

The True Witness

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MONTRÉAL, FRIDAY, FEBRUARY 14, 1873

ECCLIASTICAL CALENDAR.

Friday, 14—St. Valentine, M. Saturday, 15—Of the Immaculate Conception. Sunday, 16—Sexagesima. Monday, 17—Of the Feria. Tuesday, 18—Of the Passion of Our Lord. Wednesday, 19—Of the Feria. Thursday, 20—Of the Blessed Sacrament.

NEWS OF THE WEEK.

The Imperial Parliament was opened on Thursday the 6th inst. The speech from the throne expresses satisfaction with the generally prosperous condition of the country, which it represents as based upon solid foundations.

The new death of Louis Napoleon seems to have been received with much indifference in France. The people of that country have more serious matters to occupy their attention, and it is evident that there is plenty of work cut out for them in settling the terms of their political constitution.

Our readers will have most probably seen a report in the journals of a Reply given by the Sovereign Pontiff to an Address lately presented to him by the Roman Nobles; in which Reply the Holy Father is reported as having said that God loved the aristocracy, that the latter were one of the props of the throne, and of social order; and that Our Lord chose for Himself to be born of a noble lineage, even of the Royal House of Judah.

therefore attributed to the Holy Father which is not strictly true, as matter of fact, or which Catholics should dream of explaining away, or apologising for. In fact, if you have not a real aristocracy you must have that vilest of all things, a Shoddy-ocracy.

The Carlists in Spain seem to be thriving all the better because of their constant, and utter annihilations. Beaten down, and the very life crushed out of them—they spring up from their mother earth like giants refreshed, and approve themselves more formidable than ever.

They are having quite a lively time of it in the U. States disowning the frauds arising out of the Credit Mobilier business, in which a very large number indeed of the leading political men of the United States are mixed up.

Speaking of United States Courts of Law we say with the N. Y. Freeman "all honor to Judge Dunlap;" we do not despair of a country whose Courts of Justice, can boast of such honest men, even though there may be some sad exceptions. Judge Dunlap is a Judge in the Court of Common Pleas, Pennsylvania.

Good reports we are happy to say continue to reach Canada of the health of Sir George E. Cartier, who it is expected will be able to take part in the approaching session of Parliament. Sir Narcisse Belleau retires into private life, having declined the offer of a seat in the Senate; he will carry with him in his retirement the respect and good wishes of his fellow-countrymen.

THE REFORMATORY.—In the early part of last week there appeared in the Witness, over the signature of Humanity, and with a heading insinuating that the "Inquisition," and its traditional horrors had been revived in Montreal, an article in which it was asserted positively, that the Belgian Brothers "a holy order," to whom had been committed by the Government the charge of the Catholic Reformatory, for juvenile delinquents had been, and were guilty of the most devilish cruelty towards the lads under their control; and as an instance of such cruelty, it was further asserted, as an "incontestible fact" that one lad, 14 years of age, had, for the offence of trying to run away, been shut up for THREE WEEKS in a dark cell, three feet by four, without bed, bedding, or seat of any kind; and that this victim of the devilish cruelty of the pretending professors of Christianity, had yet to undergo two weeks confinement in his living tomb.—This was published in the Witness as an "incontestible fact."

We have not made, and for the reason that this most serious charge is about to become the subject matter of judicial investigation—the Brothers having instituted legal proceedings against the Montreal Witness—we will not at present offer any remarks thereon. Whether there really be such a person as the writer of the article signed Humanity; or whether he be but an editorial fiction, a sort of John Doe, or Richard Roe beneath whose gaberdine the Witness shelters himself, the more safely to discharge his arrows against persons and institutions obnoxious to him? Whether it be true, or a malicious lie, that the Belgian Brothers have at any time, or for any offence, confined any person in their establishment for three weeks, or two weeks, or one week, or even for twenty-four hours, in a dark cell three feet by four, without bed, bedding, or seat? Whether the "incontestible fact" of the Witness be an awful but faithful representation of atrocities actually being perpetrated in our enlightened age and civilized community; or whether it belongs to the same class of facts as those for the publication of which in the case of the Marquis of Ailes, and the Rev. M. Belanger of the Deaf and Dumb Asylum, the editor of the Witness, when menaced with legal proceedings has ere this been compelled, like a whip-hound, to whine out his craven, abject apologies—these we say are questions, or issues of fact, on which a jury will in due time be called upon to pronounce; and upon which therefore, pendente lite it would be indecorous for us, or for any journalist to hazard any opinion.

Only this will we say. If by means of that investigation it be shown that the Belgian Brothers in charge of the Reformatory have indeed been guilty of the devilish cruelty alleged against them in the Witness, then heart and soul will we join with our Protestant contemporary in denouncing them, and their truly devilish cruelty, and in insisting upon their expulsion from this free and, we hope we may say, Christian Canada.

But if on the contrary, the result of the trial be to prove that the charges of cruelty alleged as "incontestible" by the Witness are utterly false, we shall have the right to expect that all men, no matter of what race or creed, who love truth, justice, and fair play shall unite with us in exonerating the black hearted scoundrel, who has publicly made these charges through the columns of a journal under his control. In the meantime we respectfully crave the silence of all our contemporaries.

