# THE TRUE WITNESS AND CATHOLIC CHRONICLE

present case, gave entirely uncontradicted and crushing evidence. Perrillard had told them: "1

can name the two men who were on the roof and

set the firs; they were prisoner and Francis Anerente. I was brought up in the village, and know

## THE NEW CATHOLIC DAILY.

1 1 2

JANUARY 23, '78.

internation and in the internation THE VOICE OF THE HOLY FATHER.

ta an<mark>o-1</mark>1 (Teraphiet cubb "We urgently beseech of you to assist, with all good will and favor, those men who, animated with a Catholic spirit, and possessed with sufficient learning, are laboring in coriting and publishing books and journals for the de-fense and propagation of Catholic doctrine."-Encyclical letter of Pope Pins IX, in 1853.

" Providence seems to have given, in our day, a great mission to the Catholic Press. It is for it to preserve the principles of order and faith, where they prevail, and to propagate them where impiety and cold indifference, have caused them to be forgotten.-Letter from Pope Pius IX, in 1855.

## THE VOICE OF THE BISHOPS OF QUEBEC.

The Bishops of this Province, in the fourth Council of Quebec, urged the reading of good books and good journals as an antidote against the poisonous books and papers ever at hand. The words of the Holy Council are these :---

"Therefore, that pastors may, more easily and effi-oaciously, remove their flock from bad and forbidden books, as well as from wicked journals, let them be careful to supply them with good books, nor let them omit to enduce such as wish to read journals, to subscribe to some paper of sound principles and truly Catholic."

The Holy Father Plus IX said :- " Flood the world with good reading."

To this we have the satisfaction of adding the special encouragement of his Lordship the Bishop of Montreal, and we present it to our readers as credentials which do us too much honour :---

DEAR CAPTAIN KIRWAN,

We hear with pleasure the progress of your project of a Catholic Daily. Confident that in matters of faith and morals, you will ever be submissive to the Pastors of the Church, we encourage you, and do most cordially bless all generous Catholics who contribute to the success of your undertaking. + EDWARD CHABLES.

Bishop of Montreal.

### Further SUBSCRIPTIONS Received. -:0:--

#### ST. GABRIEL'S CHURCH.

On Sunday last, the Rev. Father Salmon, made a few kind remarks on the constant progress made by the Daily Paper project. He admired the perseverance of the promoters, the great amount of enrnestness and good will manifested by the laboring class, in times when the least contribution towards this noble enterprise is an unmistakable sign of a good Catholic heart. He invited all who could do anything to support the undertaking to remain after mass. A large number did so, and the result in cash was \$12300. Much more was subscribed which will be handed in to the Rev. pastor.

We congratulate Father Salmon on the good effected in that locality since Providence placed him there, and on the large number of true hearted Catholics that frequent his church.

		_	laba Burne	3	00
			John Burns	_	00
Boxus.	~ ~	~	Wm. Hanly	-	00
Rev Father Salmon		00	F. Conroy		00
James Kane	1		Hugh McCready		
Joseph Riley	1		Patrick Sullivan		00
Patrick Donoghue	1		Lawrence Quinlan	1	
Patrick Murray	1		Wm. Orton	1	00
Michael Healy	1		John Connors		00
John Lyons	1		Patrick Leaby		00
J. J. Carlin	1		Patrick Reid		00
J. R. Roberts	1		Sylvester Murphy		01
Patrick Noonan	1	00	Thos. Wickham		00
Thomas Clarke	1		Thom McCormack	-	00
Joseph Canavan	1		Edw. Fenning	3	00
Jas. McCarthy	1	00			
Patrick Leahy	1	00	FROM OTHER PART	8.	
Jeremiah McCarthy	1	00			1
Nicholas Lynch	1		Isabella Morton	0	
John Ryan	1	00	J. Stewart, collected		00
Jas. Byrne	1	00	Edward Doonet	<b>2</b>	
Patrick Dwyer			John O'Rourke	4	
Thos. McConomy	2	00	John McEvoy	2	00
Michael O'Grady	<b>2</b>	00	Matthew Murphy	5	00
Thos. Donovan	1	00	John McQuillan	2	00
Jas. Curran	3	00	T. D. Lawlor	5	00
P. H. Herbert		00			
Jas. Skelly	5	00	Subscriptions poid ir	<b>1</b> a	d-
Michael Hennessy		09			1
Patrick Lynch	i	00			
Joseph Lennon	2	00	George Bellack	4	00
Private	7		James Carroll	4	00
	•		P. Kennedy	$\overline{4}$	
Subscriptions paid	in a	ıd-	P. Boyle	4	00
vance.			J Kearns		00
John O'Neill	3	00	M. Milloy		00
W. Mulcahy			John Johnson		00

