

The True Witness.

AND
CATHOLIC CHRONICLE,
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MONTREAL, FRIDAY, JUNE 24, 1870.

ECCLIASTICAL CALENDAR.

JUNE—1870.

Friday, 24—St. John the Baptist.
Saturday, 25—St. William, Ab.
Sunday, 26—Third after Pentecost.
Monday, 27—Sacred Heart of Jesus.
Tuesday, 28—Vigil. St. Leon, P. C.
Wednesday, 29—SS. Peter and Paul, Obl.
Thursday, 30—Commemoration of St. Paul.

NEWS OF THE WEEK.

The Irish Land Bill seems to be getting along pretty smoothly in the House of Lords, and the principle therein invoked will certainly be carried. Some alterations in detail are to be expected, but on the whole we think that the Bill will go down to the Commons again pretty much in the same state as that in which it left them. There is less interest taken in the measure in Ireland, than might be expected. The truth is that the question of Repeal of the Union is fast taking the place of the Land Question, as the question of the day. Protestants seem inclined to unite with Catholics in the growing demand for a restoration of the Legislative independence of which the Union robbed her, and should this demand become general in Ireland we see not how it can long be resisted.

The London Times speaks cheerfully of the cessation of agrarian outrages in Ireland, but on the other hand it is rumored that Fenianism is active in England, and that it meditates an attack upon the dockyards, and arsenals. Extra precautions have been taken to assure the safety of these all important institutions.

The Irish papers, not altogether without a show of reason, insist upon the application to England of a stringent Crimes Prevention Bill. The English journals indeed contain a sad record of English criminality. Murders of the most brutal description are of daily occurrence, and crimes which cannot be publicly spoken of are perpetrated openly in the metropolis of the land which brags of its "open bible." Apart from agrarian, and quasi-political offences Ireland on the other hand is remarkably free from crime, and the superior morality of its people the result of their religion is strikingly apparent. Under these circumstances the exceptional legislation for the latter does seem somewhat incongruous.

There is nothing very important to record from the Continent of Europe. The French Emperor seems to have had a slight touch of gout, and the papers have done their best to create a sensation. From Rome we have tidings which assure us that the Council has come to a decision on the great question of the Papal prerogatives, but as yet nothing has been given officially to the world. Italy is still in a very disturbed state: the revolutionary movement is for the moment suppressed by the troops, but on the first favorable opportunity it will again break out. Spain is still in a condition of virtual anarchy, and there are as yet no signs of the establishment of a regular government.

The late rains have done immense service to the crops in Canada, which were seriously menaced by the heat and long protracted dry weather. Vegetation is now progressing fast; and though the hay crop may be light, cereals and fruit promise well. We are happy to learn that the health of Sir J. A. Macdonald continues steadily to improve, though he is still weak, and unable to attend to his work.

The Rev. M. Boucher de la Bruere has been on a visit to the Saguenay district, and in a report to the Minister of Agriculture draws a sad picture of the desolation and ruin which the fire of the 13th May has occasioned. We give some extracts, so as to enable our readers to judge of the extent of the calamity and the need there is for active measures for the relief of the sufferers:—

Desolation and ruin prevailed all over. Buildings of every description, and cattle, and seed, and bush have nearly all disappeared; but sadder still to relate, seven persons perished in the flames and many others were badly burnt. The settlers for the most part escaped death by burying themselves under earth or by taking refuge on the lakes and rivers.

On my way I met families in tears, half naked, and anxiously expecting provisions, wherewith to guard against starvation.

I visited the vault wherein four men who had resorted thereto were burnt alive. Their calcined bones were withdrawn, and a bucket held them all.

I was stopped several times on my way, to visit the sick and the wounded, and gave them every consolation which it was in my power to give, with the assurance of timely help.

Many are the sad and heart-rending scenes I have been told of and which I could relate; but I will only tell of what I witnessed. I may, however, testify to the correctness of the reports made public in the papers—nay, far from being exaggerated, such reports, in my opinion, do not reach reality itself.

The extent of country so laid waste by the fire begins at the River Mistassini, at the head of Lake St. John, and reaches as far as Ha! Ha! Bay, a distance of 105 miles.

