

The True Witness

AND
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MONTREAL, FRIDAY, APRIL 19, 1872.

ECCLESIASTICAL CALENDAR.

APRIL—1872.
Friday, 19—Of the Perin.
Saturday, 20—Of the Immaculate Conception.
Sunday, 21—Third after Easter.
Monday, 22—St. Soter and Caius, P. M.
Tuesday, 23—St. George, M.
Wednesday, 24—St. Fidelis of Sigmaringa, M.
Thursday, 25—St. Mark, Ev.

DR. MARSHALL.—We have much pleasure in announcing to the public that the celebrated Dr. Marshall, author of the great work on *Christian Missions*, and the world renowned *Comedy of Convocation*, will be here on Wednesday the 24th inst., and will deliver a lecture in the St. Patrick's Hall, on the subject of *Progress of the Nineteenth Century*. We bespeak for him a large audience, and can promise his hearers a rare intellectual treat.

REV. FATHER DOWD.—We are much pleased to learn that the subscription list to the Testimonial to be presented to Father Dowd, briefly referred to in our last, is rapidly filling up.

NEWS OF THE WEEK.

The Queen has returned from Germany where she has been travelling, under the title of the Countess of Kent. Many wild, but utterly groundless rumors as to the object of her Continental visit have been set afloat; amongst others, one to the effect that Her Majesty meditated abdicating the throne, and was anxious to take counsel thereon with some of the relatives of the Royal family. Of course there are no grounds for this story.

The young man O'Connor was tried at the Old Bailey on the 11th inst., on the charge of assaulting the Queen. A plea of insanity was put in, but rejected by the jury, who found him guilty. Hereupon O'Connor was sentenced to twelve months hard labor, and to be whipped with twenty lashes.

The claimant to the Tichborne title and estates has been arraigned for perjury, and forgery. He pleaded not guilty, and was then sent back to Newgate, where he now lies awaiting his trial. The fellow has published a begging letter, to try and raise funds for his defence. We do not think that he will be able to squeeze much more out of his dupes.

Spain continues in a very disturbed state; the Carlists are active, and the Internationals seem to have chosen it as the base for their next operations against social order, and all the governments of Europe. The report of an alliance betwixt Germany and Italy circulates, but is certainly not confirmed; still their respective Governments being bitterly hostile to the Church, the report is easily credible. The position of affairs at Rome remains unchanged.

Fighting occurred in the streets of Rome, between Pontifical Gens d'armes and citizens. One soldier was killed and two wounded. It is reported that Cardinal Antonelli has sent a memorial to foreign powers on the outrage, but the report is denied.

A London paper advertises a lecture by the Rev. Mr. Benson on "the sounding of the trumpet of the fifth angel," and "hot maple sugar to be served at the close."

The Bishop of Ottawa has subscribed \$100 to the fund which is being raised in Quebec to help to pay off the Prussian war indemnity.

The claimant to the Tichborne estates, now in confinement at Newgate prison awaiting trial for perjury and forgery, succeeded in obtaining bail in the requisite £5,000, as fixed by Lord Chief Justice Boville; but the Judge on the presentation of his bondsmen declined accepting them, and the prisoner consequently will remain in gaol until the day of his trial in June next.

LONDON, April 14.—The *Observer* says Lord Tenterden and Hon. Caleb Cushing will present the counter cases of their respective Governments at the Geneva Tribunal. The sitting of the Board will be very brief. Messrs. Cushing,

Davis and Everret, counsel for the American Government will prolong their stay in Paris until June. They are of opinion that the Board of Arbitration is bound to adjudicate upon the Alabama claims after the delivery of the counter cases, even should one of the litigants withdraw.

THE MACKENZIE RIVER MISSION.—We publish below some facts with regard to this Mission, which we hope may interest our readers, and prompt them to respond generously to the appeal in behalf of its funds, about to be made to them, by our Sisters of the Grey Nunnery, who are in charge of the Orphan Asylum, and the schools attached to the said Mission. A collection will be taken up for the Sisters on Sunday next, in the St. Patrick's Church.

