

The True Witness.

CATHOLIC CHRONICLE.
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 G. E. OLKER, Editor.

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We beg to remind our Correspondents that no letters will be taken out of the Post-Office, unless pre-paid.

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MONTEAL, FRIDAY, SEPTEMBER 15.

ECOLESIASTICAL CALENDAR.
 SEPTEMBER—1865.

Friday, 15—Oct. of the Nativity of B. V. M.
 Saturday, 16—St. Cornelius and Cyprian.
 Sunday, 17—Fifteenth after Pentecost. Of the Seven Dolours.
 Monday, 18—St. Joseph, de Cup. O.
 Tuesday, 19—St. Janvier, &c., M. M.
 Wednesday, 20—EMERSON DAY. St. Eustache, M.
 Thursday, 21—St. Matthew, Ap. E.
 The "Forty Hours" Adoration of the Blessed Sacrament will commence as follows:—
 Saturday, 16—St. Janvier.
 Monday, 18—St. Joseph, Chambly.
 Wednesday, 20—St. Cyprian.

NEWS OF THE WEEK.

No political event of any importance has marked the week. The Directors of the Atlantic Telegraph Company have determined to renew the attempt to lay the cable in May next, by which time a new one will be ready; the Great Eastern will also be prepared to pick up and lay the cable which broke this year.

Nothing new from the United States. It is said that the Washington authorities have been forced by public opinion to assign a new, and less unhealthy dungeon to their illustrious captive Jeff. Davis, than that in which he has been hitherto barbarously confined.

The Times calls attention to the fact that as yet the cholera has been confined to the basin of the Mediterranean, and that in no instance has it penetrated inland; from this it derives hope that the plague may yet be avoided, and indeed it at present manifests some tendencies to travel Eastwards rather than Westwards. Meantime the ravages of the disease both at Ancona and Constantinople are terrible. In the last named city the deaths, according to the Times correspondent, have risen to two thousand a day, and the scenes he describes remind one of Defoe's History of the Plague in London. In Ancona matters are nearly as bad, and the ordinary grave diggers having struck work, the task of burying the dead has been imposed upon the convicts.—One consequence of the pestilence is worthy of note. But a short time ago the Sisters of Charity were expelled by the Liberal party; to-day, when death is everywhere, and the bravest are appalled, when Liberals are seeking safety in flight, the Sisters of Charity are flocking back to the infected City, have taken charge of a hospital opened for cholera patients in his own house by the brave French Consul, M. de Castilane.

The French squadron had arrived at Spithead on a return visit, and had been enthusiastically welcomed. It is to be hoped that these demonstrations may have their consequences, and that the gallant sailors of France and England may never again be arrayed against one another.

AN OPEN BIBLE.—We fear that our friend the British Whig is not well posted up in his Bible, though he is the possessor of two large Bibles—both wanting, however, to his sorrows in the Apocrypha or deuterocanonical books of the Old Testament. Where, asks our contemporary, is the passage about dead flies making the apothecary's ointment to stink, to be found? and he hazards the conjecture that it occurs in the book of Ecclesiasticus, which the Anglicans reject from the canon. Our contemporary is in error. The passage he alludes to occurs in the Book of Ecclesiastes, c. x, v. 1—a book which the Protestant version of the Bible retains as canonical scripture, and to which we refer him.

THE CROPS.—An important service has been rendered to the community by Mr. Brydges, Manager of the Grand Trunk Railway. The Company's Stations extend throughout the length of the Province, and from them a report has been obtained of the state of the crops throughout the country, which has been sent to all the journals of the Province. We have not space at our command to publish this document in extenso. Suffice it to say that its contents are most cheering, and establish the fact that the Province has been blessed with a harvest considerably above the average.

THE ARCHBISHOP OF ST. LOUIS, AND THE FENIANS.—No Catholic can be ignorant of the doctrines of the Catholic Church with respect to all secret societies without exception, and if he sins, it is with his eyes open, and with a full knowledge of the penalties which that sin entails. Nevertheless, it is good from time to time to insist upon these penalties or consequences, and to point out, to Protestants especially, the harmony that exists upon this point betwixt all the Pastors and rulers of the Catholic Church throughout the world. They speak as with one voice; for that voice is the echo of Rome, whence St. Peter still addresses all the nations of the earth, and governs the entire heritage of Christ.

