

The True Witness
AND
CATHOLIC CHRONICLE,
PRINTED AND PUBLISHED EVERY FRIDAY
At No. 210, St. James Street, by
J. GILLIES,
G. E. OLBERG, Editor.

TERMS YEARLY IN ADVANCE:
To all country Subscribers, Two Dollars. If the Subscription is not renewed at the expiration of the year, then, in case the paper be continued, the terms shall be Two Dollars and a half.
The True Witness can be had at the News Depots. Single copies, 5 cts.
To all Subscribers whose papers are delivered by carriers, Two Dollars and a half, in advance; and if not renewed at the end of the year, then, if we continue sending the paper, the Subscription shall be Three Dollars.
The figures after each Subscriber's Address every week shows the date to which he has paid up. Thus "John Jones, Aug. '71," shows that he has paid up to August '71, and owes his Subscription from that date.
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MONTEAL, FRIDAY, MARCH 13, 1874.

ECCLESIASTICAL CALENDAR.
MARCH—1874.
Friday, 13—The Five Wounds of Our Lord.
Saturday, 14—Of the Feria.
Sunday, 15—Fourth in Lent.
Monday, 16—Of the Feria.
Tuesday, 17—St. Patrick, B. C.
Wednesday, 18—St. Gabriel, Arch.
Thursday, 19—St. Joseph, S.

SOIREE FOR THE ST. NAZARETH ASYLUM FOR THE BLIND—We would call the attention of our readers to the Soiree which is to take place on the evening of Wednesday next in aid of the funds of the Nazareth Asylum.
The special object of this meeting is to enable the good Sisters of this Asylum to continue and extend their great work in favor of the Blind, who above all other poor, deserve our warmest compassion, and challenge all the sympathies of the Christian heart. In all the Dominion there is no institution more deserving support, than is the Asylum for the Blind, for which the present Soiree has been organized.
The Soiree will be held in the splendid Hall of the Commercial Academy, No. 699 St. Catherine Street. Doors open at 7:30 P.M.; price of admission 50 cts. Remember Wednesday evening, eighteenth March.

NEWS OF THE WEEK.

All fears for the safety of the force under the command of General Wolsely have been set at rest by the receipt of despatches from that officer, announcing the full success of the expedition. The report that the Ashantee monarch was a prisoner to the British troops is not confirmed.
The Imperial Parliament met on Thursday, the 5th inst. Without opposition the Hon. A. Brand, Speaker of the late House of Commons, was chosen to fill the same high office in the new House. Immediately afterwards the House adjourned for a few days, but on the 19th it is expected that it will meet for the despatch of business.
The country has as yet no inkling of the policy of the new Ministry. Mr. D'Israeli is, we know it by experience, always educating his followers up to some startling point, and we should not be surprised to find his Cabinet introducing, or at least countenancing the very measures which hitherto he has opposed. Ireland must be conciliated if the present Cabinet is to stand; but Ireland can only be conciliated on the conditions of Home Rule, and Catholic Education for Catholics. Should D'Israeli approve himself unyielding upon these points, Mr. Gladstone will before long find means to trip him up.
Though the criminal proceedings against the Claimant in the Tichborne case have been brought to a close, we have not done with it yet. Luie is committed to take his trial for perjury; another witness, called Capt. Browne, is arraigned on the same charge; and legal proceedings are about to be instituted, so telegrams report, against several prominent persons, on a charge of entering into a conspiracy with Orton to get hold of the Tichborne estates.—It is not difficult to guess who the "eminent persons" must be. There will be wailing and gnashing of teeth among the saints.
In Germany the persecution of the Catholic Church goes merrily on. The Bishop of Treves has been sent to gaol for exercising his spiritual functions contrary to law, and in a short time the entire Catholic Episcopate will have to share the same fate. What then? Fines have failed, imprisonment will fail, to bend the stubborn spirit of the Bishops; so that of two things, one. Either the secular government will have to confess itself defeated, or it will be forced to resort to still severer modes of punishment. Perhaps the age of martyrs is not at an end.
The revolutionary party in Spain is putting forth all its strength to crush the Royalists. It has, or is said to have, a force of 65,000 in the field.
The news of the surrender of Bilbao to the

