

murder, or any felony punishable with death, or to engage in any seditious, rebellious or treasonable purpose."

I think that I have already quoted sufficient of this Act to show that it was never aimed at the Orangemen, as they are thoroughly loyal, and their organization is not a seditious one. The fact that an exception (further on in the law) is made in favor of the Freeasons is no proof whatever that it must be aimed at the former, for the title of the Act is quite sufficient proof of the contrary; but when I say that this law was passed about the time of the Rebellion, when the Orange organization had no existence here, your sensible readers will naturally conclude, I think, with me, that the law was aimed at those who were conspiring against our Gracious Sovereign the Queen. The silence about the report of the two distinguished lawyers who were employed to report on the law shows clearly that their finding was unfavorable, and that they were compelled to take the same view as your humble servant.

Montreal, July 2nd, 1878.

The writer of a letter which appeared in your paper some months ago was careful, in quoting from the law, to omit the title and above quotation.

This is a weak defense. "Citizen" endeavors to make us believe that the preamble to a bill is of more consequence than the bill itself. "Citizen" might as well say that a man's name is more of an index to his character than the man's acts. We write of the bill, not the preamble to the bill, and whether Orangism existed in Quebec then or not, it does not in the least matter. The fact is that the bill was framed against a society called the *Chasseurs*, but that has nothing to do with it, for it makes all societies that come within its provision illegal, whether they existed at the time or not. As to the silence about the report of the two distinguished lawyers, we are able to state that they did say that the Orangemen came under the provisions of the Act, and if "Citizen" knew anything about the law, he would see it at once.

THE WITNESS.

The *Witness* charges us with misrepresenting it, but we cannot see that it sustains the charge. We copied a portion of an article from the *Witness*, but the *Witness* thinks that we should have copied it all. This is not customary, even with the *Witness*. It frequently picks out sentences of ours, criticizes them, and the other day it insinuated that we knew something of *Les Orangistes*, and when we denied it, and even repudiated a portion of it, the *Witness* did not quote us. We are not anxious to be associated with anything that will breed antagonism between Catholic and Protestant, although the *Witness* has done something to make people believe that we are, and all because it has not fully quoted us. That our contemporary can be polite we well know, and we have more than once had occasion to experience it, but it has often been insinuatingly and unfairly bitter as well.

FALSEHOODS.

A statement has been circulated that Mr. Kerr had stated that the proclamation of the Mayor was not worth the paper that it was written on. This, however, Mr. Kerr denies. The fact is, that the proclamation is legal and the authorities know it well. We are not yet at liberty to mention names, but we are in a position to state that the ablest lawyers in the city have declared that the proclamation of the Mayor will successfully stand all tests, and that the men who act in opposition to it incur a grave responsibility.

PARTY PROCESSIONS BILL.

Tuesday night the "Party Processions" Bill was read a second time in the local Legislature, and the measure ought to become law before the Twelfth. At present we do not care to discuss the question as debated in the House, but there was a good deal of political wriggling. All that will be exposed at the proper time and in the proper place. Sufficient for our present purpose that the Bill has been read a second time, and that it can be in full operation before Friday. What then? Defying the proclamation of the Mayor; already an illegal exercise; defying the Blake Act with their "drawn swords," will they dare defy this Party Processions Act too? We shall see.

ANOTHER WRONG.

Wrong upon wrong is heaped upon us. Injustice is added to injustice, until men's blood boils in their veins, and loyal hearts are agitated with grave doubts as to the chance of ever receiving fair play in Canada. The troops are to be called out; that is settled. Outside troops are to be brought in; that is settled also. But brought in from where? the very hotbeds of Orangism! It is said that Sherbrooke, Hemmingford, Huntingdon, &c., are each to furnish its quota, and this means more than we care to speculate about. The Catholic corps are, it appears, to be left out of the reckoning. The 64th, the 76th, and the Joliet battalions are now in camp going through their annual drill, and yet not one of them, it so far appears, is to be ordered to Montreal. This is another wrong, and one which is calculated to make the Catholics believe that some one in authority is doing his best to make the Catholics of this city drink to the dogs the full measure of their humiliation. Over and over again we have warned the authorities of the danger of such a policy. We have pointed out the possibility of forcing hostilities to look to outside sympathy for that practical support which appears to be denied to them here. This would be calamitous, and if there is any justice left for Catholics in Canada, it will be prevented. Colonel Fletcher is responsible for the character of the troops brought to Montreal, and it is only right to expect that Catholic corps will not be overlooked.

