

tion, attend a meeting which should be called of Irish Catholics, and then there decide upon the policy to pursue, and let it be recorded for all time that once at least in the history of Canada the Irish Catholic threw off the shackles of parties that despise them, and resolved to look after themselves.

INDEPENDENT.

Why should there be an Independent candidate for Montreal Centre? What could he do alone and unaided? What would be his programme or how would he behave on the fiscal questions of the day? These are the questions which some men ask, and to which we shall endeavour to reply. By mutual agreement Montreal returns a French Canadian, an Irish Catholic and an English Protestant to the House of Commons. Each party has the right of selecting its own man. The Irish Catholics may select a Reformer or a Conservative, we do not care which, but he should be in our opinion nominated by the men he is expected to represent. Montreal Centre has sent both Reformers and Conservatives to the House, and in doing so they acted in accordance with the spirit of the times. But since then two burning questions have agitated the public mind. We have witnessed a valuable church at Oka destroyed by incendiaries, and neither Reformers nor Conservatives say one word against the men who committed the deed. The *Gazette* and *Herold* alike refused to condemn the Indians, or to express one word of sympathy with outraged Catholic opinion. The excitement was intense, and the Catholics saw themselves deserted and alone. They had worked and labored for both parties and by both parties they were despised. That was our first lesson. Again, we had the Orange question, and again the same story. The Catholics found themselves alone, subject to the covert attacks of both sides in politics. Then the Irish Catholics said—Party politics to the wind, as both deserted us, so shall we desert both. That was the unanimous determination of the Irish Catholics of Montreal, and it is their almost unanimous determination to-day. Now the question of fulfilling that determination will soon be the question of the hour, and men ask themselves what good will an Independent candidate do? We answer: he will fulfil what we all promised, and sending him to the House of Commons will be a protest against the treatment to which both sides subjected us. It will be our declaration of rights, and our public testimony that no party can with impunity insult and wrong us without suffering what ever injury it is in our power to inflict. Why should we return a man pledged to Sir John A. Macdonald? Perhaps some people will say because the *Gazette* recommends him—then let "Oka" and the "12th" answer. Just the same with the Reformers, "Oka" and the "12th" can answer for them too. To return either a Reformer or a Conservative, as such, now, would be to give a public endorsement to the destruction of our churches and to the attempt to force upon us an Orange procession. Send a Reformer or a Conservative to the House of Commons now and you endorse the act of the Oka Indians and express sympathy with the Orange display. If you make no protest against the wrongs that have been done you, you accept these wrongs and are prepared to put up with the same thing again and all for party. We all know that a man may have strong party feelings, and be a good friend to Irish Catholic interest, but why allow himself to be the tool of either side. What was to prevent Mr. Ryan from joining in this protest? Why not come out as an Independent, still retaining his party views on all the fiscal questions of the hour? Why could he not be a Protectionist or a Free Trader, but be Independent for the protest sake. If Mr. Ryan had taken that course he would still probably be supported by his party, and he would have sustained the character of his people. No one questions Mr. Ryan's honesty of purpose. No one doubts that he is a good man, but in this crisis he should not, in our opinion, have placed the Conservative cause before the question of resenting the insult and the wrong that has been heaped upon his fellow countrymen. Not that we could be satisfied with a servile following of any party, for the condition of affairs in Canada are now such that we want a man who will look after the interest of the Irish Catholics with the keenness of a fox.

We want, in fact, an Independent candidate, and we ask—where is he? Is there not one Irish Catholic who in this crisis will put party politics aside, and while retaining his own views on the fiscal questions of the day, put Principle above all.

TOM WHITE ON THE RAMPAGE.

The *Gazette* of Friday last substitutes personal abuse for argument. It denounces the "adventurer" of the Post, but does not reply to the reasoning of the Post. A British subject coming to a British colony is subjected to all sorts of insults because he was not born here. The editor of the *Gazette* insults his father's bones in the grave by writing of men as "adventurers" because they came to Canada to make it their home. He outrages the common sense of everyone whose ancestry is not native and to the manner born. If the "adventurer" of the Post did not oppose the policy of the *Gazette*, he would not be subjected to its insults. If he did not expose its false teachings and treachery, he would not be made the target for personal attack. But the *Gazette* is so blinded with its own passions that it is doing more to be damned than to be saved. In reply to our question as to who attended the meeting that nominated Mr. M. P. Ryan, the *Gazette* says:—

