

The True Witness.

AND
CATHOLIC CHRONICLE,
PRINTED AND PUBLISHED EVERY FRIDAY
2 No. 896, Craig Street by
J. GILLIES.
G. E. OLBERG, Editor.

TERMS YEARLY IN ADVANCE:
To all country subscribers Two Dollars. If the subscription is not renewed at the expiration of the year then, in case the paper be continued, the terms shall be Two Dollars and a-half.
All subscribers whose papers are delivered by carriers, Two Dollars and a-half in advance; and if not renewed at the end of the year, then, if we continue sending the paper, the subscription shall be Three Dollars.

THE TRUE WITNESS can be had at the News Depots Single copy 3d.

We beg to remind our Correspondent that no letters will be taken out of the Post-Office, unless pre-paid.

The figures after each Subscriber's Address every week shows the date to which he has paid up. Thus "JOHN JONES, August '63," shows that he has paid up to August '63, and owes his Subscription FROM THAT DATE.

MONTREAL, FRIDAY, JULY 3, 1868.

ECCLIESIASTICAL CALENDAR.

JULY—1868.

Friday, 3—Of the Octave.
Saturday, 4—Of the Octave.
Sunday, 5—Fifth after Pentecost. The Most Precious Blood.
Monday, 6—Octave of SS. Peter and Paul.
Tuesday, 7—St. Leon, P. C.
Wednesday, 8—St. Elizabeth, W.
Thursday, 9—Of the Holy Sacrament.

In calling upon such of our subscribers as are in arrears to pay up immediately the sums which they severally owe to this office, we are asking of them no favor, but are insisting only upon that which we have the right to demand, and which they in common honesty are bound to comply with. And yet, though the publisher is the aggrieved party when he is compelled to sue time after time for his dues, so peculiar, not to say lax, are the prevalent notions on the matter amongst many, so low the moral standard with regard to the payment of debts—that many defaulting subscribers who have been in the habit of taking a paper for years without paying for it, think themselves very harshly used indeed, if steps be at last taken to compel them to do that which if they were honest men they would do without compulsion.

Nevertheless we intend, no matter what our many defaulters may think, to try whether there be not virtue in law to compel them to do us justice, and to pay us what they owe. This amounts to a very large sum: for whilst of our so-called subscribers nearly one half pay very irregularly, and at long intervals, of the remainder the majority never pay at all. To those however who do pay, we return our thanks for their honesty.

This hint, we trust will suffice. We are not going to pray for our owe, but we will have it, by forcible means—that is to say by legal process if we cannot have it by fair means—or in other words, by the spontaneous action of our debtors. Defaulters therefore if they wish to save themselves legal expence, must at once remit the amount of their indebtedness to this office; for we will in no case listen to excuses, or give credit to promises; knowing that the first are feigned, and that the second are never intended to be kept.

NEWS OF THE WEEK.

The Irish Church question has at last got into the House of Lords, and has provoked a long and lively debate. The majority of the House seemed to be decidedly opposed to disendowment, and would not doubt had they the power, gladly maintain the Irish Protestant Establishment intact. But this is impossible; and though the Lords may delay the passing of the measure, it is not in their power to prevent the projected change; their more prudent course would be to allow it to take place quickly and quietly, lest by a prolonged resistance they implicate the Protestant ecclesiastical establishment of England in the inevitable fall of that of Ireland.—The Irish Reform Bill was read for the first time in the House of Lords on the 27th ult.—General Napier and staff had arrived at Malta en route for England. The Continental news is of little interest.

The meeting called in our last issue, to make arrangements for the annual Pic-Nic of the Orphans, was held in the St. Patrick's Asylum, after Grand Mass, on Sunday last. The Trustees of the St. Patrick's Asylum, the Directors of the St. Bridget's Refuge, and of the St. Patrick's Hall, and the Presidents and Committees of the National, Benevolent, and Religious associations were in attendance. The meeting was but of one mind—to do everything in

their power to make the Orphans Pic-Nic a success. Masters of Ceremonies were named, Committee on Games appointed, and arrangements made to have the Pic-Nic carried out so as to secure its success, and to reflect credit on the united Societies and body of the Irish people, whose work it is, and to whose credit it will unquestionably redound. The Masters of Ceremonies and Committee on Games have considerable experience in the duties they have undertaken to discharge. From the earnestness and zeal with which they entered on their work, and the enthusiasm of the meeting, we have not the slightest doubt that the hopes of the people will be fully realized, and that the Orphans Pic-Nic of 1868 will be one of the most interesting and successful ever witnessed in Montreal.

