## THE TRUE WITNESS AND CATHOLIC CHRONICLE.—FEB. 14, 1873.

## The True Mitness

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G. E. CLERK, Editor.

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MONTREAL, FRIDAY, FEBRUARY 14, 1873

ECCLESIASTICAL CALENDAR.

PERCUARY-1873. Friday, 14-St. Valentine, M. Saturday, 15-Of the Immaculate Conception. Sunday, 16—Sexagesima. Monday, 17—Of the Feria.

Tuesday, 28-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 results of the Geneva Conference, the St. Juan arbitration, and the war cloud gathering in Central Asia are of course alluded to; and we are promised that some scheme with reference to Education in Ireland shall be included in the political bill of fare about to be laid before the country by the Gladstone Ministry. As a commentary upon national presperity we notice that coal is still rising in price in England, and that strikes of a most formidable character are still the order of the day. This but the beginning of the impending, and inevita ble war betwixt Labor and Capital, with which n'odern society is menaced.

The news of the 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. M. Thiers is likely to have a lively time of it with his National Assembly or Talk-House. We are happy to see that the statement that the late Emperor died without the Sacraments of the Church, "un- Catholic priest, and by whom he has had seven housel'd, unanel'd," is contradicted. Besides children, of whom two survive. This woman, for some time before his death Louis Napoleon, Williamson has deserted; and being arrested seems to have been very punctual in the performance of his duties as a Catholic, warned dirty fellow pleaded that the woman was not of his approaching end by the sufferings caused his wife; that he had never been legally marby the painful disease to which he was the vic- ried to her, because the Statute George II. tim, and no doubt much aided by the prayers c. 13, sect. 1, declares null and void all marof that good woman his wife, Eugenie. Though riages betwirt Catholics and Protestants cele-Catholics must of course recognise in the deceased one who has wreaght much evil to the law still disgraces the British Statute Book. Church, they must rejoice that he did not die Judge Dunlap ruled that such a law was "in

Our readers will have most probably seen a report in the journals of a Reply given by the Sovereign Pontiff to an Address lately pre- in the United States. The Court therefore sented to him by the Roman Nobles; in which ordered the defendant to give security for the Reply the Holy Father is reported as having said that God leved 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 Reyal House of Judah. We have not seen an authentic version of the Holy Father's words, but we can easily understand how he may well have used terms almost the same as those attributed to him, without having thereby Dunlap." justly exposed himself to the hostile criticisms of the Protestant press. True, Our Lord loves the poor and humble, with whom He, when on earth, chiefly conversed; but He loves the aristecracy also, for God is no respecter of persons. and gave His life for all men, rich and poor, for the great and noble, as well as for the humble and despised. That He was descended after the flesh from a royal family is, if history may be believed, a simple fact; and so we find that by those who approached Him in their several necessities, He was often addressed as Jesus Son of David; and that an aristocracy, that is hereditary aristocracy, wealthy, with its roots in the soil, and therefore politically as well as socially influential, is one of the props of the throne, and amongst the best safeguards the local legislature to apply legislative remedy of order and liberty, no student of history can was spoken of; but the Minerve inspired no doubt. It is one of the essential ingredients doubt from a high quarter, tells us that a Comof a well ordered society, though not the only mission will be first appointed to repert on the in some districts of Upper Canada making a ingredient. To the want of it on this Conti- fire and its consequences. nent, especially in the United States, must be The Legislature of New Brunswick is to

therefore attributed to the Holy Father which is not strictly true, as matter of fact, or which Catholics should aream 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 applihilations. 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. By latest telegrams we learn that, after all, no substantial advantage has yet been gained over the Carlists by the adherents of the intrusive King, and that railway communications in the North of Spain are pretty well suspended. The Spanish steamer Murillo which seems after all to be the vessel that cut down the North Fleet, and then steed on her course heedless of the agonising cries for "help" from the crew and passengers of the last named ship, having been warned off Lisbon put into Cadiz, there being no extradition treaty betwixt Spain and Great Britain; it is said that the Spanish authorities have ordered the Murillo off, and so she will be doomed to the fate of the Flying Butchman, unless the captain run her into some port under British jurisdiction, where no doubt he will be brought to trial for the infamous conduct attributed to him.

They are having quite a lively time of it in the U. States discussing 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. There has been another sad failure of justice in New York in the Tweed business; the jury, amongst whom were to be found ex-convicts, fellows with the smell of the Penitentiary strong upon them, would not agree as to a verdict. In the Stokes affair the counsel for the prisoner are very busy raising points of law to set aside the most righteous verdict of a jury, and the sentence of the judge. It is however generally believed that in this case legal quibbles will he impotent to defraud the gallows of its due.

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. Before him was brought a singular ease the other day, illustrative of the debasing influence that Protestantism has had upon British legislation. A fellow of the name of Williamson, an Irish Protestant, appeared before the Court with the view of obtaining release from his marriage with a Catholic woman, whom some sixteen years ago he had married in Ireland before a and sued for the maintenance of his wife, the brated by a Catholic priest, and this Protestant violation of the laws of God, of sound principles of morals, and of settled principles of public policy," and as such could not be recognised maintenance of the woman he had deserted, she being truly his wife. Though as Catholies we rejoice in this sentence, as British subjects we cannot but feel humiliated by it-by the fact that, so infamous are some of the laws still on our Statute Book, a Judge of the United States can reproach us with the immorality of our legislation. Still though the lesson be a bitter one, we repeat "all honor to Judge

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. His Honor Judge Caron has been designated as his successor in the post of ly circle that cannot say that one of the house-Lieutenant Governor of the Province of Quebec.

