

The True Witness

AND
CATHOLIC CHRONICLE,
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MONTREAL, FRIDAY, JUNE 20, 1873.

ECCLESIASTICAL CALENDAR.

JUNE—1873.

Friday, 20—Sacred Heart of Jesus.
Saturday, 21—St. Aloysius Gonzaga, C.
Sunday, 22—Third after Pentecost.
Monday, 23—Vigil. St. Francis Caracciolo, C.
(June 4.)
Tuesday, 24—St. John Baptist.
Wednesday, 25—St. William, Ab.
Thursday, 26—SS. John and Paul, MM.

NEWS OF THE WEEK.

It is now announced that the health of the Sovereign Pontiff is perfectly re-established. Of course in the case of one so advanced in life, we can only hope and pray that his days so precious to the Church, may yet be preserved many years.

On the other hand, tidings reach us that the German Emperor is very seriously ill indeed, and that grave apprehensions for the result are entertained. There is no sign of relaxation in the war of persecution that both in Germany and in Switzerland is being waged against the Church.

A rapprochement of M. Thiers with M. Gambetta is spoken of, and an alliance between the political supporters of the ex-President, and the ultra-Radicals is announced. This is probable, if not certain; but if Marshall MacMahon have the Army on his side, he will be able to hold his own against all coalitions.

From Spain we have reports of Carlist victories and of Carlist defeats; but all these must be received with caution. What is most certain is, that the Revolutionary party at Madrid is in a state of thorough disorganization, and that, unless a miracle interpose, a sanguinary outbreak is inevitable.

From Great Britain the political news is of little interest. The Tichborne case still attracts much interest, and the general conviction is that the Crown has clearly established the identity of the defendant with Arthur Orton.

It is expected that a new trial in the case of O'Keefe *ver.* Cullen will be moved for, and granted on the grounds of misdirection by the presiding Judge in his charge to the Jury.

Stokes, it will be seen, is to have a new trial, so difficult is it to bring a murderer in the United States, who is rich, and who has rich friends, to the gallows. In the meantime the work of blood goes merrily on amongst our neighbors; sons shoot their fathers and are exalted into heroes and martyrs; and not a day passes but what the hideous murder roll receives new names. God only knows where all this will stop.

PROCESSION SUNDAY.—The Catholics of Montreal had beautiful weather for the great Procession of the Blessed Sacrament which according to time honored practise took place on the 15th inst., being the Sunday within the Octave of the Feast of Corpus Christi. The route we indicated in our last; suffice it then to say that everything passed off with that magnificence with which the Church knows so well how to celebrate her great festivals. St. Patrick's Church, in front of the main entrance of which a handsome *repositor* had been prepared, was the Church honored with a visit this year. The streets were not so well decorated as we have seen them on other occasions; but there were several handsome arches thrown across the route, at Dr. Leprohon's, and at other places which the Procession passed. All went off in good order.

At Ottawa the festival was also well celebrated by the usual Procession.

FUNERAL OF SIR GEORGE E. CARTIER.—In our last we announced the arrival of the SS. *Prussian* with the body of this deceased statesman. At Quebec all honors were paid, and the rites of the Church were celebrated with magnificence. The coffin was then placed on board the Steamer *Druid* on board of which a small *chapelle ardente* had been fitted up for the occasion, and was carried to Three Rivers where it was received by the citizens with every mark of respect; and as the *Druid* passed up the river, at Sorel, and all the chief cities along

the St. Lawrence, appropriate tribute was paid to the memory of the illustrious departed.

At about 10 a.m. on Wednesday, the 11th inst., the *Druid* arrived at Montreal. A large concourse of citizens were assembled, and amidst the booming of the guns on St. Helen's island—the steamboat made fast alongside the pier. Accompanying the corpse from Quebec were the Hon. M. Langevin, the Very Rev. M. Cazeau, Vicar General of Quebec, Cosme Cartier, brother of the deceased, J. Cartier, M. M. J. and H. Desrosiers, E. Lusignan and H. Fabre, relatives of the deceased; MM. Cu-villier, Hubert, Col. Strange, Adj.-Gen. Ross, Mr. Gregory, and representatives of the City Press. An escort of artillery under the orders of Capt. Larue was also on board the *Druid*.

