

The True Witness

AND
CATHOLIC CHRONICLE,
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MONTREAL, FRIDAY, MAY 12, 1871.

ECCLESIASTICAL CALENDAR.

MAY—1871.

- Friday, 12—SS. Nereus and Comp., MM.
- Saturday, 13—St. George, M.
- Sunday, 14—Fifth after Easter.
- Monday, 15—Rogation. Of the Feria.
- Tuesday, 16—Rogation. St. Urban, B. C.
- Wednesday, 17—Rogation. Vigil of St. John.
- Thursday, 18—ASCENSION DAY, OIL.

NEWS OF THE WEEK.

The cannonading still goes on before Paris, and the "Reds" still hold out; no decisive action, however, has been fought during the past week. Rumors of Prussian interference are again rife. Prince Bismarck insists on the immediate and strict compliance by the French with the preliminaries of the peace convention, and hints at unpleasant consequences should the delay in carrying out the terms agreed upon, be prolonged.

Latest telegrams tell us that the strength of the insurgents is nearly exhausted; that their stock of ammunition, as well as of provisions is getting low. It is also added that they have threatened to hang the Archbishop of Paris, if Blanqui be not immediately released by the Assembly. The Prussians are expected soon to appear on the stage, and strike the decisive blow, which the Versailles men seem unable to give. It is also reported that Louis Napoleon has crossed over to France to strike a bold stroke for the Empire. It is not said whether he has carried the same eagle, of historic notoriety, along with him. The fowl is, we suppose, too old.

The High Joint Commission has concluded its labors. The result arrived at is not yet known, and will be kept secret till it has been ratified or rejected by the Senate.

The London Spectator has the following comments on the apostasy of Dr. Dollinger:—"Of course, we quite agree with Dr. Dollinger in his view of the Papal infallibility; but a good deal of what he says would apply equally to the infallibility of any Church in any form. And how he intends to prove that the Vatican Council was not free, without proving that the earlier Councils of the Church were none of them free, we cannot imagine. He and his followers must join one of our Protestant Churches, if they would be true to their own logic."

We "cannot see this." There is no necessary, or logical connection whatsoever betwixt leaving the Catholic Church, and joining any one of the Protestant sects. To be sure, every one who leaves the Church becomes *ipso facto* a Protestant, but simply a Protestant unattached.

Of course our readers are aware that the cause of Dr. Dollinger's excommunication was his refusal to submit to the definition of the Ecumenical Council of the Vatican on the matter of the Pope's infallibility, under certain conditions, and as the divinely appointed teacher of the Catholic Church. To Dr. Dollinger also is attributed the authorship of the string of libels upon the Catholic Church, and of historical untruths which, under the title *Jannus*, acquired a certain amount of notoriety and even popularity amongst Protestants.—That Dr. Dollinger should so long have delayed his avowed and open rupture with the Catholic Church, to which we do not believe that he ever at heart belonged, is the only strange thing in the sad business. He is now about 73 years of age; his days must be drawing towards their end; and though, of course, the apostasy of a million of Dr. Dollingers could have no effect upon the Church, we cannot but mourn that an old man should thus endanger his soul, and give such scandal to religion. The exciting cause in his case is evidently pride; pride of intellect, and a desire to carry favor with the civil power, whose privileges he would fain exalt at the expense of the rights of the Church.

We say we doubt much if ever Dr. Dollinger were at heart a member of the Catholic Church;

for a Catholic is one who not only believes all that the said Catholic Church believes and teaches, but who so believes because, and only because she so teaches. A man—and such a case may be conceived—who from the study of history, and the perusal of the Fathers should by the exercise of his private judgment, conclude to the truth of the several doctrines taught by the Church in the nineteenth century, would not, on that account only, be a Catholic: for no one is worthy of the name who is not always prepared, on all matters connected with the Christian revelation, and with the Christian scheme of faith and morals, unreservedly to submit his judgment to all that the Church has taught, teaches, or ever may teach; as to the teachings of the one infallible medium through which alone Christ teaches us in the present day, and will teach till time be no more; as in former ages He taught in His own person, and by the mouths of His Apostles.

