

The True Witness.

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

MONTEAL, FRIDAY, JUNE 1.

ECCLIASTICAL CALENDAR.

JUNE—1866.

Friday, 1—Of the Octave.
 Saturday, 2—Of the Octave.
 Sunday, 3—Second after Pentecost, within the Octave of Corpus Christi.
 Monday, 4—St. Francis Xavier, O.
 Tuesday, 5—Of the Octave.
 Wednesday, 6—St. Norbert, B. O.
 Thursday, 7—Octave of Corpus Christi.

On Sunday next, being within the Octave of the Feast of *Corpus Christi*, the usual Procession of the Blessed Sacrament will (weather permitting) take place. The Procession will leave the Parish Church, and proceed by Great St. James Street, up Radeconde to St. Patrick's Church, and return by Bleury Street to the Parish Church.

NEWS OF THE WEEK.

All Europe is ringing with the words uttered by Louis Napoleon at Auxerre, in reply to an address from the Mayor. These few words have shaken the Stock Exchange, have paralyzed the Money Market, for to them is attributed the commercial panic in England before which the strongest and deepest rooted commercial institutions have been swept away, and have convulsed the political community of Europe.—And what gives greater import to these ominous words is this: That they were not uttered on the spur of the moment—nay, it is said that they formed no part of the Emperor's speech as originally spoken: but that they were, after mature deliberation, added thereto, and sent for insertion in the report published by the *Moniteur*. They must be taken therefore as the expression of the well weighed, and deliberately determined upon policy, of the French ruler.

"I hate and detest the Treaties of 1815."—These were the ominous words which were conjured up the storm. To be sure the said Treaties are, in almost all their details, a dead letter already. They have been torn, and trampled upon, and set aside by almost all the parties thereto, and of them there is but little left either to love or to hate. But in so far as those Treaties were designed to curb the power of France, to assign limits to her influence, and to keep her ambitious designs in check, their spirit was, and still is, most distasteful to the proud nation, which, whether under the rule of a *Grand Monarque* or of an Emperor, aspires to be the arbiter of the fortunes of the Continent, to rule Europe from Paris, and to extend its sway from the Atlantic to the Niemen. The words of Louis Napoleon must be taken as an assertion of his intention to revive all the pretensions of the First Empire, and to renege the policy of the exile of St. Helena. They are therefore naturally, looked upon as a declaration of hostilities against the parties to the Treaties which he hates; and as the prelude to a war having for its design, not only the rectification of the French frontier, but the settlement of the Continental States of Europe upon an entirely new basis.

Humanly speaking the destinies of the Old World are in the hands of the French Emperor: on his fiat hang the issues of peace or war. If he desire the former, he has but to say the word, and there will be peace; if the latter, at his signal upwards of a million and a-half of men, now standing to their arms, will be locked in deadly conflict. And it is because this power is not exercised for peace, because the word of peace which he could speak if he intended peace, is not spoken, that men believe that Louis Napoleon is firmly bent upon war. He it is who encourages Victor Emmanuel with his embarrassed Italian finances, to provoke Austria to the fight: for unless the King were well assured that he would be backed by Louis Napoleon and the might of France, he would not bluster as he blusters, or venture to cross swords with a powerful neighbor in possession of the strongest military position in the world. The Emperor's silence, bodes as little good to the peace of Europe, as do his menacing words. The force of the latter might be frittered away by diplomatic explanations, but the silence of the Emperor, but his mute acquiescence in the military preparations of the Piedmontese are susceptible of no interpretation but one, and that is war.

The armaments of the Powers now menacing

one another are of almost unexampled magnitude. Prussia has ready for action upwards of 570,000 men. At the beginning of May the Austrian army was raised to its war footing of 630,000. Victor Emmanuel will it is thought be able to place about 400,000 men in the field: and thus leaving out of sight the forces of minor German States, and of France, we have a total of a million and a half of combatants, of well disciplined and well provided soldiers, waiting but the signal to begin one of the deadliest wars that ever cursed the human race. Then there is Russia, and it is not likely that Russia would look on unmoved at such a war, or that she would fail to strike in for her interests and her own aggrandisement. No wonder that with such a prospect before them, men's hearts are failing them for fear, and for looking after those things which seem about to come upon the earth.