We know how the Prelates of the Catholic Church in this country have denounced Fenianism, warning their several flocks against being led astray by artful and unscrupulous demagogues; we know how in Ireland also the Bishops and clergy have incessantly and emphatically condemned the movement, and vigorously exerted themselves to arrest the progress of the moral pestilence; and in the United States, where the disease has its head-quarters, we still find the most strenuous opposition offered to it by those to whom by right it belongs to put the faithful on their guard. Amongst the latest declarations on the subject of Fenianism, and solemn warnings to the Catholic laity against secret and therefore anti-Catholic societies, we find the following from His Grace the Archbishop of St. Louis, addressed to, and published in, a local journal, the Republican. The document is addressed to "The Catholics of St. Louis," and runs as follows:—

The undersigned has read in the Republican, of this morning, an announcement of a funeral to take place next Sunday from St. Patrick's Church in this city, of a deceased member of the Fenian Brotherhood, who died at St. Paul, Minnesota, on the 24 inst. The occasion is evidently made for a display, on the part of those in St. Louis, who are members of that association. Hence, the deferred interment, and the pageant which is to accompany the burial. The connection of St. Patrick's Church, where the religious service is announced as to take place, and where, without any authority from the Pastor of that church, it would appear, an oration, by a gentleman of this city, is to be delivered, imposes on me the obligation of forbidding—as I have done—the pastor of that church to permit any funeral service, or other religious ceremony, to take place on this occasion. I have furthermore directed the Superintendent of the Calvary Cemetery not to admit any procession of men or women bearing insignia of Fenianism within the gate of the cemetery. I use this occasion to state publicly, what I have uniformly stated in private conversation, that the members of the Fenian Brotherhood, men or women, are not admissible to the sacraments of the Church as long as they are united with that association, which I have always regarded as immoral in its object—the exciting of rebellion in Ireland; and unlawful and illegal in its means, a quasi military organization in this country while at peace with England, to be made effective in the event of war with that power.

PETER RICHARD,
 Archbishop of St. Louis.
 St. Louis, Aug. 30, 1865.

This is the constant universal language of the Church, to which it would be superfluous, if not impertinent for us to add another word. The Catholic who enrolls himself a member of the Fenian Society thereby becomes an outcast from the Catholic Church, and ceases to have any right to participate in her Sacraments. He joins a society in short, which, no matter what its pretences, is made up, exclusively of heretics, infidels, and excommunicated apostates. Not by such men, but by such weapons as they can wield, can the just and holy cause of Catholic Ireland be promoted, or brought to a happy issue.

It is not only with the Fenians and the apostate members of his own Church that the venerable Archbishop of St. Louis is destined to have trouble. The tyrannical action of the government renders a collision betwixt the civil and the ecclesiastical authorities inevitable; and already we are proud to see that the latter have taken a firm and decided stand against the monstrous assumptions of the former. The origin of this collision was in this wise. The all triumphant democratic party in the State has passed a law, which was to have come into effect on the 2nd instant, requiring all clergymen of every denomination as a condition precedent to their exercising their ecclesiastical functions, to swear that they have never sympathized with the Southern or Secession cause. His Grace the Archbishop has thereupon forbidden his Clergy to take any such oath, since though he recognises in the State the right to define or determine the conditions upon which its members shall exercise their civil or political functions, he does not, and indeed no Christian can, recognise in that body any right to determine the conditions upon which any of its citizens shall exercise their ecclesiastical and spiritual functions.

Thus a collision is inevitable, indeed it has already occurred; but with the example of the past before our eyes, we may be assured that it will not be the Church that will yield. A long era of persecution may be, probably is, in store for her in the United States; for the unfortunate and ever to be deplored issue of the contest betwixt North and South has, for the time, left the democratic party masters of the field of battle; and democracy is, always has been, and ever will be, incompatible with religious liberty, and the bitter enemy of the Catholic Church in particular. Democracy is, if not the anti-Christ itself at all events the precursor of anti-Christ, of that

hell-born power which is to oppose and exalt itself above all that is called God or is worshipped. And indeed, as this is the very definition given by the Apostle, of the anti-Christ against which he warned the Thessalonians, so also do we find announced and preached to-day in the writings, and in what we may call the symbols of the leaders of the great democratic movement throughout the world, the dethronement of God, in the old theistic sense of the word, and the worship in lieu thereof of the Pantheistic divinity—a people-God—that is to say, the totality of all beings, which also, so closely does error strive to mimic truth, is a triune God, or God in three persons, "I, Thou," and "He"—for thus runs the Pantheistic Trinitarian formula.