PROTESTANTS AND CATHOLICS.

The *Witness* of Monday acknowledges our contradiction of all knowledge of *Les Orangistes*, as also our statement that we were not anxious to be identified with anything that would cause bad feeling between Protestants and Catholics. But it adds that it has "certainly been under the honest impression" that we were "trying to breed dissensions between Catholics and Orangemen." The *Witness* knows very well that there is no necessity of our doing that. These dissensions exist, and will exist we fear, forever. Catholics and Orangemen can never agree. We hold to every word we ever wrote about Orangism, but that is certainly not saying anything that should cause dissension between Protestants and Catholics. Surely the *Witness* will not accept Orangism as the constituted champions of the Protestants. All respectable Protestants tell us that they repudiate them, and it is not because the Orangemen are Protestants, but because they symbolize every wrong the Catholics have endured since 1795 and before it as well. They shake them in our faces here in Canada and say—"Look at these; we put them on your fathers; they were removed against our will but who knows, we may be able to fasten them on your limbs yet." That is the reason of our antagonism, and we would be churls or angels if we did not resent the affront as best we could.

WHAT THE PEOPLE SAY.

FAVORING ORANGEMEN.

To the Editor of the *Evening Post*:
Sir,—The Irish Catholics of this city number at least one-fourth of the population, and consequently are entitled to a fair proportionate share of the offices in the gift of the civil authorities. Unfortunately, however, their claims are ignored in many departments, and, in the Fire Brigade especially, there seems to be a desire to exclude Irishmen professing the Catholic faith. Such a determination would not have the same degree of apparent animosity and bigotry attached to it that Irish Catholic members of the force receive treatment entirely different from that accorded to other men of the force. As an instance of the desire apparent to give extra indulgence to Protestants, it may be stated that at least eleven of the members of the fire brigade obtained leave of absence on Monday last (Dominion Day) for the purpose of attending the picnic of the International Protestant League at Lac Beauport while an Irish Catholic who had previously asked permission for a holiday on that day was refused by one of the sub-chiefs, being at the same time told that should he attempt himself to go to the Union picnic he would be, without further ceremony, dismissed. In regard to the police force, it is fast becoming a pro-Orange institution. A few days since a letter appeared in your paper, charging Sub-Constable Eacock with having in uniform, promenade on St. James street with a prominent Orangeman, and afterwards entered the Orange hall. Eacock, in a letter, denied this in the *Post*, and had the audacity to say that the person with whom he was promanulating was not known to him as an Orangeman. Now, this is a plain and barefaced falsehood, as anyone who takes the trouble to look up the City Directory will find the name of the individual in question mentioned as being tyler of a number of Orange lodges. If an Orange policeman, or any other person, desires to contradict any statement appearing in the press, he should be prepared to do so without resorting to falsehoods which, instead of helping his cause, must necessarily place him in a far worse light in the eyes of his fellow-citizens.

Yours, JUSTICE.

Montreal, July 5, 1878.

HAVE ORANGEMEN BEEN FRIENDS OF CIVIL AND RELIGIOUS FREEDOM? HAVE ORANGEMEN BEEN LOYAL SUBJECTS TO QUEEN VICTORIA?

To the Editor of the *Evening Post*:

Sir,—Will you kindly allow me to enumerate some historical facts to show that Orangemen have not been the friends of civil and religious liberty. Was it civil or religious liberty to burn the houses and property of the Catholics of the north of Ireland, with the demon cry of "Holl or Connaught?" Have not the Orangemen, in their zeal for civil and religious liberty, bitterly opposed Catholic Emancipation? Has not the Orange body opposed the popular claims of Protestant dissenters to municipal equality? Did the Orange Order oppose the civil rights of the Jews? Have not Orangemen been the bitter enemies of Parliamentary reform?

