

The True Witness

AND CATHOLIC CHRONICLE.

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MONTREAL, FRIDAY, JANUARY 19, 1872.

ECCLESIASTICAL CALENDAR.

JANUARY—1872.

Friday, 19—St. Canute, M.

Saturday, 20—SS. Fabian and Sebastian, MM.

Sunday, 21—Third after Epiphany.

Monday, 22—SS. Vincent and Anastasius, MM.

Tuesday, 23—Espousals of the B. V. M.

Wednesday, 24—St. Timothy, B. M.

Thursday, 25—Conversion of St. Paul.

NEWS OF THE WEEK.

The political news from Europe is of little interest. The Prince's convalescence progresses rapidly, and all anxiety about his health is at an end. On the other hand, small-pox is becoming epidemic all over the world, and is raging with much intensity both in the British Islands, and on the Continent. In London the mortality by small-pox has risen from an average of about 600 per annum to 8,000; but it is stated that of the cases that have terminated fatally, not three per cent. had ever been vaccinated even in youth. This shows that vaccination, even if it assure not an immunity from the pest, greatly increases one's chances of safety, and as a general rule guarantees a mild attack, even in these cases wherein it has failed as a perfect prophylactic.

In Dublin the disease has raged with much intensity, and indeed all over Ireland. It is reported by telegram that in consequence, His Eminence the Cardinal Archbishop of Dublin has issued a Pastoral Letter in which he, for sanitary reasons, gives dispensation from the obligation to abstain from flesh meat on Fridays.

The sudden and violent outbreak of a disease which for many years had almost disappeared, is generally attributed to the neglect of the precaution of vaccination. Of course on this matter, as on so many others, opinions greatly vary; but certain facts seem to be strongly in favor of vaccination at present. It is certain for instance, that when, as was the case some fifty years ago, the practice of vaccination was more prevalent than it is at present, small-pox was a disease of which in England one rarely heard; it is also certain that those who have been vaccinated, are less liable to catch the disease, and if they do take it, as a general rule, they take it in a milder form.

The course of true love never yet ran smooth. Even in the raptures of their honeymoon, Russia and the U. States seem to have discovered to their cost the truth of this adage; and hot angry words, in lieu of amorous dalliance, are now passing betwixt them. Minister Catacazy, whose impertinent interference in the domestic affairs of the country to which he was accredited, gave great offence to President Grant, it would seem countenanced by his own government. Matters have gone so far that interruption of diplomatic intercourse betwixt the two countries is spoken of. There is still much talk of war with Spain, in the U. States; and if the latter do not make the demanded apology for the outrage on the Florida, hostilities may soon break out.

PASTORAL LETTER OF THE RT. REV. JOHN WALSH, D.D. BISHOP OF LONDON. TO THE CLERGY AND LAITY OF THE DIOCESS, ON CATHOLIC EDUCATION.

The Catholics of U. Canada have good cause to thank God for the vigilant pastors whose it has pleased Him to set over them; and particularly should they rejoice in the possession of a Bishop so wise, so faithful, so prudent, and at the same time so determined as is His Lordship of London, whose most instructive Pastoral is now before us. May it be read and studied carefully, by all within his diocese; and may the great and important lessons it conveys be laid to heart and faithfully practised.

His Lordship insists on the vital importance to Catholics of securing for their children a sound Catholic education. This is a duty imposed on parents by God Himself—a duty, or obligation from which no human laws can release them. But this education cannot, in

the nature of things, be imparted in the Common Schools of Ontario, as these are at present constituted as mixed Schools. Therefore our Holy Father the Pope, therefore the Canadian Hierarchy in sacred synod assembled, have utterly denounced and condemned these schools, as altogether dangerous to faith and morals. This has imposed a solemn obligation on all Catholic parents and guardians, not to allow their children, or those in their charge, to attend these pernicious institutions, but to establish and support such separate schools as shall secure to their pupils the one thing needful—i.e. Catholic religious and moral training. This obligation the Catholic people of U. Canada, have, as the Bishop recognises, well and faithfully discharged; and he writes to them not to reproach them, not to stimulate lagging energies, but to encourage them to persevere stoutly in the course they have hitherto pursued,—and which if adhered to, God will bless. His Lordship also recognises that the existing Separate School law is defective in many respects; but still, as he points out, Catholics must make the best of it, whilst awaiting the much needed reform. Bad books, irreligious literature, and non-Catholic journals are passed in review by His Lordship, and condemned, who concludes his letter with the following practical injunctions:—

