

The True Witness

CATHOLIC CHRONICLE, PRINTED AND PUBLISHED EVERY FRIDAY

No. 195, Fortification Lane, by J. Gillies to whom all Business Letters should be addressed.

G. E. CLERK, 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.

The TRUE WITNESS can be had at the News Depots. Single copies, 5 cts.

To 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 figures after each Subscriber's Address every week shows the date to which he has paid up. Thus "John Jones, Aug. '71," shows that he has paid up to August '71, and owes his Subscription from that date.

S. M. PATTENGL & Co., 37 Park Row, and Geo. ROWELL & Co., 41 Park Row, are our only authorized Advertising Agents in New York.

MONTREAL, FRIDAY, JANUARY 15, 1875.

ECCLESIASTICAL CALENDAR.

Friday, 15—St. Paul, Hermit. Saturday, 16—St. Marcellus, P. M. Sunday, 17—Second Sunday after Epiphany. Monday, 18—Chair of St. Peter at Rome. Tuesday, 19—St. Canute, M. Wednesday, 20—SS. Fabian and Sebastian, MM. Thursday, 21—St. Agnes, V. M.

NEWS OF THE WEEK.

The resignation of the French Ministry was announced in the papers of Friday last. By some a dissolution of the Assembly is expected, but so confused are French politics it is impossible to form any idea of what will be the next move. As yet everything appears to go on prosperously with the young Alfonso of Spain; the Republic is held by all to be a failure, and a monarchical form of government, either with Don Carlos at its head, or else with the son of the deposed Queen as sovereign, seems to be the only alternative. The latter promises well, but much reliance cannot be placed on his promises. He is young and inexperienced, and therefore weak. Amongst the mass of the people there is no enthusiastic loyalty for his dynasty, and to keep his seat on the throne, he must consent to be a puppet in the hands of the able but unprincipled politicians who for so many years have been breathing the atmosphere of revolution, and to whom coups d'etat must seem the only legitimate mode of government. In the stability of the newly erected throne we have no confidence; it sprang up in a night; in a short forenoon it may well wither, and die. The cause of Don Carlos is generally spoken of as desperate; his best friends and most faithful followers are said to be falling away from him and turning their faces towards the rising sun of Alfonso. We are, however, so imperfectly supplied with news from Spain, and the reports that do reach us are often so evidently garbled for party purposes that it would be premature to conclude that the Carlists are about to abandon the contest by them so heroically carried on.

The Times, in a review of the laws passed in Germany for restricting the liberties of Catholics, frankly admits—"he cannot in the face of facts do otherwise—that there is nothing of overt treason to be discovered in the doings of priests and clerically minded laymen." This is sufficient to condemn the acts of the German Government; for those acts impose pains and penalties upon men who, by the confession of their enemies, are guiltless of any act to justify or excuse such treatment. And yet forsooth we are told that the Liberals do not persecute Catholics, for it is worthy of note that the Times also is constrained to admit that it is the "Liberal Party" that steadily supports Prince Bismarck "in his policy against Rome and its servants."

The Dominion Parliament, it is expected, will meet for business on the 4th Feb. Still the Tannery Land Swap Committee pursues its investigations, but little additional light has been thrown upon the transaction.

CHRISTIAN MISSIONS.

(CONTINUED.)

We continue from last week, our extracts from, and comments upon, the evidence of the Westminster Review (Protestant) as to the result of Protestant Missions with their enormous expenditure. What those Missions have done in and for India we have seen.

From the Mission in that Peninsula the Reviewer passes to those called Australasia, comprising the Missions to New Zealand, Australia, and Tasmania or Van Dieman's Land. These countries are marked in the evangelical Missionary Map or Atlas, with great belts of yellow, yellow being the color used in that Map to indicate countries in which Protestant Christianity predominates, as in like manner black is the color in which are pricked out those countries which still lie in heathen darkness. Thus Protestantism claims the Australasian Mission as one of its successful battle fields; and this is so far true, that in Australasia, paganism is almost extinct, and what remains is fast dying out.

But as the Reviewer points out—but as every one who has any personal knowledge of the work going on in the Australasian field—this extinction of heathenism, and this triumph of Protestant Christianity are due, not to the conversion of the aborigines, but to their extermination; not to the missionary, but to the greg seller; not to an open bible, but to the well aimed rifle. They are the work not of the Spirit of God, but of bad rum, and those other processes by which the black-fellows have been thinned out, and improved from off the face of the earth. In this sense Protestant Christianity is a triumph to boast of in Australasia; it has made a wide, and it calls it peace.