History answers the above questions. Orangemen have been the blight of religious good feeling, the bane of peace, the source of bitter divisions among classes, and the organizers of illegal plots, with all their attendant evils.

Now, Sir, with your permission, a few words on Orangemen's loyalty to the reigning monarch, Queen Victoria. From a parliamentary enquiry in the British House of Commons in the year 1835, we have a record of irrefragable facts that the Orangemen of that day had organized a scheme to deprive the Princess Victoria of her royal rights of succession to the throne by placing the Duke of Cumberland thereon.

What has been done in Canada? Were the Orangemen loyal to Her Majesty on the 26th April, 1849? No! Montreal was made the scene of most disgraceful disloyalty.

I ask the incendiaries of 1849—and their descendants whether they still entertain the same opinion of loyalty which prompted their vile deeds of that year? I will not go into the details of the fires that took place in the years 1851 and '52, when 200 houses were burned in Griffintown, and 100 houses were burned between St. Peter and St. Sulpice streets, when the same element destroyed the greater part of the property between St. Urban and St. Denis streets, extending its terrible rage from Dalhousie Square to the goal, suffice to say that the loss incurred was estimated at \$7,000,000, besides the awful sufferings entailed on the poor, who were rendered homeless.

A writer in 1852 thus describes what he saw in this city:—"Montreal wears a dismal aspect. The population within the last few years has decreased some thousands, and the removal of the seat of Government has caused some 4,000 more to leave. The streets look deserted, buildings burned; a few famous hotels are still in ruins; every third store seems to want an occupant, and empty houses

groan for tenants. The blackened walls of the Parliament House present an unseemly aspect, and the fate of Sodom and Gomorrah appears to hang over the city."

In 1860, when His Royal Highness the Prince of Wales visited Canada, we have had another specimen of Orangemen's loyalty. The Prince intended to visit Kingston and Belleville, but the Orange Societies of those places insisted upon making a party demonstration, by parading with Orange flags, regalia and music, a course to which the Prince objected, and therefore declined to honor those towns by his presence, thus administering a severe rebuke to those loyal Orangemen.

The Prince having arrived at Toronto, His Royal Highness was splendidly received, but here again the "official bigotry" of the Orangemen marred what otherwise would have been the most loyal reception of any of the cities. The Orangemen insisted on ornamenting one of the triumphal arches with party flags and emblems, although they had been warned that no display of the kind would be countenanced; the consequence was by the advice of the Duke of Newcastle the Prince refused to pass under it, and the Orangemen revenged themselves on the Duke of Newcastle, and Sir Edmund Head, by burning them in effigy on Colborne street.

What has been the recent conduct of the Orangemen? They have despised the Bishop and 32 clergymen of their own churches; and hence the doors of the Protestant Churches in Montreal are virtually closed against their Society.

I pray God avert the repetition of the "Orangemen's History," and,

Am, Sir,

Your obedient servant, AN I. C.

ORANGISM IN THE POLICE FORCE.

To the Editor of the *Evening Post*.

Sir,—It is high time that the proper authorities should hold some investigation into the partism of some of the members of our police force. There are several individuals who, despite the Corporation by-laws, openly take part in Orange and kindred demonstrations. One of them notably, named Eacock, was yesterday afternoon seen on St. James street in uniform, parading in arm with a well-known and prominent member of the Orange body. Later still in the afternoon this same policeman, wearing the clothing furnished to him by the city, coolly walked into the Orange hall, and remained there a considerable time. The rule preventing policemen from belonging to party organizations should be impartially enforced, but one thing is certain, if a Catholic constable was seen in company with a member of the Catholic Union, the whole press of the city would clamor for his dismissal. But it appears that there are two laws in the Police Department, one for Catholics and Protestants. Let the matter be investigated.