As soon as she was made fast to the wharf, a large body of the Catholic Clergy, as also the members of the Bar and of the Corporation went on board; and in the meantime the coffin was removed from the vessel, and placed on the bier which was in attendance.

The sad procession then formed, preceded by the Bands of the G. T. R. Artillery and of the B. Battery, and amidst the tolling of the bells of the several churches of the City, and the firing of minute guns from St. Helen's Island, moved slowly through a dense crowd of spectators towards the Court House where a chapel had been fitted up for its reception. Herein the coffin was placed, and the body lying in state during the remainder of the day was visited by thousands. In the evening the lid of the coffin was finally closed down.

On Friday, the 13th inst., the Funeral decreed by the Government took place. From an early hour dense crowds of citizens, and of visitors from all parts of the country, had assembled on the Champ de Mars. About 9 a.m. the Chariot, or hearse, expressly built for the mournful occasion, made its appearance in front of the Court House, where the body was lying, and in a short time the coffin was placed thereon. The following are the names of the Pall Bearers:—

Sir Francis Black, His Honor Judge Sicotte,	
Hon. M. Archambault, Sir Alex. T. Galt,	
Lieut.-Gov. Howland, Sir N. F. Belleau,	
Hon. Judge Meredith, His Honor Judge Po-	
	lette,
Hon. Thomas Ryan, Hon. A. A. Dorion,	
Hon. Letellier de St. Just, Hon. J. Ferrier,	

Immediately after the body, came the members of the family of the deceased. Next in order the Members of the Privy Council, and of the Cabinet.

The Representative of His Excellency the Governor General.

The Lieut.-Governor of Quebec, who, by a sad accident, was prevented from attending, was represented by Lieut.-Col. Amyot, A.D.C.

Then came the Executive Council of the Provinces, followed by the Dominion Senate headed by its Speaker, the Hon. M. Chauveau; these in turn were followed by the Judiciary.

Next in order came the body of the Clergy, Catholic and Protestant.

Then appeared the Dominion House of Commons preceded by its Officers; the Foreign Consuls; the Bar; the Medical Profession; the Professors of the several Universities; and the Pupils of the Colleges of the Montreal, of St. Mary, and of the Normal School.

The Chariot was guarded by a body of City Police to keep the streets clear, and to prevent confusion in the dense crowd. The Cavalry Troop was in attendance as was also the Fire Brigade. The Militia, the High School Cadets formed also part of the cortege.

Then appeared the several societies represented by their Officers and Members; amongst which were the St. Patrick's Temperance Society, the St. Bridget's, and the St. Anne's Temperance Societies; then came the Members of the Civil Service, the Mayors and Members of the several Municipal Corporations, followed by the Grand Trunk Band; in rear of whom marched the Corporation of the City of Montreal, represented by Acting Mayor Brunet, because of the severe indisposition of His Honor Mr. Cassidy. The members of other associations came next, the St. Jean Baptist Society, of which Sir George was a member, bringing up the rear. Last of all followed the large body of citizens of all creeds, and of all origins.

Slowly and in good order, amidst the tolling of the City Church bells, and the booming of the minute guns, the Procession moved along the route indicated in our last, till it reached the portals of the Parish Church of Notre Dame, where it was received by the Very Reverend the Superior of the Seminary, M. Bayle, and others of the Clergy; and by them was escorted into the Church, the interior of which had been magnificently and at great cost prepared for its reception.

Here Solemn Requiem Mass was sung by His Lordship Mgr. Fabre, Bishop of Gratianopolis and Coadjutor of the Diocese of Montreal, assisted by the Very M. Cazeau, Vicar General of the Diocese of Quebec, and the Rev. M. Lenoir of the Seminary. The Diocese of Kingston was represented by its venerable Bishop Mgr. Horan; and the several dioceses of the Province of Quebec, by their respective

Grand Vicars, the Very R.R. MM. Cazeau of Quebec, Langevin of Rimouski, Caron of Three Rivers, and Raymond of St. Hyacinthe. The R.R. P. Jesuits, and Oblats were also represented in the sanctuary by several of their members.

It was about 11 a.m. when the Solemn services of the Church commenced, whose majesty must have deeply impressed all who were in attendance. The grand music of the Church was rendered with great effect with an organ accompaniment.

