

The True Witness.

CATHOLIC CHRONICLE, AND WEEKLY EDITION OF THE "EVENING POST"

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MONTREAL, WEDNESDAY, JULY 31.

CALENDAR—AUGUST, 1878.

THURSDAY, 1—St. Peter's Chains. The Machabees, Martyrs.

FRIDAY, 2—St. Alphonsus Liguori, Bishop, Confessor, and Doctor of the Church. St. Stephen, Pope and Martyr.

SATURDAY, 3—Finding of the Body of St. Stephen, Protomartyr. Cons. Bp. Moru, Coadj. Monterey, Cal., 1873.

SUNDAY, 4—EIGHTH SUNDAY AFTER PENTECOST. St. Dominic, Confessor. Epist. 2 Tim. iv. 1-8; Gosp. Luke xii. 35-40; Last Gosp. Luke xvi. 1-9.

MONDAY, 5—Dedication of St. Mary Major.

TUESDAY, 6—Transfiguration of our Lord. SS. Xystus, Pope, and Companions, Martyrs.

WEDNESDAY, 7—St. Cajetan, Confessor. St. Donatus, Bishop and Martyr

TO OUR SUBSCRIBERS.

Mr. T. HAYES, of this office, is authorized to solicit subscriptions and collect accounts for the EVENING POST and the TRUE WITNESS, through the Eastern Townships. He will call upon those of our subscribers who are in arrears.

As the expenses attending the issue of such an enterprise as the EVENING POST are necessarily large, and as for a while we shall rely upon the TRUE WITNESS to pay a part, we trust those of our subscribers in arrears will forward their indebtedness, or pay it over to our agent, who will shortly visit them. We hope our friends will the more cheerfully do this and help us in our circulation by obtaining for us new readers, seeing that the price of the TRUE WITNESS has been reduced to \$1.50, while in size it has been enlarged four columns, and is now one of the best and cheapest weekly papers on this continent.

THE SPAINBROOKE "GAZETTE."

The Spainbrooke Gazette has a violent, personal attack upon "Captain Kirwan from the bog." It says he is a "bog-trotting quill-driver," and that, when in France, he "never saw the enemy." It asks if the Post knows "the military man who, in defiance of the Queen's proclamation of neutrality, raised a company in Ireland and conveyed them to France to fight against Germany." Let us now see all the names this "Captain Kirwan" has been called:—"Firebrand," "latest importation," "no stake," "scoundrel," "fanatic," and now "bog-trotter." We wonder which is nearest the mark? Why the "bog-trotter," of course.

THE LAST STRAW.

The Orangemen grasped at a straw when they were told that the act, which makes them illegal, ceased to be operative after 1842. But the letter we publish in another column from "Lex" settles the question, for by it we learn that in 1840 the Imperial Parliament passed an act to the effect that all the laws of Upper and Lower Canada were to remain in force, except such as might be repealed of the Act or Acts of the Legislature of the United Provinces. Mr. Archibald searched the statutes of Quebec. "Lex" searched the Imperial statutes as well, and he has given the coup de grace to Mr. Archibald and has broken the camel's back.

THE UNEMPLOYED.

Mr. L. O. David on Wednesday commenced an excellent move in Montreal. It appears that there are at present between 5,000 and 7,000 French Canadian able bodied men in Montreal who are either out of employment or eking out a very precarious living. Mr. David and a committee composed of some of the most influential French Canadians in the city have set themselves to the task of remedying this state of affairs, and have proposed that they should be settled on Government lands. The movement is an excellent one, and will, we are sure, commend itself to the people at large. Monetary difficulties will, no doubt, arise, but an appeal to the public should overcome them.

THE 50TH BATTALION.

On Thursday we printed two letters from respectable men, each of them throwing some light upon the doings of the 50th Battalion. In the minds of all impartial men there can be no doubt but that these men came to Montreal determined to shoot down the people if they had the chance. Were it not for the presence of General Smyth there would have been "woe to Montreal" indeed. But what about the enquiry into the St. Henri shooting affair? Can it be possible that so grave an affair is to be passed over without official investigation? We hardly like to think so; but when the volunteers are in question the Government shows an indifference to everything not to their protection. This kind of thing may last for a short time, but it cannot last for ever.

"ROUGHS" AND "SPECIALS."