"It is sufficient to say that among the Irish Catholic electors who attended that meeting were gentlemen whose shoe latches the adventurer who tramples them is unworthy to unloose. There were among them gentlemen who, by

their energy and industry, by their business tact and ability, have secured for themselves positions of prominence in this city, and have made the name of Irish Catholic respected and respectable in the community. There were among them gentlemen who have a solid interest in the prosperity of the country, who on that account labor under this disadvantage, as compared with the man who insults them, that they cannot leave at a moment's notice, to ply their trade in new fields and pastures green, if misfortune should overtake them here."

Yes, but who were they? Why not tell us who they were? Publish their names, in order that we may meekly acknowledge our lowly origin and our willingness to "unloose the shoe latches" of those "solid" men. Who are they, for that is the point we wish to pin the *Gazette* to, and, until it answers, its vulgar personalities will not save it from the charge that it dare not make public the names of the lofty men whose "shoe latches" we are unworthy to unloose. And, as to the "adventurer." It is an idle phrase, which could be returned to the man who uses it. That "adventurer" is not as unknown in Montreal as the editor of the *Gazette* appears to think. There are men here who know him and all belonging to him, and to them the "adventurer" can leave his record. The slanders of the *Gazette* can make him neither better nor worse than he is. It may represent him in a false light, or place his likeness in a bad one, but he will remain the same. Not so the slanderer: for calumny always makes the calumniator worse, but the calumniated—never. We have fought principles, but never men; but the *Gazette* attacks the individual and leaves the principle alone. We again ask for the names of the gentlemen who attended the meeting at which Mr. Ryan was nominated. Are the Irish people to be satisfied with a nomination made by they know not who? Of course this "adventurer" has no right to ask the question, and will continue to ask it until the mouthing maniken who guides the policy of the *Gazette* will be wriggling in the agonies of defeat. A hard battle was once fought to secure the Irish Catholics of this city the privilege of nominating their own men, but now the *Gazette* would rob them of this privilege and hand it over to a committee of men whose names it does not publish. And then the *Gazette* charges us with a desire to isolate the Irish Catholics from the rest of the community—yes from such a community as we know nothing about. Because we hold on to the principle, that the candidate for Montreal Centre should be nominated by the electors of Montreal Centre, because we hold to the belief that those electors have the right of knowing who nominates their men, the *Gazette* goes crazy, and abuses an individual, but declines the issue at hand. For eighteen months we have stood these personal attacks without making a single reply. Our courtesy has, it appears, not been understood, and now if personalities are to be in order, well, let them come. They are not of our seeking, and we will put them aside just as soon as other journalists are willing. As to the charge that the Post is the organ of Mr. Devlin, the *Gazette* is very much astray. We care no more for Mr. Devlin than we do for Mr. Ryan. Our interests are to see that our people will not be fooled by either of them, and the championship of the *Gazette* is not likely to assist Mr. Ryan among them, nor will its personal insult blind them to the fact that it has not answered the question—Who Nominated Mr. Ryan? If we are rightly informed, the two gentlemen who nominated Mr. Ryan were not Irish Catholics, and it is a poor compliment to the electors of St. Ann's Ward to be obliged to chronicle the fact. Again, let us remind the "editor" of the *Gazette*, that his day among Irish Catholics has gone. The Oka and the Orange question settled that, and in all Montreal to-day he could not get a corporal's guard of Irish Catholics to nominate him for any constituency in Canada.

The Post has done its share toward destroying his false hold upon Irish Catholic sympathy, and hence his anger. It has been instrumental in pulling off the mask and of enabling the people to see a hypocrite and a bigot. It has been, in its way, instrumental in preventing his nomination, and in return it assails the editor personally. Politically the power of the *Gazette* among Irish Catholics is at an end, and it is because of this that it now shows its teeth, and declare war to the knife.

We are in some respects sorry for Mr. Tom White in his anger, but he may find consolation in the fact, that his anger gives the public a better opportunity of understanding him.

THE NEGLECT OF THE INDUSTRIES OF CANADA.

