

THE OKA TRIALS.

PRELIMINARY INVESTIGATION—FINDING OF THE GRAND JURY.

The trial of the Oka Indians was resumed at Ste. Scholastique on last Wednesday the 9th inst., before His Honor Judge Johnson, Mr. Mousseau Q.C., for the prosecution, Mr. McLaren Q.C., for the defence. Fifteen prisoners, against whom true bills were found, were arraigned for burning the Church, Presbytery, and stables. The jury empanelled to try the prisoners were as nearly as possible composed of half French and half English speaking gentlemen.

The crown took up the case against Xavier Karentais on Thursday, the 10th inst. After some time had been spent in getting English speaking Jurors the Crown consented to the empanelling of six Jurors of each language when Mr. Mousseau opened the case for the prosecution. He argued that the case against the prisoners was as clear as daylight, as the evidence he was about to produce would abundantly prove that they had burned the property of the Seminary, and with arms in their hands threatened to destroy any one who strove to prevent it.

The Rev. Father Laccan was the first witness examined, and in every respect swore to the same facts as appeared in his statement published in the TRUE WITNESS of the 18th June last.

Joseph Perillard testified to seeing Karentais and others setting fire to the Seminary's buildings.

Mr. Bernard Lacosse was the next witness. This gentleman has been living at Oka during the past eighteen years, had taught school, and is well acquainted with the prisoner Lazare Akserute whom he saw engaged with Akeroset chopping the hose. He saw Aronhokete stand with his gun in his hand while the hose was being destroyed.

Several witnesses, Canadian and Indian confirmed the preceding evidence and although subjected to an exhaustive cross examination, nothing contradictory was elicited from them. Bernard Miller a carter gave testimony as to the fire. In the defence Francois Karente, an Indian deposed that he met Perillard on St. Joseph street, Montreal in August last, who offered him \$50.00 if he would swear as to who set fire to the buildings. He (witness) would not perjure himself for \$50.00 Karente and two other Indians gave evidence which looked like an alibi for the prisoner. The Reverend Mrs. Parent swore she saw the prisoner immediately after the cannon was fired with only his shirt and trousers on and she thought he could not have come from the fire in such a short time. On Joseph Perillard being recalled he denied point-blank having spoken to Francois Karente in Montreal on last August about the fire or anything concerning it. Again was Karente called and re-examined, and again repeated his statement. The Montreal WITNESS one of whose reporters is mixed up with the affair, as a witness, puts the alleged conversation between Perillard and Karente in quite a dramatic form, but it is questionable if it adds to its strength or eloquence thereby, the witness Karente admitted in his evidence that he and others collected in Mr. Parent's school house (armed) but it was merely to resist the bailiffs who had been, and were bent on making further arrests. Chief Joseph in reply to the Indian as to what they should do to the bailiffs who came to collect money answered "that making arrests was not the way to collect money and told them to go away and do what they please, whereupon those lambs armed themselves and went to the schoolroom for protection. Several witnesses, among others a little girl of the name of Katherine Etienne, deposed to the prisoner Akereis being in her house when the cannon was fired. Another of the witnesses for the defence stated that "Chief Joseph had put him on guard that night." Another witness swore that when he saw the fire he went towards it and spoke to Father Laccan, and that shortly after a message came from Chief Joseph informing him and those with him of the fact that if they did not leave the "fire would be blamed upon them." Mrs. Parent and her daughter also gave evidence in favor of this prisoner. Mr. Parent himself next went into the box and testified that he was a father to the Indians who if they intended burning the seminary would have told him all about it, he knew they were arming themselves but it was for protection against bailiffs who often arrested them without warrants.

A few other witnesses followed in like strain. Mr. Mousseau called witnesses in rebuttal to prove that there was collusion between the prisoners and the witnesses they called in defence.

After a number of other witnesses for the defence had been examined, whose evidence differed very materially from each other, Mr. McLaren addressed the jury for the defence, and in a long and able speech tried to impress upon their minds that the witness Perillard

had sworn falsely, and, in fact, insinuated that the buildings were not set on fire by the Indians at all. He was followed by Mr. MacKay in a like strain, after which the Court adjourned till Monday.

