

The True Witness

AND
CATHOLIC CHRONICLE,
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MONTREAL, WEDNESDAY, MAY 8.

CALENDAR—MAY, 1878.

WEDNESDAY, 8—Apparition of St. Michael, Archangel. First Plenary Council in Baltimore, 1852. Battle of Lough Swilly, 1667. Battle of Palo Alto, 1846.
THURSDAY, 9—St. Gregory Nazianzen, Bishop Confessor, and Doctor of the Church. Cromwell repulsed at Clonmell, 1649.
FRIDAY, 10—St. Antonius, Bishop and Confessor. SS. Cyprianus and Epimachus, Martyrs.
SATURDAY, 11—St. MARK, EVANGELIST, (April 25). Battle of Fontenoy, 1745. Charleston, S.C., surrendered to the British, 1780.
SUNDAY, 12—THIRD SUNDAY AFTER EASTER. Patronage of St. Joseph. Crown Point taken by Ethan Allan, 1775.
MONDAY, 13—St. Anselm, Bishop, Confessor and Doctor of the Church. (April 25). Pope Pius IX. born, 1792. Society of "The Cincinnati" formed by officers of the American Army, 1782.
TUESDAY, 14—St. Fidelis of Sigmaringen, Martyr. (April 25). St. Boniface, Martyr. Henry Grattan, died, 1820. O'Connell's remains deposited under Round Tower, Glascevia.

THE "EVENING POST."

The preparations for bringing out the *Evening Post* are progressing favourably. We still hope to have it out before the end of this month.

THE WITNESS.

An article that we had written in reply to an editorial in the *Witness*, has been crushed out.

THE VOLUNTEERS.

ST. JEAN BAPTISTE VILLAGE INFANTRY COMPANY.

There will be no drill to-morrow (Thursday) evening.

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

M. W. KIBWAN,
Captain Commanding.

PARTY PROCESSIONS.

THE ONLY REMEDY.

The only remedy for the state of affairs existing in Montreal, is the passing of a Party Procession Act. Let the Corporation act upon the excellent motion of Alderman Stephens, and pass a bye-law prohibiting all Party Processions, and the question is settled forever. Let us do away with Reform, Conservative and Orange processions, and then we may expect peace. Until then peace is impossible. Orange processions do not exist in any part of the world where the Catholics are strong enough to prevent them. Blood will flow so long as they exist in any land and the Catholics of Montreal are just the same as the Catholics all over the world. To a man we say Orange processions are an insult, and to to a man we are resolved not to put up with that insult, if we can legally help it. ABOLISH BOTH THE ORANGE PROCESSIONS AND THE CATHOLIC UNION PROCESSIONS, and then we shall have peace in Montreal.

"THE FENIANS ARE COMING."

Again we are disturbed by the Fenian Scare. Again we hear of "Fenian preparations for the invasion of Canada," &c. In spite of the declaration of the leaders of the Fenian party, it is difficult to give serious consideration to these commotions. We hope, for many reasons, that the report is, as we believe it to be, silly and without foundation. The Irishmen of Canada certainly do not wish it. They would be sorry for it for many reasons. In the first place they would be sorry to be compelled to meet their countrymen in opposite ranks on the battle field. It would be a painful duty, but yet one which their allegiance to the Dominion would force them to accept.

THE GRAND TRUNK.

We have received two letters this week, from men employed at the Grand Trunk depot in Montreal, complaining of the offensive conduct of the Orangemen towards them. There are, it appears according to our informants, a number of Britons and Orangemen engaged in the work shops and the depot, and as they vastly outnumber the Catholics who are engaged in the same place, they lose no opportunity of insulting the "Papists." In one place—"the

turning shop,"—the conduct of the Orangemen and Britons is, it seems, particularly offensive, and hostile demonstrations are of daily occurrence. We have heard of such things before, but not having them authenticated, we hesitated to make them public, but now it appears that the state of affairs is such, that we would not be surprised to hear of another Catholic being made the victim of Orange hate any day.

PARTY TUNES.

