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VOL. XXVII.—NO. 52. MONTREAL, WEDNESDAY, AUGUST 8, 1877. TERMS: \$2 per annum in advance.

CITY AGENT. Mr. P. J. Gleeson, of No. 22 St. Urban, is our duly authorized Agent for the City and vicinity.

MR. CARROLL AND THE VOLUNTEERS.

The True Witness reporter on Sunday, called upon Mr. P. Carroll, who, in answer to enquiries said that the Witness of the 3rd instant contained a correct representation of his statements in the case. From that paper we take the following.

MR. CARROLL'S STATEMENT.

"Last evening between seven and eight two volunteers were passing along Wellington street in uniform and carrying their rifles, when a young and active man, whom I do not know, came to the corner of Grey Nnn street, and saying, 'I'll take the two guns from the soldiers,' snatched them away from the volunteers. I immediately interfered and had to take the guns from this man and give them to the volunteers again. One of the volunteers—the younger—put his hand to his bayonet and was making a dart at their assailant, when I rushed over and threw it up from the man's body, else he would have been stabbed. A crowd had gathered and I protected the volunteers from it, walking with them and saw them safely into McGill street, and told them I would see them safe to the armory if necessary. The man who took their arms did not come out of my saloon. About two minutes afterwards a body of volunteers came down the street, and if the row had not been stopped before, I am sure there would have been serious bloodshed.

In addition to this Mr. Carroll wishes to distinctly, and emphatically deny the statement circulated by certain parties to the effect that the man who made the attack came with others out of his hotel. That Mr. Carroll is right will be seen by the following statement made to our reporter by a gentleman who was present, having means of ascertaining the truth, and whose credibility is undoubted. His name is withheld at his own request, but should circumstances demand, he is prepared to make affidavits as to the truth of the following statement:

About half past seven o'clock on Thursday evening, I was standing at the door of Mr. Carroll's hotel, on Wellington street. I had been there but a short time when I noticed a crowd composed of girls, boys and men who had been evidently attracted thither by loud and angry expressions used by four or five rough looking men at the corner of Grey Nnn and Wellington streets. Two of the individuals in the crowd were on the point of fighting when they were separated by the other members of the gang. When quiet had been restored one of the would be pugilists approached Mr. Carroll, who was then standing at the door, and asked him for some liquor which Mr. Carroll refused to give him. The crowd then moved away from the building, and I started to go towards McGill street, but had only got the North East corner of Wellington and Grey Nnn streets, when I heard Mr. Carroll's voice saying 'hold on; don't do anything rash. On turning round I saw a man with two rifles belonging to the volunteers. He had one in each hand, and retained them until Mr. Carroll compelled him to hand them over to him. Carroll then gave the volunteers their arms, and escorted them safely until they arrived in McGill street. Policeman O'Reilly was not on the scene until after the occurrence, and consequently, was not in a position to make an official report of the case such as mentioned in some of the papers. I wish to be distinctly understood (and I am prepared to substantiate these statements under oath) that the report published in several of the journals that the persons in the crowd which made the attack upon the volunteers came out of Mr. Carroll's hotel is false and unfounded, and that neither Mr. Carroll nor any one belonging to, or in any way connected with his establishment had anything whatever to do with the assault in question. I further feel satisfied that Mr. Carroll's action in protecting the volunteers was the means of averting what might otherwise have been a tragedy. With regard to the singing by the volunteers, I would not be positive in expressing myself as to the particular air sung, but I have frequently heard from Mr. Carroll's family, and other complaints owing to hostile demonstrations made by some of the volunteers while passing his door."

A respectable and most intelligent looking boy who was also present at the disturbance states that an order to fix bayonets was given to the volunteers just before arriving opposite Mr. Carroll's door. He further avers that angry and annoying demonstrations were made by the volunteers, not only on the occasion referred to, but also since, as well as before that date.

In order to remove any suspicion of fear, affection or favor our reporter interviewed a Protestant gentleman named Curry whose residence is No 37 Wellington street, only a short distance from the scene of the trouble. In reply to the questions of our representative, Mr. Curry stated that he knew nothing whatever of the attack on the volunteers, but he was at his own door later in the evening when they were returning towards Point St. Charles. They were singing at the time, and though he did not know exactly what the tune was, he remarked to some of the neighbors that the volunteers were apparently singing for the purpose of giving annoyance or causing trouble. One thing he thought strange and also made a remark to that effect, that the volunteers fixed bayonets just before coming to Mr. Carroll's, and marched through the streets, in that manner. Mr. Curry says that such a proceeding seemed somewhat strange, especially as numbers of volunteers are in the habit of passing the locality daily without any apparent necessity for such precaution.

The statements of Mr. Curry and the boy will be found to be corroborative of each other as to question of fixing bayonets. Why this extraordinary movement was made when approaching Mr. Carroll's door, it is hard to say, especially after that gentleman, at imminent risk to himself had interfered to protect the volunteers from insult and attack. Not satisfied with saying them from the men who were attacking them, Mr. Carroll went

further, and escorted them safely out of the way of danger. Surely those two men, if they possess any gratitude, should speak up at once, and give credit to a gentleman who manfully rushed into an infuriated crowd, and saved them from bodily harm—Their comrades, also, should evince more gratitude towards Mr. Carroll, and give to the public the proof that they can appreciate a noble action from whomsoever it may come, regardless of country, creed or color.

REV. FATHER STAFFORD AND THE "TRUE WITNESS."

KINGSTON, August 6th, 1877.

To the Editor of the True Witness.

DEAR SIR,—I have read with no little astonishment a discourse going the rounds of the Protestant press, purporting to have been delivered by a Catholic Priest in a Catholic Church at Lindsay. If the Rev. gentleman be correctly reported he said very strange things indeed; and if I know anything of ethics his deductions prove him neither a man of mind, nor an ordinary reasoner. He tells us "every Catholic in Upper Canada, every Catholic in the country, is responsible for what happened in Montreal." And, sir, what are the reasons he gives for the terrible accusation, I might say denunciation, of every one of us? "It is no use to say it was the mob. A mob does not resort to violence without leaders." Therefore no matter how respectable we may be, one and all, have led the mob, and are of the mob which shot down Hackett, wherefore our responsibility. It is not necessary to be a "divine philosopher," whatever he means by that, to know that all we require to be satisfied on the point is to know our "five cent" catechism. If the gentleman is correct I submit that it is necessary I should revise my "five cent" catechism, for in my present ignorance I cannot admit his reasonings.

A rowdy comes forth from a church, his pockets filled with cartridges, an altercation takes place between him and a couple of "ladies of the street," another rowdy comes along, when rowdy No. 1 draws his revolver, fires, missed his aim, and is forthwith shot down by rowdy No. 2, the murdered man being a low Orangeman of some of the Protestant sects, and his supposed murderer being a low outcast Catholic, and therefore every Catholic in the country is accountable as a murderer.

But this is not all. The True Witness has shown by its straightforward, manly and independent articles the purpose of the oath-bound conspirators against the peace of their neighbours, and the well being of society in attempting to march in insulting defiance through the streets of Montreal. That purpose is unmistakably expressed in the sanguinary doggerel of one of their charter songs in which the "sons of William" chant the "christian" wish or dear to their souls of "shooting the Papishes every one." And because of the manly stand taken by the True Witness the Rev. gentleman with an egotistic dogmatism which is indefensible, having regard to his position, denounces that journal as unworthy of admittance into any Catholic family. On this point all I will say, at least for the present, (because I am anxious to be heard in your next issue) is that the Catholics of St. Annas, St. Bridget's, and St. Patrick's who are coming so nobly forward to sustain you, must be very ignorant of the gentleman's "five cent Catechism" and his "divine Philosophy."

I understand the Rev. gentleman is a loud voiced temperance advocate. But if his essays on temperance be in keeping with his utterances in the case under review, he will prove but a very sorry advocate. Extremists always prove such. He should bear in mind that intemperance in language is never provocative of good, but is always sure to lead to error, logical, theological, and ethical.

I am, sir, &c.

AN IRISH CATHOLIC.

REV. FATHER STAFFORD AND THE "TRUE WITNESS."

To the Editor of the True Witness.

SIR,—The reported address of Rev. Mr. Stafford astonishes by its injustice and virulence. Lindsay seems to be ashamed of its obscurity; the catechist seems to point, with rebuke, to the theologian. He seems to think that we are buried in casuistry, and have lost, in laborious syllogism, the guidance of right reason. He commences with the name of Dr. Conroy; his Excellency will scarcely thank him for the connection. We have read our "five cent catechism," and we think that justice should not be sacrificed to a vain-glorious display. No one here, bishop, priest, or layman has thought or said that Orangemen could be shot down for walking with regalia in procession, allow that Hackett fired on the multitude three times, and put every one there in a posture of almost self-defence, still, no one thinks of justifying his murder; the Rev. Mr. Stafford might then have spared the manifestation of superior wisdom, and might have left the placidity of Lindsay undisturbed. Had he desired to be just and not glorious, he would have seen what, in his precipitancy, he did not see. In the maligned article, the True Witness said, "French Canadians are little for the Battle of the Boyne." "French Canadians this is as much your battle as it is ours," therefore he did not refer to the flaunting of colours, but to something more important; and until that something is attempted, our swords will surely lie down and in their scabbards.

Rev. Mr. Stafford sees no cause for alarm, and descends into the arena of politics to denounce Catholic combinations, which he says, Catholics want to use, "as a pedestal on which to erect the monument of their own little greatness." Has he not seen fifty thousand dollars worth of Catholic property destroyed at Oka, and the destruction applauded, or excused by the entire Protestant press of the Dominion? Has he not heard of resolutions being passed that the spoliation of the rest of the Church property there, must follow in favor of a few Apostate Indians? Has he not seen the clergy of this Province perpetually, these years back, calumniated as enemies of civil and religious liberty;

because Protestantism has fixed its angry and rapacious eyes on this Catholic Province? Does he not know that Protestants are little more than half the population, rule with absolute control over the entire Dominion, enjoy almost exclusively all the honors, and put into their pockets, through lucrative employments, all the millions raised for governmental purposes? that the Irish or English Catholic element of the population are absolutely ignored? Does he not know that Protestants, even in this Catholic Province, have five, ten times more than they could justly claim? that our claims are rarely heard and when heard frequently ignored? We the English speaking Catholics are as numerous, and, were accounts balanced as wealthy, though not so ostentatious, as they; yet whilst they compose a third or fourth of the ministry, we have never had a place there yet. They have six in the Senate we can be scarcely said to have one. They have fifteen members elected from Catholic constituencies—we have two where Protestants have no control. The same disproportion in cities. Here four times as much of city revenue, through civic employments, pass into their hands as into ours. Half the school tax raised goes to maintain Protestant schools, and that under the plea of having as much immovable property as we all Catholics, three-fourths of the population—as if property itself produced revenue. Now, without the people, where would the revenue, where would the rents be? Does not such property subsist by and absorb the fruits of the industry and labours of the people? Think of this unpaid for property of Protestants tenanted by Catholics, who pay, after paying their rents, into a Protestant treasury school taxes for Protestant schools. Think you, Rev. Mr. Stafford, whether, in this state of things, you are justified in denouncing the True Witness as you have done? A venal, mendacious press, ready to prove anything, and swear anything, encumbers every city, town and village in the country, and by their clamorous sophisms deprive us of our rights; and you come to strangle in its birth the first-born of a daily press which we are trying to bring forth in our midst! We do not beg your assistance, but in the name of the virtue and morality which you so ostentatiously preach we claim and demand your neutrality.

ONE OF THE FOLD.

Montreal, Aug. 7th, 1877.

CIVIL AND RELIGIOUS LIBERTY.

To the Editor of the True Witness.

DEAR SIR,—Since the 12th July our city has been kept in a continual state of excitement by those champions of civil and religious liberty, the Orangemen. Every corner you turn you will see young men examining their revolvers and hear the words d—d Fenians, Papists, Montreal rowdies, &c., and that from the greatest pack of rowdies in the city—the Orange Young Britons. Those of the brethren who went to Montreal to attend the funeral of Hackett are the heroes of the day. They were escorted to the depot on their going and escorted from the depot on their return. The following night they were entertained at a fifty cent supper, and Tom Robinson presented with a cheap locket. Certainly heroism is cheaply bought! I would like to know how many of these gentry would have gone if the Catholics of Montreal had not resolved to allow the funeral to pass off without molestation? How many of them offered to go to celebrate the 12th when it was known they would meet with resistance? Not one, notwithstanding that a year previous, on the occasion of Chiniquy's visit to Kingston, their Grand Master, John Flanagan, promised that two hundred Kingston Orangemen would walk in procession in Montreal on July 12th, 1877. Strange as it may appear, the man who made this promise could not make it convenient to go to the funeral himself. Fearing there might be trouble he thought it better to be present by proxy you need never expect to see the Kingston Orangemen in Montreal again, unless the Catholics pass resolutions that they will not interfere with them. Those heroic gentry find it more congenial to their taste to offer insult to the inmates of nunnery hospitals and asylums in Kingston than to the stalwart Irishmen and French Canadians of Montreal. The Tom Robinson who made himself so conspicuous in your city is unworthy of the notice you are taking of him. Here where he is known poor Tom can say or do almost anything without people taking offence as he was always looked upon as one who had rooms to let in the upper story. William Shannon, the collector of the songs from which you extracted in last week's paper, is our Deputy Post Master, who can only be surpassed in his hatred of Popery by the devil himself. Both these men gained their positions in the civil service through Orangism, neither of them being fit for the places they hold. The press of this city is very much to blame for keeping up the bad feeling. Every lying report got up by the Montreal Star or Witness is published and enlarged upon, and when the reports are proven to be false, the Kingston papers are careful not to correct the original story. Since the 12th I have measured no less than seventy-one columns of abuse and false statements in one of the city dailies. The meanest part of this conduct is that they try to make the question a Protestant instead of an Orange one—knowing full well that they are misrepresenting the facts. They continually speak of Protestant liberties and Protestant rights. What do they mean by liberties and rights? Do the respectable Protestants of this country claim the liberty of insulting their Catholic fellow subjects by uttering such sentiments as "Cropples lie down" and "Well kick the Pope," or do they claim the right to stand beneath the windows of our charitable institutions at midnight and disturb the rest of the sick and enfeebled by their bands playing such tunes? No, far be it from Catholics to accuse respectable Protestants of anything of the kind. Neither do we believe that they are imbued with the sentiments of Mr. Shannon's songster when it says—

"The Orange and Blue shall fly in our town,
We'll stand to a man to put Papsy down,
They must smell of our powder and taste of our ball."

No, Catholics have no quarrel with Protestants.

They wish to hold the latter in high esteem, but they are opposed to Orangism because the members of the organization are bigots and firebrands who are doing their best to destroy the peace and harmony that should exist between people of different denominations. The newspapers of this city are aware of this, yet for the sake of making a bitter passing popularity with the mob, they ignore the fact and laud to the skies, actions that all right-minded men should condemn. We Catholics of this city long for your daily fully as much as the people of Montreal do, and hope that you will not make it a local journal, but a paper for the whole Dominion, so that we may have all the news of the day without admitting to our home papers that champion the cause of fanatical Orangemen and whose columns are always open to tirades of abuse of our religion by excommunicated Chiniquy's who have more love for their carnal passions than they have for their vows of celibacy and truth, or the indecent attacks on our bishops, priests and nuns made by such blackguards as Widows who studied his Protestant theology in Central Prison whilst undergoing sentences for an unnatural crime not fit to be named. By all means hurry out your daily so that we may hurl from our doors those vile slandering sheets by they grit or toy. The number of Catholics subscribing to the Kingston dailies would be sufficient to give your paper a good support, and I am satisfied few of them will continue to take those papers after yours makes its appearance. The Catholics of Kingston, so far as I can learn, are unanimous in praise of the stand you have taken in the late trouble. Wishing you every success in your projected enterprise.

I am, Sir,
A HATER OF BIGOTRY.

Kingston, Aug. 4th, 1877.

THE RECENT TROUBLES IN MONTREAL.

RESOLUTIONS BY ST. PATRICK'S SOCIETY.

At the Regular Monthly meeting of St. Patrick's Society, held in the St. Patrick's Hall, Monday evening last, the following resolutions were passed:

Whereas—The unfortunate disturbance in the city of Montreal, on the 12th July last, has been taken advantage of by the Protestant press of Montreal and Dominion generally to question the peaceful and law-abiding character of the Irish Catholic population of this city, notwithstanding the well-known fact that the various Irish Societies of the city, through their proper officers, did all in their power towards securing peace and harmony.

Whereas—It is a well-known fact that at the various meetings held in the city by our Protestant fellow-citizens, in connection with the "Oka" affair the proceedings of the "Protestant Defence Alliance" a number of leading Protestant clergymen and laymen gave expression to sentiments most insulting to Catholics as a body and calculated to arouse the worst prejudices of their Protestant hearers.

And Whereas—Though deploring the sad affair of the 12th July as much as any portion of our fellow-citizens, we cannot lose sight of the fact that the greater portion of the blame is attachable to the ultra zeal of Orangemen and their sympathizers in their threats to assert a pretended right regardless of consequences.

And Whereas—The uncalled for insults offered to our religion and race during the proceedings of the 16th July by Orangemen "armed to the teeth," supported by a large body of our Protestant fellow-citizens, and encouraged by the openly displayed fanaticism of a large portion of our volunteers, are indications of hostile feelings towards us.

Be it Resolved—That this Society repudiates the odium attempted to be cast on the Irish Catholic population of the City of Montreal by the larger portion of the Protestant press, and that we cannot too strongly condemn the unfounded statements and inflammatory tone of the Protestant press of Montreal in relation to the occurrences of the 12th July, and the subsequent funeral and other proceedings relating thereto.

Be it further Resolved—That the conduct of certain leaders, both clerical and lay, of Protestant public opinion in this City is responsible for the fanatical religious prejudices that disturb the harmony that heretofore happily existed amongst all classes of our population.

Be it further Resolved—That the conduct of the magistrates who, pondering to fanatical religious prejudices, unnecessarily called out the volunteers on the 16th July to protect armed Orangemen, resident and imported, in insulting the Catholics of this city is deserving of our severest censure.

Be it further Resolved—That the many conduct of Mayor Beaudry, in refusing to order out the volunteers under the circumstances, meets with the entire and unqualified approval of this Society.

ST. BRIDGET'S TOTAL ABSTINENCE AND BENEFIT SOCIETY.

To the Editor of the True Witness.

DEAR SIR,—In commenting on the resolutions adopted by the St. Bridget's Total Abstinence and Benefit Society, the Star remarked that the public were left in ignorance as to who presided on the occasion, and who were present, when the said resolutions were passed. Now I would inform the editor of the Star, through you, that in the first place the meeting was the usual weekly one held in the rooms of the Society on Sunday forenoon, and not, as stated by him, on Sunday evening; and secondly, that the duly elected President occupied the chair on that occasion; and further, that the St. Bridget's Society is an old and legally incorporated body, and is not responsible for the individual actions of any of its members. On the occasion of the passing of these resolutions an unusually large meeting was held, and if the "respectable and intelligent" members who go kindly called on the Star for information, should have been sought for at the proper source, had attended the meeting of the Society on the Sunday in question, as they had a right to do, they would not only have known who moved, and seconded these resolutions, but they would have been surprised at the enthusiastic manner in which the resolutions were received, and adopted. If the St. Bridget's Society believed, as above stated, it could not but ensure the solution

of those members who, instead of attending the usual meetings of their Society, and thereby know what takes place, seek that information from outside sources which the Society alone is capable of giving them. I remain, yours truly,
C. McGEe, Cor. Sec.

FATHER STAFFORD'S SERMON.

Le Nouveau Monde cannot believe that Father Stafford made use of such language regarding the TRUE WITNESS and the Orange riots as is reported. This is what it says in yesterday's issue:

"Nevertheless, in the account of the sermon of which we have spoken, there are things which we cannot approve. What analogy can there be found between the English penal laws against the Irish, passed by a tyrannical majority, and the Quebec statute framed against a secret society by a Parliament in part Protestant? Is Father Stafford the friend of a secret illegal society? If so, he cannot be a Catholic priest. It is very evident that he has spoken of a question of which he has not a correct knowledge; this hypothesis is the most reasonable. Father Stafford says to his flock, for instance, that the Orangemen have the same right to their demonstrations as the Catholics; but we deny that the Orangemen, as a secret society, have any such rights—they have no right to provoke our citizens by resuscitating insulting memories of the past."

THE OKA DISTURBANCES.

We clip the following from the Herald of yesterday:

"The fear that there can be now little doubt that the destruction of the Roman Catholic Church at Oka was the result of incendiarism, and that the incendiaries were the Indians. We have not thought it necessary to give from day to day the somewhat tedious repetitions of the witnesses at the inquiry into the cause of the fire; but now that the investigation is closed or nearly so, we can have little hesitation in arriving at the conclusion above stated. Of course in saying this, we do not in any way prejudice the case as it must be hereafter presented to a Criminal Court. Cross-examination may put another face on the evidence from what it bears without that test being applied to it; or, there may be evidence in rebuttal, for which, of course, the time has not yet come. But, taking the statements of the witnesses as they were made, with nothing so far to cast doubt, at all events upon the truthfulness of the main story, it leaves, we are sorry to say, little doubt that a desperate attempt was made to destroy the church and the buildings of the mission. If so, however, it must be confessed that the misguided men, who were parties to this great crime, exhibited a degree of foolishness, which rarely accompanies acts of criminality."

The above admission seems to be very painful to the Herald. Before the examination it, in company with its contemporaries, attempted to throw all the blame on the Seminary, and indeed it yet hopes something will come out on cross-examination which will modify the present aspect of affairs.

CIVIL AND RELIGIOUS LIBERTY.

The Orangemen's great platform is Civil and Religious liberty. Without that motto they are nothing. Were it not for the Orangemen the world would be in utter darkness. They proved their love for it in Belfast on the 6th of August by wrecking houses, and wounding several persons who were celebrating the birth of O'Connell, the winner of Emancipation. This is what the cablegram says:—

"The Nationalists held a demonstration to-day in Belfast, to celebrate the birth of O'Connell. Disturbances occurred in several parts of the town; some houses were wrecked and a number of persons wounded. Up to a late hour to-night the militia, both infantry and cavalry, were patrolling the streets."

