

and alas! we have to record the slaughter of one of our fellow subjects—an inoffensive man, shot down in the prime of life. The City authorities, fearing a riot on the arrival of the steamer, swore in a strong body of Special Constables, in addition to the city and railroad police. These men were taken charge of by Alderman Moore, and marched down to the bay. Upon landing, the party proceeded in procession, but without colors or music, up James-street; we regret to have to say, however, that many of them were armed with guns and pistols. They had not proceeded more than a couple of blocks, before some stones were thrown; but at this point no disturbance took place. Proceeding onward they reached the corner of Mulberry-street, where a large crowd was congregated, a man from which stepped forward and kicked the drum that was carried by one of the party. Some stones were thrown at the same time, immediately after which a number of shots were fired—from six to eight—and a man named Barney McPhillips, a moulder, in the employ of Messrs McQuestion & Co., was shot in the groin, the ball passing out at his back, and he expired instantaneously; about the same moment, James Campbell, a cooper, who carried the drum, received two stabs from a dirk, or large knife, in the abdomen. He was immediately carried into Minnie's tavern, and the wounds were dressed by Drs. Bates and Robert Hunter; but at the time we saw the poor man he was suffering the most excruciating agony, and the Doctors seemed to entertain but little hope of his recovery. We believe that one or two other people were injured in the melee, which scarcely lasted a minute, but we have nothing definite.

The Orangemen then proceeded to their quarters, in the Court House Square, after which a number of them, all of whom seemed to be armed, proceeded down King Street, we believe to the Victoria Gardens.

We need scarcely say that the city is in a state of excitement, and that great fears are entertained, at the time of writing, of getting safely through the night. The authorities have adopted every precaution to preserve the peace, and we cannot speak in too high terms of the coolness, courage and promptitude of Alderman Moore, who took the direction of the police. But for the exertions of that gentleman, and one or two others, we feel satisfied that we should have to record a far more fearful destruction of human life.

Our opinion of these twelfth of July processions has been expressed, we believe, on each succeeding year, and the dreadful tale we record to-day is the consummation—perhaps not the commencement—of what we have so long feared. One fellow-creature lies in his blood, another at the point of death—sacrifices at the altar of that accursed party spirit which has done so much to alienate Irishmen at home and abroad.

What must be the reflections of those who have been in any way instrumental in getting up this celebration, when they learn the result? Surely this is the last Orange procession which we shall have to record. Men cannot be so callous as to remain unmoved, with the thought that the life of a fellow man lies at their door; men cannot persist in processions which always aggravate, and too often end in bloodshed and death.

The Coroner's Jury returned the following verdict:—

That Bernard McPhillips came to his death in consequence of a gun shot wound received by him in an affray which occurred on James-street, in the city of Hamilton, on the evening of Tuesday, the 13th instant. That upon that occasion several shots were discharged by different persons, forming part of the procession of men armed with muskets and other weapons, which marched up said street on the evening in question; but in the opinion of the jury, the particular shot which caused the death wound so received by the deceased, Bernard McPhillips, was fired by one Thomas Campbell, after the latter had been snatched by said deceased, and while deceased was in the act of retreating. The jury further present, that the said Thomas Campbell is, therefore, guilty of Manslaughter."

The calamity with which Montreal was visited on the 8th inst., has called forth the warmest sympathies of our fellow-citizens throughout Canada. In every large town and populous parish, meetings, in order to raise funds for the relief of the sufferers, have been held, and the Corporation and Relief Committee are indefatigable in their exertions, that the funds so collected be properly administered. Nor is this sympathy confined to Canada. Everywhere in the United States we read of public meetings, and we receive, not only expressions of good will, and regret for the calamity that has befallen us, but something more substantial than mere sympathy, and kind wishes: New York has already remitted a considerable sum—\$10,000—and the other cities of the Union will not be behind.