In this sense Dr. Dollinger could never have been a Catholic; for had he believed that the Church was infallible, he would have felt no more difficulty in submitting to her teaching on the question of Papal infallibility, than on that of the Divine Personality of Christ. If the Council of the Vatican could have erred, so also could the Council of Nice; and there would therefore be no better reason for accepting the definitions, or dogmatic decrees of the last named, than there are for submitting to those of the other. If Catholics believe that the "Son is God, consubstantial to the Father," it is because, and only because, they believe that the Council of Nice was—and that every General Council is—infallible; because assisted by the Holy Ghost, according to the plain words, and solemn promise of Christ.

Now this is what so often puzzles Protestants, and makes them talk so much nonsense about matters connected with the Catholic Church. They argue as if a Catholic, like a Protestant, followed the principle of "private judgment" in the formation of his creed; as if he accepted each particular dogma simply on its own merits, instead of on the authority of the Church propounding it; as if he could therefore throw off belief in one dogma, so propounded, and yet retain his faith in any other. Now this is absurd. When the Catholic doubts of the truth of any one article of Catholic teaching, he doubts, or rather protests against the infallibility of the Church so teaching, and therefore doubts the truth of all her teachings; since it is only upon the hypothesis that she is infallible, that he believes any one of them, or accepts the book called the Bible as in any sense inspired by God. There is therefore, there can be, to him who has once been a Catholic, no middle ground logically tenable betwixt believing all the Church teaches, or rejecting all; betwixt Popery and all its consequences, and the denial of Christianity considered as a scheme of supernatural religion.

Could Protestants but realize this; could they but understand that it is *why* a man believes, rather than what he believes, that makes of him either a Catholic or a Protestant—they would not talk so much nonsense as they actually do, about the growth of a new Catholic religion in Germany, as a probable result of Dr. Dollinger's defection. He may have some followers—these may retain for a time some semblance of Catholic worship; but as holding to the principle of "private judgment" in lieu of the principle of infallible authority, they will be as essentially Protestants as if they had signed the Westminster Confession of Faith, or the 39 Articles.

If we refer to an article on the "Protestant Infants' Home" that appeared in the *Witness* of the 3rd inst., it is with no intention of either depreciating a most deserving and we fully believe, a very well conducted institution, or of saying anything that can offend the excellent, and well meaning ladies by whom it is managed.—We are not of those who can see no good amongst others who unhappily are separated from us in religion; and we respect, and tender our humble homage to goodness wherever we meet with it.

But the *Witness* cannot do justice to the "Protestant Infants' Home" without instituting invidious, unjust comparisons betwixt it, and the Foundling Hospital under the charge of the Grey Nuns.

"The report shows that, in spite of the insalubrious condition of the Home, the death rate, a little over 50 per cent, according to the report of the attending physician,—has been unusually small, when compared with the mortality of the Grey Nunnery, and among the poor of Montreal."—*Witness*, 3rd inst.

This comparison is unjust, and illogical; because—as in the same article as that from which we quote, the *Witness* is careful to point out—"the Home is not a Foundling Hospital, but a Refuge for respectable and suffering poor as well as a Home for destitute children;" whilst on the contrary, the institution under the charge of the Grey Nuns, to which apparently the *Witness* alludes, is a *Foundling Asylum*; that is to say, a place wherein are received the newly born, but cast away infants of unnatural parents, who, but for the said Asylum would

have been guilty of the crime of direct infanticide. As of the children thus thrown upon the Asylum, the great majority are actually at death's door when received; dying—some of want of proper care at the moment of their entry into the world; numbers from foul disease inherited from vicious and tainted parents; many from the effects of deliberate efforts to destroy fetal life—it is absurd to institute any comparison betwixt the mortality of the Foundling Asylum, and that of an institution which is avowedly "not a Foundling Hospital;" but a home where the children—most, if not all of whom have already got over the most critical period of life (i.e. the first two or three days of existence) when admitted,—are in many cases nursed by their own mothers. In illustration of our meaning we publish a letter lately addressed on this subject to the Editor of the *Montreal Gazette*, by that very careful compiler of sanitary statistics, Dr. P. P. Carpenter:—

THE FOUNDLING HOSPITAL OF THE SEVERN CRUISES.
(To the Editor of the Gazette.)