It is generally known that the Mackenzie River Mission was founded some years ago by the *Peres Oblats*; to God alone however are known the hardships which the zealous missionaries have had to undergo, whilst preaching the Gospel in this remote, and inhospitable region. So important nevertheless has this Mission been deemed by the Holy Father, that he has appointed a Bishop to rule it, with power of selecting a co-adjutor to help him in its cultivation; a task indeed frightful to human nature, but to men of Apostolic spirit, full of charms, since the poor souls for whom it is designed are the most destitute, and most in danger of perishing everlastingly.

To ensure the success of his Mission, Mgr. Ferard assisted by his fellow-laborers, the Rev. MM. Grolier, Hand, Kearney, and Petitot, all like himself Fathers of the *Oblats* Community, thought it well to make an appeal to the Sisters of Charity to come, and carry on amongst the savage Indians of the North West, the noble works that they have so long wrought in civilized countries. The choice fell on the Sisters of the Grey Nunnery, who on the 23rd of December last celebrated the hundredth anniversary of the happy death of their Founder, the saintly Mad. Youville; and at once five of the Sisters, answering to the call, set off some five years ago, to join the branch of their Community at the Red River. To-day there are no less than fifty Sisters scattered over the immense North Western district; Thirty-two are established in the diocese of Mgr. Tache, and eighteen in the Apostolic-Vicariat of the Bishops Grandin and Ferard. On the sufferings and labors of those brave women, and devoted spouses of Our Lord, we propose to say a few words.

DIFFICULTIES OF THE ROUTE.

The Mackenzie River is distant from Montreal about 4,500 miles, and the mode of travel is partly by land carriage, partly by water, across rivers, lakes, and long and difficult portages. For three months the traveller is destitute of shelter of any kind, and is, at night exposed to all the inclemencies of the season, and of the severe climate. Should provisions fail, death is certain, as the country traversed affords not the means of sustaining life; the strongest men often succumb to the fatigues of the journey; how much more then must these fatigues tell cruelly on the tender women who, for the love of God, and of immortal souls, voluntarily encounter them. Only last year, for instance, the Rev. P. Tissier, O.M.I., a young man full of zeal, and in the thirty-fifth year of his age, had the misfortune to have his feet frozen; his provisions ran short, and yet exposed to the most intense cold, he had to continue his journey for 900 miles.—Overcome by suffering, he found shelter at last in an old Indian's lodge, where he remained for four months, having for food part of the flesh of a dog, which he shared with his Indian hosts. Only on the return of Spring was it possible to rescue him, in a most wretched plight, and devoured by vermin. Tongue cannot describe his sufferings. These however the Sisters brave cheerfully for the love of Christ, and to the astonishment of all who encounter them. A *metis*, or half-breed, was observed to shed tears when he saw the Sisters embarking for the Mackenzie River; he offered his services to restore them to their homes, urging them to abandon their design. "You know not," he said to them, "to what you are exposing yourselves." The sufferings of the Sisters, and the state of emaciation to which during the journey they were reduced, moved their companions to tears.

THE CLIMATE.

We cannot easily conceive how terrible must be the cold in the far North West. To form some idea of it, we must bear in mind that the greatest rigors of our Canadian winter which last for but a few days at a time, are the ordinary temperature of a Mackenzie River winter. The missionaries have no comfortable houses wherein to shelter themselves from the effects of the bitter cold; during a great part of the season, the cheerful rays of the sun are visible but for four out of the twenty-four hours; darkness and cold reign supreme during the long dreary months of winter in the Mackenzie River Mission.

THE DIET.

Dried fish, often stinking, always eaten without bread or salt, forms the entire dietary of those who dwell with the Indians of these inhospitable regions, varied, occasionally with the dried flesh of Caribou; when a supply of fish roe can be obtained there is a feast. But even these supplies sometimes fail, and the missionaries are reduced to what of seeds they can gather in the woods. Bread of course is entirely unknown. During the scarcity of last year, four dried fish per day for the man, and two for the women formed the entire allowance of food; and this scant diet the Sisters, during the winter, shared with their orphan charges, for whom no allowance of food was made, but with whom they would not part. How the Sisters managed to prolong life during this period is a marvel.

