

The True Witness.

AND CATHOLIC CHRONICLE,
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T. GILLIES.
G. E. OLBERG, Editor.

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MONTREAL, FRIDAY, JUNE 26, 1868.

ECCLIASTICAL CALENDAR.

JUNE, 1868.

Friday, 26—SS. John and Paul, MM.

Saturday, 27—Fast. Vigil of SS. Peter and Paul.

Sunday, 28—Fourth after Pentecost.

Monday, 29—SS. PETER AND PAUL, Obl.

Tuesday, 30—Commemoration of St. Paul.

JULY—1868.

Wednesday, 1—Octave of St. John the Baptist.

Thursday, 2—Visitation of B. V. M.

The Sunday evening instructions in English to the Church of the Gesù will be discontinued during the College vacations of July and August. The last one will be given on Sunday evening, June 28th. They will be resumed in the commencement of September, (D.V.) There is a short sermon at the Mass of 8 a.m. as usual, and Benediction of the Blessed Sacrament during July and August at 7.30 p.m.

NEWS OF THE WEEK.

The steamer *Moravian* that arrived last week, brought out with her reinforcements to the amount of 1,000 men for the troops in Canada. This shows that the Imperial Government is on the alert.

The motion of Mr. Bright in the House of Commons for a commission to inquire into the allegations of the petition of the people of Nova Scotia, complaining of the Union that has been imposed on them, was rejected by a large majority of 183 against 87. This vote disposes of the question in one sense, but we fear that it will not satisfy the Nova Scotians, or allay the general feeling of aversion to Confederation. The Governor General has issued a proclamation for the observance as a holiday of Wednesday the 1st of July, being the anniversary of the Union of these Provinces.

We have by the Sydney papers full accounts of the execution of O'Farrell sentenced to death, according to the criminal law of N.S. Wales, for shooting with intent to kill the Duke of Edinburgh. The prisoner retracted before he died the statement that he had been deputed by a Fenian society to carry out the murder, and attributed it entirely and exclusively to his own morbid excitement, produced by dwelling on the wrongs of Ireland, and intensified probably by habits of gross intemperance. The Duke of Edinburgh before leaving Sydney exerted all his influence, but vainly, with the Colonial authorities to procure a remission, or mitigation of sentence. The N. S. Wales Government deemed at right however to let the law have its course.

It is confidently expected that the Irish Church Appointments Suspension Bill will be defeated in the House of Lords. If, however, the next elections give a House of Commons determined to put down the Protestant Establishment in Ireland, the Lords will have to give in. Gen. Napier and staff embarked at Alexandria for England on the 22nd inst. Prince Alfred is said to be with them. The first detachment of troops of the Abyssinian expedition has arrived at Plymouth, and the last detachment has reached Alexandria. The prosecution against Surratt for the murder of President Lincoln has been abandoned, it being impossible to procure a conviction against him on the evidence of such a creature as the French Canadian informer. Surratt will however be tried on a charge of conspiracy.

The Director and Trustees of the Saint Patrick's Orphan Asylum; the President and Committee of the St. Patrick's Society, of the Benevolent Societies, of the Temperance Societies, of the Catholic Young Men's Societies, the St. Patrick, the St. Ann's, and St. Bridget's parishes; as also the Directors of the "St. Patrick's Hall" and the "St. Bridget Refuge" are requested to meet at the St. Patrick's Asylum, immediately after Grand Mass on Sunday next, the 28th June inst., to make arrangements for the Orphan's Annual Pic-Nic, which it is the intention of its patrons, to make the greatest and most interesting ever witnessed in Montreal.

We think that our esteemed and talented contemporary the *N. Y. Freeman's Journal* is hardly fair towards the authorities in the British Colonies, whom it taxes with straining, if not violating, law in their dealings with quasi political offenders. With respect to the execution of the man O'Farrell at Sydney N. S. Wales for the attempted murder of the Duke of Edinburgh, the *N. Y. Freeman* observes that:—

"It reflects the opposite of respect on British Colonial justice that a man is put to death for an attempt to kill. This is not British law. It shows a craven disposition in that Colony to prove loyalty by violating law."

