

The True Witness

AND CATHOLIC CHRONICLE,

PRINTED AND PUBLISHED EVERY FRIDAY

At No. 210, St. James 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, 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.

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.

S. M. PETTINGILL & Co., 37 Park Row, and Geo. Rowell & Co., 41 Park Row, are our only authorized Advertising Agents in New York.

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.

MONTREAL, FRIDAY, JUNE 28, 1872.

ECCLESIASTICAL CALENDAR.

JUNE—1872.

Friday, 28.—Fast. Vigil of SS. Peter and Paul. Saturday, 29.—SS. Peter and Paul, Apostles, *Old Sunday*, 30.—Sixth after Pentecost.

JULY—1872.

Monday, 1.—Octave of St. John Baptist. Tuesday, 2.—Visitation of the B. V. M. Wednesday, 3.—Of the Octave. Thursday, 4.—Of the Octave.

NEWS OF THE WEEK.

At last it seems that the Washington Treaty is out of danger. The General Conference has decided that it is competent to adjudicate upon claims for pecuniary losses only; and the U. States Government in putting in its "indirect claims" asserts expressly that it looks for no pecuniary compensation thereon, but only desires to have the validity of those claims adjudicated upon; hereupon the General Conference declines to entertain those claims. This disposes of the matter.

It looks as if the Carlists in Spain were not all killed off yet. There is little of interest to report from other parts of Europe.

The legality of the New Brunswick School Laws has been contested before the Provincial Courts of that part of the Dominion, on a motion to set the assessment for school purposes. This is the right way to go to work; the question is a legal, not a political question at present.

The *Witness* in a late issue made two statements, both of which we accept:—

(1.) That education is the "battle ground of Romanism and Protestantism," on which the great conflict of ages has to be fought out.

(2.) The Jesuits, by means of their schools three centuries ago, stopped the tide or onward flow, of the Reformation, "turned it back, and check-mated it."

These two propositions were laid down, not by us, but by the *Witness*; we did not impugn their truth; but we thence argued that, if education be indeed the "battle ground between Romanism and Protestantism," the State should leave it free, and cannot, without breach of neutrality, occupy, or take position of that battle ground or any part of it; that to be neutral, it must leave Education free, that is to say, free from all State control; and we added that, if it would observe this strict neutrality, interfering neither for, nor against, Jesuit schools, and Catholic education, the result would again be as it was three centuries ago—the triumph of Romanism over Protestantism. "All we ask," said the *True Witness*, "is, that the State be neutral; that it interfere not in favor of either one combatant or the other. *All we crave is a fair stage, and no favor.*"

On this the *Witness* of the 18th ult., puts the following gloss:—

"That is to say let the State give large assistance in the shape of money grants and otherwise to Romish priests, and allow them to educate the children in their own way, and their attachment to Rome is assured."—*Witness*, May 18th.

We leave our readers to judge for themselves how far our text, expressly repudiating all State interference, whether for or against our schools, can be made to bear the gloss put on it by the *Witness*.

Again we argued from our contemporary's second proposition, that, if—as the *Witness* said was the case—it was "by means of their schools" that the Jesuits "turned back and check-mated the Reformation," then the triumph of Romanism three centuries ago, and the defeat of Protestantism, were due, not to material, but to moral weapons—and that whenever the latter were alone resorted to, and where the State did not interfere by its penal laws to put down the Catholic religion—there the Reformation achieved no permanent conquests. We see not how according to the laws of logic, the *Witness* can take exception to this, as the corollary of its own proposition; for if it was by "means of the schools" that

the Reformation was checkmated, then it was by moral, not material, weapons that that end was attained.

