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Editor & Proprietor.

The Imperial Government has decided to call a conference to discuss the question of the Pacific cable. It is expected that Sanford Fleming will be one of the Canadian delegates.

The amount due to the Provincial Government, by the Merchant's Bank of P. E. Island, on the 31st October, was \$95,350. To the Merchant's Bank of Halifax was due under the same heading, the sum of \$14,616, amounting to \$110,000, in all. And this, notwithstanding all the taxes, the debentures and all that. How does that strike our people?

For the four months ended Oct 31st, the trade returns of the Dominion of Canada show the total exports to be \$48,646,986, a decrease of half a million, as compared with the same period last year. This falling off was entirely last month, when the value of exports was \$830,000 less than in October, 1894. The imports however, increased by two million dollars last month and the duty collected by a quarter of a million. For the four months the imports are valued at \$39,813,073, an increase of \$513,000. The duty collected in four months amounted to \$6,910,261, an increase of \$875,000.

In a brief reference to Mr. Laurier's recent utterances in Ontario, the Kingston News very truly says: "A man who can speak for an hour in praise of honesty in public life, and close by a eulogy on Israel Tarte; who can speak by the day in praise of free trade, and close by asking his friends to send an avowed protectionist as their representative to Parliament, is just the kind of a man that Criticism might be expected to go into ecstasy over." The Liberal ecstasies are, however, hardly likely to continue after a sober second thought has been indulged in.

An incident occurred in the court at Philadelphia, on the 18th inst., which shows how far they sometimes go in tampering with justice, in the United States. When the court met for the purpose of hearing argument for a new trial in the case of the murderer Holmes. Mr. Shoemaker, of counsel for Holmes, produced an affidavit to show that Pitzel, Holmes' victim, had contemplated suicide. The greatest amazement was caused when District Attorney, Graham, showed the affidavit was false. He put a woman on the stand, who proved that Shoemaker had given her \$20, to swear to the affidavit, which he had prepared before he ever saw the woman. Shoemaker was completely overcome by the exposure. He was held in \$1,500 bail by the court, to answer to the charge of subornation of perjury.

CABLE advices received by the Dominion Government, on the 19th inst., announce that the Imperial government has decided to support the project of a fast mail service between Great Britain and Canada to the extent of \$375,000 annually for a class of twenty knot vessels similar to the Teutonic. The home government requires the Dominion to invite new tenders for the service, so that the different syndicates which have been asking permission to submit tenders since the matter was announced in Mr. Hurd's hands will have an opportunity of submitting offers. With this Imperial aid, little doubt remains regarding the establishment of the line. It will be remembered that the sum suggested for the service, at the Colonial Conference held in Ottawa, in 1893, was \$225,000; so that the £275,000, the Secretary for the Colonies has promised to ask the British Parliament for, amounts to one-third of the total subsidy; the Canadian Government to grant the remaining £150,000. It is possible the required service may be obtained for a smaller subsidy, in which case the proportions between the Dominion and Imperial subsidies will remain the same; viz. two-thirds to one-third. The Australian link of the through service has not yet come before Mr. Chamberlain, as no Imperial subsidy has been asked. The Canadian Parliament has voted £250,000 towards it, and Australasia has been asked for £50,000. This would complete the sum of £300,000 for Atlantic and Pacific services together. New South Wales has granted £10,000, and New Zealand's proposed grant is still pending; consequently the improved Pacific link must await further Australasian subsidies. It is not impossible the realization of the Atlantic stimulating effect on the Australians, and that the through fast service may be an accomplished fact in the near future.

An "Unrespectable" Answered.