Royalist forces was premature, but we may hope that by the time these lines are before the eyes of our readers that happy event may have taken place. It is the intention of Don Carlos to celebrate his coronation in the Cathedral of the City.
By latest telegrams we are informed that Coomassie has been burnt, and that the expeditionary force is on its way home. It is to be hoped that for the future all idea of a Protectorate may be abandoned by the British government, and that Fantecs and Ashantees may be left to manage their own quarrels.
In our exchanges we find some further particulars, which we give below, of the dragging of His Grace the Archbishop of Posen to gaol. As we read, our thoughts naturally revert to the days of Diocletian, and the other Bismarcks of the early centuries of Christianity.
"On Monday the Archbishop officiated at the Mass in the cathedral and gave his blessing to those assembled. On Tuesday, at three o'clock in the morning, a company of soldiers was placed near the cathedral and a considerable number of police occupied the bridges to Schrodka and the Wallischei, a suburb of Posen. The servants of the cathedral were kept back on the Zagorzo, and recommended to keep the peace. At half-past three the director of the police, M. Standy, accompanied by the inspector and one policeman, rapped at the door of the archbishop's palace, and in answer to the question as to who they were, replied, "The officers of the court." The porter immediately opened, and the archbishop, who informed the archbishop of what was passing. His Grace dressed himself immediately, and personally received the intelligence from the director that he had orders to arrest him, and could only allow him a quarter of an hour to make all necessary preparations. The chaplain was very desirous of accompanying the archbishop to prison, but neither he nor a servant were permitted to go. At four in the morning his Grace was conducted to a carriage standing at the gateway. A policeman in civilian's dress ascended the box; a small trunk, containing the clothing of the archbishop was placed on the carriage, which immediately drove across the Wallischei towards the town. The report of the arrest spread like wild-fire through the town of Posen, and a crowd of people quickly assembled before the archbishop's palace to ascertain the truth, which they partly obtained from the servants of his Grace. But no one seemed to know where he was taken. Several propositions were at length made by some to go to Fort Winary, others to go to the court and others to the stations to get information. At the same time the greatest order was observed. The best informed knew the archbishop had been conducted to the Central Station, where he remained in the ladies' room till the arrival of the train. At five in the morning, conducted by several police officers, he started in the direction of Breslau. Nearly every one thought that Frankfort-on-the-Oder was the place of his confinement, and not until the afternoon was it certainly known that the archbishop had been sent to Ostrowo. It is stated that the present Court of Appeals in Posen sent to several district courts in the province to inquire if they had a locality adapted for the imprisonment of an archbishop, and most answers were in the negative. Ostrowo is a small Polish town on the Silesian and Russian frontiers, with about 7000 inhabitants, principally Protestants or Jews. It is many miles distant from any Posen and Silesian railways, and lies almost at the end of the world.
"At noon every one in Posen knew that the archbishop had been arrested, but no riot took place.—The churches were filled with people; all parties arranged by the aristocracy were countermanded, even the Polish theatre remained closed in the evening. The Kurjer Poznanski appeared in mourning, and the leading article began thus:—
"What we have for a long time foreseen, what we have been dreading these two months, has at length come to pass. This morning, at four, our most venerated archbishop was arrested and led away. At this painful time—that we all know—he observed a remarkable behaviour and an imposing quiet, commending his servants to suppress their grief. No one being allowed to accompany him, he remained alone in the hands of those who arrested him. Today our Church celebrates the pious remembrance of the prayers of Maria on the Mount of Olive. Our archbishop has fulfilled his duties to the end. Now it is for us to perform our duties! Before everything let us take to heart the warning of our high confessor, whom God has at present deprived of us; let us observe the real peace of Christians, as becomes those who perform their duties with fervency, and do not turn from them. Let us above everything strictly obey the lawful substitutes of the Church authorities.
We learn that there was much excitement, and almost a riot when the Bishop of Treves was dragged to jail. The day after this the Catholic Seminary of the Diocese was forcibly closed by the Police—of course in the name of civil and religious liberty—and the indignation of the people at this second act of monstrous tyranny became so manifest that troops had to be called out. Comment upon such proceedings are unnecessary; but it is well to remember that these are the measures which provoke the admiration of the Protestant community.
We learn by telegram that Charles Orton has published in the London Globe a confession to the effect that the defendant in the late action for perjury is indeed his brother Arthur Orton. The mystery will in time be all cleared up.
It is pretty evident from the tone of their press that amongst Protestants grave doubts are entertained as to the successful issue of Prince Bismarck's stringent laws against the Church. Whether these laws be just, or iniquitous are matters about which Protestants do not often trouble themselves; but they have strong suspicions that they will fail to obtain the proposed end, in which case they must be condemned.
Yet indifferent as they may be whether laws for the suppression of Popery be just or otherwise, in accordance with, or repugnant to, the principles of civil and religious liberty, it is also clear that Protestants in England are beginning to entertain some misgivings as to the justice of the Bismarckian penal laws.—"Prince Bismarck," says the Times, commenting upon the late Catholic demonstration in

