

## OKA.

When the Catholic Church at Oka was destroyed, the enemies of that Church rejoiced. Great was the chuckling, in private, over the ashes of the beautiful edifice near the Lake of the Two Mountains. One more temple, erected to God's glory was in ruins. One more altar was in the dust, and the bigoted fury of our foes, sang paeans of joy, at the doing of the deed. No more would the holy sacrifice of the Mass be celebrated beneath the walls of the handsome Church at Oka; no more would anointed hands hold the Sacred Host aloft for adoration, under its roof tree—the Church was in ashes, and great was the thanksgiving therefor. The press proclaimed the advent of a New Jerusalem for the "poor Indians." Reformers and Conservatives, *Gazette* and *Herald*, *Star* and *Witness*, they were all the same—the Church at Oka was destroyed, all hailed the "persecuted" men who were "driven" to do the deed. In that hour of trial the Catholics of Canada discovered who were their friends and who were their foes. Reputed friends in the press were found in the midst of hostile denunciations of the Seminary, and with one accord, the press of Montreal, sided with the enemies of our pastors. They sided with open rebels, with men who defied the Queen's warrant, who committed arson and flew to arms, and threatened to take life, and yet the press howled down the unoffending priests, and treacherously gave way to the panic of the hour. Well, time passed on. The Indians were arrested, tried, and—acquitted! Acquitted, yes, but not because there was not sufficient evidence against them, not because the counsel for the Seminary did not prove their guilt, no, no—they "were acquitted because they burned the Church at Oka. Yes, they were acquitted, because they were guilty. They were acquitted because the evidence was direct and conclusive, and because the jury had been crammed with pernicious writings in the press, and false whisperings in their ears. No clearer case ever went before a jury than the trial of the Oka Indians for arson. If they were not guilty then there are men who should be tried for perjury, on the side of the prosecution. The epitome of the evidence which we quoted last week, with the report we published to-day, establishes a case so clear that every sane man must admit the question to have been proven against them. But they had five staunch friends upon the jury, and they were acquitted. And where is the press of Montreal now? True to its mission, it chuckles in silence. *Gazette*, *Herald* and *Star* are silent, the *Witness* alone rejoicing at the result publicly, the others tacitly endorsing it by a conspiracy of silence. We have often said that they are all tarred with with the same brush and here is another proof of it. But what do our opponents say of trial by jury now? Will not the Orangemen admit that after all trial by jury may be a good thing at times? Will they not say that—if the Oka Indians had been tried by a judge, instead of by a jury, their conviction would be a certainty! Trial by jury say our opponents, acquitted Sheehan when he was before the Grand Jury charged with the murder of Hackett; trial by jury saved the Oka Indians when they were before a jury charged with—may *proove*—to have burned the Church at Oka. And yet the Catholics do not cry out for the abolition of trial by jury. Nor do they charge the jury with being perjurers, as the *Witness* insinuated the members of the Grand Jury were in the Sheehan case. No, the five members of the jury who were for acquitting the Indians did not perjure themselves—they merely let the Indians off. They did not bear false witness—they simply found a verdict of "not guilty." They are no doubt "honourable men" and they went according to their conscience, and, the howling of the *Witness*. They had been gorged with Oka business for some time past, their prejudices were appealed to—and yet they are, no doubt, "honourable men." But these "honourable men" have brought contempt upon the country. When the Oka Indians defied the law, we said that "Canada was in disgrace." We repeat it now again. Canadian laws must be the laughing stock of all who run and read. Rebels in arms are patted on the back, and, when found red handed in the work of arson, are acquitted. And the press rejoices, and the enemies of the Church rejoice, and all the time talk about "Civil and Religious Liberty." Yes "Civil" liberty to deny justice to a Catholic Institution, and "Religious" liberty to insult Catholics for standing by the faith of their fathers. But the Oka business will have one good effect. It will prove to every Catholic in this country how little they have to expect where their interests are at stake, as it will we hope arouse them to a sense of the injustice that has been done, and quickens their determination to stand by each other in the crisis which the fanaticism of our enemies is plainly forcing upon us.

