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To-morrow (THURSDAY) Evening,

At 7:30.

On Thursday, the 16th inst., every man belonging to the Company and Band must attend, and all winter clothing must be returned.

M. W. KIRWAN, Captain Commanding.

The True Witness

AND CATHOLIC CHRONICLE, PRINTED AND PUBLISHED EVERY WEDNESDAY,

AT 761 CRAIG STREET.

Terms—\$2.00 per annum—in Advance

MONTREAL, WEDNESDAY, MAY 15.

CALENDAR—MAY, 1878.

WEDNESDAY, 15.—S. S. Soter and Carus, Popes and martyrs (April 22)

O'Connell died at Genoa, 1847.

THURSDAY, 16.—St. Ubaldo, Bishop and Confessor. Dies Infandum! This is the anniversary of the first landing of the Anglo-Normans in Ireland, 1167.

FRIDAY, 17.—St. Paschal Baylon, Confessor.

Parliament rejected the Repeal motion 1844.

SATURDAY, 18.—St. Venantius, Dora's rebellion in Rhode Island begun, 1843.

SUNDAY, 19.—FOURTH SUNDAY AFTER EASTER. St. Peter Celestine, Pope and Confessor.

MONDAY, 20.—St. Bernardino of Siena, Confessor. Lord Edward Fitzgerald arrested and mortally wounded in Thomas street, Dublin, 1798.

TUESDAY, 21.—St. George, Martyr, (April 23). Columbus died, 1506.

THE "EVENING POST."

In our next number we expect to be able to announce the day when the first issue of the EVENING POST will appear. Meanwhile our friends who are desirous of subscribing to a FIRST-CLASS DAILY NEWSPAPER, which will give the latest news, market reports, &c., can have the EVENING POST mailed to them for a year, free of postage, by sending their names and \$3.00—or the paper will be mailed for THREE MONTHS for 75 cents, or SIX MONTHS for \$1.50, free of postage. The annual subscription for the Post, delivered in the city, is \$4.00 cash in advance.

TO ADVERTISERS.

The EVENING POST will supply a want long felt by a very large portion of our citizens, and will be read and appreciated by thousands, thus affording an excellent medium whereby business men can reach an intelligent public.

The EVENING POST will commence with a circulation of

10,000 COPIES A DAY,

distributed in all parts of the city and suburbs as well as all important points in this and the other Provinces of the Dominion. The EVENING POST will be published by THE "EVENING POST AND TRUE WITNESS PRINTING AND PUBLISHING COMPANY," which have ample capital and facilities for making the paper all that its most sanguine friends can expect it to be. Considering the large constituency the EVENING POST will start out under better auspices than any other newspaper we can call to memory. Our Advertising Manager, Mr. C. J. Sheil, is now calling upon all the principal advertisers in the city. He will furnish every information that may be desired, and make contracts for advertisements at the same rates as can be had at the office of publication.

OFFICE OF THE EVENING POST AND TRUE WITNESS,

761 CRAIG STREET, West of Victoria Sq., MONTREAL.

ODDITIES OF PUBLIC LIFE.

Dr. Mulcahy has written a letter to the Irish American and Boston Pilot. He charges the editor of the TRUE WITNESS with a desire to win the good wishes of the Young Britons. The Irish World refused to take up the cudgels for him, because the editors of that paper knew him too well.

THE FENIANS.

It is said that there is some "fire in the smoke" that has been raised about the Fenian business. This we are very sorry to hear, and are yet slow to believe. No doubt, if there is any insane movement of the kind intended, there will be a number of Germans, Communists, and others as well as our own countrymen, in the field.—It is a pity that we should be obliged to fight men of our own creed and race, but they have no business here, and they will find that, whatever may be the unhappy cause of internal turmoil, we are unanimous in standing up for the land of our adoption. If a raid is made, we hope St. Jean Baptiste Infantry Company, will be among the first ordered to the front.

THE GRAND TRUNK.

