THE TRUE WITNESS AND CATHOLIC CHRONICLE.

the only ecclesiastics with him: The whole buildings were soon reduced to ashes. There were in the hangard from 150 to 200 minots of corn, from 200 to 300 minots of oats, and as much mixed grain. During the fire they cut a little passage between the house and the church, but it was percieved that the fire had already taken at the Sacristy, which was only fifteen feet distant, None of the properties destroyed were insured. He had two servants besides Miller, absent at the time of the fire. The value destroyed was \$50,000. He saw no one setting the fire. The granary was burning when he first saw it. There was an opening in the granary towards the street. The door was open that night, ss usual. The fire might have taken that way, as it was easy to get at. The Indians he saw in the yard had burst open the door. The door leading to the church was also burst in. It was not dark. Recould only indentify the man who attempted to strike him. Had received an anonymous letter in Eaglish, informing him that, if any Methodist Indians were arrested; he and his servants would be killed. He believed that the persons whom he saw. and the Indians seen moving to the east of the buildings, were acting in concert, with the object of setting fire.

THE CONVENT AT WILLIAMSTOWN.

There are few Convents in the Dominion better known or more popular than the Convent at Williamstown. It is generally considered one of the best Catholic institutions in the diocese of Kingston, and the healthy locality in which it is situated, brings within its walls students from all parts of the Dominion. as well as from the United States. Hvery branch necessary to make a young lady an accomplished woman, is taught by the good Sisters of the Convent, who have succeeded in giving to their establishment a name well calculated to increase its popularity. At the late examination in this institution we learn that the pupils exhibited a finish in all they undertook, which could only arise from their studious habits, and the careful training they had received. In the languages, in music, in drawing, in science, in art, in needlework, and in all that goes to make up usefulness and accomplishments, the pupils of Williamstown Conrent acquitted themselves with unusual good fortune. Religion and progress go hand in hand, in our Conventual establishments, and in none more than in the Convent presided over by the good Sisters of Williamstown.

THE RECENT TROUBLES IN THE CITY.

(To the Editor of the Gazette.) SIR,-Whatever course the Orangemen of Montreal may decide on adopting next year, I should be extremely sorry to think that a temperate [discussion of the subject of their organization will be productive of harm, and I am bound to admit that the criticisms which I have seen on my recent letters have not been calculated to increase the irritation caused by the unfortunate occurences which took place in this city on the 12th and 16th July. I have seen but one notice of which I have reason to complain, that in Le National. Although unwilling even to allude to anything personal, I must assure Le National that my letters were not published with any political object; on the contrary, as Orangemen and Roman Catholics are acting in concert in support of both the political parties, I am of opinion politicians of all shades of party are interested in maintaining as much harmony as possible between them. Le National cannot be unaware that I have At all events, my letter is open to fair criticism, and that it certainly has not received from Le National. It is satisfactory to me to find that the editors and correspondents who have noticed my letter have almost without exception concurred in the opinion which I expressed, avainst Orangemen or their processions. The Glove remarks, "Sir Francis Hincks has both reason and experience to guide him in refusing to support the proposals to put down the processions by law." The Mail admits that "an attempt to enforce a law prohibiting processions would result in a failure;" while the Montreal Witness is of opinion that "there is no probability of success attending any efforts in this direction." I think that after my reference to the foregoing opinions I need not writing on the subject of Orangeism was my conviction that those who, with the best possible intentions, advocated legislation, were on the wrong track and I venture now to hope that some other plan may be devised for solving what nearly all the writers on the subject admit to be a difficulty. In view of the pertinacity with which Orange celebrations are adhered to, it is remarkable that there that they are desirable. Since I wrote on the subject, an article from the London Times has been published in many of the Canadian journals. The Globe, in copying the article, criticizes it fairly enough on more than one point. I entirely concur with the Globe, in thinking it absurd to connect Cauadian Orangeism in any way either with the Scotch or the U.E. Loyalists. Again, on behalf of Montreal, I concur with the Globe, in protesting against it being supposed that we in Montreal are as "thoroughly given over to sectarian intolerance" as some cities mentioned; and likewise in his remark that the Times " is evidently not aware that the great bulk of the Catholcs of Montreal cannot he held responsible for a riot which they did their utmost, as. the Globe in his vindication of Montreal, for which I am grateful to him, by observing that even in Toronto there was a riot which would have been even more serious than that of Montreal if one of the many shots from revolvers had unhappily to his own statement, endangered; but then he was only a Catholic, and the outrage was com mitted by Orangemen, and accordingly very little is said of the consequences of the celebration in Toronto. Moreover, even in New Jersey in the United States, an Orangeman stabbed a neighbor, probably a Catholic, in connection with the Montreal disturbances, and I think there was also some outrage at Ottawa, whether committed by an Orangeman or Roman Catholic, I can't pretend to say. There was likewise a little emeute in Prince Edward Island. The Globe is therefore quite justified in protesting against the Times special charge against Montreal. I fear that Orange demonstrations are calculated to lead to the same results no matter where they are made. I am prepared to go a good way with the Globe in the only other criticism that he he has made on the Times article. While I content the Toronto Tribune, which has been that Orange processions are considered insulting that Orange processions are considered insulti lng by the Catholics, Ildo not go so far as to main-tain that all who take part in them do so "for the point, viz., condemnation of Orange processions.