At a meeting of the Relief Committee on the 17th inst.—It was moved by the Hon. L. H. Lafontaine, seconded by O. Bertholet, Esq., and adopted—

"That in conformity with the suggestions of M. Villeneuve, the relieving Sub-Committee for Catholic French Canadians be composed of the Rev. L. Villeneuve, Rev. M. Prevost, Messrs. H. Paré N. Valois, and John Smith;—and that another such relieving Sub-Committee, for the Irish Catholics, be composed of the Rev. J. Connolly, Rev. Mr. Dowle, Messrs. McCambridge, Francis McDunnell, and J. Megorian."

LIST OF DONATIONS TO RELIEF COMMITTEE.

	£	s.	d.
The Rev. Gentlemen of the Seminary,	500	0	0
The Lord (Anglican) Bishop of Montreal,	100	0	0
Charles Wilson, Esq., Mayor,	100	0	0
The Bank of Montreal,	500	0	0
Anderson, Evans & Co.,	100	0	0
Hon. L. H. Lafontaine,	100	0	0
Messrs. Corby & Buckland,	30	2	0
Messrs. Gillespie, Moffat & Co.,	200	0	0
Messrs. Masson, Thomas, Bruyere & Co.,	200	0	0
Pierre Jodoin,	250	0	0
Galarneau & Roy,	50	0	0
Frothingham Workman,	50	0	0
J. Glenon,	25	0	0
Edmondstone, Allan & Co.,	25	0	0
Benjamin Holmes,	25	0	0
Thomas Mussen,	25	0	0
W. Gettes,	25	0	0
W. Miller & Co.,	25	0	0
Dr. McCulloch,	25	0	0
Proprietors of the Montreal Herald,	25	0	0
H. Paré,	25	0	0
L. Marchand,	20	0	0
Joseph Donegani,	20	0	0
J. Pratt & Co.,	20	0	0
Joseph Tiffin,	25	0	0
V. Hudon,	50	0	0
E. Hudon,	25	0	0
N. B. Desmarieau,	75	0	0
A. Provost,	30	0	0
G. W. Cartier,	25	0	0
F. & J. Leclair,	20	0	0

We regret to say that the publication of our esteemed contemporary the *Melanges Religieux*, has been indefinitely postponed on account of the total destruction of the printing establishment by the great fire on the 8th inst.

Parliament is expected to meet for the dispatch of business upon the 19th of the ensuing month.

Several notices and communications are unavoidably postponed from want of space.

RECEPTION AT THE CONVENT OF THE CONGREGATION OF OUR LADY.

On Thursday morning, 15th inst., a most interesting ceremony took place in the chapel of the Congregation of Our Lady in this city. Four young ladies took the veil, and the habit of the order, at the hands of his Lordship the Bishop of Montreal. Three others entered at the same time as postulants, making seven in all. The four who made their final profession were—Miss Boland, daughter of P. Boland, Esq., of Boston, and niece of the Bishop of Boston; Miss Quinn, daughter of Edward Quinn, Esq., Long Point; Miss Anna Hennessy, niece of Dr. Hayes, Toronto; and a young American lady, named Miss Levite. On the same day, twelve months since, these young ladies made their first vows, as postulants, and now they went forward to renew them, and to take others, still more binding; manifesting in the tranquil peace and holy joy which illumined their young faces, that they indeed have found the path to true happiness, and, like Mary, choose the better part. Nothing could be more edifying, and few things more interesting, than this sacred ceremony, and we have only to wish that those who are accustomed to talk of monastic restraint, oppression, &c., &c., would take the opportunity to witness the profession of a nun, or nuns, then their own eyes would convince them of the absurdity of those stale calumnies.

Yesterday morning (22nd.) we understand that there were some other young ladies admitted to the same order, but we must defer the particulars till our next issue.

We learn from the *Minerva*, that it is in contemplation to rebuild the Catholic Cathedral of Montreal on a piece of ground at the top, and on the right hand side, of St. Denis Street, known as the Cote St. Louis; this will be one of the most advantageous, and commanding sites for such a building in Montreal. The Hon. D. B. Viger and M. Charles Lacroix, have offered a piece of ground for the purpose, and several citizens have offered to contribute a sum of money, requisite to purchase an additional lot of land adjoining.