We publish one of several letters which we have received about our article on the Grand Trunk, and the behaviour of the Orangemen employed there. We hear from all sides that neither the foreman of the turning shop, nor any of the Superintendants have ever shown the slightest party bias, and all agree in giving to Mr. Brown and Mr. Dixon, praise for impartiality and justice. If only to elicit those facts some good has been done, as it will at once restore that public confidence, which the treatment the Catholics complained of, had weakened. We hope that the Catholics in the Grand Trunk will always remember that "he who commits a crime gives strength to the enemy" and that they will if annoyed anymore, place the facts before the proper authorities in whose employ they are.

THE OKA INDIANS.

One of the singular features in the case of the Oka Indians is the persistency with which the so-called Civil Rights Alliance pursues its hopeless task, and the resolute heroism of its Orange secretary to keep the flame of hostility alive. Sir John A. MacDonald, Sir A. A. Dorian, and the Hon. Mr. Lafamme, have, as successful Ministers of Justice, and also the present and late Deputy Ministers, reported against the Indians, and in favour of the Seminary, and yet the Civil Rights Alliance "is not happy." The Globe thinks that, "in the face of such an array of legal opinion as this, it is not only absurd, but uncourteous in the highest degree for the advocates of the Indians, whose zeal at times outruns their discretion, to twist the Government with either ignorance or apathy in the premises." It is a little odd, too, that these mistaken friends of the Indians will persist in asking the Government to settle a question over which it has no jurisdiction. It is here, in Quebec, and in the Quebec Courts, that the Oka question is to be settled, and the Globe truly says that the answer of, the Alliance, which we published in full last week, "is no answer at all." It may be very hard on the Civil Rights Alliance, and it looks as if they were not likely to get much for their pains.

COOL.

The Catholics of the Province of Quebec number in round numbers, nearly 900,000 souls, while the Protestants, also in round numbers, figure up to about 150,000. There is, out of this Protestant population about 2,000 or 3,000 Orangemen, Young Britons and True Blues in the province. The Catholics have for ages exercised certain privileges or rights, or whatever you wish to call them. They have always been in the habit of having a procession, all over the province, on Corpus Christi. This imposing religious ceremony has become linked with the history, of the province, and the Catholics cling to it with religious fervour. It has gone on peaceably for years and years, and is supported by the voices of nearly everyone of the 900,000 Catholics in the province. Then we have St. Patrick's Day procession, which has also grown into an institution. It too has gone on for years, and is supported by the unanimous voice of the Catholics in the province. Suddenly Orangism rises its head. It is a secret society and there is a law in this Province which makes all secret societies except Oddfellows and Freemasons, illegal. The Orangemen made just one demonstration in Montreal—insulted the Catholics, "kicked the Pope," and there was trouble, blood and lawlessness and now we are threatened with the invasion by the brethren, which the Catholics say they will resist. In order to end this state of affairs a few of our city Councilors coolly propose to "abolish all processions."—We can understand the Parliament of the Dominion proposing such a measure but we can not see the justice of the Local Legislature introducing it at all. We have always said—abolish all party processions, but to abolish all processions in this province, and to leave the Orangemen of the rest of the Dominion free to exercise their "rights," would be an act of tyranny. And then there appears to be some

difficulty in defining "what are Party Processions." We think nothing is easier. Reform, Conservative, Orange, and Catholic Union,—abolish these and the situation is met and settled. The Catholic Union of Montreal alone, number as many men as all the Orangemen in the province, and if our Legislature is wise they will lock the stable before the horse is gone, and save Montreal, perhaps, from incendiarism and strife.

"IRISH ROWS."