"Roughs" and "Specials," "Specials" and "Roughs" has supplied food for many a boisterous editor for some days past. To read the opinions of the outside press, and, indeed, of the press of Montreal, too, a stranger would

think that the "Roughs" and "Specials," the "Specials" and "Roughs" were tramps, or Communists, or, perhaps, both. But it is all clap-trap. There were amongst those "Specials" men of good standing, and it is simply calumny to speak of them as "roughs." They were all taxpayers, and the most of them wore men well to do. If an odd hard case crept in amongst them, is it to be wondered at under the circumstances; and if there was any kind of fair-play in the minds of those who denounced them they would be ashamed of the names they called men who are just as good as themselves.

THE SHOOTING AFFAIR IN ONTARIO.

A few days ago the public was startled by what was described as a dastardly attempt at murder by a Catholic, who shot a Young Briton in the back. As the report appeared it looked like a cold-blooded attempt at assassination, and for no more apparent reason than the unfortunate young man was a Briton. But it was so cool, so cowardly, so assassin-like, that some people had their doubts about it, and according to a letter that has appeared in the Globe, these doubts have a good deal of foundation. The letter says that the shooting was purely accidental, and that the young man, James White, fled from home because he was afraid of being lynched, as the people appeared to think that the shooting was intentional. We hope that this version of the story is true, for we are slow to believe that a man could murderously assail another man for no other reason than that he was a Young Briton.

THE ORANGE SENTINEL.

The Orange Sentinel has gone crazy. It is crazy with the Mayor, it is crazy with the Post, it is crazy with the St. Jean Baptiste Infantry Company, and it is crazy with Catholics all around. We are not in the least surprised. It could not be the Orange Sentinel if it behaved otherwise. It rants and raves and kicks up such pranks before high heaven as should make all sane men weep for its folly. But where are the lofty condemnations of the firebrand from our peaceful press. Where are the indignant articles denouncing the wild teachings of the Sentinel? Silent all silent. The daily press has not a word to say in condemnation of the other side. It is indeed the press that last year raved about the TRUE WITNESS, this year says not one word about the Orange Sentinel, which is perhaps the most rabid and intolerant sheet published in any quarter of the globe. But it would be too much to expect; the beam cannot be seen in that eye.

ATTACKING THE VOLUNTEERS.

No one but a blackguard could attack a man because he is a volunteer. That there are blackguards capable of doing it we do not doubt, and when found they should receive all the punishment the law allows. There are some men in the volunteers who, we believe, should not be there, but that is no reason why they should be assaulted. Blackguardism of this kind should be put a stop to, and the few Catholics who are in the Volunteer Militia in Montreal would, we are sure, resent an insult to the members of other corps, just as much as they would to themselves. Rightly or wrongly these attacks are attributed to Catholics, and we believe that in most cases they are simply rows in which both sides may be somewhat to blame. No doubt in many cases, too, the volunteers bring it on themselves, and it is hard to think that any ruffian could be found to attack men simply because they wear Her Majesty's uniform.

THE IRISH LANGUAGE.

The language of the Gael is saved from extinction. Henceforth the Irish language is to be taught by the National Schools in Ireland, and thus the "old tongue" that was "dying like leaves upon the trees" is saved to the world. In Ireland, the Irish language is now taught the same as French, Greek and Latin. At present it appears that there are 200,000 children attending schools in Ireland who can speak Irish, while there are two thousand National School teachers who have been found qualified to teach it. This is already a powerful army, and now that the Irish language is no longer banned, we may expect, in a few decades, that it will be as odd for an Irishman not to be able to speak his native tongue, as it is now for him to know anything beyond a few common-place phrases. For commercial purposes the Irish language is no doubt a dead letter, but there will always be attached to it association which make it dear to Irishmen, and interesting to scholars all the world over.

THE PARTY PROCESSION ACT.

The Party Procession Act is now law, and Orangemen has, we trust, received its coup-de-grace, in the Province of Quebec. The Gazette of this morning reminds us that it recommended the "reservation" and not the "disallowance" of the Act. To us, one looked like a step to the other. If the Act is unconstitutional, as soon as it is declared so, it ceases to be operative, and it is just as well to have it law until then, as to have it "reserved." We may, however, rest assured that the Lieut.-Governor satisfied himself that the Act was constitutional before he signed it. And here, we may remark, that this Act answers all the calumnies which the outside public flung at the Catholics of Montreal because of the position they took on the Orange question. That position is now vindicated and sustained by Act of Parliament, and thus are the outside assaults silenced. Not one, but two Acts of Parliament, now stand in the way of Orange parades; and what might have become a serious danger to the State, is removed, let us hope, forever.