The Reviewer thus explains the process by which Australasia has acquired the right of being depicted in bright colors on the Protestant Missionary Map:—

"In the course of a comparatively short time it is certain that the whole of Australia will figure on Missionary Maps as yellow; and it is equally certain that this would have happened, if not a single Missionary had ever landed on that vast island. It may be our duty to try and convert the natives of the interior, and the thirty thousand Maories still left in New Zealand before proceeding to elbow them out of existence, but it will be over their graves, rather than through their ranks, that Christianity will career triumphant. The 'work' will have been largely indebted for its accomplishment to the 'sword,' or, in modern language, to the rifle, and is being greatly furthered in the present day by the use of ardent spirits, especially amongst the converts."

This is strictly true. The aborigines have been simply killed off, and the land of their fathers, once depicted in black colors, now shines out brilliant as gold, on the Missionary Map. So in Van Dieman's Land of whose aborigines not one was ever converted to Christianity, and where heathenism, except such heathenism as very commonly flourishes in Protestant communities, is quite extinct, and has been extinct for several years. One greg shop in short does more for the extirpation of paganism than do a dozen Protestant chapels. Again we copy from the Westminster:—

"Well might the Bishop of New Zealand write in 1863 'our native work is a remnant in two senses, a remnant of a decaying people, and a remnant of a decaying faith.' He adds with laudable candour that all the horrors perpetrated, were the 'works of baptized men.' Within the last year or two we hear of a new superstition spreading in the Southern island, that of Tamahawism, and the Christians are going over to it in numbers. Now these Maories are the very people of whom Bishop Selwyn wrote in 1842: 'We see here a whole nation of pagans converted to the faith.' * * * another Christian people added to the family of God * * * all, in a greater or less degree bringing forth, and visibly displaying in their outward lives some fruits of the influences of the Spirit! On reading this we are irresistibly reminded of Theodore Hook's well known lines on a wine vault, under a chapel. 'There's a spirit above, and a spirit below.'—p. 33.

The Australasian mission field is not, however, the field which in the Protestant Missionary Map, alone enjoys the honor of being painted in bright yellow. Elsewhere the triumph of Protestant Missions are conspicuous; notably in the cases of Polynesia, the British West India Islands, and parts of the Western Coast of Africa. The actual social and moral condition of these highly favored spots is set forth by the Westminster Review, from which we continue our extracts.

And first let us see what is going on in the islands of the Pacific. It is true, as the Reviewer admits, that in these island human sacrifices are no longer in vogue; that the natives use pork instead of human flesh, for food; that many of the domestic animals have been introduced, and that they, the natives, build houses, and wear European clothes. On the other hand, what with certain foul diseases, the result of unbridled licentiousness, they, in spite of their changes of diet, and of costume, are decreasing at a rapid rate so that in a few generations they will soon be extinct.

So much for the social condition of the Polynesian converts. As to their moral condition, the Reviewer refers to the testimony of several Protestants such as Captains Beecher and Wilkes, Herman, Melville, and others; and more particularly he cites that of the author of a recent work, South Sea Bubbles, to the following effect:—

"I am afraid that the South Sea natives are apt to live two lives—a Church and a natural one—and naturally the Missionary reports the Church one. I was much struck with this in one island where I attended divine service, and saw all the chief ladies of the land dressed out to the nines, taking notes of the sermon with big pencils on foolscap paper, and looking as if butter would not melt in their pretty lips. * * * The next day I saw the identical saintly creatures madly executing the most improper gambados, all as wild, savage, and amorous as they were in the days of Captain Cook."

And again:— "If they were to state, as they might do with truth, that three women out of four, from the Island Queen downwards, had not the smallest notion of chastity, shame, or common decency; that the people were in the constant habit of going off in groups of fifty or sixty, for the purpose of drinking themselves mad on orange rum, and committing the most fearful bestialities; that their old lascivious dances were as well known as ever, and that five minutes excitement turned church members into frantic savages, there might be a slight falling off in the subscriptions."