THE Examiner of the 19th inst. contains a communication in reference to our article of the 13th. "A Mischief-making Adventurer." The writer signs himself "One of the Unrespectable Protestants." Being his own judge, we must congratulate him on the accuracy and candor with which he describes himself; for certainly, no respectable man could be guilty of producing such a foul screed. The "Unrespectable" as we shall call him for the sake of brevity, fires right and left, and abuses everything Catholic. We have no intention of adopting his style of discussion. We will confine our remarks to such questions as bear upon the lecture, which formed the subject of our article of the 13th. The "Unrespectable" refers to one "Achille" (sic), who brought a libel suit against the late Cardinal Newman, when the latter was "condemned to pay damages and costs to the amount of \$46,000." The words above quoted from the "Unrespectable's" letter, indicate how defective and erroneous his information is regarding this case. His knowledge seems to be confined to what was told him, by some one knowing no more than himself, about the matter. The "Unrespectable's" hero was a profligate Italian monk, named Achilli, who had repeatedly broken his vows, and in consequence of being driven from the fold, came to England and began assailing the religion that cast him out. Dr. Newman made known to the world the unsavory character of the man; his impure life and the numerous revolting crimes with which he stood branded. The miserable renegade, wincing under this dreadful exposure, had recourse to the law, and brought an action for libel against Newman. The charges on which the libel was based, were twenty-three in number, and covered the blackest and most repulsive crimes in the calendar. The case was tried before Lord Campbell and a jury; witnesses were brought from Italy, Malta, and other places and, out of the twenty-three charges, sufficient was proved to damn the character of ten men; yet, against the weight of evidence; on a mere technicality, and because every scintilla of the twenty-three charges had not been positively proved, a verdict was given against Father Newman. So palpably erroneous was this decision, that even the London Times, which certainly could not be accused of partiality to Catholics, declared that there had been a miscarriage of justice, and that Achilli went out of court with a verdict, but with a ruined character as well. Newman was fined £100; but the costs amounted to the enormous sum of £12,000. This was on January 29, 1853. Achilli was never heard of again. Some twenty-four years later Dr. Newman was elevated to the purple, to the universal joy of his countrymen, and some years subsequently, when the saintly Cardinal passed to his reward, the whole Christian world paid tributes of respect and admiration to the memory of him, who is justly regarded as one of the greatest minds the century has produced. So much for the Achilli business. The "Unrespectable," the lecturer, and any of their friends are welcome to whatever glory they may win from this case. One thing is certain, their patting on the back such moral lepers as Achilli and Gavazzi cannot fail to arouse suspicions in the minds of clean men.

The "Unrespectable" says we were asked to speak at the lecture. In this connection there is a little incident to which we did not intend to refer; but since it has been employed for purposes of misrepresentation, we will lay the facts before our readers and let them be the judges. It so happened that in the hall, on the occasion of the lecture, Mr. R. K. Bruce was seated directly in front of us. Before the lecture commenced, he turned round to us and asked (in jest, of course, as we supposed), whether we would speak. Continuing the joke, we answered that we certainly would. This conversation was not heard by anyone in the hall except ourselves two, and nothing more was said about our speaking. Judging from this evidence, two things must be quite clear to the public: 1st, that the "Unrespectable's" letter bears the earmarks of Mr. R. K. Bruce; and 2ndly, that one cannot speak to such a man, even in jest, without running the risk of being misrepresented. The "Unrespectable" says the "lecturer never said a word to hurt the feelings of any Roman Catholic." Did he not, indeed! How about this unfounded, scandalous and insulting statement; "A Roman Catholic was able to obtain permission to break any law, human or divine?" We referred to this in our article of the 13th; but we observe that the "Unrespectable" gives it a wide berth of his sacred. How about that other most shocking statement, that "the oath and the Eucharist of the Church of Rome was administered to the conspirators by a Jesuit priest?" We did not refer to this latter statement, in our

article of the 13th, because of its blasphemous character. But, as the "Unrespectable" has sufficient temerity to bring it up again, the interests of truth demand its refutation. The statement made by us, in our article of the 13th, that the conspirators bound themselves by an oath, was correct. The facts of the case are these, as brought out at their trial: When the conspirators numbered five; viz. Catesby, Winter, Percy, Wright and Faukes, they administered an oath of secrecy to each other, and afterwards went to Father Gerard, and received the Sacrament from his hand. But he knew nothing of what they had bound themselves to do; for, it must be plain to any one that those capable of conspiring to execute anything so horrible as the gun powder plot, would be easily competent to deceive any priest; and in the confessions of Winter and Faukes, they both admit Gerard of having any knowledge of their secret. Winter says, that "they five administered the oath to each other, in a chamber, in which no other body was," and then went into another room to receive the Sacrament. This will be found on page 50 of the original document containing Winter's Confession. Faukes says that "the five did meet at a house in the fields beyond St. Clement's Inn, where they did confer and agree upon the plot, and there they took a solemn oath and vows by all their force and power to execute the same, and of secrecy not to reveal it to any of their fellows, but to such as should be thought fit persons to enter into that action; and in the same house they did receive the Sacrament of Gerard the Jesuit, to perform their vow and oath of secrecy afore-said. But that Gerard was not acquainted with their purpose." This was subscribed by Faukes on the 10th of November. These documents are to be found in the State Paper Office, London. A remarkable circumstance in connection with this confession is, that Sir Edward Coke, the Attorney General conducting the prosecution, while permitting it to be read at the trial, excused the latter part excruciating Father Gerard. Before the lines referring to the priest, were written in Sir Edward's handwriting, the words *usque*, "thus far," thus showing his unwillingness to publish to the world a passage which might serve for the justification of one whom he meant to accuse. This ought to be sufficient evidence for any one desirous of knowing the truth. Not only in the matters just referred to, were the Catholics insulted by the lecturer; but in the whole discourse, which was a tissue of insults from beginning to end. The lecturer would appear to think that Catholics have no rights here; that they are here on mere sufferance. The splendor of truth seems to have no attractions for him and the "Unrespectable." Placing the facts of history before them is about the same as casting pearls before swine. We do not believe the members of the lecturer's congregation approve of his going to hole and corner gatherings and making use of such language as that to which we have called attention. So far as we could judge not one member of his congregation was present on the occasion in question.