"CRIME IN IRELAND"

Notwithstanding the Times and its omniscience we cannot help thinking that the Irish judges should be somewhat acquainted with the state of things in Ireland:—

"The Irish judges are on circuit, and the assize crimes of half a year are before them. The record must be a terrible one, if we are to put faith in the solemn assurances given by Lord Orammore to the Upper House as to the lawlessness of the country. But the calendars do not disclose such a state of things; on the contrary they lead to the conclusion—provided they can be trusted—that the people have been living a life of peacefulness. From county to county the judges go in state; and not in one instance have they had to utter a regretful or uncomplimentary word to the grand juries. Serious offences are conspicuous by their absence, yet it is a fact, which a foreigner would scarcely believe, that a considerable portion of the country is insulated by the maintenance of what is known as the Peace Preservation Act. The title is a sham, for the measure was not passed to preserve the peace but restore it through terrorism; and, now that quiet reigns so completely, there is not the shadow of an excuse for prolonging the tenure of a code that is an encouragement to discontent. There is a very flexible argument used by those who favor this mode of government. When crime is rife they say 'some exceptional steps are called for'—and, when there is no crime at all, the contention is that coercion deserves the credit; and 'ought to be kept in force for that reason'; but very few will be found to digest this peculiar reasoning; and the sooner Ireland is relieved from the burdens of the Peace Preservation Act the sooner will justice be done."

SERMON BY THE VERY REV. FATHER BURKE.

"UNION BETWEEN GOD AND MAN."

"And Jesus said: Unless you eat of the flesh of the Son of Man, and drink of His Blood, you shall not have life in you. But he that eateth My flesh, and drinketh My blood, abideth in Me, and I in Him."

My dear brothers—Last evening, if you remember, I spoke to you of the Sacrament of Penance, and I told you that it was instituted as a great remedy for the sin of man, and by taking away that sin, a great means for removing the impediment between God and the human heart. Moreover, my brothers, this morning, following up the course of our Retreat, I gave you for your meditation the subject of Prayer, as the first great means of union between the soul of man and the Lord God who made it. The Sacrament of Penance we considered only as a means to that union by removing an impediment; just as when two men fall out, who had been friends, they get into a dispute about something, and one says, "I can't agree with you; I consider your words as injurious to me; I consider have done me a wrong; I will know you no more"—and they separate. Now, the very first thing that is necessary, if those two men are to be reconciled, is for some one or other to come between them and try to bring them together, and to oblige one to make an apology to the other—to say to the other, "My friend, I am sorry for the words that I said to you; I am sorry for the disrespectful action that I committed in your regard. I was excited; I was angry. I forgot myself for a moment, and I ask your pardon." This is the duty of those who are under others; as for instance, I am under my superiors in the Church, and as you are under your spiritual guides and pastors; and this apology or demand for pardon is most reasonable, most beautiful, most charming in the eyes of God; but even so, it only removes the impediment. It is only when the apology is made, and the offence committed is forgiven, then, and only then, my brothers, can the men shake hands, and say, "Let by-gones be by-gones; we are friends again." But the act of the renewal of friendship demands a previous act of apology, or some little atonement for what was done. The act of atonement takes place in the Confessional. Then comes my brother, the "shake hands" with Almighty God—then comes the loving embrace, when the hands of God are thrown around us, as the father's arms were thrown round the Prodigal Son when he came back to him.

The first union and embrace, as we saw this morning, is by prayer. Now, I have come this evening to tell you of the second, the more wonderful and the more perfect union between God and man, that takes place in the Holy Communion of the Body and Blood of Jesus Christ—a union between God and man, which will be effected and take place in every single brother of the Holy Family on next Sunday morning, with the grace and blessing of the Almighty. Here is the ineffable and wonderful union between God and man—here is the mystery that was hidden for ages in the breast of God. In the Incarnation the Son of God took to Him our human nature by a personal union. He took it into His own Divine Person, and made it a part and portion of Himself. That personal union, which was effected in the Incarnation, is an impossibility now between us and God, for the simplest of all reasons—namely, that each of us is a human individual, not merely in nature, but a human person, taken individually. That bars out personal union with God. God took to Him our nature, not our person. There remains only the moral union of the most intimate kind imaginable, and that is the union which takes place between Christ our Lord and God and the pious and worthy communicant when he comes to the altar rails and receives His Lord—a union, my brothers, the most intimate that can be conceived. No friendship that we can form on this earth for our fellow-men, no matter how much we may love him, no matter how much our hearts may go out to us to him—no friendship on this earth can at all equal or represent the union between God and ourselves in Holy Communion. Tell me, I suppose every man amongst you has a friend. "It is a good thing to have a friend," says St. Francis de Sales; and I suppose with your kind, pure, Irish hearts, that you love your friends dearly. I know I love mine. I know this: that nothing under Heaven, this minute, could give me greater pleasure than to do something or other for my friend I esteem and love, in order to show him how much I love him, and how anxious I am to please him. But what can we do, except some external service? We cannot give ourselves to our friends. We cannot enter into them. We cannot make ourselves one with them. But when the Lord, our Saviour and our God, who died for us upon the cross—when He who is God and is infinite in the resources of His love—when He wishes to show us what friendship means, what does he do? He disguises Himself under the form of a piece of bread. He actually comes into our mouths and hearts. He dwells with us. He mingles Himself with us. He takes possession of us. We become the very flesh of His flesh and blood of His blood. For He said to St. Augustine, "I am the food of the strong, and of those who love me; and I will not be changed into you as the food of your body is changed into you, but I will change you into myself." Such is the love which Jesus Christ has for mortal man.

And now, my dear brothers, having said so much of the mystery, let me invite your attention to one of the most significant facts in Scripture, namely, that our Lord, speaking to His Apostles, speaking to the Pharisees, speaking to all men, constantly and perpetually seems harping upon one thought, and that thought is this—"You cannot stand alone—you cannot do anything, or save your souls unless I am with you." Here are the words of the Saviour, repeated over and over again. "Without Me," He says, "you can do nothing. Remain in me, and let me remain in you. As the branch of the tree cannot live unless it be united to the vine or tree to which it belongs, so you cannot live unless you be united with Me." And He goes on to say, "As I live in the Father, and as the Father and I are one, so you must be one with Me." Now, we know that the union of the Father, the Son, and the Holy Ghost is the ineffable unity of the Adorable Trinity—one nature one substance, one essence eternal, one essence; and even that union, which is the most perfect unity, is held up to us by our Divine Lord as a type of our union with Him. I want you, my brothers, to take this one thought home with you by-and-by. We are drawing to the close of our Retreat, and I regret it. For, although ageing and getting old, and consequently feeling more or less the labor, which a few years ago was merely enjoyment to me, still the sight of you around me in this church, the presence of my Lord and of yours in the Tabernacle, the intelligent attention with which you listen to the Word of God, all this makes me regret that our retreat is drawing to a close; for I would willingly, every day in the year, morning, noon, and night, stand before you and speak to you of Jesus Christ and His love; because you believe in Him, because you love Him, because the Father, in Heaven, loves you; for Christ our Lord said to His Apostles, "My Father loves you because you love Me, and you believe that I came out from God." Now, that our Retreat is drawing to a close, I want to drive this thought deep into the heart, deep into the intellect of every man amongst you—namely, no man, you not I nor any man, can stand alone. God Himself has declared it. The word of Scripture is, "Eternal was

to him who stands alone." Two are necessary, and here are the two—the man (you or I) and Jesus Christ, the Man God. That is the meaning of the word, "Without Me you can do nothing. Without Me you are lost." He said; "therefore you must remain in Me, and let Me remain in you."

"If, my brothers, you remember nothing else of the instructions which I have had the happiness and the honor to give you in this retreat—if you forget everything else, remember this one word: in the name of God remember, "I cannot stand alone—I have three enemies to meet—three to one are too many—I have the world above, below, around me. Three to one are too many. Our Lord Himself has declared that one cannot conquer three. I therefore cannot stand alone. Who am I to take as my second?" Jesus Christ. "Without Me you can do nothing." But as the Apostle says, and as Solomon says, "If my Lord my God be with me, I don't care who is against me." There is the first principle when Christ our Saviour, the Eternal truth as he was, declared that he could not stand without him, and that he was to be with us, or else we could do nothing. He was careful to make provision for that union with Himself; for God is not like man. Man makes many a promise and forgets it. Man may lay down a principle, and may ignore it in practice. Man may say one thing, and may act quite another thing. But God is eternal truth, God is essential faithfulness. When God says down a principle, He acts upon it; when God says a thing He means it, and carries out his own word; and therefore, if Christ our Lord said, "I will be with you; I will come to you. Remain in me; let Me remain in you. Eat of My flesh and drink of My blood. Unless you do this you shall have no life in you." When Christ our Lord said these words, they were plain words of eternal truth spoken in all sincerity, and carried out in all truthfulness. He spoke in no figure—He spoke with no mere spiritual meaning. He spoke of the real union between Himself and us—of that real union which He carried out and accomplished on that night of Holy Thursday, when He took bread into His hands and blessed and lifted up His eyes to Heaven and said "Take this and eat of it, this is my body, which shall be given for many; and he took the chalice and breathed upon it, and said, "Take ye and drink of this, for this is My blood, which shall be shed for many unto the remission of sins." Then he turned to His Apostles, and said, "What I have done you must also do in commemoration of Me." The moment He said these words, the spirit of His priesthood went out from the Virgin's Son, and communicated itself to the twelve men around Him. They were all ordained priests; even Judas, the unworthy one, received power to change bread and wine into the very body and the very blood of Jesus Christ. We need, therefore, never be alone again. Never—never. O Divine Lord and God of all Consolation! Thanks, eternal glory be to Thee! Glory to Thee, O Christ, in that tabernacle! Friends may desert me, father and mother may leave me and go down into their graves, those upon whose love I counted may betray me, I am still not alone, O my God, for I can always come to Thee, find Thee, take Thee, and give Thee a throne of prayer, of gratitude, of glory, hidden in a broken and afflicted heart!

Now, my dear brothers, having seen what Christ says about standing alone—that we cannot stand alone, that eternal woe and ruin and the curse of God falls upon the man who stands alone—I ask you to reflect how dangerous is the life led by so many who profess themselves Catholics, and who say that they believe in the real presence of the Son of God in the Holy Sacrament, and who, perhaps, on a Sunday come to Mass and kneel down and adore Him; yet, from end to end of the year, will never think of preparing themselves to approach the Holy Communion. They stand alone; they fold their arms, they look upon the face of the Almighty God and they say, "I believe in my heart and soul that without Thee, O Lord, I can do nothing, yet I will not go to receive Thee." Their condemnation is all the greater because they know and believe that He is there. "If they had not known Me," says the Son of God, "if I had not spoken to them, their sin would not be so great." Even when He prayed for those who were crucifying Him, His prayer was founded upon the fact that they did not know Him, "Father," He said, "forgive them, for they don't know what they are doing." For (says St. Paul) had they known Him, they never could have crucified the Lord of Glory. But Catholics know Him, and if they neglect Him, their sin is all the greater because of their knowledge. Oh, my brothers, I hope and trust in God and in you, that there is not one single member of this vast and influential Confraternity of the Holy Family that neglects his monthly Communion. We priests, who have, I suppose, as keen a perception of the joys of this world as any amongst you, who are men like you, who could enjoy, if they only chose to do it, the amusements and pastimes of this world, and its luxuries, as well as any man amongst you, we give these up, we sacrifice them, we go into our convents and colleges, and there from our early childhood we offer up every passion and every faculty of soul and body to God. What do you think it is that helps us to do this? What do you think makes up to us for all we have given up? It is simply Jesus Christ in the Most Holy Sacrament. It more than makes up for it. He gives us far more than we sacrifice for Him. O my Saviour, I declare in Thy presence, I would rather be in Hell and have the privilege to say, "I love Thee," and have the privilege to receive Thee, than to be in the glory of Heaven if Thou wert not there! And so, my brothers, I say to you, make your union with Him in Holy Communion the great consolation, the great joy, the great object of your lives. In receiving Him you receive all, every grace—humility, faith, purity of life, honesty and sincerity and truthfulness—every thing is received when He is received. And if there he here to-night any man who do not belong to the Holy Family, as I suppose there may be some, then I say to those men—My dear brothers, why are not you also in the ranks of this great Confraternity? Why are you not members of the Holy Family? Why are you not enrolled under those standards that bring back to the delighted eye that looks upon them the glorious days of the Crusades, when the Christians of the world went forth and drew the sword against every enemy of God? Why are you not? What is to hinder you? Is it the obligation of monthly Communion? Ah, my friends, whether you are in the Confraternity or not, in the name of God prepare yourselves at once and go to your Holy Communion, and stand not alone. Let the Communion that you make be but the beginning of a regular attendance at the holy altar.

Perhaps there may be here to-night a few who not only are not members of the Holy Family, and who are not careless Catholics neglecting the Sacraments, but who are outside the Church altogether, and are not Catholics at all. If there be any such here I ask them to listen to me whilst I say one word. I may not be able to convince them that Christ our Lord is present upon the altar and in the tabernacles of the Catholic Church. And even if I were able to convince them I might not convert them. There is only one who can open their eyes, and that one is Christ Himself. Now, when I shall have finished this sermon, and the candles will be lighted on the altar, and the golden remembrance will be brought out, and the Blessed Sacrament will be put into it, and it will be laid upon that altar for Benediction, what are you to do? When the Apostles were out fishing upon the Lake of Gennesareth a storm arose, and their little fishing boat was tossed hither and thither all through the night. But they saw in the far off distance, far away over the

troubled bosom of the angry waters, they saw something—it was a white radiant thing, and it seemed to be growing as it approached to them, and they looked at it with amazement. After a time that white light that they saw seemed to contain within it the figure of a man—a man walking upon the waters, with a white veil of light around and before him. Whilst they looked at him, one of the Apostles said, "It is the Lord." The moment St. Peter heard the word, he cried out to the figure in the white light "Lord, if it be Thou, command me to come to Thee over the waters." And the figure spoke and said "Come," and St. Peter threw himself out of the boat and walked on the waters over to Jesus Christ. Now, my Protestant brethren, if there be any here to-night, all I ask of you is this. When you will see what will seem to you only a white thing within the centre of that golden remembrance, all in the world I ask of you is this—kneel down, and say, as Peter said, "Lord, if it be Thou that art here, command me to come to Thee," and, assuredly, if you make that prayer, He who is present in the Blessed Sacrament will say to you, "Come," you will rise up and come, you will believe, you will know how happy a thing it is to be able to merge the mere evidence of fallible sense in the grand, pure, and admirable light of Divine Faith, and of the revelation of the Almighty.

My dear brothers, the next point I wish to put before you is, to consider that when the Son of God determined that He would unite Himself to us, how completely and how magnificently He effected that union with us in the Blessed Sacrament. You know, my friends, that no matter how friendly we may be with a man, no matter how generous and how loving our hearts may be towards him, yet there is a certain point beyond which few of us are prepared to go. We all may say, "My friend, I will lend you a pound, but I am not prepared to lend you any more. I will go bail for you for any sum in a loan office or bank up to £20, but I will sign no bill beyond that. I will not go and expose myself to ruin for you." How few there are who come up to the crucial test of friendship designated by our Lord when He said, "I lay down My life for My friend. Greater friendship no man has than that he will sacrifice himself and lay down his life for his friend." Christ our Lord, the greatest of all lovers, gave us proof of His complete and perfect friendship when He sacrificed His life and shed His blood for us. A proof greater still is that which He gives us in the Holy Communion. For, my dear brothers, in the Incarnation at Nazareth, in the Birth at Bethlehem, in the Crucifixion on Calvary, Christ the Son of God was only dealing with our nature. He had nothing to say to our person. But in the Holy Communion He multiplies Himself for the purposes of a personal union, a personal moral union with us; and all that He did in Bethlehem, all that He did on Calvary is renewed upon the altar—the memory of His Passion is renewed, His incarnation is mystically repeated again. All that God brought with Him from heaven, and all that He took to Him on earth, are given to us in the Holy Communion, all without the slightest reserve. When we consider Christ our Lord, my brothers, we may consider him as God, for He is God, the Eternal Son of God, the Second Person of the Blessed Trinity; or we may consider Him as man, the child of the Virgin Mother; or we may consider Him, as we ought, as God and man united in one, the person of Jesus Christ. That person is God. If we consider Him as God, we behold omnipotent power with infinite beauty and sanctity; we are brought face to face with eternal glory, with the power that created all things by one word, with the awful justice that by one glance of His angry eye enkindled the flames of hell that never were to be quenched again. If we consider our Divine Saviour as man, we find in the Virgin's Child the tenderest heart that ever throbbled in human bosom.

Oh, how loving, oh, how tender was the fair and beautiful heart of our Divine Lord Jesus Christ! A woman comes off the streets of the city to kneel down and weep at His feet, and when the Pharisees around say, "Ah, she is a sinner send her away," the noble and generous and manly heart of the Redeemer answers them—"No," He says, "no, but I will take her part. Who is there amongst you that loves Me as she does? I tell you all her sins are forgiven her, because she has loved much." Then He said to her, "Mary, arise; go forth, thou art made clean." And she arose like an angel to God. Whom did He send her to? To the arms of His own Immaculate virgin Mother!—the glory and the pride of Heaven flung her arms around the ignominy and the shame of earth! And as everything in our Lord is represented in the Catholic Church, so every day we see all that is purest and holiest and brightest consecrated to God, embracing all that is poorest, meanest, vilest, and most sinful upon the earth—the tear of the nun and the Magdalen falling together at the same moment, are caught in the same golden chalice of propitiation, and are held up mingled in one cup before the sympathizing and loving eyes of the Lord. Oh, the tender and beautiful heart of Jesus Christ! He was going into the city of Nain, and as he was entering the city He heard a cry and a wail, such as you have often heard at an Irish funeral. It was a fair fine young man that they had upon the bier, and they were carrying him to his grave. There was only one mourner there, and it was a poor widowed mother, for he was the only son of his mother, and she was a widow, and she filled the air with her cries. And her broken voice went forth in lamentation, and the moment our Divine Lord heard her voice, the Scripture tells us, "He was moved and shaken with mercy and with compassion for her," "Oh, woman, don't cry any more—weep no more." When she heard the voice she looked at him; and there was something in His eyes that calmed her grief and changed her despair into joy. And he went over to the man who was carrying the corpse, and he said to the dead young man, "Young man, I say to thee, arise!" And at the voice of God the young man opened his eyes and rose up. And then our Lord brought him over and gave him to his mother. "He gave him to his mother." How beautiful! He would not go away and leave him there. He would not say to her, "Woman, take thy son." But he took the young man in His hands and said, "Here now, I give him to you," and the old woman flung her arms around him; and her sorrow was changed into joy, the cry of desolation was changed into a cry of delight; and the Son of God, the Virgin's Child, stood there contemplating the effect of His Divine power and ineffable compassion and love in that poor old woman's delight.

When we contemplate Him as man we see those eyes that wept bitter tears of sympathy with Mary Magdalen weeping at her brother's grave; we see that Sacred Body, most beautiful, most tender, bursting into a sweat of blood from agony of spirit in the Garden of Gethsemani. When we contemplate Him as God and Man united, we come upon those graces and those infinite merits that belong to every act of His. When He prayed He prayed as man, but His prayer was still the prayer of God, because He was a Divine and not a human person, who was praying. When He was scourged, He was scourged as man; yet it was God Himself they were scourging. When He was crucified, nailed to the cross, it was as man He was nailed, yet it were crucifying God. For, said St. Paul, if they had known Him they would never have crucified the Lord of glory. The Lord of glory He is as God, therefore it was God they crucified in the Divine Person. Now, my brothers, all that Christ our Lord is as God, all that He is as man, all that He is as God and man united—all, all is present in the Adorable Sacrament of the Eucharist; and we re-

ceive Him in the fullness of His Divinity, in the integrity of His humanity, and in the omnipotence of His graces as God and man together. The omnipotence that created the world, the omnipotence that was able to say, "Let there be light!" and light was made, that omnipotence will be in your hearts on next Sunday morning when you receive communion. The heart that was moved for the widow of Nain, the eyes that wept for the grief of Mary the sister, the hands that were outstretched to open the eyes of the blind and to heal the paralyzed—that heart, those eyes, those hands, those feet that were placed upon the cross, that heart that was rent asunder—all in thorough reality of His glorified existence will come into the heart of every man of you on next Sunday morning. The graces and the merits that were brought down from Heaven by every act of His as God and man united—the merits that came of His last sigh upon the cross, the redemption that was effected by that death of the Lord—everything that belongs to Him, as a victim and a Divine victim, all, all will come to you on Sunday morning in the Holy Communion! Oh, my dear brothers, who can describe, who can imagine it? If I had the tongues of ten thousand archangels, if I had the mind of every cherub in Heaven, I could not tell you what you are to receive when you approach Holy communion.

Then, let Hell be opened—aye, let Hell be opened, let every devil in Hell come forth, let the princes rage and the kings of the earth storm against us and our religion, let every evil passion within us rise up—we are equal to them all, we can conquer all, we can keep our faith, preserve our hope, maintain our charity and our love of God; for "I can do all things," says the Apostle, "in Jesus Christ who strengthens me." Oh, therefore, don't stay away from Him. Make it your greatest joy your greatest glory, your constant practice to prepare for Him and go to Him and receive Him. And when the day of final resurrection comes, and the trumpet of the Archangel shall sound, to startle the dead in their graves with the summons—"Arise, arise, ye dead and come to judgment!"—in that day over your graves and over mine, the shadow of a man will be cast, and that man the Man-God, Jesus Christ; and a voice will be heard speaking to us—we shall hear it in our graves and shall hear it in corruption, for it is written: "The dead shall hear Thy voice, O God;" and that voice will say to us what the same voice said to Lazarus of old, "Come forth!" and as the dead man that was four days dead and rotting, opened his eyes and the first thing he saw was the face of Jesus Christ his God, even so, in virtue of the Holy Communion, His voice will speak to us, and at the sound of it our eyes will open, and the first thing we shall see is the face of our Redeemer; "for I know," says holy Job, "that my Redeemer liveth, and that in the flesh I shall see my Saviour." You may ask me what proof I have of this. I will give the proof, and then I have done: "He that eateth My flesh," says the Son of God, "and drinketh My blood, abideth in Me and I in him, and I will raise him up at the last day."—Cork Examiner.

LETTERS FROM OTTAWA.

(FROM OUR OWN CORRESPONDENTS)

THE HACKETT MANIA.

To the Editor of the True Witness.