Thibault and one of the Christian Brothers were express purpose of insulting the Catholics." 1 do, however, decidedly object to the classification of Orange and Catholic Associations. The latter are either benevolent or national, like the St. George's or St. Andrews Societies. Can any one pretend to affirm that he has any reason whatever to take ombrage at the processions of the various Irlsh Societies in Montreal? Does any one believe that if the Irish Protestant Benevolent Society deemed it expedient to hold a celebration on any day in the year but the 12th July it would be molested? The gist of the Times article is, that the Orango organization in Canada is a mistake, and on this, which is really the mean point as issue, the Globe admits frankly, at the commencement of his article, that he is not prepared to dispute the Times, dictura, that the institution of Orangeism has been transplanted to Canadian soil without any necessity existing here for an association of that kind." I am proud indeed to have the cencurrence of the London Times and the Globe on what I hold to be the main point at issue, but I have some additional authority to adduce. I read with great satisfaction. an article copied by the Daily Witness from the Irish Times, a newspaper which is the property of Sir John Arnott, regarding whose Protestantism there can be no doubt, and "a true exponent of Protestant opinion in Ireland, and therefore most likely to give an honest, candid and unbiassed opinion on the subject of Orangeism in that country." The Irish Times ought to be an authority with Orangemen, and I quite concur with the Mail that " neither men nor societies are disposed to take advice from those who are not their friends," and I admit the correctness of his remark. "For the Orange body he (myself) has never had a friendly feeling." I never intended to give advice to Orangemen, and I pointed out what is now generally deem d a mistaka, committed with the best possible intentions viz: the meeting of Protestants and Roman Catholics with a view of influencing the decision of Orangemen, My advice was that tha tProtestants (clergy if possible) holding views similar to those which the Mon-Montreal Witness has repeatedly expressed should use the influence which they ought to possess. The Irish Times may surely be listened to by Orangemen, even if I am not. Now I claim that the following sentence is in substance, what I have eudeavored to convey in my letters: "Right cause or wrong prejudice ever warps knowledge, and the majority of the people of this country, as a matter of fact, accept July processions not as the symbols of popular liberty, in which they really had their origin, but as the political and religious insults to which in the course of time they had unfortunately degenerated." I will make one more quotation from the admirable article copied by the Vitness, and which I would like to see in every public journal in the Dominion :- "Clergymen and those who ought to have influence with the people would, as one of the judges pointed out at Armagh, on Wednesday, exercise their calling to greater purpose by assisting to soften down or root out for all time those vulgar and unholy antagonisms which degrade religion by substituting wrath and rancour and insult for the forbearance of Christianity to which both sides claim attachment, only to disregard and disgrace it." The foregoing passage is much better expressed, but also much stronger than the remarks of mine regarding the Protestant clergy of Montreal, for which I have been censured. I shall now quote one or two passages from the Mait's notice of my letters, which lead me to think that practically his opinion does not differ from that of the Times, the Globe, the Irish Times, the Montreal Witnesss and myself. He says :- "If the Orangemen of Montreal could be induced to abandon their annual procession, they would manifest a spirit of self-abnegation which would be worthy of the highest praise." * * "We shall be delighted to learn that pressure of a proper kind is brought to bear upon the Orangemen of Montreal to forego their processions on 12th July