Now that the authorities are taking measures to secure peace to Montreal, it may be well to remember those fruitful sources of disturbance—Party Tunes. Of late those tunes have become common in Montreal, and wherever they are common disturbances are sure to occur. In Belfast—the Montreal of Ireland—anyone heard whistling a Party Tune is fined. There the carrying of deadly weapons is not as common as in Montreal, and a fine would hardly meet the necessity of the case here. Imprisonment without the option of a fine, would put an end, both to the carrying of fire-arms, and the whistling or playing of Party Tunes, and if the authorities are determined to secure peace to our city, imprisonment in both cases will become a necessity. People may ask, what are Party Tunes? This question has been answered before in these columns. For instance "The Protestant Boys," "The Boyne Water," "Rise Sons of William," "The Spot Where Hackett Fell," "Kick the Pope," and all the "pious" glorias which appeal to ignorant and Orange fanaticism, are all Party Tunes. On the other side, we do not know of a single air that could be called a PARTY TUNE. "The Wearing of the Green" is played by the bands of her Majesty's troops, and that is the only tune we know to which the most bigoted Orangeman could take objection. However if the authorities are serious in their movement to secure peace, the effect of PARTY TUNES cannot be overlooked.

THE ORANGE QUESTION IN THE HOUSE.

On Monday night, the Orange question was discussed in the House of Commons. Mr. White, of Hastings, who is a leading member of the order, spoke as if Orangemen were very angels, when history proves them to be quite the reverse. He thinks that "if Catholics of Montreal, if the *Nouvel Monde* and the *True Witness* would say let the Orangemen walk," all the difficulties would be overcome. Just so! We cannot speak for the *Nouvel Monde*, but the *True Witness* fancies that Mr. White was jesting, and so it leaves him. After Mr. White had spoken, Mr. Devlin took up the cudgels and truly said that "if the Orange body of Montreal celebrated the 12th of July by a procession, it would be looked upon as an insult, and he very much feared that it would cause bloodshed, riot and disorder, which would be regretted by people all over the Dominion." No doubt of it. If the Orangemen walk, and are protected, the *day* may pass over quietly, but the *night* will we fear bring trouble in spite of all the authorities can do to prevent it. Again, Mr. Devlin said that in the "Province of Quebec there was only a Protestant population of 150,000; the province was therefore essentially Catholic, and Orange processions were sure to give offence." Yes, an Orange procession in Montreal will give mortal offence to every Catholic, not only in the province, but to every Catholic in the Dominion. After Mr. Devlin's spirited speech, Mr. Rochester caught the speaker's eye, and he thought that the "Orangemen of Montreal had just as good a right to walk in Montreal as the Ribbonmen to walk in Toronto." Certainly they have. We do not deny it for an instant, but when did Ribbonmen walk in Toronto? We have enquired from all sources, and the answer has been—NEVER. It is a fiction to say anything of the kind, for in the first place we do not believe that there is even the skeleton of such an organization as Ribbonism in Canada. Catholics would be the first to stifle such an organization, for no Catholic in this country could for an instant countenance anything that would insult his neighbour.

WHY?

Some time since it was mooted that it was intended to revive the 4th Battalion of Volunteer Militia, now vacant in the 6th Military District. A requisition was drawn up, and signed by the Mayor and every Councillor in Montreal in favour of the scheme. This requisition was supported by two of the city representatives, and would in all probability be supported by the third. The vacancy existed, and further, the formation of the new battalion was, we are informed, recommended by General Smyth. It was to be done in this way. Acting upon the advice of the General, five Independent Companies were to be abolished, or rather consolidated, and with St. Jean Baptiste Company, were to form the new battalion. It was not an

increase of the force, but it would make inefficient Independent Companies, into an efficient battalion. The plea of expense could not be urged, for these Independent Companies are now on the muster roll; in fact, the scheme had everything in its favour, and yet it has not been granted. Asked for by the Mayor and every Councillor in the city, with hundreds of men eager to join the ranks, yet it hangs fire. Now, there are many reasons why the Catholics of Canada should look upon the present Government with favour. We frankly confess that the present administration has done much for Catholic interests, but people hiss it into our ears that if Sir John A. was in power he would grant this battalion without a moment's hesitation. Others tell us that it is because the 6th Military District is French Canadian and Catholic, that the request has been refused. This we are slow to believe, but we are sure that the formation of this new battalion, officered by men of different beliefs, would do more to allay the turbulent feeling which at present exists in Montreal, than even the BLAKE ACT. We are not in favour of a dividing line, in Volunteer Corps, and we think that "Catholic" and "Protestant" corps should be unknown; nor do we wish to see the new battalion exclusively Catholic, but we merely wish to see a new corps that will give the Catholics as well as Protestants, an opportunity of joining. The Catholics of the Dominion and especially of Montreal, would accept the formation of such a corps, as another recognition of the willingness of the Government to harken to their wants.