The domestic news is of little interest. Mr. Gladstone has brought forward his plan for the Redistribution of Seats, as also his Irish and Scotch Reform Bills, so that at last his entire policy is before the country. The emigration from Ireland continues to flow in an uninterrupted stream: the Government, believing apparently that all danger from a Fenian outbreak is over, is displaying a desire to set free the persons whom it had arrested on suspicion and in virtue of the Bill suspending the *Habeas Corpus* Act. The cattle disease was on the decrease. Harvest prospects were good, though the season was rather backwards.

The steamers *Saxonia* and *America* bring us European news up to the 16th ult. The situation had not changed for the better, and war was looked upon as inevitable. The commercial panic in England had greatly subsided. The Bill for redistributing Seats in Parliament had passed a second reading, and the Ministerial plan of reform was approved of by the country. We learn with regret that in spite of all precautions, the rinderpest had made its appearance in Ireland, in the County Down. Cholera was slightly on the increase at Liverpool, but chiefly amongst strangers about to take shipping for America.

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 1866.

(Concluded from our last.)

If then this *Appeal* be heard throughout all parts of this wealthy and populous Diocese we shall have a *Haven of Safety* to offer to those who, on the stormy sea of this world, have suffered the most fatal of shipwrecks. Especially shall we have to save the young, charitable establishments such as *We* had the pleasure of visiting at Rome, and which for several years, enjoyed the honor of being directed by our Immortal Pontiff, Pius IX., who reached the highest dignities of the prelate, and the Pontifical Sovereignty only after having exercised his great charity in this modest and humble *Hospice*.—Here was it that his kind heart commenced to beat with compassion for all human sorrows, and to ally itself with all works destined for their solace. Since Divine Providence placed him on the Chair of Peter he has never forgotten his beloved youthful charges, for it is amongst them that he goes to seek for a little rest after his long labors; and it is in addressing them in words full of uncton and of grace, that he soothes the great sorrows with which his own holy soul is vexed. Thus it is that in retiring to this pleasant retreat, to him so full of pleasant memories, he observes, to those who have the honor to be about him—that the *happiest hours of his life were passed as Director of this Charitable Institution*.

What *We* are about to lay before you Dearly Beloved Brethren, respecting this noble Institution, will, *We* hope, interest you highly, and will convey to you a correct idea of the object of Our present Appeal.

The young persons received into the *Hospice* at Rome, are all housed, boarded, clothed and maintained at the expense of the establishment; they are directed by pious and charitable ecclesiastics charged with its government, and who exercise therein a gentle but watchful control.

The day is taken up with instruction, pious exercises, and labor. The instruction given to its inmates has for its chief object the making of them good workmen, by developing their intelligence in the studies best calculated to make them skilful in their several professions. But whilst thus cultivating their natural talents which they have received from Divine Providence, nothing is neglected that can help to form their hearts to virtue, or that can forward the re-establishment in their own eyes of their characters, so that their own good conduct shall as it were enforce their self-respect. For above all is religious instruction necessary to them; this is the foundation of the spiritual edifice which it is sought to build, by making of these young persons good Christians.

A considerable portion of their time is also devoted to prayer, to the frequentation of the Sacraments, to attendance at the divine offices, and other religious exercises which alone can keep alive the spirit of such institutions. For as it were a sweet perfume thence exhales,

which renders virtue attractive to them and pleasant, and a divine power that enables them to surmount all obstacles on their road to Christian perfection. In this intimate intercourse with God they contract religious habits, which in the end detach them from fleshly lusts, and progressively raise them to the things above. Thus do they finish by becoming sincerely pious and fervent.