Fair Play.

Montreal, June 27th, 1878.

THE PROCLAMATION.

To the Editor of the *Evening Post*—

Sir,—His Worship Mayor Beaudry's proclamation appears in this morning's papers. It distinctly says there must be no illegal assemblies to disturb the peace of Her Majesty's subjects on the 12th of July. Now, this proclamation settles the whole business completely, unless some fanatics interfere, as they did last year, to produce riot and bloodshed. It decidedly includes the Orangemen, who always disturb the peace of Her Majesty's subjects, and who galled the hearts of Her Majesty's subjects with their insults. If the three tailors of Tooley street, who called out the military last year, in order to furnish a guard of honor to Tom Robinson of Kingston repeat their policy this year, the responsibility will rest upon their heads, and the citizens of Montreal should take steps to bring them to justice and make them answer for their crimes. Out of a hundred magistrates present at the meeting yesterday only seven voted protection to an Orange procession, and now our Chief Magistrate issues a proclamation. If this be not the voice of the people, and of property and respectability, I don't know what is.

Your respectful servant, FRENCH CANADIANS.

Montreal, July 6, 1878.

To the Editor of the *Post*.

Sir,—In your issue of yesterday a letter signed "Justice" refers to the treatment of Catholics in the Fire Brigade. The facts in the main are perfectly correct, but there is an explanation necessary. In the first place there were only five and not eleven men on leave on Dominion Day, and again the refusal of the Chief to give permission to a Catholic member of the force was made on Dominion Day, 1877, and not on the last national holiday, as stated in the letter. The Chief, however, did threaten on that occasion, to dismiss any man belonging to or showing any sympathy towards the Catholic Union. Now, the Chief cannot fail to be aware that there are a number of men in the brigade who are avowed members of the Orange Order; still nothing has been said or done to them. The only way to show impartiality would be to administer the oath to every member of the force, to the effect that they are not members of secret societies. The trouble would then be brought to an end.

Fair Play.

Montreal, July 6, 1878.

To the Editor of the *Evening Post*:

Sir, In reply to the letter of policeman Eacock, published in your issue of to-day, I would like to make a few remarks.

This policeman Eacock is himself an Orangeman; he joined the order in Belleville, and he frequently visits the lodges here. To my personal knowledge he was agent for the *Orange Sentinel*, soliciting subscriptions and delivering the papers himself every Friday. I got a great deal of abuse from him for not subscribing, and in speaking of Catholics no words are too vile; and he has expressed the desire to serve the *Pope* (as he terms Catholics) as the British did the *Sopos* in India—to blow them from the cannon's mouth in luncheon.

His children are brought up to hate the Catholics, and are well posted in all the Orange songs and slang phrases. He is the same model policeman who was brought up on a warrant for assaulting an insane woman. The whole of which is stated here can be sworn to by plenty of witnesses, and I think, as he wants the Police Committee to investigate the matter, these charges and others too serious to mention, might as well be brought against him at the same time, as I think it worse to be a member and agitator of secret societies than the charges brought against him by "Fair Play."

PROTESTANT.

Montreal June 29, 1878.

ORANGEMEN AND POLICEMEN.

To the Editor of the *Evening Post*:

DEAR SIR,—Some time ago I read an article in the *Daily Witness*, stating that a policeman (an Irish Catholic) was seen standing at the

dwelling of a member of the Irish Catholic Union, and conversing with the latter for over an hour. The *Witness* was loud in its demands for an investigation of such conduct. The *Witness* does not profess to be the exponent of the Orange Order. But it at least draws a line between the branch of duty in an Irish Catholic and Orange policeman. I will cite the following example as one of the many instances of its partiality to Orangemen: On Thursday evening a policeman in uniform was observed in company with a prominent member of the Orange Order entering a saloon on St. James street. On coming out of the above place, they proceeded to the Orange Hall, which they entered, and there stopped a considerable length of time. The name and number of the policeman I can produce at any time; also several persons who witnessed the affair. Hoping the editor of the *Witness* will censure this Orange policeman as he did the other.