This is a Protestant picture of the moral condition of the Protestant converts to Christianity in the most highly blessed of Protestant Mission fields. As the Westminster Reviewer truly remarks, "they," the converts aforesaid,— "resemble the being in the fairy tale in Christabel, a beautiful maiden by day, and a monster by night. To the missionary it is given to see the face of the 'wise virgin' modestly bent over the hymn book, or eagerly raised to the pulpit. The traveller obtains a glimpse of the lascivious postures, the wild orgies of the rum-drinking Menad."

In a word, whilst the social changes, the improved domestic architecture and other physical reforms amongst the South Sea Islanders, are no more than might have been brought about in a few years, by the residence amongst them of a lot of "infidel, and hard swearing, but ingenious mariners"—the moral condition of the church-frequenting, hymn-singing, and of sermons-notetaking converts to Protestant Christianity remains in every respect the same as it was in the days of Capt. Cooke, and before the introduction amongst them of the "open bible." If any one doubts this, let him but refer to the reports published in the newspapers, of the proceedings at the recent death and burial of one of the Christianised Kings of these converted islands, which fully confirm all, and more than all, asserted and insinuated by other Protestant writers and visitors. The details however are so obscene that we cannot enter upon them. Some particulars, as we well remember, were published, at the time, in the columns of the Montreal Herald.

In our next we will follow the Reviewer to the Coast of Africa, and the British West India Islands, both flourishing Protestant Mission fields; and as such gaily marked out in the Missionary Atlas, in the brightest yellow.

TWO MEASURES.

"Just balances, just weights, and just ephah, and a just bin shall ye have."—Lev. 19, 35. So the Lord commanded the people of Israel by the mouth of Moses. "Stratera justa, et aequa sicut pendera."

The Montreal Witness certainly, however much he may prate about his "open bible" does not make this the rule of his conduct when dealing with Catholics. With the measure wherewith he metes out to Protestants, he does not mete out justice to Papists. Whatever may be his theory, his practice towards the latter is that they have no rights which evangelical men are bound to respect; and in his controversies with Catholics, he invariably acts upon the principle that the end justifies the means, and that all weapons are lawful when used against the Church.

For instance; the Witness goes in strongly for, not only orthodoxy in doctrine, but strictest morality; it is not only a religious but a family paper. In the words of Mr. Squeers, the readers of the Montreal Witness, have gone to the "right shop for morals."

In particular the Witness comes out strong against the "dime novels and similar literature" with which the country is being flooded; but he "fears that it would be impossible" to put down the evil by legislation, because of the difficulty of defining what literature is to be "considered of a debasing tendency." That it would be highly desirable, that it would be perfectly competent to the legislature to prohibit such literature, the Witness by implication admits; since morally debasing books are worse, and more injurious to a community than are intoxicating liquors; but the sale of these should, so argues the Witness, be repressed by law. We may therefore logically conclude that if he could, he would, repress by law the circulation of all such works and novels as are of a morally "debasing character;" since he adds, "such literature is as much more villainous than strong drink, as the mind is greater than the body."—Witness, 5th instant.

And again, he, the Witness complains bitterly "how rapidly the tide of this vile under current"—of debasing literature—"is swelling and penetrating among the young of every household."—16.

Such being the sentiments held by the Witness on the subject of "debasing literature," and its repression—and very beautiful sentiments they are no doubt—let us see how his practise harmonises therewith.

A Romish Bishop a short time ago raised his voice, and availed himself of his moral influence, to put down and discourage the reading and circulation amongst the young men of his diocese of a certain class of works which he deemed to be of a "morally debasing character"—the romans of Voltaire to wit: the novels of George Sand and of Paul de Kock. The Bishops invoked no Act of Parliament, against those who read, or who contributed towards the circulation of this kind of literature—a literature which most Protestants will admit is "morally debasing;" he called for no fines, no temporal pains or penalties of any description against the offenders; but simply announced his intention to put in force against them the well known laws of the Church of which he is a Bishop; and reminded those who refused to submit to those laws that they thereby forfeited all right, living or dead, to the ministrations and spiritual services of the Church whose precepts they thus set at naught.

How was this conduct of the Bishop treated by the Montreal Witness? One would have thought that the foe to "morally debasing literature," that the journalist who looked upon that literature as so much more pernicious than strong drink, as the mind is greater than the body—would have applauded the Bishop, and congratulated him as the defender of that natural morality which hitherto we had always thought—and would still fain believe were it still possible, to do so—that Protestants and Catholics, in spite of their contraictory views of supernatural religion, held in common. Was this the treatment the Bishop received at the hands of the Witness?

