

Canac du Marquis, Leon-Maxime Morrisettes, of the Diocese of Quebec, and M. Charles Guay of the Diocese of St. Germain de Rimouski.

ORDINATIONS AT ST. JOSEPH'S.

To the Editor of the True Witness.  
DEAR SIR,—One of the most imposing ceremonies of the Catholic Church is without doubt, that of conferring orders on the young candidates who present themselves to be enrolled in the ranks of the ministers of our Holy Religion. To this Sacrament society owes everything, for without religion there is no society, without priests no religion, and without holy orders no priests.

Most of your readers, if not all, have at some time assisted at this important ceremony, and consequently I need not attempt description, for owing to that beautiful unity of the Catholic Church, the manner of administering this Sacrament, like that of all others, does not vary.

On Sunday, May 23rd, the following orders were conferred in St. Joseph's Church, by His Lordship Bishop Pisonneau assisted by Monsignor Vinette, and Rev. Father Laperse.

Tonsure—J. B. Vaillancourt, Ottawa Diocese.

Minor Orders—D. Foley, and P. Meehan, Ottawa Diocese.

Subdeaconship—C. Z. Durocher, A. Daze, J. Duhaime, and P. Leconte, O. M. I.

Deaconship—C. Phaneuf, O. M. I., and W. Sheehy, Ottawa Diocese.

Priesthood—R. Barrett, A. Gladu, O. M. I., F. Towner, and J. Guay, Ottawa Diocese.

COWARDLY ATTEMPT TO MURDER A CATHOLIC PRIEST.

I have just read in *Le Protecteur Canadien*, of Pittsfield, Mass., an account of a recent cowardly attempt to assassinate the Catholic Pastor of that city. The intended victim was the Rev. Anthony Derbuel, a native of France, and for many years a resident of Ottawa, where his noble virtues, and ardent zeal in the fulfilment of his sacred mission, gained for him many warm friends.

The facts of the case are these. Several balls, which must have been fired through a neighboring window, were discovered by the sexton of the Church, lodged in and around the confessional, near which a light was burning, which no doubt led the would-be murderer to suppose that the Rev. gentleman was quietly engaged in administering the sacrament of Penance. Fortunately Father Derbuel was absent at a neighboring town, and thus miraculously escaped.

It is evident that *Know-Nothingism* is not yet extinct, for no one but a fanatic of that despicable sect, could for a moment have harbored such an intention, much less have attempted to put it into execution.

It is to be hoped that prompt measures will be taken to discover the cause and perpetrator of such a base attempt, and that the Catholics of the Puritan State will not allow their Pastors to be thus exposed to the murderous intents of every ruffian.

SHAMROCK.

Ottawa, June 2nd, 1870.

"UNITY OF THE CHURCH."

A LECTURE IN AID OF ST. PATRICK'S ORPHANAGE.

To the Editor of the True Witness.

DEAR SIR,—On Sunday evening last, I had the pleasure of assisting at a lecture, delivered in the Cathedral on the above named subject by Father O'Brien of Brockville. The renown this reverend gentleman has gained as an orator, and the charitable purpose of the lecture, caused a large audience to assemble in the sacred edifice, whose spacious nave was almost crowded to excess. The Rev. lecturer began by stating that one of the most undeniable marks of the true Church, is unity, by which he understood—unity of Faith, unity of Worship, and unity of Government.

1st.—Without unity of Faith, the Church could not be true, since it could not come from Christ, who would not have one portion of his flock hold one belief, and the other, an entirely different one.

2nd.—Where unity of Faith existed, so also did unity of Worship, since we worship according to our Faith.

3rd.—Unity of Government—Everybody has one head, and those with more than one are called *monsters*. Every species of government, however complicated has also one supreme head; here in Canada, we have Lieutenant-Governors in the several provinces, a Governor General presiding over these; and her Majesty over all. How, if when our Lord dismissed his disciples telling them to go and preach to all nations, the apostle Peter went one direction, and declared Baptism necessary to salvation; Paul, another direction, and preached the very contrary, the Church would never have been formed, since there could be no unity—Peter presiding over one party, Paul, over another, and the remaining apostles, over an equal number of others. But they did as God commanded them to do. He

appointed Peter to be their head; they acknowledged him to be such, and transmitted to their successors the government of the Church thus united. The Church so formed must necessarily yet exist, for Christ declared to his disciples that He would remain with them unto the consummation of the world.