THE CATHOLIC YOUNG MEN'S SOCIETY.—On Tuesday, the 23rd ult., the third of a series of monthly literary entertainments given by this excellent Society, came off in the St. Patrick's Hall, before a very intelligent and respectable audience. In the absence of the President, the Chair was taken by Mr. Coyle, Advocate, who, in very appropriate terms, thanked those present for their numerous attendance, and congratulated the members on the rapidly increasing prosperity of their association. The programme was very tastefully got up, consisting of both vocal and instrumental music, carefully selected from the best masters, and rendered with an exactness and musical ability of which some of our best professionals might well feel proud. Several eloquent recitations were also given in a manner reflecting the greatest credit on the young men, and indicating an amount of talent and intelligence that augurs well for their future.

We need not express our sincere satisfaction at the high position this association has reached in so brief a period, nor offer any assurance of our best wishes as to its future. Its objects are the purest, the noblest, and most beneficial that any body of young men can aim at: the cultivation of the mind by means of lectures, a reading-room, a library and private classes, together with the salvation of the soul by frequenting the Holy Sacraments. The Society is a branch of the Society of the same name, established some years ago in Ireland by the Very Rev. Dr. O'Brien, of Limerick, and is under the special guidance of the Rev. Clergy of St. Patrick's.—The next entertainment will be given on Tuesday, 21st inst.

THE ST. JEAN BAPTISTE.—Wednesday the 24th ult., Festival of Lower Canada's Patron Saint was celebrated with great pomp by our fellow-citizens of French origin. The streets were gaily decorated with flags of many colors, and with green boughs, to grace the long procession which passed along them to the Parish Church of Notre Dame, where solemn High Mass was sung, and an eloquent, and appropriate discourse was delivered by the Reverend M. Martineau, of the Seminary of St. Sulpice. The music which was under the direction of the Rev. M. Barbarin elicited great admiration.

The procession in whose ranks appeared our young fellow-citizen A. Larocque who was so severely wounded at Mentana—reformed, and marched through the main streets of the City, after which with a few words from the President of the Society, from M. C. S. Cherrier, the Rev. M. Rousselot, and M. Ouimet, Atty. Gen., it broke up. Before the close however, M. Larocque, Jr., was loudly called for, and coming forward addressed a few suitable words to his friends, by whom the brave soldier of the Pope was loudly cheered.

(To the Editor of the True Witness.)

DEAR SIR,—Will you allow me to thank through your columns all the Ladies who have devoted themselves to our service during the last two weeks, and all the friends who have aided us by their presence at our Bazaar? The assistance thus given only lays our Fathers under a greater obligation of devoting themselves with fidelity in return to the objects of their calling. It will be an inducement and an encouragement for us to labor, with what humble endeavors we can, to render our Church always what it ought to be, a home of true piety, sound doctrine, and faith.

D. A. MERRICK, S.J.

We learn from our esteemed contemporary the *Courier du Canada* that the amount of the collection for Peter's Pence this year taken up in the Diocese of Quebec, amounts to \$4,815. The subscription for the Pontifical Zouaves has reached the amount of \$5,505, to which must be added a further sum of \$1,098 paid by the Zouaves of Quebec. We learn also that His Grace, Montaigneur de Quebec, has made arrangements for remitting every month a sum of money for the use of the Zouaves of his Diocese, in order to enable them to procure additional comforts.

The total amount received by the Holy See as Peter's-Pence during the last eight years, is said to exceed 70 millions of francs.

What effect it is asked, will the repeal of the Concordat betwixt Rome and Austria by the last named, have upon the Catholics of the Empire? In so far as their moral obligations are concerned, it will have, and can have none. It can impose upon them no fresh duties, it can release them from none of their pre-existing moral obligations. What man's law may say is to the true Catholic nothing but a mere *brutum fulmen*, when it is contrary to what God's law, as propounded by the Catholic Church says upon the same subject: and though the State may break its faith, still all men are, and ever will remain under obligation to keep faith, and to treat the laws of the State contrary thereto as a dead letter. For instance, though the civil law in Austria may recognize as valid sexual unions contracted contrary to the laws of the Church, these unions will not therefore cease to be infamous, impure, and in a word mortal sin—the parties to which will, in consequence, be excommunicate, and outcasts from the Christian community. What the State can do, and all that it can do is this:—To do away with certain civil penalties heretofore attached to certain acts prohibited by the Church; but the moral obligation to refrain from these acts will remain in force as before. In a few words addressed in a Circular to his Clergy by one of the Austrian Bishops, the matter is put in a clear light:—