## REVIEWS.

**THE DUBLIN REVIEW.**—Contents: The Channel Islands; Hergenrother on Church and State; The Poetry of a Pessimist; Christian Charity and Political Economy; Turkey and Russia; Catholicity and National Prosperity; Simon De Montfort, Earl of Leicester; Recent German thought; Its influence on Mr. Tyn-dall; The French President and the New Chamber of Deputies; with notices of books. Brilliant and logical, the *Dublin Review* is always a welcome friend. As a Catholic work it stands high among the list of quarterlies, and the present number sustains the reputation of the *Review* in every particular. "The Channel Islands" is an interesting account of what may be called a portion of the Home Empire of Great Britain. "Hergenrother on Church and State" is a review of Dr. Joseph Hergenrother's great work on the relations of Church and State in Prussia. The *Review* says that there is no work, in the whole range of ecclesiastical literature so well adapted to the general reader and yet at the same time so comprehensive, so solid, and so accurate.

**OUR YOUNG FOLKS MAGAZINE.**—This is the kind of a magazine that should be placed in the hands of Catholic youths. The reading is instructive and pleasant, and is free from that demoralizing clap-trap which is now so broadly circulated amongst our young boys and girls.

**HARPERS NEW MONTHLY.**—Unlike *Harpers Weekly*, *Harpers Monthly* appears to be free from much of the offensive matter that so often offends public decency. The variety of the selections, the number of engravings, and the quantity of matter is as great in *Harpers Monthly* as in any Magazine in America.

**CATHOLIC PROGRESS.**—This little magazine is published in London, and is only three pence a number. For the money it is one of the best of its kind published. Its articles often bear evidence of superior merit and the number for January well sustains the reputation that *Catholic Progress* has already made for itself.

**THE VATICAN LIBRARY.**—Hickey & Co., of New York, some time since conceived the idea of publishing a "Vatican Library": The books were to be issued at 25c. each, and the object was to combat the evil tendency of modern sensationalists, which prostitute the public morals for the sake of commercial enterprise.

We have now before us the first issue of Hickey & Co. venture. It is called "Fabiola, or the Church of the Catacombs." The work is well worthy of the source from which it issued and if the succeeding works in 'The Vatican Library,' are as good as the one now before us, a lasting good will have been done to the public at large.

**BARYLAND.**—A charming little work for children. It is neatly illustrated and the stories are all selected.

**THE AMERICAN CATHOLIC QUARTERLY.**—The *American Catholic Quarterly* for January is perhaps, the most interesting number of that magazine we have ever seen. The article on "Communion" is clear and suggestive. "The Aryan language and Literature" is in itself enough to stamp the present number as a remarkable one, while "The Survival of Ireland" is refreshing to find in such a high toned work. The rest of the articles are of considerable merit and the *American Catholic Quarterly* enters upon its third year under auspices which must be regarded as being of the most attractive kind.

**OUR FLAG** by Katherine Mary Stone. This stirring poem occupies 12 pages of paper. It traces the history of the Pontifical Zouaves from 1860, when the St. Patricks Battalion was formed, down to the day when the sword of General Charette was deposited at the Shrine of St. Anne d'Auray. Of the Irish troops the authoress says:—

"When round Loretto's holy fane,  
Raged the unequal fight,  
And Pimodan's heroic blood  
Flowed for the Church's right.

When from Ancona's bastions gazed,  
O'er Adria's dark blue sea,  
In Antique faith and valour kind,  
The martial Irishry.

In conquest proud or brave defeat,  
Who saw their courage quail,  
Right worthily their swords upheld,  
The name of Innisfall.

**SADLER'S CATHOLIC DIRECTORY.**—Price \$1. free by mail, for 1878 is to hand. It contains "a full report of the various dioceses in the United States, British America, Ireland and Australia." It contains 600 or 700 pages of useful statistics, and sustains the reputation it has already gained for exhaustive research. From it we learn that there are in Ireland 29 Archbishops and Bishops, 1085 parishes, 1004 Parish priests, 1721 Administrators, Curates and others, 444 Regular Clergy, 3172 priests in all. Then we find 2377 Churches, and 78 priests, 95 men and 256 women in "Houses of Religious Orders or Communities." In Canada we have 7 Archbishops, 27 bishops, 1751 priests, 1215 Churches, 403 Chapels and Stations, 15 Theological Seminaries, 537 Ecclesiastical students, 28 Colleges 193 Academies and Select schools, 5,986 Parish schools, 42 Asylums, 42 Hospitals, and a Catholic population of 1,779,200. The summary for

the United States is not given, but we learn that there are 106,000 Catholic Indians in the States and Territories under the jurisdiction of the United States, while there are nearly 15,000 Protestant Indians. There are also statistics from Australia—New Zealand and South America, and altogether Sadler's Directory furnishes a fund of useful information, which is so compiled as to be easily ascertained.