After thus explaining how the true Church could be easily recognized, the reverend gentleman invited his hearers to allow him in quest of it. It cannot be found amongst the professors of *atheism, deism, etc.*, for they never were united, nor do they now exist as a body. The same held true for the Greek Church, whose members are not united under one head. Two yet remain—the Reformed Religion, and the Roman Catholic. The first, whose authors quarrelled at its very infancy, is daily becoming more and more disunited—no unity of Faith, of Worship, nor of Government, *no true Church*. As to the Roman Catholic, in every age, in every clime, we see the members of this Church professing the same Faith, worshipping after the same manner, and acknowledging the one supreme Head on earth—unity of Faith, unity of Worship, and unity of Government, *the only visible true Church*.

The learned gentleman concluded with a pathetic appeal to all Catholics present, to firmly adhere to the teachings of their Church, and to obey her in all her commands, since the greatest blessing they could enjoy, was that of being her children.

SHAMROCK.

Ottawa, May 24th, 1870.

THE STAR OF BETHLEHEM.—We have to acknowledge the receipt of the 9th number of this very interesting and cleverly conducted Catholic periodical.

THE LATE IRISH MOVEMENT.

(To the Editor of the American Standard)

Mr. Editor,—With your kind permission I wish to say a few words touching the late movements against Canada. As it has been unsuccessful, there are many who will be disposed to condemn, who would do otherwise under happier circumstances. Their good or bad opinion depends wholly upon the result. But, aside from this, there are grave considerations of right and justice involved in this unhappy business which must have weight with men who are not wholly lost to religion and common sense.

And first of all—looking at the matter in whatever light you may—the attack upon Canada was morally wrong—and whatever is morally wrong, cannot be politically or patriotically right. No system of national ethics can allow a good object to be attained by evil means. That man is a real traitor to Ireland who makes the simple and ignorant familiar with the base sophistry by which unjust aggression is approved or even palliated. Unfortunately, we live in an age of revolution. There has been, in our times, a wide development of those thoughtless zealots who consider that the true happiness of a people consists in chafing over the ills which man perpetrated upon his fellows long centuries ago. It has often been said that Cervantes overthrew the exaggerated knight errantry of the middle ages. If so, that harmless spirit has been replaced by a species of self-constituted championship of national wrongs which is loud and senseless in words and exquisitely *Faustian* in action. Of the two, I prefer the former.

What strikes one in this matter, is the marvelous wealth of champions, leaders and loud-mouthed exponents, which characterizes the movement. Every ignorant, superficial demagogue, fancies that impudence and brass will be accepted by the Irish people for sterling principle and true patriotism. The misery of it is, that the class that those "leaders" address, have not sufficient acumen to detect the difference between imposition and pretence on the one side, and devoted fidelity to principle and Ireland on the other. Take, for instance, this last Canada affair. I shall not here refer to any moral consideration, but simply confine myself to the actual condition of the two parties. Canada has a population of between four and five millions. She has a registered militia force of six hundred thousand fighting men. Her volunteers foot up probably fifty thousand more. The regular army is strong and may easily be augmented. There are two strongly fortified cities, Quebec and Kingston—the former certainly the most powerful fortress in America. The majestic St. Lawrence admits the passage of the largest vessels to Montreal, the heart of the Dominion. The United States Government itself would not dream of sending a small force to effect the capture of Canada in case of war. But then the United States Government is not actuated by that high strung patriotism which huddles together a grotesque mob near the frontier and calls it an army. Every true, honest Irishman is full of sorrow and indignation at the disgrace that has been put upon them—most undeservedly and basely put upon them.

Moreover, it is a great mistake to imagine that there is a large hostile class in the midst of the Canadian people. That there are some disaffected I have not the least doubt. But what country is *thereupon* the face of the earth without its *mauvais sujets*? Nevertheless, they are not feared, for the simple reason that their numbers and influence are too insignificant to excite anxiety. There are, on the other hand, thousands of Irish Catholics in Canada, whose industry, perseverance and sobriety have been rewarded with well-merited competency and wealth. Among this latter class the misguided men who hold not an acre of American soil, need never expect to find recruits. Far better to imitate the virtues of their brother Irishmen in Canada, than to seek an invasion which has neither right nor justice on its side.

