

The True Witness

AND  
CATHOLIC CHRONICLE,  
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MONTREAL, FRIDAY, JULY 14, 1871.

ECCLESIASTICAL CALENDAR.  
JULY—1871.

Friday, 14—St. Bonaventure, B. C. D.  
Saturday, 15—St. Henry, C.  
Sunday, 16—St. Vincent after Pentecost.  
Monday, 17—St. Alexis, C.  
Tuesday, 18—St. Camillus de Lellis, C.  
Wednesday, 19—St. Vincent de Paul, C.  
Thursday, 20—St. Jerome, Emil, C.

NEWS OF THE WEEK.

Telegrams from Rome, July 3rd, say that the Piedmontese brigand, Victor Emmanuel, at a grand review of his mercenaries, was enthusiastically received, and that at an entertainment given by the municipality in his honor and at which he was present, that the Cardinals and other dignitaries of the church attended in large numbers. This assertion bears upon it such an impress of falsehood, that it is a waste of paper and ink to add it to the catalogue of lies, told us daily as Roman news. At a banquet given in Rome, July 4th, Signor Visconti declared that the conduct of the Romans fully justified the transfer of the Capital and proved that Rome was devoted to the Sub-Alpine dynasty. Signor Visconti thinks so because, his wish is no doubt father to the thought; but the attitude of the Roman people in passively submitting for a time beneath the force of Italian bayonets does not prove their attachment to Victor Emmanuel or his myrmidons. Meanwhile the Pope declares that he intends to remain in Rome. Attachment to Victor means hatred to Pius. Both cannot exist together in one breast. Victor hies himself away to Florence after his sacrilegious masquerade. Pius remains in the Eternal City confident of the devotion of his subjects and assured of his ultimate triumph over wrong. Victor may have procured for his occupation of Rome the diplomatic term of an accomplished fact but a continuation of the occupancy is impossible. History repeats itself. Gregory VII. died in exile. Henry, his persecutor, perished and the papacy remained. Pius VII. was a prisoner at Fontainebleau. His gaoler died on a sea-bound rock and the papacy remained. Pius the Great may suffer indignities from Victor Emmanuel and his patrimony may be sequestered but the power of the Sub-Alpine King shall melt away and the papacy will arise in renewed vigor glorified by the virtues of the Pontiff-King.

The government of M. Thiers has demanded the early evacuation of the Forts near Paris, and of the three Departments at present occupied by Prussian troops. Bismarck declined to promise positively his compliance with the demand. While France is in the hands of an irresponsible faction the wily Minister of William can well afford to continue his insolence to *la grande Nation*. Count Palikao, late Minister of War under the Empire, publishes a denial of the charges made against him by Trochu in his defence before the Assembly. The election returns give to M. Thiers a working majority of supporters. In the words of the *Gazette de France* it is a misfortune. The address of Henri V. to the people has caused great excitement. His opinion of MacMahon is a well given tribute to well-merited worth. The gallant Marshal has been appointed to the command of the entire army, which is now comprised of an effective force of 320,000 men. MacMahon has it in his power to bless France and honor himself by restoring the King.

The quarrels in the Spanish Cortes continue unabated. Senor Mocala in a brilliant speech, July 4th, denounced the occupation of Rome by Amadeo's father. This speech must have been a bitter pill for the pseudo-King.

U. S. Grant has announced the ratification of the Treaty of Washington.

The notice of the examination at Loretto Convent, Hamilton, received too late for insertion this week.

We do not know whether we should class the *Montreal Witness* as amongst the advocates of "Woman's Rights," but at all events he publishes without a word of criticism, a series of "Resolutions adopted at *The Women's Convention* recently held in Boston," in which some misguided women, ignorant of the duties, and regardless of the dignity, of their sex, claim to be put on a footing of political equality with their fathers, husbands, and brothers; on the ground, so the first resolution words it, that their political "disfranchisement is a relic of barbarism." It would have been more correct to have qualified it as a "relic of Christianity," but we suppose that in their eyes "barbarism" and *Christianity* are one and the same thing.

The gist of their claims is to be found in their sixth Resolution, thus worded:—

"Resolved—That we urge upon Congress the passage of a XVI Amendment, prohibiting political distinctions on account of sex, and also of a law conferring legal and political equality."

