

TESTIS IN CAELO FIDELIS

# The True Witness

AND  
CATHOLIC CHRONICLE

VOL. XLII., NO. 42.

MONTREAL, WEDNESDAY, MAY 10, 1893.

PRICE 5 CENTS.

## EDITORIAL NOTES.

REV. FATHER ST. JOHN, of London, England, arrived in Montreal last week with forty-five boys. These young lads have been snatched from degradation and misery to be provided with homes in this new country. On his arrival here he succeeded in placing about the third of the number in good and reliable situations. The remainder he was obliged to shelter at the Brewery Mission on Craig street. This incident is somewhat significant. Is it not a pity and a shame that in this vast Catholic city we have not a place wherein to receive and give temporary protection or shelter to these little waifs? The recent movement, set on foot by the Catholic Truth Society, in the interest of the Catholic Sailors, is a step in the right direction. We know that countless obstacles will have to be overcome and great patience and perseverance exercised before success will crown the noble efforts being made. Were the Sailors' Institute once established on a firm basis it would be but another move—and an easy one—to find room for the orphans, those little birds of passage who only require a few hours of shelter as they step from the vessel into their future homes. We hope sincerely that some encouragement will be given to this good enterprise, it is a duty that the Catholics of this city owe to their co-religionists.

WE NOTICE that a Ministerial delegation has approached the Police Committee on the subject of immoral resorts. Needless to say, after all the efforts in this direction that we made last year, that we wish the reverend gentlemen all manner of success. But, without wishing to throw cold water on their laudable purpose, we fear very much for the ultimate success of their project. Unless they possess some special talismanic power to move the city authorities into activity upon this question we fail to see what they are going to accomplish. However, we wish them every imaginable success; and may some good finally come to society from their movement.

LAST WEEK we called attention to the meeting of the St. Patrick's Society which took place on the evening of the 24th April last, when a further sum of \$500 was added to the Home Rule Fund. It was then moved that a mass meeting be called for Tuesday the 16th inst., in St Ann's School House, for the object of raising fresh funds for the Irish Parliamentary Party. The motion was carried unanimously. The president and committee were empowered to secure the best orators in the Dominion to address the meeting. We hope that no further notice will be required; the hall should be thronged to its utmost capacity on that occasion. Doubtless some very able speakers will be present and some brilliant addresses will be delivered; but not the speakers nor their orations should constitute the real attraction. What is required is an audience of truly sympathetic and fervently patriotic

Irishmen—men who will go there attracted by the urgent need of help for the heroic strugglers in the cause of Ireland's legislative autonomy. They should go with whatever their means will permit to further the interests of the people's soldiers in the arena of the British House. They should go to hear the speeches, but especially prepared to swell the Fund that is so rapidly being drained during this critical period. We trust that next week the TRUE WITNESS will be enabled to announce a goodly addition to that Fund, and that the news may be flashed across the wires to Hon. Edward Blake.

"A FRAUD UNMASKED," is the title of a most interesting pamphlet, compiled by Rev. Father Brady of Woodstock, Ont., and for sale at our office. It is most amusing as well as instructive. The work deals with the life and career of the now notorious Mrs. Shepherd, who has been pestering the towns of Ontario with her inordinate zeal against the Church of Rome. By numberless testimonials, from Protestant ministers, police agents, magistrates, guardians of prisons, and from her own confessions she turns out to be an "ex-Nun," to the extent of having spent some time under the care of the good sisters in a refuge for fallen women in England; an "ex-Romanist," who never belonged to any creed known to Christianity; a bigamist, as proven beyond all power of contradiction; and a person (according to her own statements), who has been guilty of every crime known to human or divine laws, save the crimes of murder and petty theft. The former of these crimes she considered too cruel and the latter too mean; but all the others suited her inclinations and she regulated her elastic conscience to suit them. It is well to know who such people as Mrs. Shepherd really are. As the Liverpool Catholic Times says: "the trade of Protestant lecturer appears to be a paying one; at all events, it has received of fresh recruit in the person of Miss Ellen Golding." The imitators of Maria Monk, Miss Cusack and others of their kind seem to prosper for a time—until exposure comes; then they sink back into the slums out of which they arose. Miss Golding is "The Rescued Nun"—and her "rescue" matches the "escape" of Edith O'Gorman. Thus does our Liverpool contemporary speak of this last imposition upon the credulity of the public.

"The fact was that Miss Golding was about to travel from France to England in conventual dress with a person of the opposite sex for her companion, and that the Sisters tried to restrain her from doing so. Hence the 'rescue.' Miss Golding has been delivering lectures in Edinburgh and Glasgow in which 'her sad and thrilling tales of woe'—to quote a sympathetic reporter—were unfolded. Slow poisoning, and the detention of sane people in madhouses—as if there were no lunacy laws in France!—seem to be, according to this lady, branches of conventual discipline. One thing seems rather odd: If the convent is the hell upon earth which she represents it to be, why did she, being in free communica-

tion with her friends all that time, wait five-and-twenty years before she was 'rescued'?"