The *Witness* however, not perceiving this refers us to a number of cases in which acts of violence against Protestants by Catholics have been resorted to; as if it were by these, and not by "means of their schools," that, after a few short years of apparent victory the Reformation was suddenly stopped in its aggressive career, despoiled of many of its original conquests, "turned back and check-mated," in the words of the *Witness*. And here at the outset we once for all admit that in the religious wars of the sixteenth and seventeenth centuries, many cruel acts—acts which we seek not to defend—were perpetrated by the governments of Catholic States, as well as by Protestants; and that when men's passions were excited by long protracted conflicts; the voice of Christian charity was often silenced by the clash of arms. But we contend—that the Catholic Church is no more to be held responsible for the severity of an Alba, the slaughter of the Huguenots in 1572, or the arbitrary proceedings of Louis XIV. towards his Protestant subjects, than is Protestantism to be held responsible for the Massacre of Glencoe, or the Church of England for the Protestant Riots under Lord George Gordon in the reign of George III. This premised, we will analyze the various instances adduced by the *Witness* in evidence of the cruel, persecuting spirit of Romanism on the one hand; and of the mild, gentle laudable spirit of Protestantism on the other.

(1.) The *Witness* refers us, first to Germany for a refutation of our thesis that it was by the aid of the State, and owing to the active material support given to it by the secular arm, that the Reformation commenced by Luther, succeeded in establishing itself. It was, nevertheless the warm support tendered to Luther by Princes such as Frederick Elector of Saxony, and his successor John; by Philip Landgrave of Hesse, by Albert of Brandenburg and other powerful nobles, that secured the first success of the Reformation in Germany; and to this we must add the great encouragement given to that movement by the Council of Regency, 1522, as admitted by the Protestant historian Ranke, in his *History of the Reformation in Germany*, lib. v. c. 1; where in a retrospect he says—"In the third book we saw how the Council of Regency after brief hesitation, declared itself decidedly for Luther." From the very first the Reformation, as all Protestant historians of note allow, was fostered, and its apostles and disciples protected, by the great princes of the Empire. The spiritual fathers of the Reformation, Luther, Melancthon & Co., bartered away—as in the case of the Landgrave of Hesse—the fundamental principles of Christian morality, for the support of the secular arm; pandering to the animal lusts of the princes and potentates of the earth, they made friends to themselves and their cause, of its great ones. In this consisted the strength and the secret of the success of the Reformation. From Germany we pass to England.

(2.) The Reformation was imposed on the people of England, by arms, and by the arms of foreign mercenaries. "It is a somewhat humiliating admission," says the Protestant historian Hallam, *Const. Hist.* c. ii., "that the Protestant faith was imposed upon our ancestors by a foreign army;" it is nevertheless one which historical truth compels us to make.—After the death of Henry VIII., with the exception of the people of London, and some other towns—the great mass of the English were Catholics at heart, and with arms in their hands they long fought stoutly, as Froude has it, for their "hearth and altars" against the Reformation. To crush them—we still quote from the Protestant historian Froude—foreign mercenaries, Lanzknechts from Germany, and musketeers from Italy were hired by the English Protestant government. Against these, the best disciplined troops of Europe, what could the brave but imperfectly armed and undisciplined peasants of Catholic England do? They fought bravely indeed, but they fought only to die. Here, from Froude, is a description of one of these bloody conflicts to which in England was due the success of the glorious Reformation:—

"Amongst the peasantry the irritation was justly turned to madness when they knew that foreign mercenaries were brought in to crush them. Never before had English rulers used the arms of strangers against English subjects; and no sooner were their columns in sight, than the villagers of Clyst rushed up in rage to fall upon them. One could wish that the better cause had found the better defenders. The half-armed Devonshire peasants were poorly matched against trained and disciplined troops. Few who went up the hill came back again; they fell in the summer gloaming, like stout-hearted, valiant men, for their hearths and altars; and Miles Coverdale, translator of the Bible, and future Bishop (Protector) of Exeter, preached a thanksgiving sermon among their bodies as they lay with stiffening limbs with their faces to the stars."—*Froude's Hist. of England*, vol. v., c. 20.

These were the men, these the means by which "the Protestant faith" was according to Hallam imposed upon our ancestors." The Reformation succeeded, but what a success!