On Monday Mr. Mousseau made an eloquent address on behalf of the Crown, wherein he essayed to show that the witnesses for the defence were accomplices, one and all, of the prisoners. He was followed by Mr. Cayley on behalf of the Seminary.

His Honor then summed up, and in his remarks said there could be little doubt that Lazare Akserente had cut the hose, and the fire had been the work of an incendiary.

The case was resumed on Tuesday morning. The Jury could not agree and were discharged. It is said the venue is to be changed to Montreal.

PROTESTANT MISSIONS.

For the past fortnight a member of Protestant Missionary meetings have been held in Montreal. As a rule the language made use of was of a temperate character, and there was a noticeable absence of all abusive epithets. This we hail as a good omen. Our Protestant friends may be sure that we will never assail them first, and that so long as insult is not hurled at us we will do all in our power to cultivate mutual toleration and good will. All we are fighting for is FREEDOM FROM INSULT, and when that stage of Christianity is reached, we can all breathe easier.

BAZAAR.

A Bazaar is now being held at 285 St. Lawrence Main Street for the benefit of the Third Order. The Order has bought the chapel of Dr. Woods, corner of Dorchester and St. Urbain Streets, and the bazaar now being held is for the purpose of paying off the debt. This Catholic charity deserves the support of all who can contribute to the good work, and we are sure our people will not be behind in giving it their share of patronage. The throws are for small amounts, and the articles are useful and costly.

LETTER FROM TORONTO.

(FROM OUR SPECIAL CORRESPONDENT.)

ST. BARTHOLOMEW MASSACRE ASSOCIATION.

I confess, Mr. Editor, that you are guilty of giving my poor nerves a terrible shaking, and the words "is only a dream," did not pacify my perturbed feelings for some hours. And yet when comparing Charles the IX. Massacre Association, with William III. Association, they are as like as two eggs. I am pretty certain that if William, though guilty of many red-handed crimes, were in the flesh to-day he would have been heartily ashamed of his "Sons." This Society was started by the aristocracy of the North of Ireland for the sole purpose of enabling the landlords to wring gold from Protestants and Catholics alike. Religion was made the stalking horse, and the poor ignorant peasants were persuaded into the belief, that choking, burning and strangling "papists" were even superior modes to gain the "New Jerusalem," than the open Bible itself. The day is fast approaching, if we have not had the dawn already, when no man, not even a fool, can be found so demented as to believe for an instant that Life Everlasting can be obtained by arson, murder, etc. The evil thing is dying from sheer inanition, but even in its death struggles it will show the "old sting" to the last gasp. It has always been a tool from its inception. The landlords in Ireland, when it suited their purpose, let it loose like a caged bear, and politicians in this country find it useful at election times.

ARCHBISHOP'S LECTURE.

His Grace having given a lengthened explanation respecting the division of the Commandments said, "Thou shalt not honor strange gods before me, thou shalt not make to thyself a graven thing, nor the likeness of anything that is in heaven above or on the earth beneath, nor of those things that are in the waters under the earth," etc. Here it is evident that the worship of the true God is intended and the worship of false gods prohibited, with the making of images for the purpose of adoration. The mere making of an image is not here forbidden, otherwise all sculptors and painters could not practice their arts, and the image of the sovereign could not be stamped on the coins of the realm. The Queen of England has a remarkable devotion to her late husband, and takes great pleasure in exhibiting him to the love and veneration of her English subjects. When his statue is unveiled the people uncover their heads to express their esteem and give loud hurrahs. It is not to the marble or bronze that the honor is given, but to the Prince and Queen. Were religious people to be blamed, and called idolaters, when they express their esteem for Christ and His saints by an occasional bow of the head? After some further comments on this point His Grace said that they honored the Blessed Virgin more than St. Peter, or even the archangels, but never gave her Divine honors, which were only to be given to God alone. When a mother receives the picture of her son who is in other lands she naturally kisses and press it to her heart. Was she honoring the paper. Certainly not. All civilized people cherish and honour mementoes of their dearest friends, such as busts and pictures. God himself ordered images to be made (Numbers, xxi, 8): "And the Lord said to Moses, make a brazen serpent and set it up for a sign, whosoever being struck shall live." He also ordered cherubims to be made and placed around the ark of the Covenant. His Grace concluded by saying that he was glad to be able to state that the bad spirit which

prevailed against the image of the Mother of God was fast disappearing. He had seen it of late years in the houses of many respectable Protestants, and even in the Normal School in this city the Blessed Virgin, embracing her Son, occupied a prominent position.