each year. We certainly do not desire it to be understood that by any words which we have spoken we have encouraged them to withstand reasonable pressure having this object in view. I shall close this branch of my subject by again referring to the unanimous condemnation of Orange Societies by the House of Commons in 1830, and by the refusal withdrawn altogether from political strife, and he by the entire Protestant clergy of Montreal of the ought, therefore, to be assured that I would not use of their churches unless the Orangemen abandoned their intention to have a procession a practice which I believe was only introduced in Mont-, by law. But let me put a case, and it is not at all real in 1876. I can hardly doubt that it must be admitted that I have established, 1st, the correctness of my position that "the institution of Orangeism has been transplanted to Canadian soil without that it is not expedient to resort to legislation any necessity existing here for an association of that kind; 2nd, that it is expedient to resort to legislation on the subject. The other criticisms on my letters are on points of secondary importance, but nevertheless I shall notice them. I am charged with having "used words which imply, if they do not directly express approval of the course of the True Witness and Mr. Mayor Beaudry." What I especially referred to regarding the Mayor was that more than one Orange Lodge had caused resolutions to be published dedwell further on the proposition to solve the exist- claring the Mayor "personally responsible" for ing difficulty by legislation. My chief reason for Hackett's murder. I thought, and still think, such a course most improper. It reminded me of Sir Robert Peel's indignant reply to a speech of Mr. Cobden's in which that gentleman declared that he (Sir R. Peel) was "personally responsible" for the misery of the peop'c. Sir Rebert Feel charged Mr. Cobden "with exposing him to fatal consequences." Shortly before Sir Robert Peel's Secretary and friend, Mr. Drummond, had been assassinated under circumis hardly a public journal that ventures to maintain stances that led to an idea that Sir Robert Peel's own life was aimed at. I think that such resolutions as I have referred to, emanating from the lodges of a secret society, ought to be repugnant to the feelings of every good citizen. But for those resolutions I should not have referred to the Mayor at all. I certainly did assert that public opinion was not against the Mayor in his refusal on the de. mand of the Secretary of an Orange Association to afford protection to a contemplated Orange procession. I shall be much surprised if the Mail will venture to assert that any Mayor in Ireland, north or south, would have complied with the request which Mayor Beaudry refused. With regard to the protection of the public at large on the 12th, from what I will term a dangerous class, I expressed a private individuals, to prevent." I would support strong opinion that the police might have easily preserved order. No other inference could be drawn from the language of my former letter than that I held that there had been great negligence on the 12th on the part of the police, which could with the greatest case have kept the streets clear of Orangemen in Ira's id never attempt to make taken effect. It is, however, true that Mr. Cos- a gaug of rioters, which, considering the population grove's house was wrecked, and his life, according of the city of Montreal, was insignificant in numof the city of Montreal, was insignificant in numbers. I certainly did not acquit the Mayor of negligence on the 12th, though I am of opinion that he cannot be chargeable with more than committing an error of judgment. I dony having expressed approval of the articles in the True Witness, published after the 12th of July, but I own that I have deeply regretted the tone of the press gene rally with regard to the riot of the 12th. I shall endeavor to explain the position of parties on that day, and it may be convenient here to advert to expressions of surprise by Ontario papers—Hamilton Spectator among others—that Roman Catholics in