The disastrous fire, which destroyed the Quebec Court House destroyed also many important legal documents and records, the loss of which will occasion it is to be feared much inconvenience to suitors. An extra session of

attributed the almost universal corruption, and meet on the 27th inst.; we trust that it will low sense of honor, that characterise the public reconsider its unjust school laws, and amend

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 has 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 editerial fiction, a sort of John Doc. 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 Ailsa, and the Rev. M. Belanger of the Deaf and Dumb Asylum, the editor of the Witness, when menaced with legal proseedings has ere this been compelled, like whip't hound, to whine out his craven, abject apologies - these we say are questions, or issues of fact, on which a jury will in duetime be called upon to pronounce; and upon which therefore, pendente lite it would be indecerous for us, or for any journalist to hazard any opinion. All we demand is a thorough and public investigation into their truth or faity.

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 al leged 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 preve that the charges of crucky alloged 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 execration of the black hearted scoundrel, who has publicly made these charges through the columns of a journal under his control. In the meantime we respectfully erave the silence of all our contemporaries.

PROTESTANT AND BOMISH PERSECUTIONS. -Whilst some of our separated brethren are generously running themselves into debt for the conversion of the unhappy French Canadian Uatholics, the members of another sect. that of the Mormons, are busy preselytising, 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 famihold has-

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

Montreal Gazette. 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 Mortmon faith is

But it also appears from the report of the Gazette and the Globe that the majority of the preceedings of the F. O. M. Society to the of its divine founder condemns all that the other Protestant residents of one of the dis- great majority of the people in Lower Can- call policy dissimulation artifice and triots, where the Mormon elders, colporteurs, ada. The latter therefore have just as much stand projects of revenge. Jegus Christ being To men of that country. There is not a word them. Till this be done there can be no peace. triots, where the Mormon elders, colporteurs, ada. The latter therefore have just as much itself, made this law not only that we should kee

THE REFORMATORY.—In the early part of and mission agents are the most active, have right to treat the colperteurs, tract distributors last week there appeared in the Witness, over taken offence at this process; and in utter disthe signature of Humanity, and with a heading regard of these principles of "religious liberty" of which the Montreal Witness is the expenent, 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 pecularities 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 hely religion they prefessed. Incited by bitter feelings, and with a determination to get rid of these individuals who had taken a prominent part in the spread of what they were pleased to term the "naked truth," as revealed to the heads of their denomination, a numerous party, some weeks since, met and organized

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 head 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 imposters, as they termed them, at all hazards.

Press, the chosen few, who had been deputed by the residents of the neighborhood to

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 feiled 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 dreve 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 hestilities 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 acalous 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 potatocs 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 ejested 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 obnexious sect, against which no illegal act has as yet been alleged, conducting their private worship within the walls of their ewn 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 Methodiat, 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 Missienary Society those proceedings cannot be more justly offensive, or more insulting to them, than are the

and other agents of the F. C. M. Society to a coat of tar and feathers, as had the Protestant Viguance Committee spoken of above, to preseed to acts of violence against the M. M. Se. ciety and its agents and converts. "What is sauce for the goose, is sauce for the gander."

The desien 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 Remanists. We seek not to justify the un. savory eggs, the petatoes, and beef-benes 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 Cathelic; but we would bid our comtemporary 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 prefessors of another form of Protestantism; with the organized and Accordingly about two weeks ago, says the London deliberate persecution of which, not the aggressive preachers of the obnoxious faith alone are the victims, but which stretches forth viclet hands to seize, tar and feather its inobtrusive professors, seeking only to worship God according to the dictates of their private judg. ment, and in the secrecy of their own dwell ings. 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 agoused up the dictionary; long ago he has exhausted all the vituperative resources of the language, in his impassioned denunciations of "Romish Perse cutions," of the scoffers who throw sometimes rotten eggs, sometimes beef-bones at his p' Men of God." Our contemporary should take heed therefore to be more economical in his use of hard words, and should try " To Draw it

> 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 Masonie Order are ipse facto excommunicate, and are therefore invariably refused-except upon repentance of course—the sacraments mi 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 essed therefore to be entitled to Masonic heats. However if there be any doubts, we advise our correspondent to insist upon the names, dates, and place; then we can answer him. The anenymous is always suggestive of the false.

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

THOU BHALT NOT MILL." " LOVE THY EXERUS." 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 leve of our neighbour, we find contained our whole duty towards man, this love of our enemies is undoubledly 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 fergive him his offences, and are pro-pared to do good to him in return for injuries. as all perfect things are rare in proportion to their perfection, there are few, who having received an injury from their neighbour, say really and bull and sincerely in their hearts, I forgive you; Ilors 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 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 lus the sole rule of its conduct; and is never so full content as when it is trampling on every veril of religion and virtue. But the more prudent an eircumspect man of the world, knows how to co ceal his hates and his resentments under an outre appearance of politeness and urbanity. If he wish to injure the man who has offended him, he take care to conceal the hand which casts the stone; he wishes to humble a rival, he throws over him veil of a pretended reconciliation, in order that the rival may not discover whence the blow com Like Samson sleeping on the breast of Dalila, reposes on the bosom of a falsepeace. "Dissimilar tion," says St. Gregory of Nazianzen, "is never common, never so artificial, never se adroit, as the reconciliation of enemies." And yet, Christian soul, though by this treacher

and dissimulation you deceive your enemy and you self; you do not deceive Almighty God. Jest Christ commands you with no uncertain sound forgive your enemy all his offences, and that and and cordially. Wis words are "from your hesits" command interpreted after the spirit and intent