All the prescribed religious rites having been duly performed the Procession reformed, and took the route to the Catholic cemetery, the Battery of the Montreal Artillery still firing its minute guns from the mountain. On arrival at the cemetery the usual religious ceremonies were performed, and the body was consigned to the grave, which had been prepared for it on the crest of an elevation a short distance from the chapel. The Montreal *Gazette* states that the Government has secured a lot on the recently acquired property in connection with the cemetery, situated at the top of the Mountain, where the remains of the late Sir George E. Cartier will find their lasting resting place; and over which an appropriate monument will be erected to the memory of one to whom cannot be denied the praise of having sincerely loved Canada, his native country, of having devoted to her service his entire life, and whom it will certainly be no easy matter to replace. During his lifetime he filled a large place in Canadian history; to his countrymen he in many respects stood in the position that the great O'Connell stood during his lifetime towards the Irish; and though no one pretends that either O'Connell or Cartier was free from faults, now that they are in the grave, we should remember the great and good qualities that distinguished them amongst their contemporaries, and draw the veil of charitable oblivion over the failings to which in common with all of Adam born they were liable.—*R.I.P.*

DEATH OF THE MAYOR.—Death has been busy of late amongst our public men. Hardly had the grave closed over the remains of Sir George E. Cartier, than another of our leading Canadians, one much esteemed for his public and private virtues was stricken down. On Saturday last about 6 p.m., after a long illness, His Honor Francis Cassidy, Mayor of Montreal, and M. P. P. for the Western Division of the City fell a victim, universally and most deservedly lamented by our citizens of all classes. Mr. Cassidy is the first Mayor of this City who has died in office since Mr. Mills, who was carried off in the memorable year of the Famine Fever, a victim to his attention to the wants of the suffering immigrants from Ireland.

The late Mr. Cassidy was a native of Canada, but of Irish descent. He was born in Rawdon in 1827, and pursued his studies at the Assumption College, where he quickly distinguished himself by his application and his great talents. In 1848 he was called to the Bar, and entered into partnership with Mr. Leblanc our present Sheriff. His career as a lawyer was prosperous and honorable, and in 1863 the deceased was named Queen's Counsel; and about the same time he was offered a seat in the Canadian Cabinet, with the office of Solicitor General. This offer Mr. Cassidy declined; nor did he come forward as an aspirant for political honors till 1871, when he was returned by acclamation by the Western Division of this City to the Quebec Legislature. At the beginning of the present year, yielding to the solicitations of his friends Mr. Cassidy appeared as a candidate for the Mayoralty, to which honorable post he was elected by acclamation.

At the time of his election his health was not good, and soon after his assumption of office his disease assumed serious proportions, so that he was unable to devote much of his time to the duties of the Mayoralty. With the setting in of the warm weather his health rapidly declined, and on the 14th inst., in the afternoon, having received all the consolations of religion, which he professed during health, he departed this life.—*R.I.P.* His Funeral, attended by men of all classes, took place on Wednesday last.

Mr. Cassidy's successor as Mayor is not yet named, but Mr. Bernard is spoken of. The *Gazette* hints at Dr. Hingston as likely to come forward for the representation of the seat in the Quebec Legislature which Mr. Cassidy's death has left vacant.

ST. HELEN'S ISLAND.—We see by the *Gazette* that in reply to a deputation, the Hon. M. Langevin acting Minister of Militia, has accorded the use of this island for a Picnic on Dominion Day next. The only conditions insisted upon are that good order be observed, that no injuries be inflicted on the trees, and that no intoxicating liquors be introduced on the island. The visitors to the island must also leave at sunset, and must not approach closely to the magazines.

ORSCENE PROTESTANT LECTURERS AND LECTURESSES.—His Grace the Archbishop of Toronto has written and caused to be published, a letter addressed to the "Protestant Clergy and Associations of Toronto," rebuking them in dignified, but most charitable language, for the active encouragement which from their pulpits, and otherwise, they give to every unclean creature, male or female no matter, that comes along to deliver an obscene tirade against the clergy and nuns of the Catholic Church.—This letter was provoked by the advent at Toronto of the notorious woman to whom we alluded the other day, one whose peculiar antecedents were no secret, having been published long ago in papers of all denominations in the United States, where she has been carrying on the role of itinerant lecturers in company with a person of the other sex: but who, in spite of these well known facts, and solely because she advertised herself to deliver a lecture on Nuns, was at once taken in hand by the evangelical Protestant clergy, and loudly recommended to the public from their pulpits. What this woman, this unclean pet of the conventicle, this sweet lily of the Protestant tabernacle, really is, we may easily infer from the following short notice of her, and her lecture, given by the Toronto *Globe*.

