

The True Witness.

CATHOLIC CHRONICLE.

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G. E. CLERK, Editor.

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MONTREAL, FRIDAY, SEPTEMBER 29.

ECOLESIASTICAL CALENDAR.

SEPTEMBER—1865.

Friday, 29—MICHAELMAS, Arch.
Saturday, 30—St. Jerome, O. D.

OCTOBER—1865.

Sunday, 1—Seventeenth after Pentecost. Holy Rosary.

Monday, 2—Holy Angel Guardians.

Tuesday, 3—Of the Ferie.

Wednesday, 4—St. Francis d'Assise.

Thursday, 5—Of Blessed Sacrament.

The "Forty Hours" Adoration of the Blessed Sacrament will commence as follows:—

Saturday, 30—Villa Maria.

OCTOBER—1865.

Monday, 2—St. James de l'Achigan.

Wednesday, 4—St. Jerome.

NEWS OF THE WEEK.

In the remarkable dearth of positive news which at present prevails in the world of European politics the following *on dit* becomes of interest.—It is said that France is so offended by the Gastein Convention, and the appropriation by Prussia of Schleswig and Lauestein, that it is probable that she will insist upon a rectification of her own frontier as a condition preliminary to allowing the terms of the said Convention to be carried out. Prussia, on the other hand, it is said, is prepared to purchase the adhesion of France by the cession to the latter of a considerable portion of her Rhenish Provinces.

In England the cattle disease still rages, nor has science discovered any means either of cure or of prevention. It is to be feared that unprincipled dealers will, in many cases, sell the flesh of diseased animals for food, and that thus the pest, which is a form of typhus, may be communicated to the persons eating it. As it is, it appears that, in one shape or another, the impure flesh of plague-stricken cattle is extensively consumed as an article of human diet. The least wholesome portions thereof are converted into sausages; and the remainder, when it is too filthy even for sausages, is used to fatten pigs, which, in their turn, furnish in the shape of pork a large amount of food to the poorer classes. Thus we are not surprised to learn that typhus, in London especially, is rife, and in certain quarters has already assumed the form of an epidemic.

The startling increase of child-murder in England is arousing the attention of the philanthropists, who have lately held a great meeting in London to see whether it were possible in any manner or degree to check the progress of an evil which, according to the Chairman, the Rev. Mr. Kisseo, many years a Protestant minister in Ceylon, prevailed far more extensively in England, the land of the "open bible," than in Ceylon, infamous for infanticide. Another speaker, Dr. Clarke, stated that he had spent many years of his life in the East, as Recorder of Rangoon; that in Bengal, Ceylon, and Burmah he had seen children thrown to the pigs, and these pigs used afterwards for human food; but that since his return to England, on leave of absence, in April last, "things more intolerable even than that had come to his knowledge."—*Times*. Many projects of a very extreme character were suggested as imperatively called for by the extent to which infanticide prevailed. Extraordinary and violent diseases required extraordinary and heroic treatment; and by some of the speakers it was proposed to compel "every woman to register her child three or four months before its anticipated birth."—*Times*. Nothing was however determined upon beyond this: that the matter should be urged upon the notice of the Government as loudly calling for legislative interference, and that another meeting should be held upon the same subject on Wednesday the 4th October.

As an appropriate pendant to this picture, which represents as generally prevalent in Protestant England an extent of profligacy and cruelty without an equal even in heathen Ceylon, we read also in the *Times* how the notional festivities at Portsmouth, were nearly marred, and our French guests insulted by the impertinent interference of the missionaries. These gentry,

