

The True Witness.

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

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WEDNESDAY,

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MONTREAL, WEDNESDAY, AUG. 21.

CALENDAR—AUGUST, 1878.

THURSDAY, 22—Octave of the Assumption.
SS. Timothy and others, Martyrs.

FRIDAY, 23—St. Philip Beniti, Confessor.
Vigil of St. Bartholomew.

SATURDAY, 24—St. BARTHOLOMEW, APOSTLE.

SUNDAY, 25—ELEVENTH SUNDAY AFTER PENTE-
COST. Epist. 1 Cor. xv. 1-10; Gosp.
Mark vii. 31-37.

MONDAY, 26—St. Louis IX., King of France
Confessor (Aug. 25). St. Zephyrinus, Pope
and Martyr.

TUESDAY, 27—St. Joseph Calasancius, Con-
fessor.

WEDNESDAY, 28—St. Augustine, Bishop, Con-
fessor, and Doctor of the Church. St.
Hermis, Martyr.

TO OUR SUBSCRIBERS.

MR. T. HAYES, of this office, is authorized to
collect 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 neces-
sarily 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 for-
ward 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 ob-
taining 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.

OUR PARIS LETTER.

We must remind our readers that we give
"Our Paris Letter" as a matter of news, but
we in no way bind ourselves to the opinions
of our correspondent.

THE TURKS.

The military vitality of the Turks is some-
what astonishing. When the news came that
Austria was to occupy Bosnia, everyone
thought that the Turks would not dare offer
resistance. Austria, with her magnificent
army, would, it was thought, by its very
name, prevent all attempts at fighting. No
one even thought that an Austrian army could
be beaten by Bosnian insurgents; but such
has really happened. That the "insurgents"
were supported by regular troops, there is no
doubt; but, even so, the energy shown by the
Bosnians has surprised the world. That the
Austrians will eventually occupy the territory;
no one can doubt; but the resistance they
have received has once more proved to the
world that the Turks can fight with a resolute
and gallant fearlessness which, from an im-
partial standpoint, is worthy of all praise.

PROTESTANTS AND CATHOLICS.

If there are any Protestants in this Do-
minion who can for an instant think that the
Catholics entertain any feeling of hostility
towards them, or towards their religion, we
believe that they are very much mistaken.
We say this with no desire to sugar over the
situation, but we say it with some knowledge
of the feelings and opinions of the Catholic
people. We are convinced that the Catholics
of Quebec would resist the slightest infringements
upon Protestant liberties, just as they would
resist the slightest infringement upon their
own. Here Protestants have representation
and they have power, and no Catholic desires
to see them deprived of either. To be sure, from
time to time we hear murmurs at the way our
co-religionists are treated in Ontario, and, per-
haps, the expression of an opinion that Protestants
would not like to be treated the same way here.
But that is all. To talk of persecution is
simply fiction, and every man with a grain of
sense knows it.

THE PARTY PRESS.

As the time, or the expected time, for the
elections approach, the party press of the
country are bespattering each other with pro-
digious profusion. In reading the opinions
of Reformers or Conservatives, one would
think that the press was the guardian of the
people's honor, instead of being the voracious
brawlers for place and power. The truth is
that the party press is simply an agency by
which certain people obtain positions of trust
or emolument. As far as the country is con-
cerned, the party press does not care a straw.
Their first interest is, "our side and then for
the loaves and fishes." Not that there is any-
thing wrong in a man working his way to
fame and wealth through the agency of party
journalism, but there is much that is wrong
in being so bound up in party, that every sub-
terfuge that the brain can concoct, is brought
into requisition, in order to cover the sins of
the special party to which a party journal may
belong. For instance: Last year the TRUE
WITNESS had a tussle with the Toronto Tri-
bune on the Immigration question. The TRUE
WITNESS, we think, satisfactorily established
its case, which was certainly the Catholic side

of the question, but the Tribune fought and
fought, and argued and insinuated and labored
to prove that its party had nothing to do with
the question at issue. Now, an honest Catho-
lic journal would have joined the TRUE WIT-
NESS, but a party hack could not do that, and
it is just the same with the party politicians.

CIVIC HOLIDAYS.

