

THE TRUE WITNESS

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WEDNESDAY.....MARCH 21, 1883.

AN IMPORTANT ANNOUNCEMENT.

While appealing to the friends and supporters of THE TRUE WITNESS to redouble their efforts in further extending its circulation, we desire at the same time to assure them that every assistance we are capable of will be given, so as to facilitate their work in the interests of this paper.

For the future the price per annum for THE TRUE WITNESS will be one dollar, payable strictly in advance. This condition of paying in advance will be strictly adhered to in all cases.

We hope that every reader of THE TRUE WITNESS will induce her or his neighbor to become a subscriber, and whilst benefiting and assisting us will at the same time be the medium of promoting Catholic journalism.

We take this opportunity of thanking our friends and subscribers for the generous support that they have given to THE TRUE WITNESS in the past, and hope that they shall continue to extend to us the same kindness in the future.

The reduction in the annual subscription of THE TRUE WITNESS will take place from 1st April next.

We are now mailing the accounts for monies due by our subscribers, and hope that they will respond freely. The amounts in most cases are small, but to us they represent in the aggregate thousands of dollars.

Remittances can be made either by registered letter, or Post Office order addressed to THE POST PRINTING AND PUBLISHING COMPANY, Montreal, Canada.

LORD DERBY A CONVERT TO ROSSA'S DYNAMITE DOCTRINE.

When O'Donovan Rossa was asked why he used dynamite in preference to any other death agency for the destruction of life and property, he answered, because "dynamite is more humane than gunpowder and shot," and the world was shocked at the doctrine.

"Dynamite has been used in certain operations against a chief who had not remained faithful to the British Government, and who had steadily refused to pay taxes, and I believe that chief has never paid taxes to us at any time." This confession is simply astounding. If civilization was so shocked at the absurd threats of O'Donovan Rossa to use dynamite against oppression what should be the feelings of horror at the actual employment of dynamite to enforce the demands and exactions of tyranny.

LADY DIXIE'S POODLE AND THE ASSASSINS.

An absurd story about an alleged attempt at assassination of the notorious Lady Dixie comes from London this morning. A school boy would have concocted the story much better and with a greater regard for the semblance of truth. Any one reading between the lines of her Ladyship's narration of the diabolical outrage upon her person, cannot fail to see that it is a pure fabrication, ridiculous in the extreme.

MISREPRESENTING THE IRISH NATIONAL PARTY.

What have the Irish people done to the Witness that it should persist in misrepresenting everything in connection with the country and the National party? Our contemporary, in commenting on Mr. Egan's visit to America, says it seemed better to the Secretary of the Land League to leave the National cause to get out of the difficulties which at present surround it as it best could without him, and adds that, as the Government was hunting up the assassination conspiracy and would convict the members, it was a good time for him to depart as quietly and as suddenly as possible.

of the Irish National cause, but then justice, fair play and decency demand that it should not become one of the category of villifiers and calumniators of Ireland, her cause, and her people. God knows this category is large and numerous enough without the addition of a Montreal paper.

PATRICK EGAN IN NEW YORK.

Only four days ago the London Times and its anti-Irish confederates published columns of rubbish about the departure of Patrick Egan from Dublin. It was said that he had fled to Paris, to Spain and other parts of Europe. He had escaped disguised as a priest. These journals seemed to know every movement made by the Treasurer of the Land League. But these stories of the Tory press prove to be but pure fabrication and misrepresentation, for Egan is neither in Paris or Spain, but in New York. How Egan could have left Dublin four days ago and be in New York yesterday, will no doubt puzzle more than the London Times. Mr. Egan has come to America on business connected with his firm in Dublin; but his decision to start was hastened by the urgent request of Sheridan who wanted him in case the extradition proceedings would be pushed.

THE FRENCH GOVERNMENT AND THE CHURCH.

Communism is rampant in France and the situation is one of alarm and danger. The Government seems unable to cope with the revolutionary elements at work in the great centres of population. When a strong hand is absolutely required to hold the helm of affairs in time of social upheavings and commotions, there is none to steady the ship of State, for we find that President Grevy, dreading the gravity of the emergency, wants to retire; and it is only by the greatest persuasion that he has yielded to the demand of his Cabinet and of the popular representatives not to send in his resignation at present.