A NEW DIOCESE.—We learn from *Le Canadien* that the District of Three Rivers, which had, till now, continued to form a part of the metropolitan diocese of Quebec, has been erected into a separate diocese, and the Very Rev. Mr. Cook, V. G., and Curé of Three Rivers, has been nominated by the Holy See first Bishop of the new Diocese. Thus the Ecclesiastical Province of Quebec comprises seven dioceses—Quebec, Three Rivers, Montreal, Bytown, Kingston, Toronto, and Red River, or the North-West Diocese.

We have to return thanks to Mr. Lay for a copy of the 1st number of the "*Maple Leaf*," whose appearance we hail as an interesting and highly useful addition to our periodical literature. The intention of the editor is, to banish from his columns every thing of an immoral, irreligious, or sectarian character; polemics, politics, or religious controversy, are to find no shelter beneath the *Maple Leaf*, and, in the words of the correspondent, no articles will be admitted "but those of a refined, and improving character, that while it shall be adapted to the young, it may be edifying to older, and more cultivated minds. We must provide profitable and pleasant employment for the hands as well as the head, and introduce chapters on botany, gardening, or patterns for knitting, netting, and crochet-work. In short, we must, with a nice taste, and discriminating judgment, select from the vast store-house of useful knowledge, every thing proper to embellish a periodical of such pretensions, and thus render it, emphatically, a Canadian Family Magazine." With these sentiments we heartily concur, and trusting that the editor will strictly adhere to them, we wish him a long and prosperous career, and a large and daily increasing list, both of subscribers and contributors.

To the Editor of the True Witness.

"If by the spirit you mortify the deeds of the flesh, you shall live."—Romans viii., 13.

"Mortify, therefore, your members which are upon earth."—Col. iii., 5.

DEAR SIR,—I know that with you, as with all Catholics, is a rule never to "chop texts" of scripture with your Protestant antagonists, following in this the good advice laid down by Tertullian in his famous *Prescriptions*, "that heretics should not be allowed to dispute about scriptures. What will you gain by quoting scriptures?" asks Tertullian; "you will only waste your breath, and get nothing from your adversary, except vexation." No dispute about religion ever was, or ever will be, decided by a reference to the scriptures, alone; the thing is impossible; for, setting aside the impenetrable obscurity, and the unfathomable profundity of the sacred scriptures—the numerous conflicting texts, and apparent contradictions with which the Bible abounds, the controversialist, who argues from the Bible, has always, when hard pressed, one last, and certain, shelter from the blows of his antagonist. "Oh, that is not the way I understand that passage," says he; and of course there remains nothing more to be said. "The Word was God" is cited by the Protestant orthodox as a convincing scriptural argument in favor of the Divinity of Christ. "Pooh," says the Protestant Unitarian, "that is not the way I understand it." "The Father is greater than I," so Christ cannot be as great as the Father. "Oh," answers the first, "that is not the way I understand that verse;" and so on, in *secula saculorum*.

Perhaps, Sir, you will allow me to prevail upon you, for once, to break through your usual rule, in order to show your friend of the *Montreal Witness*, that if Catholics abstain from "chopping texts" with their opponents, it is not because the former are unable to adduce from the Bible texts, as strong, at least, in their favor, as those quoted by their opponents against them; and that this reluctance to grinding scripture, proceeds, not from ignorance of the sacred writings, as our friends

are so fond of insinuating, but from an unwillingness to descend from their vantage ground, to the level of the Boston platform, and from the conviction, that no good ever did, or ever can, result from "chopping texts" or scripture-grinding.