Montreal complain of Orange processions, while those in Ontario do not.... I do not admit that the

Catholics in Ontario are satisfied with Orange de-monstrations on the 12th July. I believe that there

is but one opinion on the subject, and I infer from

that Catholic feeling was "in many instances naturally outraged by Orange displays." Nov., in my opinion, the main point is whether it is desirable that Catholic feeling should be outraged at all, and whether it is not particularly objectionable to ontrage it in a city where so large a proportion of the inhabitants are Roman Catholics. But to revert to the state of matters on the 12th. On the 11th the True Witness emphatically recommended abstinance from all acts of violence, and I believe that in doing so he was the exponent of the opinion of his coreligionists generally, and especially of the clergy of his church. So fer his position was precisely that of the Tribune and of the Catholics of Ontario. What that position was I am able to state from a circumstance which I shall mention. Judging from my past experience that it was certain that the Orangemen would walk on the 12th, and being unaware that the Protestant churches had been refused to them, I addressed a letter early in the month to a Roman Catholic gentleman of this city, who is highly respected by the whole community, both Protestant and Catholic. I stated in substance that I wrote to him owing to the absence of Father Dowd, which I deeply regretted, as had he been on the spot I would have gone to him and would have implored him to use his influence to prevent any molestation of, or interference with, the Orange procession. In his absence I urged the gentleman to whom I wrote to use his own influence in the same direction. I was assured, with great promptitude, that the absence of Father Dowd would not materially affect the action of the parties on the 12th, as he was convinced that all over whom Father Dowd could exercise influence would abstain from interference with the procession. At the same time he intimated to me that there were persons who could not be controlled by the clergy or by any other influence that could be brought to bear. I sought conversations subsequently on the same subject with two other Roman Catholic gentlemen, who gave me precisely the same information as the friend to whom I at first applied. Now, although I had had no communication whatever with the TRUE WITNESS, I found nothing in his paper of the 11th inconsistent with the opinions given to me by the three gentlemen referred to. That the demonstration of the 16th of a large Orange procession, comprising many strangers armed, it is said, with revolvers and accompanied by the volunteers, produced a revulsion of feeling among the Boman Catholics of Montreal is beyond doubt. I have never myself witnessed such a revulsion of feeling in so short u time. I sincerely hope that the True Witness has exaggerated it, but if he has not I am still of opinion that it is well that it should be known. Unforturtunately the expressed determinwhose presence in Montreal the Mail sees no objection, is not calculated to allay the irrition under which the Catholics of Montreal are laboring. In my judgment, looking to the development in the neighbouring states of the doctrines of Communism it would be desirable that there should be a cordial understancing between all the friends of public order, and most assuredly on no body can greater reliance be placed than on the Catholic Church. The obvious tendency of insults and outrages offered to members bers of that Church is to force them into alliances which are repugnant to their feelings, such, for instance, as that which exists in Ireland at this moment between Roman Catholic and Fenian Home Rulers. I need scarcely observe that the Fenian organization being a secret society is condemned by the Church just as similar organizations are condemned in France and Italy. Believing as I do, from my own experience, that nothing is more easy, than for Protestants and Catholics to live, not only in amity, but in cordial friendship, withand being persuaded that the interests of our counevery act and every expression of opinion calculated to create irritation on either side. A great point has been made by the Western papers of the necessity of establishing the right of all an imaginary one, as it is within my own knowledge, that the subject has been and is being discussed. If the Orangemen have a right to celebrate on the 12th July the subjugation of the Catholics and the introduction of the penal laws, the Catholics have an equal right to celebrate the victory which they gained by their repeal, indeed it might be contended that the Catholic celebration was most consistent with common sense. Now, if all the Irish Ca holic societies of Montreal were to determine to walk in procession on the 12th July, and to exhibit among other emblems civil and religious liberty personified by Daniel O'Connel trampling bigotry and intolerance personified by William of Orange in the dust, and further, to claim the same protection for their procession that was afforded to that of the Orangemen, what, I would ask, would be the probable result? If strangers came to take part in the Orange procession, whether from Canada or the United States, would there be no come to Montreal from a distance from zeal for the Protestant or the Catholic cause, or for mischief? I may also ask consideration of the question of the expense of these processions. The calling out of the Volunteers on the 16th cost the city \$4,000. The expenses of the Orangemen who came to Montreal on the 16th must have been considerable, and all this seems to be an annual tax. I have referred to Roman Catholic opposition processions simply because I believe from what I have heard that this will be the mode of carrying out what are termed the threats of the TRUE WITNESS. I sincerely hope that nothing of the kind will be attempted, but I own that I dont see how the advocates of processions can object to those of the Cathotics, if peaceably conducted. It might be considered disrespectful in me were I to omit to notice the letters in the Gazetie criticising my late letters In reply to the leter signed "Mc," who declares

