

HOW FATHER YOUNG REFUSED

TO TESTIFY IN A KENTUCKY LYNCHING CASE.

AT THE REQUEST OF THE AUTHORITIES, HE ENDEAVORED TO SAVE A MAN'S LIFE, BUT HIS EFFORTS PROVED FUTILE—CONFINED IN PRISON FOR THREE DAYS IN CONSEQUENCE OF REFUSING TO DIVULGE THE NAMES OF ANY OF THE PARTIES—HIS GROUNDS FOR SUCH REFUSAL.

(Catholic Standard and Times.)

The recent groundless story from the Philippine Islands that the existence of the plot to overthrow the Government was made known by a priest who violated the secrecy of the confessional in giving publicity to his knowledge makes peculiarly timely the publication of the following from "Webb's Centenary of Catholicity in Kentucky." It deals with a thrilling episode in the life of a zealous priest, who suffered imprisonment rather than disclose information which he obtained by virtue of his priestly office, but not under seal of the confessional.

In 1868, says Historian Webb, a revolting crime, followed by an attempt at murder that was simply horrible in its atrocity, was perpetrated by a negro fiend upon a poor Irish girl of Frankfort. The wretch was arrested and taken to jail. But the story of the outrage provoked a dangerous spirit in numbers of the populace, most of whom were supposed to be Irishmen and Catholic. A mob was raised, the jail surrounded and entrance to it effected. The law officers were powerless in the face of the demonstration, no one being allowed by the rioters to approach the jail. The Commonwealth's attorney besought him of sending for Father Young, whose influence he imagined would be sufficient to prevent the contemplated violence.

No sooner was he informed of the illegal demonstration and the wishes of the law officials than the priest was on on the ground. With no little peril he did get access to the jail and to the presence of the passion-governed men who had it in their possession. That he used the limit of his influence to prevent the crime that followed, there were none bold enough to doubt. But vainly did he pray them to desist. The guilty wretch was taken out and put to death by the mob.

Shortly afterwards Father Young was cited before the United States District Court in Louisville, Judge Bland Ballard presiding, to give evidence as to the identity of the parties seen by him in the jail. In answer to this citation he presented his reasons for declining to testify. These reasons, reduced by him to writing and presented to the Court, are here reproduced. After detailing the circumstances of the case as related above, the respondent goes on to say:

"I am now asked to inform the grand jury of the names of the persons I saw in that maddened and infuriated assemblage, to whom I went solely because of my priestly character, and but for which I would have been permitted neither to see nor to remonstrate with them. It was because of my office that I was requested to seek admission to the jail, and it was in my character of priest that I was allowed to enter its precincts. Under the circumstances, as it seems to me, and on my conscience, to testify at all on the subject would be to prostitute my office and to bring disgrace upon my priestly character. In doing so I would stand in the attitude of one who had taken advantage of his office as a priest, and at the instance of the civil authorities, to act the part of a public informer. The submission of my testimony in the case would certainly be a breach of implied faith and confidence, and I am convinced that all the good to be drawn therefrom would be more than counterbalanced by the evil that would result from my betrayal of those who trusted in me as a priest and not otherwise.

"I do not claim that this case, strictly and technically, has features analogous to those presented in sacramental confession, but the principle is the same. The trust, if it was a trust; the forbearance, if it was forbearance, were rendered to my sacred office and not to my comparatively unknown self. Can I afford to testify? If compelled to do so, would another of my office dare to trust himself in such a position? Would he be permitted under like circumstances to raise his voice? Is it right, is it fair for the civil authorities thus to use and abuse my office? With all respect for the laws of my adopted country I am bound in my conscience as a man and as an office bearer in, as I believe and hope, the Church of Christ to answer all these questions in the negative.

