

## The True Witness

AND  
CATHOLIC CHRONICLE,

PRINTED AND PUBLISHED EVERY FRIDAY

At No. 210, St. James Street, by  
J. GILLIES.

G. E. CLARK, Editor.

## TERMS YEARLY IN ADVANCE:

To all country Subscribers, Two Dollars. If the Subscription is not renewed at the expiration of the year, then, in case the paper be continued, the terms shall be Two Dollars and a half.

The True Witness can be had at the News Depots. Single copies, 5 cts.

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 figures after each Subscriber's Address every week shows the date to which he has paid up. Thus "John Jones, Aug. '71," shows that he has paid up to August '71, and owes his Subscription from that date.

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MONTREAL, FRIDAY, JANUARY 12, 1872.

## ECCLESIASTICAL CALENDAR.

JANUARY—1872.

Friday, 12—Of the Octave.  
Saturday, 13—Octave of Epiphany.  
Sunday, 14—Second after Epiphany.  
Monday, 15—St. Paul, Hermit.  
Tuesday, 16—St. Marcellus, P. M.  
Wednesday, 17—St. Anthony, Ab.  
Thursday, 18—Chair of St. Peter at Rome.

## NEWS OF THE WEEK.

The Prince of Wales is progressing steadily and rapidly towards health. Her Majesty it is expected, will open the approaching session of Parliament in person. Much excitement was created in the French Assembly on the 6th inst. by the reading of petitions praying for the restoration of monarchy; of these petitions, some were in favor of the Comte de Chambord, others of the Duc d'Aumale; whilst the Republican side of the Chamber displayed its unanimous hostility to both, by loud cries, and constant interruptions.

Spain seems to be on the verge of a war with the U. States, of which the inevitable consequence to the former will be the loss of Cuba. An insult to the U. States flag, somewhat akin to, though not near so outrageous as, that which in the case of the *Trent*, was offered by President Lincoln's government to the British flag, will serve as the pretext for the war, unless Spain make up her mind to eat humble pie. It seems that a ship, the *Florida*, under U. States' colors, has been stopped on the high seas, boarded and searched by a Spanish man of war cruiser. For this indignity the U. States government very properly demands an ample apology, and reparation in the form of the disgrace of the officer in command of the man of war by which the outrage was committed. In this case, the Spaniards have contrived to put themselves entirely in the wrong, and to give the U. States a valid pretext for doing that—i.e. annexing Cuba—which, sooner or later, they would have done without any pretext at all. Great activity prevails in the arsenals of the U. States; iron clads are being fitted out for sea to protect U. States commerce; and unless Spain apologize, and make *amende honorable*, she will soon be driven from the last of her possessions on this side of the Atlantic.

It seems that Victor Emmanuel has received a most refreshing snubbing from the Sovereign Pontiff. On New Year's Day the man had the impudence to send a special envoy to His Holiness with his congratulations. Cardinal Antonelli plainly gave the envoy to understand that neither his visit, nor the congratulations of his master, were wanted, or would be accepted at the Vatican.

There is quite a sensation in New York over the assassination of the notorious James Fisk, a person whose name has been for some time prominently before the public in connection with monetary transactions, in the course of which he accumulated great wealth. Naturally this brought him into frequent collision with other questionable characters; and one of these, a man of the name of Stokes, having taken offence at some law transactions in which he and the deceased Fisk were contending parties, shot him, Fisk, on Saturday last in a New York hotel. The wounded man lingered in great agony till Sunday forenoon, when he expired, not however without having first identified his assassin, who has been arrested, and will have to stand his trial for the crime.

Outrages of a kind too abominable to be described, and of which white girls are the victims are, we regret to see, becoming of very frequent occurrence amongst the negroes in the U. States. The whites, horrified and justly indignant, have attempted in some instances to inflict illegal punishment upon the culprits, in the shape of Lynch Law; and serious riots, in which blood has been shed, have, as at Rochester, arisen in consequence. If this conti-

nues, if these outrages be not put down by the law, a war of extermination betwixt blacks and whites may be anticipated. In self-defence, in defence of their wives and daughters, the whites will be compelled to arm and organise. It is to be hoped however, that the mission which the Catholic Church is even now conducting amongst the long neglected, and often sadly ill treated blacks may have the effect of bringing them within the pale of Christian civilisation.