A LAUDABLE OBJECT.

The President of the I.C.B.U., Mr. J. L. Troy, has undertaken the praiseworthy task of forming a Widow's and Orphan's Benevolent Fund in connection with the I.C.B.U. It is proposed to raise a fund of five or six hundred dollars, to be devoted to aiding the widow and orphans of a deceased member—if married—and to assist in relieving needy members of the Union, who, by sickness, may be unable to work. The want of such a fund has been long felt; but owing to the lack of worldly influence in the majority of its members it has not yet taken any practical shape. It is proposed to give a grand entertainment on the evening of the 18th of March, in the Royal Opera House for this object; and the sum so raised shall be placed as a nucleus of the proposed fund. Such a worthy object deserves encouragement, and we hope the entertainment on St. Patrick's Day will go far towards making it a success.

THE MUNICIPAL ELECTIONS.

Less than usual interest was manifested in the municipal elections this year. The contest for the mayoralty lay between Messrs. Morrison and Beatty, and as both are of the same political stripe, no political feelings were introduced into the election. But Mr. Morrison received the solid support of the licensed victuallers; and to them is mainly due his election. There will be a number of new men in the city council this year; the Conservative Aldermen nearly doubling the Reformers. There were four Catholics in the field for Aldermanic honours, and, as usual, but one was successful. The fault is partly our own. There are comparatively few who come forward in our interest who are able to command the support or confidence of the Catholic people, the great mass of our intelligent co-religionists preferring to remain in private life.

THE LICENSED VICTUALLERS.

The Licensed Victuallers are a power in this city, and it must be said an unscrupulous power. By their influence and money they have become able to control nearly all the offices in this city which have to be attained by the voice of the people. No candidate for office receives their support unless he is known to be sound on the liquor question. They have even carried their opposition so far as to blackball certain persons running as candidates for Public School Trustees, who were known to be in favour of the restriction of the traffic. Over 300 in number, possessing a large influence, and with a fund at their command, they have been able to defeat good men, whose only fault in their eyes was that they believed it would be in the interest of the community that the liquor traffic should be curtailed. A strong effort will soon have to be made by the independent electors of Toronto if they wish to be free from the semi-slavery imposed on them by the whiskey ring.

THE ORANGE BILLS.

The Orangemen and their friends in the House have not deemed it advisable to present the Bills during the present session.

THE HOUSE.

The House opened on Wednesday, the 9th inst. In the speech from the Throne there was the usual congratulations over the prosperous condition of the province, the abundant harvests, and the rapid colonization of the back countries. There has been no change in the position of parties in the House, and the absence of any measures of great importance will probably excite little interest in the actions of the House during the present session. On the whole the government stands on a very favorable footing with the people. I will in a future issue give you a comparative statement of the position our people have occupied under the former and present government.

UNWORTHY SENTINELS.

In this city, we are blessed with two newspapers which occasionally give lectures on the necessity of supporting journals who are thoroughly Irish and Catholic, as well as loyal to the Dominion. Now this is all right and proper, but is it not passing strange that we have in our midst, within a stones throw of those offices monopolies existing which a little reasonable agitation would assuredly set right. These journals are disgustingly hacking away at each other's throat; they never tire of this nauseous work, and extra steam was set on at the opening of the Provincial Legislature. It is certainly much to be dreaded that explosions will take place when the usher of the black rod is about assuming his office at Ottawa. In order to show your readers how the tremendous battle is being waged permit me to give the origin of one issue, for there are many. A letter signed "McQuillig," whatever that means, appeared in one, the other took umbrage at some assertions made by the writer and forthwith epithets not fitted for ears polite are fully indulged in. As a matter of course these papers are so busily engaged "pitching into" one another week after week that they have not got time to say a word in favour of obtaining even a moiety of justice for the Catholic people of this city, who are very unfairly treated with regard to positions in the fire, water, and other departments by the municipal Corporation. However as education is now broad cast these sham battles on paper are being valued at their proper worth, and the actors must soon close the performance as the audience get "beautifully less."