"My refusal to answer is in no spirit of contempt, as God is my judge. It is my desire to respect and obey the temporal laws of the country I have voluntarily chosen for my home on earth. I act not hastily, but after profound and prayerful deliberation I believe in all truth that I ought to be released from testifying as to facts so obtained. I do not know that my testimony would convict any man accused or not accused. I did not see the execution of the colored man. I did not see him at the jail, nor at any time in the possession of the mob; nor do I know, except from hearsay, that he was executed. But it is not the importance or effect of my testimony that concerns me. It is the principle of disposing, as evidence, facts which I came to know in my office of priest and which I would not otherwise, as I verily believe, have been requested or permitted to see or hear. It is not to screen any real or supposed offender against the law, nor from any sympathy with mob violence in this case or any other, that I decline to testify, but to protect, as far as in me lies, clean and spotless, my sacerdotal robes. For these reasons, and these only, I humbly and earnestly pray the Court to hold the facts known to me as privileged from exposure on the witness stand.

The answer of the petitioner was deemed sufficient by the Court, and Father Young was ordered to jail. But never was there a man incarcerated for alleged contempt of court who was made the recipient of more earnest demonstrations of popular respect. His contracted quarters in the jail of Jefferson county were thronged with visitors during the three days his confinement lasted, and many of these were ladies and gentlemen of the highest social standing in Louisville, very many of whom were non-Catholics. After three days he was attacked with illness, and this being represented to the Court, permission was granted for his removal to the Infirmary of St. Joseph, where he remained for three weeks, still in the character of a prisoner. At the end of this time he was allowed to give bail in the sum of two thousand dollars to appear when called upon to answer the charge of contempt. No citation was ever made for his appearance, however, and presumably the case against him was permitted to lapse from the docket of the court.

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WALTER'S WEEKLY BUDGET.

SOME REMARKS ON MR. H. BEAUGRAND, JOURNALIST.

BRYAN'S AMERICAN LECTURE TOUR—INSINUATIONS OF HOODLING—THE WIDENING OF NOTRE DAME STREET—THE LAURIER BANQUET—DEATH RATE LAST YEAR, AND OTHER MATTERS.

The charges of hoodling in connection with the filling of the vacant position of Secretary of the Road Department are exciting more than common interest.

This is not the first occasion upon which the insinuation has been made that positions in the public service are sometimes secured by such means.

It is to be hoped, in justice to all concerned, that the charge in the present instance, though rather vague, will be sifted to the bottom.

It is said that the first of a projected series of lectures by William Jennings Bryan has not proved satisfactory to the unsuccessful Democratic nominee for President or to his manager. In fact, it is stated that when the first lecture was finished the speaker was offered an accepted cheque for \$10,000, in accordance with the terms of his engagement, and that he declined to accept it.

It seems strange that the man who sprang into the world-wide prominence by the single power of his oratory, at Chicago and throughout the presidential campaign, should prove a failure as a lecturer.

So far this winter the Street Railway Company have been in great luck. There has been very little snow to clear away. However, congratulations would be rather premature, as the probabilities for this month give us lots of the "beautiful."

The banquet to Hon. Wilfrid Laurier last Wednesday night was a success. The Premier, while defending the settlement of the Manitoba school question, was respectful in his references to the Bishops who disagreed with him.

Mr. Laurier's example might be followed by others to their great rise in the estimation of temperate people.

The head of Mr. Henri Beaugrand, ex-Mayor of Montreal and editor, proprietor and publisher of La Patrie, is highly inflated these times. His bamp of self-esteem is developed to an abnormal size and he just doesn't care a continental for anybody. There is fire in his eye, and fight in every scratch of his pen. Ajax defying the lightning sinks into insignificance beside Henri challenging the Episcopacy. The country should charter a vessel and send Mr. Beaugrand to Cuba, or buy him a set of Tiddley Winks and a hand-mirror to engage his attention at home.

It seems that the expense of widening Notre Dame Street east is to be borne by the whole city, and not alone by those directly benefited by the improvement.

If this principle is right, why is it not applied to all cases of street widening? Why this exception to the general rule which put all the expenses of expropriations on those owning property in the vicinity of the improvement?

The east-end proprietors are obviously getting the best of the arrangement.