Small-pox, and scarlet fever are, we regret to see, very rife in Montreal, Quebec, and indeed throughout the country. The death-rate of the first named is already above one hundred a week, or at the rate of about 5,500 per annum, a mortality considerably above last year's average, though as a general rule, January is the month in which the mortality is lowest. If the death-rate of July be as much above the usual July death-rate, as is the January death-rate of 1872 above the January death-rates of other years, the summer mortality will be something fearful.

Many causes are assigned for this undesirable condition. By some it is attributed to neglect, on the part of the poorer classes, of vaccination; and it is to be feared that the fuel famine has much tended to augment the mortality, by encouraging the crowding together for the sake of economising fuel, in small ill-ventilated apartments, of several families. The drainage too—we speak not so much of the public drainage, though in that there is much room for improvement, as of the private drainage—is abominable, and tends far more to the preservation and propagation of stinks, than to their dissipation and extinction.

Already the first cargoes of fire wood to meet the necessities of our suffering poor have arrived by G. T. R. at Point St. Charles. We hope that the poor may feel the benefit, but there will have to be a strict watch kept on its distribution in order to prevent abuses. Perhaps nothing better can be done than to entrust that distribution to the several charitable societies, Catholic and Protestant, which exist amongst us, and which are acquainted with the wants and merits of their several poor. We trust that no denominational rivalries, may arise to complicate the difficult problem—how to stave off the horrors of a fuel-famine?

Far away to the North West, in the regions of almost everlasting frost and of eternal ice, in an inhospitable land drained by the Mackenzie river, which pursues its dreary course to the Arctic Ocean—amidst these wastes of snow, almost entirely out off from all communication with the civilised world, which can be reached only after a long and painful voyage by land and water, of more than four thousand miles, there is to be found, as where is there not, a Catholic Mission to the wretched aborigines—wretched indeed if we but consider their material conditions; infinitely more wretched, if we remember that they are living souls, for whom, and for whose salvation Our Blessed Lord was made man, and died in bitter agony on the cross; but who, nevertheless, have never been taught to pronounce the sweet names of Jesus and Mary; and who have never heard the glad tidings of how a Saviour had bought them with His most precious blood.

But even upon these outcasts, at the extremity of the earth, a great light has dawned, and to them the Gospel has been carried by the missionaries of the Catholic Church; by her priests, and by the tender virgins, the chaste spouses of the Lord, whom she has reared.—What land, what region is there that is not full of her labors, and bears not the marks of her sacred presence? It is in behalf of a branch of this mission, it is to invoke their co-operation in this great and good work, that we to-day address these few words to our readers.

When Mgr. Faraud was appointed by the Holy See to take charge as Vicar Apostolic of the Mackenzie River district, he accepted with alacrity the burden laid upon him; but he expressed an earnest desire that he might be assisted in his labors by some Sisters of Charity, whose care it would be, to tend the sick, to instruct the young, and to provide for the orphans amongst the savage tribes to whom he was sent as bearer of the blessed Gospel. Mgr. de Montreal, having been applied to in these circumstances, addressed himself to the Sisters of the Grey Nunnery, who promptly responded to the appeal, and a sufficient number immediately volunteered for the service. At the present moment there are some fifty of our brave Sisters engaged in these distant missions; about thirty in what is called the Red River district; the remainder in the Apostolic Vicariat ruled by Bishops Grandin and Faraud.

With many labors, and with many privations, the Sisters have carried on their good work; amongst other things they have established on the Mackenzie River an Orphan Asylum. In this there are about 26 orphans, and it is superintended by the Sister missionaries of that district, five in number, comprising four Canadian, and one Irish Sister; who also visit the Indians in their several wigwags, distribute medicines to and tend the sick, and gather to-

gether the young children in schools. What hardships these heroic women have to undergo in that inhospitable country, our readers can hardly realise; what they have to suffer from the extremity of cold, what from hunger, and want often of things which we consider the first necessities of life. Bread, or any substitute for bread, is unknown to them. Dried fish generally stinking from want of salt to cure it with, varied occasionally with smoke dried flesh of deer is their only diet; and of this the quantity is often very limited. Four fish a day for the men, and two for the woman, is the customary allowance amongst the Indians; and even this scanty fare is not always forthcoming. So straitened, in short, for food has the mission become of late, that Mgr. Faraud has found himself since some time ago, under the painful necessity of ordering that no more children be admitted within the orphan asylum; and of recommending the Sisters, if possible, to discharge some of these already on their hands. The mission was literally menaced with starvation.