Notwithstanding this experience the powers which rule France at present have made it a study to crush out the religious sentiment and aspirations of the country. The following is a brief summary of the legislation enacted against God, religion and the Church. The first bill, August 5, 1879, was for the expulsion of parish priests from the committees of charitable institutions and the hospitals. This was followed by a bill, December 21, 1879, suppressing part of the salary of the Archbishops and Bishops, which was paid to them out of the revenues of their property confiscated by the State.

The 12th of July, 1880, a bill was passed to bring the Sunday down to the level of a work day and to wipe out all that had been enacted to secure its proper sanctification and observance. To facilitate the debasement of the sex and entire license in morals a bill, providing for the establishment of godless boarding schools for girls, was made law on December 21st, 1880.

A bill granting to the press greater license to offend morality and insult religion with impunity, was enacted July 29th, 1881. A cemetery bill, Nov. 14th 1881, abolished all distinction and separation between the bodies of the faithful and of infidels or heathens in consecrated church yards. Bills introducing compulsory, godless education of little children were made June 16, 1882, and March 28, 1882, whilst laws were prepared to declare religious persons incompetent to teach.

Another bill, April 1, 1882, makes the walls of churches common property and allows indecent placards to be posted thereon. A bill, May 15, 1882, diminishes the penalty incurred by robbery, disturbance, etc., committed in churches. A bill discussed May 13, 1881, will deny religious all rights of association, and consequently suppress all religious orders. A bill presented by Gambetta, March 25, 1882, compels seminarians and other young ecclesiastics to become soldiers.

This is a record of satanic legislation, a parallel for which can only be found in the annals of a Nero. The unholy pretext for this undignified persecution was that the strength and durability of the Republic depended on the effacement of God and the Church, but the events of the day point to a contrary result and demonstrate that the effects of this legislation lie altogether in an opposite direction; and the present Government of France, instead of waxing strong and durable, has grown weaker and more shaky, until to-day it finds its very existence menaced on all sides.

THE WITNESS AND THE OKA QUESTION.

The Daily Witness takes exception to our commendation of the pamphlet on the Oka Indian question prepared and issued by the Rev. William Scott, Superintendent of the French and Indian Missions under the control of the Methodist Church and to our endorsement of the views expressed therein by the rev. author. Our contemporary says: "Let us put a case for THE POST to consider. Suppose that Mr. Scott is correct when he says the Oka are 'tenants at will.' Then they are just like Irish tenants the gentlemen of the Seminary are the (Irish) landlords; the Dominion Parliament represents the Imperial one and the little Protestant Church at Oka would represent a Catholic Church on the landlord's estate."

The Witness could not have put a case or made a comparison which could bring it more confusion than the above. If the Oka Indians were like the Irish tenants, then we would pity them indeed; they would no longer have any claim on the sympathy of the Witness, and they would have to paddle their own canoe without its aid or advocacy. If these Indians were in the position of Irish tenants they would scarcely be fed, housed, employed and paid for their work as they have largely been by the gentlemen of the Seminary. We would not hear of them being paid for the improvements, buildings, etc., which they have made on their grounds; we would never hear of them being objects of benevolence if they were like Irish tenants. The gentlemen of the Seminary, says the Witness, are like the Irish landlords. It would be a good thing if the Irish landlords were like the gentlemen of the Seminary, but to assert the reverse would be more than unreasonable, it would be unjust to the gentlemen of the Seminary. There is not the slightest similarity between the two. Has the Witness ever been able to chronicle heartless evictions on the part of the Seminary? Have the Indians, 'tenants at will,' ever been cast on the roadside to starve and die? And when the question of removing the Indians from Oka came up, did the Seminary propose to cast them out, bag and baggage, without any compensation for whatever improvements they may have made? On the contrary, the Seminary treated those Indians, who yelled and danced with delight around the burning Church of Oka, with the greatest benevolence. The Seminary, conjointly with the Dominion Government, made arrangements for the purchase of 25,682 acres of land in the township of Gibson. The Seminary bought this land and made a free gift of it to the Indians who thus received twenty times as much land as they held at Oka. The Seminary paid for the cost of their transportation and saw that they were furnished with provisions for fifteen days and had neat little houses to enter when they arrived in their new territory. Is it on the strength of this fatherly care and kindness that the Witness wants to compare

the gentlemen of St. Sulpice to Irish landlords. Our contemporary, evidently becomes mixed and confused when it touches on this Oka question. After instituting the above comparison between the Indians and the Irish tenants, the Seminary and the Irish landlords, the Witness puts the following questions:— Would THE POST justify the tearing down of the church? Would THE POST justify the boycotting of the gentlemen of the Seminary? Would THE POST condemn any action in the House of Commons to loosen the chains that for centuries have been hanging on the enslaved people?