## THE OKA TRIALS.

## DISTRICT OF TERREBONNE.

ADDRESS TO THE JURY OF MESSRS. MOUSSEAU AND PREVOST JUDGE JOHNSON'S SUMMING UP.

COURT OF QUEEN'S BENCH. In our last issue we gave a short summary of the

Oka trials, and the telegraphic announcement that the jury could not agree. Below is given a full report of the addresses of Messrs. Mousseau and Prevost, and the summing up of His Honor Jubge Johnson :---

## Present : HIS HONOR MR. JUSTICE JOHNSON, STE. SCHOLASTIQUE, JANUARY 14.

At the opening of the Court, Mr. Mousseau, for the Crown addressed the jury in English. He had, he said, to premise his observations by thanking them for the labor and industry that they must have devoted to the case. He perfectly realized that they were a most respectable and intelligent body of men, sufficiently high minded to appreciate the great importance of this case. It must, he was sure, he a source of great satisfaction to all parties to have had this case submitted to a jury which, under our system, was the bulwark of the liberties of the English people. The case had been magnified and given a great importance which the circumstances did not warrant. on account of the fact that the prisouers were Indians, that they were only in a half civilized state, and because circumstances had been mixed up with the case that should have been kept perfectly distinct from it and to these, in the course of his ad-dress, it was his intention to allude. The jury had been empannelled for the purpose of ascertaining whether the prisoner was guilty of the crime of which he was charged and whether or not the Crown had substantiated its allegations against him. They had to discover whether on June the 14th Dicaire had set the fire which caused the destruction of the Seminary property at Oka. Now, in order that we might know whether or not the prisons: was guilty they had to satisfy themselves that the Crown had proved the gist of the offence which lay in the three following questions :--Had there been a fire? Had that fire been the result of accident or was that fire the result of incendiarism? If the latter was the case, did the circumstances point to the prisoner? There might have been something to explain as to the motives of the parties in the case, but with the innocence or guilt of the prisoners that had nothing to do. If the fire had been shown to their sitisfaction to be other than the result of an accident, had been set by somebody, that sem-body being the prisoner, then it must be concluded that prisoner was guilty of that of which he had been accused. The first witness examined for the prosecution had been the Rev. Father Lacan, cure of Oks, in charge of the preperty of the Seminary and the administrator to the spiritual wants of the Church. He had told them rom the witness box that on the morning of the 15th June he had been wakened by a cannon shot, had gone to the back, and had seen a fire in the havioit. In that hayloft there were two openings, one of them in the middle of the roof, the other in