"The Concordat is a Treaty betwixt the Pope and the Emperor. In virtue of his supreme spiritual authority, the Pope has imposed this Treaty as ecclesiastical law on all Austrian Catholics; on the other hand, the Emperor had, in virtue of his temporal power, imposed it as civil law. Thus we were under a double obligation to obey the law. By the Civil Laws published on the 25th of May, certain stipulations of the Concordat have lost their character as Civil Laws: nevertheless for us, Austrian Catholics—the obligation to follow them faithfully still exists, because they continue to be religious laws, till the Pope abrogate or modify them. This is the inflexible rule, based upon dogms, which we are bound to follow."

Both Austria and Italy are virtually bankrupt since they avow themselves unable to pay their debts and make, their inability their excuse for breach of faith with their creditors. Both have taxed the incomes of their bond-holders, whether foreign or domestic, an act which is equivalent to repudiation. This shows how very dangerous it is to give credit to Liberal Governments, as they never fail to take the first opportunity to cheat those who trust them with their money. The London *Times* has the following comments:—

"Still, the worst feature exhibited in the recent resolutions of the Austrian Reichsrath and the Italian House of Deputies lies less in the import of the votes themselves than in the implied abandonment of principle. The common saying that 'one may as well be hanged for a sheep as for a lamb' will easily suggest itself. Almost every European State is more or less bowed down under the incubus of its liabilities. If, in order to rid itself of the load, a country has only to shake it off by a Parliamentary division, it will soon be found that more than one, or two, or three can play at that game. If Spain and Greece are to be deprived of their monopoly of dishonesty, if all sense of shame is to be removed by whitewashing at the Bankruptcy Court, if 'base is the slave that pays' is to be the motto of civilized nations, there is an end, not only of all public credit, but of all confident intercourse between States. Extravagance has gone too far for us to look upon such a break down as an impossibility, but we would fain hope that Austria and Italy, who, by their late votes, have gone the first step on the downward road, will not be tempted by the *facilis descensus* to proceed further in the same direction.

The *Reforma*, a Garibaldian organ, published at Florence, complains bitterly of the apathy, not to say the active hostility, of the people of the Pontifical States:—

"It is well that we should indulge no more illusions on this point. All these populations are so brutalized that they care neither for Italy nor for unification, neither for liberty, nor for the cause which our volunteers uphold, and which the Florentine Government abandons. Why, and for whom did we expose ourselves to the bullets of the soldiers of the Pope? On our entry into Mentana, not a cry of joy or of encouragement was heard. During the fight, not a hand was stretched out to us, not one of the inhabitants had a word of consolation to give us."

The Montreal *Witness* will please make a note of this, when next he feels inclined to write approvingly of Garibaldian raids upon the Papal territory.

HARD ON THE BOYS.—It is a great shame, and a great evil that there are not in Montreal free public baths, open at reasonable hours to those who cannot afford to pay for a good wash this hot weather. As it is, if an unhappy boy ventures into the river, he is pounced upon by the Police, and fined or sent to jail. Now certainly the laws of decency should be enforced; but it is very hard upon the poor that they have no means of bathing, and money could not be better bestowed than in furnishing them with conveniences for that purpose at the public expence. It would promote the health of the city; and as there is a connection betwixt moral and physical purity, we believe that the public morals would be improved by a little timely expence upon public baths, and wash-houses.

The *Evening Telegraph* complains that the public Squares and Gardens are closed on Catholic holidays, but are left open on Sundays. Our contemporary goes on to say:—

"We have no desire to dictate to our Roman Catholic brethren, either what they should believe, or what they should practice, but they must learn that the liberty they claim most proceed no further than is consistent with the liberties of other people."

Though we offer no opinion as to the facts of

the case, we join heartily with the *Evening Telegraph* in objecting to the practice, if it exist, of closing the squares and gardens to the public, either on Sundays or on any other holiday. But we think that our contemporary jumps too rashly to the conclusion that, if the facts be as he represents them to be, the Catholic ecclesiastical authorities are in some manner responsible. The fault lies at the door of the civic authorities; and we can assure our contemporary that Catholics have no more desire to impose upon their Protestant fellow-citizens any burdens with respect to "Saints' Days" than they have the intention to submit to the irksome restraints of the Puritan Sabbath, which some fanatics would, had they the power, gladly impose upon us.