We have endeavored to point out the importance of Catholic education, and the dangers that result from an unchristian education. We have shown that the education imparted in the common schools of Ontario cannot be religious, for the simple reason that it cannot, in justice to all sects, be denominational. We have pointed out the duty of our clergy and of our Catholic parents on this subject, and we earnestly exhort them to be faithful to it. To insure the efficient working of our separate school system,—We, having invoked the holy name of God, deem it our duty to ordain as follows:—

ART. I.—No Catholic parent, living within the legal limits of a separate school, shall send his children to mixed or common schools, they being adjudged by the Canadian hierarchy as dangerous to faith and morals. Should any Catholic parent unfortunately persist in violating this ordinance, he shall be refused the holy Sacraments until such time as he shall consent to obey the Church in this matter.

ART. II.—Every Catholic rate-payer living within the legal limits of a separate school, shall pay his school taxes to said school under a penalty of being refused the holy Sacraments. If for grave and special reasons, exemptions should be claimed from these ordinances, let the pastor, and, if necessary, the Bishop be consulted, and their directions followed.

We hereby renew the following wise ordinances of our predecessor:

ART. I.—In every school section whose trustees are Catholics, no other than a practical Catholic shall be chosen to fulfil the duties of a teacher, whether male or female.

ART. II.—The school trustees are to consult their respective Pastors, in regard to the appointment or dismissal of the said teachers, as well as in all that concerns the general good of the Parochial Schools.

ART. III.—In case of a dissent between the Pastor and the Trustees in this matter, recourse shall be had to the Bishop, who, after hearing both sides, will give a decision which shall be final.

ART. IV.—Inasmuch as any school established and maintained in opposition to these rules, can no longer be considered as Catholic; the Pastor, after consulting the Bishop, will forbid parents to support said schools, or to send their children thither.

For the rest, brethren, whatsoever things are true, whatsoever modest, whatsoever just, whatsoever holy, whatsoever lovely, whatsoever of good fame—if there be any virtue, if any praise of discipline, think on these things. The things which you have both learned and received, and heard, and seen, these do ye, and the Lord of Peace shall be with you." (Phil., c. iv., v. 8—9.)

May the peace and blessing of Almighty God, Father, Son, and Holy Ghost, descend upon you and abide with you forever.

This pastoral shall be read on Sundays in all the Churches and religious communities of the Diocese, as soon after its reception as may be convenient.

Given at our Episcopal residence, London, on New Year's day, the feast of the Circumcision of our Lord, A.D. 1872, under our hand and seal, and the counter signature of our Secretary.

J. JOHN, Bishop of London.

[L.S.] By order of His Lordship.

NICHOLAS GAHAN, Sec.

The last issue of the Montreal Witness for 1871, contains an abstract of the annual report of the F. C. M. Society. It does not appear from this document as if the said society had done much to boast of during the course of the past year; or as if the seat of the "man of sin," in Canada were in any serious danger of being overthrown by its operations in the future. When indeed we consider how strong are the temporal inducements to apostasy, the many material advantages of "coming to Jesus" through the portals of the F. C. M. Society, and the sort of people from amongst whom alone its converts are made—we have every reason to congratulate ourselves upon the strong faith, and moral purity of the people of Lower Canada.

The object of the society, as our readers we suppose are aware, is to destroy Popery in this, the "stronghold of the beast" on the North American Continent. For this praiseworthy object a lot of old women in, and out of petticoats, together with a few of a different stamp, who are smart enough to turn the anility of the others to their own profit, are banded together, to collect money, to distribute tracts, to send out colporteurs, whose chief business is, with what ability they can, to invent thrilling stories of wicked parish priests, and how these were worsted in evangelical contests; and last not least, to publish Annual Reports about the "great things which it has pleased the Lord"; but we need not continue; our readers are of course familiar with the rest of the blasphemous rigmarole which all these societies delight to indulge in.