THE BLAKE ACT.

In a few days the provisions of the Blake Act will be in force in Montreal. By that Act, either a policeman or a civilian will have the power of searching, or of ordering to be searched, any one who may be suspected of carrying fire-arms. It gives arbitrary power both to the constituted authorities, and to the ordinary citizen, and it punishes with imprisonment anyone on whom deadly weapons may be found. That the condition of society in our midst warrants some such measure as this, no one will deny. Something must be done to limit, if not to abolish, the wholesale carrying of fire-arms. Already enough of harm has been done, and it now only remains to see how the Blake Act will remedy the evil. Although originally framed for Montreal, the provisions of the Act may, by proclamation, be extended to any part of Canada, and this we regard as necessary and wise. Exceptional legislation is nearly always an evil, and exceptional legislation in the case of the Blake Act would be productive of more harm than good. In the first place the Act disarms the people of Montreal, Orangemen and Catholics alike, but unless its provisions extended to the whole of Canada, it might disarm the Catholics of Montreal, only to leave them at the mercy of the fanatical raiders who threaten us on the 12th of July. For instance,—Suppose the people of Montreal to be disarmed—and that 3,000 or 4,000 Orangemen come into our city on the 12th of July, who is to disarm them? The volunteers? We doubt it. We regret that the majority of the force is so constituted that the Catholics cannot have confidence in its impartiality. The officers are no doubt well enough disposed, and would we believe do all in their power to check any evidence of sympathy with the Orangemen, but it is in the nature of things that the Orangemen who form such a large proportion of the volunteers, should take sides. In spite of all the officers could do, the conduct of the Orangemen in the ranks, would be settled at the lodges. No doubt nothing would be done to openly violate the provisions of Military Law, but the well known sympathy between the volunteers and Orangemen would encourage the latter, as it would certainly furnish the Catholics with cause for alarm. We can have no confidence in such an arrangement. Discipline is too lax in the volunteers to allow us to believe that they would do their duty impartially, and no amount of talk in the council will ever convince Catholics that volunteers, who may be Orangemen, could act impartially in the case of troubles between members of their order and Catholics whom they are sworn to destroy. The only means by which we can hope to secure an even-handed justice from the volunteers, is by having the force more liberally composed of Catholics. At present some of the corps are closed to Catholics, and so long as this state of affairs exist, we cannot repose much confidence in them. The *Herald* suggests that strange volunteers should be brought to Montreal for the occasion. This, in our opinion would make the matter worse. The strange volunteers would be almost to a man in sympathy with the Orangemen, and having no responsibility in our midst, would be more likely to commit excesses. The Montreal volunteers are at least known to the citizens, and if the Catholics are to be shot down, let it be done by men who are known to