The number of families throughout this district, who have lost everything, and who are considered to be ruined, may be put down as follows:

From Mistassini to Metabetchouan..... 150
(There are only 54 habitations remaining in these missions.)

In the parish of St. Jerome, comprising the townships of Metabetchouan and Oron..... 120
(There remain only 20 buildings in said parish.)
In Hebertville, township Labarre..... 50
In Kinogami..... 4
In Jonquiere..... 45
In the parishes of St. Ann and St. Fulgence, townships Simard, Tremblay and Harvey..... 47
In Chicoutimi..... 49
In N. D. de Laterriere..... 18
In St. Alphonse, township Bagot..... 72

Total number of ruined families..... 555

Besides that number, 146 families have lost either houses or other buildings.
Two churches, with timber required for the building of a third one, as well as several mills, have been burnt.

I will relate but one fact only, to give you an idea of the greatness of the disaster caused by the fire: The double Range of St. Bonaventure running through the parish of St. Jerome, was built on both sides; well, all that can be seen still standing throughout an extent of nine miles, is two baking-ovens.

PROCESSION OF CORPUS CHRISTI.—This imposing celebration came off on Sunday last with the usual pomp and magnificence of past years. Hitherto it was the custom to have the Procession in the forenoon; but this year, owing to the great heat of the past days, especially of Saturday, when the Thermometer stood at 96° in the shade, the ecclesiastical authorities very prudently decided to have it in the afternoon.

On Saturday preparations on a grand scale were made for the next day. Large arches were erected over the different streets through which the Procession was to pass. They were ornamented with evergreens, flowers, draperies and sacred devices. Many of the residences and shops along the streets were tastefully decorated for the occasion with flags, festoons and hangings.

Towards five o'clock an immense crowd had assembled at the Church of Notre Dame, and at the end of Vespers the Procession was formed. It passed through Craig, St. Lawrence Main, St. Catherine, St. Denis and Notre Dame Streets to the Church of Notre Dame, from which it started. At the corner of St. Catherine and St. Denis streets, opposite St. James' Church, an elevated altar was erected at which the Procession halted. The Choir of St. James' Church, which is in a very efficient state, sang the *Tantum ergo*, after which followed the Benediction of the Blessed Sacrament. After the Adoration the Procession proceeded down St. Denis street to that of Notre Dame to the French Church.

Throughout the Procession several Bands played different airs. They were joined from time to time by the Clergy, the Religious Communities, and the different National Societies with hymns and psalms.

Immediately after the arrival at the Church of Notre Dame, a solemn Benediction took place. The Choir, under the able direction of the Rev. Mr. Barbarn, executed several pieces of sacred music, joined alternately by the clergy in the Sanctuary. The Grand Altar, on which the Blessed Sacrament was exposed, blazed with light. The sight was truly magnificent. After the Adoration, the Montreal College Band, which is certainly a credit to that institution, struck up an air, and thus ended one of the greatest religious demonstrations that occurred in Montreal for a long time.

We are very happy to be able to say that not the least incident occurred to mar the order of the Procession—that the utmost harmony and concord prevailed from beginning to end.

REVISION OF THE WORD OF GOD.—The "Religion of Protestants," that is to say the Bible is apparently to be revised. A motion to that purpose has been made, and carried, in the Convocation of the Church of England—the largest and most influential of the many Protestant sects. The proposer was the Bishop of Winchester, who thought that "it was the clear and bounden duty of the Church to use every means to put forward what it conceived to be in truth the real Word of God;" though how the body which he calls the Church, and which he acknowledges to be fallible can do this—or can have the right to do this, is not very clear.—Perchance in putting forth what it conceives to be the Word of God, it might put forward something very contrary thereto, and might therefore lead those who are so silly as to rely upon fallible, because merely human testimony, on a matter of such vital importance, into deadly error.

That the authorised Protestant version of the Bible, as it stands at present, does not contain the pure unadulterated Word of God was admitted by all the reverend speakers who took

part in the discussion. "Everybody"—said the mover of the proposal for a revision—"who studied the matter knew that there were in their present volume parts of it which did not really belong to the inspired Record." Other Bishops spoke to the same purpose, instancing numerous and most important passages, and indeed whole books, in the New Testament, of doubtful authenticity; such as parts of the Gospels according to St. Matthew and St. Mark; part of St. John's Epistles; the whole of that of St. Paul to the Ephesians—of which one speaker, the Bishop of Gloucester and Bristol, said, that "it was held to be very doubtful whether it was ever written by St. Paul at all to the Ephesians;" and other Scriptures hitherto set forth as canonical by authority of King James the first.