Sometimes "the great object" of the F. C. M. Society is represented—as in a recent article of the Montreal Witness—to be rail-roads; but as this pretext will not always suit, the spiritual well being of the French Canadians is sometimes put forward as the end of its being. Thus, in the Report for 1871 we are told:—

"The great object which the founders of this Society had in view was to put their fellow-countrymen in Lower Canada in possession of the revelation God has been pleased to make to the human race, but of which the Church of Rome endeavors to deprive them."

This anxiety for our spiritual welfare appears to us to be quite uncalled for. If the revelation which God has been pleased to make to the human race consist in the Gospel, or glad news, that for their redemption the Son of God became man; that of His infinite love He suffered and died for them upon the cross; that by His stripes they are healed, and by His blood, applied to them in the sacraments, they are cleansed; that in consequence of this redemption, to all who truly repent, a full and free pardon is assured, no matter how many or how great may have been their sins; that after death there is a judgment; that all who have loved God on earth, or may have turned to Him with humble and contrite hearts, shall be called, to love Him, and dwell with Him for ever in heaven—if in these doctrines it is to be found God's revelation to the human race, then is it false that the Church of Rome seeks to withhold it from her people; for these are, par excellence, the doctrines which daily and hourly, from the pulpit, and in the confessional, are incessantly preached to all her members, and insisted upon as the elementary and essential truths of religion in all her catechisms; truths of which no one however simple, can amongst members of the "Church of Rome" be in ignorance, since they form the staple of all her teachings, the very centre of her system. If the Church of Rome really sought to conceal these things from her adherents—she would not surely tolerate the publication of them in books and journals professing submission to her authority.

Since then it cannot be pretended that any of the truths, or Christian doctrines by us above enumerated, are withheld by the Church of Rome from her adherents—we ask again, but as we have often before asked in vain:—"What is the doctrine, or Christian truth, of which the Church of Rome endeavors to deprive them, and which it is the object of the F. C. M. Society to impart to the Catholics of Lower Canada?" We defy the Witness, or any one of the agents of the Society, to return a simple straightforward answer to this question.

The converts of the Society are, judging from its Report, a rum lot; and it is a remarkable fact that, though they have all been kept in utter ignorance by the priests—they can all read, and understand the tracts and Protestant version of the bible, which the colporteurs put in their hands. As a certain class of men are said to rush in impetuously there where angels fear to tread, so our illiterate Canadian habitants the moment they came in contact with a colporteur have their eyes marvellously opened, so that they can read, and their intellects so strengthened, that without a doubt or moment's diffidence, they can determine the meaning of texts over which the most learned of scholars have hung in suspense. This is a great marvel.

But the behaviour of the converts when once they have been manipulated by a colporteur is still more extraordinary. Here is a story we clip from the Report as published in the Witness.

P., the interesting convert in question who is made to tell his own story, had had a bible given to him, but the book was carried off by a malignant being in the guise of a priest.

"What I had read in it"—the Bible P. goes on to say—"had convinced me, and I no longer believed in the Romish religion, but I had no Bible to nourish me in the truth.

"I was so troubled that I could neither work, eat, nor sleep. I prayed day and night. I went to the Priest. I passed two days with him. I paid for a Mass. I took the Communion, and the Priest's mother recommended me to the Nuns. I was no better."

The questions naturally present themselves, what did P. if he were "convinced, and no longer believed in the Romish religion"—as he tells us was the case—go to the Priest for? Why did he pay for a Mass, since he no longer believed it to be a sacrifice? Why did he confess, since he was "convinced," and no longer believed that the priest had power to give him absolution? and why above all did he mock God, and do violence to his own conscientious convictions by receiving Communion? These are questions easy to ask indeed, but which it puzzle the most astute lawyer to answer. Another story equally extraordinary is to the following effect.

