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WEDNESDAY... MARCH 5, 1884

CATHOLIC CALENDAR... MARCH, 1884. THURSDAY, 6th - St. John of God, Confessor.

NOTICE. Subscribers in arrears for past due subscriptions and renewals, in advance, for the present year are particularly requested to remit without further delay.

AT A LEGAL MEETING IN OAK ON SUNDAY. Henry George's land nationalization was declared to be impracticable.

BRADLAUGH THINKS THAT THE "GRAND OLD WOMAN" OF THE English Conservative party is both "mean and spiteful" for keeping him out of the House of Commons.

AS THE ORANGE SOCIETIES IN THE Dominion are again seeking favors at the hands of Parliament in Ottawa, we would beg to call the attention of our legislators to the following instructive fact.

THE DATE HAS AT LAST BEEN DEFINITELY fixed for the opening of the Provincial Legislature. The members are called to meet on the 27th inst.

MR. GLADSTONE HAS AT LAST INTRODUCED his great reform measure, the bill for the extension of the franchise.

and now the Premier says Ireland must have the benefit of the measure or Great Britain will have to go without it.

We notice that immigrants who are in a state of utmost destitution continue to arrive in this country. They are not only destitute of funds, but their clothing, which might suit the climate they came from, is entirely unsuited to our rigorous winter season.

That there is a great need for some wholesome measure of land reform in Great Britain will be readily admitted when the facts and figures concerning the monopolies are considered. We find that 28 dukes own 158 separate estates, comprising nearly 4,000,000 acres.

REV. DR. CORDNER ON ENFORCED EMIGRATION. At the annual concert of the Irish Protestant Benevolent Society, held on Friday last in the Queen's Hall, the Rev. Dr. Cordner delivered an address, which was remarkably sympathetic with the Irish people and their efforts to advance on the road of progress and freedom.

establishing the honest tiller of Irish soil permanently on their own land, and in giving them the same security for their labor as every Canadian enjoys in this portion of the empire.

THE INDEPENDENCE OF PARLIAMENT. Sir Charles Tupper's acceptance and occupation of the position of High Commissioner of England while still a member of the House and of the Government, have been considered by many to be a clear violation of the independence of Parliament.

THE INCREASE OF DIVORCES. A Boston lecturer has been gathering divorce statistics in the courts of New England, and he finds that during the last twenty years no less than twenty thousand absolute divorces have been granted in that part of the country alone.

MR. WHITE'S BILL. On several occasions during the course of last year we alluded in these columns to "Legal and Illegal Masonry," and there showed conclusively that the Masonic fraternity in this Province, calling under the name of the Grand Lodge of Quebec, was an unlawful association, coming under the Act II Vict. cap. 10, and that, on proof of violation, it was subject to punishment for felony.

correct is now made quite clear by the action which Deputy Grand Master White, M.P., has taken respecting this same Grand Lodge of Quebec. He has introduced a Bill to amend the Act governing seditious and illegal associations, so as to include the Masons of Quebec, of which he is a shining light.

being of the people is a principal broad enough to secure the acquiescence of all classes of Christians. This precept was proclaimed over four thousand years ago, amid the thunders of Sinai, and has been acted upon by Christian communities ever since.

"CHASTE AND LIBERAL SAREPTA." The Montreal Herald has a contributor to its editorial columns who writes over the nom de plume of "Sarepta." To relieve the Herald, this "Sarepta," whether it be he or she we know not, is a literary genius of no mean order, and is worthy of ranking with the foremost in the Royal Society of Canada.

THE DYNAMITE SCARS IN LONDON. The authorities have offered a reward of £1,000 for the detection of the authors of the dynamite explosions in the English metropolis. The police are doing their utmost to earn the reward; but, says the cable, "the clues are not promising."

