

The True Witness.

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

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

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

THE TRUE WITNESS can be had at the News Depots Single copy 3d.

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MONTREAL, FRIDAY, SEPT. 20.

ECOLESIASTICAL CALENDAR.

SEPTEMBER—1867.
Friday, 20—Ember Day.
Saturday, 21—Ember Day. St. Matthew Ap.
Sunday, 22—Fifteenth after Pentecost, Our Lady of Seven Dolours.
Monday 23—St. Linus P. M.
Tuesday 24—Our Lady of Mercy.
Wednesday, 25—St. Thomas de V. B. C.
Thursday, 26—Of the Blessed Sacrament.

His Lordship the Bishop of Montreal is continuing his Pastoral visits to the different parishes of his diocese. The following is the order:—

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|----------------------|---------------|
| St. Cecile..... | September 20. |
| St. Anicet..... | do 21, 22. |
| St. Agnes..... | do 23. |
| Huntingdon..... | do 24. |
| Ormstown..... | do 25. |
| St. John Chrysostom. | do 26. |
| St. Antoine Abbe... | do 27. |
| Hinchinbrooke..... | do 28. |
| Hemmingford..... | do 29. |
| Sherrington..... | do 30. |
| St. Edward..... | October 1. |
| St. Valentin..... | do 2. |

NEWS OF THE WEEK.

Lord Stanley's proposition to Mr. Seward, that the respective claims of Great Britain and the United States,—the one for compensation for injuries inflicted upon British property by the armed vessels of the Northern States during the late war; the other for injuries inflicted on the property of citizens of the Northern States by the armed vessels of the Southern States, fitted out, or alleged to have been fitted out, in British ports,—should be submitted to arbitration, has received no very courteous reception at the hands of the spokesman of the Washington Cabinet.—Indeed the tone in which Mr. Seward responds to the reasonable and amicable propositions of the British Government is studiously offensive; and but that we look upon it as an electioneering dodge, and written with an eye to the fall elections, we should almost abandon all hopes for the preservation of peace.

It is now positively announced that the Holy Father has resolved to summon a General Council of the Church, and that for this purpose he has named seven Cardinals, to whom will be entrusted the charge of arranging the preliminaries. Of the intentions of Garibaldi we hear the most contradictory accounts; at one moment it is said that he is about to head a filibustering attack upon Rome, and the States of the Church; at another that he has postponed his designs to a more convenient season. The cholera is still making sad ravages in the southern parts of the Italian Peninsula, though it is thought that the pestilence is on the decline. The journals assure us of the pacific intentions of Louis Napoleon, and congratulate us on the entente cordiale betwixt France and Prussia, whilst, nevertheless, the people for the most part believe that a rupture is imminent. Spain is in a very disturbed condition, and according to the accounts of the Protestant press, which must however, be received with caution, is on the eve of a revolution.

The President of the United States has published an amnesty extending to all the citizens of the Southern Confederacy with the exception of perhaps of some 20,000 especially excluded. This is almost tantamount to a declaration of war with the radical party, but it comes, we fear, too late. Had the President published it immediately after his accession to office; and had he refused to acknowledge as a Congress of the United States, or to hold official communication with any body from which the representatives and Senators of any one State were forcibly excluded, his position might have been very hazardous, but it would have been logical. Now it is too late to appeal to the Constitution, which has been trampled under foot by the victorious Northerners, and is as much a thing of the irrevocable past as are the laws and customs of feudal France. The powers which the President claims, and in his amnesty professes to exercise, are no doubt his legitimate powers, guaranteed

to him by the Constitution, which is however defunct, and which it is not given to any man to resuscitate. Never was a political revolution so thorough as that which has taken place in the United States, accomplished in so short a time. The political difference betwixt France of 1785, and of France of 1795, great as it was, was not so great as that which has been brought about during the last six years in the United States. Their entire political system has been reversed or inverted; so that whereas, under the old Constitution, the Central Government held, as in every true Confederation it must hold, from the several States of which it was composed—to-day, no matter what the theory in practice, the several States hold from and under the Central, or so styled Federal Government. This is destructive of the Federal principle; for there where such a political system obtains, no matter what euphuisms may be employed to cover or disguise the ugly fact, there in reality there obtains a mere centralised union, awaiting but for time, opportunity, and the man to develop into despotism, and to culminate in Cæsarism. Already the Dictator is at hand in the United States, unless indeed the Conservative party can make a desperate rally at the coming elections, and roll back the ever advancing waves of democracy, centralisation, and despotism. Some cases of cholera have been reported on Governors Island, near New York, but as the heats of summer are past, it is scarce possible that they will ripen into an epidemic.