it seems, altogether oblivious of the moral aspect of their own land, and of the moral condition of their own country in which child-murder is so generally prevalent, that it is now seriously proposed to enforce a Registration of Pregnancies, as well as of Births, Deaths, and Marriages, were altogether absorbed in contemplation of the perilous state of the unhappy Popish soldiers of the French fleet; and to whom, as souls ready to perish, they deemed it their duty to carry the "Word" and the "bread of life," in the form of gilt-edged bibles, and handsomely-bound tracts, wherein the Scarlet Woman is shown up without mercy, the "Man of Sin" exposed, and the "followers of the Beast"—for this is the ordinary phrase applied to Catholics—are earnestly but affectionately warned to flee from the wrath to come. On board the French ships then these gentry came: and though, if the relative positions had been reversed, or if in a Catholic seaport Catholic missionaries had in like manner ventured to come on board a British man-of-war on proselytising purposes, the first lieutenant would quickly have had the intruders started over the ship's side by a boatswain's mate with a rope's end—the French officers, and French seamen received them, if not cordially, at all events courteously; accepting their gilt-edged bibles and tracts without so much as betraying their opinion of the infernal impudence of their sleek-faced, and white-cravatted visitors. To what use these bibles and tracts will be applied we cannot say, but there will be many a hearty laugh over the matter in France; in Italy, the *Times* tells us, commenting upon this business which must make every English gentleman blush—Protestant Bibles and tracts are gladly accepted by the Italian soldier, because their leaves are "just the right size for cigarette paper;" and it ventures to hope that the gilt-edged and handsomely binding may insure more respectful treatment from French sailors than from Italian soldiers, "though they may not command converts" amongst either.

A sad report reaches us from the North of Ireland to the effect, that the cattle disease had made its appearance in Donegal, having been introduced by a lot of lambs lately imported from Scotland. The harvest had for the most part been gathered in; and though the potatoe rot had declared itself in some localities, the year's crops are above an average.

Worse than the cattle disease, or *rinder-pest* and more to be deprecated by every Catholic, by every well-wisher to Ireland, is the spread of Fenianism, to which the attention of the authorities is at last seriously directed. That this moral disease has infected many of the peasantry, as well as some of the wealthier classes, can no longer be doubted, and we can but marvel at their infatuation. What do they propose to themselves? They must know that of themselves, forming but a fraction of the Irish people, with the property of the country against them, and above all with the Catholic Church against them, and anathematizing them; without arms, or any of the material of war, without a fleet at sea or fortified places on land, they would have, despite their bravery, no chance of successfully withstanding the immense forces which at a few hours' notice Great Britain could hurl against them. But they look for aid from America, and expect from the United States an ample supply of, not only arms and munitions of war, but a complete and well organized army. Far be it from us to disparage the material force of the United States. As a military power they can claim to rank with the first of military nations; the prowess and pluck of their sailors cannot be surpassed, and a people who can boast of such officers as a Farragut, and a Porter in their navy are not to be spoken of lightly. Whatever we may think of the social or political organisation of the United States, or of the justice of the Northern cause, no one will refuse to admit, and to admire the great soldier-like qualities of the people and the energy of their government; and yet were these ten times more formidable than they really are, were their navy and the means of transport at their command increased ten-fold, in spite of their valor and their maritime skill the idea of an invasion of Ireland from America in force would be preposterous. To transport across the Atlantic an army of fifty or sixty thousand men—and to attempt the invasion of Ireland with less would be to ensure the certainty of defeat)—with all the necessary guns, ammunition, waggons, stores, &c., would exhaust the national and mercantile marine of the States. One single gale of wind, one dense fog, would scatter the ships of the new Armada to the four points of the compass; and as in a fleet, the rate of sailing of the whole is determined by that of the duller sailer of the lot, so it would require several weeks at least to effect the passage.—An invasion of Ireland, in force, is impossible, until the British navy be annihilated; and invasion not in force, but made up of straggling parties of adventurers, however brave the latter might be, would result in their defeat in detail, their capture, and probably in the execution of the rash persons composing it.

Nor would this be the worst of it. Ireland would be the chief sufferer by the insurrection;

on her poor peasantry would fall all the horrors of war, and of political vengeance afterwards.—The "head centre," the noisy bar-room patriots of New York and the United States, would be beyond the reach of the law; but alas! for their dupes whom, with their fustian oratory, and buncombe addresses, they had beguiled. It is one thing to give the word "come on," another and a very different thing to cry out "go on;" and in so far as Yankee Fenians are concerned the latter, not the former, is the favorite word of command.