This is Pantheism; and in so far as it has any religious tendencies at all, to Pantheism does modern democracy naturally gravitate. It puts "people" in the place of "God"—and the will, not of the latter, but of the former, is with it the supreme law, the basis and the measure of all moral obligations, against which there is no appeal. It already arrogates to itself the right to determine how, and in what manner we shall worship; and if as yet only by the mouths of its most advanced leaders, does it actually proclaim itself to be God, already it assumes to itself some of the exclusive functions or attributes of God, since it pretends, as in the case before us, to determine the conditions upon which alone we shall still be allowed to hold intercourse with the God of the Christians. It was so in France in the 1790; it is so to day in the United States; and as in the first named country the heroic resistance of the non-juring Clergy who refused to defile their souls by taking State-imposed oaths, was not one of the least of the difficulties with which the Revolution had to contend; so also we may predict that the contumacy of the Catholic Clergy, which the monstrous arrogance of the triumphant democratic party has provoked, will prove a fertile cause of embarrassment to the work of reconstruction of the Union. Of two things one: Either the State must be prepared for a stern relentless persecution of the refractory Catholic Clergy, a persecution as ruthless as that waged by Queen Elizabeth and the nursing fathers and the nursing mothers of the Holy Protestant Faith, against Jesuits, and Seminary Priests; or it must submit before the eyes of the world, to have its power and authority set at naught, and its tyrannical edicts trampled under foot. It has committed itself to a most deadly strife, from which for it there is no recoiling. It must either follow up its first ill-advised blow by a Penal Code, like that which was the disgrace of England and the bane of Ireland; or it must stand convicted before the world of being an impotent braggart, fertile to conceive evil indeed, but too feeble, too timid and emasculate, too faint of heart, and too weak of hand, to carry into execution the evil which its malicious brain had devised.

For this is certain—The Catholic Clergy, faithful to their antecedents, faithful to their Church and to their God, will take no such oaths as those which the State seeks to impose upon them; and that heedless of man's law they, except when prevented by brute physical force, will still continue to offer the Daily Sacrifice, to administer the Sacraments, and to reconcile penitent sinners to God, as they have done for the last eighteen hundred years. Catholics, however, will watch with no small interest the progress of the conflict which democratic tyranny has provoked; and if, as we trust, that tyranny shall have the effect of inspiring them with a deep seated and generous hatred of democracy, no matter in what guise the foul enchantress may present herself to them, then indeed we shall have abundant cause to rejoice over the persecution with which our brethren in the United States are now menaced.

THE "TIMES" AND PROTESTANT MISSIONS TO THE SANDWICH ISLANDS.—It would be difficult to obtain better testimony as to the efficiency of these Missions—vaunted by Protestants themselves as the great triumph of Protestantism—than was given by the Protestant Bishop of Oxford on the occasion of great missionary meeting held in the month of August last. Addressing that meeting, and alluding to the visit to England of the Queen of the Sandwich Islands, His Lordship thus delivered himself:—
 "An allusion has already been made to the Queen of the Sandwich Islands, now for a little while tarrying among us. I think the state of things there is a loud call for us to do something. One of the special motives of the Royal visit to this country is to try and stir up among the English people a resolution to do something at once for the population of those Islands, under the conviction of the Queen, that another 30 years, if they do not see a total moral change wrought in that people, will see their extermination from the earth."—London Times.

This is plain enough. In the opinion of the Queen of the Sandwich Islands, the moral condition of her subjects converts to Christianity as propounded by Protestant missionaries, is such that, unless a total change be wrought therein the total race will, in thirty years, be extinct.—Death, the consequence of nameless diseases, the consequences again of the almost inconceivable licentiousness of these Sandwich Island converts, will in another generation have done its work amongst them, unless a total radical change

can be effected. And the Sandwich Islands, be it remembered, are the one bright spot on the chart of Protestant missions, the one solitary oasis, where all around is barren and a howling desert.