For eight or ten days, Sir, we have seen nothing in our Ottawa papers but further particulars about Hackett's murder, and accounts of the domestic upheavings or public evolutions of Orangemen throughout the County of Carleton. Mr. Wm. Potter went to Montreal as Generalissimo of the Ottawa contingent, was escorted to his hotel by all the militia of the place, escorted to the funeral by the same useful people, assisted by the police, back to the hotel and the railway station, and after assuming all this risk, submitting to all this danger, jeopardizing his life, he returned to Ottawa with an odd broom (aye signifying the amount of work it had done) at half past, sweeping the river, and marched through our streets, still carrying the broom, the band playing the most offensive airs, and for all this gallant conduct, this exhibition of true Christian feeling, the great panjandrum and haughty Orange medicine man presented the hero with only a copy of the Bible. It is a brave thing to do, to beard the lion in his den, but this Montreal lion was so firmly muzzled that he could not hurt any person.

Now, Sir, permit me to say that my sympathies were with the Orangemen to a certain extent in their venture to Montreal, and when I learned that they had left that city without being engaged in any trouble I almost admired them, but their conduct on their return to Ottawa dispelled every grain of sympathy, and evoked the contempt instead of the respect of all well thinking persons. After being so thoroughly protected against harm or assault in Montreal, and considering the good will that was manifested towards them by the people of Ottawa previous to their midnight departure, it was but a cowardly exhibition for them to return with so much pomp and triumph from a funeral, to fling insult and defiance into the face of every Catholic of Ottawa. What offence had the Catholics of Ottawa given them that they should carry that broom through the city as they did, and that their band should play "Kick the Pope" passing the French Cathedral, and other offensive airs along the line of march? It was vulgar, cowardly and contemptible, and I think it ill became any respectable citizen, who had at heart the welfare and prosperity of our city, to march in the wake of such a procession. The proceeding has aroused a feeling which will make itself felt, and which is deeply to be deplored. The action of the Orangemen in this instance brings to mind the story of the shanty-cook who, telling his boss about a row he had had with a man much larger than himself, said he told him "he could break his neck, that he would shoot and murder him." "And," said the Boss, "what did the big man do all the while?" "O," replied the cook "I spoke so that he could not hear me." So the Ottawa contingent swung the broom when they got at a safe distance from Montreal.

The death of poor Hackett was a most unfortunate affair, but it is very hard to have a large and respectable class of people insulted from press and pulpit for a deed of which they are innocent, and it is very much to be regretted that two Christian ministers of this city made use of the most unchristian and uncharitable language of all the numerous speakers in connection with this sad affair. Both of them breathed revenge, and of course transferred the blame from the shoulders of the Montreal mob on to the tottering frame of Pius IX. at Rome. Thus it is ever with clergymen, our heaven-sent teachers, and yet we wonder why harmony and good will do not prevail amongst all classes and creeds. Nor ever can they, so long as the public tolerate and support pseudo evangelists and pseudo apostles, for just so long will this unfortunate state of things continue to exist.

"Whoe knoves knock their heads together Not a knave without their own foul knot, But fears and hates them." Irish Catholic.

SUPPLEMENTARY.

The above letter was written Mr. Ritchie, with a view to having it published in one of our city papers, but it was pronounced too violent and re-

jected as unfit for publication. In this city we live amongst those who are Protestants with a vengeance. For though harmony and good feeling has existed between all classes and creeds of the community for a number of years, it but requires such an event as the Hackett affair, to provoke the slumbering bigotry of our Protestant neighbors and to estrange them from their Catholic friends. The cardinal principles of Orangemen had ever been hated to the Catholic Church, but for whose existence it would quickly collapse, but not until the Hackett mania spread throughout Ontario, did I feel that antipathy to the Catholic Church was the primum mobile of all Protestantism. The exhibition of bigotry in this city is truly degrading to humanity, wealth and poverty, intelligence and ignorance, joining hands cordially in the demonical display against "Popery." The boys here would give all their worldly worth, to have a Hackett shot every year whilst the political dodgers would throw up their hats and shout for joy. Hackett lodges are springing up throughout the country as thick as flies in July, every child is taught to whisper his name with reverence and awe, and all the young man's relatives about here down to his forty-second cousins have gone into deep mourning, and gone to visiting their friends in search of congratulations. Why sir even with all its venom and bigotry the spectacle is a laughable one.

I need scarcely tell you that the Orangemen deny that they played "croppies lie down" in Montreal or "kick the Pope" in this city, but I am assured they did play those airs.

A GOOD ONE

A few days ago the representative of a Montreal firm came to this city to get an order for goods from an Ottawa merchant who bears a Protestant name but who nevertheless is a good Catholic, and in order to prove his claim to the merchants patronage, he related that they had discharged 37 papers on the 13th inst. Our merchant is a very shrewd and wealthy one, and quietly drew a full history out of the unsuspecting agent, whereupon he boldly declared his faith and firmly announced that he could not any longer with a firm which treated his co-religionists in so bigotted a manner. The agent's discomfiture was complete, and he left this city a sadder but wiser man. In case any person should doubt the correctness of this statement I may as well tell you that the Ottawa merchant is Alderman Frank McDougall.

Yours &c., I. C.

OTTAWA, July 28, 1877.

THE CATHOLIC YOUNG MEN'S LITERARY AND BENEVOLENT UNION.

Has just been organized in Ottawa. It has attracted considerable public notice from the strength which it has already begun to manifest. The first meeting was held on Tuesday evening last, (24th inst.) There was no announcement of it in the newspapers, or through any other public channel, yet on that evening there were assembled in St. Patrick's Hall at least six hundred persons. The meeting displayed great enthusiasm in the spirit of Union. At first it was in great part composed of the elder element, but after hearing speeches from Mr. McCaffery, the chairman; A. D. Starns, Messrs. J. J. Kehoe, F. Rowan, J. B. Battle, Ratte and others, the Hall was left clear to the young men. Mr. J. J. Kehoe was called to the chair, and then the work commenced in earnest.

Mr. J. B. Battle explained a proposed plan of Union, which accorded well with the ideas of the assemblage, and forthwith two branches were organized, and a third one started with 44 members. The Union will consist of several branches, averaging fifty members each. The objects are to encourage a fraternal feeling among the Catholic young men of the city, and to foster literature and benevolence. It is composed of all nationalities, and a leading feature in the organization, so far, is that the French element is joining it in great strength. The most hearty good will is prevailing between the Irish and French members, both elements vying with each other to fill the ranks, the French members being loudly cheered by the others as they went forward to put down their names. This union of our young men in this respect, I consider the inauguration of a new era, which will realize the hope expressed by the True Witness a short time ago, that

"FRENCH CANADIANS AND IRISH WILL CARRY THE DAY."

A noble motto this is, and I am glad to assure you that our young men are nobly making an example in carrying it out. As far as I can learn this is the first association of the kind formed in Canada, to judge from the spirit which prevails, and looking closely into how it is likely to work, I am sure that the Union will be a great success. Already there are four branches fully organized, while others are in course of organization. Branch No. 5 is now filled up, but has not elected its officers. There are also other branches being formed, and I believe that by the time this letter appears in the True Witness the Union will have five hundred members. The Council of the Union is composed of the Presidents and Vice-Presidents of each branch. The following is a list of the officers:—Grand President—J. James Kehoe. Vice President—Adolphe St. Pierre, M. D. Secretary—Solomon Leveille. Councilors—Messrs. Battle, Brambrick, Cass, Hurley and Owens.

The Council are determined to push the organization and establish it on a firm and durable basis. Several attractive features, such as the formation of a band, and a picnic to be held soon, are to be worked up.

THE ST. PATRICK'S ORPHAN ASYLUM.

Held their annual picnic on the 25th. This is always a great event of the summer season in Ottawa, these picnics being well patronized by the public. I understand that, in spite of the hard times, this year's picnic has been even more successful than those of former years.

THE GALLANT STAND.

taken by the True Witness has excited general admiration in Ottawa. Your sentiments find a hearty response in the breasts of your countrymen and co-religionists in the capital. The True Witness is talked of continually. So far I have found up to this but one Catholic to disagree with your course, while the others whom I have heard are enthusiastically united in your praise.

JAY KAY.

BISMARCK.

The Vaterland of Vienna writes: "It is his doing that the political system has been established which is based on the denial of right and on the rule of 'blood and iron.' The Cullerhamf, too, is his work. It has alienated from his Sovereign fourteen millions of faithful subjects, and filled their hearts with a righteous and ineffaceable bitterness. It is the Cullerhamf which has dealt its death-blow to Protestantism, and the main support of the House of Hohenzollern, and cut down the national creed to the most abject nihilism. It is his work, also, that the German people are reduced to utter distress and misery; causing the prevalence of famine and fever, the decay of arts and manufactures, and the ascendancy of Jew financiers and stockjobbers, who have pocketed the French milliards, and thriven on the decadence of the old feudal prosperity and honesty of the Germans." The above is a terrible picture of things as they exist in Vaterland and Germany.

CATHOLIC INTELLIGENCE.

THE POPE.—The cablegrams, once more announce the illness of the Sovereign Pontiff.

CATHOLIC FAITH.—A work on Catholic Faith and doctrine is announced from the pen of His Grace Archbishop Lynch at an early date.

A FIZZLE.—The meeting called at Ottawa on the first of August to take steps to put down party processions was a grand failure, both as regards numbers and representation.

THE CASE OF ALLEGED PERJURY AT MANCHESTER.—Josephine Morris, the girl who some time ago brought a charge against Father Jackson S. J., and Mr. Shippey, solicitor, of having administered to her a drug, was tried at the recent Manchester assizes for perjury. She was acquitted on the ground that she was at the time she made the charge suffering from hysteria, and was not responsible for her actions.

HARD MEASURE.—A committee of Posen Catholics was formed last March, for the purpose of collecting subscriptions to procure a Reliquary which should be presented to the Holy Father, as a memorial of his jubilee. The collection not being authorized by the Governor of the province, was stopped by the police, and each member of the committee was fined 30 marks with the option of five days imprisonment. But on appeal this punishment was annulled.

THE NEW CRUSADE.—The following cablegram can be taken for what it is actually worth:—The Vatican has settled upon a new crusade, called the International League, for the defence of their rights and freedom, in view of anti-papal laws, the re-establishment of the temporal power, the restoration of the rights of Holy See, and the organization of Catholic press in every considerable centre. The new scheme causes extraordinary excitement on the Continent.

NEW CONVENT.—On the 8th July, Arthur Moore, Esq., M.P., laid the foundation stone of the new Convent of Mercy in Chair, under the most favourable auspices. There was High Mass, which was celebrated by the Rev. Mr. Mooney, at which a very eloquent and appropriate sermon was preached by the Very Rev. Dean O'Brien, P.P., V.G., Newcastle West. The ground on which the new convent is being built close by the Catholic church and schools, and will constitute a memorable monument of the zeal of pastor and people.

THE HOLY CROSS SOCIETY.—The *East Sussex News* says that the Rev. E. H. Cross, recently appointed rector of one of the parishes in Lewes, and whose name was mentioned in the House of Lords, asking the Lord Chancellor knew that he was a member of the Society of the Holy Cross, has waived upon the Churchwarden of the parish yesterday afternoon, and expressed his determination after serious reflection, to entirely discontinue his connection with that society. The Rev. J. S. Curtis and Rev. J. S. Gardner, curates of Seven Oaks, whose names were recently published in the list of members of the Society of the Holy Cross, state that they have ceased to be connected with that society, recent statements and enquiries having convinced them that by such a connection they were committed to a line of action in matters both doctrinal and ceremonial with which they entirely disagree.

BELGIAN SOCIETY FOR THE CIVILIZATION OF AFRICA.—This Society, which has been established under the auspices of the King of the Belgians, already possesses a paid up and invested capital, producing an annual income of nearly £20,000. The society has decided on forming a scientific station near Tanganyika, to be presided over by an officer of the Belgian army. The society will also establish a permanent commercial depot at Zanzibar, and three missionary stations, one of which is to contain an establishment of Catholic missionaries, while the other two will be devoted to establishments of Protestant Missionaries. Relations have been entered into with the Sultan of Zanzibar and other able potentates, who it is hoped will patronize the projects of the society. The disproportionate liberality shown to Protestant missions has caused surprise and regret amongst Catholic supporters of the society.

THE EARL OF ONSLOW AT THE LEAGUE HALL.—The usual weekly meeting was held in the League Hall, St. Anne street, Liverpool. Father Nugent occupied the chair, and was supported by the Right Hon. the Earl of Onslow, the Very Rev. Canon Daly, and Messrs. C. McArdle, A. Allan, F. Murphy, E. Hennin, and J. J. Fitzpatrick. A new and extremely agreeable feature in the programme of amusements was introduced in the performances of a brass band. A really good selection of music was given in an excellent manner, and gave the utmost satisfaction to the audience. The remainder of the concert was fully equal to former occasions. Father Nugent, in a short address delivered between the parts of the concert, said two very important events had lately occurred in the town. He alluded to the Agricultural Show and to the July race meeting held at Liverpool. Those were both uncommon events in their own way, but he feared they were attended with evil influences to many of the people of the town.

ANGLO-AMERICAN DIGNITARIES ON CONFESSION.—The Bishop of Worcester says:—"In the year 1874, I then stated my belief, in a letter which subsequent experience has fully confirmed, that the systematic use of confession and absolution in private is calculated to move, more than any other practice which was deliberately laid aside by our reformers, the aversion and indignation of the people of this country." Canon Farrar, preaching in Westminster Abbey on Sunday afternoon from the words of the morning lesson as to St. Paul's converts "confessing their sins," denounced in strong language the practice of private confession. He said he knew several excellent persons who adopted the practice, but he could not help thinking they would be better in a Church where it was recognized. He thought any young person might as well confess to a parent as to a priest. Imagine, he said, a young man plucked at the university, and just scraping through the Bishop's examination, probing the tenderest feelings of the heart!

NEW CONVENT.—The following apocryphal intelligence has been sent over the Atlantic cable from Europe:—The Vatican has settled upon a new crusade, called the International Catholic League, for the defence of their rights and freedom, in view of the anti-papal laws; the re-establishment of the temporal power; the restoration of the rights of Holy See; and the organization of the Catholic press in every centre, and the supporting of a "General Correspondent," who shall receive his instructions from Rome, whose duty it shall be to transmit them to the newspapers of his district. The columns of the opposition press are to be met by legal proceedings. The Pope, in a private circular, expresses the hope that all Catholic Associations will unite in the League, and the nobility and clergy are ordered to unite in battling for the freedom and the universal sway of the church. The priests and bishops are urged to agree all for one and one for all. All the centres of the home organizations are to be in telegraphic communication, direct with the Vatican. The new scheme causes extraordinary excitement on the Continent, and, may, in some measure, account for the increasing friendliness of Italy and Germany. It is a curious fact that not one London journal has any information on this remarkable topic, but it is nevertheless a fact which I have on the best authority.

IRISH NEWS.

BANKRUPT.—Forbes L. Story, a Captain in the 69th Regiment of Foot, stationed at Kilkenny, in the county of the city of Kilkenny, was on the 29th of June, adjudged bankrupt.

JOSEPH'S HAT.—Mr. Joshua Jacob, a Limerick Quaker, who is wearing his hat in court, was expelled from the building by Judge Keogh, who had no respect for the scruples of Mr. Jacob. The latter has memorialized members of Parliament on the subject.

ABSENCE OF CRIME.—The Irish judges of assizes are one and all congratulating their grand juries on the remarkable and most creditable absence of crime in the country. Every man with decent vision knows that Ireland is in an admirable condition. Nevertheless, Lord Oranmore want the Government to believe that something very like a state of siege is called for. Some people are never satisfied unless they are tyrannizing.

LONGEVITY AMONG THE IRISH PEOPLE.—Wonderful is the longevity of the Irish people in America. Every week gives evidence of this in the column of our exchanges. On the 26th ult., Mrs. Anne Henry, an Irishwoman, died in New York at the age of 105. At a golden wedding of Mr. and Mrs. Joseph Kelly, of Freedom, Pa., recently, the proceedings were graced by the presence, in excellent health, of the bride's mother also an Irishwoman, who had attained an age somewhere near 110 years.

STATISTICS.—The number of births registered in the Dublin district during the three months ended the 30th of June, 1877, amounted to 2,410 divided into the nearly equal numbers of 1,223 boys and 1,188 girls, an annual ratio of 1 in 326 inhabitants. The deaths for the quarter amounted to 2,361—1,50 males and 1,211 females; so that, contrary to what takes place in other countries, more females than males die in Ireland. The total death rate was 30 in every 1,000 of the population.

LIGHT CALENDAR.—At the opening of the Assizes for the county of Kilkenny, on July 12th, there were only four bills to go before the Grand Jurors, and these related to charges of a trivial nature. A few minutes sufficed to get through the Grand Jurors' business, and they then were dismissed by Sergeant Armstrong. In the City Court but one criminal case was on the calendar, and this was but a charge against a prisoner in the jail for committing an assault upon a warder.

SCIENCE AND ART MUSEUM.—The Dublin Corporation have passed a resolution protesting against the placing of the intended Government Science and Art Museum of Dublin under the Science and Art Department of South Kensington. They argue that it should be managed by Irishmen directly responsible to the Government. Institutions so venerable and valuable as those proposed to be transferred would be lowered by subjection to a mere mere show like that of South Kensington.

MEETING.—A special meeting of the Limerick Corporation was held on July 11, the Mayor in the chair, when the Law Adviser, Mr. P. S. Connolly, stated that the long continued contest between the Corporation gas works and that of the United General Gas Company had ceased, the latter agreeing to sell to the former for £27,000. The Corporation unanimously ratified the agreement, and the Law Adviser was authorized to take the necessary steps to give effect to the resolution of the Corporation.

SURVEY.—Captain Hall, R.N., hopes to have the survey of the Shannon from Limerick to Foynes completed before the end of the present season. His exertions, hitherto, have been attended with the utmost success. The survey has been made under his directions, on the largest scale, and the hidden dangers of the river are now so clearly revealed and mapped that future navigators can very easily avoid them. Captain Kerr, R.N., superintended the survey from Foynes down, which is not on so large a scale as Captain Hall's.

PILGRIMAGE.—The proposed pilgrimage to Mellifont and Monastereboice is creating the greatest interest in all circles. It will take place on Wednesday, the 15th of August, the festival of the Assumption, and the procession will start from Drogheda at 12 o'clock, noon, immediately after the tolling of the Angelus bell, and proceed to Water-under, Tullyallen village, and on by Lanchecross, to Mellifont, and after a rest there of an hour or so, it will proceed to Monastereboice. It is thought that the procession will be one of enormous length, as letters are being received from persons and religious bodies requesting information on the subject.

IMPORTANT AUCTION.—Mr. Goff auctioneer, held an important sale at Raheenbeg Geashill, King's County, for Mr. Herbert J. Bellamer, on July 11th. The interest in the farm house, and offices, of Raheenbeg, containing 165 Irish acres, held for ever, under fee farm grant, at about 32s. per acre, was sold for the sum of £2,000 to Mr. Michael Dawson, Newton, Naas, County Kildare. The sheep, about 300, sold in pens of ten each, brought fair prices. Hoggets, 48s. to 51s.; the ewes, 47s. to 53s.; lambs, 30s. to 33s. Mr. Goff also disposed of a short time ago, for Mr. B. W. Dunne, his interest in the farm of Kilantogul, containing 105 Irish acres, held by lease for the unexpired term of 90 years. Mr. J. G. Coffey, of Mullingar, was the purchaser, for the sum of £1,640, and auctioneer's commission.

SALMON FISHING.—The *Freeman's Journal* writing from Enniscorthy, on July 6th says:—"Large numbers of salmon, on both Saturday and Sunday, were seen making their way into the river Slaney. The Messrs. Cortley, the men who fish the draught off the quay of this town were consequently on the *qui vive* this morning, and before noon they captured the immense number of eighty-one salmon, thirty-nine having been taken in one hour. The weight of the fish ranges from 4 lbs. and 17 lbs., some splendid salmon being among the take, and the whole in tolerably good condition. Very large takes have also been made at several of the fishing places along the Slaney. At Kilgobbin, Raheen, Milehough, Cornwall and Ferrycarrig, I have been informed immense numbers have been captured lately. This has been one of the best seasons for salmon fishing with the net known for some years, but the worst for rod fishing. Some of the licensed rodmen, did not up to the present time, catch a single fish. I have been told the fish taken here to-day are worth from £35 to £40."

BLACKER ESTATE.—The Listowel correspondent of the *Cork Herald* says:—"I have been informed that Mr. St. John Thomas Blacker, the owner of an extensive property in North Kerry, has notified his tenants of his intention of re-adjusting the rents and valuations of their holdings. We understand the majority of the tenants held under leases, which have just expired, and the expiration of the term has made the occasion of the proposed rise of rents all over the property, and for this purpose a Mr. Scholard, surveyor and valuator, has already gone over the lands to make his calculations for the basis of the new rents. Some of the tenants have been apprised of the amount of their future rents, which, it is said are so much in excess of the former rents, that the tenants have some reason for the murmurs of dissatisfaction which have reached us. What gives additional hardship to the cases of those tenants is that they were compelled by a covenant in their leases to improve and reclaim the land, and now, after having effected those improvements, they find they are not to enjoy the well-earned fruits of their labor and industry, without taxation, in the shape of increased rent."

WAR NEWS.

It is reported the Czarwitich's army is retreating towards the river Yantra.

MOBILIZATION.—The mobilization of 90,000 Austrian troops is officially sanctioned.

DEFIED.—Col. Wellesley has addressed a report to the British Government categorically denying the cruelties with which the Russians are charged.

RUSSIANS AGAIN DEFEATED.—The *Telegraph's* special gives an account of another defeat of the Russians before Plevna on Wednesday.

TROUBLE.—If the reported Russian defeat is true serious trouble may be expected at St. Petersburg where orders for new levies are causing a panic.

MONITORS CAPTURED.—Two Turkish monitors have been captured at Nikopolis nearly ready for service. Sailors have arrived from St. Petersburg. Grand Duke Alexis will command the Danube flotilla.

EXPLANATION.—Andrassy demands an explanation of Russia's action in Bulgarian affairs, and her cooperation with Roumania, declaring they are contrary to the understanding with the Reichstadt Convention.

THE GREAT BATTLE.—A hundred thousand were engaged on each side in the great battle of Plevna. The Russians were routed and discouraged and pushed across Sistova bridge into Roumania.

POOR ROUMANIA.—Grand Duke Nicholas blames the Roumanians for the Russian defeat at Plevna; he says the Roumanians failed to obey the order to occupy Nikopolis, consequently preventing the Russian garrison from attacking Osman Pasha.