Is it possible that, even in their desperate anxiety to unsex themselves, the adopters of this Resolution did not perceive its absurdity? Are they serious in their proposal that man and woman should, without regard to sex, be put upon a footing of perfect equality, as before the law? Are they then willing to assume their full share, without regard to sex, of all those burdens, those political duties, or duties towards the State, which now fall exclusively upon the men? Are they prepared to renounce, for instance the privileges which, out of regard to their sex, the law of all Christian countries confers upon them of exemption from the obligations of the conscription, of bearing arms for the defence of the country? of serving as constables, and on juries? and if they are not prepared to accept all these obligations all these political duties, in common with men if their sex unfits them for them, with what grace can they claim an equality with men in political rights? When the women shall have renounced the political privileges of their sex, then, but not before, will it be time for them to demand to be put upon a footing of political equality with the other sex.

If the women who thus unsex themselves who affect a semi-masculine costume, who go in for Free Love, and a place at the hustings would but think for a moment, they would see that they would be the losers, not only in dignity, and in usefulness, by the abolition of all those laws and social usages which assign to men and women different spheres of duties; and therefore difference of rights; but that materially, they would be the sufferers. If the law seems sometimes harsh to them on some occasions; on other occasions see with what leniency it deals with them, see what privileges it accords to them because of their sex! Take for instance the case of Martha Torpey lately acquitted on the charge of diamond stealing, not because there was any shadow even of a doubt of her moral guilt; but because the law assumes in accordance with the teachings of Christianity or "barbarism" that the man is the head of the woman, responsible for her debts, the scape-goat of her offences, bound to labor for her support, and legally chargeable with her maintenance. And this is why woman holds the exalted position that she has hitherto held in Christian countries; not as amongst non-Christians the toy of man's lusts, and his slave, but his equal, though the sphere in which her duties lie be not his sphere. A man in the nursery would not be more out of his sphere, than would be a woman on the hustings. And no one really reverences woman as she should be revered, no one who holds in honor the memory of Mother or of Sister, will ever consent to see a woman so degrade herself as to leave her legitimate sphere for that of the sterner and coarser sex.

It was Christianity, or as these unsexed creatures of the Boston Convention would call it "barbarism" that raised woman to her proper level—the level which she still occupies in truly Christian communities. But alas! Divorce Laws which are the natural, inevitable consequence of Protestantism, and "Free Love" which follows naturally and logically Divorce Laws have done much in most parts of the world to undo the work of Christianity and the Catholic Church. Outside that Church it may be said that Christianity, if not dead, is dying; and it is to this decay that we are indebted for the sad and most disgusting display which our contemporary the *Witness* records.

THE WASHINGTON TREATY!—The question naturally suggests itself—will this settlement of the *Alabama* question, the surrender of our Fisheries, and the Free navigation of the St. Lawrence question, tend to preserve peace betwixt the two countries, parties to the Washington Treaty? We are not so sanguine as to feel confident that it will; we doubt if it will tend to allay the bitter animosity against Great Britain that generally, if not universally, obtains in the United States, and the pandering to which affords the surest prospect of popularity, and success, to the aspiring United States politician. It is not what the authorities

at Washington, what the ephemeral occupants of the White House, and of the Government offices, may say or do, write or sign, that determines the relative positions of the two countries—the United States and Great Britain; and we may be sure that—though from the close commercial relations that subsist betwixt the two countries, neither is willing to engage in war which would be commercially ruinous to both—should Great Britain find herself involved in the suppression of a rebellion in Ireland, and in hostilities with some of the other European Powers, the engagements now by her entered into with the United States Government will in no wise effect the hostile action of the United States' people, or oppose any obstacle to their determination to take revenge on the first favorable opportunity for the *Alabama's* depredations on Northern commerce during the late war. The people of the United States do not feel themselves bound by the action, by the treaty obligations contracted by their nominal Government; which governmental action does but represent, and can therefore only bind, these amongst the electors who support it.—Witness the late Fenian raids against Canada to the truth of this; and remember that the Executive in the United States, even when well disposed, is too weak to compel obedience when popular feeling is against it, and in favor of setting at naught the engagements by it entered into with foreign Powers. In a word, the Government of the United States is but the agent of the people—the real Sovereign—who assume the right to disallow at a moment's notice any engagements which its agent may have contracted. If this be so—and none can deny that it is so—then, so long as that peculiar feeling towards Great Britain obtains in the United States, of which feeling the outward and visible symptom is rabid abuse of the first named, the lavish indulgence in which is the certain step towards popularity and political advancement, so long will Treaties even when accompanied by the most humiliating concessions on the part of Great Britain, be worth no more than the paper that they are written on. The real truth is, that Great Britain is looked upon as an intruder, as an interloper, on this Continent, and that nothing short of the hauling down of her flag will ever fully satisfy our neighbors to the South of us, or allay their hostility.