SABBATH-BREAKERS. The Presbyterian Church of Canada is taking vigorous steps to secure the better observance of the Sabbath throughout the Dominion. With this object in view a petition has been drawn up embodying the grievances complained of and setting forth, inter alia, first, that the due observance of the Lord's Day is essential to the physical and moral well-being of the people; secondly, that the enforcement of the present civil law preventing the desecration of the Sabbath is rendered ineffectual by the manner in which some of its provisions have been interpreted; thirdly, it is begged that the Dominion Parliament make such amendments to the existing civil law regarding the Sabbath as may remedy the evils complained of, and prevent the desecration of the Lord's Day by excursions and otherwise.

amount of seriousness they are regarded. The result is not only to add to the British score and prolong the employment of "detective" skill, but it causes such journals as the London Times to hurl "jeremiads" at the United States and demand increased "tonics" that we keep our "dynamite brigades" at home. Of course, we are ready to do this whenever there is tangible proof that the "dynamite brigades" really exist. We do not believe it does. It has not that actual or physical entity that those rebel privateers had that were built in British dockyards in 1862, nor is it as palpable to our understanding as were the heavy ironclads on the docks at Birmingham in 1864, nor the torpedoes threatening us from Canada, nor the infected clothing, nor the rebel emissaries Mason and Sidel, whom we captured sneaking off under the British flag, and to recover whom England was prepared to go to war.

Secondly, they complain that the existing civil law regarding the observance of the Sabbath has been interpreted in various sorts of ways. No doubt, this law—if such exists—is interpreted by different religious bodies in accordance with their own peculiar views on the subject. What is a violation of the Sabbath to one is not so to another. Some consider it a violation of the Lord's Day to read newspapers, to shave, to pare one's finger nails, to cook food, to sail down a river in a boat, to ride on horseback, to take active recreation, to whistle, to talk business or discuss the political questions of the day. And we think our Presbyterian friends may fairly be classed within this category. Now, in a country like ours, composed of so many different religious denominations, there is nothing more ridiculously absurd than the spectacle of one particular sect or creed appealing to the Legislature to have its own particular religious views forced upon the rest of the people whether they like it or not.

During the excitement here caused by the late affray between Orangemen and Roman Catholics, most of our local journals were doing their utmost to uphold the actions of the former whilst they published articles injurious to the latter. I do not intend to refer to the Harbor Grace affray to any extent, except what is barely necessary to illustrate what I am going to state. On Christmas Eve, placards were posted around Harbor Grace announcing that the Orange Society was going to walk on Dec. 26th (St. Stephen's Day) in that town, and to show what an Orange Society really means, Orange rowdies, too ignorant to hide their feelings, and bursting with enthusiasm paraded the streets, abusing and otherwise injuring their Roman Catholic neighbors. This uncalculated for abuse led to a street fight, the Riot Act was read, and the mob dispersed by the authorities. A bad feeling was now aroused, so the River Head, a Roman Catholic settlement, determined that if the Orange procession walked in the town, they would not be allowed to invade their settlement; for the Orangemen had already boasted they would lay out the ring at River Head on that day as they before desecrated the graves of the dead at Spauld's Bay. The Orange procession walked on St. Stephen's Day, with the result of about 150 River Head men totally putting to rout about four times their number of Orangemen—one River Head man killed and a few wounded, two men killed on the Orange side, a couple mortally wounded, and several others more or less wounded.