The projected Abyssinian Expedition will, it is expected, commence operations in November. Of the country which will be the theatre of war little is known. A writer in the Times assures us that there are three hundred miles of jungle on the sea coast; and argues that as one hundred miles of such an obstacle on the Ashantee Coast presented difficulties almost insuperable to our troops, we should not be too sanguine as to the result of our military operations in Abyssinia, of which we know we know but little, and that little not calculated to encourage us. The Viceroy of Egypt has offered 5,000 camels for the use of the expedition, an offer which is the more acceptable as horses are extremely liable to be killed by the bite of certain kinds of flies which invest the African coast.

HOPE FOR THE LITTLE ONES.—A voice, and from one high in station in the Protestant world, has at last been raised in behalf of the little children: of the victims of Sabbath Schools, of dreary interminable sermons, and long services on bright Sunday afternoons. This bold, this charitable champion of the little ones, this sympathizer with them in their cruel and unmerited sufferings, and ardent denouncer of their wrongs is the Protestant Bishop of Oxford. Oh! if he can but succeed in emancipating the children, he will have done a more glorious work, and one more worthy of a Christian, than that achieved in the emancipation of the nigger.

These unhappy children of Protestant parents, are doomed by custom, and the morbid superstitions of their elders and the world around them, to the long protracted, ever recurring agonies of the Protestant Sabbath: so that to them the prospect of heaven, which they are told is a "perpetual Sabbath," has lost all power of attraction, and the alternative of hell, all its terrors. Debarred from all innocent amusement, dragged forcibly to the meeting house, pent up and immersed in musty pews, subjected to the tortures of incomprehensible sermons, chidden and beaten for inattention, drowsiness, or giving way to any of the natural and irrepressible impulses of childhood—the unhappy little ones of the evangelical world look forward with fear and trembling to the advent of Sunday, and in their innocent hearts thank God that it comes but once a week. We do not exaggerate, we set down naught in malice; and fearlessly do we appeal to all our readers who may have suffered under the infliction of a Puritan Sabbath, and still retain a memory of their youthful days, to say whether this was not the case with them and their contemporaries and fellow-martyrs. Was not the Sabbath the one dark spot on their existence; the dead fly which made even the sweet ointment of youth itself to stink?

But thank God! a new and brighter era is apparently about to open for this much persecuted and long suffering portion of the human race. The folly, the wickedness, and the cruelty of the Puritan Sabbath in so far as the little ones of the flock at all events are concerned, have attracted, as we said the notice, and the indignant comments of the Bishop of Oxford: and he having set the example, will we doubt not soon have many imitators and fellow-laborers in the great work of emancipation that he has so nobly and boldly inaugurated. Little children, it is now recognised, were not made, were not intended by God, to be the butt of the arrows of the preacher, the target for all the heavy artillery of the Protestant pulpit: it was a grievous error to suppose that they could sit still under such an infliction: or that, if by threats and blows they were kept quiet, they could refrain from falling asleep during the infliction of tortures so provocative to slumber. It was a sin against God

and against Him: Who in an emphatic manner loves little children: thus cruelly to entreat the lambs of His flock:—

"It was a mistaken idea," says His Lordship, taking up the parable of the little children, and against their tormentors—"It was a mistaken idea to take children whom God had made volatile, who could not be still for a moment because it was their nature, who were always dropping off to sleep on the benches they sat upon because they needed sleep, and would begin to whisper and laugh just as the bee needed, to buzz when he flew about—it was a mistake to take children whom God had made in this way to set them on a hard bench, and make horrid faces at them, or to knock them on the head when they went to sleep."

And, remembering no doubt how in his younger days, as in those we suppose of most Protestant children, the fate of Eutychus,—had ever been held up as a warning to him—lest he too, "ducus somno," should fall down and break his neck, whilst there was no St. Paul at hand to work the prodigy of his restoration—the outspoken advocate of the cause of the little ones, heedless of the invectives which from Exeter Hall, and every conventicle will probably be hurled against him, thus defends the practice of falling asleep in the meeting-house, and during the infliction of the sermon:—

"How can they"—the children—"be expected to pay any attention to the service when they have been tired out with two hours' previous teaching at school? Then perhaps in the afternoon, the little things, having had rather a better dinner than usual would fall asleep, which is the best thing they could do."—London Times.

