

## The True Witness.

AND  
CATHOLIC CHRONICLE,  
PRINTED AND PUBLISHED EVERY FRIDAY  
At No. 696 Craig Street, by  
J. GILLIES.  
G. E. CLERK, Editor.

## TERMS YEARLY IN ADVANCE:

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✉ We beg to remind our Correspondents that letters will be taken out of the Post-Office unless pre-paid.

✉ The figures after each Subscriber's Address every week shows the date to which he has paid. Thus "John Jones, August '63," shows that he has paid up to August '63, and owes his subscription from that date.

MONTREAL, FRIDAY, SEPT. 11, 1868.

## ECCLIASTICAL CALENDAR.

SEPTEMBER—1868.

Friday, 11—Of the Octave.

Saturday, 12—Of the Octave.

Sunday, 13—Fifteenth after Pentecost.

Monday, 14—Exaltation of the Holy Cross.

Tuesday, 15—Octave of the Nativity of the B. V. M.

Wednesday, 16—Ember Day. SS. Cornelius and Cyprian, MM.

Thursday, 17—Impression of the Sacred Stigmat on St. Francis, C.

## NEWS OF THE WEEK.

With the exception of the election excitement in Great Britain, everything seems exceedingly quiet in Europe. Murphy, the notorious anti-Catholic agitator, whose obscenity and personal attacks upon the Catholic clergy have already provoked serious disturbances, has come forward as a candidate for the representation in Parliament, of Manchester. At a meeting of his friends on the 5th inst., disturbances occurred, and it is to be feared that these will not be the last. Several persons have been arrested from amongst the rioters on both sides. We read of potatoe riots at Cork, which, we suppose, mean disturbances caused by hunger, and the high price of food. A man named Dwyer has been arrested at Tipperary on the charge of firing at Mr. Scully. With the exception of press prosecutions for exciting hatred against the government, there is nothing doing in France. The political condition of Italy remains unchanged.

Thomas Widd, whose strictures upon the Deaf and Dumb Schools of Lower Canada founded and supported by the Catholic Church, we noticed and replied to a short time ago, returns to the charge, in a subsequent number of the *Montreal Witness*. It is hard to reply to him, however, owing to the very vagueness of his attacks; but it seems to us that the specific charges which he brings against the Mile End Deaf and Dumb institution are these.

1. That, the Directors of the said Catholic Deaf and Dumb Asylum induce Protestant parents to entrust to them their children, with the promise that the said children shall be educated as Protestants, or in the Protestant faith. To this we reply by a simple unqualified denial. No such promise ever is made, or ever has been made: and the *onus probandi* that such promises have in any instance been made, rests with the writer in the *Witness*. The thing to any one who will consider it is a manifest absurdity; or it is morally impossible that under any circumstances a Catholic teacher should undertake to teach his pupils both Catholicity and Protestantism, which is simply the contradictory or negation of Catholicity: and the teacher who should attempt to teach his pupils, that such or such a religious proposition was true, and that it was false, could but generate amongst them all, an utter disbelief in, and disregard for all religious training. However, to show how unfounded are the allegations of the correspondent of the *Witness*, we need only cite a fact or two from the statistics of the maligned Deaf and Dumb Asylum. At present, that is to say, for the past year, it has not contained a single Protestant child: and during the last fifteen years, only three Protestants have been admitted, and these left the Asylum in the same profession of faith—if the negation of Catholic teaching may properly be styled faith—as that in which they entered it. There are Deaf and Dumb Institutions in the United States; and emissaries from these—we intend not to blame them—are constantly on the alert in L. Canada to induce the parents of Deaf-Mutes to entrust their children to the wealthy institutions on the other side of the lines; but we assert most positively that no efforts have been made by the directors of the Mile End Establishment to entrap unwary Protestants within its walls.

2. To the statement that the teachers at the Mile End Institute "forcibly took away his Bible and religious books" from a Protestant pupil, threatening "him with violence unless he re-

nounced all Protestant opinions and embraced Romanism" we are authorised to give an unqualified denial. The statement we denounce as false: but the *onus probandi*, or burden of proving its truth rests with him who makes it. In thus giving the correspondent of the *Witness* the lie direct—we do not accuse him of intentional misrepresentation. He has we suspect been imposed upon, and his credulity has been abused by some unprincipled scoundrel. However it rests with the *Witness*'s correspondent to prove, not with us to disprove—his allegations.