Time was when the current literature of the day held high revel over the sprightly capers of those Irish "broths of boys" who tripped it lightly over the emerald turf of Donnybrook:—when men roamed around the avenues of tents "feeling for heads" and administering a tap of a shillaleagh to any cranium that rested in uneasy repose against the canvas. The combative Irishman has afforded fun and, too often, calumny, for the world at large, and the saying of the "Kilkenny cats" became illustrative of "Irish Rows" all the world over. What matter if wigs were left upon the green in English market squares, or is miners "purred" their wives with clogs, or fought "ups and dawns" in Lancashire fashion, "chewing" each others faces like cannibals at play—they were nothing to those freaks of Irish humour, a manly bout with a black-thorn. So said the enemies of our people forgetting that there was a skeleton in their own house all the while. We venture to say if the scene which took place at the meeting of the Graphic Company in Montreal on Friday last took place in Dublin, it would be flashed all over the world as an "Irish Row" and mankind in general, that is prejudiced mankind, would affrightedly exclaim, "What a horrid lot those Irish are to be sure." We would be reminded of "Donnybrook" and the "Kilkenny Cats" by itinerant news-venders who delight in sensation and who pocket coppers, so many a line, as they supply the public want for something new. Just fancy the following scene taking place at a meeting of some company in Dublin.

Mr. Prentice next read an extract from the English journal Truth, in which the duties of directors of joint stock companies were plainly laid down. He also read letters from several prominent newspaper men of New York, who, one and all, gave estimates as to the cost of running a paper of the circulation of the Graphic. One gentleman offered to take the paper and to pay a dividend in advance if his offer was accepted.

Mr. Stephen—That's the man we want.
Mr. Prentice—If you wish, I'll give you the name. The estimate is for the circulation of 5,000. The circulation of the Graphic, Sir Francis, I should like to know?

Sir Francis Hincks—I refuse to tell you.

Mr. Prentice—Well, that's rather hard. As shareholders we should like to know. You refuse?

Sir Francis Hincks—Yes, yes!

Mr. Bannatyne—It has about 10,000 of a circulation.

Mr. Stewart—I think it injudicious to speak of the circulation. I know it has gone over that figure.

Mr. Prentice—That's all the better for my position.

Sir Francis Hincks (excitedly)—Mr. Prentice, you cannot conduct yourself as a gentleman, but act like a blackguard. (Sensation.)

Mr. Prentice—Sir Francis, if you were not an old man I would throw you out of the window.

Mr. Bannatyne—Buttoning his coat, and walking to the table, said, "I am a young man, and I tell you Prentice that you are a d—d liar, scoundrel, blackguard and thief."

At these very insulting and totally un-called-for expressions, Mr. Prentice, as was natural, "rushed" for Mr. Bannatyne, bringing down on that gentleman's head a chair, which was smashed into pieces. They then grappled, getting each others' heads into "chancery," and began punching away for a few moments until they were separated by Dr. Hingston who, however, found that his professional services were not required, as it would have taken a strong microscope to discover a mark on either of the belligerents' faces. The little fracas had the effect of at once breaking up the meeting, as far as Sir Francis and his colleagues were concerned, who at once left without closing the meeting, although repeatedly requested to do something of the kind.

Of the merits of the case we have nothing to do, but it is a little odd that the same paper which furnishes us with this evidence of combativeness amongst the shareholders and directors of the Graphic Co., should too furnish us with the account of another scene in the House of Commons, which we ought to be able to look upon as an assembly of men, who know the difference between gentlemanly coolness and rowdiness. We read that on Friday night, "a perfect storm of passion swept over the house," because Mr. Donald A. Smith, said that Sir John A. MacDonald once offered him a position on that.

Tupper, livid with rage and shaking his clenched fists at Mr. Smith, did all he could to prevent the member for Selkirk from being heard by the House. He rose to a point of order; and when that would not serve his purpose, he continued calling out "Coward! coward!" and other such epithets. Sir John MacDonald at one time stood up, besides the member for Cumberland, and both gesticulated and vociferated at the top of their voices, while their following fairly howled in their seats. The confusion was indescribable. When Black Rod knocked at the door the row was at its height. The Sergeant-at-Arms having taken the mace off the table, a momentary lull ensued, during which Black Rod made his customary bows and delivered his formal message; but as soon as he withdrew, then the words were recommenced with increased violence. Sir John MacDonald had referred to Mr. Smith in not very complimentary expressions, and Mr. Smith, as members were preparing to leave the chamber said in a loud voice, "Sir John MacDonald is the greatest liar in Canada." Sir John MacDonald retorted, "You are a traitor." Dr. Tupper kept shaking his finger in Mr. Smith's face and calling him coward, slanderous coward, and other like

names. The speaker ordered the would-be combatants under arrest, and the Clerk gave the word to the Sergeant-at-Arms to arrest those members; but no arrests were made, and as the members passed into the lobby, the row continued. Mr. Rochester eager for the fray, and his wig disarranged, shook his fist in the face of Mr. Smith, repeating the terms coward and liar, until the latter threatened to knock him down, which in all probability he would have done, had not the Deputy Sergeant-at-Arms placed himself between them.