These are brave words: to our ears, to the ears of the rising generation, more refreshing, more full of hope and promise of good things to come, than those "comfortable words, Cappa-docia, Macedonia, and Thrace," which wrung groans, and compelled tears from the old lady, so often as she read them, or heard them pronounced by the minister. They are brave words, for they run counter to the prejudices and superstitions of the Protestant world: they are words of hope and promise, because they tell of a new day dawning for the little ones, when for them the Sunday, the hebdomadal festival of Christianity, shall be no longer a day of dread, and gloom, and bitter suffering; when their chains shall be snapt asunder, and the bonds wherewith they have heretofore been bound shall be broken; and when it shall be no longer deemed acceptable in the eyes of the Lord, for the mothers in the evangelical Israel, to tie their little children by the legs to the bed-post during the long summer's day, lest the latter should provoke Him to wrath by straying into the fields and gardens, and thus break the Sabbath by their merry laughter and their infantile sports.

* By many Protestants the Eutychian heresy is held to consist, essentially in this fearful sin of sleeping during the sermon.

The Irish People, the Fenian organ of the U. States, emphatically, and we think truly, repudiates all claims of the people of the Northern States upon the gratitude of the Irish. The latter have, so the Irish People contends, done more, far more, for the Northerners than the latter have done for the Irish, or will ever be able to repay. It was—so our contemporary maintains, and again we think truly—through the aid of the Fenians that the Northern States were at last enabled to reduce the Southern States to subjection. We make some extracts from the New York paper—indicative of the feeling growing up betwixt the Irish, and "native" elements in the Northern States.

SAVES US FROM OUR FRIENDS.—It is perfectly bewildering to think what a number of friends we Irish can count upon in our troubles and tribulation; and it would seem, from the assurances we receive from stump orators and out-at-elbow Bohemians, that the bright particular stars to which we are to look for guidance out of the darkness that clothes us as a garment, are the free, and enlightened, and generous, and liberty loving, and chivalrous, and hospitable, and everything else-able people of America. If we are to believe all that is told us, between drinks, by Elijah Pogrom, Jefferson Brick, Col. Diver and other distinguished Americans, as well as by a certain class of Irish (?) Oh! how we must conclude that Ireland and the Irish people at home and abroad can never evince sufficient gratitude to the natives of America for value received—for favors past, present and to come. We venture to say that not a speech has ever been delivered in this country on Irish affairs in which we are not reminded of our obligations to Yankeeedom for blessings too numerous to mention. From the constant repetition of a palpable fallacy, many of us have really come to believe that we are wholly indebted to the American branch of the Anglo-Saxon race—to the descendants of the Roundheads and Cavaliers—for our very existence to-day. There was a time when good Irishmen considered it sound policy to bend the knee to those people and acknowledge them as our saviors and our benefactors. In the hope that they could be induced to lend a helping hand in reality when our day of trial came, it was thought prudent to flatter their inordinate vanity by thanking them for imaginary benefits conferred; and the extent to which these hollow thanksgivings were carried has had the effect of blinding the majority of our people into the belief that our indebtedness is real, and that we have not yet discharged a title of our obligations to "those who welcomed us to their hospitable shores," &c. &c. It is time however, that the good people whose fathers migrated thither before we were compelled to follow them, should know the exact amount of gratitude that was due them from us; and it is full time that we should understand that we have dearly paid, in sweat, brain and blood for all the benefits, thrice multiplied, which we have received from "the great American people." If any should doubt this fact we can easily strike a balance, and if it be not largely in our favor—why, we shall retreat at once and seek the best means for paying up as soon as possible.

Mr. Renaud, an Acadian from the district so poetically described in Longfellow's "Evangeline," has been returned to the House of Commons.—Gazette.

The N. Y. Herald's correspondent writing from Troy gives the following as a true report of a great meeting of the Irish Servant Girls of that city held on the evening of Monday last week. We give it as it appears in the columns of the New York paper.

"A monster meeting of the Servant Girls, generally of this city, was held here last night for the explicit purpose of protesting against making any further contributions to the Fenian exchequer in the present dilapidated state of that cause. The meeting was suggested by a private announcement received here on Friday, and since made public at Cleveland; and an official appeal was to be made to this class in particular, and the women of America in general, by the Cleveland Congress of Fenians, to come at once and liberally to the financial aid of the organization.