It must be premised that on her arrival in Toronto, she obtained the use of the Shaftesbury Hall, a building—*we are open to correction if in error*—the property, in whole or in part, of the Young Men's Christian Association; and in this building—an appropriate theatre no doubt—she distinguished herself in the following manner. We quote from the *Globe*:—

"Miss O'Gorman"—(the Protestant lecturer in question)—"appeared on the platform under shameful circumstances, and her lecture, which both in manner and matter was, so far as it went, objectionable in the highest degree, collapsed after twenty minutes' heroic contest with superinduced mental asphyxia."—*Globe*. (Brave words these "mental asphyxia." We commend them to the notice of the authorities of the Police Court.)

In other words, our Protestant lecturers on the abominations of Popery, was not only offensively obscene, which is just what her clerical patrons expected her to be—but she was also far-advanced in a state of—well we will not say of beer exactly, but of "superinduced mental asphyxia," a condition in which they hardly expected her to be until after the close of her lecture, or otherwise they would perhaps not have ventured upon recommending her to the favorable notice of a Protestant public from their pulpits.

Upon this His Grace the Archbishop of Toronto published the annexed letter, the effect of which we hope may be to inspire evangelical ministers with a little prudence, and make Young Men's Christian Associations cautious as to the letting of their Halls or public rooms. Not that the woman in question is, morally, a bit worse or viler than are any others of her type, of whom we have seen so many in Lower Canada, both male and female, but who have not as yet had the misfortune of making themselves conspicuous in public, whilst suffering under an attack of "superinduced mental asphyxia." Here is His Grace's letter:—

To the Protestant Clergy and Associations of Toronto:—

For a long time I have thought of addressing you on a subject which interests common morality, which should be dear to us all. It is very well known that there are unworthy members even in the best organized societies, and the Catholic Church is not an exception in this. It is obliged from time to time to rid itself of some of its unworthy members; yet, alas, these members are taken to the bosom of some Protestant denominations and made heroes of. They are paraded from town to town, and from pulpits to pulpits uttering the most filthy tales and inventing the most extravagant stories against the Catholic Church, its institutions, convents, schools, etc. This sort of tactics does not prove the high moral standing of the libeller, or the religious prudence or high tone of the rev. gentlemen who provide such itinerant lecturers with pulpits, or of the Association under whose patronage they lecture. Though we have received a great many converts who have held distinguished places in various Protestant denominations, yet we do not parade them or use their service to vilify the denominations they left. We are much pleased to see that the respectable English Church ministers hold in no favour those "weeds," as Dean Swift calls them, "thrown from the Pope's garden." That abuses have crept in amongst the members of our Church we must confess; but indeed, were the Church as wicked as those degraded and often self-condemned individuals represent it, it should fall to pieces by its own innate corruption; and yet it flourishes. Calumnies and lies have been employed against it from its beginning, and wonderful to relate, converts have been numerous even in our time, both in England and America, especially amongst the ardent seekers after truth.

Catholic doctrines and practices have been assailed by most filthy lectures and publications, emanating from notably fallen women and men, who have more than once appeared on the stage in a state of semi-intoxication; and yet, strange to say, their books are bought, and lectures attended, even by females, otherwise noted for their intelligence and modesty. Does this look like true Christianity? Money appears to be the grand object of all these lectures and publications. I should indeed be very sorry to belong to a Church, if I were obliged to believe all the insane doctrines or tolerate the abuses imputed to it. Does it look like the action of legitimate children to insult and distort the doctrines of the Church instituted by Christ? or to say that Church, founded on a rock, and having the promise of Christ that the gates of Hell or error should not prevail against it, has, notwithstanding this infallible promise, taught false and damnable doctrine? Such assertions impugn the truth of the words of Christ. It is sad to think that the doctrines of the Church are so distorted, and that well-meaning people have all their knowledge of it, not from its own teaching, but from the misrepresentations of its avowed enemies. In politics we must read the journals in favour of both parties to judge fairly of the true state of questions. In courts of law the

same course is followed; should not a similar fairness be manifested in religious matters?