In reviewing, a few days ago, the sad decline of Canadian industry and the consequent and more deplorable decline of her national wealth, there seems to have existed one industry in which Canada is, perhaps, ahead of all other countries, for which we neglected to give her due credit. That industry is the villainous practice of writing one thing and meaning another. In this party journals, particularly the Reform journals of Toronto, excel. Of these, the *Globe*, in its version of trade, as usual, is ahead, and regulates the market for all the rest. What hardware it has not flung at the Pope is now directed against the Conservatives, and the Conservatives returning the broadside with interest. In its onslaught on the poor Conservative who forgets the Pacific business and believes himself persecuted, the *Globe* spares no one but the Reformer, who also appears as innocently as if he never in his life bought a steel rail, a "Needing Hotel," or made Scotchmen believe he had a Bonanza or Comstock in Ontario, known as the Huntingdon Copper Mine. It has assumed that every non-believer of Reform in Canada is a Conservative, and deals with him accordingly. It

knows more about the British constitution than Daniel Webster did about the American. "The Americans," it says, "are hostile to Her Majesty, because they know how to build up Chinese Walls, and try to outdo England in manufactures and in whatever other industry they can." "For Canadians," the *Globe* continues, "who call themselves British subjects, it is disgraceful and disloyal to attempt to devise obstacles to the trade by which the people of Great Britain keep themselves in life." "By which they keep themselves in life," hear this, Canadian workman, farmer, stock raiser, miner, manufacturer, merchant, or scholar, coming from the pledged defender of your rights. See for yourself how the *Globe* convicts itself of what it has in its heart, and what the *Evening Post* is now laying open to you; namely, that unless you take to your respective industries and develop to the fullest extent the resources of the country and produce, not only for home consumption, but also sufficient more for export to turn the balance of trade in your favor, as the *Globe* says of the people of England, "you can not live." It tells us further, "that no party in Britain, not even a single statesman, ever declared it right for any colony or other to place barriers against the importation of articles, which the people of Great Britain may desire to export." Well, we are sorry that our contemporary should, in these days of rivalry and knowledge, be so totally destitute of information. Did not Burke, Chatham, and a thousand others, that we could name for the information of the *Globe*, declare our right to regulate our industries and commerce, as to ourselves would seem most judicious. What Parliament, what statesman, but the arrogant, narrow-minded Brougham, ever attempted to deny us this right? Are we to be loyal to British merchants, or any other merchants, because we are loyal to the British Crown? Are we disgraced because we take up arms against the policy of importing articles for our use, that we ourselves could as well produce—a policy which the *Globe* accidentally admitted to be ruinous?

Again—the *Globe* adds: "Confine England to her own markets," that is, should Canada, among the other nations of the world, produce all that she consumes, England would have no market beyond her own territory for her surplus products, "and her people must starve or leave the country." Now, here is a fine illustration of our condition. We are told—we see by the arguments of the *Globe*—that, very contrary indeed to our own situation, notwithstanding the actual specie wealth of the wealthiest and most favored nation (England) earth ever yet saw, no nation, no people can live without home industry, in order to supply, not only its own markets, but also a portion of those of foreign nations. The same rule applies to Canada, and, unless observed, it is only a question of time when her people must either starve or leave the country. This is the case with England. Yet, as we have said just above, she has more ready money than any other nation in the world. There are few places in the world in which she does not own all the railroads, and most all other such securities worth investing her gold in; and from which she, therefore, does not draw interest. Now, if England, with all such advantages, cannot live without daily recourse to far more than her share of every industry in the world of which human ingenuity and skill are capable of inventing and moving, how can we, who have no money at all. Nay, who have, perhaps, \$300,000,000 less than enough to pay our public and private indebtedness; and this, too, for a batch of people 4,000,000 in number? What, then, can this army of traitors mean, who advocate that our prosperity lies in importation, provided "we get it cheaper," and not in what we produce in our own domain? But our contemporary abounds in kindness which is as novel as the method of getting rich by producing nothing or by importing steel rails at a loss to the country, it is variously estimated, at from \$1,617,000 to \$2,000,000, besides an annual interest of some \$90,000 which will be a tax on the people of Canada for all time. Without this kindness it tells us we can neither be loyal, prosperous, nor independent. This sort of kindness is to let American and foreign merchants and manufacturers, and mining operators, continue to glut our markets with the products of their industries, and our own, either to shut up shop, like the sugar refiners, or look elsewhere for markets, or to use our contemporary's own words, to "cultivate trade with Europe, South America, Africa, Australia, and other equally remote places. How amusing, and how harmless, we hope, is this presumption. Would it not be a fine specimen of liberty. Would not our own merchants, manufacturers and laborers of all classes look well to close up the gates of home industry or seek market for their products in South America and Africa, in order that the "trade which keeps Americans and the people of Great Britain in life" be not lessened or in any way molested, thereby continuing the havoc among us at the present rate? Why not manufacture and produce in our own domain for our markets and consumption, and let Americans and Europeans take their chances of finding markets in South America, Africa and Asia, with the rest of us?

