

The True Witness.

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MONTREAL, FRIDAY, AUGUST 24.

ECCLESIASTICAL CALENDAR.

August—1866. Friday, 24—St. Bartholomew, Ap. Saturday, 25—St. Louis, C. Sunday, 26—Fourteenth after Pentecost. Sacred Heart of Mary. Monday, 27—St. Joseph de Cal. C. Tuesday, 28—St. Augustin, B. D. Wednesday, 29—Beheading of St. John the Baptist. Thursday, 30—St. Rose of Lima.

NEWS OF THE WEEK.

Our latest European advices contain no news of special importance. Former communications relative to the armistice between the contending powers of the Continent, are confirmed, and politics assume a calmer aspect. The latest telegrams by the Atlantic Cable inform us that final negotiations for the establishment of peace between Prussia and Austria and between Austria and Italy are in progress, and a permanent cessation of hostilities is regarded as certain.

Austria, unfortunate, yet not despirited, yielding to her hard fortune, sinks low for the present, amongst the Continental powers. The battle of Sadowa, like another Waterloo, will long remain a landmark in the history of Europe, denoting the place where the fortunes of one of the first of Christian nations were irremediably crushed. Yet will she survive the fatal blow; but until her sword is again unsheathed by some master genius, she will have lost her fair military prestige, her European influence will have vanished.

Prussia, flushed with well-won victories and success unparalleled in our days, assumes a higher position than she has hitherto enjoyed. She boldly informs Napoleon that his demands, relative to his proposed extension of the French boundaries, "cannot be complied with, and that the Prussian territory on the banks of the Rhine can never be ceded to France." The Emperor has thought proper for the present not to press his demand. Although perhaps inferior as a military man to Napoleon I., he shows that he surpasses him in political prudence, and when the necessary preparations are made the banks of the Rhine will again, and more forcibly, be demanded as the natural boundary of the empire; and this, the object of the uncle's ambition, the openly declared intention of the mysterious nephew, may not immediately take place, but the idea will never be given up.

Our United States exchanges are barren of interesting news. The Fenians, encouraged by American politicians who, in their heart, if they have any, detest the race, are again looking towards Canada, and, if any reliance can be placed upon the random sayings of the "Centres," we may be expecting another visit before many months.

From Ireland we have the most cheering accounts of an abundant harvest, the average yield far surpassing the expectations of the farmer.

The Provincial Parliament was prorogued on Wednesday, the 15th instant, after a pretty stormy and long session. We believe when it is again called together Confederation will have been an accomplished fact.

ROMAN LOAN.

Subscriptions for the Roman Loan will be received at the "City & District Savings Bank," Great St. James Street, No. 6, every day between ten and three o'clock, by Mr. E. J. Barbeau, and temporary receipts delivered; in exchange for which debentures, bearing interest from the 1st October next, will be given on or before that day.

ALF. LAROCQUE, Agent for the Roman Loan. Montreal, 16th Aug., 1866.

BAZAAR.—The Ladies of Charity, and others who take a part in the Annual Bazaar in aid of the St. Patrick's Orphan Asylum, are requested to meet at the Asylum, on Wednesday next, the 29th instant, at 2 o'clock P.M. As the support of the Orphans depends, to a very considerable extent, on the success of the Bazaar, it is most earnestly requested that the meeting be well attended, in order that the preliminaries for a successful appeal to the charity of the public be properly arranged.

PROVINCIAL PARLIAMENT.

PROROGATION OF PARLIAMENT.

OTTAWA, JULY 15, 1866.

This day at 11 o'clock a.m., His Excellency the Governor-General proceeded in state to the Chamber of the Legislative Council in the Parliament building. The members of the Legislative Council being assembled, His Excellency was pleased to command the attendance of the Legislative Assembly, and that House being present the speaker addressed His Excellency as follows:

May it please Your Excellency—

Immediately upon the opening of the present Session, the attention of the Legislature was directed by Your Excellency to the outrages which had been committed upon the soil of Canada by a lawless band of marauders who had crossed the frontier at various points from the neighbouring States and assailed the lives and property of our peaceable citizens. The formidable aspect of this invasion had compelled Your Excellency, by the advice of your Ministers, to call out for active service a large portion of the Volunteer Militia force of the Province, and to incur considerable expense in defending the frontier from aggression. No sooner had we returned from Your Excellency's presence, than with an alacrity and unanimity unprecedented in the history of Parliament, bills were passed through all their necessary stages, conferring upon Your Excellency the necessary power for dealing summarily with all those misguided persons who had been or might be hereafter concerned in the senseless movement which is known by the name of Fenianism, and empowering the Government to act with the utmost promptness in the maintenance of law and order throughout the land. It is a subject of sincere congratulation and thankfulness, that the loyalty, vigor and foresight, which were displayed by the Legislature upon that occasion, and which met with a hearty response and approval from the public at large, have been instrumental in allaying popular excitement, restoring confidence to the community, and frustrating the machinations of the Queen's enemies in their evil designs against Her Majesty's colonies on this continent.