From the U. States there is nothing to report. His Excellency Lord Monck has started for England. On Monday the work of removing the public offices to Ottawa, the new political capital, commenced.

FOUNDLING HOSPITALS AND CHILD-MURDER.—He would not be deemed a very profound thinker, or an accurate observer, who should deprecate Hospitals because they encouraged or fostered disease, or incited people to break their legs. It might indeed be argued that as Hospitals indicated the existence of pain and suffering, so in one sense they afforded a somewhat melancholy spectacle; but so long as man remains liable to the ravages of disease, and heir to thousands of physical ills, so long may the Hospitals claim to be looked on rather as a blessing to be extended, than as a nuisance to be abated.

It is precisely the same with the Foundling Asylum, which is indeed but a moral Hospital for the cure of an inveterate moral disease. That there should be any necessity for the existence of such an institution is to be regretted; that in our actual circumstances it does exist is a matter for congratulation, and of gratitude to God and to its self-denying conductors. To argue that the Foundling Asylum encourages or fosters incontinence, or incites to a breach of the laws of chastity, is as illogical as it would be to argue that a broken leg is the effect of the Casualty Ward; and though, no doubt, we should be well pleased if there was no necessity for either the one or the other of the institutions referred to—the Hospital or the Foundling Asylum—yet so long as human nature remains what it is, so long as man yields to his passions and is liable to disease, so long must we be content to accept both, as means of mitigating evils, moral and physical, which are inseparable from our present state of existence.

The Foundling Asylum, or Systematized Child-Murder. These are the only alternatives which present themselves to our acceptance. In Catholic countries, and in this Lower Canada of ours in particular, we have elected in favor of the first, much to the horror of some of our contemporaries, who ease their feelings by periodic calumnies and assaults upon the Sisters of Charity by whom the Asylum is directed. In Protestant countries, notably in England, Foundling Asylums are repudiated as savouring of Popery; and, in consequence, child-murder takes rank almost amongst the useful arts, and its professors have their seats or Chairs at almost every corner.

For child murder is in the British Islands, as well as in the U. States of this Continent, a profession, a trade or business giving employment and furnishing daily bread to thousands of men and women;—from the advertising quack down to the more illiterate hag, who dispenses with drugs, and carries on her foul trade without any of those appliances of modern science which it must be admitted have been brought to marvellous perfection. It is a lucrative business too, as we may easily guess from the space which its advertisements occupy in the columns of the journals; but sometimes its professor, when poor and illiterate, and especially when carrying on his business without the aid of modern scientific processes come to grief, as in the case of a hag whose exploits have lately been brought to light in England, and who having been found guilty of murder is now lying under sentence of death.—It must not be supposed, however, that the case of this woman Winsor for such is the name of the convict, is by any means rare; for as the *Times* observes when commenting upon it "infanticide is lamentably common;" but having had the misfortune to be detected, and above all having smothered her victim in bed—and not having destroyed it as do the more highly educated members of her profession who advertise in the daily journals, by means of drugs, she is singled out most unfairly for public reprobation as if she were the only professional child murder in England.—This is unjust to the convict, unjust to the claims of the many members of her profession from whose advertising patronage in England, in the United States, and in Canada, Upper Canada especially, our "able editors" derive no small amount of profit.

Mrs. Winsor was, in short, a very rough, uncultivated member of the profession, a person of no refinement whatsoever; one who called things by their proper names, and who made use of the simplest terms in conversation, and of the most primitive methods in practice. She did not advertise in the papers at all, but waited in person upon her customers, with whom she bargained to

"put away" their children at so much per head—her charges varying from \$20 to \$25. Of the virtue of drugs and patent pills she was deplorably ignorant, and her jobs were accomplished with a pillow, or even a thumb cunningly inserted "under the jugular vein." This was very bad—so coarse, so unscientific; and so the press, which gives the aid of its columns to the more refined members of the same profession of infanticide, have one and all fallen foul of poor Mrs. Winsor, and rated her soundly—so capriciously is justice meted out by our contemporaries.