SIR.—The statistics of the infants received at this Institution during the past year were not accessible at the date of presenting the Sanitary Report. Through the renewed kindness of the M^{rs} Superieure, I am now enabled to offer them for comparison with previous analyses.

The total number received was 668, against 676 in the previous year. Of these, 385 were born in the city, being a decrease of 70 from the preceding year. The remaining 283 were born in:—

Quebec City.....	128
Ottawa City.....	33
St. Hyacinthe City.....	28
Three Rivers City.....	5
Country round Montreal.....	36
Upper Canada.....	19
United States.....	32
Old Country.....	2

The sad condition of neglect in which these "unwelcome children" were received from their unnatural parents is shown by the following table:—

Naked.....	31
Unwashed.....	104
Wounded by instruments.....	32
Fatal hemorrhage.....	101
Hemorrhage of the lungs.....	33
Tainted with syphilis.....	120
Sick.....	210
With ordinary care, only.....	16

When even under the best circumstances, there is but a poor hope for the life of children not suckled by their mothers; for children received in such wretched conditions, and fed only in the indifferent way described in the Report of the City Health Officers for 1868, there remains only the remotest chance. The respectful thanks of the community are due to the good Sisters for the faithful kindness with which they perform their most laudable task; but the sternest reprobation, for an unnatural crime amounting almost to murder, is due to the fathers and mothers who thus hide their shame by consigning the fruit of their own bodies to almost certain death. It remains to be told, even of the ordinary infants in our city, how many yield to the deadly influences of the summer because of the intemperance, the drunkenness, and the other crimes of their parents.

Yours, &c.,
P. P. CARPENTER, Ph. D.,
(Late Hon. Sec. Sanitary Ass'n.)
Montreal, 27th April, 1871.

Thus of the 668 newly born babies left at the door of the Foundling Asylum in the year 1870, 16, and 16 only! had received even "ordinary care" at birth; the remainder, 652 in number, were received, naked, unwashed, wounded by instruments, tainted with syphilis, sick and bleeding. That of babies so received any should survive; that even 16 out of the 668 should escape death, is a marvel.—And we must remember, that whilst mothers who thus abandon their babes, will not come forward again to offer their services to nurse them, so it is impossible, for any consideration, to induce strangers to put to their breasts, unhappy creatures tainted with syphilis, and other foul diseases, such as are those whom the Sisters try to save. Wet nurses cannot be got for them; and so they must, if fed at all, be fed only in a way which experience has shown to be most dangerous to infant life.

Now if of the children of the "Protestant Infants' Home"—not a foundling hospital be it remembered—children who in many cases are nursed by their own mothers, and whose physical conditions when admitted are so indescribably superior to those of the *Foundlings* enumerated by Dr. Carpenter—upwards of 50 per cent die within the year, what ought to be the mortality amongst the children of the Foundling Asylum; who have no mothers to tend them, to whom no woman can be persuaded to offer the breast because of their hideous condition, who, in a majority of instances, are received wounded and bleeding, and actually in a moribund state? It is absurd, it is most unjust to institute any comparison betwixt the mortality in two institutions so essentially different.

Again we disclaim any intention of speaking lightly even of the Protestant charitable institution. On the contrary: far from seeking to cry it down, we would gladly see it doing more and more good amongst its own people; far from sneering at those by whom it is conducted, we would give them all credit for their philanthropy, and their zeal; for which we hope that the Lord and Maker of us all may Himself reward them.

It is again reported that certain tidings have been received of the safety of Dr. Livingstone, the celebrated African traveller. We sincerely hope that the report may be found to be true.