PROTESTANT AND ROMISH PERSECUTIONS.—Whilst some of our separated brethren are generously running themselves into debt for the conversion of the unhappy French Canadian Catholics, the members of another sect, that of the Mormons, are busy proselytising, and with no small success amongst the Protestants of Upper Canada. From articles in the Montreal Gazette and the Toronto Globe we gather that these Missions are extensively prosecuted, and with much success in Western Ontario; that they have won numbers; and that to so great an extent that, in some districts, especially where a large number of the Welsh people have settled—(these are for the most part Methodists)—there is scarce a family circle that cannot say that one of the household has—

"Gone and joined the Mormons, The gay and festive Mormons."

In one township a Mormon place of worship has been erected, in which the regular religious services of the sect are conducted, under the guidance of a Mormon clergyman, one of the head elders from Salt Lake. Revivals are frequent; and evidently the Mormon faith is in some districts of Upper Canada making a rapid progress.

But it also appears from the report of the Gazette and the Globe that the majority of the other Protestant residents of one of the districts, where the Mormon elders, colporteurs,

and mission agents are the most active, have taken offence at this process, and in utter regard of these principles of "religious liberty" of which the Montreal Witness is the exponent, have adopted against their brother Protestants, a system of most brutal persecution. We copy from the Gazette of the 25th Jan. —

During the past year the inhabitants of a portion of that township have been visited at different times by leading members of the Latter Day Saints, with the view of scattering the "grain of mustard seed" to the people, amongst whom the sect counted numerous friends, who gave these men every aid and countenance in the promulgation and diffusion of the peculiarities connected with their form of worship. The majority of the residents of the locality, however, were decidedly averse to these impostors planting their stakes in their midst, conceiving that the doctrines they held were, if not subversive of law and order, at least a mockery on the pure and holy religion they professed.

A VIGILANCE COMMITTEE, whose duties were prescribed. "The Latter Day Saints" were warned to leave the settlement quietly, and save trouble; but they did not heed the gentle persuasion, and persisted in continuing their "work of grace," despite the admonitions of the committee, who, up to this time, had used no violence towards any one of the sect. The members of the vigilance committee became exasperated at the conduct of the tribe, and determined to get rid of the impostors, as they termed them, at all hazards.

CLEAR THEM OUT, come what may afterwards, assembled, and proceeded en masse to the place where the "saints" were holding forth. The latter, however, were made acquainted with the intentions of their opponents, and had the doors of the temple securely barred against intruders. The vigilants, in consequence, failed to secure admission, and could not carry out their intentions. With a determination not to be foiled in their intentions, they again assembled on Thursday evening, the 9th of January, and notwithstanding the inclemency of the weather, patiently awaited the return of the pilgrims from their house of worship, and pouncing upon them, had them bound securely, assisted them into a sleigh, which was in readiness to receive the saints, and drove them off to a thickly-wooded forest, a few miles distant, where a plentiful supply of tar and feathers had been previously prepared. On the road to the bush, the captives made night hideous with their piteous cries and entreaty for mercy at the hands of their captors, but the vigilants turned a deaf ear to their supplications, and were about to present each of them with a coat of tar, when a council of war was suggested, at which it was agreed to cease hostilities, provided an assurance was given that they would cease their infidel teachings and leave for Nauvoo or some other place with as little delay as possible. This guarantee, the "saints" concluded to give, assuring their persecutors, as they called the committee, that they would not in future annoy the inhabitants of the district.

What will the Witness, what will the zealous champions of Free Enquiry and Religious Liberty in Lower Canada say to this? When some two years ago, one of their agents thrust himself into the Camp of the Volunteers; and was—most improperly we admit—pelted with potatoes and beef-bones, awful was the language of these our zealous contemporaries in their denunciations of the outrage. When the other day one of their agents, elders, or whatever the proper name may be—obtruded himself unbidden into a Catholic Church, from which however he was not ejected at once as he ought to have been, it was proclaimed an Outrage in that he was ordered to behave himself respectfully. But in Upper Canada things are managed in a different manner. The members of an obnoxious sect, against which no illegal act has as yet been alleged, conducting their private worship within the walls of their own meeting-house are assaulted, bound, and with threats of greater violence—tarring and feathering—are forced to pledge themselves to leave the country, or renounce their faith. This is how Protestants behave to Protestants; and yet these fellows have the impertinence to lecture Catholics upon the rights of conscience and religious liberty!