The "Unrespectable" says he "would like to ask why it is that ladies and gentlemen who join the Roman Catholic Church are not insulted like Roman Catholics who see fit to become Protestants?" The answer in brief is, that "ladies and gentlemen" are never insulted by Catholics on account of their religion. In considering this question, account must be taken of the difference which usually exists between the character of those persons who become Catholics and those who fall away from the Church. Those who become converts from Protestantism to Catholicity, do so from conviction, and, as a rule, their conduct is such as entitles them to the respect of those from whom they have separated. They bear no enmity towards those they have left behind. On the contrary, they have the deepest sympathy for them; for they sincerely wish their former co-religionists may be withdrawn from the spiritual busks on which they are feeding, to the fruition of the land of milk and honey which they themselves enjoy. They sincerely desire the deliverance of their quondam friends from the house of bondage to the light and splendor of the true land of promise. The conversions to the Catholic Church, that are constantly going on, embrace men of the highest intellectual and moral character; men who command the respect and admiration of all with whom they come in contact. We need name but a few: Manning, Newman, Brownson, Faber, the Marquis of Dute, the Marquis of Rippon, Sir John Thompson, Rivington, and hundreds of others. On the other hand, those who leave the Catholic Church, and become Protestants, seldom or never do so from conscientious convictions; but either

from motives of self-interest, or because they are forced out in consequence of their immoral conduct and scandalous lives. Many of them are no credit to any portion of society, or to any religious body. They, themselves are fully conscious of these facts, and in order to pose as martyrs to the cause they have espoused, they never lose an opportunity of rendering themselves obnoxious to those who have cast them out. Human nature is human nature, and there are certain members of the church militant, that cannot for ever endure the insults of these renegades. The consequence very often is that the presence in a locality of such itinerants, is the signal for an advance in the price of stale hen fruit. We trust the "Unrespectable" will be quite satisfied with this answer to his question.

We have not received as many remittances, during the past week we might expect. We are sorry for this as it prevents us from giving praise to our subscribers, for promptitude, as we desire. Those who did pay, of course, have our sincere thanks. Next week will be our week for publication of names; let us see what a good showing will be made between now and then.

Ottawa Catholic Truth Society.

The Ottawa Evening Journal, of the 18th inst., contains an account of the annual meeting of the Catholic Truth Society, which we here reproduce. It will be noticed that among the officers of the Society are, as usual, well to the front. This is the Journal's account: The annual meeting of the Catholic Truth Society of Ottawa was held yesterday afternoon in the Academic Hall of the University, Mr. Joseph Pope president, in the chair. The first item of business was the presentation of the secretary's report, showing that during the past year 245 bound volumes, 4,489 pamphlets and 1,325 leaflets, a total of 6,151 publications were circulated, making a grand aggregate of 31,547 publications put into circulation since the establishment of the society four years ago. The report depicted the death of Sir John Thompson, the society's first president, and one of its promoters; and made mention also of the death of four other members, Messrs J. C. Higgins, Peter Dunne, Alexander and Walter Brophy. Major General Herbert's departure was noted, and also the fact that he had become a life member of the society. The society was not in evidence in the press during the year, nothing having occurred requiring its intervention. Congratulations were indulged in over the fact that "priests and escaped nuns" have given Ottawa a wide berth since the establishment of the society, while it was regretted that a lot of bad literature was circulating principally among young people, reeking with falsehood and mockery of the Catholic religion. The secretary said: "We must acknowledge the spirit of fair play exhibited by the Ottawa papers which have given Ottawa a wide berth since the establishment of the society, while it was regretted that a lot of bad literature was circulating principally among young people, reeking with falsehood and mockery of the Catholic religion. 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