No wonder then that men, intelligent Protestants, mock and gibe at Protestant missions—that they point the finger of scorn at the evangelical missionary, and with unctuous leer roll their tongues in their cheeks, as they listen to his oft-repeated, never-fulfilled promise of things he is just about to do if he can only get a little more cash, amongst the perishing heathen. There is indeed amongst the Protestant laity, not being members of any particular clique no reticence whatsoever in the matter.—They will admit, frankly, that from first to last their missions have been thorough failures; that they have done nothing, or that if at all they have aught accomplished, their sole positive result has been to make the heathen subject to them, tenfold more the children of the devil than they were before the first black coat and white choker of the missionary, or hoop-petticoats of the missionaress had appeared amongst them. This is so much accepted as a notorious matter of fact, that the London Times in an article meant to be eulogistic, and treating of the missionary meeting whereat the Bishop of Oxford delivered himself as above, only ventures to hope that, if the missionaries will exert themselves, and deny themselves, and do this and do that; and that if England, forgetful of indigo, and indifferent to cotton, do at last "set about the conversion of the heathen world when she finds the proper lead"—then the day will come:—

"when neither in India, nor in British America, nor anywhere else will the English missionary be a byword, raising a smile to the lips of every well-informed hearer."—London Times.

And that when the millennium of disinterested missionaries, of a Christian instead of a commercial England shall have arrived—then also,—
 "a time will come when we shall be no longer told that the work is not done, because they who were to do it are themselves the great impediment."—ib.

This implies then, that at present, and pending the advent of the millennium aforesaid, the name of the English Protestant missionary, whether in India, or in British America, or anywhere else is a "byword" raising a smile to the lips of every well informed hearer; that at present the great work of converting the heathen to Christianity is not done, because they who were to do it, i.e. the Protestant Missionaries, are themselves the great impediment.

As it is, however, the Times admits reluctantly that there are no signs of the dawn, and that the missions to which the Bishop of Oxford and so many others were urging their fellow sinners to subscribe were but a losing investment. Missions were it is true interesting to Englishmen says the Times. "They read voyages and travels, Robinson Crusoe, the lives of missionaries whether they did much, or, like Henry Martyn"—(one of the most renowned of Protestant missionaries) "nothing at all, and dreary monotonous journals that tell of conversations under palm trees with the most ignorant and unintelligent of the human race." Englishmen are liberal too, and the sums of money by them raised for converting the heathen are fabulous almost in amount. "No one" says the Times,—

"unprepared for the question would have the slightest idea of the number of missionaries, stations, and schools, the number of books translated into all languages, the vastness of the organization or the total expenditure."

But—and here's the rub, what have the Societies to shew for all this? for these vast organizations, for this vast expenditure? This is the question; and this question the Times thus answers:—

"The one comprehensive plea"—for further assistance "at Salisbury, and everywhere else, is, not that a great work has been done, and must be continued or at least secured; not that the net has enclosed a multitude of fishes and is breaking, or that the boats themselves are sinking, but that very little has been done, and almost everything remains to be done."—Times.

Thus it appears that the argument of Mr. Marshall's famous work on "Christian Missions" is also the very argument or plea of which Protestant missionaries avail themselves to elicit the contributions of their hearers. Mr. Marshall argues that the practical results of Protestant Missions in a religious point of view have been nil; the Protestant missionary himself cries out for additional pecuniary aid, in spite of the existing vast expenditure, because as yet "very little has been done, and almost everything remains to be done" in the work of converting the heathen to Christianity.

We would remind our readers of the Lecture to be given on Thursday next, 21st instant, by the Rev. Mr. O'Farrell, at St. Ann's Hall. The subject will be the "Siege of America." This will be the first of a Course of Lectures.

We beg to draw the attention of the public to the change in the departure of the Quebec steamers. They leave now at Six P.M. See advertisement.

