that
when once the British forces are withdrawn, the
Ashantee potentate may again assume the ag-
gressive. Treaties are not binding upon Euro-
pean sovereigns when they can be violated
with impunity, or Victor Emmanuel would not
to-day be in Rome. How can we expect from
African savages more regard for plighted faith
than is displayed by the leaders in the Euro-
pean liberal movement?

It appears now that the suppression of
L'Univers was effected by the pressure brought
to bear by Bismarck on the French govern-
ment, so great is the respect that the persecu-
tor of the Church entertains for the liberty of
the press. The revolutionary party in Spain
boast of a victory over the loyalists, but the
ridings lack confirmation.

Mr. Alexander has been elected by acclama-
tion as representative of the Centre Division of
Montreal in the Quebec Legislature. It is
expected that the Parliament of the Dominion
will meet about the latter end of next month.

The row betwixt Bismarck and General La
Marmora is getting quite lively. Taunted in
the German Legislature with having shown
himself ready at one time previous to the war
with Austria, to cede certain territory to the
French, Bismarck replied by calling the
statement a lie, its author a liar, and a stealer
of documents. La Marmora it is thought will
send him a challenge.

By latest reports out of 509 members re-
turned to the Imperial House of Commons
267 are Conservatives. In Ireland Mr. Butt
and Mr. O'Slaughnessy have been returned.
It is said that the Imperial Government is
about to send out three regiments of regular
troops. In India the famine is spreading; the
rice crop on which some twenty-four millions
depend, has, owing to the dry weather, almost
entirely failed.

We announce with regret the death at Ot-
tawa on Monday, the 9th instant, of Mgr.
Guignee, Bishop of Ottawa. His Lordship
had long been in a very precarious condition,
and the sad result was therefore not unex-
pected. The funeral was to take place on
Thursday, 12th inst.

On Thursday, the 5th inst., there was cele-
brated in the church of *Notre Dame* a solemn
High Mass, *Requiem*, for the repose of the soul
of the lately deceased Brother Philippe, Supe-
rior-General of the Christian Brothers, who de-
parted this life, at Paris, on Thursday, the
15th ult. Mass was sung by Mgr. Fabre,
Bishop of Gratianopolis, and a funeral sermon
was preached by the Rev. M. Campion. Of
the worthy Brother, whose loss the entire Cath-
olic world deploras, we find an obituary no-
tice in the correspondence of the *Dublin Free-
man's Journal*, from which we make the fol-
lowing extract:—

One of the best and most useful men of our times
died on the 15th inst., and is regretted by millions
to-day. For sixty-five years that he belonged to
the community—for thirty of which he held the

important position of Superior-General—his life has
been one continued series of good and great deeds.
Frere Philippe was born on the 1st of November,
1792, when France was in the throes of the terrible
revolution, in the little village of Gachat, on the
Loire. His father was a small farmer, and a most
religious man. He gave hospitality to the persecut-
ed Priests, narrowly escaped falling a victim to the
horrors of those sad times. Mathieu Bransiet, his
son, entered in 1809, when the first Napoleon was
in all his power, as a novice in the establishment
of the Brothers of the Christian Schools at Lyons.
He was Superior at Metz, Bethel, and Rheims. In
1823 he was at the head of the establishment of St.
Nicholas, in Paris, and visitor to those of several de-
partments. In 1826 he was made assistant to the
Superior-General, and in 1838 Superior-General, a
post which he held until his death. Thirty-five
years of useful labor, of gigantic efforts to serve hu-
manity, to instruct youth, and save from vice and crime
thousands born, it would seem, to no other inheri-
tance than by the example of their parents and friends in
the city of revolutions, and in the worst of times—a
work which it has been given to few men to accom-
plish. Two thrones upset, a dozen of governments
changed, victories and defeat, glory and humiliation
civil war and pestilence, inundations, fire, and famine
have passed over the city, but only stimulated the
zeal of the friend of the poor, who for forty years
remained in Paris unchanged in his zeal, and true
to his God and his religion. Great ones of the
earth—sovereigns, philosophers, statesmen, politi-
cians, physicians, lawyers, the representatives of
science, literature, and art—he saw pass away
in that half century, without deviating from
his path, without envying them their wealth,
power, or fame, and with only one ambition
—that of serving religion and humanity, with-
out even the hope of earthly reward. When he
was raised to the position of Superior-General his
community in France had 2,306 masters and 143,000
pupils. It has to-day 9,900 brothers and 380,000
pupils. In the army, in the navy, in every class of
society, they are to be found to-day giving the best
example, and faithful to the lessons they received
in early life. When the last fatal war broke out,
the pious Duchess of Magenta organized in the Bro-
thers' school an ambulance, which received over
1,000 wounded soldiers. When her noble husband
Marshal MacMahon, was wounded at Sedan, she
went to him at Pour-au-Bois, near that town, and
the ambulance was placed under the direction of
Frere Philippe. "The time is come," said the fine
old man, "to show that we teach patriotism as well
as religion;" and he gave orders to Frere Baudime
one of his associates, to organize a service for the
ambulances. The Brothers all accepted the mission,
and were to be found in all the battles round Paris
in the thickest of the fight, raising up the wounded,
burying the dead, and giving a glorious example of
self-sacrifice and courage. Several were wounded,
and Frere Nethelme was killed. At the Rue Oudin-
ot the Brothers gave the poor soldiers their beds,
and attended to them day and night. They attend-
ed besides to the wounded at seventeen other am-
bulances in the city. The Government offered the
good Superior-General the Cross of the Legion of
Honor, which he had refused from Louis Philippe
and from Louis Napoleon. He reluctantly accepted
it, but it was only to say that it was seen for the
first time on his breast. During the Commune he
was with difficulty prevented from giving himself
up to save Brother Calixte, who was arrested, and
only consented to remain in safety when the good
brother was set at liberty. One of the Brothers,
Nicomede Tusin, was murdered, and the other es-
caped by a miracle. The death of such a man is a
public calamity, but his good works will live after
him, and in every country in the world his memory
will be venerated. Millions mourn for him in France.
The grave never closed over one who was more de-
serving of regret, and more zealous in the cause of
religion, education, and humanity.