the gable end. Father Lacan bad seen the fire through the opening that faced the back of the Seminary. In his testimony he had stated that he had seen the flames spreading over the hay. A few minutes after this time, according to him, the entire stable was in flames, and the fire communicated to the granary and other buildings. Father Lacan had testified that at this time he had seen many Indians in the yard. Had they come there to assist to put out the fire? That was impossible of belief by any sane man; and why? Because one of the prisoners and the father of the grand-Chief, was seen in the yard in the act of cutting the hose. It must be borne in mind that Akwarente was pretty old, and had many opportunities of going into the yard, and knew that the pipes, pumps and other apparatus had been placed in it for the purpose of extinguishing fire and protecting property. Soon after the fire had taken Indians were witnessed delivering blows at the gateway, which finally yielded, and they were seen in the actual act of cutting with axes the hose which was at the time in proper order, having been newly purchased, and in quantity was sufficient to put out a fire even in the tower of the church. The distance of the tower was fifty or sixty feet, and the pipes were 130 feet. But those who had set the fire were determined there should be no possibility of extinguishing it, and hence they had broken open the gate and cut the hose, two having been also discovered in the act of setting the fire. Now, it had also been shown that other Indians had come along with their guns in their hands and had contemplated - he supposed with satisfaction-the work of destruction which was being carried on. This showed that there must have been a long thought of and deeply laid plan. By the counsel upon the other side the Crown had been blamed for not having proved a conspiracy. But it had been proved that the fire had been set and that the Indians were upon the ground cutting the pipes. That was the strongest evidence that there could be of a long concerted plan, to prevent whose miscarriage the greatest precautions had been taken. Now, Father Lacan saw something else which confirmed this contention. When he got up he got up he saw the Indians stooping as men bent down because they were about to commit a crime. They were not walking upright as courageous men who were going to help the Seminary, but as those who were trying to conceal themselves Among these men Father Lacan had recognized Chief Joseph. In regard to the evidence of Perrilard, the second witness, it had been the object of great eloquence and attention. He must have been a respectable man since no witness had been brought to throw discredit upon him. The evidence was long and he (Mr. Mousseau) would endeavor to analyze it, after which he would take up the remainder of the testimony for the Crown and then that of the defence. He was sure that after looking carefully into it that Perrillard's evidence had not in one tittle been impugned It appeared that Perrillard had beeu out early on the morning of the fire. He had gone round; he was not sleeping, as he had received information that something was going to occur. He went to the corner of the wharf, and turning the corner by the promenade saw four Indians, and subsequently another band of nine or ten. As the first band went along two of them jumped on the ex ension roof of the stable, and when upon it one spread a liquid, the other one lit a match and set it on fire. This is what Perrillard said he had seen. Had his story been in any way contradicted? Not in the least; but it had been confirmed by many witnesses. One Indian woman swore that she she saw the fire taking at the same place as did Perrillard. Guillaume Lalonde testified to having seen it take on the same spot, and no one had contradicted the fact that the fire had been set and been seen burning at this spot. Simon had also said that he had seen it at this indentical place. He (Mr. Mousseau) was very glad that this testimony had not been corroborated by partial witnesses as in the defence. He never liked to see many people all tell exactly the same story, because often some of them lied. He pre-