To the first question we answer that THE POST would not justify the tearing down of any church which was not sanctioned by right and by law no more than it would justify the burning down of the Catholic Church at Oka, which was an unblushing piece of incendiarism. We now ask the Witness why, when the case of the pulling down of the little Protestant Church at Oka was brought before the courts it and its friends permitted judgment to go by default, if they were confident that any injustice had been done? Our contemporary next puts a very queer question? It wants to know if THE POST would justify the boycotting of the gentlemen of the Seminary. Well! if it all depends; if the Seminary deserved to be boycotted, we would; and if it didn't, we wouldn't. To the third and last question of the Witness we say THE POST would never think of stultifying itself to such an extent as to condemn any action in the House of Commons, to loosen the chains that for centuries have been hanging on the enslaved people. Our contemporary must be terribly naive to imagine for a moment that THE POST could have given anything but an emphatic negative to that question. But we fail to see what the Witness desires to prove or establish by getting our answer to its query; the fact of the matter is that our contemporary has all through been driving at something which it cannot attain or strike; when it broaches this Oka question, it acts as if the organs of its vision became crossed and prevented it from seeing straight. We hope that in the future, when our contemporary wants to make a point, it will not destroy the force of its arguments and its prospects of successful debate by instituting comparisons so supremely odious as in the present instance.

THE ORANGE BILL.

Mr. WITTE, member for Hastings, introduced in the House of Commons the Bill to incorporate the Loyal Orange Association of British America. On the motion to fix a day for the second reading, Mr. Courcel, member for Montreal East, seconded by Mr. Burns, of Gloucester, N.B., moved that the bill receive the six months' notice. A warm discussion at once ensued, and interest bordering on sensation was created in and around the House. The grounds taken by the advocates of the Bill to have a day fixed for the second reading were that it would be "unfair, ungenerous and unmanly" to kill the bill without any discussion. The opponents of the measure repelled the charge of tyrannical conduct, and maintained that their action was inspired by the highest motives; they did not want to open up a discussion of a subject which would disturb the peace and harmony of the country. It was better to kill the bill at once rather than to allow it to inaugurate another reign of trouble. In fact more courtesy had been shown to the bill in the Federal House than when the question came up in the Legislative Assembly of the old Province of Canada in 1856. This fact was pointed out by Mr. J. J. O'Rourke, member for Montreal Centre, who forcibly added that the Orange question need not be discussed in the House, because it was one which belonged to history. The opinion of the House seemed to be pretty well split on the question. When the vote was taken it was found that 94 members were in favor of discussion and 89 were against it. The Cabinet was divided, all the French Ministers voting for the bill and all their English confederates, except Costigan, voting against it. There were two Catholic members (Conservative)—Dawson and Hawkins—who favored a second reading. Mr. Blake followed Sir John in opposing the bill, while Mr. Mackenzie cast his vote for it. Although a day was fixed for the second reading it must not be concluded that the bill will be adopted, for a good many members have openly expressed their intention of opposing it at the next stage who voted for it yesterday, simply because they considered it disconcerting to defeat the bill on its first appearance.

ENGLAND ARRAIGNED BY THE IRISH EPISCOPATE.

The other day an appeal was made to Earl Spencer, Viceroy of Ireland, to extend relief to the destitute and starving poor of the country in the shape of public works and in the way of affording labor so that the people might be enabled to earn a scanty livelihood. The demand was certainly of a nature to which any civilized and humane Government would not for a moment hesitate to accede. The English Government not only hesitated, but has refused point blank to yield to the demand. The Lord Lieutenant's answer was that no money would be spent on honest and willing labor but that the poorhouses would be supplied with meat with which the people could quiet the pangs of hunger. This inhuman alternative of starvation or the poorhouse has received the consideration of the Bishops of Ireland. The Hierarchy in its prudence, wisdom and judgment has come to a unanimous decision on the subject; and His Grace, Dr. McEvilly, Archbishop of Tuam, speaking on behalf of the Catholic Bishops of Ireland has pronounced "the action of the Government insisting on extending relief to the distressed