To this the Sisters at once, and unanimously replied, that they would not part with one of their orphans; that they would share with these the daily couple of dried fish which the customs of the tribe allotted to them—and thus they passed last winter, in great suffering of course, but still sustained, and encouraged by the presence of their Lord. It may be easily imagined that under these circumstances it is but little that they can do for the Indians; who, half starved themselves, eke out a miserable existence in their filthy huts, and are devoured by vermin.

And so to-day the Sister Lapointe appears again amongst us, stretching out her hand to her co-religionists, to all charitable persons, and asking them aid for the mission and its orphan charges. We need not say that His Lordship the Bishop of Montreal warmly recommends Sister Lapointe, and the Mackenzie River Orphan Asylum to the charity of the diocese. It would be impertinent on our part to insist upon the claims of this work. What we have said of its actual condition, its necessities, and the hardships, the toils, the cold, the hunger, and incessant privations of all kinds to which the Sisters are constantly exposed—is sufficient we are sure to rouse the sympathies of every generous heart in its behalf.

The Montreal *Witness* writes earnestly on the Coal Question, strongly urging some superintendence over the system now prevailing, under which the buyer has no security but the integrity of the seller, that he shall receive his full measure; and publishing anonymous letters from correspondents, bitterly complaining of the frauds that have been practised, or attempted to be practised upon them.

Agreeing in the main with the *Witness* that there should be furnished some cheap and easy means for determining the weight of coal sent out by the coal dealer to his customers, we do not think that the manner in which the *Witness* discusses the question is likely to have any beneficial results. Anonymous complaints, against dealers not named, are mere buncombe; and if the *Witness* intend to do any good he must begin by making it a rule to publish, not only the complainant's name and address, but those also of the dealers complained of. This, and this alone, will bring matters to an issue; and this course the *Witness* ought to pursue, in justice to the public, and in justice to the coal dealers, all of whom are not knaves we trust, but all of whom are seriously reflected upon by the anonymous letters, against persons unnamed, which we constantly meet with in the *Witness*. If the writers in the *Witness* are able to prove the facts which they allege, as to false weights attempted to be palmed upon them, they should speak out openly, for they have nothing to fear; if they cannot do this, they had better hold their tongues.

As we are always ready to practise what we preach, we will not hesitate to publish any well substantiated facts that any person who complains of having been cheated in the matter of fuel is willing to make over his own signature, together with the name of the other party to the transaction; but for anonymous complaints we have a thorough contempt. Our motto is, "Speak out, and shame the devil."

For instance, the *Witness* of the 3rd inst. publishes the following under the pseudonym of *A Manufacturer*:

"Being desirous of purchasing steam coal, I asked one of the largest dealers at what price he would sell, doing my own cartage. He declined selling at any price unless he made delivery, and I ultimately arranged to take a small quantity to try the quality. After receiving two loads, they were left after dark at my works, and which my yardman refused to receipt for, I called at the office to ask for the weights of the two loads, and was told 3,290 pounds. On my remarking that I had caused them to be weighed, and that my weight was 2,760, a reference was made to the books, and I was told that it was a mistake of the figures, and that it should have been 2,850 pounds; but owing to my looking so close after my interests the dealer could not find time to deliver me the balance of my purchase."

"Yours, &c.,  
A MANUFACTURER."

Now if the above allegations be true, they can be easily substantiated; why then does not the *Witness* publish the names both of his cor-

respondent, and of the fraudulent coal-dealer? This would do good; but anonymous charges are simply ridiculous.

