

The True Witness.

MONTREAL, FRIDAY, JUNE 12, 1857.

NEWS OF THE WEEK.

The Legislative campaign in the new Parliament has commenced in good earnest. Many important measures have already been brought forward, and, upon the whole, the evangelical party do not seem to have gained much by the last general election.

The Times throws out a significant hint to the Spooneers, the Newdegates, and the other "No-Popery" fanatics, of what they may expect from the present House of Commons, if they attempt to renew their annual onslaught upon Maynooth. "It has been proposed"—says the Times—"to compound with the Roman Catholics by a round sum of money—half a million or so—or an endowment in land, so as to take Maynooth altogether out of the reach of its Parliamentary assailants. Such a measure—it adds—is not likely to be proposed if the Anti-Maynooth party will only be so good as to be quiet; but, if it is proposed, it is likely not only to be carried, but to lead to other measures in the same direction." Rather, in fact, than submit to the intolerable nuisance of a Spooner's or Newdegate's harangues, the Legislature will accept the alternative of giving a permanent endowment to the adherents of the "Scarlet Woman" in Ireland, to "anything," as the Times says, "to settle, or banish the controversy, and send the disputants to tear one another to pieces somewhere else." For this Session, Mr. Spooner's Bill has been rejected by an overwhelming majority.

Lord Palmerston has introduced his Bill for admitting Jews to Parliament, and for an alteration of the oaths at present exacted from members. It is proposed to do away with those clauses which abjure all allegiance to the lineal descendants of James II.; to modify those which confine the Protestant succession to the heirs of the Princess Sophia of Hanover; and to omit altogether the concluding words—"on the true faith of a Christian"—thereby enabling Jews to take the oaths. The second reading could not come on till the first week in June; when the Bill will probably pass the House of Commons, but, as usual, will be thrown out by the Lords. A vote for a marriage portion of £40,000, and an annual allowance of £8,000, for the Princess Royal, on occasion of her union with the Prince of Prussia, has been carried in the House of Commons with but little opposition.

The debate in the House of Commons on Mr. Fagan's motion for the second reading of the "Ministers Money" Bill gave rise to an animated debate. This obnoxious and iniquitous tax, was imposed in the reign of Charles II., in the most Catholic districts of Ireland, upon the property of corporate towns; in which, by another barbarous enactment, worthy of Protestantism, Catholics were robbed of their lands and houses on account of their religion. During the short time that King James II., held his court in Ireland—after having been driven by the revolt of his mercenary English soldiers to seek safety in flight—the Act of Charles II., was repealed; but upon the conquest of the country by the Anglo-Dutch under the Prince of Orange, it was again enacted, and has been in force ever since. The only defence offered for this monster iniquity, was that it was a tax imposed upon property in certain corporate towns; and that, as by another law, all Catholics had been despoiled of their property in those towns, it was a tax upon Protestant property exclusively, and therefore no injustice to Catholics. The House showed its sense of these flimsy attempts at argument by its vote, which was—for the second reading of Mr. Fagan's Bill, 313; against it, 174. Majority against "Ministers Money," 139. This we hope is the "beginning of the end," of the monster grievance of Ireland, and the standing disgrace of the XIX century—the Protestant Church of Ireland as "By Law Established."

In the House of Lords, there has been a long and interesting debate on the Ministerial "Divorce Bill," or Bill for legalising Bigamy; the second reading of which was carried by 47 to 18. To their credit be it said, one or two of the Anglican Bishops opposed the Bill, upon the ground that marriage was from God, and therefore indissoluble. Dr. Sumner, the Protestant Primate, however, opposed the details only, and not the principle of the proposed measure; and voted for its second reading, with the proviso that he should still feel himself at liberty to oppose certain of its clauses in Committee. He supported his position by the condition of the Protestant States on the Continent, where the facilities of divorce had resulted in so great a depravity of morals, that the people of those countries were now crying out for a return to the ancient order of things; and though he did not hold marriage to be an indissoluble contract, he argued that the right of marrying a second time, during the lifetime of the first partner, should be restricted, in cases of adultery to the innocent party. Thus the Protestant Primate conceded all that the advocates of the Bill demanded—viz., an acknowledgment that the civil

power has the right to put asunder those whom God has joined together.