A Catholic clergyman died lately at Toronto, of whom an obituary notice appeared in the *Mirror*. The *Montreal Witness* has the following remarks, which seem to me to be as uncalled for, as they are certainly indicative of his ignorance, both of scripture, and the teaching of the Catholic Church:—

"The *Toronto Mirror* contains an obituary of a Romish priest, in which it is stated that the deceased was often heard to say, 'I must purify my soul, which I have stained by sin, if not by my blood, at least by my labor and sweat.' Poor man, to suppose that bodily labor and suffering could purify his soul. Is this the orthodox teaching of Rome, that 'labor and sweat' can remove the stain of sin? If so, and if it be true, there was no need for a divine revelation, for such has always been the teaching of paganism. If the Bible be true, Romanism must be false, for in the former it is stated by the Apostle Paul, that 'a man is not justified by the works of the law, but by the faith of Jesus Christ,' and the Apostle John says, 'the blood of Jesus Christ cleanseth from all sin.' God's way of saving the soul is the simplest, the best, and the only way."

If the writer of these remarks had known anything about Romish doctrine, he would have known, that Romanists are taught "that the blood of Christ cleanseth from all sin," but that it does not thence follow that, in order to appropriate the healing merits of Christ's blood, the sinner is not called upon to make any exertions, or to undergo any hardships, or mortifications. On the contrary, had the writer known any thing of the writings of St. Paul, he would have known that the Apostle expressly says, "But I chastise my body, and bring it into subjection, lest, perhaps, when I have preached to others, I myself should become reprobat."—1 Cor., ix., 27. And, again, the same Saint, and Doctor of the Church, assures us, that he fills up, in his flesh, those things that are wanting of the sufferings of Christ, for His body, which is the Church.—Col. i., 24. To chasten the body, and bring it into subjection is, I know, repugnant to Protestantism, and very painful to flesh and blood; but it does not thence follow that it is contrary to the Word of God, or that Christians of to-day can hope to merit Heaven upon cheaper terms than could St. Paul. The acute Biblical critic of the *Montreal Witness* quotes St. Paul to the effect, that "a man is not justified by the works of the law;" very true; but of what law? I should like to know, was St. Paul speaking? The moral law, the law of Christ, or the old Jewish ceremonial law? As "I understand this text," and I have as good a right to "understand it my way," as a Protestant has to "understand it his way," St. Paul referred solely to the works of the Jewish ceremonial law—to circumcision—to the external purifications enjoined by the law of Moses—and to the rites and ceremonies peculiar to the Jews, but which were not binding upon the children of the new covenant, although many Judaizing Christians in the first centuries—the Ebionites, for example—wished to retain them. I know well, Sir, that the interpretation put upon this passage by most Protestant commentators, since the days of Luther, who was by no means partial to austerities, asceticism, good works, or to mortifying the lusts of the flesh, would seem to imply that the Christian is exempt from the obligations of the moral law, as well as of the old ceremonial law of Moses; and I know also that this anti-nomian doctrine has been extensively preached, and acted upon, in the Protestant world. All I contend for, Sir, is, for my right to interpret the passage in dispute "as I understand it," and that I shall not be bound to accept the meaning of it, as my Protestant neighbor "understands it." You see, Sir, I am a great stickler for the right of "private judgment" and "free inquiry." Surely, our Protestant brethren will not deny me the enjoyment of this right, because I subscribe myself

Yours truly,

July 21st, 1852.

A PARIST.

To the Editor of the True Witness.

DEAR SIR,—The great affair of the 12th July, which created so much sensation and anxiety, came off yesterday. At an early hour the "true blues," dressed in Orange colors, were seen arriving from various parts of the country in lumber wagons, and uniting with their fanatic brethren of Bytown, to celebrate the anniversary of the Battle of the Boyne. The number of men assembled, bearing the ensigns of Orangism, could not have been less than 25,000, besides a numerous assemblage of females and children, who, with Orange ribbons displayed in their dresses, had come to join with their husbands, their fathers and brothers, in insulting the Pope and the Catholics.