3. Thomas Widd "does not know a deaf and dumb institution in Europe or America (save Montreal)" where the "true means of salvation are not made known to the deaf and dumb." Now this implies that in the Montreal institution "the true means of salvation" are not taught; and this again raises the question—what are those true means? He may have his private opinion on the matter, and we have ours also; and in our opinion the only true means of salvation are fully taught to the Catholic pupils of the Mile End Institution. But here all discussion must necessarily cease, for about religious opinions, as about tastes, there is no use disputing. We might discuss the matter for the course of our natural lives, and most certainly should never come to any agreement. He would stick still to his opinion or private judgment, whilst we would stick to ours; and as we consider that in all matters connected with religion, our private judgment is just as good as is that of any Protestant doctor, or of all Protestant doctors together, we should never approach a solution. Of what use then would it be to discuss the question, whether the true means of salvation are taught to the Deaf and Dumb pupils in the Mile End Establishment? Before we can determine this matter of fact in the natural order, we must first agree as to what are the true means of salvation—a question in the supernatural order: and as there is on this second question, no authority common to both Catholics and Protestants, to which both bow as the supreme and ultimate Court of Appeal, it is useless or rather impossible to discuss it.

But what practical object has the writer in the *Witness* in view, in his attacks upon the Mile End Institution? It may not be perfect, for it is a human institution, and no work of man is perfect; there is none in which the prying eye of the enemy may not spy some defect. This we will admit, but what we ask is the object of the tirades, and false accusations of the *Witness*? Not reform of possible defects, not the making good of possible shortcomings—but rather the destruction of the institution in order that the State may take its place. This we say is the real object, this the meaning of the attack upon the Mile End school. It is part and parcel of that series of hostile operations which modern liberalism is ever directing against the rights of the Church and of the Family. The State is to be the educator: the State is to be manager and director of all institutions, of all funds devoted to the relief of the poor, the sick, and the afflicted. This is the fundamental idea, this the spirit of nineteenth century liberalism; and in strict harmony therefore with this idea and this spirit is the attack upon a charitable institution established and supported, not by the State, but by private charity, and governed not by *Jack-in-Office*, but by a Catholic priest. As—if the party which the *Witness* represents were supreme in the political order, all private schools would be interdicted, and all tuition, from the elementary tuition of the Common School, to the tuition of the University would be placed in the hands of the State: so as a first step towards the attainment of this object, it is sought to put down by means of vulgar abuse, and wicked misrepresentations, an institution created by Catholic charity, and therefore independent of the State. If this be not the object of the writer in the *Witness*, let him state in plain unambiguous words what his object really is. If he seek merely to reform what is amiss, and to extend the sphere of usefulness of the institution in question—let him indicate the reforms which he deems necessary for that end, and we shall be quite ready to discuss their propriety with him in a calm, and we hope a Christian spirit.

In the *Saturday Review*, and also in some of the English papers of this Continent, we find an appreciation of the operatic performances lately given in Montreal by a lot of ninth or tenth-rate low, very low, comedians from the United States, whose acting and singing would scarcely be tolerated in an ordinary saloon; the men being dull and stupid; the women coarse, ugly, old and awkward, and as musicians below the level of ordinary street ballad singers. The pieces performed by this lot of itinerant buffoons, were of a class fitted only for the swill-mob, for strumpets and their associates; pieces which no modest woman could witness without disgust, which no man of taste would encourage. Indeed they are so obscene, and so stupid, that it is hard to say whether it be the stupidity or the obscenity that enters the more largely into their composition. This it is that called forth our Bishop's stern denunciation, and how well

that denunciation was deserved may be seen from the following criticisms.

Speaking of the pieces performed, the *Saturday Review*, by no means a very puritanical censor, and naming the favorite, qualifies it as fitted only for the "naughty classes"—that is to say, fast young men about town, and impure females—indeed none but a thoroughly unchaste woman would assist at the representation of an Offenbach opera. Another English paper quoted by the *Montreal Daily News*, has a long article on the same subject, from which we make some extracts:—

M. Offenbach's—tunes, with the exception of perhaps, of one in fifty—are all dance tunes, and they suggest the national tunes of modern France—for such the Cancan really is—as naturally as a waltz by Strauss suggests waltzing. In support of our theory, we may point to the fact that the frequenters of the Bouffes Parisiens, the scene of M. Offenbach's greatest triumphs, were of the same class if not individuals as the frequenters of the *Bal Mabille*; and that the situations, points, sentiments, manners and even gestures—above all the gestures—which were found so effective in *Orpheus aux Enfers*, *La Belle Helene*, and *La Grande Duchesse*, are precisely those which at the *Bal Mabille* and similar establishments would be the best appreciated.