Lord Lyndhurst was for assimilating the marriage laws of England to those of Scotland; and showed how at present, a Protestant can have two legal wives in the British Islands. "Take the case," he said, "of a man who marries in England, then proceeds to Scotland, where he is divorced and remarries. He then comes back to England with his Scotch wife, whither he is followed by his divorced wife, who appeals to the Ecclesiastical Court for a restitution of conjugal rights. She succeeds, and restitution of conjugal rights is awarded to her, while the man has also his Scotch wedded wife. Anything more anomalous cannot be conceived." His Lordship might have added, that this anomaly is the necessary consequence of tampering with the Divine Law; and according to which marriage is a religious, and therefore, an indissoluble contract.

The Duke of Norfolk and the Catholic Peers announced their determination to oppose the infamous Bill at every stage; but though they may succeed in impeding its progress during the present session, there is little doubt that it will be carried in a subsequent one, and that thus Polygamy will become a legalised British institution. The next step will be to give the benefits of this precious Protestant privilege to all the Colonies and dependencies of the Empire; for we cannot see how that can be refused to the people of Canada, which has been accorded to their fellow-citizens at home.

The following facts, cited during the debate by the Bishop of Oxford, illustrate forcibly the moral effects of the license of divorce in Protestant countries. "Between 1820 and 1830," said His Lordship, "in a population of 12,000,000, there were 3,000 divorces in Prussia, or 27, to each 100,000; and if they struck out that part of Prussia in which the Catholic religion prevailed, they would find there was one in every 247 married couples, divorced within a year." The Bishop of London, one of the evangelical batch, supported the Bill, in spite of these startling facts; and thus no longer can the Church of England boast that—whatever the practise of its laity—according to the theories of its Prelates, the marriage tie is sacred and indissoluble. The Tablet gives the following analysis of the obnoxious Bill—

"The great feature of the Bill introduced by the Lord Chancellor is the enactment that it shall henceforth be lawful for all persons who are united in lawful wedlock to contract a second marriage in the lifetime of their husbands or wives; provided, in the case of a husband, that he can prove before a tribunal constituted for the purpose, that his wife is guilty of adultery; or in the case of a wife, provided that she prove that her husband has committed adultery, accompanied by incest or gross cruelty, or wilful desertion for two years. And so unrestricted is the license which it is now proposed to establish as of common right, that an adulterer is to be allowed to contract a valid marriage with his paramour, and by this means not only is a barrier against infidelity removed, but an actual inducement and reward is provided for the criminals. Another feature of the Bill is, that the action for criminal conversation, which has long been admitted to be a national disgrace, is not only retained; but the excuse which has hitherto existed for it as being a step in the procurement of a separation, a mensa et thoro, is withdrawn; and the action for pecuniary damages on the ground of matrimonial infidelity is to follow, instead of to precede, the sentence of divorce. As to the debate itself, it was chiefly remarkable as an exposure of Protestantism, and a vindication of the Catholic Church and its doctrines in the mouths of Protestant Bishops and Peers. To this part of the subject we shall again recur. But it is impossible to doubt, if only the obnoxious provisions of this Bill, those, namely, which provide for the remarriage of divorced parties, can be eliminated in committee, that the discussion must produce on every reasoning mind an increased respect for the Catholic Church, and an increased aversion and contempt for the Establishment."

In justice, however, to the supporters of this Bill for legalising Bigamy, it must be observed that they are but carrying out the policy of the Fathers of the Reformation in England, as was clearly shown by the Lord Chancellor, in moving the second reading of the Bill. He cited the work known as the "Reformatio Legum Anglicanarum," a work composed by a Commission with Cramer at its head, and appointed by Henry VIII., for the purpose of getting rid of the restraints which Popery imposed upon the animal passions of the community. In this work, the divines of the Reformation assigned a great many other sufficient causes for divorce—in plain English, for legalising bigamy—besides adultery, desertion, hatred, and many other causes justified in the opinion of these worthies, the dissolution of the marriage tie, and the contracting of fresh sexual unions; and this opinion is now cited as authority in the Imperial Legislature. With these facts staring us in the face, it is impossible to refrain from laughter, when we hear one sect of Protestants declaiming against the immorality of their brother Protestants in Utah, and volunteering to pull out the mote from the Mormon's eye, regardless of the beam in their own.

Some rather serious riots had occurred in Dublin in consequence of the long continued insults of the "Soupers" and "Swaddlers," and the consequent retaliation of the outraged Catholics. Some account of these will be found in another place.