In view of the approaching change in the provincial condition of B. N. A., your attention has been seriously directed to the formation of the Local Governments of Upper and Lower Canada, to be connected hereafter by a federative union with the Maritime Provinces. Resolutions embodying the opinions of the Legislature upon this momentous question have been matured, agreed upon, and transmitted to Your Excellency to be forwarded to the consideration of the Imperial Government. The gradual but decided changes of public opinion in New Brunswick and Nova Scotia in favour of a closer alliance with Canada; the favor with which the scheme of Confederation has been received by the most eminent statesmen in the Mother Country, and the cordial satisfaction evinced throughout these Provinces at the prospect of political union with those who are already so nearly connected with us by the ties of interest and friendly intercourse, agree in encouraging the hope that we are about to enter upon a new era, wherein, by the favor and blessing of Almighty God, the British Colonies in North America will become a great, powerful and wealthy nation, clinging the closer to the parent state, because of the freedom we enjoy under the beneficent rule of our beloved Queen. Notwithstanding the absorbing interest which has naturally attached to the grave constitutional questions connected with the safety, protection and future government of the Colonies, the attention of Parliament has been directed to various other measures of minor importance for the improvement of our municipal system, the fostering of native industry, and the general advancement of our material prosperity. The Code of Civil Procedure for Lower Canada has also received the approval of the Legislature, after mature consideration by a select committee of members of the legal profession from that section of the Province. The number of bills, both public and private, which have been just submitted for Your Excellency's sanction, will testify to the zeal and assiduity with which the Legislature has fulfilled its responsible duties during the present Session. I have now the honor to present, for Your Excellency's acceptance, a Bill intitled an Act for granting to Her Majesty certain sums of money required for defraying certain expenses of the Civil Government for the financial year ending on the 30th day of June, 1867, and for other purposes connected with the public service.

To this Bill the Royal assent was signified in the following words:—In Her Majesty's name, His Excellency the Governor-General thanks Her Majesty's subjects,—accepts their benevolence, and assents to this Bill.

After which, His Excellency the Governor-General was pleased to reserve the following Bills for the consideration of Her Majesty's pleasure thereon:—

An Act to postpone for a limited time, the issuing of writs for the next election of members of the Legislative Council.

Assented to, 8th June, 1866, an Act to authorize the apprehension and detention until the 8th day of June, 1867, of such persons as shall be suspected of committing acts of hostility or conspiracy against Her Majesty's person and Government.

An Act to protect the inhabitants of Lower Canada against lawless aggression from subjects of foreign countries at peace with Her Majesty.

A number of Bills were then assented to in Her Majesty's name, after which His Excellency was pleased to close the fifth Session of the 8th Provincial Parliament with the following Speech:—

Hon. Gentlemen of the Legislative Council, Hon. Gentlemen of the Legislative Assembly, I have much pleasure in releasing you from further attendance in Parliament, and I observe, with satisfaction, the large amount of important business, both public and private, which you have transacted during the session.

The completion of the Code of Civil Procedure in L. C. is a permanent memorial of the ability and industry of those who devised it and carried the project into execution, to those who live within that portion of the Province.

By the acts for amending the laws relating to the municipal system of that Province, already admirable, they will be further consolidated and improved.

It must be a source of satisfaction to you to feel that the credit of the Province will be strengthened, and her commercial operations will be extended, by the changes which have been made in the duties on imports, and other financial alterations tending to reduce the cost of living in Canada. We may confidently expect that the effect of the tariff, which you have adopted, will be to provide for the public wants without opening new sources of taxation, and to increase the available resources of the country by enlarging the markets for the industry of the people.

The establishment of telegraphic connection between the portions of the dominions of our Queen, situated on the opposite sides of the Atlantic Ocean, has been hailed in Canada with feelings of the utmost satisfaction. The success of the great undertaking cannot fail to advance the progress of civilization, to extend the operations of trade, and thereby to promote the peace and prosperity of the world at large.