To attack Canada, under circumstances alleged, betrays inexplicable stupidity and madness. Let us now consider a more serious phase of the affair—its relation to the United States. The American people wish immigrants to bring to this great republic everything except vice, dishonesty and feuds. Americans do not care one iota whether Con won a hundred battles or ten thousand. What they want to know is, whether the immigrant from Ireland, or Germany, or England or France is ready and willing to submit to the laws and assume that portion of civil privilege and obligation which the government allows and confers. If so, the future of that stranger is in his own hands. He has protection for life, liberty and the pursuit of happiness. If he fails, it is his own fault; not because of any radical defect in the legislation which demands his submission. Life and liberty he possesses, happiness he can obtain by virtue. But this happiness he will never find, if, by drunkenness and carelessness he perpetuates the poverty of his native land in the back slums and alleys of the great American cities.

Now, if the immigrant fails to respond manfully to his newer and better existence, the Americans discard him. What they want is a practical as well as theoretical union of sentiment in this country, and that unity of feeling should be wholly based upon American ideas.—Not that the exile is asked to forget the dear land whose faithful history and beautiful traditions are enlivened with the most tender associations of his being. But in such recollections he should ever bear in mind that to truly love liberty in America is the surest way to the national regeneration of Ireland. Do your part conscientiously in building up to a greater position this imperial republic, and rest assured that the day will come when the nations of the world will be compelled to say, "*America locuta est; causa finita est.*" In that day Ireland will be the first to receive the grateful recognition of a country which has afforded to modern times a sublime exception to the saying that "*republics are ungrateful.*"

What end does it serve to bring to America bitter hostility to everything English? Or, if there must be hatred, why should it vent itself upon the Canadians, and not upon the real foe? I remember well how in '48 and '49, the people of the Dominion—irrespective of party or creed—took to their charitable arms and sheltered and succored the poor dying victims of a dreadful pestilence. The best classes went manfully to their graves in doing battle against the terrible destroyer of the unfortunate Irish immigrant. They turned their mansions, in many cases, into hospitals, that the great sympathy of their hearts might find adequate expression. And, better than all, the little orphans who were left helpless in a strange land among a strange people, were adopted and provided for with a noble generosity difficult to parallel. I know of more than one case where the scanty means of the foster parents were insufficient to afford a superior education except to one of the family, and that was the foster child. Many a man and woman, now prosperous and happy here and in Canada, can attest the truth of my words. Among the French Canadians this has been particularly the case. What could surpass the delicate consideration which those honest *habitans* displayed in preserving the name of the child that it might never forget its Irish parentage? Thus you will find O'Briens, Higgins, Helligans, Lanergans, &c., foster children of the Dubois, Cazeaux, &c.

"But," answers some one, "we do not war against such; our design is simply to strike England through her most important colony, and thus create a diversion in favor of Ireland. We shall respect the persons and property of non-combatants." This is very magnanimous, but then it is sheer sophistry. In the first place, a man is naturally impelled to defend his family and property against all who menace the one or the other. In the second, it would be impossible for any man to remain neutral in case of invasion. He would have to declare himself for or against the invader. Besides, are those who attack Canada so very sure that the lawless classes would discriminate between friend and foe, if allowed to overrun the Dominion? If they live here in constant violation of the laws of God and man, is it reasonable to suppose that they would suddenly submit to moral considerations when the wealth of Canada would be within their grasp? I do not allude here to those Irishmen, who, though misguided, are honest; I mean the lawless hordes who would take advantage of the occasion to rob and murder, and who would certainly follow in the wake of the invading army. No special pleading, no amount of false enthusiasm, can justify a movement which would necessarily involve a calamity, condemned alike by religion, reason, and international law.

We cannot have everything we wish for in this world. Liberty is a precious inheritance to be zealously guarded by those who possess it, and to be legitimately sought after by those who are deprived of it. But crime never yet led to true liberty. Those who have attempted such an impossible achievement have raised up the monster, anarchy, and called it liberty. There is a special providence in the fact that such liberty, false and wicked, dies of its own corruption.