us all. If outsiders are to be brought to Montreal, let them be regulars. One battalion of regular troops would inspire confidence, for they would at least be impartial and obey orders, whatever they might be. But what of the expenses. Are the Catholics of this city to meekly consent to be taxed, year after year, in order to afford Orangemen an opportunity of insulting them? We have asked this question before, and it is so ludicrous that people smile and say nothing. It appears that it is not enough that the Orangemen should tell the "Croppies to lie down," but they are to be protected in doing so, and we are to pay for that protection, under the plea of law and order. It is an outrage which the Catholics will to a man protest against. In a document which we publish elsewhere, the Orangemen speak of the right to walk, "for mutual protection, and to commemorate their delivery from the "tyranny" of King James. They walk then to commemorate this deliverance from a "tyranny." Now for argument sake let us grant this; what then? Are all men who have been delivered from a tyranny to insult their neighbors? The Orangemen say they will walk because they were at one time delivered from "tyranny" and yet they object to, nay insult a procession in honor of Jesus Christ, who not only saved us, "from a tyranny," but from hell itself. No that is not their reason at all. They walk because they hate the Catholic Church, because they know they insult us, and because they like to fing insults into our faces. Failing the volunteers, who else is to disarm the Orangemen who are expected to come here on the 12th of July? The Police would not be equal to the task, and special constables would hardly undertake it. It appears to us that this is a very serious aspect of the question, and Mr. Blake will incur a grave responsibility if he does not provide for the disarming of everyone who may come to Montreal, and as well as those who may reside in it. Men will come here without any responsibility, they will have no stake in our midst, to them it will be a matter of indifference whether half the city is laid in ashes or not, they may dance to the music, but they will not have to pay the piper. They will come here too, armed to the teeth, with the sympathy of the Volunteers to sustain them, and we repeat that any law that does not provide for their complete disarmament will be a violation of justice, and the cause of serious apprehension to the Catholic residents of the city. No one knows how the 12th of July may end in Montreal. There may be a general riot, and if the Orangemen have reason to think that the Catholics are disarmed, then "Woe to Montreal." Nor will it do to search the Orangemen either as they enter the city, or as they may be stopped *en route*. Such an attempt we believe to be futile, for it is probable that they will send their arms in cases, or in the charge of individuals, days, perhaps weeks, before the day of "glorious memory." We confess that the question is surrounded by difficulties. If the provisions of the Act can be fulfilled we would accept it as a blessing to our city, but the danger is that the Act will operate against the Catholics, and in favor of their fanatical opponents who were called by the anti-Catholic nobleman, Lord Gosford, a 'BANDITTY' whose persecution of Catholics he said "WAS AN ATROCIOUS CRUELTY, SPARING NEITHER AGE, NOR SEX, NOR INNOCENCE; AND THAT MODERN NOR ANCIENT HISTORY COULD SUPPLY NO EXAMPLE OF THE RUIN AND MISERY INFLICTED BY ORANGEMEN" upon their unoffending Catholic neighbors. The Catholics of Canada will die hard before they put up with this "ATROCIOUS CRUELTY" here. Let us hope that the Blake Act will not be the means of commencing it.

THE FUNERAL OF THE LATE JOHN COLLIGAN.

It rained, as the saying goes "Heavens hard" on Sunday last. All day the downpour continued, and that too with a violence, which looked more like a day in the "rainy season" in India, than a day in Canada. It was such a day as was likely to quench the ardour of men of uncertain minds, when their souls are there in earnest, nor eager for a fray. The sun was hid from view, and the slop in our thoroughfares was ankle deep. Men floundered over the "crossings," and the occasional lady, excuse us "Orange lady" or "Catholic female," who ventured abroad did so at the hazard of finding herself besmeared with mud, and could not have presented a holiday appearance when she once more scoured the shelter of her roof-tree. It was a day in fact to keep people within doors, after they have braved the weather to make their early devotion. Such was the day when John Colligan was laid "with the majority," and one more victim to the genius of Orangeism was given to the grave. But "dust thou art, and to dust thou shalt return" was "not spoken to the soul," and John Colligan lives let us hope, in a better world. He is only one of many thousands who died because Orangeism