There was no violation of law in the case, for in N. S. Wales the attempt to murder is by law a capital felony; and considering of what elements society is there composed, it is well that the Colonial laws for the protection of person and property should be stringent. Morally, the attempt to murder is as bad as actual murder, just as the looking on a woman to lust after her, is the moral equivalent of actual adultery; and whether the attempt to murder should be punished with death or imprisonment, involves no question of morality, but simply one of expediency. In N. S. Wales it is deemed expedient to maintain the more stringent law, in virtue, not in violation, of which O'Farrell was executed.

We would also observe that, according to British law, every man is supposed to be sane, until he be proved insane; just as every one is supposed innocent, until he be proved guilty. A jury has no more right to pre-suppose insanity, than it has to pre-suppose guilt: and as where is there any room for reasonable doubt, or absence of positive proof, a jury is bound, no matter how strong its suspicions of the prisoner's guilt, to acquit him—so where there is room for doubt as to, or want of positive conclusive proof of, the mental condition of the accused, the jury is bound to hold him to be sane. For in the eyes of the law every man is sane until he be proved to be insane. Now in the case of the convict O'Farrell, though it was shown that he was often beastly drunk, and in a state of violent excitement from the effects of liquor, there was no proof adduced to show that he was so far insane as to be incapable of distinguishing between right and wrong. Besides, a man who under the influence of liquor commits a crime is not in the eye of British or of American law legally irresponsible for his acts.

With respect to Whelan now lying in jail at Ottawa, charged with the murder of the late Mr. McGee, we think that the Colonial authorities deserve praise rather than censure, for having postponed the trial till the excitement natural on the occasion, should have subsided. Whether innocent or guilty, whether a Fenian or no Fenian, Whelan, is in the eyes of the law, as yet, "not guilty" of the crime imputed to him, and is entitled to fair play, and a fair trial before a calm unprejudiced jury. Such a jury it will be more easy to obtain a few weeks hence, than it would have been to have done so a few weeks ago, when the public mind was in a state of violent excitement because of the horrid crime just perpetrated: and without expressing any opinion whatsoever as to the accused's guilt or innocence—which we have no right to do—we think that the Canadian authorities have acted well and wisely in delaying the trial: for no truly loyal British subject would wish to see a man sentenced to death by a movement of popular passion.

We would respectfully invite the *N. Y. Freeman* to reconsider its verdict upon British Colonists, and to see whether he be not a little prejudiced himself against them. We know not how the law stands in the United States; but we know this:—That if the attempt to murder President Lincoln had failed: that even if he had recovered from his wounds, it would have been a righteous thing to have hung the intending assassin, had he been captured "red hand," as was O'Farrell: and, of this too we are sure, that a more legal, and fairer trial will be accorded to Whelan than was granted to the persons hung by a military tribunal on the charge of having been accessory to the brutal murder of President Lincoln, and of whose guilt serious doubts were, and are still, entertained by many unprejudiced persons.

Protestants are beginning to find out that the Pope is a very ugly customer to deal with: that though, humanly speaking, the weakest Power in Europe, and therefore specially marked out for attack by your bold republicans, and chivalrous liberals, who always like a weak enemy, he is somehow or other a very dangerous opponent in the long run. Says the *London Times*, speaking of the marvellous 'coincidences,' as some would call them—'providences' others would term them—which have marked in modern as in ancient times the career of those who have presumed to raise their hands against the Lord's anointed:—

"Pius IX. is a formidable adversary. A series of fatal coincidences, in which some pious people fancy they recognize 'the finger of Providence,' while others scoffingly only see the effects of the 'evil eye' seems to give him too easy a victory over all his enemies. Santa Rosa at Turin, Orivelli and D'Andrea at Rome, Muhlfeldt at Vienna, no sooner come into collision with him than they fall as if struck by the thunderbolt of Heaven."—*London Times*.