people through the workhouse, an outrage on humanity and a covert system of exterminating the native race." The situation in Ireland must indeed be alarming when such a body of men as the Irish hierarchy have deemed it a solemn and imperative duty to God and His fellow creatures to denounce the Government in such terms of unrestrained force, and to draw up such a terrible indictment against it. The significance of their pronouncement cannot be overestimated; it is plain and unequivocal, and it is launched on the responsibility of the entire episcopate. No more forcible and pregnant language could be used against England than to tell her that her rule is an outrage on humanity and to proclaim her policy one of extermination of the native race. The charge is sufficient to justify either a revolution or international interference to prevent the British Government from perpetrating the outrage and to make it cease its system of extermination. We have at last come to the end of the chapter when the Irish people alone are to be denounced from every house-top for the crimes, real and alleged, committed in or out of Ireland; the tables have been turned, and now at the instance of the Archbishops and Bishops of Ireland England stands arraigned and indicted as an enemy of humanity and the exterminator of a race.

For the first two months of 1882 the number of immigrants who settled in Canada was 2,786; for the same period this year the number of settlers is 6,592, which is an increase of 3,806. The immigration prospects for the present year are consequently unusually bright. It looks as if Sir A. T. Galt and the other emigration agents were at last bestirring themselves and influencing the course of European emigrants.

Forster, ex-Cabinet Minister, weakened and spolia the validity of the claim made by the British Government on the French and American authorities for the extradition of Messrs. Byrne and Sheridan, on the ground that the Phoenix Park murders were not political; the ex-Minister put the question beyond controversy by admitting, in a speech in the House of Commons, that "The death of Lord Frederick Cavendish marked the first political assassination which has disgraced our annals for the last hundred years." It is accordingly easy to understand why the British Government has withdrawn its demand for the extradition of these gentlemen.

We give in to-day's issue a full report of the ringing speech in which Parnell hurled his contemptuous defiance at Forster and the other assailants of the Irish National party. The young leader exposed in a crushing and conclusive manner the "blood frenzy" efforts of the disgraced Minister to connect the leading men of the National League with outrages in Ireland, either as principals or accomplices. This brilliant effort of the National champion should be read by all Irishmen and widely circulated among those who may have been misled by the false and imperfect reports published on the subject.

The white people of British Columbia have no particular affection for the Chinese, and they are becoming alarmed over the wholesale immigration of these celestials. Mr. Shakespeare, one of the members of the Province, has been entrusted with the task of enlisting the aid and protection of the Federal Government against the invasion. The demand of the Columbians seems to be very reasonable, for the bill which Mr. Shakespeare intends to introduce in relation to the question asks not for the total prohibition of, but a restriction on the immigration of the Chinese. It provides that every Chinaman landing on our western coast shall pay \$50, and that no vessel shall bring Chinese in larger numbers than that of one for every hundred tons at which it is rated. This restriction is by no means oppressive and only evidences on the part of the Province but a fair desire for moderate protection against class of people, who are looked upon as a source of weakness to the country. The bill, however, will meet with the stern opposition of railway men and contractors, who want cheap labor, no matter how the Province may be affected by the presence of the objectionable heathen.

The London explosion has caused quite a stir in English circles, and has afforded food for sensation to the rest of the world. The two extremes, the London Times and O'Donovan Rossa, are satisfied, and agree that the work was done by Fenians. They both arrived at this conclusion without any knowledge of the actual cause or authors of the affair. The Times threatens the Irish people with violence while Rossa says it is his intention to do all the damage possible to England until she ceases to oppress Ireland. The Times is the complement of Rossa and vice versa; the one wants war and the other says nothing would give him greater pleasure; they both are significant illustrations, the one of blind hostility and animosity, the other of blind revenge and retaliation. The action of both is warmly professed by all cool, fair-minded and impartial people. The London Times has no more right to inflame the minds of the public against the Irish people than Rossa has to declare war against England. There is, as the Evening Mail wisely remarks, as much likelihood that the Nihilists and Socialists who find a safe asylum in London, are the authors of the outrage as the Fenians or the Invincibles.

Private bankers will no longer be allowed the privilege of using any name which would lead the public to believe that in dealing with them they were dealing with chartered banks. The clause in Sir Leonard Tilley's Banking Act, prohibiting the use of misleading names,