I remain,

Yours respectfully, AN IRISH CATHOLIC.

Montreal, June 29, 1878.

To the Editor of the *Evening Post*.

Sir,—In your vivid description of the great fire which occurred on my premises on the morning of the 22nd ult., your reporter was apparently so greatly excited by the tremendous conflagration that he magnified the harmless explosion of a few cases of pistol cartridges and the cracking of over-heated stoves into the discharge of a whole arsenal of Orange weapons and ammunition. This distinct charge of having arms and ammunition belonging to Orangemen concealed upon my premises might at any ordinary time be passed by as a harmless joke, but in the present excited state of a portion of the community, and notably some of your readers, it is a most serious charge. It is utterly without foundation in fact, as is the other statement that most of the employees are Orangemen. I now beg to state that I am not aware of there being a half dozen that I am not aware of among the whole of my employees. During the nineteen years of my business experience here, I have been a most liberal employer of labor and have never enquired a man's nationality or religion. Upon looking into the matter to-day, I find that two-thirds of my employees are Roman Catholics, one-third Irish, and this proportion would be much greater if my works were being run in their full capacity.

In engaging hands neither sympathy nor prejudice influenced my choice—it is simply a question of getting the best service at the market price of labor.

While availing myself of your columns to correct the foregoing ridiculous misstatements, I wish to say, that in my opinion, every man who owns a foot of real estate in the city, every industrious citizen who has a family dependent upon him, should ignore creeds and national prejudices, and all join hands to secure personal independence and the preservation of law and order.

Yours, etc., H. R. Ives.

[There is a tone about this letter that we much admire; if it was more general we would soon put an end to factious turbulence in our midst.]

THE RIOT ACT.

To the Editor of the *Post*:

Sir,—I read an article in this morning's *Post*, which is evidently written with a view to Twelfth of July contingencies, and is deserving the attention of thoughtful men. The article in question is written in explanation of what is the meaning of the Riot Act, and is ostensibly an answer to a letter in the same journal of yesterday, from "A Subscriber." It sets forth in what crisis troops should fire on the mob, and when they should not, and what kind of a mob they should fire on with effect, and vice versa. It cites English precedents, and finally comes to the conclusion that it is not at all necessary to have the Riot Act read before dealing with a mob, and contends that the officer in command of the troops should use his own good judgment.

In my humble opinion, Mr. Editor, newspapers tread on dangerous ground when they pronounce on such serious matters, especially at this present juncture when we are exactly within nine days of the Twelfth of July. If the officer is empowered to use his own discretion where is the use of a magistrate? The magistrate is the staying power, or the civil power, who delays till the last moment before he gives the word to slaughter his fellow citizens. The soldier, from his calling, is often impatient and wonders why the "firing does not begin." Of course, if a body of armed men make hostile demonstrations against the military, who are present to protect the lives and properties of Her Majesty's liege subjects, it is not likely the commander will wait to be attacked; he will prepare for the emergency like a soldier, and his men, from habits of discipline, will obey him, so that he is always master of the situation. It would be ridiculous to suppose that in such a case he would not be afterwards indemnified. But, as the old aphorism has it, "circumstances alter cases," and it would be entirely different if he acted without judgment and he fired and killed unnecessarily. It often happens that the officer in command is as liable to lose his head in an emergency as the magistrate, and he is, besides, more liable to err in judgment, owing to local enmities. The *Herald* mentions the case of a Colonel Brereton, who shot himself because he did not act with energy enough to save life and property at the Bristol riots, but I might bring forward, as a counterpoise to that, the Jamaica insurrection, when one of the generals in command—O'Connor, if I am not mistaken—threw himself overboard going to England, to avoid meeting a court-martial and popular indignation for having gone too far.