We wonder how it is that the authorities of
Kingston and Toronto hit upon the "12th of
August" as their civic holiday. Now, the
"12th of August" is an Orange "anniversary,"
and it looks somewhat odd that the civic
authorities of Kingston and Toronto should
decide upon selecting it as their civic holiday.
We do not for a moment infer that it was be-
cause of Orangism, or to add lustre to its
fading glory; that the civic authorities of
Kingston and Toronto decided upon Monday
as their day of municipal feasting, but yet it
is odd enough to set us thinking. It is a
puzzle we should like to hear explained, and
in order to remove the suspicions of the pub-
lic, we hope some of our contemporaries will
put the matter right. As for our part, we
never could suspect the liberal authorities of
Kingston and Toronto being in collusion with
the Orangemen, and we shall be slow to be-
lieve such to be the case. However, we can-
not refrain from marvelling at the coinci-
dence.

AN ENGLISH PROTESTANT MAGIS-
TRATE ON ORANGISM.

Orangism is almost unknown in England.
Except in a few towns Orangemen never at-
tempt to show their faces, and when they do they
are laughed at and called "Bashi-Bazouks." In
Liverpool they have a small following, but
their displays were the cause of so much trou-
ble that the municipal authorities prohib-
ited all processions in consequence. Now,
however, a few roughs "walk" outside the
city boundaries, and there is an occasional
row after or during the "walk." In Liver-
pool, on the 15th of last month, a riot of this
kind, arising out of a small procession on the
"12th" resulted in the death of one John
Barrett, and Mr. Mansfield, a Protestant mag-
istrate before whom the accused, James
Canning, was tried, said:—

"It was a melancholy thing to find in this
town that persons who profess to be respect-
able should maintain those disgraceful
Orange exhibitions, and it may fairly be said
that they are responsible for the state of feeling
which thus expression in such outrages as the
one they were then having, and among the more
violent and less educated classes. I hope, con-
tinued Mr. Mansfield, that the time may come
when something will be done to stop these
disgraceful demonstrations of fearful memory."

It is thus that English gentlemen think
and speak about the scourge. It is bad all
the world over, and it has certainly lost none
of its virulence in Canada.

THE PLAGUE OF TRAMPS.

The recent outrage which took place in
Quebec, with other outrages of a somewhat
similar character, must open the eyes of the
authorities to the necessity of inflicting the
full penalty of the law in all cases where
tramps are found exercising their occupation.
The professional tramp is a dangerous man.
He is in most cases a jail bird, and he follows
his calling just as regularly as a blacksmith
does his trade. In the United States the
business has become a plague, and anxious
parents and brothers are obliged to keep
a sharp lookout for the vagabonds who prowl
around their homes. In some cases, no doubt,
poor and decent laboring men are obliged to
walk for hundreds of miles in order to obtain
employment, but the tramp walks for a living
and does not want to work; he prefers to tramp
and thrive on outrage. Garroting was put down
in England by an unsparring use of the lash,
and opposed as most men are to painful corporal
punishment, yet there are ruffians now prowling
around the country who should be whipped
at the cart tail, and for whom the public
would say nothing but "serve them right."

THE VOLUNTEERS OF KINGSTON.

A correspondent writing from Kingston, in
a letter which appears in our issue to-day, says
that the bands of the 14th and 47th volunteer
battalions took part in the Orange celebration
in that town on the 12th inst. Now, the
question occurs: are the members of these
bands sworn in, or are they not? If they are
sworn in then a violation of military law has
been committed, and an investigation should
be demanded. It is not very long since the
band of A battery, which is stationed at King-
ston, played at an Orange concert, and so far
as we could ever learn, no notice whatever
was taken of it. In fact, we have become so
accustomed to the volunteers exhibiting party
feeling that we have ceased to be surprised at
it. But worse than all, there does not appear
to be a single man in the country who is pre-
pared to fight these questions out if returned
to Parliament. Orange roughs, in the uni-
form of soldiers, shoot down our people, and
there is no enquiry. Military lands play at
Orange demonstrations, and there is no en-
quiry. The spirit of partisanship is already
manifested by men in the pay of the country,
and all our protests are laughed at and thrown
into the waste paper basket. Well, the govern-
ment that tolerates it is not worthy of confi-
dence, and so far as the Irish Catholics are
concerned, we think Mr. Mackenzie will find
it out to his cost. He is no more doing us
justice than would the Orangeman Sir John
A. Macdonald, and he is sworn, by virtue of
his solemn oath, to destroy us if he can.

WHAT IS THE REASON?