THE 53RD BATTALION.

Some months ago an amateur theatrical company borrowed eight rifles from the St. Jean Baptiste Infantry Company. These rifles were to be used at a theatrical entertainment in the Theatre Royal. The practice was a common one and no one questioned it, until the terrible St. Jean Baptiste Company dared do as all other corps had done before them. The alarm was sounded. It was all a conspiracy to murder Orangemen. An informer named Smith, with the eagerness of a madman,

sent "special" information to head-quarters. "Two hundred stand of rifles" were stored away to slaughter the Orangemen. The informer did not communicate with the authorities who are placed in charge of the St. Jean Baptiste Infantry Company, but he communicated with Ottawa direct. And Ottawa replied, for Ottawa could do nothing less. And then telegrams and telegrams, sleighs and orderlies were set to work, armouries searched, the mare's nest was found—the conspiracy exploded, and the informer Lung his head for very shame. But a wrong was done to a body of men, and an enquiry was demanded, but was never given. Well, we do not complain of that, because the military authorities have the power of doing as they please, and no satisfaction need be given. Well, some months pass, and the 12th of July comes. A battalion of men, some of whom were not, we are informed, sworn in, came to Montreal, and, in leaving it, they fired at and wound some little boys who were playing at lacrosse. The outrage is glaring. Even their friends almost admit the crime. Everybody calls for an investigation, but so far no investigation has taken place. This time it is not a Catholic corps that has the charge preferred against it! This time it is an Orange battalion, and, dare we say, hence the silence! Occurring within the Province of Quebec, we have a right to expect that the Local Government would have taken some steps in the matter, but up to the present the Local Government has not budged. How often have we said that Reformers and Conservatives were alike, and is this not another proof of it! Our youths shot down by men who disgrace the British uniform, and not one word of enquiry, so far as we can learn. This is not fair, it is not soldierly. According to the articles of war an inquiry is a necessity, and unless Orangemen in uniform are at liberty to do as they please, that enquiry will take place. If it does not then a feeling of insecurity will overcome us all. Justice will be a fiction, and order will be threatened. Peace under such circumstances is hardly possible. If we are to have any guarantee that our lives are not to be placed at the mercy of men in whose impartiality we have no confidence, on every occasion of riot, this enquiry will not be buried. To the Government of Mr. Joly we have a right to look for help, and if we do not get it, well, we will receive another proof of the necessity of looking upon Reformers and Conservatives as equally hostile to everything affecting the interest of our people.

WHAT THE PEOPLE SAY.

(It will be understood that we do not hold ourselves responsible for the opinions of our correspondents.)

PARTY TUNES.

To the Editor of the *Evening Post*.

Sir,—Being a constant reader of your valuable paper, I invariably see mentioned made certain songs, one of which you call "Well kick the Pope before us," and the other "Croppies lie down," and which you ascribe to Orangemen. Now, I beg to differ with you in this matter. As to the first mentioned, there is no such song known to the Orangemen of that name, but it is a corruption of the song called "Rise ye Sons of William," which is merely a marching tune and has no words whatever to it, although some ruffians have strung a parcel of insulting riddles together, (which no man who has any self-respect could bear without disgust) and sing it to that air, and which you must allow is not the fault of the Orangemen. As to "Croppies lie down," it is a song entirely unknown to Orangemen, in this city at any rate, and I for one never heard it in my life, but the tune which Catholics seem to think is "Croppies lie down," is no other than the "Protestant Boys," a marching tune, which has no words to it whatever, except some trash made up by scoundrels who have more wit than decency, and who have nothing to do with Orangemen. Hoping that you will, in justice to the Orange body, insert this,

I remain yours,

R. S.

THE REV. MR. CAMPBELL ON ORANGISM.