Muhlfeldt, said to be a natural son of the first

Napoleon, who was one of the most forward of Austrian statesmen in bringing about the late rupture between Vienna and Rome, is here alluded to; and his sudden death reminds one of that of Cavour, just as the "thunderbolts of Heaven" to which the Protestant *Times* aptly compares the judgments of God upon the enemies of His Vicar on earth, remind one of the words of the French historian who describes how the muskets fell from the powerless hands of the soldiers of the great conqueror who having seen Europe prostrate at his feet, next presumed to lay unhallowed hands upon a Pope, the predecessor of Pius IX. Well! it is remarkable to say the least: and if some see in these things only the effect of the "evil eye," others may be pardoned if they therein find a verification of a prophecy delivered long ago by Him Who founded the Church. "And whosoever shall fall on this stone shall be broken: but on whomsoever it fall, it will grind him to powder." St. Matt. 21, 44.

A singular case is before the Courts at Frankfort, Ky., as touching the duty of a priest to give evidence in a criminal trial. The facts are these:—

There was some time ago a negro in jail in Frankfort on a charge of having outraged and attempted to murder a young Irish girl. As these beastly outrages by negroes are fearfully common, the population naturally indignant, attacked the prison, and lynched the negro. A Dutch priest, the Rev. Lambert Young was, during the riot, appealed to by the authorities, to try his influence on the rioters to induce them to desist from their unlawful enterprise, and to disperse. The priest undertook the task, and from respect to his sacred character was allowed to pass in amongst the rioters, whom he is now called on to identify. This he declines to do, as involving a breach of faith, as taking advantage, at the instance of the civil authorities, of his priestly office, to act the part of spy and informer. In fact, the position of Mr. Young was that of an ambassador or flag of truce from the authorities to the rioters, to whose ranks he obtained access in virtue of his peculiar character, and from which he would certainly have been driven forth, had it been suspected, that his employers would endeavor to avail themselves of his services as a witness. The case is a very complicated one, and in many respects the scruples of Mr. Young seem well founded—not so much because he is a priest, as because he was virtually an ambassador from the camp of the civic authorities, to that of the rioters, and to which he was admitted only on the tacit understanding that he would not avail himself of that privilege, to their detriment.

The subjoined was received too late for our last:—

ALEXANDRIA, GLENGARRY, June 16th, 1868.
To the Editor of the True Witness)

Sir,—The good Catholics of this country parish had the happiness of witnessing the restoration, on Sunday last, of the public Procession of the Blessed Sacrament through the principal streets of this village. This unmitigated act of Catholic Faith had been inaugurated here by the first Pastor of this Parish, —the late Rev. John McDonald, uncle to the Very Rev. Vicar General Hay, of St. Andrew, —some thirty years ago, and was by him continued until the year before his death, which occurred in the summer of 1845; but it afterwards lapsed into non-observance until the present year, when it has risen again, Phoenix-like, from its ashes, more solemn and imposing than ever. Our present Pastor, Rev. John S. O'Connor, —who seems bent upon treading in the footsteps of his sainted name-sake, the first "Mr. John" of this parish,—spared no pains in getting things in order for the Procession: and the result has been that the whole affair has turned out a grand success in every respect. Shortly after Grand Mass, which, along with solemn Vespers, we have every Sunday, the Procession began to form in line of march, so that by the time the Priest had partaken of some refreshment, it was in perfect readiness. The Cross, with supporters, led the Procession. Next came the children of our Convent school, about 95 in number, headed by their new banner of the Immaculate Conception, and each one bearing joyously her tiny pennon floating in the breeze.—After them, the youths of the male school, likewise preceded by their banner of the Infant Jesus, and flaunting their variegated little flags, to the number of about 80, as nearly as I could ascertain. This part of the Procession was considered by many as the most interesting of all. Next came the boys, strewing flowers before the Blessed Sacrament; then the censer-bearers immediately preceding the Canopy, which was borne over the Priest carrying the Remonstrance containing the Blessed Sacrament, by six stalwart Glengarry men, who, in turn, were relieved at each repository by six others, and so on alternately. After the Canopy, our choir—(of whom we are justly proud)—walked four deep, and at each repository, of which there were three, sang a *salut* with much taste and