In our last we had barely time to announce the arrival in our City of His Grace the Archbishop of Quebec, who comes to us charged as Apostolic Delegate with an important mission from the Holy See, for the good success of which the fervent prayers of all true Catholics will be necessarily offered to the throne of grace. It was meet that coming under such circumstances, His Grace should have been received with all marks of honor from our Catholic citizens; and accordingly, whilst the French section thereof were well represented by the Society of St. Jean Baptiste, who, through the hands of Att.-Gen. Ouimet presented an Address to His Grace, the same office was performed for the Irish and English speaking portion of our Catholic population by the Hon. Thos. Ryan. To the address from the latter His Grace replied in the following terms:—

"GENTLEMEN,—I am infinitely obliged to you for the cordial reception which you offer me to-day. I readily discover therein the spirit of faith which has always distinguished the Catholics of the United Kingdom during centuries of persecution. The attachment of Irishmen to the faith of their forefathers is proverbial and known throughout the whole world. England and Scotland have always possessed in their bosoms many chosen souls that have preserved the sacred fire of the Catholic religion in spite of all the efforts made to extinguish it forever.

"Happier days have dawned upon you. In this country you enjoy all the blessings of liberty, and you profit thereby above all to serve God in justice and holiness. It is your happiness to think that your children shall possess the same advantages, and that you omit nothing to secure these to them. God will not fail to bless a sentiment so natural, so just, so holy."

During the week His Grace has paid visits to our several religious and educational institutions, where he was received with all appropriate honors, receiving and replying to, the addresses of their inmates.

We have been requested to publish the following translation of a letter by us received from the River Desert, County Ottawa, under date 22nd ult.:

"ALGONQUIN MISSION OF THE RIVER DESERT.—The Desert, or Noniwake River is an establishment situated about 90 miles from the City of Ottawa, in the upper part of the Gatineau River, in the Province of Quebec. The Father Oblats, under the auspices of His Lordship, Mgr. Jos. Eugene Guignes, Bishop of Ottawa, established there a mission in 1849, in behalf of the Algonquin Indians, whose hunting grounds are in the neighborhood. This, as well as the other Indian missions was established at a great cost, and a large amount of labor. There was at the time no road along the Gatineau; all communications were carried on by means of canoes, and across portages.—The Indians were very poor, as of course, in consequence, were also the missionaries. By degrees however roads were opened, a certain number of Canadian and Irish families settled in the Mission, so that soon the original chapel built of wood, was found too small for its wants. The Fathers entrusted with the mission undertook some three years ago the building of a larger and more substantial chapel, and one more in harmony with the wants of the population. From want of funds this church is not yet completed.

For a long time also the Missionary Fathers have sought to procure for the young committed to their care, the advantages of a sound education; but the population being poor and scattered over a large extent of country were unable to support good schools. They applied therefore to the Reverend Grey Nuns of Ottawa, who immediately sent out a little colony of their devoted young women. Of these Religious three are at the present moment engaged with their usual zeal in the work; but unfortunately they are in need of a proper site, being crammed into a small *cabane* in which they have scarce room to turn. It is with the object of procuring for them a more suitable establishment, and of thus enabling them to carry on more efficaciously their work of devotion, as well as of finishing their church now in course of construction, that the Fathers have undertaken a Lottery. The excellence of their work inspires them with the hope that this Lottery will be favorably received by the public. Their church built on a most lovely site, on a hill at the confluence of the Gatineau and Desert rivers, will stand a veritable monument in this still half savage country, whilst the convent will be a centre of light and piety. Such an establishment is a real necessity here, since betwixt us and Ottawa there is none of the kind. The Sisters hope therefore that the poverty of their flock, especially that of the Indians, will be accepted as a fresh claim on the sympathies of the public; their young establishment having been founded for indigent families."

We trust this touching appeal in behalf of so important and so deserving a work may meet with the success that it deserves. The Fathers would take it kindly if some charitable persons would try and dispose of some of the tickets for their Lottery.