"The Chambermaids resolved last night:—
"First.—That they had not the slightest interest in the capture of Canada, and that they could not discern the propriety or fitness of the policy that would free Ireland through the redaction of the 'New Dominion.'

"Second.—That they had now for several years poured out most freely of their small means—the scanty results of hard and honest toil—to sincerely aid in the liberation of Erin from the shackles of British domination, and had seen those earnings thrown away and wasted by officials on the mere frivolities in the city of New York, and on so-called military campaigns, which had no foundation either in sense, practicability, or even well grounded prospective success.

"Third.—Up to this time all the money and munitions so lavishly furnished by the friends of the Fenian cause, in the United States, throughout this and other countries, had been criminally diverted from their original purposes and wasted without stint.

"Fourth.—That they would under no possible circumstance, contribute any further aid to the cause, until they were assured beyond the peradventure of a doubt that such aid would be used only in the maintenance of an army whose objective point should be Ireland and Ireland alone. It was also recommended that similar meetings should be every where held.

The above embraces the spirit of the resolutions. The gathering was, of course a novel one, but the proceedings were conducted in a very orderly and proper manner, the organization being similar to that of all public meetings. To be sure, made up as the singular convocation almost wholly was, of the female brogueish servant element, there were many amusing informalities both of action and of speech, but the intent of the meeting, as above set forth, was firmly adhered to and earnestly and conscientiously evident. The convention was the result of a common understanding among the Servant Girls, and the issuance of a private Circular.

At a future meeting it is proposed to adopt an address in answer to the one to be sent out from Cleveland by the Fenian Congress in session there."

DIVORCE MADE EASY.—"Ce n'est que le premier pas qui coûte." The first plunge is the most difficult, but this made, all the rest is easy. As a case in point, *Frazer's Magazine* tells the following story to show what, in Prussia, is the result of the first step, of the first plunge in the foul waters of divorce:—

A married lady, mother of several children, living in entire harmony with her husband, an amiable, easy gentleman, hears at church an enthusiastic young preacher, and is enraptured by his eloquence. On her return home she tells her husband how thoroughly the preacher's words have come to her heart, and that she is quite persuaded it would conduce to her spiritual perfection to be married to him, and if she can get his consent, she hopes that her husband will not oppose a divorce. What amount of urgency sufficed to disgust the husband into agreement, is not a public fact. No man can like to feel that he is keeping a wife against her will, and to be reproached with hindering her spiritual improvement. That the husband did consent, and that the Court thereupon did without further inquiry sanction the divorce, is a public fact; also that the preacher made no difficulty about accepting the enthusiastic lady with her dowry and her children.

The same writer adds, but on the faith of one informant only, that after some years of union the lady and her second husband got tired of one another, whereupon the latter got a divorce and the wife returned to her first husband.

And to a similar moral condition, will we inevitably fall in Canada, if we take the first fatal step, by giving legislative sanction to the separation of man and wife, upon any pretence whatsoever. Allow it for one cause, and ere long it will be impossible to refuse it for any or every other. If the legal right of divorce be accorded for adultery, it will be impossible to restrict it to that one cause; or to withhold it from any and every claimant, no matter what the pretext urged—whether, incompatibility of temper, or cold feet in bed.

FREE MASONRY.—The Montreal Witness quotes from some of its United States exchanges, as to the dangerous tendencies of Free Masonry, especially in the higher degrees of that secret society. Our Montreal contemporary thus writes:—

"The Baptist, coming to the Knight Templars, gives a quotation from an oath of a most stringent and horrible nature, and, having concluded, thus inquires:—

"Have we not represented masonry fairly in what we have said of its obligations? Could anything more fearful, not to say praiseworthy and impious, be devised than the oaths of these upper degrees? And all for one object, to give the members of the craft all the advantages of secrecy and protection whatever they may do. We cannot believe that it is right for a Christian to have anything to do with such an institution, not even with the lower degrees of it, and to any professor who is already entangled in its snare we would say—Advance not a step farther."

Perhaps in course of time the Protestant world will recognise the wisdom and the justice of the attitude assumed towards Free-Masonry by the Catholic Church, and if the condemnation which she has pronounced upon "all" secret oath-bound societies. Nevertheless, we fear that it is too true—that even persons calling themselves Catholics allow themselves to be beguiled into these dangerous organisations, thinking themselves wiser than the Church their mother.

The Halifax papers are clamoring for an early sitting of the Local Legislature.