Not a bit of it. The Bishop was a Romanist; the law that he by purely moral influence, and spiritual penalties, sought to enforce against these who encouraged the circulation of literature of "a debasing tendency," was a law of the Romish Church; so by the Witness the Bishop was denounced as an arbitrary despot, as the enemy of intellectual progress, and as seeking to quench the light of intelligence amongst the people; whilst the noble independence of those who set the injunctions, and spiritual sentence of the Bishop at naught, who persistently made themselves the instruments for extending amongst the youth of Canada a knowledge of the writings of the arch enemy of decency and Christianity, and of the novels of George Sand and Paul de Kock, were lauded to the skies for their spiritual independence, for their noble resistance to attempted ecclesiastical despotism, and for their laudable zeal in the cause of enlightenment and mental freedom.

THE NAME "PROTESTANT" REPUDIATED.

The Anglican Bishop of Toronto has provoked an amusing controversy by a passage in a charge by him lately delivered to the ministers of his denomination. In this passage he repudiates the name "Protestant" as applied to the Anglican Church. "Its name," he says, "never occurs in our authorized formularies; is never used in the description of our church; never introduced in connection with the national church in our Acts of Parliament." But the Anglican bishop has not been allowed to have it all his own way; several writers have taken up the pen against him, and have shown conclusively, that the term "Protestant" is always in all official utterances, and Acts of Parliament applied to the Church by law established in England; that it is a Protestant church, which at her coronation, the Queen pledged herself to uphold in England; and that in the Act of Union betwixt Great Britain and Ireland it is expressly provided that the established churches of England and Ireland be "united into one Protestant Episcopal church, to be called the United

Church of England and Ireland." Hence it is clear that the title Protestant belongs legally to the Anglicans, and that they have as good a right to it as have the members of any other Protestant sect—whether Quakers or Baptist, whether Methodists or Plymouth Brethren. They are all sheep of one flock, and are all marked with the same brand.

PROTESTANT ROWDYISM REBUKED.

A Grand Jury during a recent sitting—so we read in the Toronto Globe—has found an indictment against a certain William Lector for encouraging a lot of rowdies known as Young Britons—an offshoot of Orangeism and for harbouring them on his premises. Mr. Cameron, Q.C., appeared on behalf of the Young Britons and a verdict was given against them. This we hope may have the effect of checking a serious nuisance. The Young Britons have for a long time been prominent as a set of rowdies whose business it is to smash the windows of the Christian Brothers' School and otherwise make public confession of the soundness of their Protestant principles. They are musicians also in a small way, and the several witnesses thus testified as to their amount of professional skill; some admitted that, though the Young Britons played well at times their music "was perfectly frightful," and of such a nature as to set the very dogs howling. "He" so deposed one witness, did not dislike the music "but the dogs in the neighbourhood made an awful noise when the band was playing." In fact these dogs were unable to appreciate the beauties of those sweet Orange lyrics "To hell with the Pope," and other hymns which the Lodges delight in.

THE MONTREAL CARTERS, AND THE MONTREAL "WITNESS"

Amongst the carters of Montreal, as amongst every other set of men, there are, no doubt, some black sheep to be found; but on the whole they are as well behaved, orderly, and civil a body of men as are to be found on this Continent. We cannot, therefore, but denounce as most unjust, and offensive, the language in which a writer in the Montreal Witness, of the 6th instant, sees fit to indulge with regard to the carters of Montreal in general:—

"If I can judge them all from my experience, they are a set so abusive to strangers that the people interested in the welfare of Montreal would do well to look after them."—Witness, 6th inst.

It is because so many of our carters are "mere Irishmen" that the Witness presumes to publish such an impudent attack upon a body of honest, hard-working men. We have seen, repeatedly, acts of honesty on the part of these maligned carters, in restoring property left inadvertently in their vehicles, recorded in the public journals, such as would do honor to "any body of men; and which should make the Witness blush for its language, as they show that, humble though their calling may be, there is amongst the carters of Montreal a strong esprit de corps, or sentiment of honor, which we often find wanting in men moving in higher spheres of society, and perhaps very diligent frequenters of the prayer-meeting, and evangelical re-unions.