strangers in the ranks of the other? And urther, would these strangers himself an Orangeman, I beg to state that I have not entered into "a wholesale condemnation of Protestants generally." My firm conviction is that three-fourths of the Protestants of Movtreal disapprove of Orings demonstrations, and them in cities where the majority profess the Catholic religion. I have noticed with much satisfaction that Alderman Stephens has also cosdemned them. I do not limit the right to walk merely for the sake of argument. A question has been raised as to the legality of Orange societies and in noticing the association I said I preferred assuming their legality for the purpose of my argument. Should the Courts declare these societies illegal in the Province of Quebec many questions might arise which I am certainly in-" Mc clined to discuss. I cannot concur with that the Orangemen are not responsible for the penal laws, although the societies were not in existence when they passed, as they notoriously resisted their repeal with the utmost zeal. My object in referring to the penal laws was to explain the cause of the hatred to Orangemen on the part of Catholics. "Mc." is, of course, correct in his statement that the true question for our considera-

tion is, "Is the system needed here, and what are

its objects?" History teaches us , what its objects

the two journals do not differ. The Tribune declares laws. I find from another letter, signed "A.B.C." that Canadian Orangemen have published a general declaration," in which I find a positive state. ment that there is no secrecy regarding the rules of the society, which are open to the whole community. "Mc." also, who is an Orangeman, states that I can easily obtain a copy of the constitution and by-laws, and that the principles are no secret. The declara,-tion contains the following words:—"There is no reserve except the signs and symbols, whereby Orangemen know each other." I read this declaration, I confess, with perfect amazement. Orangeism was introduced into Canada under warrants from Irish lodges. I ask a plain answer to a plain question. Have the secret oaths been abolished, and if so, when? If not so is an oath, a sign or a symbol merely necessary for the recognition of a member? "A.B.C.," who is not an Orangeman, had better see a copy of the oath or oaths administered to Orange-men before he relies on a declaration which would seem to have originated in Canada, judging from an expression: - 'The institution in these colonies." If Orangemen in Canada really hold different principles from those held in Ireland, as might be inferred from the declaration, it is a most unfortunate circumstance that they should have adopted the same name, and thus created an impression that they hold the same principles. It is, however most unfortunate that about the very time that we are told in Montreal that Orangemen are the true friends of civil and religious liberty, that they desire to emulate the virtues of King William the Third, by maintaining religion without persecution," that their institution is "a glorious moral luminary," a letter should be published in the Toronto Leader, signed "Wm. Scribble," from which I shall make an extract or two :--

"The remedy I propose is this:-Let Protestant ants of all classes enter into a secret compact to exclude Papists from all employments, from all positions of trust, and generally act in such a way as to starve them out of the country. Where there are no Papists the country is in comparative peace. but where Papists obtain any foothold Peace makes to herself wings and flies. There is no use in mincing matters, 'the Irlsh Papists on this Continent must be suppressed,' and no legitimate agency towards this end should be left unemployed.

"If the society which I suggest is formed, it will proceed to work at once. The most complete secresy should be observed as to its operations, and there should be no scrambling for office—a fault which at present seriously mars, and, in fact, I might say renders the operations of the Orange Association nugatory. Such an association ought to embrace all classes of the community who value the peace and well-being of the country. Our motto should be with regard to Irish Papiets:—'Cut them ation to continue "to outrage Catholic feeling," to out and keep them out.' The murders in Montreal, use the language of the Tribnne, and to send bodies and the present strikes in the States, teach us how of Orangemen, including foreigners from Buffalo, to | much they are to be dreaded, and the country will not be safe until every one of them is expelled.

il every one of truly,
"I am, yours truly,
"WM. SCRIBBLE.

"July 30, 1877." The only comment I shall make on the above is,

that I learn for the first time that Irish Catholics are responsible for the late strikes and riots in the

United States. I cannot help thinking that A. B. C. would not be sorry if the Orangemen of Monrteal would give up their celebrations; but he is sure that my object can only be only be accomplished by bringing proper influence to bear upon the Orangemen and their friends, and my recompense is to be failure because I don't take the right way to accomplish my object. I wish that A. B. C. had pointed out the mode of bringing influence to bear. I don't pretend to have any influence with Orangemen, and have never tried and never intend to try to exercise any. I have pointed out to them how Orangemen act in Ireland; I have called their attention to the advice of good Irish Protestant writers, like out the least sacrific of principle on either side, the Irish Times, and I have like the writer in that journal, pointed out that the Protestant try would be greatly promoted by their clergy are the parties whose influence can be doing so, I shall continue to deprecate most successfully exerted. Let me, howmost successfully exerted. Let me, however, declare that my hostility is not at all to individual Orangemen, for many of to an organization which is simply mischievparties to walk at their pleasure. My contention ous, because it does not pretend, indging has been against the expediency of enforcing such from the Canadian "general declaration," to rights, but I have not advocated their restriction have any desire to carry into practical effect the principles of the Irish association from which