London, "brings against the Roman Catholic Clergy a variety of charges, which in their nature are most difficult of proof;" which never have been proved to be true; and which therefore on the principle that no one is to be deemed, or treated as guilty, until his guilt be proved, are of no force, and offer no excuse for the persecution to which in Germany the Catholic clergy are exposed. And so even the Times finds itself forced to admit "that the Roman Catholics have a strong case to start with in protesting against the penal laws which are now being vigorously enforced in Germany."
This is a great admission, and is of itself a condemnation of the manifestations of sympathy in favor of the government enacting these penal laws, given at the late Protestant meeting; for it is manifestly absurd to condemn those of whose guilt there have been adduced no proofs, and who have a "strong case" to start with. The presumption is altogether in favor of the accused.
Nor can the Times "understand what Prince Bismarck expects to accomplish by this sovereignty." That the Bishops will in consequence of the fines and imprisonments imposed on them "swerve from the policy laid down by their Church" the great organ of British Protestantism cannot bring itself to believe. "If by depriving the Roman Catholics of Germany of their spiritual guides, Prince Bismarck could wean them from their creed, his policy might at least have the merit of expediency; but if this should be the result, it will be the first instance in history."
"Experto Crede"—in short says the Times to Prince Bismarck. We of England have tried the experiment, and have failed miserably; we cannot even urge the plea that success has justified our policy. Though by our laws, recently repealed, it was a capital felony for a priest or Bishop to say mass within the British isles, to exercise any of the functions of the Catholic religion, or reconcile a Protestant with his Church, and though these laws were rigorously enforced amongst us for generations still Popery lingered on, spread abroad its roots and branches, till now again like a stately tree it covers the land. Where we have so signally failed, you can hardly hope to succeed. These Romish clergy are a stubborn lot; for them the rack, the "scavenger's daughter," the thumbscrews, and other appliances of our blessed reformation wherewith we sought to win Papists to a knowledge of the truth as it is in Jesus, were all in vain; for them the hangings, the disembowellings, the quarterings wherewith we sought to suppress their imprisonment had no terrors; how then can you hope by fines and imprisonment to subdue their stubborn spirit? "Fine and imprisonment" adds the Times "are light matters to a man who believes that he is playing the part of a martyr."
From the altered tone of the Times we conclude then that a change is coming over the Protestant mind in England. Once convinced that the German penal laws are likely to fail, even as did the English and Irish penal laws, Protestants will begin to entertain the suspicion that these laws are unjust, as well as inexpedient.
A FRENCH TICHBORNE CASE.—A French Court of Appeal has lately furnished us with an appropriate pendant to the now happily concluded Tichborne case in England. The two cases resemble one another in this, that in both a pretender to certain titles and estates, comes forward—the one pretending to be the heir of the Tichbornes; the other of Louis the Sixteenth of France.
The claimant in the latter case is for the second time a man of the name of Naundorff, who having reached an advanced age as a watchmaker in Breda, now claims to be the descendant of the son of Louis XVI. and Marie Antoinette. Of course the claimant was nonsuited.
Still the historical question remains—was the child found in the Temple after the revolution of Thermidor, July, 1794, really the son of the murdered King? or a dumb and scrofulous child substituted for him? At first sight it would appear a very simple question: for by whom, and for what purpose could the real Dauphin have been smuggled out of the prison in which he was confined? There are however many plausible reasons for believing that such really was the case.
It is pretended that, on the 19th of January, 1794, the day on which the wretch Simon the cobbler, to whom the charge of the Dauphin had been entrusted, resigned his place in the Temple, the real Dauphin was abstracted there, from by two agents of the Prince of Conde; and that a dumb child was left in his place; and now the truth of this strange story had from the beginning many staunch supporters, amongst all classes of French society.
Pretenders in consequence sprang up in every direction—amongst whom appears another Naundorff, the father, we suppose, of the pretender whose claims have again been dismissed by the Court of Appeals. On this