COMIC HISTORY.—We cannot but admire the confidence that many Protestant writers place in the unlimited ignorance, and credulity of the mass of their readers. The *Witness* of this City—though in this case the editor sins perhaps more through ignorance than presumption—is received as Gospel by hundreds and thousands of simple Protestants, who from its columns derive what knowledge they possess of history, theology and the tenets of the Catholic Church.

What kind of an instructor the *Witness* is on these points, what sort of a guide its editor improves himself, may be fairly estimated from the following which we clip from its columns of the 26th inst. The subject treated of is the death of Charles IX. King of France, of whom the writer says:—

"Charles IX., the twelfth King of the House of Valois, ascended the throne at the age of ten, under the regency of his mother, that terrible woman, Catherine de Medici. His reign is one of the darkest in the annals of France. He married Mary Stuart, afterwards Queen of the Scots."

This is a fair specimen of the stuff with which able Protestant editors regale their Protestant readers, and of the intellectual training that the latter receive. Can we wonder then at the intensity of their prejudices against Catholicity and their repugnance to the truth?

OBITUARY.—Just as we go to press we learn with feelings of deep regret the death of the Very Rev. Mr. Nelligan, V.G., Parish Priest of St. Joseph la Beauce, for many years pastor of St. Patrick's Church in this city. His interment will take place at the Church of St. Joseph la Beauce, on Friday next, at ten o'clock. *Quebec Mercury.*

OBITUARY.—One of our oldest and most respected Irishmen has been called to his last account. On Friday the 26th ult., what was mortal of the late James McVey of Long Point, was borne to the village church, followed by a large procession of friends and many of the respectable citizens of Montreal. After the Solemn High Mass, and the Sacred and imposing ceremonies of the Catholic Church had been terminated, we had the melancholy satisfaction of seeing him consigned to his last resting place, and of breathing a prayer for the happy repose of his immortal soul.

Mr. McVey was the son of a wealthy and very respectable farmer, in the Townland of Knocknary, Parish of Aughaloo, County Tyrone, Ireland. Having married into a most respectable family, by name Reid, in the neighborhood, he desired to see "some thing more of the world" and emigrated to this country soon after his marriage, now many years ago, his long career amongst us has been upright, honored, prosperous. The last few years of his life was saddened by the dotage of old age—but all that affluence and filial affection could do was to soothe, to calm, to render, as far as affection's hand could, the last days of a dear father contented and happy. His daughter, wife of Ed. Quinn, Esq., of Long Point, with whom he resided, her most respectable husband, and most amiable and accomplished family all doted on the old gentleman and vied with each other in anticipating his slightest wishes. The deceased was 90 years of age. A large number of grandchildren, and a few great grandchildren followed him to the grave.—*Requiescat in pace.*

CONVERSAZIONE IN AID OF ALGERIAN ORPHAN ASYLUMS.—The conversazione given by M. M. Les Abbés Lemauff and Rion for the benefit of the Arab Orphan Asylums in Algeria took place last evening, and proved in every respect most enjoyable. Any person who attended simply as a matter of charity, and not expecting much entertainment, if there were any such, must have been very agreeably disappointed.

The evening opened with a spirited air excellently performed by the College band. Mr. l'Abbe Rion after an eloquent expression of gratitude to the Bishop, Clergy and people of Montreal for their cordial welcome and sympathy in their work, gave a most interesting account of the country, commencing with an historical sketch, necessarily somewhat restricted, in which he traced the history of the North of Africa from the time of Hannibal and Jugurtha, to the establishment of Christianity in the country, when the African church sent into the world some of the most brilliant doctors and divines, eminent for learning and piety, such as St. Cyprien, St. Athanasius, St. Augustin, and many others of lesser note. Thence through the conquest of the country by the Vandals, the destruction of