THE BIBLE IN ITALY.—The *Times'* correspondent, writing a few weeks ago from Naples, gives us some insight into the uses to which are applied the Bibles that Protestants are circulating in the South of Italy. Still, however, in spite of the exposures of the utter absurdity of the processes by means of which the Tract and Bible distributors propose to convert the Italians to the Holy Protestant Faith, the work will go on. It is profitable to the agents of the several proselytising Societies who make an easy living out of the credulity of their employers; and it is good for trade, the paper makers and printers. The Italians do but laugh, and poke fun at the whole affair. Here is what the *Times'* correspondent says on the subject:—

THE BIBLE IN ITALY.—Our Naples Correspondent writes under date April 24:—"In walking through the Villa at the beginning of the week I was struck with a spectacle which I have never witnessed before. The paths, especially near the Riviera, and the flower beds, were enlivened with fragments of paper, that a man was sweeping up with a long broom. My first impression was that the visitors at the Museum had been destroying their useless correspondence. Day after day the same scene presented itself, in spite of incessant brooming, and on examining the fragments more minutely I found they were printed portions of various portions of the New Testament. A few steps further on, at the end of the Villa, there were two kiosks, at one of which Bibles were sold, at the other portions of the New Testament were distributed gratuitously. A crowd had assembled around, and each person was supplied with copies, and often re-supplied. A gentleman connected with this well-intended effort informed me at the commencement of the week that 7,000 tracts had already been distributed on the first day, and on application I was told that the average number given away daily was about 2,000, and that the number of Bibles sold in four days had been 20. A demand had been made to erect a stall in the exhibition building, and had been refused—hence the erection of the kiosks. Some of the results of this well-meant activity I have already noted, others have been reported to me by passers by,—e.g., that a man had been seen with his pockets full, calculating his gains at a soldo for each tract; that one or two exclaimed, as the distributor dealt them rapidly out, 'There goes St. Luke or St. Mark flying through the air.' There can be no hesitation in saying that in some cases these portions of the Holy Scriptures fall into good hands, but it is revolting to many to see them hawked about like tradesmen's advertisements, or still worse, scattered about in fragments on the public paths, to be swept up with common refuse by the broom of a facchino. Such scenes would have been avoided had the effort been limited to the sale of Bibles in the depots already existing in Naples, or, if deemed judicious, in a kiosk appropriated to that object near the Exhibition.

THE IRISH LAND ACT.—In the Imperial House of Commons, on the 13th ult., Sir John Gray, M.P., Kilkenny, J. F. Maguire, M.P., Cork, and J. Pim, M.P., Dublin, asked the Premier, if under the judgment of the Lord Justice of Appeal; it was the intention of the Government, to introduce such measures as would give effect to the avowed purport of the Government in their Land Act of 1870, to preserve and legalize the rights of tenants in Ulster; such rights having been heretofore the results of mutual understanding between land-