Continent a certain Eleazar Williams, a Methodist minister if we remember aright, claimed to be the true Dauphin: but the career of a man named Jean Marie Hervagault, by the boldness with which he advanced his pretensions, and the success which for a moment they commanded in France, most closely resembled that of our acquaintance Arthur Orton. This Hervagault was the son of a tailor of Saint-Lo, and when he came forward as the son of Louis XVI. his tale met with ready credence amongst many of the French royalist families. He was magnificently lodged in the house of a Madame de Rambeour, waited upon with all the honors due the King, and was feasted everywhere.—Thousands thronged around him, and when he attended Mass, Louis Charles, so he signed himself, was humbly followed by a footman bearing his prayer book and cushion. Mathurin Bruneau was another of the pretenders who for a season met with much success; and it would be tedious to enumerate the names of all these who at different times have put forward similar pretensions. We need only allude to Naundorff,* the father we suppose of the actual claimant, who on several occasions was exposed to the danger of assassination, and who was fully identified as the son of Louis XVI. by M. Marco de St. Hilaire, one of the former Usurers of that monarch's chamber, and by Madame de Rambaud who had charge, as nurse, of the real Dauphin from the day of his birth, to that of his imprisonment in the Temple. This was evidence of identity as strong at least as that of silly old Lady Tichborne in favor of Arthur Orton.
Besides, the death of the real Dauphin in the Temple has never been proved; a mystery, hitherto not cleared up, hangs also over the death of that dumb scrofulous child who was passed off upon the public as the Dauphin. Was he poisoned? or did he die a natural death? It is not known; neither was the body ever identified.
This child died on the 20th Prairial, 8th June, 1795. The body was examined, by order of the authorities, by several medical men, who were only admitted to see the corpse on the 12th, or four days after death, when in that hot season, decomposition must have set in so as to partially destroy the features, and render identification very difficult. The language of the medical men in their Report was very guarded. They spoke of having examined the body of a male child, apparently about ten years of age, "which the commissaires told us was that of the son of the defunct Louis Capet, and which two of our number identify as the body of the child whom they had attended for a few days." This is the only official proof in existence that the child that died in the Temple was the son of Louis XVI. and Marie Antoinette.
For the rest, after the Restoration, Louis XVIII., the Duchesse D'Angouleme and other members of the family were always reticent on the subject of the Dauphin and his asserted death, and in a word the mystery never has been, and probably never will, be cleared up. The fate of the Dauphin will always remain one of the unanswerable questions of history, such as—who was Perkin Warbeck? who was the man in the "Iron Mask?" questions curious indeed, but in these days of no practical consequence, unless in so far as the claims of Naundorff might interfere with those of the Comte de Chambord.
* In 1851 the heirs of this Naundorff, by the hands of their Counsel, Jules Favre, produced in Court, three letters, pretended to be copies of letters from the successor of Simon in the Temple, a certain Laurent, to Barras when the latter was at the head of the French Government, in which letters the fact of the substitution of a dumb child for the Dauphin was fully established. The originals however were not produced.
The news of the death of the brave Chevalier Murray, reported in our last, has, we are sorry to say, been confirmed by a telegram forwarded to his friends and relatives in Montreal. He received his death wound at the storming of Manresa by the Carlites, and died as he had lived, a brave soldier and a true Christian gentleman. His family in Canada who now weep his loss, will bear this in mind, and be comforted. To few is it granted to lead such a life, to die such a death.
In our next we hope to be able to lay before our readers some details of the life and military services of the Chevalier Murray, since he is one whose memory the Catholics of Canada should fondly cherish. On many a hard fought battle he distinguished himself in the cause of right against might, and of Holy Mother Church; and whether fighting under the banner of the Sovereign Pontiff, or that of the Catholic King of Spain, he was ever prominent amongst the brave soldiers of the cross, faithful and true. May his soul through the mercy of God repose in peace.
The spiritual retreat given at Kingston by the Rev. Father Langoke, S.J., was brought to a close on the evening of Sunday last.—Over 5,000 persons were in attendance, and the scene is described as having been most imposing.