As Froude well says, "a success which involved the destruction of ten thousand brave Englishmen by the arms of foreigners, added little either to the credit or the popularity of the government." The future Bishops of the new Protestant church might take their stand amongst the stiffening corpses of their Catholic fellow-countrymen, slain by the hands of German and Italian mercenaries, and give God thanks; but we confess that neither in the Reformation, nor in the means by which it was imposed on the people of England of the sixteenth century, do we see anything of which Englishmen of the nineteenth should feel very proud.

(3.) We admit that in the succeeding reign, amidst many acts of most righteous judgment upon the chief instigators of the crimes of the reigns of Henry VIII. and Edward VI., many things were done of which we do not approve, nay which we heartily condemn and deplore. That a man like Cranmer, the pejured traitor and encourager of rebellion against his sovereign, should perish by laws of his own enacting was but just, a hoisting of the engineer with his own petard. For his fate we offer no apology. He was one of the prime actors in the conspiracy which sought to deprive Mary of her crown. As purveyor general for the seraglio of the royal satyr Henry VIII. he had prostituted the sacred office of Archbishop, and the dignity of Metropolitan to the lusts of his lecherous master; he had sent others to the stake for holding doctrines on the Real Presence which he himself held, or at all events afterwards professed to have then held: "saintly in his professions"—we quote the words of the Protestant historian, Lord Macaulay—"unscrupulous in his dealings, zealous for nothing, bold in speculation, a coward and a time-server in action, a plausible enemy and a lukewarm friend," his recantations, and re-recantations, wrested from him by abject dread of the death to which he had consigned so many, were of a piece with the rest of his life; and we no more dream of apologising for the act of the Government that sent him to death, than we deem it necessary to justify the sentence of the Court in virtue of which Titus Oates and other confessors of the Protestant faith, men as good as Cranmer, were whipped at the cart's tail in the days of the second James. But we do admit that, though Cranmer, Latimer, Ridley, suffered but the just penalty of their innumerable crimes, the severities exercised against several scores of ignorant peasants, and people in a humble walk of life, were injudicious, and savored more of the spirit of vengeance than of justice. It must be borne in mind, however, that these severities were not resorted to till after two rebellions against a government which had at its commencement, approved itself disposed to deal most leniently with all but the chief offenders; that neither Mary nor Rome had anything to do with them; the Queen being too ill to attend to business, crushed body and soul by cruel disease, and by the still more cruel neglect of a husband whom she loved with a love of which he was unworthy. And it should also be remembered—though a *tu quoque* is no vindication—that, under the reign of Elizabeth as many Catholics fell victims to the persecuting spirit of Protestantism, as there fell of Protestants during the reign of her elder sister. There was wrong doing, we admit, on both sides; we do not attempt to justify all that was done by Catholic rulers; but we insist that they were acting on the defensive; and that Protestants were the aggressors in every instance; that the cruelties and outrages of the last named provoked the reprisals of Catholics; and that, in the words of the Protestant Hallam, "persecution is the deadly original sin of the Reformed churches; that which cools every honest man's zeal for their cause, in proportion as his reading becomes more extensive."—*Const. Hist.* c. 2.

In charity we must suppose that the "reading" of the editor of the *Witness* has not been very "extensive;" so only can we refrain from impugning his honesty.

We have left ourselves no room to continue our examination of the other instances adduced by the *Witness* in illustration of the mild, laudable character of the Reformers, as evinced in the Low Countries, France, and Ireland. We will however return to the subject next week.

WHAT DOES THE MAN MEAN?—In the *Daily News* of the 7th inst., a journal in which we very rarely find anything offensive to Catholics, we were surprised at discovering the following passage in a letter from a medical man—Dr. Bessey, 8, Beaver Hill Square—on the excessive mortality of Montreal:—

"There is to be deducted from the ordinary death-rate, the infant mortality of the *Sacra Grises*, and other establishments constantly engaged in baby-farming."

In other words, this Dr. Bessey, who may perhaps have a diploma of M.D., but who certainly does not seem entitled to a diploma as gentleman, since he goes out of his way to make malicious insinuations against ladies whom he dare not openly attack—by implication asserts that the Sisters of the Grey Nun-

nery "are constantly engaged in baby farming."