all the Indians well, and as it was in broad daylight I perfectly recognized them when they were going along the roof. Indeeed no one had contradicted Perrillard except the prejudical and interested witnesses of whom he had spoken and to whom it was his intention to refer again. In view of the mass of testimony there was in support of Perrillard, it was unfair and unreasonable to suppose that he had perjured himself. It had been stated by others as well as by himself that the fire had been set at two diffirent places, that it had been set on the roof behind the roof and in the stable loft, that there had been endeavours to break open ib, window, which having obtained a log rail and made many endeavars, they had succeeded in doing. He dwelt upon the corroboration of Perillard's testimony by Brabant, and contended that the fact that there was a conspired y had been proven by the admission of the evidence that during the fire voices in the crowd had been heard to say, "We can go away at last; the fire has taken." Katherine Anharisaon and Philomene Pouspil, the latter a sister of one of the prisoners, had both corroborated Perrillard's testimony when they described the bursting open of the havioft and the setting of the fire by two men, one of whom was the prisoner, and hence Perrillard had told the exact truth when he said that the fire had been laid by the prisoners Karentatsi and Auerente. Now, there was something extraordinary which the defence had skillfully endevoured to turn against the Crown. Perrillard had said that he saw two Indian women from the spot where he stood. These were Louise and Katherine Auharrisson. One of them had zeen a witness for the Crown and the other for the defence. They had both sworn that they had met together and not seen him. while Perrillard had sworu that he had met them Here be could not have perjured himscelf unless and it could very easily have been proven-he had since met the women, told them that he was there, and they had agreed to say so before the Court. But nothing of this kind had been attempted; therefore, Perrillard had not been shaken upon this point. In all he said and did, whan behind the elm tree, he had not only not been contradicted, but corroborated in every particular. The poor sick man. Alex-andre Carriere, who had been living at Oka some three or four years only, admitted he could not swear that the man he saw setting the fire was the prisoner; but his conviction was that it was he. That was, it was true, not swearing to a fact, but it was some corroboration. He now came to Frerc Philippe's deposition. He (Mr. Mosseau) would not now refer to the hour of the cannon shot or of the fire, but would do so presently. Brather Philippe was an old resident of Oka. He had been employed there for eighteeu years teaching. He said he knew all the Indians, and Dicaire, the prisoner, had at one time been one of his pupils. What did brother Philippe see? He heard a cannon shot He looked at his watch; it was ten minutes to four. He looked out and saw three or four Indians going by the river side, stopping and looking at the Seminary. Now, these Indians were not seen by Father Lacan. But he saw eight or ten, among whom wes Chief Joseph. Perrillard had sworn to two bands of Indians, and there were just the two bodies of which he spoke. Here was further corroboration. Now, in the yard Father Lacan saw some Indians, among them Lazare, Akwarante and Mathias Akwetracs, together with the prisoner at the bar. Even in case the jury were not disposed to believe Per-rillard, they had by this testimony sufficient to convict the prisoner and his accomplices. Because no matter who actually set the fire, it was one of the party, and all were guilty of it. It was impossible not to believe that the eight Indians who followed those who had set the fire knew that those who had gone before them had so gone for the purpose of setting the fire. So well did they know this that Chief Lazire and one of his comrades with their axes were seen cutting the hose, the dthers standing by with their guns, aiding and abetting them. Assuredly these men were as guilty as those who had been seen upon the roof, hence, being among them, the prisoner was guilty without one word of addi-tional proof. But there was a corroboration of Perrillard. Katherine Anharrisson testified that setting τne Perrillard saw and heard what he had heard, "At last we can go, the fire has taken." That testimony did away with the pretence that the Indians had gone to aid in put-ting out the fire. Thus far Perrillard was uncontradicted, and if witness swore to twenty different facts, and on nineteen was uncontradicted, could it possibly, with any reason, be said that upon the twentieth he was perjuring himself? Again, Perrillard had said that the door on the gable end was opened with staves and with a rail, which, when it was done, two men climbed in. Now, in this instance there was a perfect corroboration. Philomene Pouspil said that the window of the hayloft was closed, but was opened with staves. Other witnesses said the same thing. She also said that she had gone near the elm tree and did not see Perrillard, and had added that if he had been there she must have seen him, as she and her com nanion were much smaller than he was. It was not to be wondered at that they had not seen him, as he was hiding from the Indians, and it was difficult to say of a tree six feet in circumference where s body must stand to be behind it. Brabant, the beadle, who had lived many years at Oka, strongly corroborated Perrillard upon many points. He saw one man pushed up into the hav-loft and he saw two men coming down, and he also the men in the yard, among them the prisoner and Akwarente. He was not contradicted. These men must, therefore, be guilty unless they and all their accomplices satisfactorily explained where they were at the time of the fire. Upon so strong a chain of testimony it was impossible not to find the prisoner guilty. The defence pretended that the Indians had gone to assist to put out the fire, but that Father Lacan had put them out, wishing to have all that property burned. Would the jury believe this when they had seen the men setting the fire, breaking open the door and cutting the pipes ? Lazare, the oldest of them, kdew that these pipes were purchased for the purpose of putting out fires. But when he saw his leaders doing this the prisoner did not say to them, "You are doing an infamous thing." On the contrary, he stood there, possibly laughing and smiling. He must, too, have known the state of the roof at this time that it was more inflammable than possibly at any other time. The crowds who attended the prisoner and Akwerente knew what they were about. But did they offer one word of explanation? No, not at all. The Indian witnesses who had been brought up for the defence were all relations of the accused and their ac-complices in their deeds. He (Mr. Mosseau) had closely questioned one of them if the Indians had offered their services to Father Lacan, and he had replied " No, he turned us out." Father Lacan had admitted that he had only been able to recognize one of the prisoners as having been in the yard, and that was Lazare Akwarente, the oldest resident of the village. Why he had not re-cognized any of the others was because he was, as he had declared nervous and frightened; but he was perfectly in his senses. As to the time of the fire, Octave Brabant swore that he had seen it about fifteen minutes after hearing a cannon shot. He had said that at ilrst the fisme was small and blue, after which he saw a blaze in the hayloft. There had been differences in the testimony as to the time: thirty or forty witnesses had been examined