HABITS OF THE INDIANS.

The physical sufferings of the missionaries, are surpassed by the moral sufferings caused by the customs of the Indians amongst whom they dwell. A collection of squalid *cabanes* of conical form, built of sticks, and covered with skins, forms the Indian village in the vicinity of the Mission. The filth of these dwellings is almost intolerable by one used to civilisation, and defies description. Here nevertheless the Sisters visit, and tend the sick. There is one building—the Church—a building about 30 feet in length, by 18 in width, and 7 in height. Herein some four or five hundred Indians assemble to hear Mass; but so dirty are they, that often the officiating priest is scarce able to continue the service because of the sickening odors. Nor is this by any means the worst; for the almost insuperable obstacles that the Sisters and missionaries encounter in their efforts to alleviate the physical and moral sufferings of their charges, is the source of most poignant grief. For what can be more heart-rending than to witness such miseries, and yet to feel oneself impotent to give relief? What to the Christian can be more sad than the spectacle of so many ignominious souls, for whom Our Dear Lord died, perishing for lack of succor? The Sisters do what they can; but alas! though their heart are willing, the means at their disposal are small. They visit the sick; they sustain an orphan asylum, with 26 inmates; and a school which they have opened is attended by about 40 pupils. These might be greatly increased, if the Sisters had but the means of supporting them; but these means the country where they reside does not afford, and they are therefore compelled to seek them elsewhere. The Sisters therefore hope that some charitable persons will come to their aid, by undertaking the charge of supporting some of the wretched Indian orphans. The cost will not be very great, since from \$25 to \$30 per annum will suffice for the support of an orphan; and this sum might be easily obtained, were several Canadian families or parishes to club together to raise the funds. How pressing are the claims of these poor orphans upon the charitable, how great the good that, if encouraged, the Sisters might accomplish, may be judged from the following facts, which we could multiply to any extent, had we more space at our command.

Some time ago, in the first days of the Mission, one of these poor children, about 5 or 6 years old, was found by His Lordship Mgr. Grandin. The Bishop picked him up, and adopted him, though himself at the time in a condition of great distress. Alone, and with none to help him, His Lordship brought up the poor child, rendering to it all the kind offices of a parent during several years before the Sisters arrived. On another occasion, one of the Sisters when travelling, and being at a distance of about 1,200 miles from the establishment, received the present of a little orphan girl of about 18 months old, whom all of its tribe had abandoned. This child, the Sister carried with her to the mission house, having no one with her, but a young lad about 10 years old, to aid her in guiding her frail canoe; and having for all provisions of food, but a scant supply of dried Caribou meat; her own clothes she had in great part to tear up to make a covering for the child. Yet in spite of all these difficulties, throughout that long and painful journey, the Sister kept her poor abandoned charge, and had the happiness of at last bringing it to the Mission. That child is now growing up, and gives hopes of being a sincere and practical Christian, and of thereby becoming an instrument in the hands of God for the conversion of her fellow savages. Thus has God blessed the devotion of our good Sisters.

These few details, this simple story, will suffice to show how worthy of our sympathies are the Grey Nuns at the Mackenzie River; and to indicate how great the work which they will yet accomplish, if only we who live at home at ease, do our part towards encouraging and strengthening them. In the full confidence that they will be so strengthened and encouraged, the Sisters commend their cause, and the cause of their orphans to God, and to His charitable servants upon earth.

It is, as we have already mentioned, on Sunday next, that, in the St. Patrick's Church, an appeal in aid of the funds of the Mackenzie River Mission will be made, and a collection for that purpose taken up. We may add that of the Sisters attached to the North West Mission, there are ten Irish Sisters, of whom one, our well known Sister Ward, is actually at the Mackenzie River.

WAS PETER EVER IN ROME.