E. "is the son of a widow of a respectable position and firmly attached to the Church of Rome." This widow, of a respectable position, therefore we suppose not pressed by want, and "firmly attached to the Church of Rome," sends her son to the school kept by the F. C. M. Society at Pointe aux Trembles, with the well-known object of delivering its pupils from

bondage to the Church to which the mother was so "firmly attached!" The son of course in a short time refuses to attend mass and the confessional, and comes out in full bloom as a first-rate article of Protestantism—whereupon his mother curses him. Again we ask—how came it to pass that a mother in easy circumstances, for so we interpret "a respectable position," sent her child to an avowedly Protestant institution, being herself firmly attached to the Church of Rome,—so firmly attached that when the natural consequences manifested themselves in that child's apostasy, she cursed him? Is it not evident that in this story, as in the other, there must be a lie, somewhere, though it is not for us to determine where it comes in.

The Mission is expensive. Each colporteur—there are ten of these gentry—costs \$400 per annum; or say \$4,000 for the lot. A pupil at the Pointe aux Trembles school costs \$40 per session, and it seems that there are 98 pupils, which would give an outlay of nearly another \$4,000. What the keep of a minister—there are 8 ministers—comes to we are not told; but even at the rate of a colporteur it would augment the bill by \$2,000 in all, so that under these three items of expenditure only, we have an expenditure of \$10,000 per annum. What number of converts are made we are not informed; not many, or the Society would not fail to blazon it abroad. Some loose fish of course come into its nets, but knowing what kind of fish these are we do not reckon them any loss to the Church. Our readers of course remember the story of the poor old Irish woman who long pestered by her husband's proselytizing wife to send one of her sons to the Protestant Church—at last consented to send Jemmie. Questioned as to her motives for surrendering Jemmie, the poor old woman with more of candor than courtesy to her visitor replied—"Why, you see, my lady, Jemmie was going to the divil any how."

SISTER WOODS.—Not the Community of the Grey Nuns alone, but the entire Catholic population of this City, have suffered a severe loss in the death of Sister M. Elizabeth Woods, whose demise on the 3rd inst., we announced in our last. A brief biographical sketch of the career of this zealous servant of God, and His poor, will, we are sure, not prove uninteresting to our readers.

The deceased was a native of Ireland, having been born at Tullagher, County Kilkenny, on the 27th of April, 1827. From her earliest youth she was animated by an ardent desire to consecrate herself entirely to the service of God, in some institution especially devoted to the relief of the poor, and the afflicted. Obedient to the heavenly call, this strong and generous soul was daunted by no obstacles, and did not recoil in the face of any danger. With joy she added the sacrifice of her most cherished and legitimate affections to that of her person. Without hesitation she said farewell for ever, to friends, relatives, home and country, and having demanded to be received into the Community of the Grey Nuns, she sailed for Canada, in which country she entered upon her Novitiate on the 26th June, 1852. Two years afterwards, on the 27th day of June, she took her vows, and with joy found herself a member of the Society after which her heart had so long yearned.

And now commenced for Sister Woods that apostolate of Charity which with so much success for the glory of God, and the good of her neighbors, she exercised for so many years. She was charged with the mission of visiting the poor from house to house, and in the discharge of this duty she had but one thought, one desire—that of ministering to the temporal and spiritual wants of the poor. With this object in view she spared no pains, no toils, and no dangers terrified her; upheld by the spirit of that faith which animated her, she made herself all things to all; but by preference did she select as the objects of her ministrations, the most wretched—the most abject and miserable; in a word, all were sure of finding in Sister Woods a tender and compassionate mother who knew how, by her tender sympathies, to assuage their sorrows, even when material resources failed. The merits of the deceased may be thus summed up. She was the help of the poor, the support of the widow, the mother of the orphan, the refuge of the abandoned, the consolation of the afflicted, an eye to the blind, and a foot to the lame. In fact these several classes of the afflicted were during eighteen years the special objects of her care as a Sister of Charity; and when the sickness that she had contracted in the exercise of her duties, compelled her to abandon them, still her charity found means of being of service to her beloved poor; and actively did she still exert herself in their behalf amongst the many charitable citizens of Montreal, who knew and appreciated her.

