

The True Witness.

CATHOLIC CHRONICLE
PRINTED AND PUBLISHED EVERY FRIDAY

At No 696 Craig Street, by
J. GILLIES.

G. E. OLBERG, Editor.

TERMS YEARLY IN ADVANCE:

To all country subscribers, Two Dollars. If the subscription is not renewed at the expiration of the year then, a case the paper be continued, the terms shall be Two Dollars and a-half.

To all subscribers whose papers are delivered by carriers, Two Dollars and a-half, in advance; and if not renewed at the end of the year, then, if we continue sending the paper, the subscription shall be Three Dollars.

The True Witness can be had at the News Depots. Single copy 3d.

We beg to remind our Correspondents that no 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 up. Thus "JOHN JONES, August '63," shows that he has paid up to August '63, and owes his Subscription from that date.

MONTREAL, FRIDAY, MAY 25.

ECCLIASTICAL CALENDAR.

MAY—1866.

Friday, 25—Ember Day. Fast and Abstinence.
Saturday, 26—Ember Day. Fast and Abstinence.
Sunday, 27—Trinity Sunday. First after Pentecost.

Monday, 28—Notre Dame de Bonsecours.
Tuesday, 29—St. John Nepomucene, M.
Wednesday, 30—St. Peter Celestine, P. C.
Thursday, 31—Corpus Christi.

REMOVAL.

The TRUE WITNESS OFFICE has been REMOVED to No. 696 CRAIG STREET, opposite HERMINE STREET.

NEWS OF THE WEEK.

Whilst at any moment the electric telegraph may be flashing across the country the tidings that war has broken out in Europe, it is equally probable that the crisis may pass over without hurt to any one. It is useless therefore to speculate as to the result of the angry messages speeding betwixt Vienna, Berlin, Paris and Florence, for all such speculation may in an instant be rendered ridiculous by the arrival of a European steamer. Whatever the upshot of the pending negotiations, we have good reasons for believing that the British Government will not allow itself to be involved in the quarrels of its Continental neighbors.

Mr. Fortescue has laid before the House of Commons a Tenure of Land Bill for Ireland. The details of the measure have not yet reached us; but from what has already passed in conversation betwixt the leading representatives of Ireland, and the Ministry, upon the subject we may expect that it will contain provisions for encouraging the granting of written leases, for long terms, by Irish landlords to their tenants, thus securing the latter against the recurrence of those wholesale and arbitrary evictions which have so much to do with Irish disaffection towards the British Government.

Lieut.-Colonel Hobbs, one of the officers most deeply implicated in the illegal, and we fear we must say atrocious, acts committed in Jamaica in connection with the repression of the negro insurrection of October last, has committed suicide. For some time past it had been evident that his mind was affected. The proceedings of the Commissioners, and their anticipated Report, had unsettled his intellect, and he was on his way home under charge of an officer and some soldiers, when breaking loose from his guardians he jumped overboard and was drowned. The deceased was a gallant officer, and had acquired much honorable distinction in the Crimea, where he headed the assault of his regiment upon the Redan. It is stated that, by a singular coincidence, the widow of Gordon who was hung as the chief instigator of the hideous massacres perpetrated by the negroes—but whose guilt was, even if morally certain, not legally established—was on board of the steamer in which Lieut.-Col. Hobbs was a passenger. Governor Eyre is reported to be completely prostrated in mind and body by recent events.

Cholera had broken out on board the steamer *Helvetia* from Liverpool, with 817 passengers, bound to New York. The disease declared itself when the ship was off Queenstown, when she put about, and returned to Liverpool where she arrived on the 4th inst. It seems that the disease broke out amongst the German passengers, amongst whom, even when awaiting embarkation in Liverpool, some cases had occurred.

The *Cuba*, from Queenstown 13th inst., brings tidings of a commercial panic in England, and the consequent failure of many important monetary establishments. Prominent amongst these we find the names of Overend, Guernsey & Co. with liabilities from ten to twelve millions sterling; of Peto and Betts for four millions sterling, and numbers of others. The question of peace or war remained still undecided, but strong hopes were expressed that the storm would blow over.

MONUMENT OF THE JUBILEE.

Appeal of His Lordship the Bishop of Montreal in behalf of a New Work of Charity, as a memento of the Graces of the Jubilee of the year 1865.