I was wrong last week in my prediction of the result of the hockey match in Winnipeg. I thought the Winnipeggers would win, but they did not. Our Victorias came out ahead with a score of six games to five, and we are all heartily glad of it.

The New York World estimated that there were 49,000,000 deaths in the world last year as against 62,000,000 births. This is discouraging to the man who is looking around for a vacant position.

Give the TRUE WITNESS a hand, everybody. 1897 must be made a banner year for Catholic journalism in Montreal.

Spread the spirit of Unity.

Happy New Year!

WALTER R.

This is certainly a cultured age. The following clipping is from an English journal:—"Servant girls, however, are determined to be self-respecting. They will no longer submit to be called general servants, but insist on being described as 'ladies' helps' or 'companions.' The Lambeth guardians have been obliged to abolish the description and call them 'ward maids.' The matron lately advertised for 'generals,' but got only one reply, but when she asked for 'ward maids' she got twenty. The girls like the title much better, as it gives them a higher social status."

HON. MR. FITZPATRICK.

SOME VIEWS EXPRESSED ON HIS RECENT SPEECH AT TORONTO.

IS THE SOLICITOR-GENERAL SATISFIED THAT JUSTICE HAS BEEN DONE THE MANITOBA CATHOLICS BY THE RECENT "SETTLEMENT"?

To the Editor of the TRUE WITNESS:

Sir,—I notice in your edition of Dec 28rd an extract from a speech delivered by the Hon. Charles Fitzpatrick before the Young Liberal Association of Toronto.

The synopsis is misleading and does not define the honorable gentleman's position on the school settlement. The time has come in the history of our country to distinguish the difference between mere politicians and statesmen and between self-styled and sincere champions of our rights.

Actions and principles and not empty phrases and smart retorts must be considered. We must in the present crisis separate the chaff from the wheat.

The rule of discerning the one from the other is simple—it is the old and reliable one: Discover if the would-be champions of Catholic rights are subject to the voice of the Episcopacy or not.

The answer settles the question for sincere Catholics. The safe-guarding of the faith of Catholic children is not a political question, and therefore concerns the Episcopacy and the Church. When the Bishops, as they virtually now do, declare that the present settlement does not grant a substantial compromise to the minority and safe-guard the faith of the Catholic children of Manitoba, the honorable gentleman, as well as the writer and every other loyal Catholic, must accept their decision.

In political matters the Church does not interfere. If you, sir, cannot effect such a settlement through the Liberal party, your plain duty is to do what the Hon. Mr. Angers did—resign. He would not betray his co-religionists for the mess of pottage. I am informed that you said if an equitable and just settlement could not be effected you would resign. Do so, and you will be as Angers, considered a hero and a sincere champion of our rights.

The Solicitor-General's praise of the Clergy and Episcopacy, for their zeal and energy in fostering and promoting education in the Province of Quebec, would be worthy of recognition were it given under other circumstances. As it is, it is too transparent to deceive the careful reader.

The Bishops, at the present time, do not require the encomiums of the Solicitor-General, but they and the electorate want to know if he considers the "school settlement" to be equitable or to be looked upon as a substantial compromise.

Here, in a few words, is the substance of the honorable member's speech: I praise the Clergy, so that I may say more effectually the school settlement is satisfactory.

The point of his speech, as reported in the secular press, culminated in this statement: That no matter how much, as a Catholic, he desired to vindicate the rights of the Catholics of Manitoba, that he, as a legislator and lawyer, could not restore them the rights they enjoyed before 1890.

This is altogether beside the question. It is devised to entrap the hasty reader. The country did not expect the Hon. Mr. Laurier to restore to the minority the school system as found in 1890. What the country expected was that an equitable settlement would be effected or a substantial compromise be obtained. Archbishops Langevin and O'Brien advised in that direction.

The question is, and we must not allow ourselves to be misled: Does the Hon. Charles Fitzpatrick, as a Catholic lawyer and legislator, endorse the present settlement as a just and satisfactory one, affording to the minority of Manitoba a substantial redress of their grievances?