it hos emanated. Before concluding I desire to offer a few remarks on "A B C's" second letter, and who on an article in the Canadian Gleaner, published at Hautiugdon, "ABC" will, I hope, permit me to assure him that he and the Gleaner wholly misconceive my position. I have not asserted that the penal laws were unnecessary when originally passed, nor indeed have I desired to enter into any discussion regarding them. My contention was that all Roman Catholics felt deeply aggrieved by those laws and consequently entertained hostility to the body which resisted their repeal. It is of no importance whatever to the argument which party was right. We have to deal with a fact. Again it is alleged that Orangemen are no longer persecutors then what is the object of the introduction into Canada of their society? I am myself convinced that by the Orange toast, "Protestant ascendency in Church and State," something a great deal more is meant than the ordinary oath of allegiance or the settlement of the crown on a line of Protestant kings. A. B. C. seems so far in the confidence of the Orange Lodges that he is able to publish not only their declaration but also a part of the Orangemen's oath, "all (he says) that applies to the subject of ascendency." I wish he had published the whole oath. Surely if one part can be published the whole may be without violation of secrecy, I believe from what I have heard that Mr. Scribble's letter is precisely in conformity with that oath, but I have never seen the oath on Orange autherity, and I cannot recognize any other. A. B. C, in my opinion, should have published the whole or none, but perhaps he has not had full confidence reposed in him. I am charged with inconsistency, and by the Gleaner, who is not so courteous as A. B. C., with writing " greater stuff than any sane man can write." because I admit that Canadian Orangemen have not made any attempt to establish Protestant ascendancy, while I maintain they are hated by the Catholics for their Protestant ascendancy principles. My object was to show exactly what in the commencement of this letter I have proved by concurrent testimony, that inasmuch as they don't pretend to carry out in Canada the wellknown principles of their order, the institution here is an absurdity. It was not irrational for Irish Protestants to organize to carry out a principle, even though it were a bad one, but it is utterly in rational for them to organize in Canada when they admit themselves that they have no principle to contend for save what all Her Majesty's loyal subjects, including Roman Catholics. are equally ready to maintain, and to make the absurdity still more glaring, to adopt a name under which the great majority of Protestants must refuse to organize. Assuming that it is necessary as some contend, for Protestants to defend them selves against the aggressions of Roman Catholics, surely it would be more rational to do so under a name that would not revive old animosities and lead to the perpetual risk of bloodshed. To A. B. C. I will not be so uncourteous as to make any other reply to his charge that friends of mine have been guilty of "brutalities" than that I dely any one to prove that I or any friends of mine have ever coun-

tenanced "brutalities." I have endeavored during

this discussion to write truthfully, and I challenge

were in Ireland, viz, the maintenance of the penal | those who differ from me to cite any statement of

mine so offensive and so objectionable as the assertion in the Gleaner that "the Church of Rome turned its followers lato Victoria square." There is a true Orange, ring about the Gleaner, who winds up by requesting me " to assure 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 palice, 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 coming to the city should be deprived of fire-arms. Volunteers 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."

F. HINCKS.

A VOICE FROM ONTARIO.

FATHER STAFFORD AND THE Tribine ON THE "TRUE

- Токохто, August 4tb, 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 l'ather 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 infalliable authority on all questions, political, national, and social, as he evidently seems incline to do. To speak plainly outside the domain of temperance, there is a good deal of the vox et prateria nihil in his public addresses and writings. It seems to me he is too fond of courting 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 lucibrations, even his private letters, manage in some mysterious way to become permanently embalmed in the public journals. He evidently either keeps a private short hand 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 beginwhom I have the highest possible regard, but ning, 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," the mark-"Christians!" Why the Revd. gentleman knows, that in the very county in which he uttered this nonsense, any Irish Cathole's life was not safe, a few years ago, from these very same "fellowcountrymen," and that a certain concession, in a certain township, was a 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 man-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 atterance 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 technally legal? Legally 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 metto " No Sur-Yours. SARSFIELD.

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