In Our Pastoral Letter of this day, we invite you, Dearly Beloved Brethren, with one accord, to a great work, that may remain to the latest posterity the expression of our lively gratitude for the great graces which the good and all-merciful Lord granted us during the last Jubilee.

You may call this Work of Charity as you will; either a *Hospital* in which to shelter those who are still wandering to and fro, after having in vain knocked at many doors; or an *Asylum* open to all those wretched creatures, who are repulsed by all, and who can nowhere find shelter; or a *House of Industry* established for the purpose of instructing in trades and handicrafts, those poor children who, bereaved of their parents, are ever becoming corrupt in morals, and wander from place to place as vagabonds. For Our part, We will call it the *Haven of Salvation* for those members of our society who have suffered sad shipwreck, that is to say, have fallen so low in public opinion as to be unable to find access either to any respectable houses, or even to any Charitable Institution, because of the risk that the good incur by coming in contact with the wicked. We will also call it the *Fruit of a good Jubilee*, which will have taught us to be merciful, even as is Our Heavenly Father Who maketh the sun to rise as well upon the unjust as upon the just, and Who, in this propitious season, has opened to us all the treasures of His mercy.

Yes! it should be indeed an excellent Fruit, brought forth from a soil which the Lord has watered, blessed and rendered fruitful by the dew from heaven, and the plentiful rains poured in torrents upon it, during this year of Jubilee, so as everywhere to scatter joy and happiness.—*Benedixisti, Domine, terram tuam . . . terra nostra dabit fructum suum.*—Ps. 84.

And this will be clear to you, Dearly Beloved Brethren, from the details into which we are about to enter, in order to make you know and appreciate this work which Divine Mercy deigns to bring to pass amongst us, and by using Our services—poor and unworthy sinner (*quorum primus ego sum*) to assure the salvation of the greatest sinners.

And in the first place we must note that in the centres of population are necessarily gathered and heaped together many unhappy creatures, who fancy that there, there is no distress to be dreaded; and that without difficulty, without working even, they may there live at their ease. Fatal illusion! which engenders idleness, the mother of all vices, and brings forth *pauperism*, that hideous cancer which devours modern society, encourages the vagabondage of so many lazy beings who become skilled thieves, confirmed drunkards, the haunters of the tippling houses, of the jails and the police courts; which leads to the stews so many unhappy girls, fresh in their innocence from the country, which alas! they sacrifice in these dens of prostitution to a slothful and sensual life, to a love of idleness and the criminal enjoyments of concupiscence; which, in fine, is the reason why so many wretched parents, to get rid of their poverty, sell their children to the enemies of religion, and sacrifice the souls of their unhappy little ones for a handful of barley, or a piece of bread, according to the words of the prophet—*Propter pugillum hordei, et fragmen panis*—Ezech. 13, 19.

To all who watch closely the vices of civilisation, it is plain that such persons become by their gross intemperance, by their shameful debauchery, and their lawlessness, the scourge of our Cities, the terror of the police, and the pest of the rural districts to which they flee for shelter, there to increase their numbers in the midst of poverty, low debauchery, and every kind of disorder. A simple glance at an extract from New York Police Report of 1865 will strikingly convince us of these most deplorable facts.

In the above named City, and during the course of the said year, there took place 68,878 arrests for various offences, and there were committed 793 murders; there are reckoned 223 Concert Saloons, in which 1,191 girls who are in fact known prostitutes, are employed as attendants. Daily these dens, reeking with immorality, are frequented by 29,050 persons, who spend therein the daily sum of \$51,362, or in other words, \$11,447,130 in the course of the year. There are besides in the same City 9,270 taverns of which 754 only are licensed.

Moreover there are reckoned upwards of 9,270 tavern-keepers who take in boarders; persons who knowing not whither to direct their steps, and having no homes of their own, seek shelter in these boarding houses. These dens, centres of infection and disease, are for the most part in cellars, with bare stone or brick walls, with mud for their floors, and are destitute of beds and all furniture. Within them there is neither light nor air save what comes in through the doors; all is filthy and inspires loathing; rats and other vermin swarm in, and infect these foul cellars.