defence had not tried to prove that Father Lacan, Perrillaad or Barbant were not to be believed upon oath, but they had sought to make out that there were differences of opinion among them as to the time. Clocks and watches were accustomed to vary, he might almost say proverbially, like the lawyers, but when the Indians were examined as to their appreciation of time, they admitted that they knew nothing about it. He was convinced, however, that however much they might vary as to poluts of time, all the witnesses except the relatives of the prisoners had entered the witness hox with the intention of speaking the truth. He had as much faith in Mrs. Parent as he had in Father Lacan from the point of view of testimony, and was convinced upon the evidence the fire was set by Dicaire or Anerente, and if not by them by some other of the Indian prisoners. Hodgson, Clarke, Flint and Mrs. Parent were all respectable witnesses, but they contradicted each other very gravely. Hodgson and Clarke swore that they had started from Hudson on the morning of the fire shortly after three o'clock with a message for Rev. wr. Parent. When near the shore, but further up from the Seminary hardly had they reached the shore when Chief Joseph jumped into their boat. When Hedgson and Clarke having gone down the river returned, whom did they see but Flint, of the Wilness? and he had, as he said, heard no cannon shot but had been awakened in the ordinary way. Thus, it must have been ten minutes past four when Clarke and Hodgson heard the campon. Mrs. Parent said that she heard the caunon shot at twenty minutes to four and saw the finnes rising higher than the top of the highest trees. Her daughter had said the same thing. The inference, then, must be that when the cannon was fired there was already a big fire. He mentioned this to show how mistaken people might be at times, and yet upon discrepancies of this kind the defence had endeavored to establish an alibi for both prisoner and Anerente. If Mrs. Parent was correct us to time the rest of the witnesses for the defence must be admitted to be incorrect, and if they were mistaken upon this point it was only reasonable to suppose that they were mistaken as to others. A witness, Karente, had been brought here, who tried to discredit Perrillard by referring to an alleged bribe. Scoundrels only become such by degrees, and if he were a scoundrel it could not be supposed that he would offer to bribe a brother of one of the prisoners, who was also the son of another. At first sight such a charge seemed folly, and that the prisoner could be guilty of it appeared an impossibility. Perrillard denied the charge, and in addition Father Lacan said that he never made any offer to Perrillard, so that part of Karente's accusation went for nothing. Now, Karente had been brought here to perform other services ; to speak of the difficulties between the Indians and the Seminary. But the idea that the suits which had been taken against the Indians had been commenced against them on account of their race or religion was altogether wrong. They were purely of a civil character, and he confidently appealed to the jury, with the knowledge that they must have of the facts, to say that the troubles with the Indians had anything to do with their religion. Those who said they had told what was false. There were troubles before the Indians changed their religion, which he would here take the opportunity of saying they had a perfect right to do. The Indians were at first established at the Back River His Honor, interrupting, said he would not listen

to anything of that kind, as it had no bearing upon the case.