THE HEALTH COMMITTEE.—Councillor Devlin, the Chairman of this Committee, together with his colleagues, well deserve the thanks of the community for the efforts they are making to put this City in a proper condition in so far as cleanliness, and therefore health, is concerned. The Report of the Committee, which we subjoin, was laid before the City Council on Monday last. To the truth of the statements therein contained we give unlimited assent in every particular, and the recommendations as to the precautions to be adopted must commend themselves to every sane person. Montreal is at present about the filthiest hole in America, perhaps on the habitable earth; to say that it stinks day and night is but feebly to express the truth; and it is monstrous that whilst from want of proper precautions thousands are allowed to perish every year, the funds of the community should be squandered in widening the streets in the wealthiest quarters of the City, and in thus giving additional value to rich men's property, whilst the poor are left to die. It is no doubt good that the streets should be widened; but there are wants of more importance, to wit, that the drains be completed, and that the streets be cleansed from the filth with which they are encumbered. True! the poor are the first and generally the chief sufferers from an epidemic; but the rich and those who live in fine houses, and who have everything handsome and respectable about them, need not expect to escape scot free.—Death and Cholera are no respecters of persons; they knock at the gate of Dives as well as of Lazarus; nor can the sentinel, who stands posted at the palace gates, guard the mightiest of mortals from their encroachments. Business first, pleasure afterwards; and when we shall have thoroughly drained and cleansed our foul smelling City, when we shall have reduced our death rate to a level with the average urban death rate of England, then, but not before, will it be time to devote the public funds to matters of very secondary importance, such as the widening of the streets and embellishment of the City. Of Councillor Devlin and his colleagues of the Health Committee, we can but say, in rustic Hibernian phrase, "more power to their." Here is their Report:—

Councillor Devlin presented a report from the Health Committee, of which the following is the substance:—

Having held several meetings, the Committee appointed eighteen men to inspect the yards, &c., the reports of whose proceedings have already been published. They recommended the immediate removal of all garbage, &c., as adopted in other large cities. They refer to alarming state of certain places in the heart of the city, which are more particularly stated in the sub chief's report, and it would be difficult to find any other city inhabited by a civilized people so sadly neglected. In addition to these particular spots, the streets generally are in a filthy and disgraceful state. They recommended drainage in preference to the opening up of new streets or the expenditure of money for ornamenting the city, and the expenditure of every available dollar for putting the city in a proper state as regards health, and recommending a special yearly appropriation for this purpose. The ill-advised plan of scraping the mud to the sides of the streets and leaving it there is recommended to be discontinued and the mud at once carted off. The appointment of a health officer is specially recommended as well as the appointment of a health police. The disgraceful state of the old burying ground in Dorchester street is strongly commented upon, and the sad and profane abuse of a place sanctified by religion and watered by the tears of mourning, and held sacred in memory and respect for the dead, contained has excited a feeling of deep and well merited indignation amongst all classes. The Committee trusts that a prosecution of the offenders against public decency and public health may be entered upon if no other means shall be found effectual to stop this work. The Committee recommend the erection of public Slaughter Houses and the removal of Piggeries outside the city limits. Feeling that the public health is paramount to every other, the Committee trust they will be aided in their efforts to establish on a lasting basis a sanitary Code of Laws to which the citizens may look with confidence in time of danger.

The Mayor said he thought that the Report contained exaggerated statements particularly those which referred to the burial ground. He would not be suspected of being partial to the Fabrique, but he did not think the language used was justified.

Councillor Cassidy, why is it not justified? The Mayor, they have an act permitting the removal to the new burying ground. The bones are put into boxes and carefully carted away, and he saw nothing better that could be done with the wood of the coffins than to burn it. The act was being carried out with proper care. In the hot weather it being pointed out that the removal was injurious they have stopped it and would not recommence until the cold weather set in.

Councillor Devlin said the Mayor's statement was not borne out by the facts. He then drew a most revolting picture of the appearance of the cemetery and of the scenes taking place there, exonerating the priests from blame, which rested upon laymen who had no respect for the dead, he questioned if they had for the living. He had met with no man but the Mayor who defended these outrageous proceedings.—He would do all in his power, even at the risk of losing friends to bring the violators of the resting place of the dead to justice.

Coun. Cassidy confirmed the statement to its fullest extent.

A discussion arose to the proper course to be adopted with respect to the report.

Coun. Devlin stated that the time had come when no trifling could be allowed. He said there was not a filthier hole in America than Montreal, and the Health Committee would no longer stand by to have their reports treated with contempt.

Ultimately, the report was allowed to lie on the table till to-night, when the matter will be taken up.

The Ottawa Citizen, the London Prototype, the Montreal Gazette, and other journals advocate a free homestead law as an inducement for immigration and to prevent the exodus of our Canadian youth and strength. Mr. Macpherson's resolutions have done one good in calling the general attention of the people of Canada to the advisability of throwing open our public lands. His scheme has been warmly approved in many quarters; more particularly is it favored by the independent journals of both political parties.—The administration we are convinced will have to give its serious attention to plans of colonization if it would retain the confidence of the country.