The inmates of these places are drunkards, male and female, beggars of both sexes, thieves and prostitutes. There, men, women, and chil-

dren, whites and negroes, sleep together pell-mell like the beasts of the field. Infamous are the deeds therein committed: they breed pestilence, and poison the very atmosphere which the honest and the well-behaved are obliged to breathe.

Our social condition is no doubt far removed from that of this great city; and well may it be hoped that we shall never have to groan over such deplorable evils. But we need not attempt to shut our eyes to the fact that, we are rapidly approximating thereunto, if indeed we may judge from the sad cases daily brought before the civil tribunals, and the Police Courts, as well as from the statistics of our Prisons and Penitentiaries.

And so it has come to pass that all those who take an interest in the exterior police, feel the necessity of some public institution in which may be received those who are now a burden on society; for they well understand that it is not by means of shackles and handcuffs on the guilty that the latter can be corrected, but only through the influence of the charms of that divine religion which the Son of God established in the world for the salvation of the greatest sinners.

Such, Dearly Beloved Brethren, is the end proposed to be attained by opening the *Hospice* in question, and which is designed as an Asylum for the worst of those cases with which our poor nature is afflicted. Not that we are so presumptuous as to pretend to heal all the diseases of our social state. But we hope to be able to offer to all who in sincerity, would wish to avail themselves thereof, effectual means for their sanctification upon earth, so as to attain to everlasting joy. Some details will suffice to make the matter plain to you.

Scarce a night passes but what the Police lay hold of some wretches who roam the streets because they are homeless, and are thus found violating the laws which regard public order has caused to be enacted. All that can be done in such cases is to pass sentence of fine, or imprisonment; at the expiration of which sentence, the prisoner, without any moral amendment on his part, is again turned loose upon society. Thus it happens, that again in a short time, the same offenders charged with the same, or perhaps worse offences, appear again to undergo the same punishment.

But let us suppose that these unhappy creatures, instead of being the objects of public vengeance, were to be admitted within a charitable institution, in which they should be carefully washed, cleansed from vermin, and furnished with a good supper and a bed; and wherein after having been the objects of a tender compassion, they should be addressed in holy words, encouraged to live honestly, to pray, to confess those sins whose burden makes them wretched even in this world—would they not feel themselves urged towards repentance, and to a desire more faithfully to practice a religion which knows how to inspire such devotion for their comfort? Would they not yield their confidence to men, who should thus stretch forth to them in their misery the helping hand? Would they not thenceforward diligently labor faithfully to do their duties in any respectable houses in which these men of God might be able to procure places for them?

There exists already in our City, such a *hospice* established by our separated brethren, for the purpose of extending hospitality to the homeless, who would otherwise be obliged to seek shelter in stables, or to sleep in the streets, at the risk of their lives, or of being taken up by the police. Is there any reason why we also should not have a similar institution of our own? have we not the same motives, the same means for establishing it? And if we fail therein, would it not be really a disgrace and a humiliation to the Catholicity we profess?

In our travels, We made it Our duty to visit the different *Hospices*, founded with this object by charity or philanthropy. It is especially at Rome that one should make it a point to visit the *Trinity of Pilgrims*, and the *Hospice of Ste. Galle*, wherein every evening the homeless are received. Oh, how have we rejoiced at seeing realised therein the words of the Divine Charity, "*I was a stranger, and ye took me in.*"—And truly one is moved to tears at the sight of the Cardinals and Prelates of Holy Church, of Roman Princes and Knights, kneeling before, and washing the feet of, the pilgrims, upon whom they also wait at table.

But though this act of charity is one of the ends proposed in the new foundation, it is not the sole, nor is it even the chief end proposed, for after all there would be thereby but a transitory gain. That which it is chiefly proposed to accomplish is the procuring for our most abandoned old men, and therefore the most worthy of compassion, a place of retreat wherein they may meditate upon the years of eternity, before entering thereon; and where they may prepare themselves to appear before the Sovereign Judge, by fervent prayers, by their assiduity in hearkening to religious instruction, by the frequent reception of the Sacraments, and by the exercise of patience in the pains and sufferings of old age.

In the second place, this *Hospice* is founded for the sake of the young, who are most exposed to the risk of perishing. Thus whilst the unhappy amongst the aged, brought back to Chris-

tian sentiments shall here, by meditation of the everlasting verities, prepare themselves to leave the world that has seduced them, the young shall prepare by the practice of solid virtues, to enter that world, and to live therein as good Christians and as good citizens.