Then again, Mr. Editor, if a body of the regular army were in Montreal, it might be safely concluded that the soldiers would act impartially if called upon on the 12th of July, because of their non-partisan character. But who will assert that our volunteers could be depended on in an emergency, in which most of them are so deeply interested. Most of the Ontario volunteers are Orangemen, and I regret to say our local battalions have more than their share of them in the ranks. Whether it would be better on the 12th of July to give the commander of a body of men strongly impregnated with Orangism full powers, or entrust them to a magistrate with non-partisan feelings, I leave the public to judge.

Your obedient servant, L. S. F.

Montreal, July 2, 1878.

To the Editor of the *Evening Post*.

Sir,—I hear on very good authority that a regular regiment—the 97th Highlanders—are to come here for the Twelfth of July. If that be so, would it not be advisable to refrain from calling on the volunteers, for a regiment of British soldiers and the City Police would be capable of putting down any disturbance.

Yours obediently, Lax.

Montreal, July 5, 1878.

FATHER BURKE.

HIS SERMON IN ENNIS.

"THE CLERGY" OF IRELAND.

ENNIS, JUNE 10.

To-day the Very Rev. T. N. Burke, O. P., preached a sermon in the church of St. Peter and Paul, Ennis, in aid of the funds for the new parochial residence. A very large congregation filled the church, and inside the altar rails were a number of clergy of the diocese, among them being the Venerable Da. n. Kenny, an ecclesiastic of 84 years of age, one of the last connecting links between the Clare election of 1828 and the present generation.

Father Burke, having ascended the pulpit after the last Mass, took his text from St. Paul—"Let every man look upon us as the ministers of grace and the dispensers of the mysteries of God." For many years, he said, in this pre-eminent Catholic town the priests were the only officials who had no fixed residence or home to-day. What the people had done for God, in building a house for Him, they were called upon to do for the ministers of God. This led their thoughts to a consideration of the priesthood of the Church of God. The great mystery in this world, the most necessary man in the world was the Catholic priest. What Christ the Incarnate God was in His day the priest of the Catholic Church was destined to be unto the end of time. It was the life, the public action, the virtue, the influence of the Son of God, perpetuated to the end of time. From Christ's lips we learned the word of life that created Divine faith in the mind. From His hands they received the sacramental graces that sanctified their souls and purified their hearts. Every tear he wiped away with tenderest care. Every bleeding heart he bound up with healing care. Every languid head he raised, and wherever he came He changed sorrow into joy and the cry of despair into the cry of exulting hopes fulfilled. The public character, the action, the grace of Jesus Christ passed from Him in that mysterious breathing on the eve before His passion on to His priesthood, rested upon them, and in the apostolic succession goes down from generation to generation through the sons of Eve unto the end of time. It was not only the word creating life that came from the lips of Almighty God, and that He left behind Him upon the lips of His priesthood; but far more than this, every grace that was to come upon the believing soul through the ordinary sacramental channels must come at the hands of the anointed priest. Father Burke described in eloquent language the power of the sacred character of the priest over man in the sacraments of Baptism and Penance, and over God in the Holy Eucharist, and said these thoughts were addressed to them simply as Catholics, and out of them they saw the reasonableness with which the priests who had the care of their souls asked them to help them and to interest themselves in this work in which they were engaged. He continued—"Now let me say a word or two to you as Irishmen. The relations of the priesthood towards the people and towards God we have seen briefly, but those relations become deeper and stronger, and those bonds become more fervent according to the circumstances of one people or another, and never in the history of the Church of God has there been a people and a priesthood so united as the people and the priesthood of Ireland. Other nations have had temporal prosperity. We have had very little. Other nations have grown in power and influence. We have been flung aside as a conquered people, and yet a glory has been upon the brows of Ireland that is found upon the brows of no other people in the world, and the principal glory is this, that nowhere in the history of nations do we find a priesthood and people so united as in this country. It is a singular fact that Ireland alone amongst all the nations that were gathered unto the Church of God produced a national priest; hood under the eyes of the very Apostles who converted them. The vine that is planted upon the soil of Ireland has produced its full fruit of the grape before it produces its full fruit of the olive. The tree that is planted requires to be watched and cared, and tended and watered year after year before it grows up sufficiently to produce fruit; but St. Patrick came and found our forefathers all pagans. He evangelized the land, and left it universally Christian and Catholic, and before he died, out of the sons of the pagan mother he converted, he anointed priests and he consecrated bishops. Now, the history of our country tells us that the very sorrows and misfortunes which were our national lot for centuries, and which severed every other bond only tightened the bond that bound, the priesthood to the people of this country. For three hundred years the invasions of the Danes called out the manhood of Ireland to stand between the monk and the consecrated nun, the holy priest and bishop, sword in hand, and to shed their brave Celtic blood, which flowed over the land in rivers, that their holy ones and the anointed of God might be saved from the profaning touch of the invader's hand. When subsequent invasion came its sorrows fell alike upon the priest and people. In the days of our darkest persecutions, when the Irish people were smitten to the earth, forsaken, apparently by God and man—no hope, nothing in the future to look to, education proscribed, every social and civil and political right denied, until they were trampled down into an illiterate mass of a nation of impoverished, disfranchised slaves—when every friend was gone, all was dark, there was only one friend who remained, one ray of light that penetrated through all the darkness. That was the priest—the priest who at the peril of his life sacrificed the holy sacrifice of the Mass out on the mountain side, far away upon the moorland, under the canopy of Heaven, and there quickly gave Christ our Lord to his people, and then laid himself because the bloodthirsty were upon his track; the youth who for nearly 300 years had to leave Ireland and traveling foreign lands, to receive his priestly education in France or Italy, or Spain, and when the Irish genius, and talent, and intellect was developed in him, and they offered him honor, glories and dignities, and wealth, if he would only remain among them, he said, "No; I have a dearer love and higher ambition than all these. I must go home to Ireland, now that I am a priest; I must steal into my native land to die for my people." This was the history of Ireland for 200 years and more. So they came to travel to the fastness of the land, to speak in the Irish tongue, and proclaim the faith that Patrick preached, and then to be dragged to prison and sacrificed before the people. Would you believe it, that in ten short years in the reign of Queen Elizabeth 450 priests wearing this habit were put to death in Ireland. Thus was Ireland's faith saved. What wonder that Irishmen should seek for the tenderest name that his own rich and copious language could give him, and that he should call the priest his *Soggarth Aroon*—the guest of his heart, that kept the nation's life-blood warm, even while his was bleeding from every pore and told the despairing people that though hope had perished on earth there was hope coming from Heaven, and a brighter day