What is "baby farming?" Baby farming is a term conventionally applied to a lately discovered description of crime, very prevalent in England, and which may be thus defined.—The taking charge, from pecuniary motives, and with the intention of getting rid of them by death as speedily as possible, of infants, the children of parents who wish to bury the evidences of their guilt. The crime of "baby farming" consists essentially in the deliberate intention of the "baby farmers" to destroy, or allow to die as speedily as possible, the infants whom for pecuniary motives, and at a fixed price, they undertake to receive into their vile establishments. This we contend is a correct definition of the term.

Now we put it to any impartial person, Protestant or Catholic we care not—whether there be any analogy, however remote, betwixt "baby farming" as above defined, and the conduct of the Grey Nuns in the management of their Foundling Hospital.

These maligned ladies have for their object, and their sole object—the saving, not the destroying, of human life, and the prevention of child murder; and this object they try to accomplish to the best of their abilities, at the cost of much money, and great personal inconvenience to themselves; alas! that we should be compelled to add, at the risk of being bespattered with slander, by persons like this Dr. Bessey. The number of lives saved by the Grey Nuns may not be great; nor, considering the fearful condition in which the new born babes are for the most part, when cast at the door of the Grey Nuns Hospital, is it to be wondered at that the mortality amongst them should be enormous; that by far the greater part of the unhappy creatures, often rotten with syphilis, often bearing on their bodies the marks of peculiar processes by which, even before they had inhaled their first breath, it had been attempted to destroy them—should die within a few hours after their reception, in spite of the cares lavished upon them by the Sisters. Under the most favorable circumstances baby life is precarious; but that under such circumstances as those under which the babies left the Grey Nuns' Foundling Hospital are found, any of them should survive, is almost miraculous. For instance, in the *London Times* of Nov. 15th, 1866, was given a description of the Foundling Hospital in Moscow, an institution amply endowed by the Imperial Government, and as we are told, one of the largest of the kind in the world. This institution, or "baby farming" establishment, receives we are told 12,000 children a year, of whom one sixth are born within its walls, and have therefore the benefit of the most favorable conditions before and after birth. "If healthy" we are told, "the little creatures after a lapse of four weeks are handed over to young mothers in the country to be brought up by them for a liberal fee." And yet in spite of all these exceptionally favorable conditions, of these *healthy* children thus disposed of, not less than 50 per cent, so the *Times* tells us, "die within the first year; though while in the hospital "they are the objects of the most careful attention."

And if this be the rate of mortality in the Imperial Foundling Hospital of Moscow, what pitch may we not expect it to reach, under the totally different conditions of the Grey Nuns establishment; if 50 per cent even of the children who are healthy, after a lapse of four weeks—(how many children die before the first four weeks elapse we are not told, but no doubt the number is considerable,)—die within the first year of their reception in the wealthy, richly endowed "baby farming" establishment of the Russian Empire—how many per cent. may we not expect to die from amongst the wretched, diseased, often wounded babes whom licentious parents from all parts of the U. States and the Dominion, send to the wicket of the Foundling Hospital of the Grey Nuns; there to be cast down, often naked, or at best with no covering but a piece of an old newspaper, until picked up by the devoted ladies whom Dr. Bessey brands as "baby farmers," and places on the same level as the vile hags of England whose trade it is purposely to destroy infant life.

But it is not by the success with which their efforts to rescue the foundlings from death are attended, but by the motives which actuate them in opening an establishment for the reception of these outcasts—who but for the existence of the Foundling Hospital would have been murdered right off, choked, and thrown down the nearest cess-pool—that we must estimate the appropriateness of classing in one and the same category, as does this Dr. Bessey, the Sisters of the Grey Nunnery, and the "baby farmers" of England. He may have done so—we would fain believe for the credit of the honorable profession to which Dr. Bessey belongs that such is the case,—he may have done so inadvertently, and in the hurry of writing; if so, he will of course avail himself of the earliest opportunity to make amends for his error by acknowledging it, and by withdrawing the slur which he has cast upon the

humble and devoted ladies whom he has foully slandered, by speaking of them as "baby farmers," and by classing them with the most hateful of the criminals of the British Empire.

