

The True Witness.

AND
CATHOLIC CHRONICLE,
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MONTREAL, FRIDAY, JUNE 18, 1869.

ECCLIASTICAL CALENDAR.

Friday, 18—St. Bernardine of Siena, O.
Saturday, 19—St. Juliana Falconieri, V.
Sunday, 20—Fifth after Pentecost.
Monday, 21—St. Aloysius Gonzaga, C.
Tuesday, 22—St. Mary Magdalen of Pazzi, V.
Wednesday, 23—Vigil of St. John the Baptist.
Thursday, 24—St. John the Baptist.

NEWS OF THE WEEK.

LONDON, June 14.—The Times of this morning in a leader on the prospects of the Irish Church Bill in the House of Lords, says:—"The week opens with all the elements of a dramatic situation. The action is great; the motive is great, and the end is certain. We are convinced that the Bill will pass to its second reading.—Every day it becomes clearer that England, after an agitation of 80 years, will voluntarily undo an injustice so long perpetrated. No Orange demonstration can affect the success of the measure. This scandal on the Irish Church Establishment is at the root of the alienation of Ireland. Its destruction is an act of peace and unity between jealous and disunited races. The Times reviews the opinions of leading men of the Opposition, and concludes by such arguments as "justice may be, is often delayed, but not when a nation is awake to the sense of its denial. We feel assured that justice will not be denied. By yielding now the reputation and authority of the House of Lords will be established firmer than ever."

In the House of Peers to-night, in anticipation of a debate on the Irish Church Bill, there was a full attendance of their Lordships, all the seats on the floor being occupied at the opening of the sitting. The galleries and lobbies were crowded with spectators, and on the street in the vicinity of the House of Parliament a great throng of people were collected.

In the House many petitions were presented against the bill.
Earl Granville then moved that the bill pass to its second reading. He declared that he had always thought that the Irish Church was an anomaly, and failed to fulfil the position for which it was intended; that it was a great injustice, and should be legislated on in a reasonable, wise and moderate way.

PARIS, June 12.—Tumults in the streets continue. The cavalry paraded all night, but met with no resistance. Many arrests continue to be made. The streets became more thronged after midnight, but strong detachments of the military were posted in convenient places to prevent any outbreak. When the Emperor and Empress drove through Montmartre yesterday, they were entirely unmolested. About 200 arrests were made last night. The populace generally assisted the troops to maintain order, and the streets were cleared by one o'clock. No outrages were committed.

PARIS, June 14.—A large number of secret documents having reference to the late disturbance have been discovered and seized by the authorities. It is asserted these papers prove that the movement was agitated by paid agents. The city is now entirely tranquil.

WASHINGTON, June 12.—Information just received here by parties in the interest of Cubans, was that two expeditions numbering over 600 men with arms, &c., have safely landed in Cuba and joined the revolutionary forces. They are represented as tried soldiers, all of them having been in the armies of the late war.

A SUPREME COURT.—Noticing the action of our Colonial Government, in that it has brought forward a measure for establishing a Supreme Court in Canada, the Witness of the 15th inst. remarks that, "the proposal of such a measure is just another of the signs of the times, which appear to be all pointing towards the assumption at no very distant day, by the new nation, of all the duties of nationality."

We would say more. We would say that the establishment of a Supreme Court in Canada implies the absolute independence of Canada. So long as Canada remains in any sense a por-

tion of the British Empire, and so long as Canadians remain British subjects, it will be impossible to establish a Supreme Court in Canada. Every British subject has, and ever must have, so long as he remains a British subject, no matter in what part of the Empire he may be domiciled, the right of appeal to the Imperial tribunals. Rob him of this privilege of this right of appeal to the House of Lords as the one Supreme Court of the British Empire, and you thereby disfranchise him, you strip him of his rights and absolve him from his duties, as a British subject. It is impossible therefore for any dependency of the Empire to set up a "Supreme Court." At best it can only establish a Court intermediate between the existing Colonial Courts and the House of Lords.