The following just remarks upon the exigencies of political life, and the inconveniences that result from the impecuniosity of public men, are from the *Montreal Herald* of the 1st inst. Our contemporary says:—

"As that life—political life—is now constituted the first essential to political independence, is personal independence. That fact seems to represent much of honest aspiration; but until we modify our system in some manner, which no one has yet ventured to suggest, it is right that the truth should be known—an honest political life is a thankless one."

We agree with the *Herald*; but the required modification in our actual political system is obvious. We should begin by abolishing the payment of members of Parliament, and then none but men of means, or of personal independence would seek to enter public life. As it is the prospect of pay during the session, of mileage, and who knows how many other contingent advantages, tempts your needy unscrupulous political adventurer to contest a seat in the Legislature; and this obtained, and a vote being always a commodity that will bring a good price in the political market, an easy living at the expense of the public is assured for those who, but for our bad system, would have been obliged to earn their bread by the sweat of their brows. The nasty democratic system of paying members of Parliament, that obtains in this country lies at the bottom of the evil; and until this be reformed altogether, and the British system introduced, we need never expect to find amongst our Canadian public men the same high standard, the same independence as we look for, and generally find amongst members of the British House of Commons.

MURDER, AND ARREST OF THE MURDERER.

A horrid crime was perpetrated on the night of Wednesday, the 3rd inst., on the person of a Mrs. Foster who kept a small tavern at the village of the Tanerries. Her husband, who is in the service of the Grand Trunk, had been absent at work for some days, and she in consequence had been left to keep house by herself; it was also known that she had several hundreds of dollars in her possession.

Two lodgers boarded in the tavern. Of these one named Lee or Led is a lately arrived Norwegian; and on the night in question, the other lodger being stupefied with drink, he attacked Mrs. Foster with an axe, as she was going to bed, killed, and rifled her. He then proceeded to an infamous house somewhere in Dorchester Street, and in company with one of the inmates went driving round the mountain on the Thursday. The police having got a hint, followed him, and coming up with him, took him into custody. On Friday he was taken to the house where the crime was committed, and confronted with the bleeding corpse of his victim. Hereupon his brutal nature gave way, and he acknowledged himself guilty. He is now in jail awaiting his trial: part of the money which tempted him to the act, was found in his possession.

The remains of Mrs. Foster, the victim of the man Lee now in jail, were committed to the grave on Sunday amidst a large concourse of people. The deceased belonged to the Catholic Church.

Lee is in prison, and is said to feel his situation acutely. That he was under the influence of liquor when he consummated his crime is highly probable, but is absurd to attribute it to liquor. It was, there can be no doubt, by him meditated and resolved upon in his sober moments, as are most crimes of the same kind; but having been planned and determined upon when sober, the criminal has often recourse to alcoholic stimulants to nerve himself for his horrid task, and to deaden his moral sensibility.

A correspondent from Ottawa writes to us, and sends us a copy of a communication from *A True Churchman* to the editor of the *Free Press*, complaining bitterly of the countenance given by the Protestant bishop of Ontario to certain Ritualistic proceedings; which have been also sanctioned, so it seems, by a majority of the congregation that meets in a "chapel of ease" frequented by the *True Churchman*.—Not only does this very Protestant Christian threaten the gentleman whom he calls his bishop, with a pecuniary loss from the falling away of the congregation, if the said offensive Ritualistic proceedings be continued; but he warns him, that if they be persisted in, physical force will be resorted to, to restore purity of worship. "If," says our *True Churchman*:—"if the bishop does persist in his Ritualistic tendencies, he may expect to see such a scene enacted as was, not many years ago, enacted in a certain church in Dublin, Ireland, when the Rector there was obliged in self-defence to get a large force of police to protect him."

"True" Protestant "*Churchmen*," who threaten to mob their bishops if the latter do not run the ecclesiastical machine as they are pleased to dictate, are funny creatures no doubt, but not scarce in the Anglican community.—As our correspondent, *Shamrock*, however truly observes—the position of a Spiritual "*Shepherd*" in the Protestant episcopalian sect, is almost as dangerous as that of an Editor out West.

In this matter of contempt for their so-called