#### Mr. Mousseau insisted that It had, counsel for the defence having spoken of the tender mercies of the Seminary.

His Honor said that he had to congratulate the Court and jury on the fact that the conduct of the case bad been free from all appeals to prejudice. Everything had been perfectly fair. The allusions that had been made to outside matters by the defence, had been only made for the purpose of showing that the Indians had not gathered to set the fire, but from an apprehension that they were all to be arrested; whether or not that apprehension was well or Ill-founded.

Mr. Monsseau concluded his speech by saying he the most important witness-against whom the confidently left the case in the hands of the jury.

French, said that he relied upon the jary to give a perjurer; nevertheless ho was corroborated by overy him their most earnest attention. It was true that | witness. they had been long detained with this matter, and appearing as he did, the fourth to address them, be was naturally under some disadvantage, but he begged their patience for a few moments longer additionally, because of the distinguished client which he had the honor to represent, and under whom the Indians had for years so happily been placed. Living, as he did, under the flag of British liberties, which was the approbation of the world, in this mixed community, Englishmen, Irishmen and Frenchmen were called upon in this case to judge of the respective merits of an issue between Frenchmen and Indians without taking into account questions of race or of religion. Living as we do side by side, that Indian at the bar had a right to the same justice as cach one of them had and they were sworn to administer it. It was well known that for upwards of a century the Seminary of St. Sulpice had been proprietors of the Seignory of Two Mountains, whither they had transported from Sault au Recollet the Indians, whose care had been entrusted to there. History told how that the Indians had been removed there, and how, as peaceable citizens, they had been allowed to build houses and cultivate a certain amount of land, and following the instincts of their race had been permitted to hunt and to fish and indulge in that out-door life which was a part of their nature. But difficulties had after a time arisen, not on account of religion. but because the savages seeing that their chances of hunting were rapidly, with the advance of civilization, being taken away from them, and that they must soon be obliged to work, commenced to traffic in wood, and to obtain it, committed depredations upon the forests of the Seminary. In self-defence the Seminary had been compelled to appeal to the law, and some of the Indians were prosecuted for trespass. And now new difficulties arose. The Indians took advantage of the state of affairs to become Protestant. But Catholic or Protestant, Presbyterian or Methodist, they had all the same rights and were entitled to the same justice as the jurors themselves were. Whoever the parties were the law came in and said these rights and privileges must be respected, and whoever infringed them must receive due and condign punishment. He would read the indiciment under which the present trial came before them. (He here read the indictment.) It would have been seen that fourteen persons were accused. As to the proof made by the defence, it had been one of them testifying for another. The prisoner, jointly with others, was indicted for having set fire to a stable, the property of the Seminary. It must not be forgotten that there were in law two kinds of proof-one direct, the other circumstantial. The defence appeared to have great fear of the direct testimony of Perrillard There was no doubt that the fire had been the work of an incendiary. There was no doubt that it had been set by the Indians. It had been proved both by the Crown and defence that on the night of the fire forty or more Indians were in the school. What was their protext for meeting there? It was a crime ; it was no less than that they might be the the better enabled to fire shots upon the had been too long separated from their families. Provincial Police. It was in proof that the police He would not therefore much longer detain had come there to arrest the Indians, who in consequence had betaken themselves to the chapel, armed to the teeth. On the evening that the fire forred witnesses who by mere accident, as in the but none of them agreed. The witnesses for the occurred everyone was asleep but the Indians. All