Now, Mr. Editor, I would ask you and all right and fair-thinking people if the affray at Harbor Grace was any excuse or justification for the following cowardly outrage committed by the Orangemen against Roman Catholics at Spauld's Bay, Bay Roberts and Fort de Grave, these three towns being situated about six, nine and thirteen miles respectively from Harbor Grace. At any of these places for eight or ten days succeeding Christmas no traveller was safe to pass through, as crowds of Orangemen were continually on the roads, night and day, and it a Roman Catholic was unfortunate enough to be seen he was instantly set upon, hoked and beaten in the most brutal manner imaginable, by the cowardly and savage mob, and they would continue to use their unfortunate victim in this barbarous manner until one of their class, with humanity in his heart, would prevail on them to cease their unmanly conduct. They would desert only when their victim had received injuries that in some cases will be felt during the lives of these unfortunate persons. Age or infirmity was not spared, and if these cowardly rowdies were asked what their reasons were for this lawless and barbarous conduct, what could their answer be? They had no excuse to offer, they were not provoked, injured, or assaulted, in any way; of course their only answer could be—oh! he is a Roman Catholic, and we are determined to beat and assault every one of them we can catch unprotected.

What exemplary conduct and we living in a civilized country, with magistrates and police in all the towns and districts. At Spauld's Bay barricades were built across the public highway, thereby preventing horses and vehicles from passing through, until these impediments of the public thoroughfares were removed by the Harbor Grace police, and hundreds of armed Orangemen were out all through the night at Spauld's Bay, Bay Roberts and Fort de Grave, firing guns around the houses of the few Catholics in these places. On the night of Saturday December 25th, Bay Roberts was the chief place of action. The Orangemen pretended to believe that the Roman Catholics were coming down the Bay to chastise them for their outrageous conduct. The Protestant church bell of Bay Roberts were rung at about 1 a.m. as a signal for Spauld's Bay and Fort de Grave, so a grand rush was made for Bay Roberts, and hundreds of lawless Orangemen may be seen hastening together. Having assembled with a couple of the most influential inhabitants, and in fact some of the authorities at their head, they marched to the River Head of the town, and there spent the night with guns and ammunition awaiting the invisible foe. Invisible truly, and that they knew and believed in their hearts, for if they thought the Roman Catholics were really coming down the Bay, I doubt not but they would all follow the example of some of their courageous brothers at Spauld's Bay, viz., board the shipping in the harbor, and be ready to put to sea as soon as the first gun was fired, for bravery is not a virtue to be attributed to Orangemen in these parts. Now, a few words about the means they used to procure some of their guns and ammunition may not be out of place. Of course a great many of these heroic Orangemen possessed muskets, others purchased theirs for that "special" purpose. Old sealing guns were cleaned up by a well known blacksmith at Bay Roberts, whose time was so busily employed putting firearms in order that horses sent to his forge to be

CORRESPONDENCE.

ORANGEMEN IN NEWFOUNDLAND. THE PRAGE OF THE COMMUNITY DISTURBED BY THE "ORANGE BOYS"—THEIR OUTRAGES ON CATHOLICS.

To the Editor of The True Witness: DEAR SIR,—Please give publication to the following, and oblige a reader of your valuable paper:— During the excitement here caused by the late affray between Orangemen and Roman Catholics, most of our local journals were doing their utmost to uphold the actions of the former whilst they published articles injurious to the latter. I do not intend to refer to the Harbor Grace affray to any extent, except what is barely necessary to illustrate what I am going to state. On Christmas Eve, placards were posted around Harbor Grace announcing that the Orange Society was going to walk on Dec. 26th (St. Stephen's Day) in that town, and to show what an Orange Society really means, Orange rowdies, too ignorant to hide their feelings, and bursting with enthusiasm paraded the streets, abusing and otherwise injuring their Roman Catholic neighbors. This uncalculated for abuse led to a street fight, the Riot Act was read, and the mob dispersed by the authorities. A bad feeling was now aroused, so the River Head, a Roman Catholic settlement, determined that if the Orange procession walked in the town, they would not be allowed to invade their settlement; for the Orangemen had already boasted they would lay out the ring at River Head on that day as they before desecrated the graves of the dead at Spauld's Bay. The Orange procession walked on St. Stephen's Day, with the result of about 150 River Head men totally putting to rout about four times their number of Orangemen—one River Head man killed and a few wounded, two men killed on the Orange side, a couple mortally wounded, and several others more or less wounded.