

The True Witness.

MONTREAL, FRIDAY, JUNE 5, 1857.

NEWS OF THE WEEK.

The Canadian puts us in possession of European news to the 20th ult. In the Imperial Parliament, the chief topic of discussion has been the approaching marriage of the Princess Royal with the Prince of Prussia, and the dowry consequent thereupon. The exact sum which the nation will have to furnish has not been divulged; but it is the general opinion that a good round sum will be paid down at once.

The London Times gives some interesting details of the measures that are being taken for laying down the Trans-Atlantic Telegraph cable.

On Saturday, the 16th ult., the United States Steamship "Niagara" went down the River to moorings at East Greenwich; and yesterday Her Majesty's ship "Agamemnon," 91, came round from Portsmouth, and took up her moorings there, to ship the submarine telegraph which is to connect the Continents of America and Europe. The length of cable to be put on board each vessel exceeds 1,300 miles. It will take upwards of six weeks to deposit the cable in the ships' holds according to present arrangements. Her Majesty's ship "Agamemnon," and the United States Frigate "Niagara," will leave the Thames about the first week in July, in company with Her Majesty's ship Cyclops, and will proceed to the longitude midway between the west coast of Ireland, and Newfoundland, where the ends of cable on board each ship will be joined. The "Agamemnon" will then return towards the coast of Ireland; and the "Niagara" will hold on her course to the shores of Newfoundland, both ships paying out the submarine cable as they increase the distance between them, and maintaining constant telegraphic communication with each other, to prove that the cable remains intact; and within six days after the ships separate, should no accident occur, telegraphic communications will be open between the two continents.

On the Continent all is tranquil. The Neuchâtel difficulty is at an end, the King of Prussia having renounced his claim to the sum of money allotted to him as an indemnity. The harvest prospects are good, and the fears entertained for the vintage in France have subsided. The long talked of Spanish expedition to the West Indies and Mexico, was still at Caiz, and no date is assigned for its sailing.

The America from Liverpool, the 23rd ult., brings little additional intelligence of any political importance. The failure of a great mercantile establishment at Paris, whose proprietor is supposed to have "cleared" for New York by the steamer Arabia, is announced. In breadstuffs a slight rise was reported.

The Montreal Herald announces the probability of a modification of our Colonial Ministry. Mr. Spence, it is rumoured, is to fill the gap occasioned by the retirement of M. Cauchon from the Commissionership of Crown Lands; and is to be succeeded in the Post Office Department by Mr. Terrill, whose present office as Provincial Secretary will be taken by M. Loranger. M. Prevost, member for Terrebonne has resigned his seat; having discovered from experience that an honest man is quite out of his element, whilst in our Provincial Legislature. Mr. Brown's Sabbath Bill has been lost for this session by a majority of one; the Speaker, as is usual when the House is equally divided, giving his casting vote for an amendment moved by Mr. Ferres, that the Bill be read a third time on the 1st of July.

We congratulate our cotemporary the Pilot on his honest avowal in his issue of Monday, that there are no warmer, or more sincere advocates for the cessation of all unnecessary Sunday labor, than the Catholic Clergy of Canada. This is strictly true; and any objections that Catholics may have raised, in or out of Parliament, to Mr. Brown's Bill lately before the Legislature, proceed not from any ill will towards the end proposed, but from strong and well-founded suspicions of the ultimate designs of the originator of the measure in question.

The language of the Catholic Church upon the obligation of keeping holy the Sabbath, is precise and unmistakable. All servile work, which, without inflicting serious injury, can be avoided, is to be avoided; all occupations, however innocent in themselves, which interfere with, or detract from, the worship due to Almighty God, are positively prohibited; but works of absolute necessity—that is, which cannot be postponed without serious risk—and all innocent enjoyments which do not encroach upon the services of religion, are permitted. For the Sabbath was made for man, and not man for the Sabbath.