Some of the Protestant bishops objected to the proposed revision of their "Word of God," not because they denied the facts which the others brought forward as proof of its necessity: but because they felt that if once they began their tinkering work there would be no end to it. One revision would be followed by a call for another revision: and the blind confidence which the unenquiring place in the present "authorized version" of the Bible—the stronghold of Protestantism considered on its positive or religious side—would be shaken, and men would no longer know what to believe. Besides as there was no person, no body in the British Isles whose revision of the Bible would be authoritative, it was to be feared that one revision would provoke another revision in another sense; so that, as the Bishop of St. David's pointed out, there might be in a few years "a Church Bible, and a Dissenting Bible" and this would be such a tremendous evil that no advantage which could possibly be gained, could ever compensate of it. "Thus some think that it is safer to retain the actual Bible, corrupt as it is, and as it is admitted to be, than to attempt a correction, or revision thereof. Of course, if the assent of all non-conforming bodies could be obtained to a revised edition of the Scriptures all difficulties would be removed, but the Bishop of St. David's was afraid that such a revision would deprive many Dissenting ministers of many of their principal texts.

Here it will be seen is a very pretty dilemma. On the one hand it is universally admitted that the Bible in present use does not contain the pure Word of God and should therefore be revised. On the other hand there is the certainty that no revision made by any one sect, say that which is Established By Law, will command the respect of all the other and unestablished sects; whilst it is equally certain that it will be morally impossible to get all the dissenting sects, to agree upon a revision of the Bible, as thereby many of them would be deprived of many of their favorite texts. The Unitarian Protestant for instance would be for cutting away or paring down many a passage which the evangelical would insist upon retaining; the latter would also insist upon retaining much that his brother Protestant of the Unitarian persuasion denounces as a corrupt addition to the Word of God. In short without an infallible authority it is impossible for any man to know with certainty what is the "Word of God," and what is not.

The Montreal Gazette copies from the N. Y. Sun the report of an interview between the latter, and a Mr. Gleason, who styles himself Major General! one of the leaders in the late marauding expedition on Canada. We gather from this report little that we did not know before; but it confirms the statement that the raid was undertaken contrary to the views of the main body of the Fenian Society in the United States, and that the loss, moral and material, to that body has been very great.

In another respect it also explains and justifies the abhorrence which the Catholic Church, and all her faithful children, entertain towards that society—not because it aims at the establishment of an Irish independent nationality, for on this point good Catholics may well differ as it involves merely a question of temporal politics; but because the Fenian society is essentially a revolutionary society, in league and in intimate communication with the immoral, anti-social, anti-Christian societies which under the leadership of Mazzini, Garibaldi, and others of that stamp, menace the happiness of the world. These are all, no matter by what name known, accused of God and His Church, and tated of all good men. No matter what their professed object, these secret revolutionary societies are all of their father the devil, and do his work.

Now here is what Mr. Gleason in his interview with the reporter of the New York Sun, said as to the connection of the Fenian Society with these infamous revolutionary societies:—

"We are in communication with all the revolutionary committees in Europe, with headquarters at Paris."

We do not vouch either for the accuracy of the Sun's report, or for the truthfulness of Mr. Gleason; but if the one be correct, and the other spoke the truth, there is no reason to wonder at the sentence of excommunication pronounced against the Fenians by Christ's Vicar on earth. Not by societies in communication

with the revolutionary committees of Europe, and therefore the enemies of God and His Church, can the redemption of Catholic Ireland be worked out.

The Globe of the 13th inst. makes a notable display of that good faith, and love of truth which have ever distinguished its career. Our readers are aware that the Government has appointed two chaplains, one a Catholic, the other a Protestant to attend the Red River expedition and that the Protestant chaplain was chosen from amongst the ministers of the Anglican denomination. Of this the Methodists complained bitterly, for they too would have their chaplain—though any one must see that it would be impossible to furnish a chaplain for every one of the different Protestant sects into which our non-Catholic population is split up. The Government however did what it could and all it could be expected to do in putting Catholics and Protestants on an equal footing and giving to each a chaplain.