An active control pervades the interior of the establishment which is the main-spring of the splendid discipline one remarks therein, and which brings forth wondrous fruit. This control is gentle and paternal, and thus its objects easily and cheerfully submit to it; for therein they find that kindness, that joy, and gentleness which often were lacking to them on the paternal hearth. There they open their hearts to trust and love, because they feel keenly that they are loved, and that pains are taken to make them happy. The hearts of these young people, once won by the display of charity and by kind treatment, all the rest, with the Grace of God, becomes easy. Besides a special study is made of the character and passions of each individual, of the tendencies of his heart and of his intellect. Thus do they know how to set about reforming them.

To all these modes of reformation, intelligently applied, is added labor, which becomes as it were the complement of this carefully watched education. For what is not lost sight of in this noble Institution, is to make of its inmates good workmen, skilful artists, and useful men, of whom Religion and the Country may both be proud. For this purpose, every day at stated hours, they are placed under the charge of master craftsmen, to learn thoroughly the arts or professions for which they display an aptitude. Their day's work over they return to the *Hospice* to take their meals, and to rest. Then they are occupied with prayer, instruction and religious exercises suited to a Christian life. After this they are conducted to a common sleeping place, where they repose after the toils of the day.

It is on this fine model that, on all points, must be fashioned the *Hospice* which *We*, Dearly Beloved Brethren, have to establish in order to offer to our youth the most exposed to the demoralization of the age, all the means for becoming good citizens, and good Christians.—It is a great undertaking no doubt: but if we all put our strength to the work, doubtless it will be crowned with complete success; of which the only sensible tokens will be those heavenly blessings which will overflow on our commerce and on our agriculture, on our Cities as on our fields.

God will bless it, for it is a work of mercy, undertaken for the succor of the most wretched. For this God, full of mercy and loving kindness, delights to baffle all human calculations, by giving to institutions deemed impossible, if not worthy of blame, a most admirable success.—*We* have but to cast our eyes over several institutions around us, whose existence is a marvel to us, to be assured of this.

In its own good time and place Divine Providence will well know how to speak to the hearts of those whom it will deign to choose as the agents of its all-powerful will; as the instruments of its infinite goodness towards creatures so worthy of pity, for the very reason that they are the most exposed to the greatest of all dangers—to wit eternal damnation.

For indeed can our God, so plentiful in mercy, withhold His help from those who seek but to do the greatest works of mercy? Can He refuse His aid, He Who descended from Heaven to repair human nature, uniting it to His divine nature, so as to raise it to the highest heaven!—He Who devoted all His mortal life to work out the reformation of man, fallen as he was into the lowest degradation! He Who declared that He had come into this world not for the just, but for sinners! He Who welcomed with all the charms of His divine tenderness the greatest of sinners, that He might make of them Saints, and establish them in justice!

And here, Dearly Beloved Brethren, *We* might well stop, for *We* address ourselves to hearers full of faith, who delight in acknowledging and honoring in God, the most lovable of all His attributes—that is to say that Providence which doeth all things, which knoweth all things, and ruleth all things for the happiness of all those creatures which compose this vast and magnificent universe. And here, once for all, in two words, *We* will tell you what God has already done for the work of which *We* treat in this *Appeal*.

Some few years ago, one of our charitable citizens found himself one day by the side of one of those unhappy creatures whose portrait *We* have already drawn. This man had fallen to the lowest level of degradation through drunkenness, and those other vices which necessarily accompany that degrading passion. He was clad in rags, torn by hunger, and reduced to the most abject distress.

The forlorn plight of this wretched creature, who but for this one fault, had within him all that was needful to enable him to gain his daily bread honorably, moved to compassion the heart of our

citizen. Drawing near to his unhappy brother, he took him by the hand with an expression of the most lively interest. "Oh, my dear friend," he exclaimed, "how I pity you. You might so easily earn your bread honorably, and yet you are dying of hunger. But, above all, your poor soul—what will become of it? Go, go to confession, therein to reconcile yourself with your God Whom you have so deeply offended."