Besides that tender and compassionate charity which was the distinctive character of Sister Woods, her assiduous regularity and observance of all the religious observances and rules of the Community, were remarkable; as were also her implicit obedience towards her Superiors, her lively faith, and, in a word, all

the virtues of a good and fervent Religious.

We may well hope that her days, so full of virtues and good works, may have merited for this worthy servant of the poor, the happiness of hearing pronounced the sentence of the Sovereign Judge, "Come, you blessed of my Father, and possess the kingdom prepared for you; for I was hungry, and you gave me to eat; I was thirsty, and you gave me to drink; naked, and you clothed me, sick and you visited me."

COLONISATION AND CROWN LANDS.—The *Minerve* has an able article on this subject, which, if true, gives much matter for consideration. Numbers of French Canadians, it says, who have emigrated to the United States are now anxious to return to their native land, and would return, could they but find land therein whereon to establish themselves. We have also a Colonisation Society, to which applications by letter are being constantly addressed by our expatriated French Canadians, for lands; and every one knows that in Lower Canada there are still large areas of land without an inhabitant. At first sight then nothing would appear easier than to satisfy the wishes of the French Canadian exiles, and to establish them on their native soil—yet, at present, the thing is impracticable. For instance, so the *Minerve* points out:—"The Colony of Lake Megantic is in the midst of the forest, thirty miles from the old settlement, and yet there is not a lot to grant, and the applicants return discouraged, — those who are residents of the United States remaining there; those who are not, going there."

Why is this? Because in constant and flagrant violation of the law, which it is said the Government will not enforce, and which requires the possessor of a lot of land to clear it, on pain of losing it—the land is all "taken up," not settled, by speculators, who neither go in themselves, nor suffer others to go in and cultivate it.

The remedy for all this is indicated: it consists in the rigid enforcement of existing law. No wrong would be thereby done; no rights of property trespassed upon; since the holders of the wild lands in question obtained them upon well-known conditions, which conditions they have deliberately violated. The remedy is then in the hands of Executive.—Will they employ it?

The Montreal *Gazette*, Ministerial, speaks out also very strongly on this subject. Having expressed its regret at the long continued infraction of the law, it adds:—

"But we can only express the hope that the Commissioner of Crown Lands will take such steps as will secure the absolute forfeiture and placing upon the market of all land not actually and bona fide occupied. He may rely upon it that his failure to do so will arouse a feeling of hostility to him and the Government with which he is connected, which, in spite of their numerical majority, they will find difficult to withstand."

COMMON SCHOOLS AND COMMON GAOLS OF ONTARIO.—The *British Whig* gives us the criminal statistics of the year 1871, comprising the total number of prisoners committed to the Common Gaols of the Province. It appears, nor are we surprised at it, that there has been a very considerable increase of crime in the Province "though, perhaps, not disproportioned to the increase in population," as the *Whig* apologetically puts it. Whether or no, this steady increase of criminality clearly shows that the Common School system of U. Canada does nothing towards improving the morality of the community, or diminishing its criminality.

The number of commitments to the Common Gaols of Ontario has, so we learn from the *Whig's* statistics, increased from 5,655, in the year 1869, to 6,615 in 1871; a pretty good increase for two years. Of the criminals so committed it further appears that only about 25 per cent. were destitute of primary instruction—or unable to read and write; the great majority of the criminals was therefore composed of persons who had been educated.

These figures show—not that education has any tendency to increase crime, but—that education, without religious and moral training which purely secular schools are incompetent to give, has no value whatever towards the repression of it. Never was there a more silly, groundless assertion than that "ignorance was the mother of crime," as if the latter denoted merely an intellectual deficiency. The fact we here record, that in spite of the much vaunted school system of U. Canada, the best that can be said of its moral condition is that, though crime increases rapidly, that increase is "perhaps not disproportioned to the increase in population," is a pretty clear proof that the attendance in the "Common Gaols of Ontario keeps pace with the attendance in its Common Schools.

The existing school system in England is very unpopular with the dissenters or non-conformists, in as much as under it they are unable to compete with the government church; which because of its greater wealth is able to set up so many schools, that the other and poorer sects are driven out of the field alto-