After the riots in Ottawa the Orange Young
Britons returned to Montreal. They left here
either with arms in their possession, or having
sent them on before them. Of this there is
very little doubt. They returned in all prob-
ability carrying their fire-arms on their persons,
and a correspondent in last night's Post
asked, "Where were the police?" We do not
forget that the "Quebec roughs" were searched

when they landed in Montreal, and we shall
not forget that the "Orange roughs" were not
searched either when they left, or returned
from, Ottawa. Our correspondent is quite
right in asking, how is this? Is the Blake
Act for one section of the people only? It is
said that Mr. Penton, the Chief of the Police,
is a fair-minded man; well, all we want is a
fair proof of it. We do not say that it was
intentional on the part of the police not to
search the Orangemen. Of the "intentions"
of those in authority we know nothing, but
we know that no search was made, and we
must take the facts as they appear before the
world. The facts, then, are these: Catholics
are searched and Orangemen are not, and we
are constrained to ask, what is the reason?

THE SEPARATE SCHOOLS.

The Telegram, of Toronto, is still dissatisfied
with Archbishop Lynch. It threatens all
sorts of pains and penalties upon his head
and, as to the "whitewashing committee," the
Telegram does not care a straw. The people
are satisfied; the Telegram is not. Its high
mission was to insult the Archbishop by call-
ing him "Mr.," and now that it has had the
grace to substitute "Archbishop," it does so
without one word of generous apology. How-
ever, we will not quarrel with our contem-
porary for learning better manners. If it is a
vulgar, it is withal a lively paper—a kind of
court-fool in journalism, which is refreshing,
but out of date. The Irish Canadian fought
the same issue pretty hard, but we rejoice to
notice that it appears to be satisfied with the
meeting of citizens. If there was anything
wrong, the Canadian would not have evaded
it. For some time it waged a bitter fight,
but, as we predicted, the Archbishop has come
out with flying colors, and the Canadian lowers
its flag and surrenders. At least we take
this to be the Canadian's position, and mean-
while the Telegram goes on, and we can
afford to let it go on until it is tired.

THE ELECTIONS.

On the 17th of September the elections are
to take place. The race may now be said to
have fairly begun, and, as the old saying goes,
"the best horse leaps the ditch." As for our
part, we want, like all others, to see our own
friends returned, and who "our own friends"
are is the question? To us it appears that
"our own friends" are those on whom we can
depend for sympathy and support in either
party, but not the party itself. We may have
friends who are Conservatives, and we may
have friends who are Reformers, but we want
friends, and we want them badly. New issues
will arise, and we want men to fight them.
New principles will be fought out, and the
time is come when the Irish Catholics must
get men who will stand by them and by each
other in the House of Commons. Let us take
a case in point. It is well known that
Mr. Mackenzie was anxious to take Mr. Anglin
into the Cabinet. It is, too, well known
that six M.P.'s went to Mr. Mackenzie and
said that Mr. Anglin should not be taken into
the Cabinet. Now, what was to prevent six other
members going to Mr. Mackenzie and saying,
but you must take Mr. Anglin into the Cabinet.
This is the kind of Independence we want to
see in the House of Commons, and we care
not which side it comes from, so long as we
get it. The coming Parliament will, we ex-
pect, be a stormy one—and we want to see
men sent there who will defend their own
political opinions as much as they like, but
who will stand together when special interests
are appealed to.

ISOLATION.

Either we, or some of our readers, are very
stupid. Perhaps it is we, and perhaps it is
the readers. But there is something wrong,
for some people do not understand us, and we
marvel at their stupidity. We do not know
whether it is conceit or confidence, but we are
thick skulled enough to fancy that the fault is
not ours. It appears that our critics fancy
that we desire to isolate the Catholics from the
Protestants, and to wall in our people with
the prejudices of race. Now, we do not
desire anything of the kind. We neither
desire to isolate the Catholics from the Pro-
testants, nor the Irish from the English.
Nothing could be further from our desire.
We believe it to be the interest of every
citizen of this Dominion to stand before the
public simply on his merits as a citizen,
and not by virtue either of his religion or his
nationality. This is the position we would
like to be allowed to assume, for we are
satisfied that it is by such means that peace
and prosperity will be the better secured.
But the question comes: If this is so, why
not advocate it more clearly? We will tell
you why—and it is this: Because we are not
allowed. We are not treated as we should
be treated, and we are subjected to annoy-
ance and insult because of our creed and of our race, and that is the
reason why we cannot act up to what we cer-
tainly believe is best. So long as Catholics
are called "Papists," so long as the *Witness*
yelps "Romanism" and "priestcraft," so long
as religious fanaticism guides the policy of
our opponents, so long must we strike back,
with whatever vigour we can. Most gladly
would we herald the dawn of a new era in
the situation. We do not wish to be at war
with our neighbors, but until a better spirit
directs the tone of the hostile pulpit and
the hostile press, we have no help for
it but to continue the fray. We have made
overtures which have been rejected; we shall
now make no more. Towards Protestants we
never have, and we never can, say one unkind
word. We allow everybody to go and worship
where he pleases without attacking him, but
in the exercise of our rights we must claim
and shall continue to exercise the right of
fighting our own corner with whatever
energy we can. It is not we, but those who
are hostile to us, who are keeping alive