Mrs. Winsor is, however, an institution in England, as much so as is the Foundling Asylum in Montreal. Nor in England only, for she—considered not as a person, but as an institution—exists and flourishes over the greater part of this Continent. Now the question is, not whether a Foundling Asylum be *per se* a desirable institution? but simply this. Whether is Mrs. Winsor or the Foundling Asylum the more desirable institution? since one or the other we must have. In short the latter was established expressly to put down or counteract the other—considered of course as an institution—and in this it has to a very considerable extent succeeded; and it certainly is not fair to rail at the Foundling Asylum and the Sisters of Charity by whom it is managed, as do the *Witness* and other journals of that class, since they do not take into account themselves, or point out to their readers the fact, that but for the Foundling Asylum and the abused Sisters, we should be infested with Mrs. Winsors.

Nor can any one doubt this, or deny the immense amount of crime which the Foundling Asylum prevents, who reads our city papers.—Only the other day their columns contained several cases of child desertion by parents, and of the reception in the Foundling Asylum of the said abandoned children, who but for the existence of that institution would have been "put away" by some cis-Atlantic Mrs. Winsor. This then is what we urge in behalf of that Asylum and kindred institutions: That though they do not and cannot prevent, modify, or in any manner or to any degree affect the sin of incontinence, they do very successfully and to a considerable degree prevent the sin of child murder, by removing temptation to the perpetuation of the latter crime.

We could understand the aversion of some of our contemporaries to the Foundling Asylum if it could be argued that it involved a compromise with evil, or that it gave either a sanction or encouragement to vice. It is not lawful to do evil, even a small evil, for a great good; but it is not evil to receive, clothe and feed children deserted by their natural protectors: but the Foundling Asylum does not sanction or encourage that abandonment since, as may be seen by the statistics of all countries where no Foundling Asylums exist, parents do actually desert their children or get rid of them, not indeed by transferring their duties to others, but by murdering the helpless little ones. All the infant charges of the Foundling Asylum have been rescued from the deadly bed clothes, or the murderous thumb of some Mrs. Winsor or another: and the only semblance of argument against the former is based on the ludicrously false assumption that, but for the inducements which it holds out to the mothers of illegitimate children, these mothers would themselves have cherished and done their best by the living evidences of their shame. This false assumption is amply refuted by the existence of a class of professional child murderers, and notably by the criminal statistics of England—and the exposure of that institution which there obtains under the name of "Mrs. Winsor."

ORPHANS' BAZAAR.
We beg to call the attention of our readers to the Nineteenth Annual Bazaar, in aid of the St. Patrick's Orphan Asylum, to be held in Mechanic's Hall, Great St. James Street, opening on Wednesday evening next, the 4th of October.

For their entire support during the ensuing year, the Orphans are—as they have ever hitherto been—utterly dependant upon the generous-hearted charity of our fellow-citizens. With the prospect of more than usual suffering this coming winter among the poorer classes, aware that other charities have recently withdrawn much from their purse, the Orphans, through the mouth of the Committee of Management, ask that this, their Bazaar, may prove an unprecedented success.

An appeal in their favor never has, and never will be, made in vain. In our generosity is their hope; and can we not do much, at least we will not place strict limits to our charity, knowing full well "that they who cast their bread upon the waters, shall find it again after many days." To say more, we are fully aware is needless. The very word orphan, tells its own tale, appeals most touchingly to every heart, and opens the string of every purse. These little ones look to us with longing eyes. Their supplications for their benefactors will prove all powerful with Him who declares himself a helper to the orphan and the fatherless, with Him who is naked and demands raiment; who is hungry and to whom we are to give to eat, thirsty and we are to give him to drink, homeless and seeks from us to take him in—"Amen, Amen." He says unto us, "In as ye do it to one of these little ones, ye do it unto Me."

INDIAN MISSIONS.—Under this caption, we find in the report given by the Montreal *Herald* of the sayings and doings of the Anglican Synod, the following remarks upon Missions to the Indians, attributed to one of the rev. gentlemen present—the Rev. Mr. Gibbons:—

"In the disease of Ontario there was one, in Toronto two, a very prosperous one on the island of Manitoulin and four in the diocese of Huron. But what he conceived their attention should be principally directed to was the Mission to the heathen Indians at Lake Huron. Delegates had visited Quebec, and found Government would afford every facility to the Missions. If they wished to cope with the Missions of the Jesuits which were going on very successfully because they had ample means, we must support them properly."