feeling; and, as a procession in Glengarry would be nothing without Highland music, four violinists and a drummer followed the choir, and discoursed appropriate music throughout the Procession.—After them walked the female portion of the Procession, who, as well as the men, went four abreast, headed by the "Red, White, and Blue;" then the men, preceded by a splendid flag, which evidently had seen better days, and no wonder, for it waved triumphantly over the heads of chivalrous Glengarry men in 1812. I can assure you, Sir, the *coup d'œil* of the entire Procession, as above described, was very imposing, and far beyond our brightest anticipations.—I have been informed by parties who took the trouble of reckoning the numbers, that at least two thousand people joined in the Procession, which is something extraordinary for a country place. The whole line of Procession was thickly studded with evergreens, varied at the corners of the streets with neat though rustic arches and mottoes. To give your readers an idea of the spirit with which our people entered into the preparations for the resuscitation of the grand Procession in this Parish, I may mention the fact that the Canopy alone, as now complete in all appliances, cost us exactly one hundred and twenty-two dollars, and twelve and a half cents! —proof practical that the Highland Catholics of Glengarry are no disgrace to their Scottish sires.

I am, &c.,
D. A. McA.

NEW PUBLICATION.

HISTOIRE DES GRANDES FAMILLES DU CANADA.

This is the title of a book, recently published in Montreal, containing upwards of 600 pages, a great number of portraits, armories, *fac-simile* of writing, plans of fortifications, etc.

This work, the author of which, if we are not mistaken, is a distinguished member of the Seminary of St. Sulpice, assisted by a numerous collaboration, is evidently the fruit of long and patient researches, of a thorough study of the events which have taken place in Canada since the beginning of the Colony. There the reader will find a great number of details, heretofore unknown or unpublished, most attractive and of full authenticity, upon the most part of the great families of the country.

In perusing this interesting work, one would almost fancy to himself that he was reading the history of Ireland, so great is the resemblance between the struggles of those noble races for their political rights.

The author describes, in a rapid sketch, the different phases of the Colony since its beginning, and the cruel trials of the French race upon the soil of America. After having represented to the reader those brave and generous pioneers, struggling against barbarism, and ever victorious, he offers to his admiration the invincible, and almost incredible courage they displayed on the battle field; the glorious victories they won against the English Colonies, provoked by the cupidity of Great Britain; and afterwards he shows them, abandoned by the mother country, decimated by death, famine, and nevertheless resisting the English forces, crushing down whole armies with a hand-full of brave combatants, till, at last, exhausted by their own victories, they yield to ten times their number.

Then follows a beautiful description of a long series of struggles, but of another kind, which the French race had to undergo under British domination. Crushed down, but not subdued, this people, which one would have thought for ever extinct, rise again nobly, and holding in their hands the articles of the Capitulation, insist upon their rights, fighting again the battle boldly, till at last they obtain an equitable Constitution which ensures equal rights to every one.

It is then that, in return, this noble people became the glory and the most firm support of England on this Continent. Upon their banner they inscribed 1775, and soon after they added 1812—two years equally and ever memorable to the new mother country.

Such is the summary of this great work, which reflects much credit upon its worthy author, and which will prove most instructive to all those who, reading French, take an interest in the history of this country.

The flattering commendations with which it has been welcomed by the French Canadian press, the favorable appreciation with which it has been honored by competent men, such as MM. Chaveau, de Gaspe, Papineau, Cauchon, &c., dispense us from the necessity of making any further remarks.

As regards the typographical part, suffice it to say, that nothing yet, in the country has been done which might be compared to it. This work is not only a precious book, which the learned will be curious to have in their library; but, owing to the numerous and beautiful vignettes, which raise its price above that of ordinary books, it is also a kind of album, a beautiful ornament which every family in easy circumstances will like to have on the table of their drawing-rooms.

Offered for sale at Messrs. Dawson's, Great St. James Street.

The number of copies being restricted, persons desirous of purchasing the book, should not delay.