WHAT ARE THE PRINCIPLES OF THE INTERNATIONALISTS?—We find an answer to this question in a journal, *Qui Vive*, edited in London by a M. Vermersch, who has been condemned to death as "contumacious," and who seems to have taken an active part in the late Communistic outbreak at Paris:—

"If '89 succeeded, it was because the people tore the infamous heart of Foulon out of his smoking breast. The partial successes of '71 were only owing to the cannons of Montmartre having had a rampart made for them out of the execrated corpses of Lecomet and Clement Thomas. In both instances the starting-point was good. But the men of '89 renewed their energies in the massacres of September, while those of '71 did not even know how to use the law of hostages which they had made. To throw open the field for the Revolution, to break open the Bank with a battalion of franc-tireurs, to put an embargo on the papers in lawyers' and notaries' offices, in the preservation of which all the fortunes of Europe are interested; to confiscate the property of cowards, and hand it over to patriots; to put in possession of the houses of the aristocrats, citizens who would all have resisted to the death if they had been the owners of them; and to give checkmate on the Place de la Concorde to the reaction, whether it grumbled or conspired: this was the programme of which we dreamed."

Here is another extract from the same paper, in the shape of an address to the *Bourgeoisie*, under which name are included all capitalists and the middle classes generally; all in short who have something they can call their own, and who do not get their living by manual labor:—

"A LA BOURGEOISIE.—Learn that we have at heart only the thought of vengeance, and we will have it terrible and exemplary. A day will come, as you know, when we shall again be masters of the position. There will be no tenderness or mercy for the murderers of June, 1848, and May, 1871. We will lop off your heads, even though they be covered with snow-white hair, and that with the greatest calmness. For your wives, your daughters, we have no longer either respect or pity—we will have nothing but death. Death until your accursed race shall have entirely disappeared for ever. We meet again soon, *Messrs. La Bourgeoisie*."

Worthy of the ingenuity of the proverbial Yankee is the dodge adopted by some of the masters of vessels engaged in the Australasian Coolie trade, to decoy on board their ships the natives of whom they make their prey, and then carry as laborers to the new and thriving Colony of Queensland in New Holland. The dodge is this:—The Coolie traders assume the character and appearance of missionaries; arrived at one of the islands where they propose to operate, the officers and crew sing bogus hymns, and with big books open before them, and one of their number with a sham surplice on him, they pretend to be engaged in religious exercises. The unwary natives, who have heard probably of the missionaries, fall readily into the trap; they come on board the pretended missionary ship, and when in sufficient numbers are set upon and driven below by the crew; the hatches are clapped on, the ship puts out to sea with her living freight, which, on its arrival in Queensland is duly passed by accommodating "immigration officers" as a cargo of free Polynesian laborers. Here is the account of this novel slave trade—in which life is often taken—as given by a writer in the *London Times*:—

"The statements made that some of these 'labour vessels' have obtained natives by professing to be mission vessels are true. I know of one Queensland vessel that went to another group of islands frequently visited by the Bishop, where the captain and crew got out a fiddle and flute and several large books; one of their number threw a white sheet over his shoulders, and they began to sing. When the natives, thus thrown off their guard, came crowding on board, the crew rushed on them, hustled as many as they could below the hatches, and sailed away. I wish I could say that this was all the harm done, but I regret to say that, before the cruise of that vessel was completed, many a poor native met his death after a gallant resistance against the superior weapons of the white man. No natives being taken to Queensland who betrayed the slightest knowledge of English, these poor savages were all passed by the immigration officer as Polynesian labourers."

It is to be feared that this plan for providing Queensland with "free labor" will have the tendency to bring missions, and the "open bible" into disrepute among the islands of the South seas.

It is with unfeigned regret that to-day we have to put on record—it is with the same sincere regret that the Catholics of Montreal, our Irish Catholic brethren especially, will learn, the death of Sister Woods, of the Grey Nunnery. This sad event occurred on Wednesday of last week, the 3rd inst.

For many years the deceased Sister was especially charged with the care of the Irish poor, by whom she was deservedly beloved, and by whom she will be long lamented. Many a fervent prayer for her soul will rise to heaven from Irish hearts, and from those to whom in the course of her laborious life she devoted herself with heroic energy.

LADY BELLEAU.—We are glad to see that this highly esteemed lady is recovering from the severe sickness with which she has been afflicted.

The LIFE OF GENERAL R. E. LEE, for sale at this Office. Price, \$3.00, sent free by mail on receipt of price.