We are glad to see that the fact of the great success of Catholic Missions to the Indians is admitted by so unexceptionable a witness; but we trust that we shall not give offence if we demur to the explanation given for that success by the reverend speaker. He attributes it to the "ample means," meaning of course ample pecuniary means, at the disposal of the Catholic Missions aries. This is an error, for, from a material point of view, our Catholic missions are poor; very poor, and much inferior to many, indeed to most of the Protestant Missions. Besides his soutane, his breviary, and his crucifix, the Catholic Missionary has little that he can call his own. His fare is of the simplest and scantiest, barely sufficient for the wants of nature, and his accommodations are of the roughest. In this respect the truth is, that the means of our Catholic Missions, supported out of the contributions to the funds of the Society for the Propagation of the Faith, are very limited, very scant indeed. Were a Protestant minister to be subjected for one week to the privations, the hardships, to the coarse and scanty fare which are the daily and constant lot of the Jesuit Missionary, the entire world would be called upon by the Protestant press to admire and render homage to such heroic devotion, and supernatural negotiation of self.

On the other hand, and considered from a spiritual point of view, our Catholic Missions are rich, very rich indeed. They abound in all things necessary; in faith, in charity, and above all, in the grace of Him Who alone giveth the increase. These are the jewels of our Missions; such, but such only, are the "ample means" at their disposal, to which exclusively must their acknowledged great success be attributed.

THE WORSHIPPING SEASON.—"To every thing there is a season," says the *Preacher*, "and a time to every purpose under the heaven." There is a season for duck-shooting, and a time when it is lawful to kill salmon; there is a season for oysters, and another for lobsters; there is a time, as all who give heed diligently to the pastimes of the rising generation must have noticed, for marbles, another time for peg-tops, and yet another time for kites; there is an opera season for the fashionable world; and in the Protestant religious world a similar vicissitude may be noticed, and its ecclesiastical year may be thus divided into two distinct and well-defined portions—to wit: the "Worshipping" and the "non-Worshipping Seasons." The former, or "Worshipping Season," has just recommenced, as we learn from an extract from an American journal, the *Boston Post*, which we quote below. From this we gather that, just as during certain seasons of the year, there is what is technically called "close time" for the rivers, and during which it is not lawful to kill salmon by net, or spear, or rod; so also there is a "close time" for the Protestant churches in Boston, during which the public worship of "the Lord" is, if not prohibited, yet by common consent suspended and abandoned as altogether out of season. This spiritual "close time," has as we learn from our Boston contemporary just come to an end, and the Protestants of that City are about to resume the worship of God. Here is what the *Post* says upon the subject; the article, it must be premised, is headed—"The Re Opening of the Churches":—

"The churches of our city—or such as have been closed during a portion of the heated term—were reopened yesterday. They presented as may be supposed an animated and interesting appearance. A well dressed congregation—or if it be a fashionably dressed one—presents to the eye, and suggestively to other faculties, a very pleasant spectacle. Many ladies dress almost as showily at the house of worship as at the opera; and our clergyman frequently gazes upon as gorgeous dresses in the pews before them, as are gathered in the balconies of the Boston Theatre when the Italian opera is at its zenith. The fall re-opening at the churches is always an occasion of interest."

It will be gathered from the above that the opening of the Worshipping Season in Boston coincides very nearly with the coming in of the oysters; and just as the epicure who delights in what the penny-a-liner, much given to periphrase, elegantly terms "those delicious bivalves" must find the latter a very interesting occasion, so also we doubt not is the re-opening of the churches, and the return to the devotional diet which during the warm weather they had discarded, an event of great interest both to the showily dressed young ladies in the pews below, and to the "man of God" who from the pulpit above gazes with enraptured eyes upon their charms, their amplitude of crinoline, on the marvellous "waterfalls" for the back hair now in vogue, and other mys-