But the Globe is determined to make out a case against the Government, and Romish rule, so it represents the action of the Ministry in neglecting to furnish a Methodist chaplain to the expedition as tantamount to refusing to it a Protestant chaplain at all. It is thus the Globe comments on a transaction of which the details have long been before the public:—

"To send a drove of priests"—one Catholic chaplain—"with the forces going to Red River, and not tolerate a single Protestant chaplain"—a Protestant chaplain being actually appointed—"even though paid by the denomination to which he and many of the volunteers belong is a most indefensible proceeding. It deserves the severest condemnation. Still it is no more than following out consistently the course which Sir George Cartier has all along followed."—Globe, 13th inst.

In this matter of chaplains the better plan would be to divide the sum allotted for the purpose of their support, equally amongst Catholics and Protestants: leaving it to the latter to deal with their share of the public money as they pleased and for the support of as many chaplains as their mutual divisions may require.

FRENCH CANADIANS AT THE FRONT.

From the special report of Adjutant General Ross we learn that a force of 13,540, officers and men, were reported as being at their respective posts on the 27th of May in obedience to orders issued on the 24th, of these 13,540, there were of French Canadians 2,235. The Montreal Gazette by way of reproving the base insinuations of the Witness has the following remarks on these details, which be it remembered are officially authenticated:—

"Now considering, the extent of country from which the 13,540 came, 2,235 French Canadians is not an excessive disproportion when population is compared; and in the face of this official fact there is no justification for certain remarks which we have seen made. No true patriot will seek to excite national prejudices in Canada. No honest man ought to trump up charges when he is ignorant of the facts."—Montreal Gazette, 15th inst.

The following are the names of the gentlemen who participated in the Trinity Ordination at the Grand Seminary on Saturday, 11th inst.:—

Priesthood—James Louis Broydick, of Charlottetown.

Deacons—Alexandre Deschamps and Zolique Racicot, of Montreal, Thomas Bannoo, Stanislas Doucet and Marcel Richard, of Chatham, N.B., William Berrigan, of Toronto, Patrick Brown, of Halifax, Patrick Fiegan, Thomas Lynch and Paul Shaban, of Hartford.

Subdeacons—Fragus Cormier, of St. John's, N.B., John Cullen and Hughes Smyth, of Boston, Denis Desmord, Francis Kinnerney, Henry Lynch, Patrick O'Keefe and John Russell, of Hartford, Patrick Dixon, of Chatham, Hughes McGuire, of Chicago, Joseph Dubois, David Filion and Calixte Oumet, of the College of Ste. Therese, for Montreal, Thomas McCarthy and Louis Thissault, of the College of l'Assomption, for Montreal, Frederic Eis de Marquett.

Minor Ordere—Remi Descary, Demetrius Levesque and Pierre Poissant, of Montreal, John Oasbro, of London, Ont., Andrew Brady, of Hartford, Archibald Chisholm, of Arichat, Manasses Kane, of Alton, Richard Knox, of St. John's, N.B., Michael Nolan, of New York, Donald McDonald, of Charlottetown, Cornelius O'Neil, of Boston, Thomas Wallace, of Portland, Arthur Derome, Damas Piche, and Norbert Valois, of the College of Joliette, for Montreal.

Tonsure—Martin Callaghan, of Montreal, James Beaven, John Keegan, and Peter Kennedy, of Hartford, Dominic Casey and Charles Duffus, of Kingston, Thomas Conaty, Cornelius Cronin, Daniel Cronin, Charles Gauran, Michael Kelleher, John Mundy and James Sheehan, of Boston, Michael Forban, of Chicago, Thomas Grace and Charles Underwood, of Halifax, Martin Kelly, of London, Ont., John Keough and James Shea, of Hamilton, Jean Sassell, of Vincennes, Charles Coalier, of Lycee de Varennes, for Montreal.