As an illustration of the closing scene of our Canadian Legislature it may amuse some people, but to those who take any keen interest in the dignity which should surround our lawmakers the incident can but bring a feeling of regret, and a hope that our legislative halls shall never again be disgraced by such an exhibition. But if it only took place in the Dublin Corporation—how merry the public would grow, and a chuckle of contempt would choke the universe with "THOSE IRISH ROWS."

THE BLAKE ACT.

The provisions of the Blake Act are now before us, and they are perhaps, as stringent as it is possible to impose upon any but an enslaved race. However the condition of affairs in Montreal necessitates the measure, and we have no doubt but that the act has been made in good faith for all concerned. It is entitled "An Act for the better prevention of crimes of violence in certain parts of Canada, until the end of the next Session of Parliament." It speaks of "Proclaimed Districts" and the phrase carries with it the recollection of the Arms Act in Ireland, when the Catholics were left defenceless and were placed at the mercy of their antagonists. The Blake Act defines an "arm" to "include any gun, rifle, revolver, pistol, or other fire arm, or air gun, and any part of any such weapon, and any bullet, gunpowder, cartridge, or ammunition, and any sword, sword-blade, bayonet, pike, pike-head, spear, spear-head, dirk, dagger, bowie knife, or other instrument intended for cutting or stabbing, any steel or metal knuckles, skull-cracker or slug-shot and any other such deadly or dangerous weapon." Such are the forbidden fruit, and imprisonment not exceeding twelve months will fall sharp and sudden upon any one or whom such weapons as mentioned may be found, after the Governor in council has "proclaim" any "district" in which he thinks disturbance is likely to occur. The act further says that after said proclamation is made it shall not be lawful for any person, not being a Justice of the Peace, or officer, soldier sailor or volunteer, in Her Majesty's service, while on duty, or a constable or other peace officer, or person licensed under the act to carry or have within the proclaimed district, elsewhere than in his own house or counting-house "shall &c., &c." Then it gives the right to "any person whosoever to seize and apprehend any person who shall be found carrying any arm within the proclaimed district." The arms act never we think, went that far, but yet the condition of affairs necessitate it all. Arbitrary power is given to the police or civilian to search anyone and houses can be searched on the information of any person, and if arms are found in them, even one arm, it is confiscated to the crown and the owner is sent to prison. In one respect it is milder than the Peace Preservation Act now in force in some parts of Ireland for it does not allow of domiciliary visits. According to the Blake Act a man's house is no longer his castle, between sunrise and sun-set, but after that he can rest in peace. But between sunrise and sunset the Act gives to the authorities the power of forcing an entrance, if entrance is refused. It is provided, indeed, that if the owner of the arms can, within four days, prove that they were not intended to be carried in the proclaimed district, then all responsibility is removed. For instance, if some antiquarian has preserved "the sabre of his sires," no doubt he may be able to prove that he did not intend to use it within the meaning of the Act, or if an amateur performer, retained the dagger of Macbeth, for future use on the stage, he, too, might escape the penalty of the law. We hardly think that the authorities will go to the length of arresting an organ-grinder because of the barrels of his organ, or of taking-up a monkey and its proprietor for using a toy-pistol, as was done in Belfast, and the public was seriously assured, that the monkey "had arms in a proclaimed district."