M. Offenbach is, we are aware, capable of other things, and nobody can deny the piquant vivacity of many of his compositions. But as Schubert is popularly, and above all, known by his songs; Mendelssohn by his Songs without words; Rossini by his opera; Rame by his operatic ballads; Strauss by his waltzes; Musard by his quadrilles: so M. Offenbach will be known (until he is altogether forgotten) by his Cancans, in the composition of which he is, we are happy to think, unrivalled. M. Offenbach is the troubadour of ladies of doubtful reputation, and enjoys their sympathy through the readiness with which he, as a musician, has entered into the spirit of their favourite dance.

The trial of Whelan for the murder of Mr. McGee, who as our readers will remember was shot at the door of his lodgings on the night of the 6th and 7th of April last when on his return from the Parliament House, commenced at Ottawa on Monday the 7th inst.; and in our next we hope to give our readers a full report of this trial, which naturally excites a good deal of interest. The case for the prosecution is conducted by J. O'Reilly, Esq., of Kingston, a lawyer of distinguished ability; and for the defence there will appear Mr. J. H. Cameron assisted we believe by Mr. J. O'Farrell of Quebec.

HARD UPON BUTLER—The notorious Butler, whose name another English noun substantive beginning likewise with a capital B is generally prefixed, was present at the debate in Halifax upon the Repeal Resolutions. The Attorney General asked permission from the Speaker of the House to seat the said General Butler near the Chair; but the response to the request was that such a permission could not be granted, even were the illustrious warrior to be crushed beneath an avalanche of spoons.

On Tuesday the 15th inst., there will be given in the *Salle Academique* of St. Mary's College, Bleury Street, a grand Concert of Sacred Music, by a body of Canadian amateurs, conducted by M. Ad. J. Boucher, and assisted by Madame Petipas. The performance will consist of Rossini's celebrated *Stabat Mater*. In our next we shall be able to lay further particulars before our readers.

BISHOP'S SCHOOL.—The Bishop's School, St. Margaret Street, opened on the 1st inst. This school is under the direction of two ecclesiastics, and three lay teachers. A special care is given to children.

The attention of the charitable is particularly called to an advertisement, which will be found on our fifth page, of a Bazaar about to be opened for the benefit of the Orphans and other inmates of the St. Joseph Asylum under the charge of the Ladies of the Grey Nunnery.

## THE IRISH BAZAAR.

The Ladies of Charity of the Irish Congregations, beg to inform the public, that their "Twentieth Annual Bazaar," will be held in the new St. Patrick's Hall, on Wednesday, the 7th of October, and following days.

As many persons anxious to promote the success of the bazaar, and yet not able to make lists themselves, are in the habit of sending in pieces of work and objects of *virtu* to the bazaar while being held, the Ladies beg to suggest that such persons would have the goodness to send their donations to the St. Patrick's Asylum, as soon as possible, in order that they be placed in the hands of young ladies who will open lists upon them, and thus turn them to the best advantage.

The Rev. Director of the Bazaar, who is also Treasurer of the St. Patrick's Asylum, assures us that the funds at his disposal are lower at the close of the present financial year (August 31st) than they have ever been since he got charge of them some ten years ago. Up to the present he had always more or less of a balance in his favor at the close of the year—while this year closes with a considerable balance against him.

We therefore request the Irish Congregations generally to take an active part in the present bazaar. All who are in the habit of making lists, will, we trust, do so this year without fail: we trust also that many new collectors will be added

to the number of the old. There is of necessity an occasional falling off in the number of the old collectors, were no new ones to come in there would in a short time be a great falling off in this grand and necessary work of charity. New collectors will therefore we hope come to the assistance of the old, and unite with them in their common efforts for the destitute Irish orphans.—For such we would bespeak a kind and generous reception: they have up to the present been in the habit of receiving such reception—ever since the bazaar has been established—from persons of every creed, denomination and nationality. Al feel that destitute orphans must be clothed and fed, and that the Institution which does so, which keeps them from the streets, from the haunts of vice, and insills into their young minds principles of Christian morality is a common blessing, and all cheerfully come to the aid of such an Institution.