From the Continent of Europe there is nothing of any interest to report.

The Provincial Parliament was prorogued on Wednesday, after a long Session, during which honorable members have taken good care of themselves.

A PROTESTANT CRUSADE.

BRIGHAM YOUNG TO BE SUBDUED.—Under this caption, we find the following significant paragraph going the rounds of the American papers, and credited to the New York Courier and Enquirer:—

"The force destined for the conquest and re-annexation of Utah, will consist of about 2,600 men. It will probably be under the command of Gen. Harney. The command will concentrate at Fort Leavenworth as soon as practicable, and will move westward as soon as the subsidence of the June floods renders the passage of the rivers practicable. Col. Sumner and the 2d Dragoons will accompany the expedition. The arrangement of the details of the movement is made by Gen. Scott, who says if he were young enough he would prefer the service himself."

We are not disposed to contest the propriety of this vigorous action on the part of the Government of the United States; but we may be permitted to point out what a full and perfect vindication it affords of the active measures adopted by the Catholic countries of Europe in the thirteenth century, to suppress the heresies whose existence menaced the liberties and civilisation of Christendom. If to put down Mormonism by force, be a good work in the nineteenth century, a still more righteous work was it in the thirteenth, to extirpate the filthy brood of "Bulgars," or Albigenes; compared with whose unmentionable vices, even the licentiousness and polygamy of the more modern Protestant sect, seem but amiable weaknesses. Indeed it is almost an insult to the Mormons to institute any comparison betwixt them, and the early Protestants of Southern Europe.

But leaving out of sight altogether the infamous doctrines, and unnatural practices of the latter, no one acquainted with the history of Christendom during that long doubtful struggle which, in self defence, and for its very existence, it was, through many centuries compelled to maintain with Mahomedanism, will venture to deny the justice, or contest the policy, of the crusade against the Bulgars. The Albigenes, it is now universally admitted, were in constant league with the enemies of the Cross; and furnished to the common enemy of Christian civilisation the means of carrying out his design of planting the Moslem standard upon the soil of France. It was as the allies of the Saracens, and as traitors to the cause of European civilisation, that the Christian soldier of the thirteenth century turned his arms against the perfidious Albigenes. In storming their strongholds and laying waste their fortified places with fire and sword, stout Simon de Montfort was engaged in a warfare purely defensive; and therefore in a just and holy war if ever a war was just and holy; for if it failed in rescuing Jerusalem and the Holy Places from the grasp of the infidel, it at all events delivered the long menaced South of Europe from the dread of Moslem supremacy.

And yet it is the fashion of Protestants to rail, in one breath, against the cruelties of the medieval crusaders against the "Bulgars," and in another, to invoke the aid of the secular arm against the Mormons. General Harney, if he succeeds in compelling the latter to submit to the American government, and in putting down the open profession of polygamy, will be extolled by his Protestant fellow-countrymen as a public benefactor; whilst he who was a tool in the hands of God wherewith to chastise the abominations of the Albigenes—whose sins, ranker than those of the doomed cities of the plain, had long called to heaven for vengeance—and to confound their deep laid plots against the liberties, the civilisation, and the religion of Europe, is habitually denounced in those pleasant works of fiction, known by the name of "Protestant History," as a heartless bigot and a cruel persecutor of the people of God. The honest man, however, the intelligent and educated man, whether Catholic or Protestant, will act differently; and whilst recognising the right of the American government to subdue the Mormons by force, if necessary, will also recognise the fact, that whatever causes of complaint may exist against the followers of Joe Smith and Brigham Young, they are neither so many nor so serious as those which provoked the crusade against the Albigenes, and the allies of the Saracens, in the thirteenth century.

On Sunday next, immediately after the eight o'clock Low Mass at the Parish Church, will take place, weather permitting, the usual Procession in honor of the Blessed Sacrament. The following is the route appointed for the present year.

Upon leaving the Parish Church, the Procession will pass along Great St. James Street to Hay Market Square; then up St. Radegonde Street to St. Patrick's Church. Leaving St. Patrick's Church, it will return by Lagache Street, down De Bleury Street, along Craig Street, and up St. Joseph Street to the Parish Church. His Lordship the Bishop of Montreal will officiate.