the bad feeling in Montreal, but we are
not to be cowed into submission by being
called hard names, or by the ridiculous charge
that we are isolating the people.

THE "WITNESS."

For a good joke we would take the *Witness*
before any other paper in the country. It is now
advocating the "possible" banishment of the
Jesuits from Canada, and on Saturday it seri-
ously assured the public that it ought to be
satisfied with an Orangeman's statement, that
the Orangemen of Ottawa did not commence
the recent disturbances. As for the Jesuits,
they are to be pitied. The *Witness* is deter-
mined to destroy them. "Possible," very
"possible." As for the Ottawa riots, we are to
believe an Orangeman before any body else.
This too is "possible" very "possible." As
for the Jesuits, the *Witness* has undertaken a
big work. Well, the Jesuits may console
themselves, for there are two ways by which
they have made their reputations—the one is,
they have been praised by honest men, and
the other is they have been abused by rogues.
Whether they are freezing at the Pole, or
broiling at the line, it is all the same;
there they are, the naughty, wicked
Jesuits. With the mendicant—aye think
of it, mendicant, Franciscans, the
Jesuits were the first white men to tread the
wilderness of British North America, and
wretched superstition from the grasp of the
Hurons and the Wyandottes of the North.
Canada owes her first effort at Christian civil-
ization to the Jesuits—the La Carons, the
Viels, the Sagards, the De Brebeuf, and others
of the old French noblesse, many of whom
were martyred by their savage surroundings.
But the *Witness* says they may "possibly" go.
It would be a sad day for Canada if the
ravings of the *Witness* could affect the policy
of its statesmen. A very sad day indeed, for
it would lead to more trouble than we care, in
its "impossible" condition, to discuss.

THE "WITNESS."

We sometimes do not know whether to be
vexed or amused at the *Witness*. If we thought
its calumnies seriously impressed the public
mind they would annoy us, but as we have
heard so many liberal Protestants condemn
the *Witness* and all its surroundings, we are
more inclined to take its statements as atmos-
pheric commotion and nothing more. To
follow it in detail would be a troublesome
task, but we shall take an article which ap-
peared in its issue of last evening, and in it
we find some strange statements indeed. In
the first place, it says that the Orange riots in
Ottawa were commenced by the Catholics
throwing stones. This statement might have
passed muster some time ago, when we had
no means of learning the news except through
the columns of the *Witness* and the *Star*. If,
however, our information is correct, the
Witness is wrong, and the riots were not begun
by the Catholics, but they were begun by the
bullying attitude and insulting demeanor of
the Young Britons. Again, the *Witness* says
that we chronicled the departure of the Mont-
real Britons for Ottawa. Yes, and so did the
Witness, and so did every paper in the country.
If this be a sin, we must plead guilty. After
this we have another silly charge, and that is,
that we hinted the Montreal Union men were
going to Ottawa too, and that we did not ad-
vise them to remain at home. Now, the fact
is, that we never hinted anything of the kind,
because we were informed that no Union men
were going to Ottawa, and we have since been
informed that not one member of the Mont-
real Catholic Union visited Ottawa during the
recent riots. Having slashed at the Union,
the *Witness* attacks the Post for calling the
Orangemen "Bashi-Bazouks," and it denou-
nces us as "bigots." In calling the Orange
men "Bashi-Bazouks," we only followed the
illustrious example of the London *Times*,
which, as we before pointed out in these
columns, called the Orangemen of Ireland
"the Bashi-Bazouks of Ulster." If it is to be
a "bigot" to dislike Orangism, then all Catho-
lics are bigots, but if by bigotry is meant a
dislike for Protestants, then the *Witness* is
very much astray. And then our courteous
contemporary winds up with a slap at the
"adventurer." The *Witness* attacks the men,
and not their principles. Well, we have no
choice but to come down to the low level of
those who will not learn decent behaviour.
We are sorry to find ourselves descending, but
we think one or two lessons such as we are
about to commence will open the eyes of our
pious contemporary to the danger of calling
names. And now let us ask, What is John
Dougill, Sr., of the New York *Witness* but an
adventurer? Is this hint enough, or does the
Witness wish us to say any more? We shall
see.