These, and like words, made a wholesome impression upon this wretched man. Without delay, he went and cast himself at the feet of a Priest, to whom with many sobs and sighs he made his Confession. Soon after, washed in the bath of Penitence, he was fed at the Holy Table with the Bread of Angels. The Father of Mercies heard his groanings, and hearkened favorably to his prayer; by causing him to find favor in an honorable house, wherein he was enabled to earn an honest livelihood.

The happy conversion of this poor sinner, set the good citizen, through whom God had been pleased to bring it about, thinking that we must never despair of the salvation of any sinner, and that God wishes to employ every man for the spiritual good of his neighbor. This thought was from Heaven, and henceforward it took strong possession of him. To put it in execution, he shrank from no sacrifices. On the 13th of June, 1861, he laid the foundation of the *Hospice St. Antoine*, which has since sprung up as if by magic. The direction of an establishment of this kind calling for men used to the practice of works of mercy, he obtained from Belgium some of the *Brothers of Charity*, devoted by profession to the care and solace of all sufferings, whether of soul or of body. Believing that his *Hospice* of *St. Antoine* was too small for carrying out his ideas, which extended in proportion as he saw still greater evils to grapple with, he transferred it to a more roomy site, which he brought at a high price, so as to be able to still further develop it, as occasion required. It is with the same intent that he holds still in reserve another splendid site, which will give to the work still greater proportions; for our wants in the future are incalculable.

Without further details, let us conclude, Dearly Beloved Brethren, after all that *We* have said upon the subject, that the whole Diocese has a lively interest in the success of this new establishment, and should in consequence combine together in contributing as well to its permanent endowment, as to its first establishment. Already it has begun the work by the Alms of the Jubilee amounting to \$4,255, which will be laid out upon its foundation.

All of you then who have made your Jubilee, in which the infinite mercies of God were exerted, have already encouraged this work of charity, in the rural districts as well as in the cities, poor as well as rich, young as well as old. All therefore will partake of the heavenly blessings that go along with it; and all, *We* hope, will continue to its sympathy and their help.

The Cities have a lively interest in our success; because, as *We* have shown, it is in their bosom that pauperism does its deadly work in the demoralization of the poor who, at last, finish by flying in fury at all existing societies, seeking to disturb their order, and to overthrow them from top to bottom.

Nor are the rural districts less interested than are the cities; since if we look closely we shall see that it is from the former that flock to the other those numerous families, burthened with children who, for want of proper watching, soon fall into the gulf which we have only been able to point out from afar, for *We* cannot sound all its depths and hollows.

And now it only remains to *Us* to recommend to the charity of all, an Institution created for the wants of all. *We* recommend it to Clergy and to Laity, to the Religious Communities and to all pious Associations, to the rich and to the poor, to the old man and to the young. In particular would *We* address *Our* appeal to the Conference of St. Vincent de Paul, on whom especially has devolved the care of the poorest and most wretched, and to the Ladies of Charity to whom no holy work having for its end the soothing of human sorrows, is foreign.

For its final execution *We* recommend that in every parish, rural as well as urban, a public assembly be held, to consult as to the best steps to take in order to assist in this newly sprung up work—for instance, to take measures for a collection from door to door, and to name committees and collectors, charged with the duty of soliciting alms in their respective districts. As a matter of course, the Bishopric undertakes the charge of the general depot for all collections.—These several assemblies shall, however, only be held when this Pastoral shall be first read and explained, so that every one may have a clear understanding of the business in hand.