No doubt a really Supreme Court is an organism essential to every true Confederation, without which a real Federal Union cannot indeed exist: and the more the Federal element prevails in any political organisation, so much the more must the functions of the said Supreme Court become necessary and important. So it is that the degradation of the old Supreme Court of the U. States is one of the objects of the consistent and logical revolutionary party amongst our neighbors: for they see that the existence of a Tribunal over and above, both the Central or Federal government, and the particular State governments, endowed with the right and the power to adjudicate between them, to determine their respective limits, to say to Congress "thus far shalt thou come, and no farther," is incompatible with the strong, highly centralised, and unlimited government which they aim at substituting for the old Federal Union of the Sovereign and Independent States. An omnipotent Congress, and a Supreme Court are incompatible institutions: they cannot exist side by side.

We have no Supreme Court in Canada: we can have no such Court so long as we remain a portion of the Empire, so long as Canadians enjoy equal rights with their fellow British subjects. The House of Lords is, and must be, to every British subject the ultimate Court of Appeal; and when it ceases to be so for us, Canada will no longer be part of the British Empire, and her citizens will no longer be British subjects. The Witness is therefore perfectly right in accepting this proposal to establish a Supreme Court in Canada, as a sign of the times; as a symptom of the direction in which unhappily we are drifting—that is to say, towards Independence, in the first instance, and Annexation in the second.

For most assuredly, independence is but the first step towards annexation. As an independent nation, and left entirely to our own resources, we could only maintain our separate national existence through the forbearance and sufferance of the U. States. Cut off from all direct access to the ocean as we are during so many months of the year, we could only avail ourselves of the great high-way of nations by permission of our neighbors—for we suppose that no sane person dreams that any conceivable line of railroad to the sea, running throughout its course within the territory of the Dominion, could, in the present state of physical science, be rendered available for commercial purposes. Canada independent, its relative position towards the U. States would be that of Belgium towards France, if all Europe were French, if only France and Belgium existed on the maps of the European Continent. How long under such circumstances could Belgium maintain her distinctive national existence? Therefore we look upon it as a self evident proposition, that independence, or the severance of the ties which now so happily unite us to the British Empire, implies annexation to the U. States, as a commercial and military necessity; as the inevitable consequence of our unfortunate geographical conditions, and the peculiar political conditions of the North American Continent. Small States, no doubt, have existed, free and honored in the immediate vicinity of great States: but wherever and whenever this has happened, it has been owing to the mutual jealousies and rivalries of several adjacent Great Powers, none of whom would permit the small State to be swallowed up by another. Unfortunately there is but one Great Power in North America, and therefore no guarantee for the independence of a small State.

Our Canadian Legislature having assented to the contract by which, in consideration of the sum of some \$1,500,000 the Hudson Bay Company cedes to the Dominion its proprietary rights over the large territory known as the Red River, the Dominion may be said to stretch across the North American Continent, from the Atlantic to the Pacific.

Statesmen having done all that is given to them to do in the accomplishment of this great work, and in the uniting of the several parts of this great Dominion, the services of the Engineer are now in requisition to accomplish by far the most important, and by far the most difficult portion of the task—that of making the Union a fact: that of uniting practically and geographically those whom an Act of Parliament have united in theory. In vain will our legislators have spoken, discussed, resolved, and voted

if the Engineer be not able to accomplish his portion of the great work.

That work is to furnish the future settler of the Red River Territory with cheap and constant access to the other parts of the Dominion and to the Atlantic sea board: to construct a route, available at all seasons of the year, winter as well as summer, which traversing throughout its entire length British Territory, shall at all seasons furnish to the residents of the Red River a cheaper and speedier means of access to the ocean, than can be furnished by any other route, passing in whole, or in part, through a foreign and naturally hostile country. This is the condition sine qua non of a real union of the British North American possessions. And this must be done at once. Every month's delay is dangerous to the permanence of the Union: a few years delay would be fatal: for it is a self evident proposition that, if the U. States can furnish the necessary route sooner than we can, the fate of the Red River district is political absorption by the country through which its easiest lines of communication with the rest of the world first pass.

