

The True Witness

CATHOLIC CHRONICLE, PRINTED AND PUBLISHED EVERY WEDNESDAY, AT 662 1/2 CRAIG STREET.

CALENDAR—AUGUST, 1877. WEDNESDAY, 8th—SS. Cyrillus, Largus, and Smaragdus, Martyrs.

ANSWERS TO CORRESPONDENTS.

We are once more forced to thank our correspondents en bloc. It is impossible for us to reply to one half the letters of congratulation we have received from all parts of the Dominion.

THE NEW CATHOLIC DAILY. The congregations of St. Patrick's, St. Ann's, St. Gabriel's, and St. Bridget's are vigorously working in procuring funds for the new Catholic daily paper.

THE PILGRIMS. Father Dowd and a number of the Irish Canadian pilgrims are expected to arrive in Montreal on Tuesday. A number of friends will meet them in New York, and we are sure that they will be heartily welcomed back by all classes of citizens.

PROTESTANT TESTIMONY. We publish another of Sir Francis Hincks letters in our issue of to-day. It is a masterpiece of logic. We also publish a letter from another Protestant gentleman, Alderman Stephens, which will be read with interest by our readers.

UNANIMOUS! At last! The Irish Catholics of Montreal are united to a man. It is an inspiring fact. To-day the Irish Catholics of this city are so united that an enemy could not furnish a corporal's guard out of their ranks.

everywhere. Unanimity is marching onward. We are to-day a power in this city, a power before which hostile public opinion must pause in its attacks. We hope that no faction will disturb the union which has been thus accomplished.

FATHER STAFFORD.

Father Stafford, of Lindsay, has joined in the outside condemnation of the policy which the TRUE WITNESS has pursued in relation to the Orange demonstrations. He has also hinted that he will call upon his parishioners to give up the TRUE WITNESS unless we alter our tone.

"WOE TO MONTREAL"

When the champions of a mimic commune raised the dreaded red flag above the ramparts of Paris, and a deceitful "Liberty, Equality and Fraternity" turned the heads of citizens into mental volcanoes, the cry went forth with awful earnestness—"Woe, woe to Paris, if the Versailles enter."

Religious liberty—that parrot cry which so many use, yet which so few are willing to carry into effect. That cry is to the Orangemen what "Liberty, Equality and Fraternity" was to the murderous gang who held Paris under terror. In its name they are prepared to commit any crime, and under its inspiration they are prepared to bring "Woe to Montreal" if they ever imagine themselves called upon to once more desecrate our thoroughfares.

THE VOLUNTEERS.

Last week we printed a letter from "a member" of the Victoria Rifles. That letter contained a grave charge against the officers of the battalion, and we consider the letter of so much importance that we publish it again.

Now when we charged the Victorias with singing party songs, the charge was indignantly denied. Two of the field officers called upon us and we at once accepted their statements that they had done all in their power, and more, that they succeeded in preventing any party manifestation in the ranks of the battalion.

Is this true or false? We do not say that it was taken up by the battalion at large, but we reiterate that it was murmured and whistled all along the line.

THE GRAND MARSHAL'S STORY.

He told how the procession returned home, how scared the roughs were, how that hardly one was to be seen all the way from the cemetery to the city, how that he found himself elevated beyond his knowledge, the military officers, even taking their directions from him, and how, contrary to instructions, the bands one after another struck up party tunes and continued to play them until they marched to the Orange Hall.

But this is not all. We can now bring up a man from the 6th Fusiliers as well, who is willing to give strong confirmatory evidence that some of the members of the battalion, to which he belongs, gave vent to the most blood-thirsty expressions, and hoped that they would have an opportunity of "bayoneting the papists" before the work was over.

As for the letter we publish from the member of the Victorias, we learn that there were extenuating circumstances in the case. There is no denial that some one called for "three cheers for King Billy," but we are informed that the officers were unable to find out who called for the cheers, and immediately called the men to "attention."

THE HACKETT ENQUIRY.

It is an accepted part of the constitution of this Country that every man shall, in the eyes of the law, be considered innocent until he is proved guilty. In obedience to this salutary rule, the press abstains from criticising or prejudging men who are to be tried by their fellows.

"The Hackett murder," says our contemporary, "has been brought home to one of the parties concerned in it by evidence which is as direct as any evidence could be."

This is as grave a charge as we have ever read in a journal. It says that the murder has been brought home to one of the parties, and the man has not been tried at all. Here is an untried prisoner, untried because the magistrate before whom the enquiry was made had no power to try for murder, and yet the Witness takes upon itself the grave responsibility of saying that the man is guilty.

MORE OF THE BRITONS.

At four o'clock on Sunday afternoon as Acting Sergeant Lescuyer was passing the now notorious corner of Magdalen and Wellington streets, he encountered a body of young men numbering from thirty to forty, and had to pass through them in order to come to the city.

OKA.

THE INVESTIGATION, CHANGE OF TONE OF THE ONLY RELIGIOUS DAILY AND ITS CONTEMPORARIES, MR. PARENT SILENT, THE CIVIL RIGHTS ALLIANCE DUMB, INDIANS FOUND GUILTY, WILL THE DETRACTORS AND CALUMNIATORS APOLOGIZE?

After a calm, patient enquiry conducted by His Honor Judge Coursol the Indians arrested for the burning of the Seminary at Oka, have been committed for trial and sent to the gaol at St. Scholastique. The prisoners number fourteen in all.

Had for nearly four years, been in charge of the domain, the church, and the properties of the Seminary burned on the 15th of June. On the afternoon of the 14th a farmer named Lannaque told him that about twenty-five or thirty Indians had passed his place, some of them armed with guns, in the direction of Oka Village.