Though in this immense crowd there were not two who could agree with each other in religious opinions, yet they were united heart and hand, and with one accord, to celebrate, in demon-like exultation, and in the face of Catholics, the anniversary of the day in which the cruel Dutch invader overthrew the Irish Catholics in a pitched battle, trampled upon their rights and liberties, and erased the name of Ireland from the list of nations.

It is certain that the great majority of the fanatics who composed the procession, were ignorant of the nature of the event they had come to celebrate. The poor peasants who formed the most numerous part of the *mob*, and who seemed so proud of sporting a rich and costly Orange scarf, over a shabby coat, did not certainly know—their leaders, (of whom they were the dupes) never told them—that the event they were called on to commemorate was the most degrading to the British nation which its history records. The Irishmen who seemed to be the most zealous actors in the drama, assuredly did not know that they were rejoicing in the degradation of their native country, and in the loss of their nationality.

I was sorry to see that some gentlemen of the bar dishonored themselves by taking part in the proceedings of the day. It must be humiliating to the profession to find amongst its members men so void of patriotism, and of every noble sentiment. Alas! that the town of Bytown, in the nineteenth century of the Christian Era, should be disgraced by the rejoicings of such a vile party, whose history can furnish nothing more worthy of celebration than a sanguinary battle, and who, professing Christianity, have set apart one day in each year to *exult in the butchery of their fellow creatures*, whilst from their very origin up to the present moment, they have not one thought of making a public procession, or any other demonstration, to honor Jesus Christ, the Son of the living God, Saviour of men, and Founder of Christianity.

Yours truly,

A CATHOLIC.

Bytown, 13th July, 1852.

CIRCULAR OF HIS GRACE THE ARCHBISHOP OF QUEBEC,

SOLICITING THE CHARITABLE AID OF THE FAITHFUL OF HIS DIOCESE, IN BEHALF OF THE SUFFERERS BY THE RECENT FIRE AT MONTREAL.

(From the *Journal de Quebec*.)

Archiepiscopal Palace, July 10, 1852.

Sir,—Before this letter reaches you, you will have learned from the newspapers that a considerable portion of the city of Montreal has been destroyed by a conflagration even more disastrous than those which desolated the city of Quebec in 1845. Nearly two thousand houses have been burned, and the number

of persons left without shelter or support, and reduced to the greatest misery, by this fatal disaster, is estimated at not less than fifteen thousand.

The matter for consideration then is, how to relieve, as soon as possible, our brethren of Montreal in their present sufferings; and, for that laudable purpose, I do not hesitate a moment to appeal again to the charity of my dearly beloved diocesans. I do not forget that they have frequently been called upon to contribute towards other good works; neither do I forget that charity has infinite resources; that none have ever been impoverished by alms given for the love of God; that, on the contrary, it is an efficacious means of drawing down upon the donor the benediction of heaven, even in the things of this world. I know, also, how alive the faithful of this diocese are to the sufferings of their brethren; of that they have given unequivocal testimony during these latter years, when the chief part of our suburbs had been reduced to ashes—when death had swept away a vast number of wretched plague-stricken emigrants, leaving to our charitable care over four hundred orphans, destitute of every means of support. On these, as on many other occasions, they have shown for the unfortunate a sympathy which does honor to religion, and shows the Christian benevolence of their own hearts. Then may I, on the present occasion, rely with confidence on their generous co-operation.

But, besides, every motive of religion and humanity, there is another, which should equally induce us to hasten to relieve the Montreal sufferers—and that is, gratitude. It is not yet forgotten with what generosity Montreal contributed towards the relief of Quebec, when suffering under a similar disaster; how, at the call of their venerable Bishop, the rural districts also hastened to participate in the same good work. I am confident that the diocese of Quebec will not fail to follow the example held forth to her at that time, by the diocese of Montreal, and that she will show, by her acts, that she has religiously consecrated the remembrance of the aid given her in her distress by the sister city, and diocese, of Montreal.