**THE FORTNIGHTLY REVIEW.**—Contents. Mr. Gladstone on Manhood Suffrage, by Robert Lowe; The Republic and the Marshal, by Frederick Harrison, Humming Birds; Dr. Emmons Theory of Belief; Political Dissent; Florence and the Medici; Hell and Divine veracity; Has India food its people? Home and Foreign affairs.

"HELL AND DIVINE VERACITY."—Is an attempt to combat Father Oxenhan's work on Catholic Eschatology and Universalism. The article is clever, but woefully astray. We may have occasion to notice the subject, editorially, soon. "Humming Birds" is interesting and instructive. "The Marshal and the Republic" is not up to Frederick Harrison's usual style, "Has India food for its people?" gives a fund of valuable information about our Eastern Empire. The writer informs us that "within a score of years there have been as many famines in India!"

**CATHOLIC WORLD.**—Contents. Between the years; Christianity as an historical religion; To the Witch Hazel; The Wolf Tower; Mr. Froude on the decline of Protestantism; A ramble after the Waits; The Descent of Man; Mickey Casey's Christmas Dinner Party; Catholic "Circles" for working men in France; The Rivers voice; Papal Elections; How the Steenwy Kerwold was saved; The year of Our Lord 1877. New Publications; Sadler and Co., Montreal. The *Catholic World* is always a welcome visitor. The present number commences the year auspiciously. "Christianity as an historical Religion" is able enough to grace the pages of a Quarterly—while "Froude on the Decline of Protestantism" is a review of Froude's work and a scathing analysis of its contents.

**THE MONTH AND CATHOLIC REVIEW.**—Contents:—A Plea for Plain History; On Man's attitude to Nature; Chronology of the Catacombs; The Family History of a Reformer; Alfred the Great; The story of a Scottish Martyr; Reminiscences of the late Bishop of Mayence. The *Month* is somewhat heavier than usual this month. It is always sound and logical, and the contents are always instructive and pure, but the reading matter is unusually heavy in the present number. However the *Month* is always good.

**LES JESUITS—MARTYRS DU CANADA.**—We recommend this book to those who are in the habit of abusing the "Papists." Let them see what the Jesuits have done for Canada and if they do not alter their tone towards the Catholics we shall be surprised.

**HISTOIRE DES INSTITUTIONS DE CHARITE DE BIENFAISANCE ET D'EDUCATION DU CANADA.**—A valuable work on Catholic Charities, and full of useful information.

**THE HEAVENLY BODIES. HOW THEY MOVE AND WHAT MOVES THEM.**—Mr. Dugald MacDonald, a Scotch Catholic from Glengarry, has startled the astronomical world, by what at first sight appears to be a new theory on the laws which guide the motions of the planets. Although the author quotes Sir Isaac Newton in support of his views, yet there is some slight antagonism to that prince of Astronomers in the theory advanced by Mr. MacDonald. At present we prefer to simply notice the work as being a remarkable one, well written, and eloquent, and we hope to hear of Mr. MacDonald writing a larger work in which the theory he advances will be more clearly dealt with. We can, however, cordially congratulate Mr. MacDonald on what he has already done.

**BLACKWOOD.**—Contents: Mine is Thine; Murder of Commissioner Fraser; Delhi 1835; The tender recollections of Irene MacGillcuddy; French Translations from Heine; The Fall of Plevna; Peace or War; The storm in the East.