JOHNNY TOOK SUDDENLY WORSE. — We
remember a sweet little ballad that appeared
during the progress of the war betwixt the
Northern and Southern States. It commenced
somewhat in this wise:—
"The night before the battle,
"Johnny felt unwell."

It is just the same with another little John
of Ecclesiastical Titles Bill notoriety. He too,
and on the eve of the battle, has been struck
with a most convenient unwellness, and as may
be seen from the following paragraph in the
London Times of the 14th ult., has been sud-
denly "took much worse":—

"Earl Russell, who was to have presided at a
meeting to express sympathy with the German
Government in its contest with the Roman Catholic
Church, has been recommended by his medical ad-
visers to abandon that intention. The venerable
Earl though suffering from a cold is not otherwise
ill."

A most convenient sickness no doubt that
under which Earl Russell labors, and occurring
in the very nick of time. For see! in what a
dilemma our little statesman would have found
himself had he taken the Chair, and, in words
carefully reported, committed himself to the
proposition that the action of the German Govern-
ment towards the Catholic Church is just
expedient, necessary, and in harmony with the
principles of civil and religious liberty as un-
derstood in England! Why—he would have
been asked—why then if this be so, do you
not as a British legislator introduce a law for
the Catholic Church in Great Britain and Ire-
land, conceived in the same spirit as that
which animates the Falk laws in Germany? Catholics, subjects of Queen Victoria, are in all
respects, in doctrine, in discipline, and in ar-
rogance, identical with Catholics the subjects of
the Emperor William. What the Catholic
Church is in Posen that she is in Dublin; if
Mgr. Ledochowski be deserving of fines and
imprisonment, so also is Mgr. Manning, Arch-
bishop of Westminster; if the State has rights
over the Catholic Church in Germany, it has
the same rights over the same Church in Ire-
land; if, because of the arrogant pretensions of
that Church in the one country it be expedi-
ent, nay necessary, to assert and enforce
these rights, then, as her pretensions and claims
are precisely the same throughout the British
Empire, is it expedient to adopt towards that
arrogant Church in Great Britain and Ireland
the same restrictive policy as that which the
German Government has adopted, and of which
you profess to approve as conducive, indeed
necessary to civil and religious liberty. If you
refuse as a British statesman to do your best

towards the adoption in your own country of
the German anti-ecclesiastical policy, then of
two things one. Either you are false to duty
as a legislator, and to all your old professions, in
that you neglect to take the measures neces-
sary for the securing of civil and religious li-
berty against the aggressions and arrogant as-
sumptions of the Romish Church; or you do
not believe that the measures adopted by the
German government are called for, or are con-
ducive to civil and religious liberty—in which
case your appearance at the meeting professing
to sympathise with the German Government
convicts you of being an arrant humbug. From
this dilemma escape would have been impossi-
ble, had Earl Russell attended the meeting in
question. Fortunately for him then, he finds
himself in the predicament of the other Johnny,
who the night before the battle was also took
suddenly much worse.