Viewing it in this light, there is no Catholic but what would be glad to see the Canals, and all public offices, closed on Sundays, if this could be done without serious injury to the interests of the community. How far, however, this is entirely practicable in a country like Canada, where the season of open navigation is so short, and where winter sets in so rapidly, is a serious question presenting many difficulties. If, on the one hand, the Canals might, during the summer months, be closed without inconvenience from the Saturday night till the Monday morning, on the other hand, it might easily happen that such an interruption to traffic in the Fall would entail serious and extensive loss upon the commercial

community. In the same way, a Sunday delivery at the Post Office is of little or no consequence to residents in town, or in the immediate vicinity of the Office; but to those who reside at a distance, and to whom Sunday presents the sole opportunity during the week, of getting their letters and papers, the closing of all the Post Offices throughout the entire day would prove a very serious inconvenience. Perhaps, as the Pilot suggests, a compromise might be effected, by closing the Canals on Sundays during the summer months, whilst there is no danger of a sudden frost; and by restricting Sunday labor in the Post Offices to an hour or two in the middle of the day. The experiment is worth trying; and we think that in general, Catholics would have no objection to its being made, in spite of the absurdity of any legislation upon religious matters, by a State which openly professes not to have even the semblance of any connection with the Church.

After all, it is but little that Acts of Parliament, however cleverly drawn up, can do to prevent Sabbath desecration. They may change the direction and character of that desecration; and perhaps in some instances compel it to hide itself beneath a veil of affected decorum. Some open scandals may, by human legislation, be suppressed; but the evil itself will still remain undiminished, so long as the influences of religion are not brought to bear upon the individual. It is to the Church therefore, and not to Parliament that we must look for a remedy against the desecration of the Lord's Day; for, unless men refrain from Sunday labor from religious motives, and for the love of God, we may be sure that the sole effect of Sabbatarian Legislation will be but to increase the evil complained of, though it may perhaps change its particular direction. It is in fact, indisputable, that in Scotland, and other countries where Puritanical Sabbatarian observances are enforced, the Sunday witnesses more gross immorality, more drunkenness, impurity, and hideous bestiality, than do all the other days of the week put together.

LEGISLATIVE SWINDLING.—The Select Committee, appointed to inquire into the affairs of the "Woodstock and Lake Erie Railway and Harbor Company," have presented their Report to the Legislative Assembly. This document fully confirms the worst suspicions of the venality and thorough corruption of our Canadian statesmen; and its perusal should make every friend of Canada hang his head with shame, at the thought of the destinies of this noble country being entrusted to a set of fellows, whom it is almost a compliment to call "swindlers," and who if they had their deserts would be picking oakum in the Provincial Penitentiary. Indeed, it is no libel to say that the moral character of the last named institution is far more respectable than that of our Provincial Parliament; and that to a gentleman a seat in the latter, as at present constituted, would be less revolting than a cell in the other.

But the people of Canada have no right to complain: for they have themselves, and with their eyes open, countenanced for years the dishonesty of their representatives. They have sent penniless adventurers to Parliament: fellows who avowedly made politics a business or profession—a means of advancing themselves in the world, and of bettering their fortunes. They have seen these same penniless adventurers—who the day before their election were perhaps intent upon bilking their washerwoman, or evading the clamorous demands of their creditors—suddenly rolling in wealth, and putting their thousands and tens of thousands of dollars in the Bank. They know, as every man of common sense must know, that no honest man can ever make a farthing through politics, and that therefore the sudden wealth of their representatives must have been acquired dishonestly. And yet knowing this, they have still continued to elect them to Parliament, and to give them additional means of bringing disgrace upon the country. It will be well however if the severe lesson now given them, shall for the future put them on their guard against the whole tribe of political adventurers and trading politicians.

The "Report" of the Select Committee is far too long for our columns: we content ourselves with laying before our readers the concluding paragraph—trusting that means may yet be devised to bring the guilty parties to justice, as knaves and swindlers:—

"Notwithstanding the great length of the report of your Committee, many facts remain to be brought to the notice of your Honorable House, for a knowledge of which they beg to refer to the accompanying evidence and documents. That gross wrong has been practised by parties officially and otherwise in connexion with the said Company, is fully established; and that those concerned in the perpetration of such wrong, are individuals who have hitherto occupied high and honorable positions in society, and in public stations, is a circumstance of a peculiarly humiliating and painful character. Your Committee have felt it to be their duty thoroughly to investigate the matters referred to them, and plainly and faithfully to state the facts, whomsoever they might affect. They do not feel themselves called upon to offer to your Honorable House any specific recommendation in the premises, believing as they do that the discovery of a means of punishing the parties guilty of the outrageous offences against morality, which it has been the disagreeable duty of your Committee to bring to the notice of your Honorable House, or the prevention of the recurrence of them if no present remedy be found applicable, will more properly come within the province of the legal advisers

of the Crown; all of which is, nevertheless, respectfully submitted.