INAUGURATION OF THE CATHOLIC HIGH SCHOOL ON PLATEAU STREET.—On his arrival in Montreal, Lord Lisgar's first study was to honor by his presence the educational establishments of Montreal, visiting them and encouraging by words of sympathy, among other establishments the schools of the Christian Brothers and those of the Sisters of the Congregation of Notre Dame; on his departure, by a happy co-incidence one of his last acts was to open the Plateau School, inaugurated on the 19th inst., under the direction of the Catholic School Commissioners of Montreal; on both occasions he proved by his presence and by his words, what a warm interest he took in education; and with a wisdom worthy of the high rank he has taken in statesmanship, he insisted on the absolute necessity of all education being founded on religion and morality. Would to God that the petty statesmen or rather politicians of New Brunswick and elsewhere would understand the lessons he has given them, we would have wiser laws in educational matters more morality among our young men, more contentment among our fellow-citizens of all origins; and far-seeing men would not tremble before the prospect of the battles and contentions we shall have to go through when the Education Question is to be debated, and it must be decided, according to justice, for Manitoba and the Far West; let us hope that ere that time shall come, all now in Canada will learn the lesson of forbearance and understand that if true liberty can exist, all men must be able to educate their children in schools where they shall learn the true lessons of positive religion, and not the sickly principles of philanthropy and indifferentism; principles which the Catholic throws aside with contempt to follow those of Charity and true liberality for all the assertions and howling of the *Witness* and others of that ilk to the contrary notwithstanding; there is more liberality, generosity, less bigotry and ignorance in Catholic countries than in Protestant; contrast the position of Protestants in Lower Canada with that of Catholics in Ireland a few years ago and even to-day; the Church in Canada has done more for education than any other power in the country; in every diocese throughout the country there are colleges and convents founded by priests and nuns; in some instances almost at their sole expense, and in every one of them our sons and daughters are educated as well as any, and better than in any, of the old colleges of England where Catholic foundation of education of the hearts and minds of Englishmen, when it was merry England, are wasted in forming athletes and cramming the memories with a few thousand lines of Virgil and Homer without attaining in the least the true end of education, which is to form the mind and teach the heart to love all that contributes to the happiness of mankind in this world and in the next.

The Minister of Public Instruction has determined to go forward with the Church authorities in forwarding business education, and with that view have established the magnificent school-house on Plateau Street, which, rising above the surrounding streets, affords a grand view from the splendid proportioned Gothic building which crowns it.

At half-past three, Lord Lisgar, leading Madame Chauveau, and the Hon. M. Chauveau leading Lady Lisgar, entered the Hall, followed by Miss Dalton, Miss Allan, Capt. Tourville, and many others, where they were met by the Rev. Canon Fabre, the Rev's Messrs. Villeneuve and Loranger, Sir Hugh Allan, the Attorney General Ouimet, the Hon. Thos. Ryan, Messrs. Cherrier, David, and others.

Addresses were duly offered on behalf of the Commissioners, the Professors, and the Students, to which his Excellency responded, not merely by empty phrases, but by words marked by wisdom and thought; then, with speeches from members of the honored company, the evening was pleasantly and profitably passed.—*Con.*

We have to offer an apology to the Rev. Father O'Connor, for, through negligence, having allowed to appear in the *True Witness*, some remarks from a correspondent *Justice*, which are offensive and unjust towards that gentleman, and faithful servant of Christ. The zeal of the Catholic clergy of Glengarry, no matter to what race belonging, is well known, needs no vindication from us, and calls for no invidious comparisons. We tender our excuses to the Rev. Mr. O'Connor for the oversight of which we have been guilty, and trust the matter will be allowed to drop.

Just as we were going to press, we learned with deep sorrow, the death of Sister Jane Mary Slocombe, the Superior General of the General Hospital of the Grey Nuns. This news will cause many a heart to ache in Montreal. We are as yet without details, but hope to have them by next week. The service took place on Tuesday morning last, at 8 A.M.—May her soul, through the mercy of God, repose in peace.