THE CIVIC HOLIDAY.

The other day we drew attention to the
peculiar incident of Toronto and Kingston
making the 12th of August their civic holi-
day. These days, we pointed out, are Orange
anniversaries, and as such we thought their
selection impolitic and unfair. The Kingston
Daily News, a paper for whose opinions we
entertain much respect, explains the circum-
stance thus:—

"For the information of our contemporary
we may state that a number of the Orange-
men managed to secure the names of a
majority of the members of the City Council,
requesting them to name the 12th of August
as a civic holiday. The Council carried the
motion unanimously. On previous occasions
the Council had done the same thing at the
request of Roman Catholic Societies, and had
it not been that the Orangemen were a little
ahead of those engaged in getting up the
picnic to be held by the former in solicit-
ing the names of Aldermen to this
petition, the civic holiday would have
been held on the day selected for the pic-
nic of the Irish Catholic societies. The people
of Kingston, Catholic and Protestant, are not
quite so sensitive on such matters as our con-
temporary seems to be. They get on harmo-
niously together, and do not interfere with

each other's privileges. For the further in-
formation of the *Evening Post*, we may state
as an evidence of the good feeling which pre-
vails in this city that when a requisition was
taken round asking the aldermen to sign a
requisition to his Worship the Mayor to have
the City Hall flags hoisted at half-mast at the
death of the Pope, it was cheerfully signed by
all the Orange members of the Council. The
Evening Post should not magnify a mole hill
into a mountain."

We rejoice to hear that Protestants and
Catholics are living in harmony in Kingston,
and long may they remain so. The evidence
of good fellowship which, according to the
News, prompted the Orangemen to act so
handsomely on the occasion of the death of
Pius IX. is, too, a hopeful sign, and we are
sure that it must have done more to allay Catholic
antagonism to Orangism than all the brethren
were beating drums and talking of the "im-
mortal" William until doomsday. But yet,
like the unhappy wight in the drama, we
"are not happy." We still think it mischiev-
ous to select Orange anniversaries for civic
holidays. Suppose the Bishop of Kingston
asked the Council to select the Fete Dieu
and that he organized a religious procession,
what would the Orangemen of Kingston do?
Now, we think there is no parallel between
the Fete Dieu and an Orange procession, but
no doubt Orangemen look upon the Fete
Dieu with a good deal of antagonism. The
civic holiday should be a day to which no
one could object. The idea of giving it to
the first in the field is mischievous, and must
do harm. This we think our contemporary
must admit, although it may be hard to ad-
mit anything which tells against the Orange-
men in such a nest as Kingston.

A SCOTCH REGIMENT.

About the coolest thing we have heard of
for some time is the proposition to raise a
"Scotch Regiment in Montreal." After the
Government refusing point blank to raise a
regiment which would open its ranks to all
classes and all creeds, some refreshing fellow-
citizen suggests the idea of the Scotch trying
their hands. Now, we acknowledge what
Scotchmen have done for the volunteers, and
when they sport the plaid we can all admire
the soldierly grace and steady bearing of their
stalwart lines. As soldiers they have no
superiors in the world, and when those in-
famous pipes make the hair on one's head
stand on end, yet withal that it is martial
music, and, for that reason, we grin and bear
it. But do not our Scotch friends think the
Irishmen of Montreal should at least have a
chance of joining the volunteers. We have
always said that distinct corps are a mistake
—in fact the St. Jean Baptiste Infantry Com-
pany is a mistake—but then when we cannot
join the service in any other way—what are
we to do? No doubt, distinct corps have
their advantages; and if we were a civilized
people, distinct corps would, perhaps, be best;
but then as we are only half civilized, we re-
quire to know each other better, and mix more
freely, in order to understand that we do
not desire to cut each other's throat.

BRIGHT, COBDEN AND HAYNE OUT-
CHAMPIONED.