MORE TROOPS FOR THE DANUBE.—The Russian Minister of War has issued orders, directing army corps not yet mobilized to furnish a division each to the fighting army, to be at once despatched to the Danube.

UNNECESSARY.—In the House of Commons Sir Stafford Northcote said a special vote on account of sending troops to the East was unnecessary, and it was doubtful whether it will be necessary to ask any further sum this year.

TREATY RIGHT.—H.M.S. Flamingo and Condor, which went to assert Great Britain's treaty right to maintain two gunboats on the Danube, were accompanied to the Black Sea by the iron-clads Shannon and Agincourt, to support them should their passage be opposed.

RETREATING.—The Cossacks on approach of Suleiman Pasha's scouts fell back toward the river Tieto, which shows that the Russian corps which on July 27 held Tieto Saum had fallen back on the Yantra. Communications have been re-established with Rastchuk.

SOMEbody TO BLAME.—The Grand Duke Nicholas blames the Roumanians for the Russian defeat at Plevna. He says the Roumanians failed to obey orders to occupy Nikopolis, consequently preventing the Russian garrison from attacking Osman Pasha.

THE LANDWEHR NOT CALLED OUT.—The Russian journals say the Czar sanctioned the decree calling out the Landwehr, because there is a law providing the Landwehr will not be called out until the entire army is mobilized. All hitherto done consists in preparation for mobilization of the Landwehr whenever called out.

BATTLE OF PLEVNA.—A detailed narrative of the battle of Plevna gives the Russian forces as 32,000 infantry, 60 field guns and three brigades of cavalry and says this defeat makes the Russian hold in Bulgaria extremely precarious, and must compel the withdrawal of troops from some other point where they are nearly as badly needed to beat the Turks as at Plevna.

FURTHER RUSSIAN DEFEAT.—The Russians have been defeated in various encounters, but will not permit the news to be reported. The Czar is overwhelmed with grief at the Russian disasters. The hour which was to reveal the Turkish astonishingly effective plan of defence between the Danube and the Balkans has come. Osman Pasha seems to be its hero.

THE GREEKS MENACING.—An Athens despatch says letters describing outrages at Kavara are causing much indignation; the accounts, though exaggerated, are believed substantially true. The Spoketes in Crete are defying the Governor-General; the Greek Government with difficulty restrain the Thessalonians from rising before the Kingdom is armed.

AVENGEES.—Official papers laid before Parliament contain the following:—"The English Consul at Slious informs Minister Layard, under date of July 14, that the Russians stir the Bulgarians and arm them; that they tore out the eyes of Mussulmans whom they killed at Sistova and filled the sockets with bread; men, women and children are outraged and murdered in a horrible manner. Valachians and Bulgarians accompany the Russian army in bands calling themselves avengers."

A GREAT BATTLE.—Arief Pacha has resigned the Foreign Ministry and is succeeded by Zervir Pacha. Osman Pacha telegraphs from Plevna July 30th:—"Three strong Russian corps attacked us this morning; the cannonade lasted two hours, then a general engagement ensued, which lasted until ten o'clock at night, when the Russians retreated; prisoners say the Russians numbered 60,000 infantry and three regiments of cavalry and had 50 guns. It is expected the battle will recommence to-morrow."

AUSTRIA ARMING.—The Ministerial Council under the Presidency of the Emperor, to-day decided to mobilize three army-corps, which it is said will be stationed on the frontiers of Dalmatia, Croatia and Slavonia; it has been left to Count Andrassy to fix the time when these measures will be put into execution. The importance of the resolution is not that two or three army-corps will be placed on a war footing, but that the Empire is going to drop its passive attitude for one of armed neutrality.

TALK OF PEACE.—The *Times* cables say the Czar and Gortschakoff are anxious for peace and desire to send Ignatieff to Constantinople to make terms with out interference from other powers. Details of settlement include the independence of the Christian states defended by the Balkans; the cession of half of the Turkish fleet in the Black Sea; that Batoum shall be a Russian port and that all Daurbian forts be destroyed. Austria's declaration that since Roumania crossed the Danube she must take the consequence has depressed the Roumanians; their Minister of War has gone to see the Austrian Emperor.

HOW PLEVNA WAS LOST.—The *Herald's* cable despatch says the Plevna repulse is the only serious reverse the Russians have yet encountered. It occurred through the neglect of Gen. Krudener to protect his flank by failing to send cavalry to occupy Plevna when he was proceeding against Nicholas. The only opportunity of the Turkish column, marching from Widdin too late, to relieve Nicholas, was to occupy Plevna. Krudener, intending to repair his blunder in failing to seize Plevna, sent three regiments to occupy it, which they did after a severe fight, and then laid aside their accoutrements and scattered through the streets. Suddenly a dreadful musketry fire was opened on them from a hundred windows, and the Russians precipitately fled from the town. Another correspondent attributed the Plevna defeat to the Russians being flanked and attacked in the rear by the Turkish division. The Russians saved their cannon. Osman Pasha admits both sides lost enormously. Austrian officers ascribe the victory partly to the superiority of the Martini-Henry rifles used by the Turks.

MISCELLANEOUS.

SWEDEN ARMING.—The *Political Correspondence* states that Sweden, in view of the political situation contemplates some military preparations.

SUSPENDED.—The *Herald* says Surveyor-General Kimball, of Utah, has been suspended, after an investigation by the Interior Department.

POLITICAL CLUBS CLOSED.—Numerous clubs and departments have been closed in Paris, because they are centres of political propaganda. Prosecutions against newspapers continue.

AUSTRIA EXCITED.—Austria and Hungary are arming. A regiment of engineers left last night for Lania and other points on the frontier. War is considered probable.

SPLIT IN THE CAMP.—A complete split has occurred in the Bonapartist camp in France, owing to Paul de Cassagnac's refusal to recognize the authority of the Bonapartist Committee.

FIRE.—A fire broke out in St. Patrick's Hall and several banners were destroyed. The origin of the fire is unknown, but it is said the Orangemen had some hand in it.

CEREBRATION.—Last Sunday being the feast of St. Alphonsus, the founder of the Redemptorist order, the clergy of that order in Quebec celebrated it well becoming solemnity. The Delegate Apostolic participated.

FIRST LORD OF THE ADMIRALTY.—Sir Michael Hicks Beach will become First Lord of the Admiralty, and Hon. Mr. Plunkett, present Solicitor-General for Ireland, will succeed Sir Michael as Chief Secretary for Ireland.

STARVED TO DEATH.—Last year the metropolitan district was marked by no less than forty-four deaths from actual starvation. Seven of the victims died in the St. Pancras Workhouse. This is not complimentary to London.

THE EMPRESS EUGENE.—The Empress Eugenie left Lisbon, for England, on board the royal mail steamer Elbe, which proceeded to Southampton. Her Majesty met with a cordial reception from the King and Queen of Portugal.

ITALY'S INTERESTS.—A despatch says it must be remembered that Italy is more directly concerned in what is going on in Western Europe than in the Eastern difficulty; she has a joint interest with Germany in the result of the approaching French elections. Italy will follow Germany in the Eastern question.

REINFORCEMENT.—The Russian Centre, which has been reinforced by 14 battalions of infantry and 3 field batteries has resumed the offensive. There has been continuous fighting on the advance lines before Kars. Gen. Terogoukoff has also been reinforced by 5 regiments of dragoons. The Russian Right is marching on Penck.

THE REDEMPTORIST ORDER.—On Sunday next the reverend clergy of this order will celebrate the feast of St. Alphonsus, the founder of their order, with grand ceremonial at St. Patrick's Church. His Excellency the Delegate Apostolic and the Archbishop, are expected to be present and take part in the observance of the feast.

ORANGEMAN ASSAULTED.—Mr. Porter, who had charge of the Ottawa party in Montreal was assaulted by one DeBoucherville, who struck him with a stick, without, however, injuring him. Mr. Porter asked DeBoucherville why he acted as he did, and was told that it was none of his business. DeBoucherville was arrested, but upon his apologizing the charge was withdrawn.

THE MEXICAN BORDER TROUBLES.—Gen. Benavides, a distinguished Mexican officer appointed by Diaz to make an inspection of the Rio Grande, had a most satisfactory interview with General Ord. Negotiations with the Mexicans are progressing for extradition of raiding Lipan Indians. It is believed the recent reported raid into Texas was devised by Valdez to draw Naranjo's forces from Piedras Negras so that Valdez could capture it.

THE STRIKE.—The *Times* says the prompt resistance of a party of citizens to the mob at Scranton on Tuesday saved the city from Pittsburg's fate. Not one third of the miners favor the strike, but are overawed by a few irresponsible young rioters. The *Sun* reports that warrants have been issued at Scranton for the members of the citizens' military who fired on the mob. At Shenandoah the miners' meeting yesterday resolved on a general strike.

BUSINESS RETRIVING.—From all quarters of the region affected by the recent labour troubles in the United States reports are coming in of resumed activity on the railway lines, railroad employees asking to be employed at the old rates, and in many being refused. In Pennsylvania and the mining districts of Maryland the disturbances by miners still continue, and in the first named State the Molly Maguires are at work fomenting further trouble. At Wilkesbarre the state of affairs is especially bad. The engineers have been driven from the pumps and several of the mines are flooded. In the Lehigh region the suspension of collieries is complete, and at Audenried twenty thousand miners and labourers are out of work and there is great suffering among the people. The New York evening papers yesterday stated the Brotherhood of Locomotive Engineers have organized a general strike, which will take place before the end of next week.

THE LONDON IRISH VOLUNTEERS.—On the 16th July last, the London Irish Rifle Volunteers held their annual inspection in Hyde Park. The corps mustered in the square of Somerset House, whence they marched, under Major Farnival, to the ground opposite the site of the Knightsbridge Barracks. Here also was the Marquis of Donegal, the colonel of the regiment. The corps, having marched upon the ground, was formed into line by Colonel Warde, and very shortly afterwards Col. Fielding, of the Guards, rode in to inspect them. The number present was 815 all told, and Colonel Fielding expressed himself as highly pleased with their appearance, and especially with the excellent care taken of their arms, which in this corps are in charge of the men themselves, not being consigned to the care of an armorer. The marching past which followed was excellent, the twelve companies moving past with complete regularity, and in such style as to elicit frequent cheers from the spectators. After having performed some evolutions and gone through the new attack drill very creditably the corps were dismissed.

THE STRIKE IN THE UNITED STATES.—Quiet has now been restored in nearly all the States of the Union with the exception of Pennsylvania, where matters are as bad as ever they were. A serious riot, excited by an outside mob, broke out yesterday at Scranton, during the course of which a furious attack was made upon the Mayor, who was seriously injured and would undoubtedly have been killed but for the interposition of a Catholic priest. The volunteers were ordered out and fired upon the mob, after having been first assailed with sticks and stones. Four of the rioters were killed outright by the first volley, and several wounded. The mob then dispersed. At Wilkesbarre the mines are being flooded, and fresh trouble is anticipated at Pittsburg, where a strong force of military is kept on guard. At Fort Wayne the Pittsburg and Fort Wayne road is more tightly blockaded than ever, and at Plymouth the rioters refuse to allow trains to pass on the Lackawanna and Bloomsburg divisions. In West Virginia the strike has been completely broken down, and the late strikers are now begging for work.

NATURALISTS' PORTFOLIO.

A GIGANTIC FIR TREE.—A fir tree, 139 feet high and 71 inches in diameter two feet above the ground has been cut down in Hungary. This, for a European tree, is of a size very rarely met with. In America such trees are more common.

ANTARCTIC SEAWEEDES.—In the Antarctic seas there are seaweeds which have stems about 20 feet high, and with a diameter so great that they have been collected by mariners in those regions for fuel, under the belief that they were driftwood. They are about two feet in circumference.

SPIDERS AND THIS WEATHER.—It is asserted that when the weather is wet and windy, spiders spin only very short lines, but when a spider spins a long thread, there is a certainty of fine weather for at least ten or twelve days afterwards. It is very singular thing that, excepting the chief lines, the webs of spiders are sometimes taken down by the little constructors, with as much care as they are formed, and that this is always before rain.

CONVEYANCE OF LIVE SALMONS.—Mr. Carrington, speaking of the introduction of a salmon to the Westminster Aquarium, says: "This is the first experiment of conveying a live salmon to London," and puts the distance travelled at 112 miles. We may remind him that in April, 1873, three full-grown salmon were successfully conveyed alive from the Usk to the Aquarium at Brighton, passing through London, and in this case the distance travelled considerably exceeded 200 miles.

CAPTURE OF A MOTH IN THE INDIAN OCEAN.—A brightly-coloured East Indian moth, of the species known as *Ophidera materna*, was lately exhibited at a meeting of the Entomological Society. It was chiefly remarkable for having been met with and captured at sea, in the Southern Indian Ocean, three hundred and sixty miles from the nearest land, which was the island of Mauritius. The same species of moth is widely distributed, having been found in Brazil, and quite lately in Florida.

A WHALE HUNT.—Letters from Lerwick describe a successful whale hunt which took place last Friday at Sandwick Bay, west coast of Shetland. A large shoal of whales was discovered swimming at a rapid speed through the narrow neck of the bays. Boats were immediately manned, and the whales were hemmed in and driven on shore. Men, women, and children took part in the attack which followed, and no fewer than 81 whales were despatched with fish knives attached to the end of boat-hooks. A large quantity of blubber was secured, of which the proprietor of the island claims a third.

PINE-TREE OIL.—Between Bordeaux and Bayonne there is a large stretch of sandy desert, where there is a little vegetation, save here and there patches of pine-trees. From these trees there runs a resinous matter, which is collected and sold by the inhabitants of the region. This substance has recently been studied by M. Guillemau, and he has now announced to the French Academy of Sciences that he has produced three kinds of oil from the material, all rich in carbon, containing respectively 80, 90, and 92 per cent. of that element. The light yielded on burning the oils is remarkable for its whiteness and steadiness, and it is said to be suitable for lighthouse illumination.

A HORSE FROG.—Amongst the donations recently received by the Royal Zoological Society of Ireland is a singular animal the—horned frog (*Phrynosoma Cornutus*). Another name proposed for it is *Diabolus ipso Cornutus*, to which the singular animal seems well entitled. At present, in cold weather it is kept for warmth by one of the council. The creature is in body shaped like a frog, but carries its head erect, and has a most intelligent eye. Its feet, instead of terminating in soft toes like the frog's has each toe armed with a claw. It has a tail shaped like a crocodile armed along each side with sharp spines. On its back running along each side of the spine, are several dark-coloured discs. From the centre of each disc rises a spike such as worn by some knights of old on their armor. On his head he carries four horns, and on his chest a semicircle of spines, resembling a necklace of claws of the grisly bear. Altogether the creature, which comes from Texas, is one of the most singular of the reptile tribe.

KILLING FISHER WITH DYNAMITE.—The inspectors of salmon fisheries for England and Wales held two public enquiries at Newark and Nottingham last week into the alleged practice of using dynamite for the purpose of taking fish. The inquiries at both towns are numerously attended, and some extraordinary evidence was adduced. It was shown that for some time past the Trent had been infested by gangs of men who made it a practice under the cover of night, or very early early in the morning when no persons were astir, to fling in four or five charges of dynamite, or cartridges, and a few minutes afterwards the surface of the water was found covered with roach, dace, club, and brawd. The bones of the fish, when cut open, were found to be pierced by small holes the size of a pinhead, and the flesh assumed a yellow tint. Fish, it is stated could easily be killed within twenty yards of the spot where dynamite was thrown in. There was no lack of evidence of the nefarious practice at both towns, and the persons interested in obtaining the enquiries were recommended by the inspectors to get a bill drafted out, and then get their members to go to the Home Secretary and ask him to support it. It was too late to do anything in this session, but they would move in the matter next January. Meanwhile it is the duty of every angler to watch the river and denounce all offenders.—*Fishing Gazette*.

FATAL TIGER HUNT.—Two tiger stories come from India, the one very melancholy, the other amusing. At a village in Mofussil, about eighty miles from Nusserebad, a ferocious male tiger had recently been reported as prowling about in quest of prey. A hunting party of three Englishmen set out on their expedition, mounted on a pair of elephants. The beast was one of the fiercest sort, and openly showed himself, as if in challenge to the party. His first act was to seize one of the native beaters by the shoulder, and fling him almost dead at his feet; a bullet was fired at him, but he managed to "dedge" it, and then rushing at one elephant, which ran away terror-stricken, he made a sudden stop and sprang on the back of the other, tearing off its rider, Captain Bolden, a powerfully-built man and an experienced abikore. The poor gentleman was fearfully lacerated in his lower limbs, but the tiger did not seem to desire to kill him for he set off immediately after the elephant, and was soon lost to view. The wounded officer was carried to his tent, medical aid was sent for, and arrived in a couple of days, the painful operation of amputation of a thigh was performed, but to no good avail. The *Delli Gazette* states that "Captain Bolden sent a last greeting to his colonel in reply to a letter that had just come in from Nusserebad, moved his panic-stricken frame a little as he turned his weary head and died."—In the other case three keen sportsmen related to have gone on the trail of a couple of tigers that were making havoc with the cattle of Mount Aboon in the Bombay Presidency; they lay in ambush with rifles ready, when, just as the moon shed its silvery light on the ravine where the monsters were expected to come and feast on the carcase of a bullock. The tread of the velvet paws was heard. Stealthily the tigers neared their doom; when suddenly a "pop" alarmed the beast, and they beat a retreat. A servant had carelessly opened a soda-water bottle. That servant passed a very unpleasant five minutes, but one cannot help regretting that Captain Bolden had not a single bullet in his train.

The True Witness
 AND
CATHOLIC CHRONICLE,
 PRINTED AND PUBLISHED EVERY WEDNESDAY,
 AT
662 1/2 CRAIG STREET.
 M. W. KIRWAN—EDITOR AND PROPRIETOR.
 TERMS—\$2.00 per annum—in Advance
MONTREAL, WEDNESDAY, AUG. 8.

CALENDAR—AUGUST, 1877.
 WEDNESDAY, 8th—SS. Cyrilus, Largus, and Smaragdus, Martyrs.
 The first stone of the O'Connell Monument laid in Dublin, 1864.
 THURSDAY, 9th—Vigil of St. Lawrence, St. Romanus, Martyr.
 Prince of Orange appeared before Limerick, 1690.
 FRIDAY, 10th—St. Lawrence, Martyr.
 The British attacked St. Michael's, Md., and were defeated, 1814.
 SATURDAY, 11th—Of the Octave of St. Lawrence.
 SUNDAY, 12th—TWELFTH SUNDAY AFTER PENTECOST.
 MONDAY, 13th—Of the Octave.
 Schomberg landed at Bangor, County Down, with 10,000 Williamite Dutch troops, 1689.
 TUESDAY, 14—Of the Octave.

ANSWERS TO CORRESPONDENTS.
 We are once more forced to thank our correspondents *en bloc*. It is impossible for us to reply to one half the letters of congratulation we have received from all parts of the Dominion, and we must ask our friends to accept our thanks and our assurance that we are not insensible to their too flattering remarks. The support we are receiving encourages us to encounter the hostility we have evoked. For instance, a Kingston paper says that the editor of this journal—it is always the "editor"—"has done more harm than any man who ever came to Canada for the time he has been in it." We may reply by stating that the "editor" of the TRUE WITNESS has not done one-twentieth of the "harm" he intends to do, and the support the "editor" is receiving from the Catholic people warrants him in continuing to do what our Kingston contemporary calls "harm," where, when, and how he can.

THE NEW CATHOLIC DAILY.
 The congregations of St. Patrick's, St. Ann's, St. Gabriel's, and St. Bridget's are vigorously working in procuring funds for the new Catholic daily paper. About \$4,500 have been subscribed up to date. Collectors are now scouring the city collecting subscriptions, and the work progresses favourably. The extra type required has been purchased, and in our next issue we expect to be able to announce the date of publication. We may once more mention that the editor of the TRUE WITNESS is to be *editor in chief* of the new Catholic daily.

THE PILGRIMS.
 Father Dowd and a number of the Irish Canadian pilgrims are expected to arrive in Montreal on Tuesday. A number of friends will meet them in New York, and we are sure that they will be heartily welcomed back by all classes of citizens. It might indeed be well for the Catholic Union, and the other Irish societies, to consider the advisability of having a torchlight reception.

PROTESTANT TESTIMONY.
 We publish another of Sir Francis Hincks letters in our issue of to-day. It is a masterpiece of logic. We also publish a letter from another Protestant gentleman, Alderman Stephens, which will be read with interest by our readers. Impartial Protestant testimony of this kind is well calculated to quicken the action of the Catholic people in their own behalf. All we want is to be let alone, and peace will be the order of the day. Until we are let alone, not only will there be no peace, but we, for our part, SHALL DO OUR BEST TO PREVENT IT.

UNANIMOUS!
 At last! The Irish Catholics of Montreal are united to a man. It is an inspiring fact. To-day the Irish Catholics of this city are so united that an enemy could not furnish a corporal's guard out of their ranks. Every Irish Catholic society in the city has now passed resolutions about the late disturbances. From the oldest to the youngest they have all had the same sound ring—Catholic to the core. Politics have been eschewed and our assailed faith has been the rallying point. One and all have flocked to the standard, and beneath its folds the Irish Catholics of Montreal stand to-day the champions of the Church. Nor are we alone. Our French co-religionists have taken their stand by our side. They are with us in this struggle. Their sympathies are enlisted in our cause. Our interest and their interest are identical. Union is progressing

everywhere. Unanimity is marching onward. We are to-day a power in this city, a power before which hostile public opinion must pause in its attacks. We hope that no faction will disturb the union which has been thus accomplished. The man who to-day attempts to sow the seeds of division is an enemy to our faith. Faction has been the grave of our liberties in the old land, and we should spurn it from us here. The factionist is always for self. He is never for the people. He would rather command in hell than serve in heaven. Guard against faction if you would preserve your liberties—remain as you are UNITED, UNANIMOUS, and the record of the next few years will secure for you that position in the State which your patriotism, your wealth, and your intelligence entitle you to hold.