To the Editor of the *Evening Post*:

Sir,—On casually glancing over a back number of the *Post*, I came across a resume of a sermon delivered by the above gentleman on his congregation in the Point St. Charles Presbyterian Church. The substance of his remarks went to prove that Orangism is instituted to uphold the Protestant succession to the crown of Great Britain and loyalty to the British throne. He then waxed wroth, and denounced the actors who caused the Orange celebration to terminate in the *force* it did here on the last 12th of July, and winds up by expressing his indignation at the outrage and injustice perpetrated against Her Majesty's Orange subjects who, although the recognized champions of Protestantism, and loyal upholders of the Protestant succession and the British constitution and civil and religious liberty, are thus shamefully treated in a British colony! Now, if facts are stronger proof than words, practice than professions, the principle of Orangism is neither "Civil or Religious Liberty," nor ultra loyalty to crown, throne or country, but hatred of Catholicity. The murderous assault made by members of the Orange Order on a Catholic procession in Toronto not long ago, when Catholics thus attempted to exercise "Civil and Religious Liberty," and the treasonable conduct of the same order towards their future Sovereign, the Prince of Wales, at Kingston—sufficiently demonstrate the character of Orange loyalty and the hollowness of Orangemen's pretensions to be regarded as champions of "Civil and Religious Freedom" for all! The thing is simply ridiculous. Again—if Orangism, according to Mr. Campbell, was solely founded and perpetuated to secure the British Succession and as a standing expression of ultra-loyalty to England's throne and welfare, how are we to account for the existence of the order in the Republic of the United States, for instance? How can its members there claim a *raison d'être*? Certainly, the existence of the Orange organization under a Government such as our American neighbors glory in, is not only anomalous and illogical, but felonious and treasonable and can only be explained on the basis that I have already laid down—viz, that Orangism is purely and simply fostered in hatred of Catholicity wherever found.

FACTS CONCERNING THE 51ST MILITIA BATTALION.

To the Editor of the *Evening Post*.

DEAR SIR,—As I observe you are agitating the volunteer question and calling loudly for a change, I beg to forward you some information relative to the 51st battalion. There is one company in this battalion, commanded by Captain Tides, which is exclusively Orange. There is one Catholic company, commanded by Captain St. Marie, in all the Orange element prevails more or less, except in the company mentioned. Numbers of men who had never before been volunteers and never will again, were uniformed for the occasion, and when a man in the cavalry could not obtain the uniform proper to his branch, he cheerfully accepted that of the 51st, and fell into line for the nonce, in order, as he said, to have a slap at the Montreal papists. The Orange flag was hoisted by the battalion at Homingford, but Colonel Rogers sternly ordered it down, saying there should be no partyism in the corps. While in town and at the Tanagers the men got drunk—mostly the Orangemen—and were in a most helpless condition. They were the same class of men of whom Abercrombie said in 1767 in Ireland, "They are formidable only to themselves." This was more particularly observable in the skating rink.

Yours truly,

THETIL.

Centerville, July 28, 1878.

THE COMING DOMINION ELECTIONS.

To the Editor of the *Evening Post*.