On Sunday last, His Lordship the Bishop of London, C.W., celebrated in the chapel attached to the Episcopal residence, the anniversary of his consecration as first Bishop of that See. His Lordship the Bishop of St. Boniface, Mgr. Tache, preached in aid of the funds for the "Society of the Propagation of the Faith," and

a large body of the Clergy from the Seminary and the House of the Pères Oblats, assisted at the imposing ceremony. In the evening, Mgr. Pinsonneault delivered an eloquent discourse in the same chapel; and the services of the day closed with a solemn Salut and Benediction of the Blessed Sacrament.

We learn with pleasure that the domiciliary visits of His Lordship the Bishop of Montreal, for obtaining subscriptions towards the new Cathedral, have been attended with the most splendid success. It is hoped that the first instalments of the sums subscribed will be paid in during the course of the present month. A meeting of all the members of the Committee will be held very soon; and the gentlemen who were appointed on that Committee at the General Meeting, held some time ago in the Bishop's chapel, are earnestly requested to attend.

DEATH OF HIS LORDSHIP THE BISHOP OF KINGSTON.

It is with deep sorrow that we have to record the loss of our good and beloved Bishop of Kingston, Mgr. Phelan, in the 63rd year of his age, and after a busy and useful life spent in the service of his Redeemer. Many an eye will be dimmed with tears, and many an Irish heart be oppressed with grief at these sad tidings; for if ever there was a man profoundly and universally loved, that man was his Lordship the late Bishop of Kingston.

Mgr. Phelan was a native of Ireland. He was born in the Diocese of Ossory on the 1st of February 1795, and emigrated to Canada whilst still very young. His studies were made at the College of Montreal, where he received Priest's Orders on the 26th September 1825. On the 21st of the following November, he was received as a member of the Sulpicians, with whom he remained till the 14th September 1842. In the month of February he was raised to the See of Carraha in partibus infidelium, by His Holiness Pope Gregory XVI, and named Co-adjutor to Mgr. Gaulin, whom he succeeded as Bishop of Kingston upon the death of the latter, upon the 8th of last month, and whom within a few weeks he has followed to the grave.

Indefatigable in his labors for the good of his flock, His Lordship was always regardless of himself. No one ever better exemplified in his own person, the words of Our Lord about the "Good Shepherd" who gives his life for the sheep; for it was in the zealous discharge of his Pastoral labors that Mgr. Phelan contracted the disease which terminated his useful career, and has left the Diocese of Kingston without a Bishop. A cold caught during his recent Visitation, and aggravated by exposure during the funeral obsequies of his predecessor, brought on Pleurisy, under which His Lordship rapidly sank; and at about ten o'clock on Saturday evening last, having received the last Sacraments of the Church, he resigned his spirit into the hands of Him, whose faithful servant he had been for upwards of thirty years. News of his approaching end had been transmitted by telegraph to Montreal on the Friday immediately preceding; and it is a consolation to know that the last rites of religion were administered to him by the hands of our saintly Bishop, who left this early on Saturday morning, and arrived in Kingston on the afternoon of the same day.

It is not easy to describe the sorrow which this great calamity has caused—not to the people of Kingston alone, but throughout the Province—amongst Protestants, as well as Catholics; for by all men of all creeds and countries, was the deceased respected. On Sunday morning, when the death of their Bishop became known to them, one cry of grief arose from the faithful of Kingston, a crowd of whom had collected around the doors of the Palace. The vessels in port hoisted their colors half mast high; a mark of respect which was continued until at 8.30 a.m. on Thursday morning, when his honored remains were consigned to the vault that had been prepared for them in the Cathedral.—R.L.P.

In our next, we will present our readers with an authentic memoir of the deceased Prelate;—believing that a simple record of his life and actions, is the highest eulogy that can be pronounced upon him, who is now in the presence of the Sovereign Judge Who has promised that even the cup of cold water given in His name shall not go unrewarded.

A very interesting letter appears in the Annals of the "Propagation of the Faith," from Mgr. Maigret, Vicar Apostolic of the Sandwich Islands, giving an account of the progress that has been made by the Missionaries of the Catholic Church amongst the Sandwich Islanders, in spite of the persecutions to which the former have constantly been exposed from the hostility of their Protestant neighbors—who, since 1820 have had almost undisputed possession of all things, spiritual and temporal, in the Islands; and who ruled with despotic sway over the souls and bodies of their wretched and degraded dupes. It is to be hoped that a brighter day is now about to dawn upon the Island "World of the Pacific."