The true course to be pursued by really patriotic Irishmen is very plain. The liberal government of England is disposed to make concessions. Let Irishmen support it. The very fact of accustoming the English mind to such concession is a great triumph. Mr. Gladstone, however just-minded, could effect nothing if public opinion ran its stress of breakers against him. As good men as the eminent premier, have been willing to do justice to Ireland. But popular prejudice and the bigotry engendered by long domination, were too strong for them. Hence, they failed. This prejudice—owing to the vast influence of republican America over the mass of the English population—has been gradually waning for some years past. That shrewd observer, Disraeli, saw this, and strove to conciliate the new order of ideas by making

a liberal reform question a Tory government measure. Insincere in this as well as in many other things, he over-reached himself and lost the confidence of the people.

In spite of the Coercion Bill, Gladstone is a friend of Ireland. That oppressive measure would never have been resorted to, had the so-called leaders of the Irish people possessed sufficient judgment to restrain the ill-advised agitation that existed among their followers. Their imprudent clamor awoke to spasmodic life the old English spirit and thus tied the great Statesman's hands. Those only are to blame who made such legislation necessary.

A Parliament in Stephen's Green would be a benefit to-day. But Irishmen should never forget that an Irish Parliament passed the obnoxious act of Union. It was a brilliant assembly—some of Ireland's most devoted patriots graced its deliberations, the magic eloquence of Grattan, Flood and Plunket shed undying lustre on its proceedings—but we must not lose sight of the great fact that that Parliament never represented Catholic Ireland. It is all very well to talk of "*British gold*;" money was offered, but it was taken. The great crime was concrete; it was a giving and a receiving. The greatest Statesmen, the most profound thinkers of the age, are perplexed by the Irish question; every village demagogue, every bar-room orator, can solve it. This is Ireland's greatest misfortune. Her generous, impulsive sons have a strong faith in every worthless brawler against England. They forget that national are very like physical ills; they require time and patience to overcome them.

I have great faith in the future of Ireland. The day is fast approaching when experience will teach Irishmen to discriminate between real and false patriotism. They have a great history, before which the records of the world's proudest nations pale. Before Charlemagne dictated to an empire as large as Europe, Ireland was Rome's right hand in the civilization of the fierce tribes that shattered the effete sceptre of Augustus. Her scholars laid deep and strong the foundations of that splendid system of education which covered Europe with those seats of learning which gave teachers to the world. While the waves of disorder ran high in the lands, Ireland was peacefully burning the midnight lamp over ancient scrolls or working out social problems whose influence would reach to the most remote posterity. It was sublime, that precocious intelligence of the Irish race.

But they must show to this age that they are worthy of such a history. Any effort for Ireland that is unjust,—any coquetting with the spirit of Godless revolution,—any bold enunciation of anti-Catholic principles,—any policy tending to weaken the ancient relation of Priest and people,—in short, any impulsive, fanatical pursuit of evil measures, will render Irishmen unworthy alike of the glory of the past and the possible liberty of the present.

J. M. J. G.

CATHOLIC YOUNG MEN'S SOCIETY.—On Wednesday last, June 1st inst., the Catholic Young Men's Society gave a musical and literary entertainment, in their rooms, St. Bridget's Hall, which was creditable to those who took part in the performances of the evening as it was honorable to the Society at large. About 8.15 o'clock the President came forward and after brief and appropriate remarks, the programme was begun. Mr. P. J. Curran presided at the piano. His solo was very effective; it was executed in a mastery manner, displaying such a delicacy of touch and superior knowledge of his instrument as is rarely attained by an amateur performer. Then came Mr. P. Newman's comic song, which was received with great applause. A debate was next entered into by Messrs. Fox and O'Brien on "*Washington and O'Connell*" and was very interesting, the subject having been treated in a most efficient manner. "*Betsy Baker*" (by request) was next sung by Mr. W. J. Brennan followed by the applause of the entire assembly. The violin solo by B. Shea came next on the programme; it was one of those fine productions of De Beiot, was elegantly executed and reflects great credit on that talented young gentleman. A lecture on the "*Traits and Sketches of the Irish Character*" was then delivered by Mr. P. J. Buckley, which he treated in an able, interesting and amusing manner. Recitation of "*Mary Queen of Scots*," by a young member, Wm. M. Nally, was well rendered, and was followed by Mr. Timothy O'Brien who sang "*The Bashful Young Man*" with good effect and was encored; he again came forward and sang "*Duven from Home*" in a manner that would do credit to many professionals. Next came a dialogue "*Titus and Cæsar*" by Messrs. Fox and Dolan, and was well rendered. "*Beautiful Bells*" was then very tastefully sung by Mr. James Crompton, and Mr. James Shea fairly surpassed himself in "*You've been a friend to me*," then followed the grand chorus by the Glee Club, "*Chant de Bivouac*" from Kucken, which was sung in good style, and so ended an evening's amusement of no ordinary kind. It has seldom been my happiness to witness such festivals, and I wish the Society every success. Such meetings as this will tend to inspire the members of that most estimable Society with a generous emulation to advance inwards of knowledge whilst at the same time they do not forget their guiding principle and motto, "*For the Greater Glory of God.*"—Com.