Sir,—As the elections for the Federal Parliament will soon be upon us, it is high time that a little wholesome agitation should be inaugurated on the subject for general guidance and edification. However faintly the line that divides the two great political parties of this country into Liberals and Conservatives is drawn, still such a line does exist, and is today, more than ever, well defined and settled. It shows that the platform of the *Reformers*, the actual governing party is Free Trade, while that of their opponents, the Conservatives, is Protection. The leaders on both sides concede that this is the issue upon which they rest their claims to the suffrage of the electors in the coming struggle for power. Therefore it can no longer be pretended, as has been the fashion in the past, that there is no appreciable difference between the policy of the Grits and that of the existing Opposition at Ottawa, of that it is simply a question of "ins" and "outs" between them. Results of the most portentous nature to the welfare of the Dominion await the action of the people at the polls on this occasion, and their decision must make, mar or retard the prosperity of the country for the ensuing five years. From a variety of causes, which it would be tedious here to analyse in detail, the Dominion Government have yearly continued to lose ground and prestige, until to-day, their prospects for a continuance in office after the forthcoming general elections look gloomy in the extreme. But, although it would be too voluminous for a short article like the present to give a detailed history of the causes, as I have said, that have lost the confidence of the bulk of the people to the Liberals, I may be permitted to state one of the most notorious—their persistent refusal to grant readjustment of the tariff, or sufficient protection to home industries and manufactures. And on this line, I repeat, is the battle between the two parties to be fought out. It is well known that a great reaction in public sympathy and opinion has set in with regard to the nature of the measures and the policy of the Administration that ought to obtain at Ottawa. It is equally well known that Montreal will return no representative in either of its three constituencies who is not and has not been an open, declared and consistent advocate for protection. This is of vital, of paramount importance to its existence and well-being as the great manufacturing and industrial centre of British North America. The people of Montreal now owe it to themselves that they do not be duped a second time by sending to parliament sham protectionists, as was done in West Montreal. Let the citizens be on their guard and taboo any man who proclaims himself a follower of McKenzie and a friend to protection at the same time. Such a man is either a fool or a knave, or he takes his heaveers to be such—for how, in the name of common sense and truth, can an M. P. benefit the cause of Protectionism by upholding a Government sworn to destroy it? The thing is a farce, and the proposition an absurdity. Still, we have seen such a farce enacted here not very long ago. For the sake of our common honor, integrity and intelligence, let us hope that this shameful part of our history will not repeat itself in advising such action on the part of the voting community as shall ensure a change of Government at Ottawa.

While writing in this connection, Mr. Editor, permit me to advert to an editorial or two that appeared in the *Post* a few days ago, advocating the election of at least one Independent member of Parliament for Montreal who should be a Catholic, and the special guardian of Catholic interests in the Dominion Parliament. The idea is a good one, but scarcely tenable or feasible. I fully agree with you that in the old country we find in the Legislature independent members—men who form a distinct political party, removed alike from the Liberal and Conservative camps. But it must not be forgotten that these men started out in political life as *Independents*—never having been adherents of either of the governing powers or their opponents—owing neither allegiance nor service for favors received or expected. But the case is totally different in this country. Here we have never had an independent party in Parliament and the odd individuals who have from time to time entered it on that ticket, were soon swallowed up by one or other of the two great contending political factions into which all Legislative Assemblies are usually split up. So that it is with reason that Canadians look with suspicion upon candidates on the Independent ticket; and they are inclined to be doubly suspicious when they see a veteran politician—one who is known to be "double dyed in the wool" as a life long Grit or Conservative—suddenly turn his back on his old time associates and party, to enter, at the end of his days, on the new, perilous and oftentimes fruitless role of an Independent M.P. Now, although it is wrong to attribute motives to any man, I must confess that I have no confidence in such independent M.P.'s of the motives prompting their "new departure" in the arena of politics—a thing naturally repugnant to the formed habits of the age. The independence of such politicians is begot of waning faith in the stability or the party to which they belong, or else, it is a dodge to save a constituency that might otherwise be lost to that party through the personal unpopularity of the candidate himself or the obnoxiousness of his policies.

In any case, a man's character, and not his professions and hustings' harangues on the eve of an election, should be the test of his reliability and sincerity, and this test should be

all the more rigidly enforced in the case of the veteran party men suddenly and unaccountably transformed into *Independents* when up for parliamentary honors.

As regards the advocacy of Catholic interests on the floor of the House, they would hang fire forever if left in abeyance until taken up by Independent M.P.'s, who must, I fear, be counted for a long time to come as a solecism in Canadian politics, or as an exotic that something in our climate or atmosphere kills off as unerringly as that the destiny of man is death. But Catholic interests will not suffer thereby. There will always be found at Ottawa hosts of "good men and true," whether Grits or Tories to watch over and preserve those interests intact.

[This is a strong party letter, but there is something more than party to consider now. It is time for "Pat" to open his eyes to the fact that this time, if never again, a protest must be entered against the tricksters on both sides.]

LETTER FROM NEW BRUNSWICK.