M. H. FOLY, Chairman.
DAVID CURRIE,
Geo. SOUTHWICK,
Wm. NILES,
JOHN FRASER.

"Committee Room, May 20, 1857."

From the above, it will be seen that the country is now reaping the fruits of the policy inaugurated by Mr. Hincks, and embodied in the pithy maxim, "Say Money to them."

PROTESTANT ANNIVERSARIES.—A great session of the new sect of "Spiritualists" has been held at New York during the last few days. The President was a Mrs. Eliza Kennedy; and, as usual at Protestant meetings, an inordinate amount of cant and twaddle characterised the whole proceedings. The great discovery announced to the world was, that the "Spirits" had revealed a new model for house building, according to which houses are henceforward to be built upon a new and essentially Spiritual principle. Absurd as all this may seem, it is impossible to close one's eyes to the fact that the votaries of the new superstition are rapidly increasing in every country where Protestant principles have obtained a hold of the public mind. Nor is this to be wondered at. Credulity is very closely allied to incredulity; and superstition ever has been the handmaid of infidelity. When men renounce their faith in God, and reject the authority of His Church, their next step is to worship the Devil, and to yield a swift credence to the revelations of tables and three-legged stools. Mormonism and Spirit-Rapping are the unmistakable offspring of the great religious apostasy of the XVI century.

One good result however may spring from the last named of these superstitions. Seeing that it is not easy to attribute all the well attested phenomena of what is called "Spiritualism," solely to human, or natural causes, we are compelled to admit the possibility of their supernatural, or rather, diabolical origin; and must therefore feel the less disposed to sneer at the folly and superstition of medieval legislation against sorcery and witchcraft. Our ancestors, after all, may not have been altogether the fools that it is popular to represent them; and, in the present stage of Protestant progress, it will be no small matter if our separated brethren are once brought to believe in a revelation from the devil—as if we can once get them to admit this, we may perhaps in time induce them to recognise a revelation from God.

But in whatever light we may regard these novel Spiritual Manifestations, however much we may feel inclined to treat them with contempt, we cannot deny their terrible effects upon the votaries of the new superstition. It behoves us therefore, as Catholics, to be always on our guard, lest by word or deed, we should seem even to give any countenance to those pernicious practices which the Church condemns; and mindful of the warnings of our Pastors, should be careful not, either in sport or through idle curiosity, to sanction them even by our presence.

GOOD OUT OF EVERYTHING.—"How came priests, and Bishops," asked Corporal Trim—"an please your Honor, to trouble their heads so much about gunpowder?" "God knows," said my uncle Toby—"His providence brings good out of everything."

And so with Negro Slavery. Evil as the Christian and the philanthropist must admit its effects to have been in the United States, yet even out of this plague spot on the domestic institutions of our neighbors has an overruling Providence extracted good. With all its evils, and they are many and great, this of good has flowed from it; that it has been, and is the means of dividing, and thereby weakening, the Protestant community; and consequently of rendering it daily a less formidable antagonist to the Holy Catholic Church. Of the disintegrating tendencies of the "Slavery agitation" we find the following account in a late issue of the Montreal Witness, which we are sure the Catholic reader will read with pleasure. Our cotemporary says:—

"The latest developments of the slavery trouble are found in the Tract Society, the American Home Missionary Society, and the New York Christian Association.

"The American Home Missionary Society has resolved not to aid in slave holding churches to uphold their pastors. . . . Against this decision the New School Presbyterians protest with great vehemence—and the American Presbyterian published in Philadelphia, and bearing the names of Albert Barnes, and Mr. Jenkins formerly of Montreal!—(the latter was in those days a "howling Methodist," and a great gun in his sect)—"is among the most vehement in opposition to the action of the Home Missionary Society.

"The New York Young Men's Christian Association having rescinded a vote which prohibited the discussion of slavery, has fallen under the displeasure of such men as the Rev. Drs. Spring, Potts, Adams, and Knox, who have publicly withdrawn from the Association of which they were honorary members, together with 179 of its ordinary members.

"Another effect of the disturbing power of slavery is to break up the friendly relations which have heretofore existed between the associated churches of New England, and the great Presbyterian organizations of the United States. . . .