**THE INTERNATIONAL RAILWAY GUIDE FOR JANUARY** is to hand. Publishers, Chisholm Brothers, Montreal.

## COMMUNICATIONS.

## PAROCHUS LINDSAY REDIVIVUS.

To the Editor of the TRUE WITNESS.  
Dear Sir,—In common with the many warm admirers of the distinguished parish priest of Lindsay, I was happy to note in your column of "personals" a few weeks ago, a reference to the great pecuniary sacrifices made by the reverend gentleman, for the honor and benefit of his influential parish! not indeed, that I consider it excessively modest on his part that he should so manage it either by himself or others, as to have his name figure so very often in the public prints; whether as the Canadian Father Mathew of Temperance reformer, or the self sacrificing missionary, or again as the Coughy champion of the poor unoffensive orangemen! But then, tastes differ—you know! However, I repeat that I did and do rejoice that you, sir, were generous enough to forget the past, and to chronicle a portion at least of the wonderful achievements of the Rev. pastor of Lindsay; albeit that the rest of his

brother priests in the good old diocese of Kingston, are fully as absorbed with their parochial duties, even if they don't make quite so much parade thereof! And why this rejoicing? simply because your kindly notice leads up to the satisfactory conclusion that no wicked papist bullet had yet found its way to the heart of any orange rowdy about Lindsay, or else, it must have first pierced the magnanimous breast of Lindsay's parish priest! (Vide that memorable address of that Reverend gentleman last July!) Nor did the well wishers of your valuable journal, (never more valuable than at the present juncture), find less real pleasure in reading that brief notice, from the natural inference therefrom, that a complete reconciliation had been effected between its present proprietor, and the respected pastor aforesaid. And I am sure that I but echo the sentiments of all your readers when I express the hope that this *redintegratio amoris* may be but the prelude to an enduring friendship, and may further eventuate in the unrestricted circulation hereafter of the TRUE WITNESS, through the largely Catholic parish of Lindsay. If this be the pleasing result, I shall gladly follow the example of those erstwhile troublesome critics hailing from Kingston and Toronto, of the role of the Reverend gentleman in July last; by dropping the mantle of oblivion over that unfortunate escapade, and simply saying of it in Shakespearian phrase; "All's well, that ends well!"

Yours truly,

MODERATION.

ONTARIO, 3rd December, 1877.

## ORANGEISM IN THE CIVIL SERVICE.

To the Editor of the TRUE WITNESS.

In the month of July last I had occasion to refer through your columns, to the exhibition of a bunch of Orange lilies in the office of one of the employees of the Customs House, on the 12th of July. No explanation was, however, vouchsafed and the matter would, in all probability have forever passed from memory had not a recent circumstance revived the subject. On last Friday evening the band of the Orange Young Britons held a concert in the Mechanics' Hall which, if we believe the *Witness* and other journals of that class, proved a complete success. The most noticeable feature in the entertainment was an address, loyal, grandiloquent and brimful of the most violent and uncalled for attacks upon the Catholics in general, and the Catholics of Quebec in particular. This address was delivered by the Chairman, Dunbar Browne, D.C.L. Now perhaps your readers may not know who this man is, and for their benefit I will inform them that he is a Government employee, holding the position of Collector of Inland Revenue for the District of Montreal. He draws his salary which, I believe, between \$2,400 and \$3,900 per annum out of the funds of the country, and he certainly will not claim that the Orangemen alone subscribe to fill the country's coffers. If such were the case he might with reason claim the right to insult Catholics on all occasions and with impunity; but such not being the case, and the Orange crew forming but a small proportion of the population of the country, the conduct of Mr. Browne should not be allowed to go unchallenged. This same individual was, and may be now, publisher or editor of the most scurrilously insulting periodical ever published against the Catholic Church. The title was the *Throne and the Altar*, and every line its columns was filled with the most filthy and violent allusions to the Catholic Church and every institution connected therewith. When the present administration, as a reward for electioneering oratory, appointed Mr. Browne to his present position, we were led to suppose that we had heard the last of his insane and howling utterances. In this fond expectation we were doomed to disappointment. The occasion alone was wanting to rekindle the former anti-Catholic fire that burned in the bosom of the Collector of Inland Revenue, and the Orange Young Britons concert on last Friday furnished the long wished for opportunity. We have been told, in fact are continually reminded, that employees of the Civil Service are not allowed to be members of any secret society, under pain of dismissal, still we find a gentleman holding one of the most lucrative and important offices in the gift of the government in Montreal presiding at a meeting of Orangemen and avowing himself one without an iota of prevarication or qualification. Surely the authorities should see to this matter, and every Irish Catholic member of Parliament who has the interest of his people at heart, should call upon the Minister of Inland Revenue for an investigation into this breach of the rules of the department.

FIAT JUSTITIA.

Montreal, January 21st, 1878.