We view the members of the various religious denominations, who may be in good faith, at present in a far different light from that in which those who first broke from the Church through their own perversity were viewed. The first-named may be in good faith, owing to their education and surroundings, whilst their predecessors could not shelter themselves under the charitable plea of ignorance. There are a vast number of religious denominations in the world at present, and it would be presumption to expect that all will be again united in the one fold and under the one shepherd, though this is ardently to be prayed for. Yet might we not hope that charity—that thoughtful not evil, that rejoiceth not in iniquity, but rejoiceth with the truth—would discourage those foolish declamations and calumnies against the Catholic Church?

We write not in a spirit of hostility, but in that of sadness and charity.

With much respect,
I am, your humble servant,
JOHN JOSEPH LYNN,
Archbishop of Toronto.

In spite of all this, however, we doubt not that the abandoned woman alluded to would be well received in Montreal to-morrow, were she to announce a series of "Lectures on Conventional Life;" that the Montreal *Witness* would sing her praises; and that the F.C.M. Society would clasp her with rapture to its chaste bosom.

THE "TIMES" ON THE O'KEEFE VERDICT.—The London *Times* editorially expresses its opinion that the verdict for the plaintiff in this case will be contested on the grounds of the Judge's charge to the Jury being of doubtful law. The Judge, Chief Justice Whiteside, who, it must be remembered, is a staunch Protestant, in his charge to the Jury told them that the only question that they were at liberty to discuss was that as to the amount of damages; but that the questions whether the publication by His Eminence the Cardinal Archbishop of Dublin of the sentence of suspension against the Rev. Mr. O'Keefe was a libel, and whether the pleas of justification urged by His Eminence were valid, were matters with which they had nothing to do. He from the Bench laid down the law. He charged the Jury that the publication was a libel; that the pleas urged by the Cardinal in justification were naught; and that therefore their verdict must be for the plaintiff—their sole duty being limited to the determining of the amount of damages.

Thus hampered the Jury retired to consider their verdict. Returning into Court they declared that they thought it would be impossible for them ever to agree. The Judge again sent them back to their room, insisting that they were bound to find a verdict for the plaintiff, but were at liberty to determine the amount of damages, and nothing more. Thus adjured, and thus coerced the Jury again retired, and returned into Court a second time with a verdict for the plaintiff—damages One Farthing.

This verdict, so the *Times* says, will be appealed against, and probably set aside on the grounds of misdirection by the Judge. "The Jury," says the *Times*, "gave their verdict upon the express and repeated declaration of the Chief Justice that they were bound to give damages to the plaintiff; nor from their reluctance to give such a verdict can it be doubted that, but for the pressure put upon them by the Bench, they would have found for the defendant; and the *Times* anticipates that on appeal, the law as laid down by Chief Justice Whiteside will be pronounced bad, in which case there must be another trial. Of the verdict itself the *Times* thus gives its opinion:—

"The result has been a verdict of a Farthing damages, which ought to be set aside as insufficient if the Cardinal has failed to prove his pleas, and as against evidence if he has succeeded in establishing them."

We are given to understand that at a meeting of the leading statesmen and publicists of the Province of Quebec, it was determined to tender to the Hon. M. Langevin the leadership of the Lower Canadian Conservative body which post the death of Sir George E. Cartier has left vacant. We suppose there is no man in the ranks of the party better fitted for that post than is the Hon. M. Langevin; and remembering how closely the interests of Catholicity throughout the Dominion, are connected with the maintenance of the power and political influence of Lower Canada—we can but express an earnest hope, that the French Canadians may be united—and therefore strong. With mere party questions it is not our business to deal; but Lower Canadian autonomy, as the safeguard of her laws, her language and her religion, is not a party, but a Catholic question.

Reports of deaths from Cholera at Memphis still reach us. The disease is however said to be amenable to treatment. Perhaps the best treatment is to abstain from brandy and all intoxicating liquors. More sick men are killed by the doctors, with their opiates and stimulants, than by the disease.

It is reported that many of the Religious who have been despoiled of all they possessed by the Piedmontese invaders of Rome, and cast penniless on the world, propose to emigrate to South America.

It is thought that the evidence for the prosecution in the Tichborne case will close this week.