TRUE PHILANTHROPY.—We see by the reports of a Conference of Methodist parsons now assembled at Kingston, Ont., that several workmen in the blessed cause of Lower Canada's spiritual regeneration, have been received by the brethren assembled, with open arms, and most manifest developments of the pathetic spirit. As the storesaid "workmen" relate their experiences, the sacred precincts of the conventicle echo with melancholy, but, on the whole, pleasant groans. There is a trembling uplifting of hands—a watery elevation of eyes, and a swelling of hearts that can only find relief in a chorus of irrepressible sniffs. And, indeed, if you consider the matter in a proper light, such manifestations are perfectly reasonable. For what can equal that pure philanthropy that leaves its own children starving, in order to give bread to the comfortable, well fed offspring of others? What can equal that marvellous zeal that can triumph over bad roads, uncertain weather, rickety stage-coaches and troublesome bronchitis so that a poor, wandering Papist sheep may be trotted into the gospel (as delivered by John Wesley) fold? For our part, whenever we read or hear those glowing accounts of the progress which the pious parsons are every day making, we feel "a lump rising in our throats." We grow affected at the thought that the days of Apostolic energy and self-denial have not wholly departed from this dreary world of ours. We breathe a prayer that no recording angel—like uncle Toby's—shall drop a tear upon so bright a page and blot it out forever. Similarly, do we pray, that such splendid services may meet their reward hereafter, and that our eyes may be blest with the entrancing vision of myriads of unexceptionable dress coats, lavender-colored kids, white cravats, of indefinite extension, and above these, the chastened unctuous visages of those sweet gossellers who are now striking a blow at the "Beast" in Lower Canada.

Speaking of the "Beast" tempts us to a digression. Does it not appear strange that at each anniversary meeting hope grows enthusiastic over the approaching demise of that unfortunate animal; and yet, lo! and behold! another year finds him as vicious and formidable as ever! The same petitions are "put up"—the parsons grow rosate with mighty straining at prayer,—the sisters wax enthusiastic and hysterical,—the welkin resounds with the Bombastes Furioso oratory of the basement, the applause is always "great" or "tremendous" or "deafening"—but, alas! there he is, after all the pother imaginable, still on his feet and as much an object of terror as ever. The fact is, all this fracas and noise proceeds from one cause. It is an evangelical version of the boy who, passing through a churchyard, "winked aloud to keep his courage up." The parsons are simply striving to "keep their courage up." Hence, the energy with which they belabor the "Beast." If those holy souls would study their Bibles more accurately they would not indulge so much in prophecy. If they wish to discover their legitimate proto-type, Balaam's their man. Their sense of what is really spiritual and according to God equals his. This is saying a good deal, yet, if we mistake not, Balaam's ass saw the angel before his master did, and this, we hold, should be a great and crowning consolation to our modern vaticinators. If Balaam's ass had more sense than his owner, and if Balaam be the prototype of our prophesying gossellers, it follows—but the inference is sufficiently obvious.

In fact, the imminent downfall of "Popery" has been a standard cry from the beginning.—Corinthus and Nicholas shouted the same sibboleth with an unction and conviction that would have qualified them for the great cause of Lower Canada's conversion. So did Nestorius and Arius: so did the Gnostics, the most consistent of all protesting sectaries: so did Luther and Calvin. In a word, this species of prophecy is one of the most prominent and striking marks of Leresy. The devil, who was the first heretic, is far more logical than his followers. The latter imagine they can establish a religion of human mind when, without guide or control, it drifts away upon the changing sea of private speculation: the devil is content, for a time, to allow his dupes to follow their own bent. But there are lucid intervals when even heresy itself grows ashamed of the glaring contradictions and absurdities which follow from its own well-defined principles. The majestic calm—the pure serenity—the heaven-born splendor of Truth which characterizes the Catholic Church fills her enemies with rage in some cases—in others, with anxious doubt. Now, doubt would be followed by enquiry, and enquiry, in a proper spirit—with caution, were there not some means by which those persons may be held enslaved. Just as wavering constituents are kept politically orthodox sometimes in Canada by a skillful use of the words "No Popery," just so does the devil bring his flock to their former dark and devious path by the moral Dead Sea of Error and Unbelief, by deluding them into the belief that the Church of God is about to disappear from the earth. This cry springs from the spirit of destruction—it is the expression of that desire which heresy has always manifested of progressing by negotiations—o-