THE ELECTIONS.

We know not how soon the elections may fall upon us. The surprise may come any day, and when it comes we hope it will find our people "ready, vehement and true." They should be no "cooling down" of the antagonism—no experience now. Even if September is upon us before elections come, yet there must be no forgetting the treachery of the rival parties, in the trial through which we have passed. No matter when they come, we must then remember all we went through and suffered. We must remember who were our friends and who were our foes. We must keep watch over the subtle tricks of party warfare, and refuse the baits which politicians will, no doubt, cast for us to swallow. We want no blame to smooth away the rough edges of the fight. No doubt the attempt will be made to explain away the antagonism of the past, but they will fail, lamentably fail. We have gone through the furnace and we dread the fire that scorched us. The wounds cannot heal, for they are too deep. But we all require to be vigilant, and when the day of reckoning comes, to strike home.

IS IT RIGHT?

Is it right that volunteers dressed in Her Majesty's uniform should walk through the streets of Montreal insulting the Chief Magistrate of the city? We put this question publicly, as it is right after night public occurrence. We ask then if it is right, or soldierly, that men who are supposed to be impartial, should exhibit so much one-sided feeling when in uniform. Apart from the question of the Mayor's conduct; apart from the question of right or wrong on his part; apart from the Orange or Green troubles in any shape, we ask, is it not an outrage against military law and military usage that men in uniform should insult a man, who is for the time being, the highest dignitary amongst us? To expect peace in Montreal while such a thing is allowed, is to expect too much. We, for our part, cannot, and shall not, close our eyes to these gross violations of military law, and we are prepared to accept all the responsibility of exposing them. Every friend of the volunteer system must wish to see these things put an end to, and if they cannot be put down by private remonstrance, then the public had better know it.

THE SHOOTING AT THE TANNERIES.

A paragraph in the Gazette of Monday last says that "no further steps have been taken to investigate the charge against the 53rd Battalion, who fired on a party of civilians on the 13th instant. No action has been taken by the Hon. Judge Couse, in the absence of instructions from the Government." We hope there will be no attempt to burk the issue, although we would not be surprised if such happened. But it is too serious to allow to go by default. The Government cannot well get out of it, if it tried. Let any one read the special report we publish to-day and the spirit which animates the men who compose the 53rd Battalion will be seen. The truth is that, like most corps, the 53rd is a nest of Orangemen, and if the government is not prepared to push the question to its issue, it will be a Ministerial declaration that Orangemen in the volunteers is encouraged; that Orangemen can, when ununiformed, do as they please, and that there is no help for it. Well, we shall see. Time is, they say, the best tell-tale, and time will tell whether military law, or Orange law, is to guide the policy of the defensive forces of the Dominion.

THE "TRIBUNE."

There is a nice row in Ontario over what are called "exposures" about the Tribune of Toronto. It appears that the members of the Ontario and of the Dominion Governments gave Mr. McCrosson "not less than \$3,000" to start and push on the enterprise. But this sum was found to be insufficient, and the Provincial Treasurer of the Ontario Government made an appeal to Father Stafford to assist in circulating the paper. We had often heard that the Tribune was received by a number of people who never subscribed for it, and the explanation of this now turns out to be, that each member of the Ontario Government subscribed for 25 copies and had them sent to different electors over the country. But there is another curious feature of this so-called exposure, and it is to be found in the fact of such men as Mr. David Mills, who is said to be a bitter "anti-Romanist," subscribing to the fund to support a Catholic paper, and all for politics. We suppose there is nothing absolutely wrong in gentlemen paying for the gratuitous circulation of a paper of their choice. There is, indeed, something not over nice looking about it, but the Conservatives need not talk about it, for they would do the same themselves—if they had the opportunity.

CATHOLICS AND PROTESTANTS.

Anyone who attempts to magnify the recent disturbances in Montreal into a conflict between Catholics and Protestants is making a great mistake. A few people may, for a moment, be deceived by the sham of "Civil Rights" in danger, but such people do not count for much in any community. The Catholics of Montreal desire no quarrel with their Protestant fellow citizens. We are not aware that a single act or word of theirs warrants the ridiculous assumption that there is any desire to interfere with the civil rights of any man. The Province of Quebec has done no more than the English Parliament at one time did—prohibit Orange parades. It is civil wrongs, and not civil rights that we make war against. We fight bullies and not Christians. We contend against men who disgrace Protestantism, even "if they glory in it." If Orangemen was an institution

organized to defend Protestant interests no one could say one word against it. Protestants have just the same right to defend their opinions as we have to defend ours, but Orangemen has nothing whatever to do with Protestantism except to bring it into trouble. As for it being a war of Catholics against Protestants, it certainly is not, and if the Protestant press would admit so much it would do its share towards quieting the public mind.