these invaders by Belisarius, Justinian's great general, and the reconquest by the Vandals. The speaker here introduced the Mahomet religion and its founder Mahomet, whose teachings have now complete sway over the aboriginal population of Algeria, showing how its tenets, particularly those of polygamy, concubinage and divorce at will, must degrade and brutalize the votaries of that worship, and explaining how it was principally owing to its sensuality that it had obtained such an extended influence, and went on to narrate the conquest of Mauritania by the Turks and the settlement of these Provinces subsequently by the Moors expelled from Spain.—After relating the piratical history of the country from that time to the beginning of this century, he stated that up to the year 1830 all the nations of Europe and the United States had submitted to pay black mail levied by this barbarous people who even then religiously broke the sword with Christian nations. The Rev. Gentleman narrated how an insult to the French consul brought on a war which was undertaken by Charles X., and terminated in the conquest of Algeria by the French, a fitting adieu of the Bourbon Dynasty to the throne of France. The Rev. Abbe spoke fluently and eloquently, and related many anecdotes most *apropos* and most amusing, which much enlivened his discourse, and gave several interesting and very surprising details of the state of the Christian victims to Moorish piracy, and of the immense sums levied by these robbers from the European states, and the amount of treasure &c., seized by them.

The Rev. Mr. Lemauff dealt principally with the state of the Church in Algeria and its religious institutions, giving many interesting facts connected with the La Trappe Monastery, which had rendered so much assistance to the unfortunate victims of the late famine, and of the actions of the first Bishop of Algeria, his obtaining some of the relics of St. Augustin, solemnly received in Algeria; his peaceable influence with Abd-el-Kader, and his effecting an exchange of prisoners of a most advantageous nature. Also, the generous action of the present Emperor Napoleon III., who undertook all the debts which the good Bishop had left behind, caused by his excessive charity.

Mr. Rion then resumed his account of the country, giving an account of the present state of Algeria, its climate only prevented from being perfect by the occasional sirocco, its extreme fertility, producing tobacco, cotton, wines, and many other articles in abundance; its population, dwelling particularly upon the grounds of hope they had of civilizing the tribes of the Mountain Districts, who were industrious, rarely polygamous, and still remembered that they had once been Christians. He spoke much of difficulties thrown in the way of any human single influence on their part by the absolute Military power being subservient to the commandants of each District, whose interest it was to keep these unfortunate people degraded, and at variance with the French rule, as an easy method of obtaining military glory, so-called.

The Rev. gentleman drew a painful picture of the Misrule arising from this state of things, and the great difficulty of effecting any good, where always thwarted by the Arab Government departments, but stated that the matter would, he hoped, be discussed before the Emperor shortly by the Archbishop and Bishops on the one side, and the heads of the departments on the other, and they could not but believe, that success would attend the cause of religion and civilization.

The Very Rev. Mr. Lemauff then concluded the entertainment with a few well chosen and handsome remarks.

The hall was well filled, though not as well as it should have been, where so much interesting and useful information combined with amusements could be procured in the interests of such an important work of charity as the establishment of the Arab Orphan Asylums.

Much credit is due to the young amateurs forming the College band for their valuable assistance to the entertainments.

A CELEBRATION.—The Caughnawaga Indians, on the 24th June, celebrated the festival of St. John the Baptist with strange formalities. A procession headed by a stalwart chief bearing a handsomely worked banner, and composed of the *cure* and his acolytes with a large number of squaws, Indians and parsons started from the church at 4 o'clock. Slowly winding along the river it passed upwards through the village, while the squaws and Indians in alternate chorus, chanted the service of their faith. The strange dresses, the soft quaint singing of the women, and the many evidences of peculiar customs that on this holiday brought forth on every side, invested the scene with great interest. Near to the wharf, a lofty pine sapling had been erected. Its trunk was stripped of branches save three clumps at the upper extremity, which were divided by ribbons of red paint, while around the base a large quantity of wood had been piled.—Near this point the galleries and roadways were crowded with the braves, many of whom looked as if they were about to start on the war-path, as it was noticeable that fire-arms of every imaginable pattern had been brought into requisition. The moment the procession arrived, the bonfire was lighted. Two or three Indians rapidly circled the tree, firing into the centre of the flames, and then retired into the crowd.—Then the topmost red band became a target, and ball after ball was aimed at it, until the stem was cut through, and the top branches fell into the plain below. Then their attack was diverted to the second ribbon of red, and, after much firing, this part of the tree also gave way. The third circled a diameter of at least three inches, which proved to great for the bullets to master, so it was left to undergo the on-set that half a hundred young red-skins at once commenced with stones. This ceremony of striking the top from the tree is typical among the Indians of the beheading of John the Baptist. Many of the houses were decorated, and at one point a long string of ornaments were stretched across the street. These, upon closer inspection, proved to be the gayer of the dresses and petticoats