Gentlemen of the Legislative Assembly; I thank you for the liberal provision you have made for the public service of the current year. It shall be my object and that of my advisers to administer your grants so as to secure at once economy and efficiency. I am particularly gratified that you have enabled me to make provision for those who have suffered by the loss of relations, or have been wounded during the late attack on the Province. This act is a just tribute to your part

to the patriotism of the men upon whom devolves the defence of the Province, and will prove to the survivors that they do not serve an ungenerous or ungrateful country.

The votes for purposes of public defence are on a scale which will enable the Government to improve the efficiency of the volunteers in armament equipments and drill; and no exertions will be wanting to apply your grants with effect in each of these particulars.

Hon. Gentlemen and Gentlemen. I rejoice that you have completed your part of the plan for the union of the colonies of British North America, and I shall not fail to transmit to the Secretary of State for the colonies, for presentation to Her Majesty your address on this subject. In bringing to a close the last session likely to be held under the act for the union of the two Canadas, I congratulate the Parliament, which that law called into existence, on the retrospect afforded by the events of the last quarter of a century in this Province. You can mark during that period the firm consolidation of your institutions, both political and municipal, the extended settlement of your country, the development of your internal resources and foreign trade, the improvement and simplification of your laws, and, above all, the education, which the adoption of the system of responsible government has afforded to your statesmen in the well-tried ways of the British constitution. The same principles, the application of which has been attended with so much advantage in the smaller union, will be the guide of your course in the larger sphere of action on which we are now about to enter; and I fervently pray that the blessings which you have hitherto enjoyed, may be given in larger measure to that new nationality of which you will form a part, and the dimensions of which will entitle it to a high place amongst the powers of the world.

The New York Observer—a leading Presbyterian paper—in a recent article on Mormon Emigration, says:—"Six hundred Mormons, mostly English, were landed on the steamboat dock in one day, and took route for Utah.—Several more cargoes are expected to arrive during the summer. We have already sought to awaken public sentiment against the abomination which riots in corruption at Salt Lake; but so long as our Government remains inactive and tolerant of the iniquities of Mormonism, so long will thousands be decoyed from other lands to lead lives of shame and bitterness in Utah." It concludes with the following, clipped from the London Sun:—

"Tracts are circulated by the million; could some be written for the purpose of showing illiterate men who have a little money that it will all be swallowed up in the Mormon Jerusalem, and that the streets of that melancholy city are not paved with gold? Or could not an attempt be made to open the eyes of ignorant women to the real character of that polygamist perdition which is disguised by all sorts of cunning and hyperbolic phrases, such as spiritual affinities, and so forth? Could not these wretched dupes be advised, while there is yet time for them to make a choice, that before they reach the paradise of Utah they will have to encounter hardships and perils which have made that line of march a perfect Golgotha?"

"It may be true that little can be done; that the wisdom of honest and sensible men is unable to cope with the folly of those who love a delusion in proportion to its magnitude and the misery which it entails. The same objection would apply to any attempt which is made to combat ignorance and to dry up the stream of vice at its fountain-head. We do not hear of Roman Catholics being drawn into the Mormon toils, or of an Irish emigration to Utah. Why, therefore, should the Protestant Welsh, or the small yeomanry of some of our agricultural counties, or the illiterate men and women of our towns, having a little money, or its equivalent in good looks, become the prey of a mercenary set of adventurers? At least let some attempts be made to prevent them from walking blindfolded into the ditch, only to wake up and find how cruelly and how hopelessly they have been deceived."

The admissions made by these two leading journals—one of them an avowedly religious one—should, we think, afford those whose sentiments they represent matter for serious reflection. No Roman Catholics, none even amongst those whom Protestants designate so frequently as the ignorant par excellence, the very lowest of the inhabitants of Ireland—so many of whom are often in need of the merest necessities of life—can be induced to go to Utah. Why is this? On the other hand, the Sun states that the emigration is not from amongst the ignorant and poorest class of Protestants. It is "the small yeomanry of agricultural counties, the illiterate of the cities who have a little money, or its equivalent in good looks," who leave England and Wales to join the sect founded by Joe Smith and carefully fostered by Brigham Young. It is not the refuse poor of the large cities, the laborers in the mines, those whom, if they have even heard of God, imagine Him to be something good to eat, who swell the tide of Mormon emigration. No! as says the Toronto Globe, referring to this very ship-load of Mormons whose advent the Observer records, confirming the assertion of the Sun:—"They were mostly an intelligent and thrifty class." The Mormon increase is obtained from the well-to-do class of society, those who have some education, amongst whom tracts have been circulated by the million, and for whose special use, the Sun suggests, others should be written, suggestive of an entirely different train of thought than was contained in those already placed in their hands.