## MISSION IN RED LAKE.

To the Editor of the TRUE WITNESS.

His Lordship Rupert Seidenbush, Bishop of St. Cloud, in this State, having received a petition from the Indian Ojibewepway tribe of Red Lake, Pembina Co., has just commissioned me on this duty to teach them; but as in said mission there is neither Church, Priests house, nor school, nor any convenience for teaching them, I received from the Lord Bishop instructions and authority to collect from the kind hearted Catholics funds for supplying all things required for this laudable Catholic intention. So I will soon visit both Provinces, and I hope to receive some assistance from Catholic Canadian neighbors.

Dear Sir, I may say the Indian mission of Red Lake is poor, and the severest post on this continent. The wild men are prepared to have a mission at Red Lake, and as we have not any house, I am sent by my Lord Bishop to collect funds to open a mission. I have received the requisite powers from my Lord Seidenbush, and I am now just on my visiting travels and will visit Canada to ask, and I hope I will receive a good collection in Canada.

I may be in Canada for one intention as I wish to give some information to our neighbors in Canada on my arrival in Canada this Christmas, so as to ask from the charitable some relief for my mission I now wish you to thus help me for my poor wild Indians.

I am authorized by Our Lord Seidenbush, O.A.B., Bishop of St. Clouds.  
M. ANGUS O'FALLON, Third O.S.F.  
Indian Mission Red Lake,  
I.C.B.U.—BRANCH NO. 8.

To the Editor of the TRUE WITNESS.

On Tuesday evening Jan. 8th, the election of officers of Branch No. 8, I.C.B.U., of St. Thomas, Canada, took place when the following gentlemen were elected for the ensuing year:—  
President, Jno. Doyle, (elected for the third time); 1st Vice-President, Thos. Power; 2nd Vice-President, James O'Shea; Financial Secretary, Jacob Warmy; Cor. Secretary, W. A. Cleary, (re-elected); Rec. Secretary, Columbus Knowles; Trustees, Messrs. Corbett, Sheehan, and Townson.

The affairs of this most westerly society are in a prosperous condition. This Society although only two years in existence, has done a great deal of good in the way of assisting each other who are incapable of attending to their usual avocations through sickness, also in educating to many independence the care of their temporal interests, in this great and free Dominion.