COMMUNISM.

To-day the question of Communism comes again to the front in the United States. From Pennsylvania we learn that a Communistic uprising is feared, and a pillage of the banks apprehended. This may be, in fact, no doubt is, exaggeration, but it indicates which way the wind blows. The Arcadian paradise of the Communistic mind is becoming the ideal Eden of the working man, and Hodges and Pollies are, it appears, to be found in sufficient numbers to startle quiet folks out of their propriety. But the Communists are making a huge mistake. The early Christians, in some instances, had a community of goods, but it was not because they were, like the Communists, at war with society. They did it in the first flush of their charity. Nor was it universal. In Jerusalem alone was there a serious attempt made at it, and the Christians of Corinth, Damascus, Antioch, Ephesus, and Rome never followed the example of Jerusalem. As for the Communism in the Church, it is a very different thing from the Communism in the world. One makes sacrifices, the other wants to have sacrifices made for them, or to make them by force. One is a voluntary surrender, the other is a desire for a violent seizure, with or without the consent of the owner. The idea is very old. It was tried in China in the twelfth century and failed. There, too, it had the support of the all-powerful emperor of the day, and yet it resulted in sinking the people in misery, and at last driving them to such despair, that in a few years they drove the Communists out of the country. Communism simply means Marat and Robespierre and the murderers of Archbishop Darboy, and no man who has the fear of God, or the welfare of society at heart, can look upon it with anything but aversion.

THE VOLUNTEERS.

The military column of the Gazette of Monday has an attack upon us because we inserted some charges against the volunteers. Now, the truth is—that we do not insert one-half of the charges that are made, and the writer in the Gazette knows that we refrained from mentioning the gross outrage that took place on Dominion Square. But we cannot be altogether silent when we know that the volunteers are full of Orangemen, and that every Orangeman in the volunteers is there against the law and in violation of the articles of war. No Orangeman can be a volunteer, and the next session of Parliament there will be a big fight over this very subject. But does the Gazette seriously think that we are to be silent when open manifestations of hate and partisanship are made by men wearing Her Majesty's uniform? If so, the Gazette is mistaken. We want a sound volunteer system, one that will give confidence to all, and until we have that then we must fight on. Sweep the Orangemen out of the volunteers; as the Articles of War distinctly command—let military and not Orange law guide the acts of the volunteer force—let, in fact, the law be enforced, and then we shall all have confidence in the service. So far from encouraging, we denounce those mischievous assaults on the volunteers, which are so common, and no matter by whom these assaults are made, we trust that a speedy punishment will overtake them. But that is a very different thing from screening the fact that the volunteers is a nest of Orangemen, and from expressing our opinion, that there never will be peace until the articles of war are enforced, and a fair proportion of Catholics stand shoulder to shoulder with their Protestant fellow-citizens in the defence of the flag that shelter us all.

TRY IT!

It is well for those of our kind who, removed from "the maddening crowd's ignoble strife," can smile at the passions of men who fight about, what appears to them as—nothing. Looking down from a lofty pinnacle of cool indifference they see men, reasonable upon most subjects, go crazy over broils made by themselves and by themselves perpetuated. To such men our boasted civilization is a satire, as it furnishes only food for strife. Savage life can be no more, and interecine strife of kindred tribes is not half so contemptible. So reason the men who are by accident or otherwise out of the whirlpool, so, too, reason some of the press about the recent troubles in Montreal. But we cannot forget that there is such a thing as principle in the world, and what appears as a senseless feud may be a deep set war between rivals, each of whom is intensely sincere in vindicating a cause. And perhaps it is better for the world that it is so. When we can keep our strifes within legitimate control there is no harm done, and we do not know that an occasional excess does not eventually rebound for the benefit of society at large. But there is one feature of our troubles which should not be lost sight of, and that is that we should always remember that we fight principles and not men. Our interecine strifes should be directed against causes, and not against individuals. If Protestants and Catholics disagree about principles, that is no reason why Protestants and Catholics should not be the best of friends in all their social relations. Individual warfare never yet did good to any cause, and no matter from what side individual warfare emanates, then that side is to blame. It may be hard at all times

to separate the individual from the principles he holds; but, at least, we should all make an honest effort to do so, and, while tearing each other's principles to pieces, avoid as much as possible from cracking each other's skulls, or making one man the scape-goat for a thousand.