MOCK CURRENCY.—Since the advent of the Dominion currency, we find that many tradesmen are adopting a most contemptible mode of advertising, in the shape of imitation of twenty-five cent currency notes. Many ignorant people are imposed upon by such practice, as they take it for granted, when they see the figures "*25*" at the corners of the green-tinted bank-bill, that they have the genuine note. An instance of this kind came under our notice on Saturday, when a lad presented twenty-five cents in specie and a bogus twenty-five cent currency bill in payment of an account which amounted to fifty cents, and was quite astonished when told of the deception that had been practised upon him. The bank-bill referred to was issued by the firm of Gibbs, Lobb & Co., of Oshawa. We think that

a law should be passed making it a felony to issue such paper, and compel people, when they want to advertise to adopt a legitimate plan.—Hamilton Times

Another "night of fire" has occurred in Montreal, and tried the power and endurance of the excellent fire organization of the city. The Canada Glass Works were destroyed, causing a loss of some \$30,000. Then the capacious stone stores of the Montreal Warehousing Company caught fire, and an immense quantity of grain was consumed. The loss here was about two hundred thousand dollars—covered to a considerable amount by insurance. There was another small fire also on the same night. The warehousing buildings were set on fire, it is believed, from an over-heated shaft; but there were circumstances connected with the fire at the Glass Works which give rise to the suspicion that it was the work of an incendiary.

FENIANISM IN CANADA.—Accident has made known something of this organization, such as it is existing in Canada. A man named Rhall, of Tophel, near Rice Lake, having been killed by lightning, a subscription paper, on which the amounts entered reached \$400, was found upon him. An official of the township was the first person on the list, and gave \$40. The subscription purported to be in aid of Fenianism.—Mont. Herald.

REMITTANCES RECEIVED.

Ulverton, D. Mooney, \$2; Smithville, T. McKeough, 1; Rawdon, J. D. Daly, Jr., 2; Eganville, D. Bulger, 4; Brudenell J. Cull, 2; Grosse Isle, Rev. Z. Gingras, 2; Coteau Landing, J. Bermingham, 1, 17; Galt, P. Lavin, 2; Goderich, P. Nolan, 2.  
Per Rev. P. Dowd, Montreal—Rev. P. McCullagh, Forkhill, Co. Louth Ireland, 5.  
Per Rev. D. O'Donnell, South Dover, J. Allan, 2.  
Per Messrs. Duncan Stuart & Co., Hamilton—J. Bain, 2.  
Per Rev. C. J. Gillis, Montreal—D. S. McLellan, Lot 18, Indian River, P.E.I. 2.  
Per J. McGuire, Cobourg—F. McKeary, Grafton, 2.  
Per J. O'Reilly, Hastings—P. Driscoll, 2.

Birth.

In this city, on the 9th inst., the wife of George E. Clerk, Esq., of a son.

In this city, on the 9th inst., the wife of Mr. John Koolahan, 195 Palace street, of a daughter.

Died.