It is therefore above all important to lay hold of children, and young people, so as either to put them on their guard against those vices which will sweep them away into disorders as prejudicial to society, as to themselves individually; or to correct them of those vices; should they unhappily be already infected therewith. From this we may conclude that the *Hospice* will be for the good a house of preservation, for the evil a house of correction. Therefore all the building plans will be so devised as the more easily to attain the proposed end—that is to say, the combining under one roof of so many different wants.

What We have already said, shows clearly, that a serious attention will be paid to classification, so as to keep the good apart from the wicked, so as to shelter the former from all danger. In like manner, attention will be given to the case of children who, still in the years of innocence, have been bereft of their parents, or who have wicked parents; so as to withdraw them from the imminent dangers they would have to run, were they left to themselves, or abandoned to the care of the authors of their days, who instead of bringing them up as Christians, would but scandalize them with their hideous blasphemies, their filthy language, and their indecent behaviour.

There are children also who belong to good parents who nevertheless are of such an intractable disposition, that they obstinately resist the exhortations, correction, and good examples set them by their fathers and mothers. It would be an immense service to these parents, most respectable in all respects, to help them to discharge the precious duty incumbent upon them of leaving nothing undone that might contribute to the good education of their children. Now this help these parents will find in the new *Hospice*, which will be directed by Brothers of Charity, who have the special grace of their mission to do what their Patron St. Vincent de Paul did; to whom, as everybody knows, the most incorrigible children of Paris were brought, that he might make of them pious and docile children—a task which he accomplished with marvellous success. Let us hope that his children in Jesus Christ may do as much for us, with the grace of their holy calling.

The new *Hospice* will also present timely succor to number of young persons who, freshly discharged from the Reformatory Prisons, know not where fitly to bestow themselves, so as to keep alive their good dispositions. By everybody they are dreaded as dangerous; and no doubt honest folk have sound reasons for not bringing them in contact with their children and apprentices. Still, the correction which they have undergone in prison has been salutary to them, and they would fain do their best so as never to return there. But what will become of them if no one will stretch to them the helping hand? In their despair, will they not give themselves up again to a vagabond life, and to its accompanying vices, if all honest people turn their backs upon them?

And, in fine—that We may leave hidden none of those hideous sores which so fearfully disfigure our social condition, and eat into it gradually, like a contagious gangrene which threatens us with an incurable disease and death—there are young people, in numbers already far too great, who, even at the outset of their career are thoroughly spoiled, rotten, and corrupt, and from whom even men old in vice have much to learn. Brought up to run idle about the streets and thoroughfares, and having no shelter save in disreputable taverns, it is easy to understand that they have been debarré from those institutions and other religious helps, which form to virtue the hearts of children and of the young, and prepare them to face the world with credit. It is easy to understand that it is above all to these unhappy creatures, that the new *Hospice* will be useful and necessary. For to Religion alone, does it belong to correct even the most spoiled hearts, and to subdue the most obdurate and intractable of characters. Hence is it that this characteristic is that which makes her to shine in the eyes of men, as a Religion truly divine.

But that we may understand still better how powerful an agent is Religion, even upon hearts that to all appearance are the most callous to Christian sentiments, We will lay before you some extracts from an excellent Report made upon a Reformatory House, by a Priest, its Chaplain.

Having classified the young persons over whom his vigilance is exercised, and having sketched their characters, and their dispositions, he adds:

"In these young people amidst many faults and vices, the attentive eye may sometimes discover some fine and noble qualities. I have seen amongst them some who wept bitterly as they talked to me of the sorrow which they had caused to their parents; I have seen even amongst the worst, some who, weeping, have thrown themselves on their knees before me, to crave pardon for some trifling neglect towards me, of which they had been guilty; of others I have heard the sobb whilst they enumerated to me their faults; and, in fine, I have met with some so

wretched, and to whom their past conduct seemed so horrible, that the desire to put an end to themselves seized them; so great was the disgust with which their condition inspired them. Oh! it was in moments such as these that I well understood that the Priest alone is unable, spite of his good will, to labor efficaciously for the salvation of these dear children. What is wanted is, that all engaged in this ministry should have the heart and the devotion to perceive that these unhappy creatures stand in need of love and support, rather than of punishment, and harsh treatment. And so when I hear it said that the best way to bring back these youths to the paths of virtue is to overwhelm them with punishment and ignominy, my heart is painfully affected. Often have I been compelled to avow that, had God permitted me to be exposed in my youth to the same dangers as these children, I might perchance have been more wretched than they.