The history of the St. Patrick's bazaar establishes this truth—we therefore the more confidently appeal to the citizens of Montreal in general, knowing that our appeal in behalf of the orphans will not be in vain.

Signed on behalf of the Ladies of Charity,  
CATHERINE AUSTIN, Sec.

Is the Catholic Church inimical to the study of the Sacred Scriptures?

"I would not have answered him," said De Rance a little more than a century ago to Father Lamy, "if he had not carried the matter up to the time of Pachomius." It certainly was too bad of Dom. Mabillon in his earnest defence of Monastic Studies, to carry his proofs back to so early a date. Now, gentle reader, that De Rance from the austere atmosphere of La Trappe denied with the vulgar herd of modern critics that the monks ever studied. On the contrary, he asserted, that they studied *too much* and prayed *too little*, and hence Dom. Mabillon's noble rejoinder, noble though it did go back as far as Pachomius. And a pretty quarrel it was and an honorable withal, when a Duchess of Guise vouchsafed to be umpire, and two such knights as a Mabillon and a De Rance parried and dealt blows with their iron maces. Nor would we have answered our modern critics, when they assert the enmity of the Catholic Church towards the study of the Sacred Scriptures, had they not carried the matter back to the Dark Ages. When men have the unblushing effrontery to assert that the Catholic Church of the present day seeks to suppress the Bible, we can afford to leave their anile drivellings to the logic of facts; but when like Dom. Mabillon (though his was a better cause) they carry the matter back to the Middle Ages, we feel constrained for the enlightenment of their ignorance to say a few words upon the subject.—Leaving then Dom. Mabillon to trace back the studies of the Monks (bless me! did monks ever study?) to the time of Pachomius and De Rance, to assert the priority in importance of sacred over literary duties, we will devote ourselves to the consideration of our own subject—the study of the Sacred Scriptures in the Middle Ages.—One would have thought that the commonest feelings of gratitude would have taught our modern maligners to be more sparing of their accusations against the Catholic Church in this matter of the Sacred Scriptures. If the Bible be the great treasure they deem it, surely there is a deep debt of thankfulness rather than of malignity, due to that Church, which watched it with such jealous care for centuries, and guarded it to the shedding of her heart's best blood against Hun and Goth and Vandal and Norseman. But gratitude is not a characteristic of Ignorance and Bigotry. "As well," to use a Shakespearianism, "expect milk from a male tiger."

We know not how it is, but we have ever preferred collateral testimony to direct evidence in the investigation of any subject. When people are intent upon proving any particular point, there is always such a tendency to exaggerate, that small matters obtain undue prominence; but when in the conducting of a foreign proof, testimony is brought to maintain it, which becomes dispassionate evidence in our own cause, we feel less fear in accepting it. We have an instance of this collateral evidence apposite to our subject. In the Middle Ages as at present, there was a dispute as to the propriety of the Study of the Classics; with this difference however, that then it was The Sacred Scriptures versus the Classics, now it is The Classics versus the Physical Sciences. There has always been in literature as in politics a Conservative and a Liberal element—old Fogiism versus March-of-Intellect men, as the Liberals are fond of calling themselves; without presuming to decide between these honorable disputants, otherwise than to remind them of Horace's "aurea mediocritas," anglice "liberal conservatism." We will use their dispute for our own purpose. It would, we suppose, be "carrying the matter to the time of Pachomius" were we to quote Tertullian and Origen in favor of the Sacred Scriptures against the Classics, in order to use their evidence as collateral proof of the love the Catholic Church has ever borne for the Sacred Scriptures.—

What has Jerusalem to do with Athens? what

has the Church to do with the Academy? what have Christians to do with Heretics? Our institution is from the portico of that Solomon who has declared that the Lord is to be sought in simplicity of heart. What have Stoicism and Platonism and Dialecticism availed Christianity? For us there is no curiosity beyond Christ Jesus; no inquiry beyond the Gospel." But these being the words of a Priest of the second, and not of a monk of the tenth century, are not perhaps to our purpose. Nor would those words of Origen in excuse for his use of the Classics be any more admissible, were it not that we shall find them flowing by a pious plagiarism from the pen of a certain Abbot of the 12th century, under the figure of an Israelite despoiling the Midianites, and bringing home a beautiful captive, according to that of Deuteronomy 20, 10.

