

mine so offensive and so objectionable as the assertion in the *Gleaner* that "the Church of Rome turned its followers into Victoria square." There is a true Orange ring about the *Gleaner*, who winds up by requesting me "to assuage the priests that, come what may, there is a minority in this Province who will prefer the loss of property and life to its Legislature continuing to be a puppet, of which they pull the strings." I would call the attention of "A B C" and "Mc," the very temperate writers in the *Gazette*, to the above declaration, the spirit of which is in strict accordance with that of Mr. Scribble in the *Leader*. As the Orangemen seem determined that they will exercise their right of walking, I presume that the great mass of the citizens of Montreal will be put to the annoyance and expense of preserving order next year. I will state the only proper mode of securing peace. At least 500 special constables should be sworn in for the day to aid the police, and armed with batons only, which should be provided for the occasion. If two bodies walk the Mayor should insist on their taking streets that will render collision impossible. If only the Orangemen walk they should be required to designate the line of march going and returning, and the streets should be kept clear. All strangers

Parents should be called out, but should not occupy the streets nor act except in case of emergency. By such precautions and at annual cost of a few thousand dollars to the city, the "Orange Young Britons" may be indulged in their new caprice, which they either never thought of before last year or had the good sense to forego, no doubt by the advice of the "Old Britons."

Yours,

F. HINCKS.

A VOICE FROM ONTARIO.

FATHER STAFFORD AND THE *Tribune* ON THE "TRUE WITNESS."

Toronto, August 4th, 1877.

To the Editor of the TRUE WITNESS.

DEAR SIR,—The late utterances of Father Stafford, and the *Tribune* of this city, if accepted by the Catholics of Montreal as the opinions of the Irish Catholics of Ontario, would have the effect of placing us in a false position in relation to our co-religionists in Montreal, and in order to remove the false impression they are calculated to produce, I take the liberty of addressing a few lines on the subject. I should be very sorry to say anything in disparagement of Father Stafford, but still, I must warn you that too much importance must not be attributed to his views on the Orange question. Although the Revd. gentlemen has made himself somewhat famous as an advocate of temperance, yet he must not consider himself an infallible authority on all questions, political, national, and social, as he evidently seems inclined to do. To speak plainly outside the domain of temperance, there is a good deal of the *vox et præterea nihil* in his public addresses and writings. It seems to me he is too fond of courtship public favor, and that he keenly enjoys the pleasant breezes of public approbation. He seems never so happy as when flourishing in print, and most of his lucubrations, even his private letters, manage in some mysterious way to become permanently embalmed in the public journals. He evidently either keeps a private shorthand reporter for his own convenience, or else, like another Johnson, there is an accommodating Boswell hanging on his skirts, no doubt quite unknown to him. I am therefore not much surprised to find his attack on the *True Witness* extensively reproduced in the newspapers. The *Sermon* was no doubt delivered for that purpose, and the fulness of the report thereof, would seem to indicate that it was intended for other ears, than those of the Lindsay Catholics. I can assure you, he does not speak the sentiments of the Catholics of this Province. We have none of the sentimental notions towards the Orange Society which he seems to possess, and we think the course you have taken from the beginning, in reference to the processions in Montreal, is the only proper and manly one. It is disgusting to hear our Irish Catholic priest styling Orangemen "Irishmen," "Fellow-countrymen," and,—save the mark—"Christians!" Why the Revd. gentleman knows, that in the very country in which he uttered this nonsense, any Irish Catholic's life was not safe, a few years ago, from these very same "fellow-countrymen," and that a certain concession, in a certain township, was the boundary line, beyond which no "papist" was allowed to settle, under pain of being "bull-dozed." And then how tenderly he speaks of "poor Hackett," the "poor small weak man," whom he would have sheltered with his own body, and would gladly have "received the bullet into his own body." How he defends him for carrying a revolver and sixty rounds of ammunition on his person to church. It is beautiful, go Christians—like, so forgiving, and so manly. Both Catholics and Protestants will set this down at its true value. They will consider it what our friends across the lines call, "flap-doodle," pure and simple. He will receive no credit for it from the Orange body, who will merely look upon it as a species of what they are wont to call "Jesuitism." No sir, your manly attitude is appreciated by the Catholics of this Province, and even Sir Francis Hincks is obliged to give you credit for honesty and candor in the expression of your feelings, while the wishy-washy course of the *Tribune* and the honeyed words of Father Stafford, will deceive no one, but will be attributed to lack of moral courage on their part in giving utterance to their real sentiments. The mistake the *Tribune* makes, and all who take the same ground, is that they seem to admit—and in fact do admit—that the Irish Catholics of Montreal were the aggressors in the late disturbance. They ridicule the idea that they should feel insulted at Orange processions. Do they imagine Catholics have lost their manhood. Suppose such displays are technically *legal*? *Legal*, I may impute unchastity to your wife; may call you a thief, and your proper *legal* remedy would be in a court of law. But who would not resent such insults by a blow? only the poltroons and the cravens. I am sorry to have to speak as I have, of a priest of our church, but the *truth* should be told at any sacrifice of feeling. I am convinced it will do good, and place the Catholics of Ontario in a proper light before their friends in Quebec. Go on Mr. Editor, in the path you have taken, and in this fight, let us adopt our enemy's motto "No Surrender."

Yours,

SARFIELD.

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