"I beseech God that He will permit this House to fall into the hands of persons consecrated by their state of life to the reform of youth; and in that case I will believe that my anticipations will be realized; that is to say, it will then be seen that these young persons who to-day inspire but disgust, are susceptible of receiving within their hearts, impressions of the most solid virtue."

Now it is to this noble work, that these men of God who have left all to come and help us to raise this monument of Charity, are about to consecrate themselves, so as to open the bosom of Divine Mercy to all such as are sincerely desirous of saving themselves. For our youth, such a *Hospice* is indispensably necessary. For, Dearly Beloved Brethren, look well around you, and you will see that for male delinquents there are only the *Police*, the *Reformatory*, and the *Prison*; whilst for persons of the other sex—thanks to Divine Providence—there are *Asylums* for the shelter of innocence, *Houses of Refuge* wherein the weak are defended against the seductions of the world; and *Hospices* in which they may cleanse themselves from the stains contracted in their intercourse with a world so dangerous to virtue.

(To be Concluded in our next.)

THE BISHOP OF ST. HYACINTHE.—Our readers are aware that the failing health of the present amiable Prelate who presides over the Diocese of St. Hyacinthe, has compelled him to seek from the Holy See permission to resign his arduous duties. The resignation has been accepted, and his successor has been chosen by the Sovereign Pontiff, in the person of the Reverend Charles Larocque, for many years the zealous parish priest of St. John. We are confident that the news of this nomination will create lively satisfaction throughout the Diocese.

His Lordship, Mgr. de Tloa, Administrator of the Archdiocese of Quebec, has issued a Circular to all his clergy inviting them in their several parishes to take up a collection in aid of the House of the Good Shepherd at Quebec; an institution which has done immense service to the cause of religion and morality, and to which His Lordship proposes to give yet further development.

VICAR GENERAL M'DONNELL.—We congratulate our Kingston friends upon the return to them of their venerated Pastor the Very Rev. Vicar General M'Donnell. The reverend gentleman has been spending the winter in the West Indian islands, for the sake of his health, which we trust is now perfectly re-established.

A CHILD OF MARY; or, the Blessed Jean Berchmans of the Company of Jesus. A Biography, by a Father of the same Company.

This little work, put forward with the approbation of His Lordship the Bishop of Montreal, contains a brief but interesting notice of the life of one whose Beatification was pronounced at Rome on the 28th of May of last year; and in honor of whom a solemn three days' service has just been celebrated at the *Geno*, or Church of the Reverend Jesuit Fathers of this City. Our readers would perhaps like to learn a few particulars respecting the career of one whose memory is so dear to the Company of Jesus; who may be well propounded as a model to every one who also desires to be numbered amongst the children of Mary; and of whom, in the words of Holy Writ, it may well be said that "being made perfect in a short space, he fulfilled a long time—*consummatus in brevi, explevit tempora multa.*"—Sap. iv. 13.

The holy and blessed Jean Berchmans was born the 13th of March, 1599, in the little village of Belgium, called Diest, about 30 miles from Brussels. From his earliest infancy, he approved himself a vessel of election; and whilst the holy names, Jesus and Mary, were the first that his infant lips learned to form, so as he advanced in years, prayer and meditation were his delight. He was particularly remarkable for his tender affection for Mary, for whom, as it is with all the elect, he manifested the warmest devotion. With such holy sentiments, it is scarce necessary to add that he was the joy of his family, the glory of his school, and the bright jewel in the crown of his college preceptors, who spoke of him as "of an angel of purity."

At the age of 16, the young man was admitted into the Jesuit College, then just opened at Malines, where he soon distinguished himself, not by his talents merely, but by his Christian proficiency. He aimed at perfection, and he was contented with nothing short of this. In a short time he became, as it were, the apostle of his college; and so, when he felt that God called him to