We have of course no sympathy with the Mormons. To us they are but as are all others outside of the Catholic Church. Mormon or Methodist, Latter Day Saint or Baptist, one is as much outside of the Church as is the other, and we care not to attempt even to determine the difficult question, whether this one, or that one be the further off. As of the fixed stars, many are so remote from our planetary system as to have no sensible annual parallax, so the nearest of the sects or heretical bodies, in that it is outside of, is still so remote from, the Church, or Catholic religious system, that it requires a cunning theological eye to determine any appreciable difference betwixt it and any other sect—though of course such difference may well exist. We care not therefore to discuss the religious merits or demerits of Mormonism; only we contend that, as before the law of God, and the law of man, the Mormons have just as good a right to seek the conversion to their form of belief of the other Protestant residents of Upper Canada, as have the Protestants of Lower Canada to seek the conversion to Protestantism of French Canadian Catholics; and however offensive to the majority of the people of U. Canada may be the proceedings of the Mormon Missionary Society these proceedings cannot be more justly offensive, or more insulting to them, than are the proceedings of the F. O. M. Society to the great majority of the people in Lower Canada. The latter therefore have just as much

right to treat the colporteurs, tract distributors, and other agents of the F. O. M. Society to a coat of tar and feathers, as had the Protestant Vigilance Committee spoken of above, to proceed to acts of violence against the M. M. Society and its agents and converts. "What is sauce for the goose, is sauce for the gander."

The lesson which we wish to inculcate on the Montreal Witness is a lesson of moderation in the employment of vituperative adjectives, and nouns substantive in capital letters, when narrating what he is pleased to term the "Persecution" of his friends by French Canadian Romanists. We seek not to justify the unsavory eggs, the potatoes, and beef-bones with which, on one or two occasions, the emissaries of the French Canadian Missionary Society have been regaled when obtruding themselves and their wares into the houses, assemblies, or places of worship of Catholic; but we would bid our contemporary contrast these petty, though improper manifestations of indignation by an insulted people, who hear their religion held up to scorn and ridicule, their clergy reviled with ribald abuse, and on whom the missionaries thrust themselves—with the violence of the Protestants of Upper Canada, as related in the Gazette, towards the professors of another form of Protestantism; with the organized and deliberate persecution of which, not the aggressive preachers of the obnoxious faith alone are the victims, but which stretches forth violent hands to seize, tar and feather its inobtrusive professors, seeking only to worship God according to the dictates of their private judgment, and in the secrecy of their own dwellings. Had such things been done in Lower Canada towards the Rev. M. Muraire say, or the Rev. Mr. Tanner—who are neither legally, nor morally, entitled to better treatment from French Canadian Catholics than the Mormon elders in Upper Canada are entitled to from the Protestants of Upper Canada—how could the Witness have found suitable terms wherein to denounce them. He has long ago used up the dictionary; long ago he has exhausted all the vituperative resources of the language, in his impassioned denunciations of "Romish Persecutions," of the scoffers who throw sometimes rotten eggs, sometimes beef-bones at his? "Man of God." Our contemporary should take heed therefore to be more economical in his use of hard words, and should try "To Draw it Mild."

TO CORRESPONDENTS.—Our correspondent from Hastings may with a safe conscience give the lie direct to the gentleman, a resident of Montreal, who "made a statement a few days ago" to the effect that a Catholic who "had been" a Freemason (name for obvious reasons suppressed) was in 1837 buried with the rites of the Church, and at the same time with Masonic honors. All members of the Masonic Order are ipso facto excommunicated, and are therefore invariably refused—except upon repentance of course—the sacraments and rites of the Church. Therefore if the unnamed Frenchman, who had been a Mason, received these, it is because he must, on his death-bed at least, have solemnly renounced his connection with the Brotherhood, and ceased therefore to be entitled to Masonic honors. However if there be any doubts, we advise our correspondent to insist upon the names, dates, and place; then we can answer him. The anonymous is always suggestive of the false.

WRITTEN FOR THE TRUE WITNESS. SHORT SERMONS FOR SINCERE SOULS. No. XXVI.

"THOU SHALT NOT KILL." "LOVE THY ENEMIES." The second error is that of those, who persuade themselves that they have forgiven their enemies, and yet only give exterior proofs of it. If in the love of our neighbour, we find contained our whole duty towards man, this love of our enemies is undoubtedly the fulfilment and perfection of that love. Hence we can never be better assured that we love our neighbour with a true and sincere Christian love, than when we forgive him his offences, and are prepared to do good to him in return for injuries. But as all perfect things are rare in preparation to their perfection, there are few who having received an injury from their neighbour, say really and truly and sincerely in their hearts, I forgive you; I love you. If ever dissimulation and duplicity and deceit reign in the world, it is in the forgiving of enemies. The rowdy world, it is true, openly returns affront for affront;—boasts of its hates; and glories in its revenges. But this is the rowdy world,—that world which ignores in all things, and at all times, the law of God: makes its own bad passions and lusts the sole rule of its conduct; and is never so fully content as when it is trampling on every vestige of religion and virtue. But the more prudent and circumspect man of the world, knows how to conceal his hates and his resentments under an outward appearance of politeness and urbanity. If he wishes to injure the man who has offended him, he takes care to conceal the hand which casts the stone; if he wishes to humiliate a rival, he throws over him the veil of a pretended reconciliation, in order that the rival may not discover whence the blow comes. Like Samson sleeping on the breast of Delilah, he reposes on the bosom of a falsehood. "Dissimulation," says St. Gregory of Nazianzen, "is never so common, never so artificial, never so adroit, as in the reconciliation of enemies."