THE VOLUNTEERS.

Are the Irish Catholics of Montreal, and of the Dominion generally, to be afforded an opportunity of entering the defensive forces of the country? This is a question that will undoubtedly come to the front at the forthcoming elections, and it is a question that should be answered. It will not do to say that if the Irish Catholics are not in the volunteers it is their own fault. This is granted. It is their own fault, and they now see the mistake they made. But is it not the duty of the Government to remedy this evil? Are the Irish Catholics for ever to be deprived of the use of arms, because their predecessors of '66 committed a mistake? Are they to be denied the common rights of citizenship because a few of them sulked at one period in their history? It is as ridiculous to say so, as it is wicked to question their loyalty. We frankly believe that there is not to be found in the Dominion a corporal's guard of disloyal Irishmen. If there are any such, certainly they are no friends of ours. But we believe that, to a man, they would to-morrow defend the interests of the honor of their adopted land. If we believed there was any disloyalty among them we would denounce it, but knowing, as we do, their passionate attachment to Canada, we think it not only mischievous, but wrong, to refuse them opportunities of taking upon themselves the full responsibilities of citizenship. Nor will it do to say that the force cannot be increased. We cannot forget the three disbanded companies—disbanded on the implied understanding that we would get those companies in Montreal in their place. We do not blame the military authorities, but we cannot account for the refusal to fulfil an implied promise. There may be good reasons for it, but we are not aware of them. Of one thing, however, we may be certain—that a fair sprinkling of Irish Catholics, not as distinct corps, but mixed up in all corps, is necessary to bring about the confidence of all classes in the volunteer system.

THE QUEEN'S REGULATIONS.

A few days ago we quoted the Queen's Regulations, showing that there was a special clause forbidding officers, non-commissioned officers or soldiers from belonging to or attending Orange meetings. We quoted from the Queen's Regulations for 1859, pocket edition, page 463. A writer in the Star, however, quotes the Queen's Regulations for 1873, in which he shows that the word "Orange" has been omitted. The optimistic tone of the letter we cannot notice, but we take the facts. The facts, then, are these: The Queen's Regulations for '59 prohibited officers, non-commissioned officers and soldiers from attending Orange meetings, while in the same Regulations for 1873 there is no mention of Orange lodges at all. But does that prove that the order has been cancelled? We think not. It may have been found unnecessary to insert the word "Orange," because no soldier would dare attend an Orange meeting. Besides, it is comprised in the words "party or political." Will anyone deny that "Orangemen" is a party? Even take the Regulations as they read now, and Orangemen in the volunteers is still illegal. We know men who, since they joined the volunteers, gave up attending public meetings altogether. In this Province Orangemen is illegal, and surely we are not to be told that the members of an illegal society, a society that will not be allowed to walk the streets, that the men who are not to be trusted with the rights of citizenship, are to wear the Queen's uniform and receive pay. From being conspirators against law they are to be trusted with arms to enforce the law which in secret they violate. But it will not do. Orangemen in the volunteers in this Province will, we believe, be put down. In fact, it must be put down, if law is to triumph. It has no business here in any shape or form; it is illegal and therefore the men who belong to it cannot be allowed to carry arms, and time will tell whether the law or Orangemen will triumph.

"COOL ASSUMPTIONS."

We publish, in another column, a somewhat remarkable article from the Witness on "Cool Assumptions." The "cool assumptions" are, first, that Orangemen has ever done a bit of good for Protestantism, an assumption which the Witness thinks cool, indeed. Orangemen never did any good for Protestantism anywhere. It did not prevent Catholic emancipation, it did not prevent the abolition of the tithes, it did not prevent the grant to Mayo, it did not prevent the growth of Catholic education, it did not prevent the disestablishment and the disendowment of the Irish Church—in fact, it prevented nothing except good feeling between men who would, only for it, be friends. Orangemen is no more Protestantism than Catholicism is "priest-craft." We have no quarrel with Protestants, and we do not wish to quarrel with them. We would defend their liberties just as readily as we would defend our own. We want, my we would not accept, privileges from which they would be debarred. If our word is to be believed, Protestants would see us as we are, their friends in every thing that is calculated to give equal rights to all. We do not want triumph over our Protestant fellow-citizens—we would not in fact accept it—and if their liberties were in one jot threatened, we would stand

by their side. But as we respect their feelings, they must respect ours; and if the Protestants of Montreal elect to champion Orangemen, then the question may assume another aspect, and one which we would all regret. As for the remainder of the article, we repeat that if there was no Orangemen, there would be no trouble—and as Orangemen is not necessary for any good purpose, we have a right to hold to the opinion that as, we had peace before it came here, so shall we have peace when it departs. We cannot forget that there was no church destroyed at Oka, while it was Protestants versus the Seminary. Not until Orangemen came did incendiarism take place. And so it is all through the chapter, it means to destroy and we say it shall not, and we back our saying by giving it all the hostility which its history evokes and which the law justifies.