was about to dawn. That day came, and when it came God sent the *mail*, an Irishman. Where was the mighty edifice of Ireland's freedom begun? What port? "O, of the blessed isle was selected by Almighty God." "anticipation lay the foundation of Ireland's glory." "will yet shine upon our people." Here, in this very ancient, time-honored Catholic town—here, in Clare—God gave to your fathers, the men of Clare and men of Ennis, the imperishable crown of glory that shall remain on their brows as the forebears among the men of Ireland. God gave to this place the blessing that here the foundations of Ireland's freedom were laid in the year when the greatest man that Ireland produced for many a year was sent to stand at the door of that British Parliament to kneel in the name of eight millions of men who "anored for freedom, and as the walls of Jericho fell at the sound of Joshua's trumpet, so at the sound of O'Connell's voice doors were opened, and eight millions of Catholics were to legislate in his person, and this was the glory of Clare and Ennis. And who led the van in that glorious day? who were the men who flung aside every thought save the good of Ireland and of Ireland's people, the liberty of her homes and her altars? Was it not the priests of Clare? Is there not sitting here in the midst of us the venerable man who witnessed all and won a great part of the glory and victory of those great days? Is there a place in the world where the priests and people should be more deeply interested in each other, more united or loving, than in the place where Ireland's priesthood and Ireland's mailfold for the first time laid the foundation of their imperishable rights and independence? We may look elsewhere and see heroic scenes. We may see battered walls, broken bridges, violated treaty towns, dismantled castles. They all tell their pathetic story of a nation and a people that fought bravely for the liberties of the sacred soil of Clare, and to this historic spot, nowhere do we find something that reminds us of Ireland's victory, of Ireland's union, until we stand beneath the monument crowned with the greatest of Ireland's sons. Now, I ask you, have not these priests, claim on you as Catholics, as Irishmen, as Claremen? Have they not the great claim that you are bound to gladden the heart and give joy to the mind of the venerable and distinguished man whom God gave you for your pastor, and who lifts up his hands to-day, as of old, in blessing for you and in prayer. For all this I ask you to help your clergy, generously, unflinchingly, as becomes Catholics, Irishmen and Claremen, and to liberate the house of God—for, after all, it is God's house—upon it, and that they may live there, working for you, laboring for you, preaching, evangelizing, and administering the sacraments, toiling day and night, until at length when the night is passed—the night that will close in the bitter darkness of death—and the better day has dawned for eternity, priest and people may find themselves before the throne of God in Heaven, as they find themselves before His throne on earth, united hand in hand in one bond of common faith, obedience, reverence and love, that God may crown in Heaven that which was begun so favorably on earth.