LETTER FROM BELLEVILLE.

To the Editor of the TRUE WITNESS. SIR,—The progress of this place, so much admired by all who have at any time visited it, has been so marked for the last decade of years that it has become worthy of, and is now entitled, by royal consent, to the appellation of city, and as every city should have at least an occasional correspondent to some of the papers, I humbly presume, on appearing for the first time, and to what paper should I with more becoming grace as a Catholic address myself than to the dear old TRUE WITNESS, which has done battle so long, so well, and so worthily for mother Church and her children in Canada. On what topic, then, shall I first address your readers as the theme of my letter? They have already learned through the press that Belleville is a city, and have naturally concluded that its material improvement is of rapid growth. They would, no doubt, be anxious to know if the Church, with her institutions, and the Catholic fervor of her people, have kept pace with the city's improvements and worldly prosperity. To write on this subject

is most in keeping with my own feelings, and I am happy to inform them that it has.

We number something over one-fifth of the population, and are principally Irish and their descendants—French Canadians, with a fair representation of Scotch and English, and are proud to say that we, as a general rule, compete favorably with our neighbors of other denominations in the general march towards prosperity.

Belleville, though it boasts of the honor (?) of having, as one of its citizens, the Grand Master of British North America, who, by the way, though an Orangeman, is a gentleman and commands the respect of his Catholic fellow-citizens, is by no means a bigoted city. We are allowed to live as we would wish to let live, and the return of three Catholic gentlemen as aldermen a few days ago, to assist in making her laws, is sufficient evidence of the fact. Our men at the Bar, too, have their fair share of the good things, and legal pickings fall to the lot of the Faculty in proportion to our numbers.

It is true our church, St. Michael's, is not what we would wish to see it. It served its day well, and was till lately the finest in the city—a credit to the times and the people, and the priest of happy memory, the late Father Brennan, who built it. And we hope, through the zeal and ability and indomitable energy, characteristic of our present pastor, Vicar-General Farrelly, soon to see it enlarged and improved, and again assume the foremost rank. We have, however, two masses each Sunday, that the growing congregation may have ample opportunity of being present at the Divine Sacrifice, and invariably a sermon by the rev. gentleman or his worthy curate.

A few years ago our wants were indeed many, now they are few. Then the education of the female youth was far below that standard which prepares the Catholic young lady to enter life on an equal footing with her Protestant neighbor of the same position in society. A different state of things now prevails, thanks to the unceasing endeavors of the Vicar, who, after many personal sacrifices to prepare a place for them, and after repeated entreaties to them to come here, persevered until crowned with success. We have the Ladies of Loretto conducting a flourishing boarding school and in charge also of the separate schools of the city.

And opportunities are afforded all the rich an poor of giving their children an education inferior to none in the province. I need not tell you, sir how capable these ladies are. You have been witness of the success of their mother house in the capital of your native land, Dublin. But it will not be out of place to make known to your readers that they are of the very highest Catholics of that dear land so famed for and devoted to the cause of education. However, Loretto Abbey, Toronto, the Mother House in this country, where the young ladies who join the community in Canada are educated, requires not my feeble pen to publish their merits as educators. The daughters of the leading gentry of Ontario, Protestant and Catholic, the many young ladies from the neighbouring republic and those from your own City (Montreal with all its really good educational establishments pay tribute to Loretto by sending some of its daughters there) prove its superiority. When we will have, as we hope to have; and from what I can learn our Pastor is desirous of having as soon as circumstances permit, the Christian Brother to conduct the boys schools, then will the Catholics of Belleville, have educational facilities of the very highest order and the entire system be complete.

Again the question may be asked what of those societies that foster charity, that look after the poor, that encourage temperance, that serve in a word as so many hand-maids to the church? These we have and in good order too. The organizing of these were among the first endeavors of the Vicar General when he came here. Intemperance and dissipation were the rule with our young men either because they did not approach the sacraments or had never been prepared by a sufficient knowledge of the Christian doctrine to partake of them. To remedy these evils he opened evening classes in the Society, and there instructed the youth who had not made their First Communion, and the number of the unfortunate in this class was many. These after they had approached the Blessed Sacrament he formed into a temperance society, prevailing on gentlemen of standing to join with and lead or officiate them. And we have now, thank God the "Temperance Association of the Holy Cross" which has done so much inculcated good since its formation. The society numbers about two hundred men and youths. It has a beautiful hall, nicely furnished a piano, small library, and every thing necessary to make the place attractive. Drunkenness is a thing of the past, and the police court is rarely graced by the presence of Catholic young men. The good Vicar keeps the Society well in hand by introducing its weekly meetings and delivering short addresses. He also keeps its ranks filled by interesting young recruits after First Communion and from the Devotional class which he continues to hold each winter.