"If thou go out to fight against thy enemies, and the Lord thy God deliver them unto thy hand, and thou lead them away captives, and seest in the number of thy captives a beautiful woman and lovest her and wilt have her for thy wife, thou shalt bring her into thy house, and she shall shave her head and pare her nails and shall put off the raiment wherein she was taken, and shall remain in thy house."

Origen thus defends his use of the Classics, "And to say the truth I also have frequently gone out to battle against my enemies (the classics as contradistinguished from the Sacred Scriptures) and there I have seen amongst the spoil a woman beautiful to behold. For whatever we find that is well and rationally said in the works of our enemies, we ought to cleanse it, and from that knowledge which they possess to remove and cut off all that is dead and useless—for such are all the hair of the head and the nails of the woman taken out of the spoils of the enemy—and then at length to make her our wife when she no longer has any of those things which from their infidelity are called dead."—Such is the Origen view of the study of the classics—enemies but amongst whom there are some beautiful captives, who when divested of hair and nails—emblems of infidelity because dead—may be lawfully taken to wife.

Were we not afraid of being deemed prolix, we should be tempted to add one other quotation from the early Fathers—were it only to shew that the feeling of the Middle Ages against the study of the Classics and in favour of the Sacred Scriptures was Catholic—i.e., had existed in the Church from all ages. We cannot however refrain from referring to St. Jerome's quaint conceit of his being brought before the Judgment Seat and punished as a Ciceroian. The story however is too long for insertion, but the introduction is forcibly against the Pagan and for the Sacred Scriptures. "What communication can light have with darkness? What reciprocity can there be between Christ and Belial? What has Horace to do with the Psalms? what has Maro to do with the Evangelists? what Cicero with the Apostles?"

How differently the world thought on this subject, after the Reformation at the "restoration of letters," in those days which they are pleased to call "the Augustinian Age," those in the slightest degree conversant with English History may determine. We shrewdly suspect that in those days of "resurrection" Belial was preferred to Christ—Horace to the Psalms—Cicero to the Apostles. But this is beyond our subject.

SACERDOS.

## INAUGURATION OF ST. PATRICK'S HALL.

The inauguration of this magnificent hall which has been looked forward to with pleasure by all classes of our citizens, took place last evening. At an early hour crowds collected outside, and by the time eight o'clock had arrived, every seat was filled and every foot of standing room occupied. The concert was a perfect success in every respect. The arrangements were complete, and were carried out in a most efficient manner. In a previous issue we gave a full description of the hall, and we are now glad to be able to state that, after this first trial, the most sanguine expectations of its promoters have been fully realized. Its acoustic properties are good, and the system of lighting, by Chanteloup's Sunburners, is all that could be desired. The audience last night, which could not have numbered less than 3,000, comprised the leading citizens of Montreal, of all creeds and nationalities. All the national, benevolent and charitable societies were represented by their chief officers. Shortly after eight o'clock the Band of the 100th Regiment played "St. Patrick's Day"—a fitting air to inaugurate the opening.

Dr. Hingston, the Chairman of the Board of Directors, then briefly addressed the audience as follows:

LADIES AND GENTLEMEN.—One of the city papers of yesterday, in a friendly paragraph on the rehearsal for this evening's concert, state there were to be no speeches, but that Dr. Hingston would make a few remarks principally as "an appetizer for the music that was to follow." Now, there are two kinds of appetizers—condiments of all kinds and absolute fasting. As a physician, I prefer the latter, and I shall not depart from the course suggested further than may be necessary. I have been requested by the Directors of St. Patrick's Hall Association to address a few words, chiefly by way of thanks, to our fellow-citizens who have kindly assembled here this evening to assist in the opening of the new building. I could have wished that this duty had devolved upon some one more competent and better trained by habits to speak in public, for I feel painfully conscious of my inability to be the fitting representative of the Directors, in presence of this vast and brilliant assembly. But the task is in itself a pleasant one, and if, unfortunately, I cannot show you by my presence I can at least promise, and promise I do, that the few words I may speak will be spoken in earnest. Ladies and gentlemen, the Directors bid you all cor-