"The Methodist and Baptist churches have already separated into North and South, and it is with great difficulty that other bodies are held together.

among them of the horrible system of chattel slavery."

For which result we thank God; praying—that thus it may ever be amongst the enemies of His Church—that their divisions be increased, their confusion multiplied unto them a thousand fold—and that their strength be diminished until they become a burden to themselves, and a laughing stock to their opponents. If these be the results of the Negro Slavery system in the United States, we cannot then but admire the Providence of God, which as mine Uncle Toby says, "brings good out of everything."

ST. PATRICK'S SOCIETY.—At the last regular monthly meeting of this Society held on Monday last, a sum of \$100 was voted, on the motion, we believe, of B. Devlin, Esq., towards paying a competent person, to watch over the interests of the immigrants from Ireland, as they arrive—to direct them to respectable lodgings—and to give them every information in his power, as to the best mode of proceeding westward.

This truly patriotic as well as Christian step taken by the St. Patrick's Society will, we doubt not, be productive of much good in Montreal, and may, we hope also, provoke to similar action on the part of the Sister Societies throughout the Province. To whom shall the newly arrived immigrant—the stranger in a strange country—look for advice and protection, if not to his own flesh and blood; to those of his own dear land and cherished faith! Sad is the fate of the emigrant at best, especially of the young and innocent female. Too often exposed, whilst on ship-board, to the licentiousness of the crew, and hourly compelled to listen to words, and to witness sights, which shock the chaste soul of the innocent girl, fresh from the soil of Catholic Erin—even when arrived at the end of her long sea voyage, she is cast out amongst strangers, and exposed to the artifices of the most abandoned of her own sex, who seek but to tempt her to her ruin. It is to this class of immigrants in particular, that the attention of the St. Patrick's Society's agent should be chiefly directed. Men can take care of themselves; they are not liable to the dangers and temptations which beset the path of the newly arrived female; and to rescue the latter from the hideous fate which too often befalls her, is an act of spiritual as well as temporal mercy. All honor, then, to the St. Patrick's Society; and may it be the means of snatching from the jaws of perdition those poor helpless innocent young creatures, for whom the enemy of souls—in the shape of the procurers, and her infernal imps—is ever lying in wait.

ANOTHER CATHOLIC CHURCH.—The blessing of the corner stone of another Catholic Church, to be erected at the Coteau St. Louis, Mile End, and which will be called the Church of St. Viateur—will take place on Thursday next, the 11th inst. His Lordship, the Bishop of Montreal, will officiate.

In order to comply with the zealous desires of Mgr. Bourget, and to meet the wants of the faithful residing near the Coteau St. Louis, the community of St. Viateur are willing to erect a modest church upon a magnificent site, which has been most liberally placed at their disposal by P. Beaubien, M.D. The said community venture therefore to put forward their claims upon the well known generosity of the citizens of Ville Marie.

To the work undertaken, great and pious as it is itself, circumstances have added an unusual degree of interest, and give it an especial claim upon the sympathies of a Catholic public. It is for the sake of a poor population that the help of our wealthier brethren is invoked; of a population by whose labors we are furnished with the materials wherewith are built those splendid buildings which adorn our fair City of Montreal; but who, on account of their poverty, have neither church, nor school-house of their own. It is by supplying this valuable class of our population with the blessings of religion and education at home, that we shall best succeed in checking their tendencies to emigration, and in warding off from them the dangers to which they would be exposed in the beaten atmosphere of the United States.

It is intended that the new church shall be built in what is known as the Byzantine style—a style which, as yet, has no monuments in Montreal, and scarcely any in the New World. The plans have been furnished by M. Bourgeau. The length of the building will be one hundred and fifty feet, and its breadth sixty. The whole will be surmounted by an elegant steeple of cut stone, as high as the cross.

The ceremony of blessing the corner stone will take place at 4 P.M., on Thursday, 11th instant, Feast of Corpus Christi. His Lordship the Bishop of Montreal, will leave the Episcopal Palace about 3.30 P.M., attended by his Clergy, His Honor the Mayor, the Hon. M. Chauveau, Superintendent of Education, and a large body of our most distinguished citizens. The following Societies will also take part in the solemnities of the occasion—viz., The St. Patrick's Society, St. Michael's, the Society of the Union St. Joseph, and the Temperance Committee. Cap-

tains Devlin's and Bartley's Companies, together with Captain Belle's Canadian Riflemen, and Captain Nault's and Bastien's Fire Companies will also attend. This will then furnish these fine corps with an opportunity for displaying their good order and liberality for which they are already nobly distinguished; and will prove an excellent preparation for the still more solemn procession of the Fete Dieu in which of course they bear a part.—Communicated.