Education too was neglected or rather the opportunities were lost because of the poverty of the parents and the nakedness of the child. But the faithful, discerning eye of the priest takes in the situation at a glance and he prepares to meet the difficulty. We established a conference of the society of St. Vincent de Paul, secured its aggregation, thereby entitling the members to all the indulgences; and we have, thanks to piety, one of the largest, if not the very largest conference in Ontario. The conference meets weekly after vespers, on each Sunday in the secrecy, numbers about ninety active members, and has an average attendance of about thirty. The good that has been done, and is daily being accomplished, by this society may be imagined but cannot be written. The neighbour and the friend, estranged from whatever cause, it has brought together in the holy bond of charity. The widow and the orphan has it relieved and comforted. The children of the poor has it brought within the walls of the school-house. And the wickedness, the vices, the intemperance too after unfortunately the associates of poverty, which it has prevented, is known only to the Divinity. The whole city however, Protestant and Catholic, remark the change in the condition &c. of the poor, and words of praise to the St. Vincent de Paul society, are on the lips of all.

Finally we have a "Ladies Benevolent Society," to look after young girls and clothe the female children of the poor. This society has Mrs. Judge Shurwood, a veritable mother to the poor, at its head, and the city, divided into several districts, is regularly visited by her and the ladies associated with her. A meeting is held once a month and the funds divided among the lady officers to be dispensed in each district. Religion, you see, has the basis of prosperity well laid; it prospers too, and fully keeps pace with the growth of our young city. And that nothing might be wanting, that no effort might remain untried, that no source of strength might be overlooked to cultivate the growth of faith and morality, and bring the most orring and abandoned child of the church to the sacraments, another channel of grace, which our Pastor had been some months promising will be open to us tomorrow. The great missionary Jesuit, so well known in Montreal, so dearly loved and gratefully remembered everywhere he has given missions, Father Glackmeyer, is now in our midst. Apologizing for the length of my letter, promising that you will hear from me again at the close of the mission, and that I will be then more concise. I am yours faithfully,

A CHILD OF THE CHURCH. Belleville, Jan., 1878.

PERSONAL.