I am 18 years a priest, and during that time I have never interfered in politics, nor have I during that time voted for either of the political parties. I can, then, judge the settlement on its merits. I am in one of the most prosperous parishes in the County of Renfrew. I have seven schools in my parish and am familiar with the working of the Public and Separate School Acts. I have carefully studied the so-called memorandum of settlement; I have consulted the surrounding Clergy, and those familiar in school management. The result is, that my opinion and their opinions are that the settlement is entirely and absolutely worthless.

I invite the electorate of the Dominion to read carefully the Memorandum of the School settlement, and apply its 11 clauses to their own school section, and I feel convinced they will concur in my judgment and pronounce them to be practically valueless.

If the Hon. Solicitor General considers the "settlement" to be a fair one, he has now the opportunity of proving it. I will allow no side issues. The question is: Is the present "settlement" a fair, satisfactory or equitable one for the redress of the grievances of the Catholic minority of Manitoba?

H. S. MARION, P.P.

Douglas, Ont., Dec. 29, 1896.

An exhibition of cats is to be held shortly at the Jardin d'Acclimation. This suggests the subject of the cat's social position in France, says a correspondent of the Boston Transcript. Since the Revolution the animal has conquered in this country "tout les libertes," excepting that of wearing an entire tail, for in many districts it is the fashion to cut it short. In Paris cats are much cherished wherever they can be without causing too much unpleasantness with the landlord.

A woman has been discovered on Cape Cod whose ninety-ninth birthday was celebrated lately. She has never been more than twelve miles from the town in which she was born, and she never even saw a train of cars; the telegraph and the telephone are known to her only

by their names, and of electric lighting she remarked lately, "I don't see how they can get light if they don't have some oil about it somewhere." Railroad cars and locomotives are interesting as spectacles, as things to stand and look at, and the telephone is a wonderful example of human ability; but, after all, these inventions do not make the ordinary person better or wiser or happier. Would not anybody who cares for reading for example, rather sacrifice the telegraph or the telephone than the works of Thackeray or of Hawthorne? Aurelia B. Fuller—that is her name—has not been without experience. She has had two husbands, and in the war of 1812 she saw a British frigate bombard the town of Falmouth.

Note and Comment.

The Comte de Mun, the Roman Catholic Deputy, is a candidate for the late M. Jules Simon's seat in the French Academy.

There died recently at the almshouse in Willimantic, Conn., Miss Miranda Herrick, aged 101 years. She had never taken medicine nor had a physician.

Our esteemed contemporary—the evening lunary—announced that Premier Laurier was to be made a Privy Councillor at New Year's. Guess again, gentlemen.

There is an effort being made to induce the Very Rev. Dean Harris of St. Catharines to visit this city and deliver a lecture at an early date. Dean Harris was one of the delegates to the Irish Race Convention, and holds a foremost place in this country as an eloquent speaker.

A Melbourne clerk, with a steel pen, and without a magnifying glass, has inscribed on a post-card 10,161 words. The writing consists of selections from Shakespeare and Dickens, a chapter from Genesis, and the song "Home, Sweet Home." The work is so done that many people have been able to read the writing with the naked eye.

Dr. Barnardo, well known in Canada by reason of his immigrant "boys," telegraphed recently to the British Ambassador at Constantinople, offering to receive gratuitously one thousand Armenian orphans. He was referred to Lord Salisbury, and has since written to the Prime Minister to the same effect. Are there no more homeless children in England, Doctor?

The Catholic Standard and Times, of Philadelphia, announces that the *Papal* briefs, bearing date of Dec. 8, appointing the Very Rev. E. F. Prendergast, V.G., to the titular see of Scillio and to be auxiliary to the Archbishop of Philadelphia, have arrived. Archbishop Ryan received them through Mgr. Martinelli, the Delegate Apostolic. The date of Bishop Prendergast's consecration has not yet been decided upon.