To the Editor of the *Evening Post*:

DEAR SIR,—The Catholics of New Brunswick join hands with those of the old Province of Quebec, and particularly the proud city of Montreal, in the late movement relating to the 12th of July. We have watched the progress of events in Montreal with an anxious eye, and feel proud that in the Upper Provinces of the Dominion there is one newspaper published which has the proper stamina to come forth fearlessly and defend the rights of Catholics. We, too, are glad that unity exists between the French and Irish element; long may they live in good feelings towards each other, and long may their united strength combat the evils brought on this country by the "Orange Association." Too long have Catholics stood in dread of that accursed body of men, and we in this Province thought it strange that Montreal stood aloof to this day to the insults to them offered by that association, whose record is only remarkable for bloodshed and murder. We have every reason to be thankful to find that there is one Province of this Dominion where Catholics can breathe freely, and where their religion will not be insulted and feelings injured every coming year. It is the dawn of a happy future for the Province of Quebec, and her sons, I hope, will live to cherish and respect the memory of Mayor Beaudry, for the noble and fearless stand taken by him in the late 12th of July, a day memorable to all Catholics, not only those of the Province of Quebec, but to all Catholics of the Dominion. We, in this Province of New Brunswick, have to witness a yearly occurrence of this degrading and insulting procession; we are in the minority in all the counties but two or three, and we seem to have been educated by necessity to look on these processions with silent contempt. But notwithstanding all that, there is a feeling of humiliation about it and those who possess the pure element of their Irish ancestry, to them the insults offered are not appreciated, but resented by whatever means may be at their disposal. We hope the day will come when the Catholics of the Lower Provinces will have a Government tolerant enough to pass a law that will prevent the walking in procession of this abominable class of people. But alas! I fear the day is far in the future. Some years we had a hope that a salutary law might be passed, but unfortunately our province, the last eight years, has been cursed by a Local Government whose equal was not on the face of the earth, Bismarck's hardly excepted. The Orange Association have been incorporated a few years ago, and they feel now they have the strong arm of the law for protection. The body is not very strong in any one county in particular, but are scattered over all the Province, and assemble from different parts to celebrate the day in one particular place. This year they celebrated the day in the town of St. Stephen, in the County of Charlotte, and a more degraded lot of characters you would not see in any other procession. If the penitentiary were to let forth its inmates, it might possibly bear a comparison; but I know of no other place that would produce a *fac simile* to it. In 1874 we had no "Popery" whirlwind pass over our Province, sweeping all before it. No candidate for the Local Legislature was qualified who could not curse Pope and Popery. Consequently the King Government continued in power for the last four years until this summer, when a general election took place, and a disgusted people arose in their might, and elected a majority whose principles were utterly opposed to the late administration. The Local Government, since the election, been re-organized, Fraser being Attorney-General, Witherburn, Provincial Secretary; Adams (Catholic), Surveyor-General; and Landry (Catholic), Chief Commissioner of Public Works, with five others without office. It is to be hoped that a brighter day is in the future for the Catholics of this Province, and that now since we have two Catholics in the Government, the notorious Godless school law that was forced on this Province in 1871 may be amended so that Catholics can take advantage of it generally and not in particular places as at present. So far the Board of Education, seeing that tolerant Protestants were disgusted with the oppression of the late administration, brought a pressure to bear on the Government, and in St. John, Fredericton, Woodstock and a few other places the Catholics took advantage of the law and work as well as possible under it. Yet, they are merely tenants-at-will and have no security, and know not at what time this small favor of toleration may be taken away from them. There are yet many places where the Boards of Trustees are so bigoted and prejudiced to anything Catholic that the small parcel of justice meted out in other places will not be given to them. Instance the towns of St. Stephen and Minto, where the Catholics have built beautiful school rooms at their own expense and where their children were receiving the blessing of a religious education, have had to support their own school since 1871, and pay their taxes in support of the Protestant Public Schools. The Trustees being clothed with the power of the law, will accord nothing until the law is amended, compelling them to grant the same concessions that are given in St. John. We hope that the present Government will make the desired amendment to the School Law as will cause the bigoted officials to yield so that Catholics in any place will be no longer tenants-at-will, but have the legal right to have their children educated according to the dictates of their own conscience. George E. King, who was the leader of the late No-popery Government, is now taking the stump in the County of St. John, in the interests of the Sir John A. Macdonald party in the Dominion Parliament. There is little hope of his being elected. The Dominion election is the exciting topic of the day, but ere long I will lay before your readers how we progress in the premises.

Crops of all kinds promise well. The hay crop is better here than it has been for many years. Oats and potatoes look well, and all other cereals promise an abundant yield.

New Brunswick, July 29, 1878.