GOOD ADVICE.—The Montreal Herald advocates the establishment of public baths for the accommodation of the poorer classes of our fellow-citizens, who are not able to subscribe to the swimming baths attended by the wealthy.—Our contemporary's advice deserves serious attention, for certainly personal cleanliness is an admirable thing to encourage, and foster by all means. He says:—

PUBLIC BATHS.—Every week or two, there are to be found among the list of those brought before the Recorder's Court the names of boys who have been arrested for bathing in the river, little covering mortals often, who have dared to try to get the filth from their skins, and have hereby shocked the sensibilities of some Tabitha Bramble, who forthwith gets a policeman to remove them to the station, where for attempting to obtain physical cleanliness, they are exposed to far worse moral pollution. It is right to maintain public decency and propriety, but where can the poor boys go? It is not in their power to pay a subscription to a swimming bath, nor would they probably be received into one if they went. They have no conveniences in their own homes, poor homes at the best, the worst being hard to conceive of.—We talk of the filthy habits of the poor, and of the impossibility of keeping them clean, and yet we appear to train them to habits of personal uncleanness until they dread the touch of water, and feel when washed, as if they had lost a portion of their clothing. When the boys try to get a swim and a wash they are driven off and hunted away. The men or boys may find a retired spot to which they can go on a holiday or a Sunday when they have no work to do; but what can the women or girls do? The intricacies which would lead them to thorough and regular cleansing of themselves, their children, and their houses, are crushed down and extinguished, and, utterly neglectful of the plainest rules of health, their infants are left to suffer from exortations which inflame the system and leave it exposed to suffer from the slightest attack of disease."

THE TRAPPISTS.—Our readers may not all be aware that a Monastery of this celebrated order, has been established under the name of the *St. Esprit*, in the diocese of Quebec—and that it is warmly encouraged by His Grace the Archbishop. Two Brothers of the Order have been sent to Montreal to collect the offerings of the charitable for this young and struggling institution; and in order to obtain for our visitors a favorable reception, His Lordship the Bishop of Montreal, has addressed a Circular Letter to all his Clergy, earnestly exhorting them to give all the encouragement in their power to an establishment destined to confer upon Canada the choicest blessings, spiritual and material.

The Brothers propose to make their visits from house to house in this city, and we are confident that they will be well received.

LAVAL UNIVERSITY.—The autumnal course of this University was inaugurated, as we learn from the *Courrier du Canada*, on the 11th inst., with more than usual solemnity. The presidential chair was occupied by His Grace the Archbishop of Quebec, and there were present the honorable prime Minister for the province, the French Consul General, the Reverend M. Cazeau, V.G., and a large body of the most distinguished clergy and laity. The session was opened by an Address from the Professors of the University to His Grace, to which he replied in eloquent terms, commending the Laval University as the magnificent creation of the Seminary of Quebec, which out of its revenues has done so many noble and princelike works for the promotion of the educational and religious interests of the country.

For the sixth time, the good people of Williamstown have had the happiness of assisting in their Parish Church at the sublime devotion of the 'Forty Hours' adoration of the Most Holy Sacrament. The parish priest, Reverend Mr. MacCarthy, was kindly assisted in the confessional, and in the other duties incident to the occasion, by several of the Revd. Gentlemen of the neighborhood. A large and attentive congregation of eight hundred persons approached the holy Sacraments of Penance and the Blessed Eucharist.—Com.

It is said that, under the new Reform Bill for England, women will have the legal right to vote—as thus: In the Bill itself there is nothing said about female suffrage one way or another; but by an Act of 1850, introduced by Lord Brongham, it is enacted that, in all Acts, words employing the masculine gender, shall be deemed to include the feminine gender, unless the contrary is expressly provided—and in the case before us, it is not. There will, if this report be true, be some very funny litigation.

We have to acknowledge the reception of a new French paper, *Le Nouveau Monde*, to be published daily, and we believe under high Catholic auspices. Our contemporary will be strictly Catholic, and therefore truly Conservative, ever defending the cause of law, and order, and submission to legitimate authority, against the pernicious sophistries of the champions of modern Liberalism, Infidelity, and Revolution.—We heartily wish our contemporary God Speed.

TRADES' UNIONS.—We invite the attention of our readers to an editorial from the London Times on these societies, and the hideous crimes of which they are the fruitful parents. Any attempts to introduce them, or any analogous associations into Canada, should be frowned down.