at once a cannon was fired-as yet there was no sign of fire, but the sound was to be the sequel of disaster for the Seminary, when everyone got up and went. About this time a fire was discovered behind the Seminary. Two bands of savages were by this time out. One of them, ten or fifteen strong, huaded by Lazare, the father of the Chief, armed with axes and guns, went to the Seminary and gave some very heavy blows upon the door. Did Lazaro go there to put out the fire? No. The fire was already running along the hay, but what did they do save to go to work to cut the hose. Father Lacan said to them, "You are doing a wicked thing." Immediately an axe was raised egainst him by one of the band, whose members from the old chief to the young prisoner at the bar who was seen on the roof lighting the fire, were principals in this dastardly deed. The role upon which it was manifest that they had agreed was that the old men should remain on the ground while the young men should go upon the roof. These were the circumstances, and the men who had gone to the yard had do so to prevent the property being saved and to secure its being consumed. Father Lacan and Brother Philippe, according to the testimony, saw within ten minutes of this time the same band of savages whom Perrillard had seen. It had been sought to make out that the testimony of Father Lacan had been contradicted by Clarke and Hodgson. But what had these two witnesses proved ? They had proved that after the Chief had been at the fire he had returned up the river. Why had he stopped where Clarke and Hodgson had met him? Simply to be at a convenient distance away, so that he might be the better enabled to make out that he was not the incendiary-he, the man whose educa-tion and position were due to the favors which he had received at the hands of the Seminary. Chief Joseph, the man of more education, had sacrificed as his victims his ignorant followers-among them the prisoner at the bar-himself endeavoring to prove an alibi. But so far as the prisoner was concerned, however they might pity him, whatever might have been his motives, it is not for the jury to allow extenuating circumstances to have any weight with them-they must mote out to bim the justice that he deserved. He would briefly go over some of the points which had been made in the relations of some of the witnesses. Katherine Anharrieson, a relative of some of the prisoners, had testified among other things, that she had seen a band of Indians in the vicinity of the stables. The testimony of Perrillard was not necessary to convict them. Let the jurors consider for a moment that Philomene Pouspil had said ; and what was that? That about four o'clock she had seen a band of savages burst open the granary door, and throw in a ball of fire. The testimony of Philomene Pouspil and Anharison corroborated and was corroborated by the cry made by some one who was present at the fire, " Now the fire is set, let us go." The fire was, therefore, set by Indians. He would here say that he frankly admitted, that if there were any doubt the prisoner should have the full benefit of it The Rev. Mr. Lacan indentified Ackwerente as having been in the yard. Frere Philippe, who kept perfectly cool, also indentified some of the Indians, and of the testimony of such respectable persons there could be no doubt; they were not likely to forge testimony, it would have been very easy for them to have procured it without having had occasion to give it themselves. Frere Philippe and Father Lacan were corroborated in their s'ories by Brabant another individual of intelligence, who proved that prisoner was there. But there was one proof that utterly destroyed all the Skeleton of the defence, and that was Tiwasha, the accomplice of the prisoner, who, in his evidence before Judge Coursel, admitted that he saw him at the time of the fire behind Harban's house, only some thirty feet from the gate. Bernard Miller also corroborated this. Tiwasha had tried hard to avoid acknowleging his testimony, but he had been compelled to avow that he had met the prisoner about thirty feet from the gate. Hence, not only presumptions, but circumstances were against the prisoner. But there were other things which showed that Providence never failed to intervene against those men of whom society was afraid, and who were dangerous to it He desired now to refer to Perrillard-a

defence had reserved all their power. But there was Mr. Prevost in opening his address to the jury in no need of Perrillard in reality. It was said he was

## LETTER FROM A VENERABLE VETERAN.

CORNWALL, 15th January, 1878.

Enclosed are Ten Dollars for the Daily, the same sum being part of my reward for serving my country in the year 1812, as well as a part of a promise I made going then to a battle at Prescott. Now encumbered with the infirmities of old age, like His Holiness, and one day older than he, I salute the Catholic Daily as well as all those who support the same cause, with "Cend Mil Failte," and remain respectfully yours,

LACHLIN MCDONALD.