RIEL AND AMNESTY.—The *Nouveau Monde*
publishes, over the signature of L. Riel, a
lengthy document, purporting to be an exact
account of the events which preceded, accom-
panied, and followed the shooting of Scott; an
act by some denounced as murder; by others
justified as a political necessity imposed on the
provisional government of Red River, by the
peculiar circumstances in which it then found
itself; but for which, whether murder or justifi-
able homicide, an amnesty, so says Riel, was
solemnly promised by the Canadian Govern-
ment in the days when Lord Lisgar ruled over
us.

Apart from the shooting of Scott, an act
which stands by itself, the resistance offered by
the Metis to the intrusion upon them of a Govern-
or in the person of Mr. McDougall, was, we
think, perfectly justifiable; and if so, the pro-
visional government set up under the presi-
dency of Riel was not only a *de facto* govern-
ment, to which every loyal British subject
might, without therefore incurring any suspi-
cion of treason, give his allegiance; but it was
a legitimate government which every good
citizen was bound to obey. By holding com-
munications with that government, and receiv-
ing its delegates, the Canadian authorities vir-
tually recognised its legality, and condoned any
irregularities that may have accompanied its
formation.

Against that government Scott, with others,
conspired with the design of overthrowing it.
He and his comrades were taken with arms
in their hands, and committed to prison. Here
too there can be no doubt that the provisional
government was within its rights—if to every
government belongs the right of self-defence,
and of suppressing, by force if necessary, of
conspiracies to overthrow it; for it must be
borne in mind that it was not in the name of
any authority then having lawful jurisdiction
over the Red River, and which it was proposed
to substitute for the government of which Riel
was the president, that Scott and others took
up arms.

As we said, these were captured, and put in
confinement, and here is where the real diffi-
culty comes in:—Riel caused Scott to be tried
by a body of men which he called a Court
Martial; this Court sentenced Scott to death,
and the sentence was carried into effect. If
the shooting of Scott were absolutely necessary,
indispensable to the existence of the provisional
government, which was the only government
at the time existing, or even possible, then,
though an extreme measure, the shooting of
Scott was morally justifiable, and should not
be visited with legal penalties. But here the
onus probandi rests with Riel. It is for him
to prove that the death of Scott was essential
to the maintenance of peace, and preservation
of order in the district over which, by the
force of circumstances, the provisional govern-
ment, of which he was chief, had been set up.
This question should long ago have been made
the subject of judicial investigation before, not
a Canadian, but an Imperial tribunal, for the
death of a *civis Romanus* should in no case be
allowed to pass without an enquiry. The
clamor for vengeance against Riel was wicked
and irrational; the demand for a calm, and full
judicial enquiry was just and reasonable.

But in whatsoever light the shooting of
Scott is to be regarded, it is asserted by Riel—
and though an *ex parte* statement he certainly
seems to make out a good case—that a full
amnesty for all acts connected with the Red
River troubles was explicitly promised by the
Canadian authorities to the delegates from the
provisional government; whom they received in
a *quasi* official capacity; and with whom the
preliminary conditions of the admission of what
is called the Province of Manitoba into the
Confederation were arranged. The delegates
insisted—of this there can be no doubt—on
the amnesty as a condition *sine qua non*. The
Canadian authorities, it is asserted—and the
truth or falsity of this assertion is a most im-
portant point which should at once be made
clear—assented; and with this understanding
the delegates returned home.

Then came the Red River military expedi-
tion, to which, in so far as it was an Imperial ex-

pedition, the Metis, who have never demurred
to the exercise of Imperial authority, made no
objection; but of which they complained in as
much as, in part, it was a Canadian expedition,
and therefore a *quasi* assertion on the part of
the Dominion to exercise lordship over them.
Nevertheless the object of the expedition was
effected without opposition; the Province of
Manitoba, was legally, and, with the consent
of all concerned, united to the Confederation;
but the expected amnesty was not, and to this
day has not been, proclaimed. These seem to
be the chief points brought out by Riel's mani-
festo in the *Nouveau Monde*.