lord and tenant. It is not our purpose at present, with the fact before us, that Judge Christian declares the reports of his judgment to have been given wrongly in the press, to say anything of the judgment as reported. But it affords us a deal of satisfaction to contemplate the declaration of the leader of the House of Commons; that no matter whether or no, the Land Act of 1870, protects and perpetuates the good custom of tenant right in Ulster, still that Her Majesty's Government is fully determined even if additional legislation be needed for the purpose, to give effect to the plain unquestionable wishes of Parliament in the Act of 1870. This is as it ought to be. In the language of Mr. Gladstone "the intentions which Parliament expressed must be considered as a covenant with the people of Ireland;" and if the Act conflicts with laws already in force, or upsets customs and theories which owing to their past duration have been accepted as binding in honor between landlord and tenant, it devolves upon the Imperial Government to introduce such measures as will not only preserve the Ulster customs, but also by being expressed in unequivocal language prevent in future the liability of a mis-application.—Viewed in any light the declaration of Mr. Gladstone is a message of peace to Ireland, for the very marrow of Irish grievances in the past has been connected with the land and every effort made—it matters not by whom—to reduce in and by legitimate means the Irish land wrongs is doing a good work for Ireland.

The question of Home Rule for Ireland is assuming a definite form. The leader of English opinion in England, professes its willingness to discuss the question as an open one, or in other words, to view it as one which may with propriety be entertained, if the Irish members of the House place it in a style before the country at once satisfactory to Ireland, and reconcilable with the existence of the Empire.—We give our readers the views of an English journal on the matter. Says the *Catholic Opinion*—

"The triumphant return to Parliament of Mr. Martin and Mr. Smyth, has removed all doubt as to the existence of a real nationalist feeling in Ireland; and has drawn out various comments from the English press. Making allowances for hereditary prejudices these comments are generally satisfactory.—The respectful attention with which the House of Commons listened to Mr. Martin's able maiden speech is at least equalled in courtesy by the moderation with which the daily press discusses the same question of Home Rule for Ireland. We are glad to notice these signs of the times. When argument overrides prejudice, and men express a willingness to settle the question on its own merits, we may reasonably look forward to a just argument. Even the *Times* of Wednesday admits the principle—the right of Irishmen to manage their own affairs, in these words: "We should be quite content to submit the question of Union or Repeal to an Irish plebiscite, with or without the ballot were intimidation removed, were it really possible for Irish electors to vote without fear or favor, and were they enabled to form anything like an intelligent judgment on the issue before them." The *Times* before now, as in the case of Rome with her voting urns guarded by soldiers, has been willing to accept the fact of a plebiscite, but we are not now raising the question of consistency, but merely pointing out the acknowledgment of the right of a people to dispose of themselves. To be practical we must descend to details; and with a laudable desire to improve its stock of Irish political knowledge, the *Times* throws out a challenge in these words:—

"Let Mr. Maguire, who now declares himself a Nationalist, put his views into a definite form, and satisfy us that 'Home Rule,' or 'Federalism,' or whatever variation of repeal he may espouse, is consistent with an United Kingdom, and we shall not refuse to consider his scheme. Believing, as we do, that Home Rule entails, if it does not mean secession, and knowing, as we do, that any milder ideal is repudiated by the most ardent Irish Nationalists, we do not affect to regard it with any favour; but, like all good Englishmen, we are open to reason, and if reason be against us, to conversion. Surely it is not too much to ask that, if seventy or eighty Nationalist members come over to sit at Westminster, they shall come in a like spirit, and produce some conclusive practical arguments to justify the separation—partial or total—of Ireland from Great Britain."

Speaking from memory, we venture to say the extent and nature of the contemplated changes have not been clearly defined. If it be so, the time has come when the Home Government Association should announce its policy, and issue the programme by which it will stand or fall.

We do not believe that Home Rule entails secession. Ireland's interests would not only be identical with those of Great Britain, if Ireland's Parliament was restored, but also her interests would be benefited by the connection, or, as O'Connell used to call it, "the golden link" of the Crown. If the Home Rule Association—and upon it devolves the duty—places the matter in an intelligible form before the Imperial Parliament and the people, we are confident that it will receive due attention.—In our opinion there is not a portion of the Empire would be more loyal than Ireland if her local laws were enacted by the Queen, Lords and Commons of Ireland.