Yearly subscriptions in country places are \$3.00. If papers are delivered in the city \$4.00.

Any notice of error, omission, or correction will be cheerfully received.

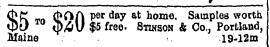


## CATHOLICS OF MONTREAL!

Read the list of Books we are offering at twent-five cents per week: Elegent Family Bibles, "Life of the Blessed Virgin," "Father Burke's Lectures and Sermons," "Lives of the Saints," "Life of Pope Pius IX," and a fine assort-ment of Mission and other Prayer Books. Also McGeoghe-gan and Mitchell's "History of Ireland," and "Life of Daniel O'Connell." The nbove works are all published by the well-known firm of D. &J. Sadlier & Co., of New York, and will be delivered in advance on receipt of the first pay-ment at

#### JAMES JORDAN'S BOOK STORE,

574 CRAIG STREET, (nearly opposite Cote) By dropping a note or a Postal Card we will send sam-ples of the above-named books to any address for ex-amination, free of charge. A choice selection of Albums may be had on the same terms. Nov 14 '77 14



It had, however, been tried to upset his testimony in every possible way; and if he had not been sustained, the jury were perfectely competant to set him aside together with everything that he said. Perrillard had said that, fearing there was going to be trouble, he got up before four o'clock and looked around. At the corner opposite the Seminary he saw four Indians, and later on he -and there his testimony was confirmed by Brother Philippe-saw a still larger number of them. But besides Father Lacan and Brother Philippe, other witnesses had seen two young men, who were Anerente and Decarie, mount the roof, set the flame and then go away. Carriere, the poor man who would soon have to go to give account of his testimony, saw two men get upon the fence, and after they came down the fire commenced. Was there a contradiction of Perrillard here? Not in the least. Then he saw the ball of fire thrown. This testimony, was confirmed by Lalonde, while Felicite Pouspil. sister of one of the prisoners, saw a man pushed up into the bayloft, after which the ball of fire was thrown. The testimony of Perrillard, Pouspil Labelle, Brabant and Barriere formed a mass that was chrushing in its weight, and was corroborated in every particular. The evidence of the two squaws bore out that of Perrillard, and as to the distances of the trees, together with the possibility of seeing the roof, he had been endorsed by the witness Pouliot. One thing would strike the jury as remarkable, and that was the accused were separated in their trials in order that they might be able to give their evidence for the benefit of each other. But Tiwasha's identification was alone sufficient to convict the accused. Madame Mikan and Philomne Katiste swore that they saw Perrillard at the blacksmith shop without his hat, coat and boots but what did her brother say ? That he was only away from the house a quarter of an hour; that he came back directly and took himselfand his mother out of harms way. This was a little fact that was sufficient to show that those two women were mistaken. Unite all these facts together and what was there to be done but to convict the unfortunate prisoner at the bar? Ancrente's mother, poor woman, naturally prepared to make sacrifices for her son, declared that she had not slept, and was in a position to know that her son had not gone out. To the same effect was the evidence of the remainder of the family. He would not impugn the consciences of the Indians, but it was mother, brother and sister in favor of their relative, Indian in favor of Indian, accomplice in favor of accomplice, and must be received with great caution. The jury must remember that none of the Indians knew anything about the value of minutes or hours. He would not contravene the respectability of Clarke, Hodgson, and Parent or Mr. Flint, but Mrs. Parent's account of the time disagreed with that of the others. Flint's testimony, Clarke's and Hodgson's, showed that she was mistaken. If it took twenty minutes to reconcile this respectable evidence of the defence, what was to be thought of it, to say nothing about the evidence of the ignorant witnesses? For a long time the case had been before the jury, who them, but before concluding he would say that in twenty-five years' experience of cases

CONTINUED ON SIXTH PAGE.