The Liverpool Northern Press criticises Miss Rye's scheme for exporting a lot of so called "gutter children," to be consigned to her care by the parochial guardians of the poor in England. These children, upon their arrival in Canada, so at least we understand from the perusal of Miss Rye's prospectus, are to be put under Protestant guardianship, the lady being herself a Protestant. Now the Northern Press very pertinently asks whether any of the children whom the English parochial authorities are about to hand over to Miss Rye for exportation to Canada, "are of our faith?" that is to say Catholics. "If they are," continues our contemporary, "on what ground are they handed over by their legal guardians to the custody of a Protestant lady—to be carried away to a foreign country, without the smallest guarantee that their religious faith will be respected?"

We readily believe that Miss Rye, in what she is doing, and trying to do, is actuated by purely philanthropic motives, and that she has no notion of making her emigration speculations subservient to the purposes of proselytism. But still the question as put by the Northern Press suggests the possibility of a danger, against which Catholics, both in England, and in Canada, should be on their guard: and certainly, if amongst her several consignments of "gutter children," there be any who by birth are members of the Catholic Church, they should not be handed over, on their arrival in Canada, to Protestant guardianship. Our immigration agents should be vigilant, lest the scheme for bringing pauper children to this country be made a cloak for proselytism.

TRICHINA.—The question as to the cause of the sickness with which were lately attacked after eating pork, the lodgers at a boarding house in College Street, has been set at rest. On the evening of the 14th inst., Dr. Fenwick, assisted by Drs. Bessey, Sewell and Ross, made a microscopic examination of a small portion of muscle taken from the leg of one of the sufferers, and in it discovered several of those loathsome vermin known as trichinae, and which are so common in the flesh of swine, and other unclean animals.

This should be a caution to those who use that flesh for food: and if any continue so to use it, they should be most careful to see that it is thoroughly cooked. Of course total abstinence from the flesh of the unclean beast is the best safeguard: but the habit of using it for food is so general, that there is no probability of such a dietary reform taking place; and it is therefore a consolation to pig meat eaters to know that the dangers to which they are exposed may be greatly diminished by a careful and thorough cooking. At a very high temperature the filthy parasites which burrow in the flesh of swine are killed, and the flesh of these foul animals may then be eaten with comparative impunity.

A friend sends us a paragraph with reference to a "Brand Snatched From The Burning," clipped from a late English paper: and wishes to know if it refer to the same "converted priest" as that whose work was lately criticised in the columns of the Evening Telegraph? We cannot tell. All your "Brands" or "converted priests" whether in Europe or America, are tarred with one brush, are all birds of the same feather—so that what can be predicated of any of them, may invariably be predicated with certainty of any one, or all of them. From the fact, however, that the "priest" below referred to has in spite of his "conversion" been sentenced to three years imprisonment—whilst the other "Brand," that alluded to by the Evening Telegraph, is apparently still at large—we are inclined to suspect that there are two separate cases of conversion from Popery for the angels that are in Exeter Hall to rejoice over.
The "priest" referred to in the paragraph our correspondent sends us, is called Pallara, and "came to Jesus"—that we believe is the orthodox formula for yielding to incontinence—in 1867. He led a loose rambling kind of exist-

ence for some time, it seems: but having absconded with a young lady, whose parents he had first "windled out of a considerable sum of money," he has, it seems, been arrested, tried, and condemned at Florence to three years imprisonment. During his enforced retirement from the world he will have time to prepare a vigorous Protest against the Abominations of Romanism: and upon his return to the evangelical community, of which he is an appropriate ornament; he will probably be admired as a confessor to the truth, and will in all likelihood figure at the May meetings of the sect.