To what a state Prostitution and Protestantism, Syphilis, and Methodist Missionaries, had in a

few years, reduced the people of the Sandwich Islands, is well known to the world from statements published by Protestant ministers themselves; who still boasted of their success as one of the "noblest triumphs" of Christianity in modern times. It is sufficient to say, that, in a very few years, the native population, under the combined influences of the causes above mentioned, dwindled away from about four hundred thousand, to less than eighty-one thousand in 1849. "Rotten with disease," and the slaves to every degrading vice, the unhappy victims of Protestant philanthropy, would soon have been improved off the face of the earth, but for the salutary change wrought upon them by the Catholic missionaries; who, after many cruel trials, and many a repulse, have at length succeeded in obtaining a firm foothold upon the Sandwich Islands.

The first Catholic Missionaries who visited these Islands in 1827 were forcibly seized upon, and with brutal violence transported to California. In 1837 they again returned; but as the natives were still completely under the control of the Methodist Missionaries, they were a second time driven away by brute force. Not discouraged, they returned yet a third time to the charge against Prostitution and Protestantism; and this time, by the timely interference of the French Government, were secured against the further malice of their enemies. Since then the Sandwich Islands' Mission has continued to prosper, notwithstanding the unremitting hostility of the Protestant ministers, and the threats, at their investigation denounced by the local authorities against the adherents of Popery.

"On our arrival," says the writer of the letter published in the March number of the Annals of the "Propagation of the Faith"—"there was a general explosion of ill-feeling, and an incessant fire of invective was kept up from every direction, and in every point of the archipelago—on land, on sea, in the houses, in the temples, in the public squares, on the highways, in camp-meetings, in books and in papers. Nothing was to be heard but sarcasm and insult. The watchword was—'No Popery' in the Sandwich Islands—down with the children of Anti-Christ—all who go over to the side of the Pope shall be regarded as rebels and traitors, they shall be expelled from their lands, lose their places, and shall be reduced to mendicancy."

These threats were followed by prompt execution. As the Rev. Missionary tells us, Catholic churches were burnt, Catholic schools pulled down, and their inmates dragged by force to Protestant schools. Converts from amongst the natives were driven off their lands, deprived of employment, and thrust into prison. Everything seemed to prognosticate the speedy extirpation of the hated religion.

But God is stronger than the devil; and the Catholic Missionary may now in his turn laugh at the threats and unfulfilled prophecies of his adversaries. A few facts will show how matters stand.

In the first year of the Catholic Missions, the number of Baptisms did not exceed 2,328; at present, upwards of 28,000 are annually admitted by the life-giving Sacrament, into the Catholic Church. Seven or eight churches, a College, and an educational institution directed by twelve Sisters from France, attest the rapid progress made by our Holy Faith, under the most discouraging circumstances; and give good reasons for hoping that these fair regions of the Pacific, over which the devil has long been master, and which have alternately been a prey to heathenism and Protestantism, are about to be reclaimed from their long desolation, and included within the vineyard of the Lord of Hosts.

THE "NEW YORK FREEMAN" AND DEMOCRACY.—In the first fervor of his passion for "democracy," our respected cotemporary seems almost inclined to forget what is due to Catholicity; and so anxious is he to uphold a pet theory, that he is altogether unmindful of those stubborn things, which prosaic people respect, and speak of as facts.

He tells us that "the age is democratic;" granted; that "the future is democratic;" granted also, but what then? Does it follow that the Catholic is to alter his language, and to remould his faith, in order to suit the tastes of the "age" and to conciliate the "future"? Does it follow because the "age is democratic," that therefore we are to fall down and worship before the many headed beast? The New York Freeman knows better; he knows that if "the age is democratic" and "the future democratic," that the "age" is also Protestant, and the "future" infidel. Our controversy with him is not as to whether the tendencies of the age be democratic; but whether these democratic tendencies be such as the Catholic, or the friend of liberty, can heartily approve of. We say that they are not; because the democratic movement of the age is as hostile to individual liberty, as it is to the independence of the Church; and because, judging the "democratic future," from the democratic present, and the democratic past—by the acts of the democrats themselves in 1792 and 1848—we have no reason to believe that that "future" will be a whit less hostile to liberty and Catholicity than was the past or than is the present.

"Democracy" may—as our cotemporary says—"affirm that the highest political civilisation is that where men govern themselves, by their own law;" but nevertheless "democracy