Objection 3. "St. Paul when writing to the Romans writes much as if no Apostle had ever been amongst them." (Comp: Rom: I. 16-15 XV 15-24.)
The cautious wording of this objection is amusing, and shews how little the objector relies upon it for any solid advantage. Being moreover a negative argument, it might well be allowed to pass for exactly what it is worth, were it not, that the passages adduced prove so little for our adversaries (if they do not absolutely go against them) that it is well to glance at them, as specimens of the straws at which drowning men will snatch.

In the first passage adduced St. Paul, about to visit Rome en route for Spain, declares (Cap. I v 10) that he prays for a prosperous voyage to bring him to Rome (11); that he longs to come in order to impart to them some grace. Modifying this assertion with his usual modesty, he declares at v 12 that he hopes as well for mutual edification. (13) That he has often wished to come in order that he might have some fruit amongst them as amongst other gentiles. (14) He is a debtor to Greek and Barbarian. (15) He is ready to preach the gospel to those also that are at Rome.

One would think that a passage such as this, can afford but cold comfort to the adversaries of the Popedom; in fact, that it should be adduced at all is in itself sufficient evidence, that our adversaries feel they have a lost cause. But when we consider, that we are expected to accept it as conclusive against the whole strong body of that tradition, which we have already shewn to exist, we cannot but be lost in amazement at the stupidity of the objectors.

It is noticeable, that in quoting this passage, Bishop Brown does not dare to point out the particular words, whereon he relies for the sustenance of his argument. We are thus left to conjectures.

Verse 10. His prayer for a prosperous voyage cannot certainly be taken as a proof that Peter was never in Rome. 11. His longing to impart some grace to them, will be equally inconclusive unless we suppose, that he looks upon them as already altogether graceless; which supposition is immediately dispelled by the explanation, that he hopes for mutual edification. (13) His wishing to come amongst them in order to have some fruit as amongst other gentiles, is not incompatible with the previous presence of an apostle, and is elucidated by the fact of his being peculiarly the Apostle of the Gentiles. 15 His readiness to preach to them, is certainly not a very logical proof, that no one had ever preached to them before, and would be relied upon as such by none but desperate men.

But the worthy Bishop's second citation caps the climax. In the 15th c. St. Paul explains his reasons 1° for wishing to come amongst them, and 2° for having written so frankly. In the 15 v he asserts his preeminence as the Apostle of the Gentiles; and this instead of being an argument against St. Peter's episcopate, may with far more probability be looked upon as an apology for writing so strongly to those to whom others, greater in jurisdiction, and prior in call, had already preached.

But it is on v. 20. wherein St. Paul declares that he builds on no man's foundations, that our adversaries chiefly rely. Now it is well to notice, that this visit to Rome is only a chance visit consequent upon his visit to Spain. The Apostle is about to set out for Spain. Rome lies on his way. He could not pass by so important a church without calling upon it; the more so especially as it is largely composed of Gentiles to whom he is the chosen Apostle. But what is he to do? Hitherto he has always undeavoured not to build on any other man's foundation: not to preach or teach where others have preached or taught. Must he break through this rule? Hitherto it has kept him away, and still does. What then is he to do on his journey to Spain? Is he to pass them by without a word, because others have already been there, and he does not wish to interfere? No: he is the Apostle to the Gentiles, and the Roman Church is largely Gentile—moreover he has finished his work in the East ("no more places in these countries") and being about to pass their doors on his way to Spain—these are sufficient reasons why for once he should break a rule not hitherto invariably kept.

To any one not bent on the annihilation of the Papacy by hook or by crook, this must be the obvious meaning. To say the least of it, it is as probable as any explanation offered by our adversaries; and has this superiority over theirs—that it does not contradict tradition.