SECRET organizations generally fear the light of day. Above all do they seek to keep the public in darkness. As long as the press is with them they cry out loudly about the liberty of the press; but the moment the press is opposed to their evil plans, and especially if it dares to unmask them, at once they resort to every conceivable means—fair or foul—to muzzle the mouth-piece of the public. We have recently had a striking example of these tactics in the conduct of the famous A. P. A. in Colorado. It appears that a certain school election was to take place in Denver on the first Monday in April. As the Colorado Catholic, one of the brightest and most ably edited papers in that section of the Union, would appear on the preceding Saturday, it was determined upon to frustrate the issuing of that week's edition. The Colorado Catholic is a union office and depended upon Typographical Union No. 49 to furnish journeymen to do its work. On April 27, the foreman of that office wrote to the chairman of the Executive Committee, stating that he had no men, all had left without reason, and that the paper could not be issued unless he were at once supplied with journeymen. The fact of the matter was that the A. P. A. element in the Typographical Union, aided by a set of irresponsible creatures, some of whom were dismissed from different printing offices in Denver for drunkenness, and worse crimes, have succeeded in inducing the journeymen of the city not to work upon the paper in order to delay its appearance if possible until after the day of the election. "There are some men," says the Catholic "in Typographical Union No. 49 who are among the best citizens of the community;" but there is another element capable of doing anything. The Catholic was forced to secure non-union men, in order to get out its issue; and it expects that the A. P. A. element will appeal to the Trades Assembly and ask that body to boycott the office. Here is a fine sample of the "liberty loving," "free speech," "liberty-of-the-press" style of secret society. We would suggest to the proprietors of the Colorado Catholic the propriety of bringing the matter to the notice of the International Typographical Union at its coming session in Chicago, and demand redress for any loss they may have sustained by the unwise and unmanly action of union No. 49.

A FRIEND wrote to us last week in regard to our article upon "Christian Marriage," in which we scored the "Mail" somewhat severely, on account of its false statements and false reasoning in its comments upon the Pichette-Desjardins case. Our correspondent draws our attention to a point that, in the hurry of our editorial writing, we omitted to touch upon. The "Mail" stated that "the ecclesiastical powers maintain the right to separate people who, according to the

law of the land, are blameless, &c." Such, in principle, is the case when the law of the land clashes with the Canon law, upon a question as important as that of the validity of a sacrament. But this principle does not apply in the case cited by the Mail, that is to say in the case of Pichette-Desjardins. In this instance the law of the land does not conflict with the ecclesiastical law; they are in harmony; the one sanctions the other. Judge Loranger, in giving the judgment he gave, went according to the Civil Code of Lower Canada and to the Canon law—for both agree. In Articles 124, 125 and 126, the Civil Code enumerates certain specific impediments to marriage, and Article 127 states: "The other impediments recognized according to the different religious persuasions, as resulting from relationship, or affinity, or from other causes, remain subject to the rules hitherto followed in the different churches and religious communities. The right, likewise, of granting dispensations from such impediments appertains, as heretofore, to those who have hitherto enjoyed it." The italics are our own. Hence it is easy to conclude that in the eyes of our civil law as well as of our ecclesiastical law the marriage of two Catholics contracted in spite of a direct impediment, from which no dispensation has been procured, is null and void; and it cannot be said, as does the "Mail," that such marriage, "so far as the State is concerned, has been duly licensed and is perfectly lawful." The contrary is the truth. Thanks to our correspondent for drawing our attention to this point.

ELSEWHERE we speak editorially of the last contribution to the anti-clerical literature of this city; in the current number of their abominable publication we find the following, which we reproduce simply for the purpose of justifying our warning to the Catholic Editors of Canada and the United States:—

"Our ruin was decided upon. Mandements and letters, visits and confessionals were used to destroy our work, the 'Canada Revue,' the first paper that had the courage to print what every intelligent Canadian repeats every day. We considered that such attempts called for vengeance; that we lived in a country where every citizen has a right to the full share of liberty granted him by the constitution, and that, after all, a dog may very well look at a Bishop."

There is no doubt of the exactness of the latter expression. A dog may not only laugh at the Bishop, but he may bark at him, and snarl at him, and bite at him; but the Bishop's coachman generally drives off any pup that runs after his carriage, and with a cut from his whip he sends the cur away with his tail between his legs. It is the first time we ever knew of a writer, with any pretension to refinement, comparing himself to a dog, but of course each person is supposed to know his own characteristics.

THE BOSTON PILOT says that Mr. Balfour was inaccurate, as usual, in stating that during his government of Ireland he had succeeded in "stamping out the foot and mouth disease." Because, as a matter of fact, no case of that kind has occurred in Ireland for over six years past, "barring when Mr. Balfour open his own sagacious mouth to put his foot in it."