On Sunday, second of Lent, there was read from all the pulpits of the Catholic Churches of this city a warning, or *Avis*, from Monseigneur the Bishop of Montreal, against encouraging the indecent amusements which are of frequent occurrence. His Lordship in particular alluded to theatrical exhibitions, in the course of which it too often happens that men and women immodestly attired, present themselves before the public to the scandal of the spectators. The Bishop earnestly exhorts his people to keep away from all such places of entertainment, as unbecoming at all times, but especially during this holy season of Lent, which should be kept in retirement, and in a spirit of penitence.
His Grace the Archbishop of Toronto is on his way back to Canada; he left Rome on Friday of last week.
We notice by the last *Dublin Nation* received, dated the 21st February, the result of the late elections in Great Britain is:—Ireland, 60 Home Rulers, 31 Conservatives and 12 Liberals. Great Britain, 29 Home Rulers, divided as follows:—England 23, Wales 3 and Scotland 3, making a total of 89 in the Imperial Parliament in favor of Home Rule for Ireland.
The name of Riel appears in the list of members to serve in the new Parliament. Telegrams from Toronto announce that the elections for the three divisions of that City have been protested. A protest against the election of Sir J. A. McDonald, for Kingston, was forwarded to Toronto on the 6th inst.
Mr. Penny, the well known and talented editor of the *Montreal Herald*, has been made a Senator. The appointment seems to give very general satisfaction, and it will no doubt be of service to the country, as the new Senator is a gentleman of high reputation and of ripe political experience.
The *Globe* is of opinion that the revelations of the Tichborne case have done Mr. Whalley no harm "for Mr. Whalley never had a reputation to lose." We don't quite agree with the *Globe* here. Mr. Whalley has long had "a reputation," and to lose it would be about the best thing that could happen to him.
The promoters of the new Protestant Episcopal reformation commenced operations on Sunday. For the present, the sect is being run by a Protestant minister of the name of Gallagher.
BLACKWOOD'S EDINBURGH MAGAZINE.—Feb. 1874. New York, The Leonard Scott Publishing Co.; Messrs. Dawson Bros., Montreal.
In the current number the Story of Valentine and His Brother is continued, followed by an article, The Two Speranskys, intended to throw light on official life in Russia. A third article on International Varieties—Titles, comes next; then one entitled The Book of Carlarveroch; followed by Disorder of Dreamland, Scepticism and Modern Poetry; The Philosopher's Baby; The Minor King of Majore; Fables in Song; and a Postscript. The Political Surprise.
WRITTEN FOR THE TRUE WITNESS.
SHORT SERMONS FOR SINCERE SOULS.
No. 53.
THOU SHALT NOT STEAL.—7th Com.
The pagans, Christian soul, had an exalted and admirable idea of the rights of property, and a corresponding contempt for the thief and the avaricious. These men, aided only by those lights which human reason can supply, and unaided by those lights of divine faith which the Son of God made Man brought with Him from Heaven, had long before taught that a rational man should always look upon his neighbor's interests as his own;—that all men having the same nature, had equal rights;—and that he who stole, overturned that solid foundation on which human happiness was built. Others again argued—that as it is forbidden to a rational man to despoil his country in order to enrich himself, so it is also forbidden to such a man to despoil the citizens of that country;—that man having been created to aid his fellow man, not only ought not to do his fellow any harm, but, on the contrary, ought to do him all the good in his power; that both nature and reason ought to inspire us with that mutual love, which can do no injustice.
Such are the exalted notions of those pagan sages whom God sent to the world to prepare it for the coming of Christ. Their's was indeed a noble protest against theft, and avarice, and all injustice. Tell me then, Christian soul, setting aside for the moment all those holy precepts of morals, which Jesus Christ taught the world—tell me, I say, is it not disgraceful, is it not lamentable that the pagan sages should long ago have announced to the world such noble doctrines, and that Christians should have profited by them so little? Is it not lamentable, that whilst Pagans, enlightened only by reason, denounced theft as a crime