MULCAHY—Dr. Denis Dowling Mulcahy is to lecture in Montreal next month. WALLER—Mayor Waller was presented with a handsome testimonial the other day. ALFONSO—King Alfonso is to be married on the 23rd inst. GAHAN—Mr. Gahan, of Quebec, has been admitted to the study of the law. MEANY—The *Wasp* says that S. J. Meany is now Ticket Agent for the White Star Line, in Liverpool. CLEARY—If any of our readers know of the address of Mr. M. Cleary, book agent, they will please forward it to this office. CAMPAS—It is reported that General Martinez Campas has offered a months truce to the Cuban Insurgents. O'NEILL—General John O'Neill who commanded the Fenians in the raids of 1866 and in 1870, died last week at Omaha, Nebraska. FABRE—Bishop Fabre was at St. Scholastique last week. He performed the ceremony of blessing a Convent at Benoit. MURPHY—The Rev. Dr. Murphy, late of the Baptist Church, has received ordination at the hands of Archbishop Gibbons. DUFFERRIN—The Governor-General is to leave for Washington in a few days. His visit is of a private nature. TILDEN—It is said that Tilden will again be nominated as the Democratic Candidate for the Presidency, in 1880. MERTEL—Cardinal Mertel is the only one of the College of Cardinals who has not been received into the order of the priesthood. TASCHEREAU—The sixth Provincial Ecclesiastical Council of the Catholic Church in Quebec is convened for 19th May next in Quebec. Archbishop Taschereau will preside. POWELL—Mr. Berkly Powell, son of the Adjutant-General of Militia, has entered the Grand Trunk workshops here to learn mechanical engineering. MCCARTHY—Color-Sergeant McCarthy, after being twelve years in prison for Fenianism, was released last week, but died suddenly in London yesterday. MOYER—Mr. McIver the pedestrian has left Montreal for England. He is handicapped to run against some of the crack runners on the other side. BEACONSFIELD—Lord Beaconsfield and the Cabinet are seriously agitated about the policy of Germany in her efforts to obtain a sea-board which would threaten English interests. WOLESELEY—Sir Garnet Wolesley in an article in the *Nineteenth Century* says that in 1892, when the present military system of France will be in full working order, that that country will have two and a half millions of soldiers at its disposal. BOYD-HIGGINS—Higgins and Boyd, the Thames and Tyne champions, are to row at Newcastle on Monday for £400, the champion cup, valued at £100, and the championship of England. Higgins won owing to a foul. DAVIN—Mr. Nicholas Flood Davin has a novel called "Dorsel Bay, or the Nemesis of a King," in press. Its plot is principally laid in Canada. The book will contain many Canadian scenes. STANLEY—At the banquet to Stanley in Home on Saturday a sealed letter from the late King complimenting the explorer was read. Stanley was also presented with the King's gold medal of merit. MANNING—Cardinal Manning has submitted to the College of Cardinals a proposal that the Conclave should assemble at Malta upon the death of the Pope. The Italian members of the Sacred College oppose the project. SOUTHGATE—The Rev. M. Southgate, formerly a leading Episcopalian clergyman, and son of the Bishop of Southgate, has been received into the Church by Archbishop Gibbons, who elevated him to the Priesthood. LONDON—The new altar of St. Peter's Catholic Cathedral, London, will be consecrated on Sunday, the 31st of February next. Five bishops will take part in the ceremony. The musical exercises for the occasion are being rehearsed under the guidance of the organist, Mr. St. John Hytt. GLADSTONE—Truth is responsible for this little story: "What is Gladstone's religion—is he a Protestant?" said some one in the presence of Mr. Kingslake. "No," replied the historian of the Crimean War; "he is a schismatic Catholic." ORLATES—A Mission will be commenced on Sunday next, January 20, by the Oblate Fathers of Mary Immaculate in the old Church at the Turneries, known as St. Patrick's Chapel, for the benefit of the workmen employed on the Lachine Canal enlargement. O'LOUGHLIN—Sir Bryan O'Loughlin Bart, M.P., the recently elected M.P., for Co. Clare, Ireland, has been appointed by the Government in Melbourne, to a seat on the Commission for assessing land for the purpose of the new Land Tax Act in that colony. What will his constituents say? If they stand it they are more to blame than Sir Bryan. ORDINATION—The Revd. Wentworth Monk, son of Justice Monk, of Montreal, was ordained priest, the day before Christmas. Another son of Judge Monk's, F. D. Monk, passed his examination for the Bar last week, and leaves for Europe on a pleasure trip to-day. BOYTON—Captain Boyton has achieved another great feat in swimming, having descended the Loire from Orleans to Nantes, where he was received by an enthusiastic crowd assembled to greet his arrival. He seemed quite worn out from excess of fatigue, and his wrists were swollen and painful. RUTHERFORD—Who is "Mr. John Rutherford," the author of "The Secret History of Fenianism?" we asked some time ago. We see that Dr. Denis D. Mulcahy, who knows Fenianism all through, more than half believes he has found him out, and that he is no other than a Mr. J. Da Morgan, of the *National Independent*, a paper published in London.—Exchange. BUTT—At the Home Rule Conference in Dublin on Monday, Dr. Butt proposed a resolution that Home Rule members form a separate and distinct Parliamentary party, united on the principle of obtaining self-government for Ireland. It has been arranged, to avoid differences in the future, that the committee meet weekly, and that the party be governed by its decision. So ends the much hoped for by some people, "split," in the Home Rule ranks. FITZGERALD—Bishop Fitzgerald, of Ross, has had his signature attached to the petition for the closing of public houses in Ireland on Sunday, and in a letter on the subject he says: "A people to be truly religious and really free must be sober as well as educated, and every means whereby the sobriety of our people can be promoted is in so far a help towards that freedom to which the Irish, as all other nations, have a just and unalterable claim."