On Saturday last, notwithstanding the intense heat of the day, a very exciting game of Lacrosse, for the Championship of the Dominion, was played between the Montreal and the Shamrock Clubs, on the grounds of the former. At an early hour in the evening thousands had as-

sembled to witness the interesting match. After a sharp contest of forty-five minutes, in which both parties played with admirable skill and activity, the Shamrock Club carried off the first game with tremendous cheers from the bystanders. Unfortunately, after playing the second game for fifteen minutes, an accident occurred to one of the Montreal Club, after which it was unwilling to continue, when the presiding umpires declared the Shamrock Club victorious, and presented it with the prize ball of the Dominion. We trust the victors will prove worthy of their laurels, and keep them for a long time to come.

OBITUARY.

Died, at her late residence, on Tuesday evening, the 24th day of May last, Ellen McLachlan, daughter of the late Lachlan McLachlan, who departed the confines of mortality on Good Friday, April 1st, 1793, in Knoydair, Laverness-Shire, Scotland, and the beloved wife of John McDougald, of Lot number 31, 6th Concession, Township of Lancaster, County of Glengarry, Ontario, aged seventy-seven years. The deceased emigrated from her native place in 1802 to Glengarry, Ontario, where she became an excellent wife, a good mother, an humble and virtuous woman, a faithful friend, a kind hearted neighbour, and an exemplary Christian.—*Requiescat in pace.*

OBITUARY.

It is with great regret that we have to announce the death of Mrs. Jane Kelly, relict of the late Edward Kelly, Esq., and mother of the Rev. Oliver Kelly, V.G., the esteemed and well-known Parish Priest of Peterboro', and also of William Kelly, Esq., Warden of the Reformatory Prison at Penetanguishene. Mrs. Kelly at the venerable and ripe old age of seventy-nine years, died on the 1st instant at Peterboro' to which place she had removed with her son, the Rev. Mr. Kelly, on the occasion of his preferment to the charge of that parish. Her husband had been interred at Brockville within the stately and beautiful church erected by her son, and it was her own desire that her burial place should be by her husband's side. Solemn obsequies having been celebrated at Peterboro' her remains were then escorted to the Railway station by a large and imposing funeral procession of her friends, a great many of whom, as a special mark of respect, came the long journey to Brockville to be present at the final interment. The body reached Brockville by the morning express of Saturday last, and even at that early hour (3 a.m.) an unusually large number of the townspeople had gathered at the depot, and followed thence to the Parish Church, the interior of which had been appropriately draped in mourning. There a grand Requiem Mass was sung, the Rev. Dr. Chisholm of Perth, being the celebrant, and the last solemn ceremonies having been performed, the remains were lowered to their earthly resting place within the Church, her grave, as was her wish, being side by side with that of her husband. She had lived long years of usefulness, and open-handed charity, and Christian example, and has left with her children that best of all heritages, a memory that can never lose the esteem and respect of the many that knew and revered her living.

THE PARADISE OF THE EARTH: Or The True Means of Finding Happiness in the Religious State. Translated from the French of Abbe Sanson, by the Rev. F. Ignatius Fisk. Published by John Murphy & Co., Baltimore; and The Catholic Publication Society, New York:

This is a treatise on the duties of the religious life, pointing out the dangers to be avoided, and the means to be adopted in order to reach that perfection after which we are all of us commanded to seek. Though more expressly designed for the inmates of the cloister. Catholics in all stations of life may find valuable suggestions in this little volume.

THE TWO SISTERS. By Lady Herbert—Boston: Patrick Donahoe:

A simple but pretty little tale pleasantly told, with the view of showing the origin, objects of, and mode of living in, the Asylums of the "Good Shepherd" now happily established in most of the large cities of the world.

WESTMINSTER REVIEW—April, 1870.—Messrs. Dawson Bros., Montreal.

The current number of this periodical, the organ of the more advanced section of the Protestant world is as usual full of ably written, and interesting articles on religious, social, and literary topics. We give a table of contents:—1. Unpublished Letters written by S. T. Coleridge; 2. American Socialisms; 3. The Paraguayan War; 4. The English Parliament and the Irish Land; 5. The Imperial Library of Paris; 6. Paper Girl; 7. Prostitution and How to Deal with it; 8. The Action of Natural Selection on Man. Contemporary Literature.

The hay crop near Perth is said to be ruined by drought, and prospects for other produce are poor.