That St. Paul had no intention of founding the Church of Rome, is evident as well from the fact, (Rom. I. 8.) that their faith was al-

ready "spoken of in the whole world;" (XVI 19) their "obedience published in every place;" as that his visit to Rome was only contingent on his journey to Spain. That the Church of Rome had been already founded when St. Paul wrote, it would be impossible to deny; nor do our adversaries attempt to do so; they have recourse rather to a most clumsy explanation. The Roman Church had, they say, been founded by those "strangers from Rome" (Acts II 10) who as the Acts relate heard the Apostles "when the days of the Pentecost were accomplished" speaking divers tongues. How forced an interpretation this is, is evident; since if Rome the greatest of all the churches, was founded by those Romans who listened to the Apostles in Jerusalem, on the great day of Pentecost, why did not the Parthians and Medes, and Elamites and Mesopotamians who were also present on that great day, do the same for their own countries; and thus save the Apostles their numberless wanderings and prodigious labours.

Objection 5. "When Paul was at Rome, it was clear from the narrative that the Jews of Rome had no communication with any chief teacher amongst the Christians; at least any who had been converted from Judaism; they were therefore desirous to hear of him what he thought, knowing only that the sect of Christians was every where spoken against." (Acts 28. v. 22.)

This is a sweeping conclusion from slender premises. The third day after St. Paul's arrival in Rome, being yet in custody, he called together "the chief of the Jews" to confer with them concerning his appeal to Caesar. After hearing his case, they give him slight comfort; and conclude, by asking him (as coming so recently from the cradle of Christianity) his opinion of the sect "which they have everywhere heard spoken against." On the fact of this request our worthy Bishop of Ely builds his theory, that "they had never heard any chief teacher amongst the Christians, at least any converted from Judaism." As we said before this is a most sweeping conclusion to draw from so weak premises. To expect that an Apostle must of necessity convert all who hear him, is ridiculous, and is not founded on fact. Though these very men—chief of the Jews—appointed a day whereon to hear St. Paul, and though they came at the appointed time, and heard him "persuading them concerning Jesus from morning until evening" whilst some believed others did not. Now if on the arrival of some other Apostle after Paul, these same unbelieving men had asked that other Apostle's opinion of this sect, would it be right to conclude that therefore they had never heard of St. Paul? We think not. So likewise with St. Peter. He may have preached in Rome for years on years, and not still have converted all that heard him. Nor does it further follow, that if St. Peter preached in Rome, all the Jews must have gone to hear him. And yet both these things must be first taken for granted before the assertion of our adversaries can have any weight. Truly men must have a tottering cause, when they seek to support it by such flimsy assumptions. Theories, assumptions, and assertions are generally relegated by all sane men to the region where all the old moons go to.—SACERDOS.

TO CORRESPONDENTS.—We cannot comply with the request of *Vindex* with respect to publishing the details of the case in which a Baltimore Methodist minister is concerned. In the first place those details are impure; in the second place, by publishing them we should but degrade ourselves to the level of the evangelical Protestant press, and of the *Montreal Witness*. There are bad men to be found amongst the clergy, and ministers of all denominations; amongst Catholic priests, occasionally, as well as amongst Protestant ministers; but we hope, and indeed believe, that amongst the latter, as well as amongst the former, the bad, the unchaste, are the rare exceptions. Our columns are open to *Vindex* to attack the doctrinal, and philosophical errors of Protestantism; but not to publish indecent and personal attacks upon its ministers. When indeed an Achilli, a Gavazzi, a Chainiquy, and a Murphy, make statements, or depose to events as having occurred, we may logically appeal to the antecedents of these men as explanatory of their abandonment of the Catholic Church, as valid reasons for not accepting their statements, and for discrediting their pretended revelations; but it is no argument against Methodism to show that a minister of that persuasion, at Baltimore, is a very immoral person. This is the style of argument in which evangelical editors indulge; but it is one which the Catholic journalist can not have recourse to, without degrading himself to their level.

THE GREY NUNS.—His Lordship the Bishop of Rimouski has published a Circular addressed to the Clergy of his Diocese urging them to encourage the several flocks committed to their charge, to respond liberally to the appeal now being made to them in behalf of the Mission at the Mackenzie River, where the Sisters have established at much cost, and with much labor an orphan asylum, and schools for the Indian children.