lived, and we fear, he is but one of many who are destined to die, for the same cause, before Orangeism is no more. So thought the five thousand men who plodded after the hearse, and with muffled voices raked up the history of the foulsome institution from its birth. In that long and awfully silent procession, many had a somewhat similar tale to tell of how a father, or a mother, or some one akin to either met their death at the hands of the craft, whose history is choked with the blood of eight decays of crime. The mortal remains of John Colligan were kept from Monday until Sunday, in order to afford the Catholics of Montreal an opportunity of attending the funeral of this last victim to the grossest fanaticism of this Christian age, and the rain that poured in ceaseless torrents did not prevent the Catholics of the city from doing their duty. Amidst the breathless attention of the multitude the dead man was taken from the house where he had lived, and silently he was carried into the hearse that was to convey all that was left him to the grave. There were no defiant cheers disgracing the solemn scene; there were no vows of vengeance muttered above the bier; there was instead the stern purpose of Christian men, who mourned the loss of one of their fellows. The burial of Hackett was a disgraceful orgie, more becoming a community of free-thinkers than a body of Christian men; the burial of John Colligan was a solemn ceremony conducted with Christian meekness, and regret. One was a bravo outburst over the remains of a fanatical youth; the other was the calm fortitude of men who regarded the death of John Colligan with no great surprise, because wherever Orangeism exists, there "the way to dusty death" has often marked its history with a bier and a corpse. The Catholic Union alone, mustered some 2,350 members, which with a deputation of 40 that came from Ottawa, and 150 from Quebec, swelled the members of the Union up to nearly 2,500 men, all of whom wore crapes tied with green ribbon around the left arm. There was no other regalia, none was necessary, for the crape and ribbon were sufficient for all. Along the line of route hats were respectfully raised as the hearse passed by, and among the thousands who lined the thoroughfares, the murmur of prayer was to be heard, that "God may have mercy on his soul." And so the remains passed on to the grave, while the rain still poured, but failed to lessen the forest of umbrellas that followed the cortege the greater part of the way. Approaching the spot where he was shot, hats were taken off, and a close observer might notice that many were praying, aye and praying too as men can pray. Amongst those present in the ranks, we learn from the daily papers that there were:

Brother Arnold, Professor McKay, St. Patrick's Academy, M P Ryan, Mr. Kirwan, Alderman Laberge, Alderman Donovan, Alderman Kennedy, Messrs B McGuire, Frank Brennan, W Stafford, B Tancey, W Farmer, B Emmerson, F McNamee, J W McGavran, M Stewart, M Farmer, B Connaughton, W Brennan, J McShane, MPP, and a host of others of our prominent citizens.

There were many letters and telegrams of condolence from all parts of the Dominion, amongst the rest one from Mr. Devlin MP who was at Ottawa.

The casket for the reception of the body was made by M Feron, St Antoine street, and was composed of rosewood beautifully polished, with six silver handles and a plate silver cross, on which was engraved a harp and shamrocks, with the following inscription:—

JOHN COLLIGAN,
SHOT APRIL 29th, 1878.
Aged 23 Years.

The hearse was drawn by four black horses deeply draped in crapes, tied with green ribbons. It is considered one of the finest hearses in the Dominion. Mr. Feron the proprietor, sat on the seat near the driver as a mark of respect for the deceased.

At about a quarter to three o'clock the procession started from the deceased's residence, No. 58 St. Charles street, Point St. Charles, in the following order:—

- IRISH CATHOLIC UNION.
Grand Marshal—Edward Coyle.
Standard Bearer—Edward Murphy.
Jacques Cartier Band.
Grand President—J. McEwenne.
Grand Secretary—J. D Quinn.
No. 1 Branch—President, Henry Butler.
No. 2 Branch—President, P. Oulter.
No. 3 Branch—President, J. Toner.
No. 4 Branch—President, W. O'Meara.
No. 5 Branch—President, D. Harney.
No. 6 Branch—President, F. Burke.
No. 7 Branch—President, George Clarke.
No. 8 Branch—President, J. Kelly.
St. Gabriel's Band.
No. 9 Branch—President, L. Quinlan.
No. 10 Branch—President, J. Kane.
No. 11 Branch—President, J. J. Sherry.
No. 12 Branch—President, J. Murray.
No. 13 Branch—President, P. Reynolds.
Sons of Erin.
St. Jean Baptiste Band.
HEARSE.
M. ROCHFORD. { Pall } G. WOODS.
W. BOYLE. { Bearers } R. PATENAUDE.
W. DAVIS. { } E. BUTLER.
Two Brothers of Deceased as Chief Mourners.
No. 14 Branch of Irish Catholic Union—President,
J. Marshall, (Branch to which
deceased belonged).
Shamrock Band.
Young Irishmen's Literary and Benefit Society—
President, T. Mulcair.
St. Bridget's Temperance Society—President, T.
Heffernan.
St. Patrick's Society—President, pro tem,
D. Barry.
St. Patrick's Benevolent Society, President, O.
Smith.