LACROSSE.—*Young Shamrocks Vs. Sarsfields*.—One of the best contested matches of this season, took place on the Montreal Grounds, Saturday, 8th inst., between the above-named clubs. Whether in the science of play or in physical endurance, we consider their respective merits, we must accord them a full meed of praise. The match opened at half-past three o'clock, and was continued with vigor for over four hours. The Young Shamrocks won the first two games in thirty-two minutes; the Sarsfields won the third in twenty and after a

contest remarkable for spirit they also won the fourth in one hour and ten minutes. Upon the last game—the fifth—the interest principally centered, both clubs doing their utmost to carry off the honors which were taken by the Sarsfields. While we consider the play of all to have been good, still we cannot refrain from noticing in particular, that of Brennan and Bennet of the Sarsfields, and Morton, O'Brien, and Burke of the Young Shamrocks. Farmer's play was also fine, and with pleasure we record the fact, that the match while being a well fought one, was conducted in a gentlemanly spirit worthy of general imitation. On the whole we are proud of our young Irish Montrealers; they are the bone and sinew of a healthy manly community. We understand that the Toronto Club has challenged the Champion Twelve of the Old Shamrocks to play them in Toronto, paying their expenses to and from Toronto.

NEWSPAPER SELECTIONS.—The majority of persons unacquainted with the routine of an editor's duties, imagine that to select matter for them is to him the easiest part of his toil. To read over and over again a large box full of exchanges daily is nothing, but when the editor after reading finds scarcely anything suitable to him how unpleasant is his position. Every subscriber has some hobby and would have it gratified. One is fond of spicy sayings, another wishes only hard argument. One likes anecdotes and his neighbor complains that he is obliged to read nonsense. So the editor is much more troubled to select matter from his exchanges than to provide originals. We knew a case in which a paper was about to be "stopped" by a subscriber because a murder was reported in its columns; such report having been taken from the journal published in the district in which the murder was wrought. Toleration should guide the reader as well as the editor. Without it both can only err and the largest toleration ought to be exercised by the reader, because of the multiplicity of duties which fall upon the editor. When the reader is enjoying the caresses of Morpheus, the night-worn editor is seeking to provide him with mental food. Let each then be tolerant and they will see how nicely they can get along. One thing alone deserves reprobation from the reader:—That is an immoral selection. Shun the journals which poison the mind of youth with filthiness. They are the wasps of society and can but sting, while never giving honey.

The ignoramus attached to the vile class of English "literature?" with pens, steeped in the poisoned ink of prejudice, have been for some time, living finely on the proceeds of their piquant descriptions of Irish life, manners and customs. We have often thought, that if they looked around, a little nearer home; they would find a sufficiency of subjects upon which to gratify their malicious tastes, and we are furnished within the past few days with a confirmation—undesired by us—of our ideas. We learn from the *Nation* that the Assistant Commission sent by the Education Commission to inquire into the state of the peasantry in the Scottish lowlands, &c., reports that in the cottages in Islay, Jura, and Caithness, he generally saw "the cow coming through the same door as the family," and "the pig sitting comfortably under the chair." In one cottage the entry was through the cow-house, and a "sow with a litter of eight pigs was sitting in the same room with the family." What a pity it is for *Charivari* and *Harper's* that such scenes are not laid in Ireland. We can imagine the description each would give of the slatternly housewife; a very virago; the slouching husband, spitting the foul weed over the mud floor, and in the background the squalling children with their playmates—the pigs. Again we say what a pity.

BOOKS RECEIVED.

THE TRUCE OF GOD.—Published by John Murphy & Co., Baltimore, Md. For sale by Messrs. Sadlier, Montreal.

This interesting story was written twenty years ago, but to use the words of the Author, George E. Miles, Esq., it is "as specially applicable to the times in which we live." The scenes are well placed: the characters are well sustained, and the moral is admirable. The book is well bound in cloth; contains 354 pages and ought to have a large circulation. Price, 90 cents.

We have also before us issued from the house of Murphy & Co., and for sale in Sadliers', two dramas—"St. Louis in Chains," and "The Expiation." Both are well written; and are suitable for our Catholic Collegians. The price of each is 35 cents.

Published by John Murphy & Co.; for sale in Sadliers':—"The Holy Communion," 90 cents; and "The Love of Jesus," 45 cents. Both devotional works of merit; are well bound, and printed on fine paper. These works will be sent free by mail on receipt of price. "Shamus O'Brien" to which is added "Father Roche." American News Company.