COMMUNICATED.—A correspondent writes to us from Salem, Massachusetts, announcing the unexpected death of the Reverend James Conway, on Sunday the 24th ult. For some time previous to his death, the Reverend gentleman had been complaining of a sore throat, and an affection of the heart; but no fears were entertained of any immediate danger. On Sunday, the day of his death, he was weak indeed, but otherwise in his ordinary state of health. Our informant says that he was with him most of the forenoon; but having left him for about five minutes, found him on his return in the agony of death. The last rites of the Church were at once administered to him, and in a few moments he breathed his last.

His remains were attended to the grave by the Bishop of the Diocese, the clergy, a numerous concourse of the principal citizens of the place, and by the children of the Catholic schools, of whom he had in life been the guide and protector. May his soul, through the mercy of God, repose in peace.

This lamented Priest was a native of Ireland; but emigrated to this country about thirty years ago. Having made his studies, he was admitted to Holy Orders, and was ordained by the late Bishop Fenwick. Many years were spent by him amongst the Indians of Maine, to whom he approved himself a faithful and zealous missionary. Subsequently, he succeeded the Rev. D. Flaherty in the pastoral charge at Salem, where his services will long be held in grateful remembrance. He built St. James' Church, repaired and improved St. Mary's, founded a House of Notre Dame, and laid out all the remainder of his income upon the new church now in course of construction. These were the labors of his long and useful life; and these are the noble monuments which he has left behind him.

M. A. C.

MINISTERS' MONEY.—There are strong reasons for believing that this infamous extortion upon the Catholics of Ireland is about to be put an end to. Lord Palmerston, in reply to a question put to him in the House of Commons, as to the intentions of the Ministry with respect to the Bill introduced by Mr. Fagan for the abolition of "Ministers' Money," replied that he and his colleagues were prepared to support the principle of the Bill, though perhaps some of its details might require alteration. This announcement roused Mr. B. D'Israeli, who loudly protested against the policy of the Palmerstonian Ministry; and expressed his conviction that to do away with "Ministers' Money" would be to strike at the root of the entire property of the Established Church in Ireland. To this every lover of justice must respond with a hearty prayer that the gloomy forebodings of the honorable gentleman may be speedily realised.

A HINT TO TOBACCO CHEWERS.—We would recommend the following paragraph, which we clip from the Montreal Commercial Advertiser, to the serious attention of those who have contracted the filthy habit of spitting in the House of God; and of polluting with their beastly saliva the place, which of all places on earth, should be kept pure and undefiled:—

"TOBACCO CHewing AMONG THE CLERGY.—At the opening of the Session of the New School General Assembly, sitting at Cleveland, Ohio, a communication was read from the Trustees of the Church and some of the citizens, requesting the Members of the Assembly to abstain from the use of tobacco during the Sessions, so that the pews might not be defiled! The Trustees had previously removed all the carpets in the house. This was not all. The communication further stated that some of the families by whom the Members would be entertained had been made very sensitive on the same point by their experience in former years; and many had refused to receive Members, for fear that they would prove to be tobacco chewers!"

It would be well, if in view of the too prevalent habit of chewing tobacco in church, the beadles were authorised to stop, and examine the mouths of, all suspected persons before allowing them to enter, and had full power given to them to confiscate and destroy all quids so found. So perhaps might the irreverent, and unspenakably filthy habit of spitting in church be put a stop to. As it is, many of our church goers seem far more intent upon getting rid of their saliva, than of their sins.

PROTESTANT PROGRESS!—The Toronto Christian Guardian publishes a letter from one of its correspondents strikingly illustrative of the progress that the Protestant Faith is making on this Continent. The following passage is highly significant:—

"A multitude of the most sober, reflective minds in our midst, are breaking away from religious influences, and rapidly settling down into a rigid scepticism concerning the claims of Christianity which they so often see caricatured in the lives of its professors. Others, and their name is Legion, are awaking loose from their moorings to the pulpit and the public services of religion, and all because the moral power to hold them is wanting. May God help the church, for all other help is vain."