SALVATION BY FAITH ALONE.—A negro named Tyler was hung the other day at Richmond, Va., having been convicted on the clearest evidence of having poisoned a woman named Hubbard, whom, as a witness to a disgusting crime of which he had previously been guilty, Tyler wished to put out of the way.

On the scaffold this babe of grace who was attended by some ministers of his sect, made an address to the assembled spectators, congratulating himself that "he was going right to heaven." He added in vindication of the great Lutheran doctrine of justification by faith alone: "I have fought the battle, and have kept in the faith, and there is a crown in Heaven for me. Farewell!"

MINISTER'S WIVES.—There is to be a Synod, or meeting of Protestant Ministers, of the Anglican denomination, we believe, at Toronto shortly; and a writer, over the signature "Clericus" in the Globe, complains of the liberality of the Railroad and Steamboat authorities in that the latter have declined to make any reduction in their fares in favor of the Ministers wives, on the plea that these ladies "are not going to take part in the discussion." The clergy, argues the writer in the Globe, do not see this; they do not like even when engaged in the business of Synod, to be separated from their wives; and they urge warmly upon the authorities the propriety of giving facilities to their ladies to attend the Synod.

What a lark it would be if the Bishops of the Catholic Church about to meet in General Council at Rome, were to insist upon bringing their wives with them, and upon having facilities for that purpose afforded them, by great Companies which control the railroads and steamboats!—Certainly a celibate clergy has its advantages.

We have to acknowledge, with many thanks, the receipt of a Pastoral Letter from His Lordship the Bishop of Sandwich, addressed to the Clergy and Laity of his Diocese, and publishing the Bull of Indiction whereby the Holy Father convokes a General Council of the Catholic Church. This letter, which is of some length, is a most valuable and important document, full of information profound and extensive, and is in fact a very complete vindication of the Catholic Church against the calumnies of her adversaries, the chief of which it boldly meets, and thoroughly disposes of.

THE YOUNG CRUSADER.—Numbers 4 and 6 of this very excellent little work, designed for the amusement and instruction of Catholic youth, have come to hand. The serial itself we can warmly recommend to our readers.

Letters from Rome announce the pleasant intelligence that His Holiness Pius IX., has just conferred upon our fellow citizens, Mr. Olivier Berthelet, the honor of Commandant of the most illustrious Order of Pius IX., and that Mr. E. L. de Bellefeuille has been promoted to the Knighthood of this order. His Lordship the Bishop of Montreal has transmitted by mail this happy news. This order is amongst all others the highest, and is conferred on but very few. The Title of Commandant is more distinguished than the rank of Colonel in the Papal army—whilst that of Knight is equal to that of a commissioned officer.

We have in America but three Knights of this distinguished body. Lieutenant Murray, of Quebec, M. Alfred Larocque, Pontifical Zouave, and Mr. de Bellefeuille. Mr. Berthelet is the only Commandant on this Continent, he as well as the other three are Canadians. The two first named Knights won their honors by shedding their blood on the field of battle in defence of the rights of the Holy See.

But the zeal of M. de Bellefeuille and M. Berthelet was not less commendable although of a different description. Mr. Berthelet was the indefatigable president of the committee of the Papal Zouaves, and never did a man fulfil his duties with more devotion. His charities, his efforts in the cause of religion, know no bounds and we are proud to see him in his present exalted position. Mr. de Bellefeuille is also not without claims to the distinction that has been conferred upon him, as a member of the Catholic press, his pen has always been at the service of the good cause, and as a literary man his efforts have been untiring in promoting the interests of religion, and above all the Holy Father. We heartily congratulate both gentlemen on their

present elevation, and we trust that they may live long to enjoy their distinguished honors.