FATHER STAFFORD.
 Father Stafford, of Lindsay, has joined in the outside condemnation of the policy which the TRUE WITNESS has pursued in relation to the Orange demonstrations. He has also hinted that he will call upon his parishioners to give up the TRUE WITNESS unless we alter our tone. We are very sorry to find ourselves in antagonism with even one clergyman of the Church. For Father Stafford's opinions we entertain respect, but of his threat, we hold no fear. While we value the words he speaks, we value the words of the bishop and the priests of this diocese more. Here we are surrounded by clergymen who understand the situation. Here we are known to each other. Here priest and laymen exchange opinions. Here we are exceptionally circumstanced. What may answer in Ontario may not answer in Quebec, and the men here think that they are the best judges of their own affairs. What may answer in Lindsay may be out of place in Montreal, although we think that some of Father Stafford's opinions might be considered out of place anywhere. We must, however, remind Father Stafford that there has been no condemnation of our policy by the clergymen of Montreal. We must also remind him that neither Ottawa nor Kingston has said one word in opposition to the policy we advocated. Here where we are best known all are unanimous. If Father Stafford was at mass in Montreal on any Sunday during the past three weeks, he would discover how different are the views of the gentlemen who live on the spot, and who are the best judges of the surrounding circumstances from the views entertained by himself. As for altering our tone, we answer, —No. If Father Stafford chooses to withdraw his support from the TRUE WITNESS we cannot help it. That will not make us abandon our principles nor give up the ship. It is time enough to denounce us when we do anything contrary to Catholic dogma, or to the laws of the Church. As for the *Tribune* of Toronto we have before this proved that that journal was more Orange than Catholic, more political than anything else, and we treat its onslaught with the same indifference as we treat the attacks of the *Orange Sentinel*. We believe that the exclusion of Orangeism from this province will be the safest means of securing respect for our co-religionists in Ontario. Orangeism must not be allowed to overrun the Dominion, and, if we can help it, it shall not.

"WOE TO MONTREAL."
 When the champions of a mimic commune raised the dreaded red flag above the ramparts of Paris, and a deceitful "Liberty, Equality and Fraternity" turned the heads of citizens into mental volcanoes, the cry went forth with awful earnestness—"Woe, woe to Paris, if the Versailles enter." Above the ramparts and behind the barricades, which for a time withstood the gallant onslaught of a law-supporting soldiery, the cry still was raised, and from Neuilly to Pere la Chaise, the dreaded words were repeated again and again—"Woe, woe to Paris, if the Versailles enter." The frigid cap of liberty symbolized the coming of that dreadful warning, and in its name the crime was committed, and woe indeed fell upon the beautiful city of the Seine. The choicest works of art were given up to the fury of the impious libellers on liberty's name, commerce was destroyed, and all the while a successful foe looked on at those maddened Frenchmen "butchering each other to make a German holiday." Not alone did Government buildings succumb to the fury of the *petroleuse*, but banks and commercial buildings were destroyed, the threat was carried and woe, a terrible woe fell upon Paris when "the Versailles entered." Change the scene. Let the St. Lawrence stand for the Seine, and let Montreal, in mimic beauty, stand for Paris. As "Woe" was threatened to "Paris if the Versailles enter," so now has woe been threatened to Montreal if Robinson and his followers think it necessary to invade our city once more. It is not the Catholic Churches, nor the Catholic institutions that are threatened by the pretended champions of "Civil and

Religious liberty"—that parrot cry which so many use, yet which so few are willing to carry into effect. That cry is to the Orangemen what "Liberty, Equality and Fraternity" was to the murderous gang who held Paris under terror. In its name they are prepared to commit any crime, and under its inspiration they are prepared to bring "Woe to Montreal" if they ever imagine themselves called upon to once more desecrate our thoroughfares. The brand is to be applied to our public institutions, our banks and insurance buildings, our shipping and our warehouses are to be razed to the ground to satisfy the rampant advocates of what the *London Times* called: "the imported plant of Orange intolerance." It is to be "Woe to Montreal" if the Orangemen ever enter it again. It is a serious threat and when advocated by religious fanatics, it would no doubt incite some madmen to try the experiment. It is however hardly likely that the threat could be as successful as it was in Paris, for no doubt the Catholic population of Montreal would have something to say, and perhaps something to do, in endeavouring to check the conflagration. That it will ever be attempted we cannot seriously believe, and for the very good reason that the effort would be crushed in the bud. But should not our bankers and our merchants remember the warning? Should they not guard against the likelihood of even the attempt being entertained? Should they not in fact ask themselves if "Woe to Montreal" is possible through the agency of strangers, imported here to do the work of desolation and ruin. To be forewarned is they say to be forearmed, and it is a subject of grave consideration for the men of Montreal to discuss, if prevention is not better than cure, and if it would not be more prudent to prohibit dangerous characters from coming in thousands into our city during periods of political excitement and turbulence. As for the Catholics of Montreal they would, we are sure, be able to give a respectable account of themselves, if unhappily they were ever called upon to repel an invader from their doors, but as no one wishes to see the gutters of our thoroughfares run with rivulets of blood, would it not be safe for the authorities to forbid incursions of men who have openly vowed vengeance upon the city, if they ever think it necessary to come here again. Property and life are threatened, law is to be openly defied, and the city given over to destruction. Such is the threat, but some of us would naturally object to the execution of it, and in all probability the invaders would be disappointed in their expectations. However we remind the authorities that the threat has been made, and it is for them to consider what steps they will take to prevent it, if unhappily a time should come when the Orangemen would think themselves warranted in trying to carry it into effect.

THE VOLUNTEERS.
 Last week we printed a letter from "a member" of the Victoria Rifles. That letter contained a grave charge against the officers of the battalion, and we consider the letter of so much importance that we publish it again:—
To the Editor of the True Witness.
 DEAR SIR.—Having heard and read a great many discussions on the subject of the unsoldierlike conduct of the volunteers on the 16th inst., and in nearly all cases being denied by the officers commanding, I would merely give a few facts, which can be proved without doubt. On Thursday, the 12th inst., before the men of the Victoria Rifles were dismissed, Lt. Col. Fletcher addressed them, and at the conclusion of his remarks called for "three cheers for Her Majesty the Queen," which were no sooner given than a man from the ranks called for "three cheers for King Billy," which were taken up with the same warmth by the whole corps, with the exception of quite a few, who, I suppose, were Catholics.

A MEMBER OF THE CORPS.
 Now when we charged the Victorias with singing party songs, the charge was indignantly denied. Two of the field officers called upon us and we at once accepted their statements that they had done all in their power, and more, that they succeeded in preventing any party manifestation in the ranks of the battalion. We do not for an instant charge these officers with a desire to encourage a hostile feeling between the Protestant volunteers and the Catholic citizens of Montreal, but that feeling is so strong that the officers cannot at all times suppress it. It breaks out in spite of them. This letter from "a member of the corps" in an illustration of this, and we shall not allow the question to rest until we hear some explanation of it. Is this true or false? It is a plain issue. We know the gentleman who wrote the letter and will vouch for his good name. Has he told a lie or not? That is the question we are resolved to sift to the source. If he has told a lie it is easy to prove it. If he has not told a lie then most assuredly we have a right to demand an investigation into the whole affair. It is too serious a matter to allow out of our sight, and until some steps are taken we shall do all in our power to throw light upon the subject. Again a member of the Prince of Wales' battalion called upon us during the week. Here is his statement. "I am prepared to swear that some of the men of the Prince of Wales' battalion did sing and whistle the 'Protestant Boys' on the 16th of July."
A MEMBER OF THE CORPS.

Is this true or false? We do not say that it was taken up by the battalion at large, but we reiterate that it was murmured and whistled all along the line. Add to this the statement of Robinson when he returned to Kingston.

THE GRAND MARSHAL'S STORY.
 He told how the procession returned home, how scared the roughs were, how that hardly one was to be seen all the way from the cemetery to the city, how that he found himself elevated beyond his knowledge, the military officers, even taking their directions from him, and how, contrary to instructions, the bands one after another struck up party tunes and continued to play them until they marched to the Orange Hall. (Applause.)
 He thanked Heaven when they got done with the policemen. The troops presented arms to the procession as it reformed and marched home.

But this is not all. We can now bring up a man from the 6th Fusiliers as well, who is willing to give strong confirmatory evidence that some of the members of the battalion, to which he belongs, gave vent to the most blood-thirsty expressions, and hoped that they would have an opportunity of "bayoneting the the papists" before the work was over. The officers may have done all in their power to prevent these displays, but we repeat our charge—that party songs were sung, and party manifestations took place, in spite of all the officers could do.

As for the letter we publish from the member of the Victorias, we learn that there were extenuating circumstances in the case. There is no denial that some one called for "three cheers for King Billy," but we are informed that the officers were unable to find out who called for the cheers, and immediately called the men to "attention." We do not attach any blame to the officers, who, we are sure, did all that commanding officers could to secure impartial behaviour and soldierly demeanour in their respective corps. Nor do we think that the party manifestations were general, yet they were sufficiently marked to make the Catholics feel uneasy.

THE HACKETT ENQUIRY.
 It is an accepted part of the constitution of this Country that every man shall, in the eyes of the law, be considered innocent until he is proved guilty. In obedience to this salutary rule, the press abstains from criticising or prejudging men who are to be tried by their fellows. In Great Britain to express opinions hostile to the prisoner is considered an outrage against journalistic usage, and an incentive to conviction. That kind of newspaper warfare is reserved for Canada. Here when Catholic interests are at stake, the press unhesitatingly comes to the conclusion that the Catholics must be wrong. Nor can we wonder at this when we remember that there is not one Catholic reporter, not one Catholic writer, on any of the English daily papers. Men naturally hear their own side of the question and perhaps while intending to be just, a thousand little incidents surround them and they colour reports to suit themselves, and their readers. But bad as this is, there is something worse, and that is the editorial condemnation of a man yet untried. For this species of slander—nay of deliberate wrong—the *Witness* of last Friday evening surpassed anything we ever saw before. As everybody knows, Sheehan has been sent to stand his trial for the "willful murder" of Hackett. The witnesses against him are an Orangeman of doubtful character, and another gentleman. The evidence of the Orangeman—McCallum—cannot count for much. He was sometime since charged with perjury, but was acquitted. The other gentleman too, oddly enough, went to Knox Church on the 12th. He said indeed that it is "more out of curiosity than anything else." Well these two men recognised Sheehan as one who fired at Hackett. On this evidence Sheehan has been sent for trial. But what does the *Witness* say about it. "The Hackett murder," says our contemporary, "has been brought home to one of the parties concerned in it by evidence which is as direct as any evidence could be."
 This is as grave a charge as we have ever read in a journal. It says that the murder has been brought home to one of the parties," and the man has not been tried at all. Here is an untried prisoner, untried because the magistrate before whom the enquiry was made had no power to try for murder, and yet the *Witness* takes upon itself the grave responsibility of saying that the man is guilty. What use is there in summoning a jury if the "murder has been brought home" to Sheehan? What use is there in going through any more mere formalities if he really be the guilty man? It is a legal farce to any longer continue the enquiry or to have a trial at all. Let Sheehan be taken out and strung up at once. The *Witness* has found him guilty, and there is no necessity for judge or jury to bother themselves in a vain endeavour to sift the matter out. But it is always the case. Sheehan is a Catholic and of course he must, necessarily, be the guilty man. It is the old story—
 Forgiveness to the injured doth belong,
 They never can forgive who do a wrong.

MORE OF THE BRITONS.
 At four o'clock on Sunday afternoon as acting Sergeant Lescuryer was passing the now notorious corner of Magdalen and Wellington streets, he encountered a body of young men numbering from thirty to forty, and had to pass through them in order to come to the city. They appeared menacing and angry at something, but as they were not committing any overt act, he thought it was none of his business and pursued the even tenor of his way. He had scarcely got fifty paces from the crowd when he heard two revolver shots fired in rapid succession, but cannot say if he was the target aimed at. Really it is high time the authorities would interfere and protect the Catholics of this city. It is coming to pass that respectable people are now afraid to pass near the district mentioned. Such demonstrations are becoming too common for the public safety. He turned back and accosted one who appeared to be the leader, and enquired if the shots had been fired at him. The rough answered no, but advised him to "mind his own business, or it would be worse for him. He did so, but has taken care to have warrants out for ten of the B'hoys," which will be executed in due time. He is acquainted more or less with the faces of most of the crowd, and knows them to be all Orangemen or Britons, and most of them, he says, Volunteers. It is very strange that the undefatigable Sergt. Richardson cannot find time to make a raid on genuine offenders, instead of manufacturing bogus sensations for the press and his own glory.

OKA.
 THE INVESTIGATION, CHANGE OF TONE OF THE ONLY RELIGIOUS DAILY AND ITS CONTEMPORARIES, MR. PARENT SILENT, THE CIVIL RIGHTS ALLIANCE DUMB, INDIANS FOUND GUILTY, WILL THE DETRACTORS AND CALUMNIATORS APOLOGIZE?
 After a calm, patient enquiry conducted by His Honor Judge Coursol the Indians arrested for the burning of the Seminary at Oka, have been committed for trial and sent to the gaol at St. Scholastique. The prisoners number fourteen in all. When the Montreal press first got hold of the Oka excitement it was delighted and tore it to tatters, the times were dull and of late there had been a dearth of news. Singularly enough the victims of the outrage—the Seminary whose beautiful church and presbytery had been consumed by a fire lighted by a band of ferocious savages hounded on by the Civil Rights Alliance, were written down by the newspapers as tyrants, who drove the Indians to insurrection, as hypocrites who burned down their own church to excite sympathy, those truly Christian gentlemen were in fact, held up to the astonished world as the vilest of men. The *Gazette* sneered at them, the *Herald* in its report said they went round in the "morning with a motley crowd at their heels." The *Star* prevaricated, while the *Witness* openly charged the Revd. Fathers Lacan and Thibeault with incendiarism. If there was one man in the world to be pitied, it was the sainted, the broken hearted Mr. Parent. It now turns out on the clearest evidence that the Rev. Mr. Parent opened his church to the Indians and allowed them to use it as a magazine. It was there in fact the assassins and incendiaries met to plan the fire, and murder if necessary. Mathias Katanigreys the sexton lent his assistance in dragging the cannon. He acted as a kind of bombardier. The men arrested seemed to be in high glee, as happy as Mark Tapley under the circumstances. They are taught to believe that they have performed a heroic action, that the Civil Alliance has its pious eye on their interests, that the present trial is merely an amusing farce, and that in the end they will be all acquitted, and those of them not of the brethren already, received into the Orange body where there is an unlimited supply of pork and lots of sport in the shape of burning churches. The probability is, however, that those unsophisticated red men will be somewhat mistaken, and the pity is that the sneaks and cowards who urged them on are not caught and sent to St. Scholastique with their dupes. The following is Father Lacan's evidence, substantially the same as his statement which appeared in the *True Witness* of the 27th June last:—

Had for nearly four years, been in charge of the domain, the church, and the properties of the Seminary burned on the 15th of June. On the afternoon of the 14th a farmer named Lannaque told him that about twenty-five or thirty Indians had passed his place, some of them armed with guns, in the direction of Oka Village. On the same evening a rumor was circulated that the Indians were about to burn the village, a threat which they had often made before. On hearing these rumors he telegraphed to Col. Amyot, who replied that his men had left and he could not come. Shortly before 4 o'clock a.m., heard the report of a cannon; looking out of his window, he saw a number of Indians with guns, moving eastward. Going to the north side of the house he found the hay granary all on fire. Heard redoubled blows on the yard gate; saw five or six Indians in the yard, two of them were cutting the rubber hose, said to them in French, "You will be sorry for this; be off with you." One of the Indians, Lazare Akwente, raised an axo, as if to strike him. Another caught his arm. The man who was going to strike said "go away to witness." He then informed Rev. Jules Thibeault that the Indians had set fire, and that they must save all they could—Mr.

Thibault and one of the Christian Brothers were the only ecclesiastics with him. The whole building was soon reduced to ashes. There were in the barn from 150 to 200 minots of corn, from 200 to 300 minots of oats, and as much mixed grain. During the fire they cut a little passage between the house and the church, but it was perceived that the fire had already taken at the Sacristy, which was only fifteen feet distant. None of the properties destroyed were insured. He had two servants besides Miller, absent at the time of the fire. The value destroyed was \$50,000. He saw no one setting the fire. The granary was burning when he first saw it. There was an opening in the granary towards the street. The door was open that night, as usual. The fire might have taken that way, as it was easy to get at. The Indians he saw in the yard had burst open the door. The door leading to the church was also burst in. It was not dark. He could only identify the man who attempted to strike him. Had received an anonymous letter in English, informing him that, if any Methodist Indians were arrested; he and his servants would be killed. He believed that the persons whom he saw, and the Indians seen moving to the east of the buildings, were acting in concert, with the object of setting fire.

THE CONVENT AT WILLIAMSTOWN.

There are few Convents in the Dominion better known or more popular than the Convent at Williamstown. It is generally considered one of the best Catholic institutions in the diocese of Kingston, and the healthy locality in which it is situated, brings within its walls students from all parts of the Dominion, as well as from the United States. Every branch necessary to make a young lady an accomplished woman, is taught by the good Sisters of the Convent, who have succeeded in giving to their establishment a name well calculated to increase its popularity. At the late examination in this institution we learn that the pupils exhibited a finish in all they undertook, which could only arise from their studious habits, and the careful training they had received. In the languages, in music, in drawing, in science, in art, in needlework, and in all that goes to make up usefulness and accomplishments, the pupils of Williamstown Convent acquitted themselves with unusual good fortune. Religion and progress go hand in hand, in our Conventual establishments, and in none more than in the Convent presided over by the good Sisters of Williamstown.

THE RECENT TROUBLES IN THE CITY.

(To the Editor of the Gazette.)
Sm,—Whenever course the Orangemen of Montreal decide on adopting next year, I should be extremely sorry to think that a temperate discussion of the subject of their organization will be productive of harm, and I am bound to admit that the criticisms which I have seen on my recent letters have not been calculated to increase the irritation caused by the unfortunate occurrences which took place in this city on the 12th and 16th July. I have seen but one notice of which I have reason to complain, that in *Le National*. Although unwilling even to allude to anything personal, I must assure *Le National* that my letters were not published with any political object; on the contrary, as Orangemen and Roman Catholics are acting in concert in support of both the political parties, I am of opinion politicians of all shades of party are interested in maintaining as much harmony as possible between them. *Le National* cannot be unaware that I have withdrawn altogether from political strife, and he ought, therefore, to be assured that I would not write with a party object. At all events, my letter is open to fair criticism, and that it certainly has not received from *Le National*. It is satisfactory to me to find that the editors and correspondents who have noticed my letter have almost without exception concurred in the opinion which I expressed, that it is not expedient to resort to legislation against Orangemen or their processions. The *Globe* remarks, "Sir Francis Hincks has both reason and experience to guide him in refusing to support the proposals to put down the processions by law." The *Mail* admits that "an attempt to enforce a law prohibiting processions would result in a failure;" while the *Montreal Witness* is of opinion that "there is no probability of success attending any efforts in this direction." I think that after my reference to the foregoing opinions I need not dwell further on the proposition to solve the existing difficulty by legislation. My chief reason for writing on the subject of Orangemen was my conviction that those who, with the best possible intentions, advocated legislation, were on the wrong track, and I venture now to hope that some other plan may be devised for solving what nearly all the writers on the subject admit to be a difficulty. In view of the pertinacity with which Orange celebrations are adhered to, it is remarkable that there is hardly a public journal that ventures to maintain that they are desirable. Since I wrote on the subject, an article from the *London Times* has been published in many of the Canadian journals. The *Globe*, in copying the article, criticizes it fairly enough on more than one point. I entirely concur with the *Globe*, in thinking it absurd to connect Canadian Orangemen in any way either with the Scotch or the U. E. Loyalists. Again, on behalf of Montreal, I concur with the *Globe*, in protesting against it being supposed that we in Montreal are as "thoroughly given over to sectarian intolerance" as some cities mentioned; and likewise in his remark that the *Times* "is evidently not aware that the great bulk of the Catholics of Montreal cannot be held responsible for a riot which they did their utmost, as private individuals, to prevent." I would support the *Globe* in his vindication of Montreal, for which I am grateful to him, by observing that even in Toronto there was a riot which would have been even more serious than that of Montreal if one of the many shots from revolvers had unhappily taken effect. It is, however, true that Mr. Cosgrove's house was wrecked, and his life, according to his own statement, endangered; but then he was only a Catholic, and the outrage was committed by Orangemen, and accordingly very little is said of the consequences of the celebration in Toronto. Moreover, even in New Jersey in the United States, an Orangeman stabbed a neighbor, probably a Catholic, in connection with the Montreal disturbances, and I think there was also some outrage at Ottawa, whether committed by an Orangeman or Roman Catholic, I can't pretend to say. There was likewise a little episode in Prince Edward Island. The *Globe* is therefore quite justified in protesting against the *Times* special charge against Montreal. I fear that Orange demonstrations are calculated to lead to the same results no matter where they are made. I am prepared to go a good way with the *Globe* in the only other criticism that he has made on the *Times* article. While I concur that Orange processions are considered insulting by the Catholics, I do not go so far as to maintain that all who take part in them do so for the