Therefore, Monsieur le Curé, I respectfully request that you will communicate the substance of this circular to your parishioners the first Sunday after its receipt. At a meeting to be held after Grand Mass, consult with them on the most prompt and efficacious means to collect donations, either in money or other articles of utility, and transmit the same to Quebec with the utmost possible diligence.

Persuaded that my invitation for an object so truly charitable, will be kindly received by the faithful committed to my care, I, in the meantime, implore the Almighty God to requite them a hundred fold for their deeds of charity.

Accept, Monsieur le Curé, the assurance of my most sincere attachment,

† P. F., Archbishop of Quebec.

MONTREAL RELIEF COMMITTEE.—A meeting of the Executive Committee was held on Wednesday, when it was reported that Messrs. Bertholet and Trudeau had undertaken to ascertain what part of the city would be most suitable for the erection of temporary buildings for the destitute. The report recommended the purchase of from 1000 to 1500 cords of firewood. On behalf of the Municipality of St. Johns, the Mayor, P. P. Demaray, Esq., presented the Relief Committee with the sum of £20, as a donation to the sufferers.—*Pilot*.

The Right Honorable the Countess of Elgin and Kincardine has subscribed £50 to the fund for the relief of the Montreal sufferers.

The Mayor of Toronto has forwarded £500 to the Relief Fund, as a subscription from that city.

It seems that there is a surplus of £3,000 in the hands of the Relief Committee, at Quebec, after meeting the demands of the sufferers by the fire in that city. The *Journal de Quebec*, and a correspondent of the *Mercure*, propose that it should be transferred to the Montreal Committee.

The Corporation has voted £600 for the purchase of 3000 additional feet of hose, and has passed a by-law prohibiting the erection of wooden buildings, or shingle roofs, within the city limits. £250 have been voted for the erection of temporary sheds in the Viger Market.—*Courier*.

A man of the name of James McMahon, a pedlar, was yesterday brought in from Stanbridge on a warrant accusing him of having murdered a laird, Owen Falloon, in the county Antrim, Ireland, in July 1837. The affidavit of this charge is made by a person who is well acquainted with the accused, and also knew the deceased. We understand that the prisoner is now in our jail on the above charge.—*Transcript*.

Thomas Woods, a private of the 20th Regt., is now in custody on a charge of arson. He is accused on the affidavit of Mr. Thomas Spence, as being one of the two individuals who set fire to the Hays House during the recent conflagration, and that he was seen in the act of throwing a paper parcel containing some combustibles, into the hay-loft in rear of the hotel.—*Id.*

SAD ACCIDENT.—We are informed that a boy named Sproule, about eleven years of age, son of a widow living in Colborne Avenue, was drowned last Sunday morning. It appears that the little lad saw a piece of drift wood floating down the river, close to the shore opposite the mill, and then got on a log, and ventured out with the intention of securing it; but in his effort to seize the piece, he lost his balance, and fell head foremost against it, and immediately went down. His comrade made every effort, by diving and dragging, to recover the body, but they were ineffectual.—*Id.*

A few Orangemen met at Sponcerville, in Grenville County, on the 12th inst., and had a procession, which passed off quietly and unnoticed. Before dispersing in the evening a fight arose amongst themselves.—Only two or three of them were much injured, owing to their being too drunk to fight hard.—*Ottawa Citizen*.

The *Galt Reporter* says, "the utmost excitement has been caused by the discovery of gold in Dundas. Hundreds are rushing to the diggings. Several considerable lumps have been found."

It is said that the Government intend to appropriate £15,000 in opening roads in the Townships.—*Quebec Chronicle*.

FIRE.—A fire took place at Hamilton on Saturday last, in a house situated on the corner of Main and Catherine streets, occupied as a German boarding-house. A man named Peter Rowenburgh was burnt to death in his room situated in the attic.—*Pilot*.

Died.

In this city, on the 15th instant, Major Colman, late 15th Regiment.—May he rest in peace.
In this city, on the 29th instant, Mr. Arthur Nicholson, aged 69 years, a native of the County Cavan.