Of course some provision is made for those who seek permission to carry arms, and we notice, what we thought might have been a flaw, has been provided against. This right of giving permission to carry arms will not be vested in any Justice of the Peace to grant, but it will be given to "one or more person or persons," appointed by the Governor in Council, and this commission will also have power to give licenses to such of the public as can establish satisfactory reasons for requiring fire-arms. Then follows a section where "summary trial" has been adopted, and the man who is found to violate the pro-

vision of the Act, can be disposed of at once, by three Justices of the Peace, or by any functionary or tribunal invested by the proper legislative authority, with power to do so alone, such acts as are usually required to be done by two or more Justices of the Peace.

These are the principal clauses of the Blake Act, and if they are impartially enforced, it will be better for us all. But can they be impartially enforced? We still see some difficulties in the way, and we still believe that the Act, if it is not impartially enforced, will prove a serious wrong to the Catholic population. The Act will no doubt be applied to Montreal, on the least, or perhaps, without any provocation, and as long as Montrealers are left to themselves all will be well. But we are threatened with an armed incursion, and we again ask the question—"Who is to disarm the raiders who are coming here for the 12th of July?" We repeat too that we have no confidence in the bulk of the volunteers. All our experience tends to the conviction that they would not be impartial. They were not impartial on the last 12th of July and they will not we fear be impartial, if they are required, on the next. The oath of an Orangeman is to him more sacred than the oath he takes to his Queen. His Orangeman's oath, is, except he is a mason, his first consideration. Of this there is no doubt. It is Orangism first Queen and country afterwards. He will be "loyal" so "long as the Protestant succession is secured. What he will do on that day will we repeat be settled in his lodge room. There the preparations will be made, and while he may appear to obey orders, the Orangemen in the ranks and the Orangemen in the procession will understand how each is to act in the event of trouble. It will we repeat be settled in the lodges, and knowing this, Catholics can have no confidence in some of the corps which will be ordered to turn out. It may be said that they will obey orders, but we think that it depends upon what the orders are. They will obey their Orangeman's oath first, and then they will temper their obedience to orders after. They are too wise to disobey orders no doubt, but there are more ways of killing a cat than by drowning it. Who then is to disarm the Orangemen who are expected in Montreal? The Blake Act will disarm all citizens of Montreal, alike, but unless the authorities here, make provision to see that that Act is impartially administered: unless they stand prepared to arrest every man who comes into Montreal and who may be suspected of carrying fire arms: unless in fact they make preparations to arrest the Orange procession to a man if necessary, unless they are prepared to do all this, then the Act will be an injustice to the Catholic people and cause a serious danger to their lives. It is no excuse to say that 3,000 or 4,000 men could not be arrested. If they cannot then all our lives are in danger, and the Blake Act, which if impartially carried out will be a blessing—may be the cause of a holocaust. It is useless to tell us that Catholics have the power of pointing out and causing to be arrested, etc., etc. The Catholics will be disarmed, and if they ventured to arrest, or caused to be arrested armed Orangemen, they would not succeed. No the authorities must do it, and upon them falls the responsibility. That responsibility, is a serious one. All we want is that the Act shall be carried out as intended, and for that we look to the Mayor and Corporation of Montreal.

FRENCH CANADIANS AND IRISH.

Twelve months ago we pointed out the necessity of a better understanding between the French Canadians and the Irish—to-day we have reason to believe that that better understanding is all but accomplished. Between the two Nationalities the best of good feeling exists, and we know that the French Canadians are day by day falling into line. At a meeting of St. Jean Baptiste Society held on Monday evening, the wildest enthusiasm was evoked by an Irish priest who addressed the New Alliance and the members, 400 or 500 of whom were present, pledged themselves in favour of it. This is good news indeed, for apart from everything else, it will tend to that good citizenship which we all so much desire. We are informed that it is expected that the St. Jean Baptiste Society will invite all the Irish Societies in Montreal to join in the St. Jean Baptiste procession this year, and if so, we hope that the Irish Societies will turn out to a man.

THE LATE JOHN COLLIGAN.

In our article on the funeral of the late John Colligan, a passage occurs in which the words "there were vows of vengeance muttered above the bier"—it should have been "there were no vows of vengeance" &c., &c. The context would show that this was our meaning. It is said that the detectives are on the track of the man who shot him.