Again, we ask, why this difference between Catholics and Protestants? No Catholics can be found emigrating to Utah. "An Irish emigration to Utah is unheard of." None of the small yeomanry with which Ireland abounds, none from the cities, who have a little money or its equivalent in good looks. Why is this?—The reason is not in the difference of race, of nature; all men are, by nature, much the same, and what the Sun remarks of the Irish Catholics in a special manner is as true of those of England, Scotland, Germany, or France.

Socrates has said: "We can never hope to succeed in reforming the morals of men until it pleases God to send on earth some one to in-

struct us." Catholics do not go to Utah because they believe God has sent some one on earth to instruct the human race, and they listen to the instructions given by Him Who was sent by God. In a word, they have a religion, a bond of belief and worship, uniting them to God. Socrates felt that man needed instruction from on high; that he was not as he had been created; that he had been separated from his Creator, and that it was to be the work of the Creator to reunite, to re-bind him to God. Religion is none aught but this: a bond of reunion between the Creator and the creature, consisting in the adhesion to the truths destined to rule the belief and the morals of man, and the fulfilment of those duties to God and man which these truths in-dicate. It may seem hard to say it, but it is the truth, Protestantism is not a religion. The one principle of Protestants is that every one is free to believe as he wills. The very term Protestant destroys the idea of religion—that is of a bond, of union, of unity. Protestantism stands alone amongst all the religious institutions fabricated by the hand of man with the hitherto unheard of character of destroying what is the essence, we do not say of the true religion, but of all religion in general. Protestantism is anarchy, without any rule or restraint. It consists in denying, destroying, protesting.

Does the London Sun, do the majority of Protestants to-day believe that God did send some one from heaven to instruct us? Do they even believe that there is a God? If the London Sun believes it, evidently it supposes its readers do not. Hitherto it seems to have based some hopes of stemming immorality in the human arguments and "wisdom of honest and straightforward men," but which have been found unable to cope with Mormonism; now, as a dernier resort, it proposes establishing the worship of Mammon. It has been written, "Thou canst not serve God and Mammon;" but the Sun, ignoring the existence of God—at least the possibility of such an existence being attended to by the "small yeomanry of England" and the "inhabitants of towns, who possess any money"—proposes having tracts written in which there shall be nothing said of God, of death, judgment, heaven, hell, and immortality—but in which Englishmen should be exhorted to be guided alone by the thought of Mammon; to write in praise of seek, preach, serve, worship Mammon all the days of your life: such is the doctrine propagated by one of the leading British journals; such, according to its belief, is the only means of preventing Protestants from entering in the paths of unbridled licentiousness, and such advice is copied, endorsed, by a leading Presbyterian paper on this Continent. We do remember having read somewhere that the service of Mammon and the world are identical, something about the Prince of this world not being the Saviour; but it seems that the exponents of Protestant thought judge otherwise, and are convinced that the true curb for the grossest sensuality consists in seeking the world and the things of the world, though "they who do so are in enmity with God."

We think, too, that the arguments to be adduced by the Sun's proposed tracts—the last hope of those who wish, in England, to preserve in their fellow Protestants the external appearance of the observance of the commonest laws of morality—would, after all, be of little avail, and easily overthrown. If the idea of temporal possessions is brought more strongly than heretofore before the minds of proposed emigrants to Utah, may it not prove a powerful lever in the hands of the Mormon elders; can they not, and with truth, represent that, as members of the community of Utah—one that is rich and powerful—greater wealth would fall to their share than could be hoped for from the result of individual effort.

The fervent hope of the Observer is physical force. The "put thy sword in the scabbard," the "knowest thou not that there is a Father in Heaven Who hears prayer," is forgotten; and it bases its hopes of Mormon conversion in the light which may be infused into the minds of these deluded people through Beecher's bibles.

We are forced to admit that many and many a passage of Holy Writ has done its work in producing a stunning effect when propelled from a rifle-barrel—but against smaller game than Mormons. It does seem to us a sulphurous, slightly irreverent, and objectionable way of disseminating the Scriptures; but, after all, these might not be the strongest objections the Mormons might make against the means employed.

We are not surprised that the Observer has striven in vain to arouse public sentiment against Mormonism. The means it suggests in the present instance, the principles it advocates, are not indicative that it can even do anything to moralise the world. Its real doctrine is that there is no sure guide for faith and morals save human reason, not reason as came from God at creation, but blinded reason, warped by prejudice, swayed by passion. That same perverted reason which, as centuries ago, so also now authorises the gratification of brutal passions, legally protects bideous immorality, in making an adulterous concubinage the subject of a professedly religious rite.