express purpose of insulting the Catholics." I do, however, decidedly object to the classification of Orange and Catholic Associations. The latter are either benevolent or national, like the St. George's or St. Andrew's Societies. Can any one pretend to affirm that he has any reason whatever to take umbrage at the processions of the various Irish Societies in Montreal? Does any one believe that if the Irish Protestant Benevolent Society deemed it expedient to hold a celebration on any day in the year but the 12th July it would be molested? The gist of the *Times* article is, that the Orange organization in Canada is a mistake, and on this, which is really the main point at issue, the *Globe* admits frankly, at the commencement of his article, that he is not prepared to dispute the *Times*, dictum, "that the institution of Orangemen has been transplanted to Canadian soil without any necessity existing here for an association of that kind." I am proud indeed to have the concurrence of the *London Times* and the *Globe* on what I hold to be the main point at issue, but I have some additional authority to adduce. I read with great satisfaction, an article copied by the *Daily Witness* from the *Irish Times*, a newspaper which is the property of Sir John Arnott, regarding whose Protestantism there can be no doubt, and "a true exponent of Protestant opinion in Ireland, and therefore most likely to give an honest, candid and unbiased opinion on the subject of Orangemen in that country." The *Irish Times* ought to be an authority with Orangemen, and I quite concur with the *Mail* that "neither men nor societies are disposed to take advice from those who are not their friends," and I admit the correctness of his remark. "For the Orange body he (myself) has never had a friendly feeling." I never intended to give advice to Orangemen, and I pointed out what is now generally deemed a mistake, committed with the best possible intentions viz: the meeting of Protestants and Roman Catholics with a view of influencing the decision of Orangemen. My advice was that Protestants (clergy if possible) holding views similar to those which the *Montreal Witness* has repeatedly expressed should use the influence which they ought to possess. The *Irish Times* may surely be listened to by Orangemen, even if I am not. Now I claim that the following sentence is in substance, what I have endeavored to convey in my letters: "Right cause or wrong prejudice ever warps knowledge, and the majority of the people of this country, as a matter of fact, accept July processions not as the symbols of popular liberty, in which they really had their origin, but as the political and religious results to which in the course of time they had unfortunately degenerated." I will make one more quotation from the admirable article copied by the *Witness*, and which I would like to see in every public journal in the Dominion:—"Clergymen and those who ought to have influence with the people would, as one of the judges pointed out at Armagh, on Wednesday, exercise their calling to a greater purpose by assisting to soften down or root out for all time those vulgar and unholily antagonisms which degrade religion by substituting wrath and rancour and insult for the forbearance of Christianity to which both sides claim attachment, only to disregard and disgrace it." The foregoing passage is much better expressed, but also much stronger than the remarks of mine regarding the Protestant clergy of Montreal, for which I have been censured. I shall now quote one or two passages from the *Mail's* notice of my letters, which lead me to think that practically his opinion does not differ from that of the *Times*, the *Globe*, the *Irish Times*, the *Montreal Witness* and myself. He says:—"If the Orangemen of Montreal could be induced to abandon their annual procession, they would manifest a spirit of self-abnegation which would be worthy of the highest praise." "We shall be delighted to learn that pressure of a proper kind is brought to bear upon the Orangemen of Montreal to forego their processions on 12th July each year. We certainly do not desire it to be understood that by any words which we have spoken we have encouraged them to withstand reasonable pressure having this object in view. I shall close this branch of my subject by again referring to the unanimous condemnation of Orange Societies by the House of Commons in 1830, and by the refusal by the entire Protestant clergy of Montreal of the use of their churches unless the Orangemen abandoned their intention to have a procession, a practice which I believe was only introduced in Montreal in 1876. I can hardly doubt that it must be admitted that I have established, 1st, the correctness of my position that "the institution of Orangemen has been transplanted to Canadian soil without any necessity existing here for an association of that kind; 2nd, that it is expedient to resort to legislation on the subject. The other criticisms on my letters are on points of secondary importance, but nevertheless I shall notice them. I am charged with having "used words which imply, if they do not directly express approval of the course of the *True Witness* and Mr. Mayor Beaudry." What I especially referred to regarding the Mayor was that more than one Orange Lodge had caused resolutions to be published declaring the Mayor "personally responsible" for Hackett's murder. I thought, and still think, such a course most improper. It reminded me of Sir Robert Peel's indignant reply to a speech of Mr. Cobden's in which that gentleman declared that he (Sir R. Peel) was "personally responsible" for the misery of the people. Sir Robert fell charged Mr. Cobden "with exposing him to fatal consequences." Shortly before Sir Robert Peel's Secretary and friend, Mr. Drummond, had been assassinated under circumstances that led to an idea that Sir Robert Peel's own life was aimed at. I think that such resolutions as I have referred to, emanating from the lodges of a secret society, ought to be repugnant to the feelings of every good citizen. But for those resolutions I should not have referred to the Mayor at all. I certainly did assert that public opinion was not against the Mayor in his refusal on the demand of the Secretary of an Orange Association to afford protection to a contemplated Orange procession. I shall be much surprised if the *Mail* will venture to assert that any Mayor in Ireland, north or south, would have complied with the request which Mayor Beaudry refused. With regard to the protection of the public at large on the 12th, from what I will term a dangerous class, I expressed a strong opinion that the police might have easily preserved order. No other inference could be drawn from the language of my former letter than that I held that there had been great negligence on the 12th on the part of the police, which could with the greatest ease have kept the streets clear of a gang of rioters, which, considering the population of the city of Montreal, was insignificant in numbers. I certainly did not acquit the Mayor of negligence on the 12th, though I am of opinion that he cannot be chargeable with more than committing an error of judgment. I deny having expressed approval of the articles in the *True Witness*, published after the 12th of July, but I own that I have deeply regretted the tone of the press generally with regard to the riot of the 12th. I shall endeavor to explain the position of parties on that day, and it may be convenient here to advert to expressions of surprise by Ontario papers—*Hamilton Spectator* among others—that Roman Catholics in Montreal complain of Orange processions, while those in Ontario do not. I do not admit that the Catholics in Ontario are satisfied with Orange demonstrations on the 12th July. I believe that there is but one opinion on the subject, and I infer from a remark in the *Toronto Tribune*, which has been severely the articles in the *True Witness* published subsequently to the 12th July, that on the main point, viz., condemnation of Orange processions

the two journals do not differ. The *Tribune* declares that Catholic feeling was "in many instances naturally outraged by Orange displays." Now, in my opinion, the main point is whether it is desirable that Catholic feeling should be outraged at all, and whether it is not particularly objectionable to outrage it in a city where so large a proportion of the inhabitants are Roman Catholics. But to revert to the state of matters on the 12th. On the 11th the *True Witness* emphatically recommended abstinence from all acts of violence, and I believe that in doing so he was the exponent of the opinion of his co-religionists generally, and especially of the clergy of his church. So far his position was precisely that of the *Tribune* and of the Catholics of Ontario. What that position was I am able to state from a circumstance which I shall mention. Judging from my past experience that it was certain that the Orangemen would walk on the 12th, and being unaware that the Protestant churches had been refused to them, I addressed a letter early in the month to a Roman Catholic gentleman of this city, who is highly respected by the whole community, both Protestant and Catholic. I stated in substance that I wrote to him owing to the absence of Father Dowd, which I deeply regretted, as had he been on the spot I would have gone to him and would have implored him to use his influence to prevent any molestation of, or interference with, the Orange procession. In his absence I urged the gentleman to whom I wrote to use his own influence in the same direction. I was assured, with great promptitude, that the absence of Father Dowd would not materially affect the action of the parties on the 12th, as he was convinced that all over whom Father Dowd could exercise influence would abstain from interference with the procession. At the same time he intimated to me that there were persons who could not be controlled by the clergy or by any other influence that could be brought to bear. I sought conversations subsequently on the same subject with two other Roman Catholic gentlemen, who gave me precisely the same information as the friend to whom I at first applied. Now, although I had had no communication whatever with the *True Witness*, I found nothing in his paper of the 11th inconsistent with the opinions given to me by the three gentlemen referred to. That the demonstration of the 16th of a large Orange procession, comprising many strangers armed, it is said, with revolvers and accompanied by the volunteers, produced a revulsion of feeling among the Roman Catholics of Montreal is beyond doubt. I have never myself witnessed such a revulsion of feeling in so short a time. I sincerely hope that the *True Witness* has exaggerated it, but if he has not I am still of opinion that it is well that it should be known. Unfortunately the expressed determination to continue "to outrage Catholic feeling," to use the language of the *Tribune*, and to send bodies of Orangemen, including foreigners from Buffalo, to whose presence in Montreal the *Mail* sees no objection, is not calculated to allay the irritation under which the Catholics of Montreal are laboring. In my judgment, looking to the development in the neighbouring states of the doctrine of Communism it would be desirable that there should be a cordial understanding between all the friends of public order, and most assuredly on no body can greater reliance be placed than on the Catholic Church. The obvious tendency of insults and outrages offered to members of that Church is to force them into alliances which are repugnant to their feelings, such, for instance, as that which exists in Ireland at this moment between Roman Catholic and Fenian Home Rulers. I need scarcely observe that the Fenian organization being a secret society is condemned by the Church just as similar organizations are condemned in France and Italy. Believing as I do, from my own experience, that nothing is more easy, than for Protestants and Catholics to live, not only in amity, but in cordial friendship, without the least sacrifice of principle on either side, and being persuaded that the interests of our country would be greatly promoted by their doing so, I shall continue to deprecate every act and every expression of opinion calculated to create irritation on either side. A great point has been made by the Western papers of the necessity of establishing the right of all parties to walk at their pleasure. My contention has been against the expediency of enforcing such rights, but I have not advocated their restriction by law. But let me put a case, and it is not at all an imaginary one, as it is within my own knowledge, that the subject has been and is being discussed. If the Orangemen have a right to celebrate on the 12th July the subjugation of the Catholics and the introduction of the penal laws, the Catholics have an equal right to celebrate the victory which they gained by their repeal, indeed it might be contended that the Catholic celebration was most consistent with common sense. Now, if all the Irish Catholic societies of Montreal were to determine to walk in procession on the 12th July, and to exhibit among other emblems civil and religious liberty personified by Daniel O'Connell trampling bigotry and intolerance personified by William of Orange in the dust, and further, to claim the same protection for their procession that was afforded to that of the Orangemen, what, I would ask, would be the probable result? If strangers came to take part in the Orange procession, whether from Canada or the United States, would there be no strangers in the ranks of the other? And I may ask further, would these strangers come to Montreal from a distance from zeal for the Protestant or the Catholic cause, or for mischief? I may also ask consideration of the question of the expense of these processions. The calling out of the Volunteers on the 16th cost the city \$4,000. The expenses of the Orangemen who came to Montreal on the 16th must have been considerable, and all this seems to be an annual tax. I have referred to Roman Catholic opposition processions simply because I believe from what I have heard that this will be the mode of carrying out what are termed the threats of the *True Witness*. I sincerely hope that nothing of the kind will be attempted, but I own that I do not see how the advocates of processions can object to those of the Catholics, if peaceably conducted. It might be considered disrespectful in me were I to omit to notice the letters in the *Gazette* criticising my late letters in reply to the letter signed "Mc," who declares himself an Orangeman, I beg to state that I have not entered into "a wholesale condemnation of Protestants generally." My firm conviction is that three-fourths of the Protestants of Montreal disapprove of Orange demonstrations, and Orangemen in Ireland never attempt to make them in cities where the majority profess the Catholic religion. I have noticed with much satisfaction that Alderman Stephens has also cosdemned them. I do not limit the right to walk merely for the sake of argument. A question has been raised as to the legality of Orange societies and in noticing the association I said I preferred assuming their legality for the purpose of my argument. Should the Courts declare these societies illegal in the Province of Quebec many questions might arise which I am certainly inclined to discuss. I cannot concur with "Mc" that the Orangemen are not responsible for the penal laws, although the societies were not in existence when they passed, and they notoriously resisted their repeal with the utmost zeal. My object in referring to the penal laws was to explain the cause of the hatred to Orangemen on the part of Catholics. "Mc," is, of course, correct in his statement that the true question for our consideration, is "Is the system denied here, and what are its objects?" History teaches us what its objects were in Ireland, viz., the maintenance of the penal

laws. I find from another letter, signed "A. B. C." that Canadian Orangemen have published a "general declaration," in which I find a positive statement that there is no secrecy regarding the rules of the society, which are open to the whole community. "Mc," also, who is an Orangeman, states that I can easily obtain a copy of the constitution and by-laws, and that the principles are no secret. The declaration contains the following words:—"There is no reserve except the signs and symbols, whereby Orangemen know each other." I read this declaration, I confess, with perfect amazement. Orangemen were introduced into Canada under warrants from Irish lodges. I ask a plain answer to a plain question. Have the secret oaths been abolished, and if so, when? If not so is an oath, a sign or a symbol merely necessary for the recognition of a member? "A. B. C.," who is not an Orangeman, had better see a copy of the oath or oaths administered to Orangemen before he relies on a declaration which would seem to have originated in Canada, judging from an expression:—"The institution in these colonies." If Orangemen in Canada really hold different principles from those held in Ireland, as might be inferred from the declaration, it is a most unfortunate circumstance that they should have adopted the same name, and thus created an impression that they held the same principles. It is, however most unfortunate that about the very time that we are told in Montreal that Orangemen are the true friends of civil and religious liberty, that they desire to emulate the virtues of King William the Third, by maintaining religion without persecution, that their institution is "a glorious moral luminary," a letter should be published in the *Toronto Leader*, signed "Wm. Scribble," from which I shall make an extract or two:—"The remedy I propose is this:—Let Protestants of all classes enter into a secret compact to exclude Papists from all employments, from all positions of trust, and generally act in such a way as to starve them out of the country. Where there are no Papists the country is in comparative peace, but where Papists obtain any foothold Peace makes to herself wings and flies. There is no use in mincing matters, 'the Irish Papists on this Continent must be suppressed' and no legitimate agency towards this end should be left unemployed. "If the society which I suggest is formed, it will proceed to work at once. The most complete secrecy should be observed as to its operations, and there should be no scrambling for office—a fault which at present seriously mars, and, in fact, I might say renders the operations of the Orange Association nugatory. Such an association ought to embrace all classes of the community who value the peace and well-being of the country. Our motto should be with regard to Irish Papists:—'Cut them out and keep them out.' The murders in Montreal, and the present strikes in the States, teach us how much they are to be dreaded, and the country will not be safe until every one of them is expelled. "I am, yours truly, "Wm. Scribble." "July 30, 1877." The only comment I shall make on the above is, that I learn for the first time that Irish Catholics are responsible for the late strikes and riots in the United States. I cannot help thinking that A. B. C. would not be sorry if the Orangemen of Montreal would give up their celebrations; but he is sure that my object can only be only accomplished by bringing proper influence to bear upon the Orangemen and their friends, and my recompense is to be failure because I don't take the right way to accomplish my object. I wish that A. B. C. had pointed out the mode of bringing influence to bear. I don't pretend to have any influence with Orangemen, and have never tried and never intend to try to exercise any. I have pointed out to them how Orangemen act in Ireland; I have called their attention to the advice of good Irish Protestant writers, like the *Irish Times*, and I have like the writer in that journal, pointed out that the Protestant clergy are the parties whose influence can be most successfully exerted. Let me, however, declare that my hostility is not at all to individual Orangemen, for many of whom I have the highest possible regard, but to an organization which is simply mischievous, because it does not pretend, judging from the Canadian "general declaration," to have any desire to carry into practical effect the principles of the Irish association from which it has emanated. Before concluding I desire to offer a few remarks on "A. B. C.'s" second letter, and who on an article in the *Canadian Gleaner*, published at Huntington, "A. B. C." will, I hope, permit me to assure him that he and the *Gleaner* wholly misconceive my position. I have not asserted that the penal laws were unnecessary when originally passed, nor indeed have I desired to enter into any discussion regarding them. My contention was that all Roman Catholics felt deeply aggrieved by those laws and consequently entertained hostility to the body which resisted their repeal. It is of no importance whatever to the argument which party was right. We have to deal with a fact. Again it is alleged that Orangemen are no longer persecutors. If not, then what is the object of the introduction into Canada of their society? I am myself convinced that by the Orange toast, "Protestant ascendancy in Church and State," something a great deal more is meant than the ordinary oath of allegiance or the settlement of the crown on a line of Protestant kings. A. B. C. seems so far in the confidence of the Orange Lodges that he is able to publish not only their declaration but also a part of the Orangemen's oath, "all he says) that applies to the subject of ascendancy." I wish he had published the whole oath. Surely if one part can be published the whole may be without violation of secrecy. I believe from what I have heard that Mr. Scribble's letter is precisely in conformity with that oath, but I have never seen the oath on Orange authority, and I cannot recognize any other. A. B. C. in my opinion, should have published the whole or none, but perhaps he has not had full confidence reposed in him. I am charged with inconsistency, and by the *Gleaner* who is not so courteous as A. B. C., with writing "greater stuff than any sane man can write," because I admit that Canadian Orangemen have not made any attempt to establish Protestant ascendancy, while I maintain they are hated by the Catholics for their Protestant ascendancy principles. My object was to show exactly what in the commencement of this letter I have proved by concurrent testimony, that inasmuch as they don't pretend to carry out in Canada the well-known principles of their order, the institution here is an absurdity. It was not irrational for Irish Protestants to organize to carry out a principle, even though it were a bad one, but it is utterly irrational for them to organize in Canada when they admit themselves that they have no principle to contend for save what all Her Majesty's loyal subjects, including Roman Catholics, are equally ready to maintain, and to make the absurdity still more glaring, to adopt a name under which the great majority of Protestants must refuse to organize. Assuming that it is necessary, as some contend, for Protestants to defend themselves against the aggressions of Roman Catholics, surely it would be more rational to do so under a name that would not revive old animosities and lead to the perpetual risk of bloodshed. To A. B. C. I will not be so uncourteous as to make any other reply to his charge, that friends of mine have been guilty of "brutalities" than that I defy any one to prove that I or any friends of mine have ever countenanced "brutalities." I have endeavored during this discussion to write truthfully, and I challenge those who differ from me to cite any statement of

mine so offensive and so objectionable as the assertion in the *Gleaner* that "the Church of Rome turned its followers into Victoria square." There is a true Orange ring about the *Gleaner*, who winds up by requesting me "to assure the priests that, come what may, there is a minority in this Province who will prefer the loss of property and life to its Legislature continuing to be a puppet of which they pull the strings." I would call the attention of "A. B. C." and "Mc," the very temperate writers in the *Gazette*, to the above declaration, the spirit of which is in strict accordance with that of Mr. Scribble in the *Leader*. As the Orangemen seem determined that they will exercise their right of walking, I presume that the great mass of the citizens of Montreal will be put to the annoyance and expense of preserving order next year. I will state the only proper mode of securing peace. At least 500 special constables should be sworn in for the day to aid the police, and armed with batons only, which should be provided for the occasion. If two bodies walk the Mayor should assist on their taking streets that will render collision impossible. If only the Orangemen walk they should be required to designate the line of march going and returning, and the streets should be kept clear. All strangers coming to the city should be deprived of fire-arms. Volunteers should be called out, but should not occupy the streets nor act except in case of emergency. By such precautions and at annual cost of a few thousand dollars to the city, the "Orange Young Britons" may be indulged in their new caprice, which they either never thought of before last year or had the good sense to forego, no doubt by the advice of the "Old Britons."

Yours,
F. HINCKS.

A VOICE FROM ONTARIO.

FATHER STAFFORD AND THE *Tribune* ON THE "TRUE WITNESS."
TORONTO, AUGUST 4th, 1877.

To the Editor of the *True Witness*.

DEAR SIR,—The late utterances of Father Stafford, and the *Tribune* of this city, if accepted by the Catholics of Ontario, would have the effect of placing us in a false position in relation to our co-religionists in Montreal, and in order to remove the false impression they are calculated to produce, I take the liberty of addressing a few lines on the subject. I should be very sorry to say anything in disparagement of Father Stafford, but still, I must warn you that too much importance must not be attributed to his views on the Orange question. Although the Revd. gentleman has made himself somewhat famous as an advocate of temperance, yet he must not consider himself an infallible authority on all questions, political, national, and social, as he evidently seems inclined to do. To speak plainly outside the domain of temperance, there is a good deal of the *vox proterva nihil* in his public addresses and writings. It seems to me he is too fond of courting public favor, and that he keenly enjoys the pleasant breeze of public approbation. He seems never so happy as when flourishing in print, and most of his lucubrations, even his private letters, manage in some mysterious way to become permanently embalmed in the public journals. He evidently either keeps a private short-hand reporter for his own convenience, or else, like another Johnson, there is an accommodating Boswell hanging on his skirts, no doubt quite unknown to him. I am therefore not much surprised to find his attack on the *True Witness* extensively reproduced in the newspapers. The *Sermon* was no doubt delivered for that purpose, and the fulness of the report thereof, would seem to indicate that it was intended for other ears, than those of the Lindsay Catholics. I can assure you, he does not speak the sentiments of the Catholics of this Province. We have none of the sentimental notions towards the Orange Society which he seems to possess, and we think the course you have taken from the beginning, in reference to the processions in Montreal, is the only proper and manly one. It is disgusting to hear our Irish Catholic priest styling Orangemen "Irishmen," "Fellow-countrymen," and—save the mark—"Christians!" Why the Revd. gentleman knows that in the very county in which he uttered this nonsense, any Irish Catholic's life was not safe, a few years ago, from those very same "fellow-countrymen," and that a certain concession, in a certain township, was a boundary line, beyond which no "papist" was allowed to settle, under pain of being "bull-dozed." And then how tenderly he speaks of "poor Hackett," the "poor small weak man," whom he would have sheltered with his own body, and would gladly have "received the bullet into his own body." How he defends him for carrying a revolver and sixty rounds of ammunition on his person to church. It is beautiful! go Christians—like, so forgiving, and so mandible. Both Catholics and Protestants will set this down at its true value. They will consider what our friends across the lines call, "flap-doodle," pure and simple. He will receive no credit for it from the Orange body, who will merely look upon it as a species of what they are wont to call "Jesuitism." No sir, your manly attitude is appreciated by the Catholics of this Province, and even Sir Francis Hincks is obliged to give you credit for honesty and candor in the expression of your feelings, while the wisby-washy course of the *Tribune* and the honeyed words of Father Stafford, will deceive no one, but will be attributed to lack of moral courage on their part in giving utterance to their real sentiments. The mistake the *Tribune* makes, and all who take the same ground, is that they seem to admit—and in fact do admit—that the Irish Catholics of Montreal were the aggressors in the late disturbance. They ridicule the idea that they should feel insulted at Orange processions. Do they imagine Catholics have lost their manhood? Suppose such displays are technically legal? Legally I may impute unchastity to your wife; may call you a thief, and your proper legal remedy would be in a court of law. But who would resent such insults by a blow? only the poltroons and the cravens. I am sorry to have to speak as I have, of a priest of our church, but the truth should be told at any sacrifice of feeling. I am convinced it will do good, and place the Catholics of Ontario in a proper light before their friends in Quebec. Go on, Mr. Editor, in the path you have taken, and in this fight, let us adopt our enemy's motto "No Surrender."

Yours,
SAREFIELD.

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A HEAD LYRIC. Said B 2 A the other day, Whilst they together sat, Let U & I just go and buy At Robertson's a hat.

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ORANGE PROCESSIONS.

To the Editor of the Star:—I have carefully read all the correspondence on this subject. Sir Francis Hinckley comes nearest to the point. I have not seen a single argument advanced which proves that the Orange Order in our country is either useful or necessary, or that Orange processions are productive of any advantage to Protestantism, here or elsewhere. I have questioned numbers of my Protestant friends, and find that they unanimously agree that Orangism is a foreign exotic, and entirely unnecessary here.