Now whether the shooting of Scott were
murder, or justifiable homicide—a point of law
we care not to discuss, and on which none but
a Court of Law is competent to adjudicate—we
contend that, if an amnesty were promised
to the delegates from the Red River, or if they
were made to believe that an amnesty would
follow the incorporation of Manitoba with the
Dominion, the promise, express or implied,
should be faithfully fulfilled. The question
then which, in this Manitoba business, the new
Ministers have chiefly to consider, is this:—
Was there a promise of amnesty given by their
predecessors in office to the Red River delegates
in the name of the Queen? If so, it is their
duty as guardians of the public honor, and
our national faith, to see that that promise be
faithfully carried out, in spirit and to the letter,
no matter what may be the consequences.

On this point the evidence of Lord Lisgar,
which it is hoped will be forthcoming, will be
conclusive. He is represented by Riel as a
party to the engagement that a full amnesty
should be forthcoming; and as promising, in
the name of the Queen, whom he represented,
and in whom alone of course the power of
amnesty resides, that it should be granted.—
The question of fact can, therefore, easily be
decided; and though men may long dispute as
to the right of the provisional government to
shoot Scott, amongst honest men there can be
no two opinions as to the obligation of keeping
faith.

THE MONTREAL "WITNESS" AND THE
SYLLABUS.—In the *Witness* of the 9th inst.
we find the following remarks upon the Sylla-
bus:—

"That document, as is well known, denies the
people any right to form a government, recognizing
crowned and anointed heads as the only depositaries
of lawful power."

We challenge the *Witness* to cite from the
Syllabus in question, any passage from which
may be inferred even, that the Pope lays down
the principle that "crowned and anointed heads
are the only depositaries of lawful power."—
We will publish his reply should he return
one; if he does not, he must be pleased to ac-
cept from us the *Lie Direct*. There is no
passage in the *Syllabus* asserting, or implying
even any such principle. Now Mr. *Witness*
give us your proofs that there is.

HAPPY ITALY.—The *Montreal Witness*
favors us with an extract from the correspon-
dence of the *Evangelical Christendom* under
date, Florence, Dec. 15th. It will be seen that
the writer fully bears out the assertions of the
Catholic and loyalist press as to the wretched
condition of the people since the conquest of
Naples and Rome by the Piedmontese. The
victors have brought vice, beggary and ruin in
their train. Sad indeed, most sad is the
change.

"Prices have risen enormously, and speculators
are said to be fattening on the miseries of the help-
less poor. The Government receives intelligence
from all the prefects of the kingdom of the increased
price of all articles of food, and evangelists com-
municate the sad story to their various committees;
so that Italy is no longer the place where, on £300
a-year, a family can enjoy all the luxuries and ne-
cessaries of life, and drive their carriage; nor can
colportage and evangelisation be supported now at
the low home-rates of town missionaries and Scrip-
ture-readers. No fewer than two thousand seven and
fifty-one houseless persons were received into the
municipal dormitories of Rome lately, in a single
month. The beggars of Naples were never so nu-
merous or so persistent. The pawn-shops are
crowded with the much-needed goods of the hum-
bler classes. In desperation the lottery is resorted to,
and private ones are added to the public offices,
which are the ruin of the Italian poor, even by the
confession of cabinets and parliaments. Govern-
ment employees are badly off, and officials in banks
and mercantile establishments are having an ad-
vance of pay."

BAZAAR FOR THE CATHEDRAL.—This
work of piety was solemnly inaugurated on the
evening of Sunday last, by His Lordship the
Bishop of Montreal. Accompanied by a large
body of the promoters of the enterprise His
Lordship visited the bazaars in the St. Joseph
and Quebec suburbs, giving to them his benedi-
ction.

On our first page we give the first part of a
strange tale published as true in all its details
—names only altered—in *Blackwood's Maga-
zine*.

ST. PATRICK'S SOCIETY AND HOME RULE.—The St.
Patrick's Society, at their meeting last night, voted
a donation of \$100 to the Montreal branch of the
Home Rule Association.—*Herald* 10th inst.

A new company is announced as having been or-
ganized with a capital of £300,000 to lay a cable
from Great Britain to Halifax via the Azores Islands.
Messages are to be transmitted at the rate of one
shilling per word.

EIGHTH WONDER OF THE WORLD!!!
MODEL IN WOOD OF THE BASILICA OF ST.
PETER AT ROME.