On Thursday last, 10th inst., the students of the Little and Grand Seminary of Quebec visited Montreal. They were accompanied by their respective Superiors and Professors, together with several members of the clergy, both from Quebec and surrounding parts. Among others, we noticed Rev. E. Melhot, Rector of Laval University, and Superior of the Seminary; Rev. Dr. Tachereau, Director of the Grand Seminary; Revs. Messrs. C. H. Laverdiere, T. Hamel, C. E. Legare, L. Beaudet, P. V. Legare, P. J. Doherty, L. J. Brio, J. Girard, L. Gauthier, L. Langis, A. Goddout, A. Bergeron, L. H. Paquet, E. Chervigny de la Cherrotiere, M. Dassylva, L. Gagon, J. Catellier, L. Provencher, N. Goddout, L. Parent, J. Laberge, J. Hoffman, A. Blais, A. Gosselin, and others.

On their arrival at Montreal, they directed their course to the Church of Notre Dame de Bonsecours, where Mass was celebrated for them, at the conclusion of which the Rev. Mr. Colin, the eloquent preacher of Notre Dame de St. Sulpice, addressed to the students a few words of welcome and edification. Thence they repaired to the Normal School, Jacques Cartier, where breakfast was served up.

The Principal of that Institution afterwards conducted the young visitors through the different parts of the city, calling at the principal public buildings and churches. They visited successively St. Peter's, St. James's, the Gesu, the Hotel Dieu, the English Cathedral, St. Patrick's, the Reservoir, &c.

Towards 1 o'clock p.m. the young Quebecers made their way up to the Montreal College, where they were anxiously expected by the students and Professors of that Institution. After some moments of introduction and parity, while the alumni of the two Colleges eagerly embraced, the family consisting of upwards of 600 persons in all, sat down to partake of the excellent hospitality prepared for the occasion, by the Montreal College, in the beautiful gardens of the Grand Seminary. It is almost unnecessary to say that all did full and ample justice to the many good things prepared for them.

At the conclusion of this interesting part of the programme, one of the students of the Montreal College delivered an address, in which he spoke of the joy and pleasure felt by them in meeting on the occasion so many of their confederates from Quebec. The memory of that day would be for them a long and pleasant one.—There had heretofore existed between the two Colleges a strict union of prayer and friendship: and for the future, it would not be less intimate and lasting than in the past.

The Rev. E. Melhot replied, and in so doing said he could hardly find words sufficient to express the sentiments which he felt relative to the unexpected reception accorded them, and the kind words uttered in the address just given.—He felt convinced all therein would soon be realized. In the meantime he would only tender them his sincere thanks, but entertained the hope that at no distant day, they from Quebec might have the honor of entertaining their friends from Montreal, on a similar occasion, at their own city of Quebec. The reverend gentleman likewise paid a just tribute to the many fine religious and educational establishments of the city, and the prosperity and success therein evinced.

The Rev. Mr. Bayle, Superior of the Seminary of St. Sulpice, replied in a few remarks appropriate to the occasion. It was, he said, a pleasure as well as an honor for them to receive so many distinguished visitors. He trusted it would not be the last time. As to the kind invitation extended to the Montreal College, he felt thankful therefor, and hoped it would be embraced at some future period. It would serve, as the one to-day did, to increase and strengthen the friendly union which so happily existed heretofore between the two Colleges of Quebec and Montreal.

In the evening, when the time of departure came, the students and Seminarians of the Montreal College and Seminary accompanied their young visitors from Quebec to the Parish Church of Notre Dame, where a solemn Benediction of the Blessed Sacrament terminated the rejoicements of the day.

The utmost harmony prevailed throughout the whole day. It was quite edifying to witness young students from all parts of Canada, the Lower Provinces, and the U. States meet to exchange such marks of friendship and good-will.

ADDRESS TO THE REV. J. QURVILLION.

Rev. and Dear Sir,—We, the undersigned on behalf of the laity of the diocese of Massacouche, having heard that it was your intention to leave this parish, and return to Canada, desire to express our ardent wish and earnest hope your journey there may be a pleasant, happy, and prosperous one, and that in its progress the blessing of good health may be abundantly granted to your reverence by a kind Providence.

While we cannot but regret your absence from among us, we feel consoled by the reflection that your retirement into a life free from the