At Ottawa, on Monday morning the 6th inst., at the age of 29 years, after an illness of six years, borne with a truly Christian resignation, Dame Marie Marguerite Mathie Duprat, spouse of Peter Kouran, Esq., Merchant, Ottawa. She leaves to mourn her loss an inconsolable spouse and a large number of relations and friends, who will never forget her numerous excellencies. The deceased was sister of the Rev. Messire Udaric Duprat, who died some years ago, and of the Rev. Messire Calixte Duprat, Cure at South Dover, Upper Canada.

MONTREAL WHOLESALE MARKETS

Montreal, June 14, 1870.

Flour—Pollards, \$2.90 to \$3.00; Middlings \$3.60 to \$3.70; Fine, \$3.30 to \$3.40; Super. No. 2 \$4.20 to \$4.30; Superior \$4.30 to \$4.40; Fancy \$4.90 to \$5.00; Extra, \$5.40 to \$5.00; Superior Extra \$5.00 to 0.00; Bag Flour, \$2.20 to \$2.30 per 100 lbs.  
Oatmeal per bbl of 200 lbs.—\$4.25 to 4.60.  
Wheat per bush of 60 lbs.—U. C. Spring, \$1.10 to \$1.20.  
Abies per 100 lbs.—First Posts \$5.45 to \$5.50 Seconds, \$5.00 to \$5.05; Thirds, \$5.00 to 4.20.—First Pearls, 7 to 10 to 15.  
Pork per bbl of 200 lbs.—Mess, 27.50 to 28.00;—Thin Mess \$25.00; Prime, \$30.00 to 30.00.  
Butter, per lb.—More inquiry, with latest sales of common to medium at 15c to 17c—good per choice Western bringing 17c. to 18c.  
Grazing, per lb.—14 to 15c.  
Lard, per lb.—14c.  
Barley per 48 lbs.—Prices nominal,—worth about \$0.40 to \$0.50.  
Pease, per 65 lbs.—\$0.84.

MONTREAL RETAIL MARKET PRICES.

June 14, 1870.

	s.	d.	s.	d.
Flour, country, per quintal	12	0	12	6
Oatmeal, do	11	0	12	0
Indian Meal, do	9	6	10	0
Rye-Flour, do	00	0	00	0

DAIRY PRODUCTS.					
Butter, fresh, per lb.	1	3	to	1	6
Do, salt do (inferior)	0	10	to	0	11
Cheese, do	0	9	to	0	10

MEATS.					
Beef, per lb	0	4	to	6	9
Pork, do	0	7	to	0	8
Mutton, do	0	5	to	0	6
Lamb, do	0	5	to	0	6
Veal, per lb	0	6	to	0	7
Beef, per 100 lbs	\$5.00	to	8.0		
Pork, fresh do	\$9.00	to	10.00		

GRAIN					
Barley, do (new)	2	6	to	2	9
Pearls, do	3	0	to	3	6
Oats, do	1	6	to	1	8
Buckwheat, do	2	3	to	2	6
Indian Corn, do	3	6	to	3	9
Rye, do	0	0	to	0	0
Flax Seed, do	7	3	to	7	6
Timothy, do	12	6	to	13	0

FOWLS AND GAME.					
Turkeys (old), per couple	19	0	to	17	6
Do (young), do	0	0	to	0	0
Geese, do	6	0	to	10	0
Ducks, do	4	0	to	6	0
Do (wild), do	0	0	to	0	0
Fowls, do	3	0	to	4	0
Chickens, do	0	0	to	0	0
Pigeons (tame), do	1	6	to	1	6
Partridges, do	3	9	to	4	6
Hares, do	1	6	to	2	6
Rabbits (live), do	0	0	to	0	0
Woodcock, do	0	0	to	0	0
Snipe, do	0	0	to	0	0
Plover, do	0	0	to	0	0

MISCELLANEOUS.					
Potatoes per bag	4	9	to	5	3
Turnips do	0	0	to	0	0
Onions, per minot	0	0	to	0	0
Maple Syrup per gallon	0	0	to	0	0
Honey, do	0	0	to	0	0
Lard, per lb	0	11	to	1	6
Eggs, fresh, per dozen	1	3	to	1	8
Haddock, do	0	3	to	0	4
Maple Sugar, per lb	0	6	to	0	8
Apples, per barrel	\$4.50	to	\$5		
Hay, per 100 bundles,	\$13.00	to	\$30.00		
Straw	\$0.00	to	\$6.00		

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