Yours truly,

P. D.

## PERSONAL.

**STAFFORD.**—Fathes. Stafford lectures at Barrie on the 24th.  
called on President  
**DUFFERIN.**—Lord Dufferin Hayes yesterday.  
is writing a book on the "Political Prisoners."  
**POWER.**—Mr. O'Connor Power M. P., "at Mr. Alley's is to be taken into the Provincial Cab."  
**ALLEYN.**—It is again rumoured in Quebec. "at Mr. Alley's is to be taken into the Provincial Cab."  
**MACDONALD.**—Sir Jno. Macdonald is to be presented with a testimonial on the 22nd inst, by the workmen of Galt.  
**MANNING.**—Cardinal Manning is endeavoring to bring about a rapprochement between Pope Pius IX. and the Emperor of Germany, and his efforts are likely to prove successful.  
**SECCHI.**—Father Secchi, the famous astronomer, is furnishing all the Astronomical observatories of Italy with improved instruments under a Government opposition.  
**JONES.**—Mr. Jones the New Minister of Militia, is a man extensively engaged in mercantile pursuits, and he is said to be the ablest Reformer, in the House from Nova Scotia.  
**MILMORE.**—Martin Milmore, the Sculptor of Boston is a young Irishman of considerable ability. He designed and executed the "Soldiers Monument" and got \$75,000 for his labors.  
**OLEARY.**—We received a letter from Daniel O'Leary the champion long distance walking pedestrian, this week. He is going to England and France, and may visit Montreal on his return.  
**CRUCI.**—Father Cruci is writing a book. The title of it is to be "The Modern Difference between the Church and Italy considered in Reference to a Particular Circumstance."  
**HAYES.**—Mr. Michael Angelo Hayes, an Irish sculptor of considerable talent lost his life on New Year's Eve by the accidentally falling into a cistern in his own house in Dublin.  
**FALKNER.**—Joseph Falkner, has just died at Windsor, N. S. aged one hundred and two years and ten months. He was one of the crew of the "Shannon" in the Naval duel with the "Chesapeake."  
**MCCARTHY.**—It is said that the death of Sergeant McCarthy, the day after he was released from prison, where he had been for twelve years confined for complicity with Fenianism, has given some impetus to the movement in Ireland.  
**CALDECOTT.**—At a meeting of the Anniversary of the establishment of "Young Men's Christian Association" in Montreal, on Monday evening, one of the speakers Mr. Caldecott, said that the Association was \$18,000 or \$19,000 in debt.  
**HIGGINS.**—Higgins, the English Champion sculler, has challenged Hamilton, Courtney, or any American oarsman, to a sculling race from Putney to Mortlake for £500 and the championship. The Americans to be allowed expenses.  
**DUGGAN.**—Rev. Father Duggan, has been presented with a horse and carriage by the people of New Britain, Conn. The unmarried portion of his new congregation, at Wolcottville, presented him with a splendid sleigh, robe, and bells.  
**MCDONNELL.**—The *Morning Democrat* published at GRAND RAPIDS, Mich., gives an account of the death of Col. George A. McDonnell, a former resident of Montreal. The *Democrat* says that Col. McDonnell was "always a gentleman and a true friend."  
**STANLEY.**—Stanley was entertained at a banquet in Paris, on Saturday night by the French Geographical Society. The discoverer was presented by the Minister of Public Instruction with a decoration of palm, and it was announced that the Society had awarded him a gold medal. He arrived in London yesterday.  
**CONROY.**—His Excellency the Most Rev. George Conroy, with Rev. Dr. P. Reddy, secretary, and Abbe Valois, arrived in Concord, N. H., last week and spent some time as the guests of Rev. J. E. Barry, Vicar-General of the Diocese. The party was joined by Rt. Rev. Bishop Healy.  
**MANNING.**—In consequence of certain difficulties which have arisen with regard to the re-establishment of the Episcopate in Scotland, the Pope has authorized Cardinal Manning to treat this question with the English Government and make such a compromise as may be accomplished.  
**CARMICHAEL.**—The Rev. Mr. Carmichael, gave a lecture on "The Turk" last week in Montreal. He traced the history of Constantinople back to the time when a colony of Greeks built the City of Byzantium, now Constantinople, in the year 667 before Christ.  
**THOMPSON.**—The American woman who recently amazed St. Edinburg by having her favorite horse shod with gold, turns out to be a Miss Thompson, well known at Niagara Falls. Among her numerous eccentricities was that of insisting in paying all her bills in \$20 gold pieces.  
**SALISBURY.**—During the debate on the Queen's Speech in the English Parliament, the Marquis of Salisbury said that the "Government had done all in its power to secure peace and good government for the Christians in Turkey but would not imperil British subjects or their interest for all the Christians in the world."  
**CHILDS.**—Alderman Childs was in the chair at a meeting of the Fire Committee held in Montreal last week and during an investigation into the state of the department it transpired that if the Windsor Hotel was on fire the brigade would be comparatively powerless to do much good, and that the brigade was in a generally very bad condition.  
**HENRY.**—A significant circumstance took place at Clifden county Galway, Ireland, recently Mr. Mitchell Henry M.P. the wealthy Parliamentary representative went to that town to address his constituents, when instead of a vote of thanks he was met with a vote "of want of confidence" which was moved by Father Rhatigan, and supported by Fathers Conway and Freely. They charged Mr. Henry with neglecting his duties in the House. The Irish people are looking after their M.P.'s as last.  
**FITZGERALD.**—Father Fitzgerald became a Methodist; then he became a Catholic again. This return to the old faith some fanatics interpreted as "Kidnapping" &c., &c., &c. So Father Fitzgerald was "interviewed" by some leading Methodists, and he told them that his experience of Methodism only made him more than ever convinced of its errors, and that he intended to die a Catholic. So ends the "Kidnapping case" &c., &c., &c.  
**BROWNSON.**—I remember one of them—an illustrious man—the late Dr. Brownson, who told me over twenty years ago, when I expressed my surprise that he had been so long a time in coming into the Church. "For years before I became a Catholic, when I was more of an infidel than anything else, I had the thought that the truth might be in that old Church; but I was afraid to touch it, for I would prefer almost to risk my immortal soul, than to become a papist in Boston at that time."—From a recent lecture delivered in the United States.