H. W. BEECHER.

The notorious Beecher it seems still running his New York Meeting house in spite of the light that has been thrown on his real character. The following are his view on Christmas as expressed by him the other day from his pulpit. Well may he say that to him "Christmas is a foreign day," and a "Romish Institution," for what connection can there be betwixt the religion he preaches and that of the Son of the Virgin:—

"To me Christmas is a foreign day, and I shall die so. When I was a boy I wondered what Christmas was. I knew there was such a time because we had an Episcopal church in our town, and I saw them dressing it with evergreens, wondered what they were taking the woods in church for; but I got no satisfactory explanation. A little later I understood it was

A ROMISH INSTITUTION kept up by the Romish Church. Brought up in the strictest State of New England, brought up to the most literal style of worship, brought up where they would not read the Bible in church because the Episcopalians read it so much, I passed all my youth without any knowledge of Christmas, and so I have no associations with the day."

NOVA SCOTIA ELECTIONS.

The Nova Scotia elections have disappointed those who expected to obtain a majority in favor of a system of State Schoolism such as unhappily obtains in New Brunswick. Great efforts were made by the Protestant ministers to excite the people on this subject, but with no great effect, they could not start the question. In the St. John (N.B.) Freeman, we read as follows:—

"The truth is that there was no such question at the elections because the Synods and the Conferences and all their accomplices were unable to raise it. The School law of Nova Scotia is not what it ought to be, does not settle the denominational question as it should be settled; but it is not as the New Brunswick law is, essentially 'Non-Sectarian'—if we must use the expression. The conspirators would like to make it so, but we have not yet heard of a single candidate who went to the polls declaring himself in favour of the change. The Halifax Express challenged the Chronicle to say whether it approved of the New Brunswick system and of the persecution of the minority as here practised, and the reply of the Chronicle was that the 'New Brunswick School law was none of its funeral.' Can the News name any of the members, elect who said a word in public in approval of the New Brunswick system?"

The Charlottetown Herald, P.E. Island, copies from the Summerside Journal an advertisement for a male teacher for a mixed school, from which we gather that good looking young men don't suit; they distract the attention of the female pupils. Here is the advertisement:—

"TEACHER WANTED.—A First Class Teacher for the Northam School, Lot 13. A Male Teacher preferred, one a little ordinary, so that he may not attract the attention of female scholars. Apply to 'JOHN ELLIS, Chairman of Trustees. Northam, Lot 13, Dec. 12, 1874."

"Pious Valentines" are now the correct thing in England, so at least the papers tell us. What manner of piety these inculcate we are not told.

The Kingston Whig says that no truly discreet man can read about all these bangles "without a determination to have his wife sleep on the front side of the bed.

IRISH HOME RULE.

The Monthly Meeting of the Irish Home Rule League was held on the 5th inst. in the Hall of the St. Patrick's Society, corner of Craig and St. Alexander streets. Edward Murphy, Esq., the President, occupied the chair. There was a good attendance of members.

Mr. Murphy, in opening the meeting, said he was happy to inform them that their countryman, Mr. O'Leary, delegate from the Irish Laborers' Union, was present at the meeting. He then introduced Mr. O'Leary, and informed them that he would address them on Home Rule for Ireland. (Cheers.)