What right has the Observer to sit in judg-

ment on, to call in the aid of the Government to suppress a fellow-Protestant sect. The father of Protestantism permitted a man to have two wives. How many Protestant ministers authorise it by their presence and their words today? God has said "Every man that putteth away his wife and marrieth another committeth adultery." "That what God hath joined let no man put asunder." That husband and wife are bound as long as life exists. But Protestant, admit, legalise divorce, dissolve the marriage tie at the will of the parties, honor those whom Jesus Christ and His Apostles declare are adulterers, "such as can never enter the Kingdom of God." And that very Government upon which the Observer calls to suppress polygamy, authorises, aids, and abets all men to unite themselves in marriage to as many women as they please, and this in States far clearer the Observer's office than is the State of Utah.

Paralysed indeed will be the efforts of the Observer to arouse public sentiment while such a state of things exists so near its own door,—useless to speak of Mormonism; for the disciples of the Canaan daigua gospel may well exclaim, "Thou hypocrite, take the mote out of thine own eye, and then perchance thou mayest see to removing the beam from the eye of thy Mormonic brother."

The Protestant fanatics of Upper Canada feeling the utter abasement of their position, are trying to bolster up their conduct on the School Question with a persistency and elaborateness that betrays an inward knowledge of guilt.—Though nothing can repair the disgrace into which they have cast our Canadian institutions before the whole civilized world, it is still a cheering sign to find them acknowledging, if only in smothered whispers, their sin and their disgrace. *Initium sapientiae timor Domini*—the upbraidings of a guilty conscience are the day dawn of repentance.

Drowning men catch at straws. The quibbles and distinctions intermixed with occasional blurrings out of the truth, with which their apologists favor the world, would be amusing, if one could, for a moment, forget the melancholy fact, that Canada is fallen lower this day in the scale of intolerance and bigotry than ever was England; even in the days of "ye good Queen Bess."—There is one distinction urged, first by Mac-Giveren, and re-echoed by Brown and the Leader,—(Pilate and Herod shaking hands),—which is particularly amusing, and which will get farther than anything else to prove the worthlessness of a cause which is propped up by so flimsy a reed. There is no parity, says Mac-Giveren between the two demands, because the prayer of the Lower Canadian Protestants is in unison with the acknowledged principles of the Catholic majority; whilst the prayer of the Catholic minority of Upper Canada is in direct opposition to the avowed principles of the Protestant majority.—My-soul-bless-my-soul! we never expected Messrs. Mac-Giveren, Brown, & Co. to become "Defenders of the Faith," and opponents of staunch Orangeism and orthodox Protestantism. For, granting this worthy trio their admirable distinction, what does it amount to? Nothing more nor less than what everybody knew long ago, that the essential principles of Protestantism, as professed by the fanatics of Upper Canada, are bigotry and intolerance; whilst the essential principle of Catholicity, as practised all over the world, is to do to others as you would wish to be done by. Surely Messrs. Mac-Giveren, Brown, and Gamp must be Jesuits in disguise who, under cover of pretended attacks against Catholicity, are only establishing its Divine origin. Or is their conduct only another example of "the devil outwitting himself," and of "everything working for good in the Church of Christ." More anon. SACERDOS.

The Catholic Young Men's Society begs to acknowledge with thanks the receipt of several volumes of Parliamentary papers, &c., from the Hon. Thomas Ryan, M. L. C.; also several neatly bound volumes of the Journal of Public Instruction of Lower Canada, from the Rev. P. Dowd, of St. Patrick's Church, making a very valuable addition to its already splendid library.

EDUCATION.—We would call the attention of those charged with the education of young ladies to the advertisement of the Sisters of the Congregation de Notre Dame, which will be found in another column. Branches of the Congregation are to be found all over this continent. Any comment of ours on the merits of this Institution is unnecessary. We would remark, however, that the public have never failed to appreciate the extraordinary efforts of these gifted Ladies of Notre Dame, in their endeavors to impart to our female youth placed under their care, all the requisites of a superior education. They have found it a "labor of love" to instruct and teach, and we may add, the large and extensive buildings lately erected on St. Denis Street, speak well for the progress of the Academy and the good Sisters who conduct it.

THE CITY TREASURERSHIP.—The new City Treasurer, Mr. Black, entered upon the duties of his office on Monday last.