PARTY POLITICS.

A party politician is a man who makes an altar of PARTY, and worships it. In PARTY he sees all that is good, and, like the king, PARTY can, to the party politician, "do no wrong." He may denounce the infallibility of the Pope, and hold high revel at the idea of His Holiness, when speaking ex cathedra, being always right. It is another thing, however, when PARTY is in question. That is always right, whether it speaks ex cathedra or not. Whoever heard the party politician admit an error? Who ever heard him say that his party ever erred? Who ever heard him admit that there was any balm of Gilead save that supplied at the altar of his adoration? In the old country we have men who are independent of both sides of the House. There we find men who see something to admire, and something to oppose in both Liberals and Conservatives. These men have, too, a programme of their own. Their principles are defined and their platform is declared. They do not go into the House bound to kneel at the shrine of PARTY, and it is free such men that a fair expression of opinion is expected. Can Canada produce six such men in the interest of the Irish Catholic population? If not, can Canada produce one man who will, for the present at least, stand in the breach and claim for us the rights we are entitled to? This is to us one of the questions of the hour. The Irish Catholic who, in this hour, forgets the doings of the past two years, the treachery of both Reformers and Conservatives, the insults and the wrongs, and who again abandons all to the Juggernaut of party, should at once make his exit with "a bare bodkin." It will soon be the hour of trial, and the repentant then should be spurred by all men who can call their minds their own. We have been deceived, abused, denounced by both sides of the house, and now, if we are men, we must stand alone. One man with energy enough to fight our battles in the House of Commons is worth a host of party politicians. He will have the Irish Catholics from ocean to ocean to sustain him, and to wish his efforts God-speed.

THE RIGHTS OF MINORITIES.

The other day we were startled by hearing that the Protestant minority in Quebec were threatening annexation, because their liberties were invaded. Again we hear the Rev. Mr. Campbell saying that the prohibition and prevention of the Orange demonstration was the first step towards attacking the rights of the minority. But what are the facts? The truth is that the Protestant minority in Quebec have more than their share of power. Let any one read the speech made by Mr. Devlin, M. P., which we publish to-day, on the representation of minorities. From that speech we learn that the population of Quebec is 1,195,115, of which there are:

Catholics.....1,019,850

Protestants.....175,000

Well, we find that out of 65 members of the House of Commons from Quebec, the Protestants have 15, more than one-fourth, while their numbers only equal one-sixth of the population. How many of those members represent constituencies in which the majority is Catholic? Let the complainant's answer.

We do not complain of this, but we have a right to expect an acknowledgment of it. Here is a Province with an overwhelming majority of Catholics, yet with a Protestant Premier, and no Catholic thinks of objecting to him on that ground. Here we contend that Protestants have more than their share of power, and not one Catholic cries out for annexation because of it. But let us look at the other side of the picture. Let us look at Ontario. The population there is 1,020,851, of whom there are:—

English—480,429,

With 24 M. P.'s, all English and Protestants.

Irish Protestants—285,260,

With 12 M. P.'s, all Irish Protestants.

Scotch—328,880,

With 42 M. P.'s, all Scotch, and all Protestants, with the exception of the M. P. for Cornwall.

French Canadians—75,983,

With one French Canadian, and a Catholic.

Unnamed nationalities—217,708,

Six members.

Irish Catholics—200,000,

NOT ONE REPRESENTATIVE.

Thus the 171,000 Protestants in the Province of Quebec have 16 M.P.'s and a Cabinet Minister, besides a Protestant Premier, while the 200,000 Irish Catholics in Ontario are disfranchised. And yet we hear people talk about the Protestant minority in Quebec being badly treated! But what happens here happens in England. There there are 2,000,000 of Catholics, and yet there is not one Catholic in the House of Commons. A Catholic would not have the ghost of a chance for any constituency in Great Britain