Oh divine Mary! it is at your sacred feet that *We* lay this modest appeal to the charity of the whole of a Diocese consecrated to you, and which loves you as a child should love the best of Mothers. *We* have indicated the venomous serpents which insinuate themselves into our Cities and our rural districts, to corrupt them.—Deign then to show them yourself to the eyes of

all, that they may in all places inspire a just horror. Oh Virgin, pure and without spot, crush with your Immaculate heel those frightful monsters which lay waste all lands, and everywhere produce the most hideous sores. Refuge of the greatest of sinners, convert those unhappy children, and those youths whose salvation is in question, withdrawing them from the terrible demoralisation which everywhere displays itself in so alarming a manner. Teach us to lead a pure life, to walk in the straight road, so that we may come at last to Jesus, your adorable Son, and that together we may rejoice in His divine presence. *Vitam prestant puram, iter parvulorum, ut videntes Jesum, semper collemur. Amen.*

The present Appeal shall be read and explained in all churches in which the public offices are celebrated, and in the Chapter of all Communities, on the day, and in the manner most convenient, by those who have the charge of their direction.

Given at Montreal this twenty-second day of April of the year Eighteen hundred and sixty-six, under Our hand and seal, and the countersign of Our Secretary.

† IGNATIUS, Bishop of Montreal.
 By Command of His Lordship,
 J. O. PARE, Canon Secretary

PASTORAL OF HIS LORDSHIP THE BISHOP OF MONTREAL.—*We* have received, and will publish in our next a translation of, a second Pastoral of the Bishop on the subject of the proposed subdivision of the Parish of Montreal.

CONSECRATION.—*We* believe that the Consecration of the Rev. M. Larocque, of St. John, as Bishop of St. Hyacinthe, will take place on Friday the 29th inst., the Feast of St. Peter and St. Paul.

The last Mass at St. Patrick's Church on Sunday next, will be at 8.15 a.m. The members of the several Irish Societies who take part in the Procession, are requested to be punctual in their attendance. See Notice.

The members of the Temperance Society are requested to meet next Sunday, immediately after Mass, which will commence at a quarter-past eight o'clock, precisely, at the Orphan Asylum to take part in the Grand Procession of the day.

TO CORRESPONDENTS.—A Subscriber writes to us, advocating a renewal in Canada of the Repeal Agitation, and the preparation of a petition to the British Parliament, praying for the restoration to Ireland of her native legislature. This is a policy which should be taken up, if it be deemed a sound policy, by the Irish National Societies of this country, who are better qualified than we are to inaugurate it. The aspirations of the Irish for a native Parliament are natural, and legitimate; but whether they could be advanced by a Repeal agitation in Canada, is doubtful, or perhaps worse than doubtful. The policy was tried some twenty years ago, and what did it result in? Some few needy political adventurers, who cared about as much for Ireland as they did for Timbuctoo, took advantage of it, to make a little political capital for themselves; and by means of the Irish vote they got access to public life, to Parliament and the public purse, the object of their desires. This accomplished, Ireland and Repeal were thenceforward ignored by them.

So it was; so we fancy would it be again, were the recommendations of *A Subscriber* to be followed out. His intentions are, we doubt not, good and honest; but alas! the unprincipled political adventurers who swarm in this country like blow-flies about carrion, would alone reap any benefit from such a renewal of a Repeal agitation, as he recommends. This is our opinion; but, of course, it not for us to decide, but for the Irish National Societies, to whom our correspondent should address himself, and to whom we refer him.

STATE-SCHOOLISM AND STATE-CHURCHISM.

—Speaking of the changes about to be made in England in the laws regarding Church rates, and rejoicing in the signs of intellectual and moral progress which these changes supply, the *Montreal Herald* remarks that:—

"Many of us can remember the vituperation which a few years ago was heaped upon every one who, cheerfully paying the charges of his own form of worship, objected to being compelled by law to support another worship which he did not participate in, and of which he did not entirely approve."

All of us, who listen, can still hear the vituperation which is constantly being heaped upon those Catholics who, cheerfully paying the school charges of their own children, object to being compelled by law to support another school in which they do not participate, and of which they do not entirely approve. In principle there is no difference betwixt the two cases; and if it were unjust to compel a man, being a dissenter from the Government Church of England, to pay for its support, it is no less a wrong, an injustice, and a theft perpetrated under form of law, to compel a Catholic in Upper Canada to pay for the support of a school of which he does not entirely approve.