Mr. O'Leary then came forward, and was received with applause. He said when he was leaving London Mr. Butt sent him a letter, stating that as there were a good many Home Rulers in Montreal and through Canada, he would speak to some of the leaders and ask them to do all they could—as indeed they had done a good deal—for the Home Rule cause. He then thought it was his duty to wait on their President, Mr. Murphy, and speak to him on the matter, when he kindly invited him to attend the meeting this evening and to say a few words for the cause, which he would now do. The Home Rulers were stronger in England in a way than they were in Ireland, as in the former country they were better organized and more determined to do all they could to obtain that form of self-government for Ireland which the people of Canada enjoyed. Were it not for self-government, Canada could not possibly be possessed of so much wealth, and it could not improve so much as it did. The Home Rulers in Ireland were met by their English friends with remarks to the effect, that if they had self-government there would only be discord amongst them, and they were not capable of governing themselves. He (Mr. O'Leary) thought such remarks as that should be treated with contempt, as it might be seen by the manner in which Irishmen conducted themselves in strange lands whether they were able to govern themselves or not. In Ireland there would be two parties, the same as in England; they would have Ministerialists and Oppositionists, and the result would be that every measure of interest to the country would be carried, as the members would know what the people required. (Applause.) At the present time the Irish members had to debate in the English Parliament, where they fail in carrying any measure except they identify themselves with one party or the other. The English people don't understand the wants and wishes of the Irish people, and every piece of legislation is argued on from an English stand point. Again, it was said that the Irish people only wanted Home Rule as a means to obtain separation. Why does not Canada, which is near the great Republic, desire separation? Why does she not break the bond between herself and England? She does not think of doing so for a moment, and why then is it pleaded that Ireland would do so? Ireland, if she got self-government, would be as prosperous as Canada is, and the business, in a commercial line, which is now transacted at London, Liverpool, &c., would fall to Dublin and other Irish cities, as Ireland was situated on the great highway to this country. The people would not be emigrating in thousands, as they now are. There was not a country in the world so ruined by emigration as Ireland has been. There were fifteen to the thousand leaving Ireland, while there were only five to the thousand leaving England, and only five to the thousand leaving Scotland. (Hear, hear.) If they had self-government, their waste lands would be cultivated, their coal fields would be developed, and every branch of industry would improve, which would induce the people to remain at home. (Applause.) No country is prosperous or contented that is not allowed to make its own laws. It was their duty here in Montreal, as Irishmen; to assist the men at home by contributions and otherwise. He was speaking to the men at home, and they were heartily thankful to the Irishmen of Montreal for what they had already done. Emigration under the circumstances would continue from Ireland; it could not be stopped, and he [the speaker] was here to try and get something done for immigrants on their arrival in this country. The Home Rule movement was a compromise. Fenianism was very rampant some time ago, and a moderate demand was now made of the English Government, to which, in the name of justice, they ought to accede. The people were coming, as the Times said, with a vengeance, and he hoped the justice of the demand would be seen before long. (Applause.)

Mr. Murphy said he was sure they were all grateful to Mr. O'Leary for his eloquent and very practical speech. It was racy of the soil, and had the ring of the true metal in it. In the name of the meeting he thanked him for his attendance that night. Mr. O'Leary was not only the delegate of the Irish Laborers' Union, but was, as they heard by his able speech, also an apostle of Home Rule for his native country. He would carry back to Ireland much valuable information concerning the working of "Home Rule" in this Dominion. That with Home Rule and Responsible Government, such as we have here, Ireland would be both prosperous and happy. Mr. Murphy then briefly referred to the large and influential meetings held in Roscommon, Ballyshannon, Carlow and Cooteshill, and pointed out how warmly they were taking up the cause of Home Rule in the black North. He informed them that he had received advices that a package containing a number of copies of Dr. Butt's work on "Federation," a most valuable contribution to Home Rule literature, had been sent to him, but had not yet come to hand. These, he announced, would be distributed to the members at the next monthly meeting. He also announced that he had just received an able and most important letter from Mr. Martin, M.P., Secretary of the Parent Association, which, on account of the lateness of the hour and its very important nature, he would not read then, but would lay it before them at their next meeting, when, he hoped, there would be a large attendance. He called upon the members to renew their annual subscriptions (for 1875) at next meeting. He hoped there would be also a good accession of new members, and urged upon them to give new vigor to the good cause by acting in the spirited manner of last year. These remarks were received with applause.

Mr. Coyle proposed a vote of thanks to Mr. O'Leary, and in doing so made a very able speech. He advocated increased energy, and said that at the next elections there was not a shadow of doubt but that Home Rulers would be returned in nearly every constituency in Ireland. In Manitoba, where there were only a few thousand people, they had self-government, and not only that, but the Dominion Government gave money to run the machine. Ireland did not want anything but self-government, and beyond that was willing to pay towards expenditures incurred by England in connection with her foreign possessions.

Prof. W. McKay seconded the vote of thanks, which was carried by acclamation.

Mr. O'Leary acknowledged the vote of thanks in a brief speech.

Mr. Matthew Ryan made a brief and eloquent speech, which was warmly received.

After the transaction of some routine business, the meeting adjourned with cheers for Home Rule and the Irish leaders of it.

Archbishop Tache has telegraphed Bishop Bourget from Fort Garry, that four young men from Manitoba have been ordained as priests; their names are St. Germain, Forget, DesPatis, and Samois.

The employees at the post-office have petitioned for increased salaries.