Nowadays, risqué stories are the fashion, and at about every gathering they are retailed by men and women alike and eagerly listened to. People are *bliss* unless some ineluctable moral is told, and this is especially noticeable among the younger generation. From indelicate stories the downfall is gradual and possible and mothers and fathers should look carefully after the children's conversation and companions.

The silver men are still in the battle. Gov. McIntyre, of Colorado, has received a letter from State Senator C. W. Beale, of Nebraska, proposing that the Colorado Legislature appropriate money to construct a depository at Denver for silver bullion. Beale's idea is to have the bullion deposited and certificates issued to be used as money by the people. Beale says if he can get any encouragement from silver-producing states he will introduce a bill to that effect in the Nebraska Senate.

Has the law prohibiting the sale of liquor on Sunday been repealed? If it has not, why do the Revenue authorities permit intoxicating beverages to be sold on the Sabbath? This is done openly in every "roadhouse" in the vicinity of Montreal and has been going on for years. It is rather the rule than the exception to see drunken men in the Back River cars on Sundays and these maulin sots annoy persons who go to visit the Convent at the Sault. Wake up Revenue police, and attend to business.

We have just entered upon a new year; let us make it something more than a meaningless phrase. In the past we have religiously made resolutions, and after a week, or perhaps a month, have ruthlessly broken them. A celebrated English writer has called 1896 "a year of shame." Let us improve ourselves so that no future year will ever be one of shame for us Canadians. A number of thoughtless young Catholics show an inclination to shirk their religious duties. This is bad. We are not in the world to enjoy ourselves but to prepare for an eternity, and if we neglect the preparation when we are young there is danger that over remembrance will come too late.

On Tuesday, says the Connecticut Catholic, Prof. A. P. McGuirk and the members of St. Joseph's Cathedral choir, Hartford, were the guests of the rector, Rev. Walter Stanley, who had provided for a ride to New Britain with a banquet

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at the Russwin hotel. It was the intention at first to make the trip in sleighs, but the poor condition of the roads prevented that and the trip was made in busses. Upon arriving at the hotel the party found that Landlord Wise had provided for them in grand style. Prof. McGuirk was master of ceremonies and ably filled the position. Our Montreal boy's success will be welcome news to the readers of the TRUE WITNESS.

C. J. H.

IRISH WOMEN TO THE FRONT

IN THE NEW MOVEMENT OF THE ADMINISTRATION OF THE LOCAL GUARDIANS OF THE POOR.

The Dublin correspondent of the Freeman's Journal, N. Y., says: The ladies of Ireland, or such of them as are inclined toward political and social usefulness, have now a field thrown open to them which would be very well served, did they enter it.

At present there is but one lady working in it, and so successful has she become, and so effectually has the particular work been done that more are asked to step into the political arena and work likewise. I refer to the election of lady guardians, which has proved of such immense value in England, and which it is now proposed to test in the case of Ireland.

Emmiskillen boasts of the representation of a lady member on the local guardians of the poor, but as it is not to be that in March, when the poor-law elections take place, several ladies will seek seats on the boards of guardians throughout the country, the estimate of the utility and success of the lady guardians will be read with interest.

Most of the Local Government Inspectors comment in some way upon the question, and some speak with personal decision. One inspector (Dunlop) has been most useful and will become more useful still as more experience is gained. Another holds that they are very valuable, but is inclined to believe that the warmth of their sympathies sometimes leads them astray, and especially in the matter of outdoor relief.

This latter fault is the only one to be found with lady guardians in the whole Blue Book, and that, it must be admitted, is an amiable failing. All the evidence goes to show that the lady

guardian is amply justifying her appointment, and that the women and children whose misfortune it is to have the poor law for a parent are sensibly ameliorated and improved by the new condition of things.

GUIZOT ON SMOKING.

A lady, one evening, calling on Guizot, the historian of France, found him absorbed in his pipe. In astonishment she exclaimed: "What! you smoke and yet have arrived at so great an age!" "Ah, madam," replied the venerable statesman, "if I had not smoked I should have been dead ten years ago."

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