Length.....12 1/2 ft: 2 in.
Breadth.....8 " 7 "
Height from base to extremity of
cross surmounting the dome... 7 " 10 "

This model will be on view from the 8th to
the 18th of the present month, in the splendid
store of M. Chas. Gareau, No. 440 St. Joseph
Street. Price of admission:

Adults25c.
Children.....10c.

Pupils of Colleges, Convents, Academies,
&c., Catholics and Protestants alike, will be
admitted free of charge on the 9th inst., and
following days, betwixt the hours of 10 a.m.
and 2 p.m.

Of the exterior sides of this model, one is
an exact reproduction of St. Peter's Church at
Rome. The other represents one of the sides
of the Cathedral now in course of building in
this city, the snow, the ice, and other incom-
modities of our climate not permitting an
exact copy of the exterior of this Basilica.—
As to the internal decorations of the Cathedral
of Montreal, these may, in course of time, be
made a pretty close copy of those of St. Peter,
by substituting fine paintings for the mosaics,
and statues in composition or plaster, by our
best artists, for the marble statues of the latter.

All should hasten in crowds to see this *chef
d'œuvre* of the skill and labor of the Rev. M.
Michaud, Priest of the Congregation of St.
Viator.

THE MONTH, AND CATHOLIC REVIEW—No.
1.—Third Series.—January, 1874. Lon-
don: Simpkin, Marshall & Co., Burns and
Oates. Price, Two Shillings the number.

The *Month* deservedly enjoys a high reputa-
tion in England, but is not we think much
known in Canada. This is due of course to
the fact that the United States furnish us in
Brownson's Quarterly, *The Catholic World*, and
other valuable serial publications with a con-
stant and wholesome supply of Catholic litera-
ture. Still we think that for so excellent a
publication as the *Month* room might be found,
and as the rate of subscription is not very high
it should find a place in all our Catholic read-
ing rooms where Catholic periodicals are taken
in. The following table of the contents of the
current number shows how rich it is in stand-
ard articles:—

1. The Idea of Catholic Literature; 2. The
Bible and Recent Assyrian Discoveries; 3. A
Glimpse into the Basque Country; 4. Collo-
quium Spirituale; 5. Chronicles of Catholic
Missions: the Five Friars of St. Francis; 6.
Studies in Biography: the First Disciple of
Ignatius Loyola; Among the Prophets (con-
cluded); 8. Catholic Review.

THE PRIDE OF LEXINGTON—A Tale of the
American Revolution.—By William Seton,
New York: P. O'Shea.

It is strange that the literature of the U.
States is not richer than it is, in works of
fiction treating of their great and certainly valiant
struggle for independence. In itself Bunker
Hill, is as fitting a theme for romance as Floden
or Preston Pans, or any other of the battle
fields which the magic pen of Scott has ren-
dered household words. The American Revo-
lution full of gallant deeds, of noble daring,
and heroic endurance has not however found
its poet, though it well deserves one.

The *Pride of Lexington* is nevertheless an
interesting historical novel, relating to the first
years of the unhappy war into which Great
Britain with inexcusable stupidity forced her
American colonies. It adheres pretty closely
to facts, in which its greatest merit consists,
and may be read with profit by British subjects
who, as a general rule, are very ignorant of the
details of the war of Independence.

THE BARON OF HERTZ: A Tale of the Ana-
baptists.—From the French of Albert de
Labadye. New York: P. O'Shea.

This is a story of a Protestant sect which
starting into existence at the voice of Luther,
and on the same principles as those on which other
Protestant sects, on which all Protestantism was
founded—to wit the right of private judgment
—yet had to encounter the hostility of the
great heresiarch himself, dismayed at the fury
of the storm which he had by his preachings
provoked. It is however easier to raise the
devil than to lay him; and though defeated in
the XVI. century, the social principles of the
Anabaptists the logical product of Protestant-
ism, still survive under the name of Commu-
nism, menacing the stability of European civi-
lization.

THE CATHOLIC RECORD—February, 1874.—
Hardy & Mahony, Philadelphia.

The present number contains the following:
1. Chief Justice Taney; 2. The Blacksmith
of Antwerp; 3. Sonnet; 4. Spiritism; 5. The
O'Donnells of Innismore; or The Two Marys;
6. In Exitu Israel; 7. Brother Philip, Supe-
rior General of the Brothers of the Christian
Schools—a Departed Benefactor of Munkind;
8. Guilds and Beneficial Societies; 9. Dr.
Dubois: A story; 10. The Divine Mission of
the Church; 11. New Publications.