Speaking of the "Whiteboys," "Hearts of Steel," "Oak Boys," "Peep-o'-day Boys," "Blight Boys," "Defenders," and a dozen other precursors of the Orange Association, the late Dr. Ardy McGee wrote, in his History of Ireland, as follows:—"From the first the Catholic bishops and clergy strenuously opposed those secret societies. The Bishop of Cloyne issued a reprobatory pastoral; Father O'Leary employed his facile pen against them; the Bishop of Ossory anathematized them in his diocese. Priests in Kildare, Kilkenny and Munster were often in personal danger from these midnight legislators; their chapels had been frequently nailed up, and their bishops had been often obliged to remove them from one neighborhood to another to prevent worse consequences. The infatuation was not to be stayed; the evil was engrafted on society, and many a long year, and woful scene, and blighted life, and broken heart was to signalize the perpetuation of secret societies among the population."

Any student of Irish history knows that the darkest and most unhappy days of her history are due to the violent deeds and lawlessness engendered by religious fanaticism fanned into flame and kept constantly alive by Orange societies among the Protestants and Ribbon societies among the Catholics. Knowing all this, what Canadian, loving his country, will desire to go through a similar experience. What apology can a Protestant offer to a Roman Catholic for singing or playing in the streets "Croppies lie down," or "We'll kick the Pope."

Few Protestant here are aware of the origin of the term "Croppie," or the unhappy associations of unhappy civil war connected with it. For my part, I am thoroughly disgusted with the idea of permitting such things to be done in the name of religion.

The Irish are a high spirited and impulsive people. The more intelligent class look upon this sort of thing with the contempt it deserves. It is not to be wondered at if the less refined and uneducated class are wild upon this provocation. To the Roman Catholic the Pope is a sacred personage. I do not agree with the theology of Rome, but I respect the Pope as the head of a grand historic church. As a Protestant of Protestants, I should feel highly indignant if a body of Roman Catholics went through the public streets playing an offensive tune and singing, "We'll kick the Protestant bishops or ministers." We should be willing, therefore, to give the credit to Roman Catholics for the same feelings as we have ourselves.

How is it that on all other days of the year except the 12th of July, the Irish Roman Catholics, as a body, are quiet and order loving, like ourselves? Simply because they are not insulted. I read in the Witness of to-night an article from the Irish Times on Orangism. In Ireland, where it is best known, it is described as follows:—"The very foolish displays, in which a large proportion of the people of Ulster annually join, at this anniversary are gradually losing their significance and their irritating effect. They were originally instituted to signalise a triumph in battle—a success during bitter hostilities, and, in course of time, they degenerated into political and religious insults. They live by opposition. By neglect they would soon die out &c. Clergymen and those who ought to have influence with the people should exercise their calling to soften down, or root out for all time, these vulgar and unholy antagonisms, which deprave religion, by substituting wrath, and rancor and insults for the forbearance of Christianity to which both sides claim attachment, only to disregard and disgrace it."

While in Ireland all right-thinking men, Catholics and Protestants, are working to abolish this relic of the barbarous ages, the Protestants of Canada are called upon to give life to an expiring evil. I very much mistake the intelligence of Protestant Canadians if this is a success. Up to this point the politicians have kept the thing alive. They tell us, Sir John A. among the rest, that the processions cannot be abolished by law. This is a mistake; there is nothing easier. Let both parties unite in this idea and it can easily be done. But the politicians want the votes of Orangemen and Irish Roman Catholics, and the game is to play off one against the other. About the only argument in favor of the perpetuation of Orange processions in Quebec is the "Fete Dieu procession." This is no argument. If the Fete Dieu procession, which I only compare to the Orange procession for the sake of argument, is wrong, the other is wrong, and, as Protestants, we should not hesitate to do right, no matter what others do. But the Fete Dieu procession is not a party procession; it is a sacred rite. I am sure, if any body of zealous Protestants should desire to parade the streets, no Roman Catholic would interfere. If a Protestant organization is required, let it be formed upon Christian principles of doing unto our neighbor as we would wish to be done by. It is too late in the day to expect to make converts to any creed with a revolver as the argument. If Roman Catholics are to respect us, we must respect them. If we are to fight for civil and religious liberty, let us start right.

I will be convinced that "Orangism" is a beneficial institution when I am shown an Irish or any other Roman Catholic converted to Protestantism by an Orange procession, and to the tune of "Croppies, lie down." In the meantime, I hope that all will unite to procure the prohibition by law of all processions in the streets of the Dominion. This can be done if sensible people of all persuasions will discourage idle vapors and violence. The legitimate way of promoting Protestantism in Quebec is to join in promoting Protestant principles of moderation and toleration, and not aggressive defiance and insult.

Yours truly, GEO. W. STEPHENS.

FRENCH OPINION ON THE "NATIONAL." We translate the following letter literary, and feel assured the sentiments conveyed are a reflex of the ideas of French Canadians on the Great Question:— DEAR EDITOR.—We can see by an article published in the National how far the ignorance of a badly disposed tongue can be carried, especially when envenomed and heated by national enmity. The excellent editor finds all wrong (provided that the name Irish is understood.) Then he becomes so blindfolded that he sees neither ignorance nor fanaticism. He becomes deaf to the mones made by the Protestants to Catholics in general. He goes so far as to forget the history of his own country, and likewise the sympathy which he owes to unfortunate, but faithful Ireland. A traitor to God, to his country, and to his neighbour, he condemns a nation, whose only crime was being more zealous than many others in the defense of their religion and of their country. He then treats them as ignorant people (or accuses them of ignorance.) What is he himself? What are the French-Canadians, the heroes of 1837-38 and all their ancestors for having defended the same rights? His ignorance and

DR. A. C. MACDONELL, 90 CATHEDRAL STREET, MONTREAL. [46-52] June 27]

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blindness (or want of reason) is a shame to the Canadian press, and has no other excuse, if it be not that he has been repudiated and rejected by all his conferees.

Beware, dear Editor, of the National. Heaven help you if you fall in the net of that dreadful man, whose sight alone is sufficient to confound, or perplex, the Rev. Bray, the Protestant press, and all those who approved of his valour or worth. See here a denial of your fine words. The Protestant English press, who understand as much; yes, that there are Protestants who ask the abolition of St. Patrick's procession, and (N. B.) of the St. Jean Baptiste, Fete Dieu, as well as all other religious and national processions. This is addressed to us as well as to our conferees. The Protestant press, in its most impudent terms, always addresses itself to Catholics in general. It never says, "Ye say this for the Irish Catholics alone." When an Orange chief exclaimed, "I hope to come down to Montreal again at the head of 20,000 men and cut those damned Papists down," he did not add, "French-Canadians excepted." Several Protestants, whom I could name, swore never to employ a Papist. Go to the editor of the National, or send an acquaintance to ask them for employment. Like a second Thomas, see and believe. The editor of the Star—that other imbecile—was the first this year to turn into ridicule St. Jean Baptiste Day, and may God pardon him the massacres he committed in translating our national songs from French into English. Now, why did the French-Canadians revolt in 1837-38? Answer.—Because their religious and political liberties, their language, was threatened to be abolished, and themselves annihilated and swept from the face of the earth. (Very like Ireland.) Did the Orangemen succeed? No, though they sent forth a formidable number of their best Canadian soldiers, burned our churches, massacred our habitants, hanged or exiled others, torn the heart out of one of our bravest patriots with admirable sang-froid, and had him carried through the streets, and committed atrocities unknown even among the most ferocious cannibals, still they could not annihilate us, and were, more than that, obliged to grant us the eighty resolutions. What proof have you? Answer.—The history of Canada and the monuments of our martyrs that exist like unto a stain to the memory. So that the sufferings of Catholic Ireland, so nearly resembling ours, should rather call forth our sympathy than our hatred. If we had been like Ireland was, in the heart of Protestantism, and surrounded by traitors, who know if we could have said to our enemies face, we are beaten, but not vanquished.

THE ASSASSINS OF THE ARCHBISHOP OF QUITO. In the Official Journal of the Republic of Ecuador we find the following document:—"The report of the Physicians who made the analysis of the contents of the stomach, have revealed the crime that was suspected, namely, the death of Mgr. Checay Barba. From the examination it is ascertained that there is strong evidence of guilt against Joaquin Chiriboga (priest), Jose Vincente Solie, Jose Gabriel Moncayo and Manuel Pareja. In consequence of, and in compliance with Articles 42 and 703 of the Penal Code, orders have been issued for their arrest and confinement in the public prison, and kept in close confinement until evidence shall be taken.

"Signed, BORRERO." Another document adds to the above names that of Manuel Conejo Cevallos, against whom there is also proof of complicity. Canon Andrade Coconel has been arrested. The court has given him eight days in which to prove his innocence. Doctor Manuel Checa, brother of the poisoned Archbishop, is prosecuting the suit. When we gave the first authentic account of the assassination, or martyrdom, of the Archbishop of Quito—holding something back, communicated to us, but not proven—we said that the Apostle Judas Iscariot had never been without his successors. Some of our conferees of the Catholic Press seemed to have been shocked. One of them went so far as to deny that the Archbishop had died by poison administered. It seemed the dictate of charity not farther to moot the question. It is, however, a fact too certain, that in some of the countries of South America, demoralized by schism from the Holy See, there have been priests, despising the Apostolic warning: "Ye cannot drink the chalice of the Lord and the chalice of devils," who have become Free Masons. The record of one of the most aristocratic Lodges in New York contains an explicit evidence of it.

An Ignorantin, some time ago, wrote from Quito to New Orleans Morning Star, using disrespectful language towards the grand old athlete of the Catholic press, Louis Veilliot, so beloved by our Holy Father the Pope, and, a matter of no account, coupling the name of the editor of the Freeman with that of Louis Veilliot. We have only to say to this foolish Brother that, if faithful to his vocation, he will be kicked and cuffed out of Ecuador, by the fellows he takes as his friends; or, if he holds with these scoundrels, he will have on him the curse of the founder of his Congregation. In other cases, he is responsible for an insufferable amount of impudence. Events will prove it, and we dismiss the subject. Ecuador is a country where Christ and anti-Christ meet. The heroic Garcia Moreno has given his blood for Christ. The holy Archbishop, Monsignor Checay Barba, has been assassinated for the faith. Ignorantins, who try to ride two horses, and serve good God and good devil, are stupid. When, fooled by men intending to betray them, they are so silly as to insult men who see what they are fooled into not seeing, they deserve a severer epithet.—Freeman's Journal.

Canada Province of Quebec, In the SUPERIOR COURT, District of Montreal. No. 1041. Malvine Darche, of the Municipality of Hochelaga, said District, wife of D'Andoune Plante, joiner, of the same place, duly authorized a_ester en justice, to the present. Plaintiff: vs. Defendant. D'Andoune Plante, joiner, of the same place.

An action en separation de biens, (separation as to property) has been issued in this cause, this nineteenth day of July, instant (1877). Montreal, July 19th, 1877. CHS. THIBAUT, Atty for Plaintiff.

JOHN BURNS, PLUMBER, GAS, and STEAM-FITTER, 675 CRAIG STREET.

TIN, AND SHEET IRON WORKER, HOT AIR FURNACES, &c. SOLE AGENT FOR Bramhall, Deane & Co's Celebrated French COOKING RANGES, HOTEL and FAMILY RANGES.

REFERENCES: R. O'Neill, St. Francis d Sallie Street, A. Pinsonneault, Janvier Street, M. H. Gault, McTavish Street, James McShane, Jr., Metropolitain Hotel, Notre Dame Street, W. Stephens, Pointe aux Tremble, Alex. Holmes, 252 St. Antoine Street, St. Bridget's Refuge. O. McGarvey, Palace Str. 675 CRAIG STREET, MONTREAL.—[April 2 '75]

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DRIED BEEF, BEEF HAM, SUGAR CURED HAMS, SMOKED TONGUES, PICKLED do., CAMPBELL'S BACON (in select cuts), AT THE EUROPEAN WAREHOUSE.

APPLES (very choice, for table use), ORANGES (Algeria, very sweet), LEMONS, BANANAS, and all kinds of Fresh Fruits and Vegetables, AT THE EUROPEAN WAREHOUSE, THOMAS CRATHERN, 1363 St. Catherine street.

DOMINION METAL WORKS. We are now prepared to fit up our PATENT HOT WATER APPARATUS, FOR WARMING BUILDINGS, at very low rates, if early application is made.

ECONOMY IN FUEL AND PERFECT WORKING OF APPARATUS GUARANTEED.

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May 30 6m42

DOHERTY & DOHERTY, ADVOCATES, &c. No. 50 ST. JAMES STREET, MONTREAL. T. J. DOHERTY, B.C.L.; C. J. DOHERTY, A.B.C.L.

\$60 a week in your own town. Terms and outfit free. H. HALLITT & CO., Portland, Maine.

FARMERS' COLUMN.

FODDER CORN.—A writer in the Country Gentleman gives his method of preparing the land and sowing fodder corn as follows: We pulverize the land with a lump crusher, made in the following manner: A log of hard wood, eight-feet long and a foot through is drawn by a pole inserted into the log in the middle and braces fastened on to keep the log from swinging. It leaves the land in better condition than a roller because all the lumps are crushed, instead of being simply pressed down. The ground is then marked with a marker, then one makes a light furrow with the corn plow, another man drops the seed into the furrow, and another man covers with a till cultivator, with the middle tooth taken out and the side-teeth turned so as to turn the soil upon the corn. Then the lump crusher is run across the rows which leaves the field smooth, so that the rows can be seen as soon as the corn is large enough to cultivate. Fodder corn can be sown as late as August 1st, except in the extreme northern States, where July the 15th is as late as is advisable to sow it.

A FEW HINTS ABOUT POULTRY.—Those poultry keepers do best who do the least, providing they are not neglectful. By taking nature for our guide we can scarcely go wrong, notwithstanding they may obtain teaching for nothing if they will but observe. When a hen steals away and makes a nest in the hedge she is pretty sure to bring out fifteen strong chicks. The eggs are laid on the damp earth, the bird goes on or off as suits her inclination, and she does not have to submit to handling of any kind. It follows that snug, dark nooks are the best places for the nests, and that they should be on the ground or very near it. When the nest is made in a basket the bird is likely to break the eggs in getting in and out, and she is likely to eat the eggs when broken, and thus acquiring a relish for forbidden fruit, the remainder are likely to go the same way, and a good bird becomes a bad one through being located in a way she would never have located herself. Everything is easy if you go the right way to work, and success rarely attends an effort that is characterized by fussing.

STABLE MANAGEMENT.—It is some one's duty to look to every individual cow, calf and bull every hour through the night, from dark to dawn, and at stated intervals during the day. This gives regular employment to one night-watchman, and to three regular day hands. The stable-men clean out the stalls, cut, mix and give the feed, clean the cows, sweep out the stables, turn the cows out to water as required, feed the calves, etc., under the supervision of an efficient foreman, who, indeed, supervises all the work of the farm, working with the men wherever his labor will do the most good, but in all things following the directions of the proprietor, who takes the responsibility of ordering everything of importance. It is an inflexible rule, that all the animals shall be treated kindly and gently. No shouting, hallooing or alarming demonstrations are made; hence they grow up docile and gentle, and the bulls, old and young, have so far proved no exception. All the animals are kept clean; the cows brushed or carded daily; their stalls not only cleaned out, but swept out and sanded. The temperature of the stables is regulated by the ventilation in cold weather, and thermometers are hung where they may be conveniently inspected. During the winter it is intended not to allow the temperature to sink below the freezing point; but a temperature of 40° is considered desirable.

CORN AND PORK.—There is an excellent practical sense in the following, from the Iowa State Register: "There have been various careful tests as to how much pork a bushel of corn will make. It seems to be conceded that with the best breed of hogs and the greatest care in feeding there may be certainly eight and a half pounds to the bushel. With this data it is easy for a farmer to know what he is doing as well as what is best to do. He will see at once if corn is twenty-five cents per bushel and hogs five cents, he should sell hogs and not corn. But if corn be fifty cents and hogs five cents it is more profitable to sell corn. Corn at forty-five cents and pork at five cents, they are equal. And in this way a farmer can easily decide what to do. Or in other words find out what he can obtain for his corn, then multiply the price of corn by eight and a half, and he can at once see which is the most profitable. Pork ought to be the standard by which to ascertain the price of corn, and not by what they will give at the railroad station. We have said frequently that most farmers do not know whether they are making or losing money, for the reason that they do not make any effort to know what their wheat, corn, pork or beef costs. But when they have the raw material on hand they should carefully ascertain what is best to do with it. And the rule which we here present to them will solve the question of what to do with their corn. But in these calculations we make no allowance for the poor breeds of hogs or for careless feeding or indifferent quarters for the comfort and improvement of the animals. All these must be taken into account. Some men by a slipshod system of feeding and bad treatment do not get five cents per bushel for corn.

"LAYING OUT" THE FARM.—Many farms of the country need reconstruction in plan. In the Middle and Western States we see numbers of them that remain just about as they did when the owners got through clearing them. As fast as the fields—of every size and shape—were cleared, they were fenced, and the heterogeneous divisions have been maintained, without material alteration, to this day. No thought of possible future convenience or economy had a place in the mind of the designer, present necessity overshadowing all other considerations. Some of these farms have changed hands many times since their redemption from sylvan shadows, but either from reverence for ancient landmarks or a lack of appreciation in regard to convenience, economy of space and appearance, no change has been made in the general plan by any subsequent proprietors. We are aware that every man cannot lay out land to the best advantage, and perhaps no two men could adopt precisely the same plan in laying out any particular farm into fields and plats. Some men do not seem to know what the word convenience means, while others are so eminently practical as to exclude every other consideration. In laying out lands to combine beauty, economy, convenience and other advantages, there is room for the display and exercise of quite as much talent as the most skillful landscape gardener possesses, though of a somewhat different nature. The natural features of the land should be mapped carefully, first, and then the division into fields, lanes and small plats, made so as to counteract natural disadvantages and combine the advantages. A careful study of the peculiarities of the farm, with a clear view of what is desirable to accomplish, will go far toward securing the best division. Where the highway runs along the line and there are no large water courses or other natural obstacles in the way, very little difficulty will be experienced. Still, we know of many farms offering every advantage for convenience; and yet the owners have made them inconvenient. Wherever possible there should be a lane through the middle of the farm, with a gate opening into it from every field. The public road should never be used to gain access to the fields, unless it is unavoidable, as it sometimes is, and one field should never be reversed to obtain access to another.—Practical Farmer.

RICHARD BURKE, Custom BOOT and SHOE-MAKER, 689 CRAIG STREET, (Between Bleury and Hermine Streets) Montreal. ALL ORDERS AND REPAIRING PROMPTLY ATTENDED TO

CALLAHAN & CO., GENERAL JOB PRINTERS, 195 FORTIFICATION LANE. All orders promptly attended to.

COAL AND WOOD. LACKAWANNA, PITTSTON, and WILKESBARRE COALS, DIRECT FROM MINES. UPPER CANADA FIREWOOD at Lowest Market Rates. OFFICE AND YARD: 135 St. Bonaventure Street YARDS: 240 St. Joseph and 237 St. Bonaventure Streets. FRANK BRENNAN & CO. Box 154 P. P. O.

ST. LAWRENCE ENGINE WORKS. NOS. 17 TO 29 MILL STREET MONTREAL P. Q. W. P. BARTLEY & CO., ENGINEERS, FOUNDERS AND IRON BOAT BUILDERS. HIGH AND LOW PRESSURE STEAM ENGINES AND BOILERS. MANUFACTURERS OF IMPROVED SAW AND GRIST MILL MACHINERY. Boilers for heating Churches, Convents, Schools and Public buildings, by Steam, or hot water. Steam Pumping Engines, pumping apparatus for supplying Cities and Towns, Steam pumps, Steam Winches, and Steam fire Engines. Castings of every description in Iron, or Brass. Cast and Wrought Iron Columns and Girders for Buildings and Railway purposes. Patent Hoists for Hotels and Warehouses. Propeller Screw Wheels always in Stock or made to order. Manufacturers of the Cole "Samson Turbine" and other first class water Wheels. SPECIALITIES. Bartley's Compound Beam Engine is the best and most economical Engine Manufactured, it saves 33 per cent. in fuel over any other Engine. Saw and Grist Mill Machinery, Shafting, Pulleys, and Hangers. Hydrants, Valves &c. 1-y-36

CANADIAN ITEMS.

JOIN THE VOLUNTEERS.—The Irish-Canadian proposes that more Irishmen should join the volunteer forces of the country. It says that Orangemen is represented, and it does not see why Catholicism should not be.

PROVINCIAL LACROSSE MATCH.—The following are the names of the players who take part in the Provincial lacrosse match this afternoon at Quebec—Becket, Hoobin, Davey, Giroux, Orr, Robinson, McElroy, Pitts, Morton Hubbell, Struthers, Farmer, Ontario—S. Hughes, T. Brown, F. Walker, Suckling, Nelson, Dexter, Rough, Cullen, J. Pearson, Robinson, McPherson and J. Grant.

RELEASE PETITION.—Owen Cosgrove, a prominent Roman Catholic of Toronto, is said to be getting up a petition to be forwarded to Buffalo, praying for the release of the six Toronto men who were arrested and imprisoned there on the occasion of the Young Irishmen's excursion to that city a week ago. Some aldermen have signed it. The Irish-Canadian of Wednesday says the men gave no offence at Buffalo, but they were clubbed unmercifully by American officers.

LORD DUFFERIN.—The Governor-General and party arrived at Chicago at 7:30 on Tuesday, and left at 9:30 for St. Paul, where they will remain over for four days. They are expected to reach Winnipeg on the evening of the 6th or the morning of the 7th, and will remain there at least a week. The idea of a journey to Battleford has been abandoned, and the party, after visiting Lakes Winnipeg and Manitoba, the Saskatchewan River, and the Icelandic and Mennonite settlements, will return about the middle of September.