ORDINATIONS.—His Lordship, the Bishop of Montreal, conferred the following Orders in the Cathedral on the 31st inst.:—Subdeacon—D. Kennedy of Boston. Deacons—The Rev. MM. Chantillon and Valois of Montreal.—Priesthood—The Rev. MM. Levesque of Montreal, and S. Cullen of Boston.

Dr. Barker, of Kingston, long favorably known to the people of Canada as the talented editor of the *British Whig*, has made his bow to the public, and resigned the editorial chair to his grandson Mr. Barker Spence. Dr. Barker carried with him the respect and best wishes, not of his friends only, but of those who on many questions of politics may have chanced to differ from him.

Our excellent contemporary the *Canadian Illustrated News* presents its subscribers with an extra in the shape of a very handsomely executed likeness of H. R. H. the Prince of Wales. The *Illustrated News* is, deservedly, becoming a great favorite in the community.

The *Boston Pilot* commenced on the 6th inst. his Thirty-Fifth volume. We heartily congratulate our contemporary upon his advancing years, and evidently increasing prosperity, and wish him all the usual compliments of this festive season.

We have received from Messrs. Dawson Bros., a very handsomely decorated almanac for the current year.

SINGULAR INCONSISTENCY.—Dr. Dollinger left the Church, or rather was expelled from the Church, because he could not conscientiously (?) believe in the Infallibility of the Pope as defined by the last Ecumenical Council. Two hundred and fifty-two (or more) Protestant sects, from Anglicanism down to Mormonism, applauded the course of the learned Doctor, and the whole Protestant press hailed it as a step from darkness to light. Dr. Dollinger was not a very prominent man before he denied Infallibility, but since that time his name has appeared before the whole reading world; in fact he has won renown as did the tyrant Nero when he sought to burn Rome, as did Guy Fawkes when he attempted to execute the damnable gun-powder plot. Nero did not destroy Rome, Guy Fawkes did not upset the English Parliament, and much less did Dr. Dollinger hurt Catholicity by all his pompous negations; yet, Dr. Dollinger is content, because he has won renown. Behold the consequences. Mr. Mansfield Tracy Walworth, an American writer of some local repute, was also desirous of gaining public notice; and witnessing the effect of Dollinger's movement, he came forward the other day and likewise denied Papal infallibility. The effect was instantaneous; the name of Mansfield Tracy Walworth figures to-day in all the Communist, Infidel, and Protestant papers on the continent.—Mr. Walworth is now a very prominent man indeed.

Let us suppose for a moment that Dollinger, Walworth & Co., are not actuated by any worldly motives, that they have sought else in view save their spiritual welfare,—what then? Why, they are simply making themselves ridiculous by denying the infallibility of a man who speaks in the name of an infallible Church, while they maintain themselves to be infallible, speaking and acting for themselves alone. Those who have read the speeches of Richard Lalor Shiel must remember his famous reply to Mr. McClinton in which he proves very plainly that Mr. McClinton and all his Protestant brethren and sisters believe themselves to be infallible. Said Mr. Shiel: "there is, in my mind, this difference between Mr. McClinton and myself. I believe the church to be infallible; and he believes himself to be so."

MR. MCCLINTOCK.—Not at all.

MR. SHIEL.—I shall show Mr. McClinton that this conclusion is the necessary consequence of his premises. If every Protestant is entitled to draw his religion from the Bible, it follows that he must be capable so to do. If he be capable so to do, he must be enlightened by heaven; and if enlightened by heaven, as God does not lead us astray, he must be infallible. Catholics believe that the Pope speaking *ex cathedra* is infallible; but Mr. Walworth and Dr. Dollinger, being Protestants not *Old Catholics*, presume that they themselves are infallible, and the Pope, the head of that church to which Christ Jesus promised infallibility—the Pope—laugh! he's no better than any other man. If this be not inconsistency and presumption combined, what is it?

MARK.

COURAGE EXTRAORDINARY.—Father Damen during the course of his controversial lectures in Ottawa frequently challenged "the preachers" to prove his arguments to be incorrect, and at one time offered a thousand dollars to the one who would refute his statements. He remained almost two weeks in the city and no one appeared to contradict him; but as soon as it be-