The sermon resulted in a large collection in aid of the object advocated.

VETERANS OF THE PAVAL BRIGADE.

THE CANADIAN JOINTS TO THEIR NEW YORK COMRADES.

The Paval Veterans of this city, being anxious to establish fraternal relations with their comrades, in whatever clime they may be found, addressed the following letter to the Union All of ex-Paval soldiers of Canada, to which they replied by transmitting to them their official journal, published in the French language, containing the original letter and answer. The following translation has been sent to us for publication:—

208 WEST TWENTY-THIRD STREET, NEW YORK.

COMRADES OF THE UNION ALL—I am directed to make known to you the existence of our Association, which has been organized in this city for the last nine months, and which has for its object the propagation of a spirit of devotion among its members, and the spreading of this spirit among all Catholics as much as possible, by social gatherings and meetings of the society and its friends, etc. The military virtues of friendship, truth and sobriety to be inculcated among its members, to keep before our minds the memory of the gallant comrades we have known, and before the Catholic youth of the world their heroic example. We have sixty-five members, many of whom have served and fought at Rome, at Spolito, at Perugia, at Ancona, and some with you at Castelfidardo, under the brave Lamuricere and Einaudi. We have learned with pleasure of your existence, and we wish to place ourselves in brotherly sympathy not only with you, but with all kindred societies of the whole world. Comrades, we salute you across the frontier in the name of our common Father the Pope, and of our Holy Mother the Church, under whose flag we had the honor to combat.

Waiting your answer, I remain, dear comrades, your devoted servant, P. C. QUINLE, Recording Secretary.

REV.

We hail our new comrades with emotion, and are happy in knowing that in saluting them we salute a glorious remnant of our dear old flag.

No, the old chivalrous, Christian spirit is not dead! It awakes, and is animated by the breath of each generous inspiration. Come another St. Bernard, and let the cry be "God with us!" the patrimony of St. Peter shall be given up to his successor. *God will faithful to our generous friends of New York.*

The veterans will establish sections in Newark, Boston, Baltimore, Cincinnati, San Francisco and all places where ten members may be found. They will hold their first annual reunion in September next, in celebration of the sieges of Perugia, Spolito, and Ancona, the battle of Castelfidardo and defence of Rome. Prominent Catholics, members of the civic and military bodies, the press, etc., will be invited, care being taken to exclude all who may be adverse to the restoration of the temporal dominion of the Holy See.—*Catholic Review.*

THE BROOKLYN ORANGEMEN.

New York, July 5.—The Orangemen in Brooklyn will celebrate their annual holiday very unostentatiously, religious exercises will be dropped, and the only celebration will be a picnic.

Gaw. Tizok, of Togos Farm, Me., has tried Chertsey, Suffolk, Poland, China, and Berkeholes, and discarded all but the Berkeholes, as for the food eaten they produce the largest amount of good pork.</