ST. PATRICK'S ORPHAN ASYLUM OTTAWA.—The annual picnic in connection with St. Patrick's Orphan Asylum took place on the Exhibition Grounds, yesterday, and proved to be very successful. The number in attendance was not so large as might perhaps have been desired, but was still very creditable. The Orphans themselves were well represented numerically, while Rev. Dr. O'Connor, the director of the Institution, exerted himself to the utmost to make everything as pleasant as possible. Among those present were observed His Worship the Mayor, and Messrs. D. O'Connor, W. McCaffery, M. Higgins, W. Finlay, Joseph Kavanagh, Aid. O'Connor, Aid. Starke, Daniel Smith, Geo. Baskerville, F. Kavanagh, P. A. Erierson, J. O'Reilly, J. Esmonde, M. Kavanagh, W. Wall, J. B. Brannen, C. Christian, F. MacDougall, J. J. Kehoe, H. Roach, J. Hickey, W. Kehoe, R. Quinn, G. J. O'Doherty, E. C. Barber, J. White, etc. An old Indian Chief in costume was one of the curiosities to be seen on the grounds. During the afternoon the Independent Cornet Band discoursed several choice selections, while the lovers of Terpsichore had abundant opportunity to trip the light fantastic to the music of Master's orchestra. Several members of the City Police Force were on hand to preserve order, but beyond clearing the boys out of the ring, they had no duties to perform. There was a large refreshment booth in full operation, Messrs. Esmonde, Kavanagh, and others, in charge, the proceeds of which also went to the aid of the institution.—Free Press, July 26.

GUION LINE. UNITED STATES MAIL STEAMERS Sailing from NEW YORK every TUESDAY for QUEENSTOWN and LIVERPOOL.

MONTANA 4320 Tons. WYOMING 3716 " WISCONSIN 3720 " NEVADA 3135 " IDAHO 3132 " CABIN PASSAGE \$65, \$65, \$75. INTERMEDIATE—or Second Class. \$40 STEERAGE—At Lowest Rates. For further particulars apply to WILLIAMS & GUION, 29 Broadway, New York. Or to HART BROTHERS & CO., Cor. St. John & Hospital Streets, Montreal.

ALLAN LINE. Under Contract with the Government of Canada for the Conveyance of the CANADIAN and UNITED STATES MAILS 1877—SUMMER ARRANGEMENTS—1877

This Company's Lines are composed of the underequipped First Class, Full-powered, Clyde-built, Double-Engine Iron Steamships:— Vessels Tons. Commanders. SARDINIAN 4100 Lt. J. E. Dutton, R. N. B. CIRCASSIAN 3400 Capt. J. Wylie. POLYNESIAN 4100 Captain Brown. SARMATIAN 3600 Captain A. D. Aird. HIBERNIAN 3434 Lt. F. Archer, R. N. B. CASPIAN 3200 Capt. Trocks. SOANDNAVIAN 3000 Lt. W. H. Smith, R. N. B. PRUSSIAN 3000 Lt. Dutton, R. N. B. AUSTRIAN 2700 Capt. J. Ritchie. NESTORIAN 2700 Capt. ——— MORAVIAN 2650 Capt. Graham. PERUVIAN 2600 Capt. R. S. Watts. MANITOBIAN 3150 Capt. H. Wylie. NOVA-SCOTIAN 3300 Capt. Richardson. CANADIAN 2600 Capt. Millar. CORINTHIAN 2400 Capt. Jas. Scott. ACADIAN 1350 Capt. Cabel. WALDENSIAN 2800 Capt. J. G. Stephen. PHOENICIAN 2600 Capt. Menzies. NEWFOUNDLAND 1500 Capt. Mylne.

The Steamers of the LIVERPOOL, MAIL LINE (sailing from Liverpool every THURSDAY, and from Portland every SATURDAY, calling at Loch Foyle to receive on board and land Mails and Passengers to and from Ireland and Scotland, are intended to be despatched

FROM QUEBEC. Caspian 21st July Sarmatian 28th " Sardinian 4th Aug Peruvian 11th " Polynesian 18th "

RATES OF PASSAGE FROM PORTLAND, Special Reduction in Rates of Passage Cabin \$80, \$70, \$50 (according to accommodation) Intermediate \$40 00 Steerage from Montreal 25 00

THE STEAMERS of the GLASGOW LINE are intended to sail from the Clyde and Portland at intervals during the season of winter navigation. Manitoban about 19th July Canadian " 26th " Phoenician " " Waldensian " "

RATES OF PASSAGE FROM QUEBEC TO GLASGOW. Cabin \$60 Intermediate 40 Steerage 25 An experienced Surgeon carried on each vessel. Berths not secured until paid for.

For Freight or other particulars apply to:— In Portland to H. & A. ALLAN or J. L. FARMER; in Bordeaux to LAPITTE & VANDERBYN or E. DESPAS & Co.; in Quebec to ALLAN, RAE & Co.; in Havre, to JOHN M. CURRIE, 21 Quai d'Orleans; in Paris to GUSTAVE BOSSANGE, Rue du 4 Septembre; in Antwerp to ANO. SCHMITZ & Co., or RICHARD BERNIS; in Rotterdam to G. P. ITTMANN & LOON; in Hamburg, W. GIBSON & HUGO; in Belfast to CHARLEY & MALCOLM; in London to MONTGOMERIE & GREENHORSE, 17 Gracechurch street; in Glasgow to JAMES & ALEX. ALLAN 70 Great Clyde Street; in Liverpool to ALLAN BARNES, James Street; or to H. & A. ALLAN, Corner of Youville and Common Streets, Montreal July 10, 1876.

ORDER YOUR CARDS AT GEO BISHOP & CO'S ENGRAVERS AND PRINTERS 169 ST JAMES ST

THE MIC-MAC REMEDY A SPECIFIC FOR SMALL-POX. ANOTHER VICTORY FOR MAJOR LANE. A HOPELESS CASE OF SMALL-POX CURED BY THE MIC-MAC REMEDY.

To MAJOR JNO. LANE, GREENFIELD, MASS. DEAR SIR.—I telegraphed for a package of your Small-Pox Remedy on last Monday, which I received the following day. I would have instantly responded and forwarded the money, but thought I would await the result of its trial. I prepared the medicine myself so as to render everything secure; and I am proud to be able to state that it produced almost instantaneous relief. It was a malignant case of Small-Pox—in fact, there was no hope of recovery expressed on any side; but by the application of your famous Remedy it easily yielded. Enclosed I send you a five dollar bill. Please acknowledge.

Your truly, Rev. W. A. HENNEBERRY. Price \$5 per package. Sent to any part of the Dominion, post paid receipt of price—a liberal discount to Clergymen, Physicians and Charitable Institutions. B. E. MCGALE, Dispensing Chemist, 301 St. Joseph St.

J.P. NUCE' TAILOR 157 ST JOSEPH STREET, (Sign of the Red Ball) A large assortment of Gents' Haberdashery constantly on hand.

\$5 to \$20 per day at Dr. Geo. Sam's \$5 fee. 877 Ave. & Maine.

ESTABLISHED 1864. GOLTSMAN'S TAILORING HOUSE, 424 NOTRE DAME STREET.

NOTICE. OVER 200 SPRING AND FALL OVERCOATS, of the Latest Styles and Best Fabrics to be Sold from \$6.50 to \$8.50. TWEED SUITS, for gentlemen, very choice designs—over 1,000 Patterns to select from. TROUSERS made to order, on shortest notice, from \$5 to \$6. BOYS' CLOTHING, ready made or made to order, from \$2.50 upwards. GOLTSMAN'S "BOOK OF FASHIONS" now ready. Please call and receive a copy. S. GOLTSMAN, Merchant Tailor, 424 Notre Dame Street.

GRAND LOTTERY OF THE SACRED HEART!

AUTHORIZED AND APPROVED BY HIS LORDSHIP THE CATHOLIC BISHOP OF MONTREAL, UNDER THE PATRONAGE OF

His Honor JUDGE COURSOL, President of the Committee of the Sacred Heart,

And of the Honorables J. A. CHAPLEAU, and G. QUINET,

And of M. P. RYAN, Esq., L. A. JETTE, Esq., M.P., O. J. DEVLIN, Esq., N.P., R. H. TRUDEL, Esq., M.D., ALFRED LAROCHE, Esq., C. A. LEBLANC, Esq., Sheriff, B. A. R. HUBERT, Esq., Prothonotary, MICHAEL STEWART, Esq., C. S. RODIER, Esq., PIERRE LESPERANCE, Esq.

And under the supervision of all the members of the three Committees, composed of the most respectable citizens, especially organized to that effect. The most careful arrangements have been made to insure a fair and honest drawing of the four thousand prizes offered, from \$1.00 each to

THE GREAT PRIZE, \$10,000 IN GOLD.

List of Prizes: 1 Prize in Gold of..... \$10,000 00 \$10,000 00 1 " " 2,000 00 2,000 00 1 " " 1,000 00 1,000 00 1 " " 500 00 500 00 1 " " 100 00 100 00 5 " " 50 00 250 00 25 " " 10 00 250 00 500 Building Lots, valued each at..... 500 00 250,000 00 50 Prizes, " 24 00 1,200 00 20 " " 20 00 400 00 42 " " 18 00 756 00 8 " " 6 00 48 00 12 " " 32 00 384 00 12 " " 6 00 72 00 12 " " 30 00 360 00 290 " " 3 00 870 00 1000 " " 2 00 2,000 00 2000 " " 1 00 2,000 00 1 " " 4 00 4 00 Total \$872,584 00

All tickets will bear the signatures of F. X. LANTHIER, President, and of BEN. CLEMENT Secretary-Treasurer of the Committee of Management, and the autograph signature of F. X. COCHUE Managing-Director, and the Grand Seal of the Lottery; and others are counterfeit, and the holders of fraudulent tickets will be prosecuted with the utmost rigor of the law provided in such cases. The FIFTEENTH of AUGUST, 1877, is the day appointed for the Drawing. Eleven tickets for ten dollars. Special inducements to agents and buyers of a large number of tickets. Single Tickets \$1.00, to be had personally or by mail, on application at the office of the Managing-Director, F. X. COCHUE, 256 Notre Dame Street, Montreal.

THE LABOUR QUESTION.

Our statement (if we have any) and our philanthropists (we have some) have in this question to untie the Gordian knot of our present commercial distress.

Query.—Can employment for all be obtained by increasing the Tariff on such things as we can manufacture?

Answer.—Protection is our only salvation! Let us have it at any price, and thousands will be able to avail themselves of the cheap Fall and Winter Goods now offered at CHEAPSIDE.

GRAND SALE NOW GOING ON.

Black Alpaccas and Lustrés. Good useful Lustrés, 10c per yard, worth 15c. Good Dress Lustré, 12 1/2c, worth 20c.

Black Persian Corde. Good Black Persian Corde, 25c, worth 40c. Russil Corde, 25c, worth 40c.

Black French Cashmeres. Extra Wide Heavy French Cashmeres, 50c. Extra Fine Double Cashmere, 60c.

Black French Merinoes. Good Useful Black French Merino, 50c. Extra Double Finish Black French Merino, 60c, 75c, \$1.00, \$1.25.

Black Baratheas Cloths. Black Baratheas, 40c. Black Baratheas, 45c, 50c, 60c, 75c.

Black Balmoral Crape Cloth. Good Black Balmoral Crape, 35c. Extra Fine Finish Crape Cloth, 45c, 50c up to 75c a yard.

Black French Poplins. One case new Black All Wool French Poplins, 45c, 55c, and 65c. Beautiful shades and wide widths.

Courtaulds Crapes. All widths. Prices kept in Stock. The best in the world. Go to

CHEAPSIDE

Black Silks! Black Silks! Good useful Dress Silks, 60c. Good Dress Gro Grain Silks, 75c.

CHEAPSIDE. Black Shawls, Great Bargains. Black Skirts, Great Bargains.

CHEAPSIDE. Black Hosiery in all Sizes. Black Fans. Mourning Collars and Cuffs.

CHEAPSIDE. Black Silks, Black Laces. Black Silk Laces, 10c, to \$5.00 yard.

CHEAPSIDE. Black Shawls, Great Bargains. Black Kid Gloves, 75c for two Buttons.

CHEAPSIDE. Black Shawls, Great Bargains. Black Kid Gloves in Alexandre's and Josephines.

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ST. PATRICK'S BENEVOLENT SOCIETY.

At the regular monthly meeting of the above Society, held on Thursday, August 2, in their hall, occasion was taken of this the first opportunity that presented itself to express the feelings of the members in regard to the late disturbances, when the following resolutions were passed:—

Resolved, That the Society desires to place on record their entire approval of the course adopted by the several Irish Catholic societies in passing resolutions upholding the conduct of His Worship the Mayor in refusing to call on the military authorities on the 12th ult., and denouncing the action of those magistrates who unnecessarily called on the volunteers on the occasion of the funeral of T. L. Hackett.

Further, That the Society, composed as it is of workmen of all branches of labor, and residing in all parts of the city, have still greater reason to thank His Worship for the course pursued by him, thus preventing a possible conflict, which would, unless through Divine interposition, add several to an already long list of members claiming support through sickness and accident, as well as widows and orphans, in the event of any member or members losing their lives.

YOUNG IRISHMEN'S LITERARY AND BENEVOLENT ASSOCIATION. This Society gave a musical and dramatic entertainment on Monday night in their hall, which was on the occasion of the O'Connell anniversary. It was well attended. Present on the platform were: Mayor Beaudry; Rev. Fathers Reilly and O'Rourke; the President, Mr. Brennan, and several others.

CATHOLIC UNION.—No. 15 Branch of the Catholic Union was formed last week.

ST. PATRICK'S SOCIETY.—At the meeting of the St. Patrick's Society on Monday night, Mr. Devlin, M. P., was in the chair.

COLLEGE OF OTTAWA. THIS Chartered College, directed by the Oblate Fathers of Mary Immaculate, is situated in a most healthy locality of the Capital, and commands a magnificent view of the Ottawa, Gatineau, and Rideau Valleys.

CONVENT OF ANGELS, Belleville, Ontario. Conducted by the Ladies of Loretto. Studies will be resumed at this Institution, for Boarders and Day-Scholars, on the 1st of September.

CONVENT OF THE SISTERS OF THE CONGREGATION OF NOTRE DAME. Williamstown, (near Lancaster), C.W.

INSURANCE. DEPOSIT WITH DOMINION GOVERNMENT \$50,000. NATIONAL INSURANCE COMPANY MONTREAL.

THE ACCIDENT INSURANCE COMPANY OF CANADA. The business of this Company for the year 1876 was more than Three Times THAT OF ALL THE OTHER CANADIAN COMPANIES transacting Accident business, combined.

THE DISCHARGED CATHOLIC UNION MAN.—MONTREAL, August 4th, 1877.—To the Editor of the TRUE WITNESS:—Sir, In reference to a city item in your last issue offering an apology to Mr. Beckett for a mistake made in a previous issue, I beg leave to state that an apology was perfectly unnecessary, as the man was actually discharged for absconding himself on the twelfth of July.

YOUNG IRISHMEN'S L. & B. ASSOCIATION.—A meeting of this society was held on Friday evening for the purpose of receiving a report of the committee which had been chosen to ascertain the names of the Irish Catholics who had been discharged by their employers for absconding themselves on the 12th of July last.

ST. ANN'S TOTAL ABSTINENCE AND BENEFIT SOCIETY'S PIC-NIC.—This Society and its friends spent a very pleasant pic-nic on St. Helen's Island on Saturday afternoon. There could not have been less than 3,000 people present when the sports were in full swing, and altogether it was a success.

WILLIAMSTOWN CONVENT.—In our last edition, in our report of the celebrated Williamstown Convent of Notre Dame, the words "musels" or "mettles" was set up by our intelligent commentators, whereas the expression should have been "were it not obliterated" on their utmost stretch of their intellect.

ST. VINCENT DE PAUL, August 6.—The stables at St. Vincent de Paul were destroyed by fire last night. All the agricultural instruments, etc., have been destroyed, so fourteen horses, two cows, and all the hay and summer and winter vegetables. The loss is estimated at \$5,000, and the fire is supposed to be the work of an incendiary.

CHEAPSIDE. 437 & 439 NOTRE DAME STREET, A. A. MURPHY, PROPRIETOR. [Established 1819.]

LORETTO CONVENT, LINDSAY.

Classes in the above Institution will be resumed on the 1st SEPTEMBER. Application for admission to the LADY SUPERIOR.

LORETTO ABBEY, WELLINGTON PLACE, TORONTO, CANADA. A Branch of the Ladies of Loretto, Dublin, Ireland. Board and Tuition—\$150 per annum. Send for circular and address to LADY SUPERIOR July 25-ly

LORETTO CONVENT, Niagara Falls, Canada. Two Medals for General proficiency in the different courses will be presented by His Excellency, Lord Dufferin, Governor General of Canada. Board and Tuition per year \$160. For further information and prospectus, address to July 25-ly LADY SUPERIOR.

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YOUNG IRISHMEN'S L. & B. ASSOCIATION.—A meeting of this society was held on Friday evening for the purpose of receiving a report of the committee which had been chosen to ascertain the names of the Irish Catholics who had been discharged by their employers for absconding themselves on the 12th of July last.

ST. ANN'S TOTAL ABSTINENCE AND BENEFIT SOCIETY'S PIC-NIC.—This Society and its friends spent a very pleasant pic-nic on St. Helen's Island on Saturday afternoon. There could not have been less than 3,000 people present when the sports were in full swing, and altogether it was a success.

WILLIAMSTOWN CONVENT.—In our last edition, in our report of the celebrated Williamstown Convent of Notre Dame, the words "musels" or "mettles" was set up by our intelligent commentators, whereas the expression should have been "were it not obliterated" on their utmost stretch of their intellect.

ST. VINCENT DE PAUL, August 6.—The stables at St. Vincent de Paul were destroyed by fire last night. All the agricultural instruments, etc., have been destroyed, so fourteen horses, two cows, and all the hay and summer and winter vegetables. The loss is estimated at \$5,000, and the fire is supposed to be the work of an incendiary.

CHEAPSIDE. 437 & 439 NOTRE DAME STREET, A. A. MURPHY, PROPRIETOR. [Established 1819.]

CUSTOMS ITEMS.—Mr. Archibald Moir has been appointed Appraiser in the Examining Warehouse, in place of the late Mr. David Mackay—H. A. Lemieux, Bond Inspector of the Port of Montreal, on the occasion of his appointment as Collector of Customs at Three Rivers, was presented by the Lockers' Department, of which he was head, with a beautiful ebony walking cane with gold handle.

St. John's Firm.—Investigation into the origin of the big fire continues. To-day, evidence was given to the effect that much of the destruction was caused owing to the gas from the company's work not having been let off properly, and that the fire, which was believed to have been the work of design, which fire broke out while the conflagration was raging in another part of the city, must have been caused by gas.

A Horse Drowns Itself.—At a quarter to three Saturday afternoon a horse attached to a cart, belonging to the driver afterwards stated, to Mr. Peter McAuley, butcher of Ann street was left within about 30 feet of Lock 1, while the boy in charge, a son of the owner, delivered some meat on the tug "C. J. Brydges." The reins were too tight and caused the horse to back into the lock; horse and cart sank like a stone, and afterwards it took some trouble to find the dead horse and the cart. The driver felt very bad at his great loss.

RAILWAY ACCIDENT.—At Rouge Point on Friday at six o'clock, a.m., when the iron train was shunting cars from the main line near the ballast pit siding the gravel train came from the pit, where there is a very heavy grade, ran into the iron train, throwing off fourteen cars, smashing badly the gravel engine and killing instantly the conductor of the gravel train, Calixte Riopelle, of St. Scholastique. The rest of the trainmen avoided being injured by immediately jumping of the train.

TORONTO.—Voting on the Dunkin Act began on Monday. Mayor Morrison will act as returning officer, and the poll will be open from 10 till 5. It is estimated that not more than 400 can vote in one day, and it will consequently be some days before a fair approximation of the result can be arrived at. There are about 14,000 votes in the city. Nearly all the ministers in the city will preach to-morrow on temperance. Thus far no clergyman except Archbishop Lynch has opposed the Dunkin Act.

LEX TALIONIS.—Mr. Brehaut is determined to follow the Orange hacks who howl for vengeance, never mind justice, so long as some one is sacrificed. He committed the undermentioned for trial on Saturday refusing bail except for Fitzpatrick. This afternoon Mr. Brehaut, Police Magistrate, committed Patrick McAllister and Michael Ryan, accused of shooting at W. H. Elliot on the 16th of July, with intent to kill and murder, for trial before the Court of Queen's Bench, Patrick Fitzpatrick will probably be on Monday sent for trial before the Court of Queen's Bench, but in his case bail will be accepted.

THE GOVERNOR-GENERAL'S VISIT.—Preparations are progressing for Lord Dufferin's reception: triumphal arches are being erected and buildings decorated. It is uncertain whether the party arrives on Sunday or Monday. The following is the programme:—Tuesday, presentation of an address by the Mayor and citizens. Wednesday, a civic holiday, lacrosse and base ball matches and public games. Thursday, horse racing, exhibition of lassoing cattle, and a real Buffalo hunt. Friday, Lieut-Governor's ball in the evening, and concert by the choir of St. Boniface. Monday, opening of the Rifle Association matches. Tuesday, civic ball to their Excellencies.

MOONEY.—Died at Ulverton, on the 25th of July, after a long illness, which she bore with Christian fortitude, Elizabeth, daughter of Lawrence Mooney, aged 36 years, 1 month and 12 days. Requiem in peace.

WANTED.—Room and board by a respectable young man (English) in a French family, terms must not exceed \$17.00 including washing. "A. G." P. O.

INFORMATION WANTED of Ellen Tierney, daughter of Michael Tierney and Ellen Fay. When heard from, last January, she was then in Montreal. By her writing to the undersigned she will hear of something to her advantage. Wm. HARTLEY, Lacolle, P.Q.

WANTED by a young temperance man, a situation as coachman, messenger, assistant storeman or porter. Can make himself generally useful. His last situation was that of coachman. Best of City references. Apply by letter "C. U." this Office.

READ WHAT SIR FRANCIS HICKS SAYS about Orangism. Free by Mail on receipt of 5 cts., from D. & J. SADBIE & Co., 275 Notre Dame Street, Montreal.

ST. PATRICK'S NATIONAL ASSOCIATION. The Committee of this Association desires to inform the members of the Association and friends that special arrangements have been made with the Delaware and Hudson Railway for an Excursion trip to New York, to meet the Irish Canadian Pilgrims on their arrival in that city.

IRISH CATHOLIC UNION. No. 8 BRANCH. The Members of this Branch are requested to meet at their Hall, Alexander street, on THURSDAY evening at Seven o'clock sharp, for the purpose of proceeding, with other members of the Union, to an entertainment to be given by No. 4 Branch at Point St. Charles. C. McGUIRE, Secy.

BURY & MCINTOSH, ASSIGNEES AND ACCOUNTANTS, MOLSON'S BANK CHAMBERS, Corner St. James and St. Peter Street. (Entrance on St. Peter Street.) GEORGE BURY, Assignee. JOHN MCINTOSH, Accountant. Aug 8, 77

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