John Bright and Richard Cobden, of Eng-
land, and Robert Young Hayne, of South
Carolina, so famous in American history as
the rival of Daniel Webster in those protracted
debates on the expediency of adopting Pro-
tection to American industries, the most
famous of which occurred in 1830, are no
longer the acknowledged champions of the
Free Trade school. In these contests Hayne
led the Free Trade side, and Webster the Pro-
tection side.

When Pitt, the younger, was dying he is
said to have wondered how the world could
survive him. He dreamt not of the next
Pitt who could shoulder the vital spark of
England, and England at the same time
challenge a Napoleon. But for all that the
world survived, and another Pitt, under guise
of a Beaconsfield, seizes the reins of power.
He, too, will probably lament the perils of a
world before he departs from among us.

So with Messrs Bright, Cobden, and Hayne
at one time. They dreamt not of the next
occasion of its kind that could inspire loftier
genius than their own, or raise men to a
higher place in the estimation of the Free
Trade world than themselves. There were
no more Corn Laws to be abolished; no more
American tariffs to be proclaimed. Yet a new
occasion has dawned. And those new names
have suddenly appeared which have already
superseded them; and from the freedom with
which the new names are quoted by the Free
Traders and the Free Trade press, they pro-
mise to be the idols of at least the remaining
part of the present generation.

These names are: Hon. David A. Wells, of
New York, Mr. Kearney of California, and Mr.
Jury of Toronto. America claims the three
though Kearney is only an adopted child of
the neighboring Republic, he having been
born in the land of the O'Connells, the
Burkes, the Grattans, the Sheridans, and the
Curran—Erin. Now, here is a most curious
if not remarkable phenomenon in the Free
Trade world. To read the Free Trade press
we might be led to believe that the country
had been blessed with three really great men
in the names of Wells, Kearney and
Jury. This is a fine illustration of the
truth and strength of the Free
Trade cause in Canada. As our readers
may be curious to know more about the new
aspirants, we may give a sketch of them. Mr.
Wells is a New Yorker, who could carry on the
trade of the world without the use of money.
He wants to throw down all the Custom Houses
in the land. He thinks the Suez Canal ruins
the world. He would prohibit the invention
and use of all machinery, even the per-
fection of steam engines, we believe. In fact,
he can do more things out of his own head
than any other man before him ever dreamt
of since the time of Hercules, and we doubt

if even Hercules himself had much higher
notions than this Mr. Wells. Like our Free
Traders here in Canada, Mr. Wells's notions
are one thing to-day; to-morrow they are
something else.

Mr. Kearney is already too well known to
require further introduction. Mr. Jury says
he came to Canada three years ago, and by so
doing added three to the number of the popu-
lation of Canada. Mr. Jury thinks that large
centres of industry are a curse to any country
and that instead of encouraging we should
discourage population.

Such are the authorities quoted in support
of the Free Trade movement in Canada.
When authorities are ever quoted, the general
tendency is to quote the highest. These
men are therefore the highest authorities that
can now be quoted in support of Free Trade
for future Canada. Without further comment,
the character of the names which outchampion
the subjects of this paragraph will be suffi-
ciently known to those of our readers who
care to know it.

THE STANDARD OF THE PROPHET.

The Austrians falling back in Bosnia;
Turkey threatened by Bismarck with extinc-
tion if she pursues an "ambiguous policy,"
and England about to send a mission to Cabul
to watch the Russians, whose movements in
Central Asia were causing uneasiness—such
may be summarized as the position of the
Eastern Question to-day. A false move may
again set the East aflame; and that false move
may be made any hour. Russia now sees the
opportunity she lost, and in secret she
must be cursing the weakness which made
her falter when the prize of centuries was
within her grasp. The talk about the "Stand-
ard of the Prophet," which at one time made
all Europe uneasy, appears to be all moon-
shine. The faithful may be willing enough
to rally around the famous flag, but as Wel-
lington once asked in the
House of Commons when a demagogue
threatened "a march on London," "Where
would the men get their boots?" The stand-
ard of the Prophet cannot, in Turkish hands,
materially affect the Eastern question, for
the faithful could not, if they would, rally
quickly enough to its call. But now that England
has undertaken the guardianship of Asia-Minor
if there is any virtue in the famous standard,
it might have another result. England has
more Mussulman subjects than any country
in the world, and no doubt, her alliance with
Turkey would enable her to call the "faith-
ful" to arms in a very short time.

FRENCH CANADIAN AND IRISH.

Some of our French Canadian contem-
poraries are falling out with us, while others
are applauding us. Some think that we should
be out-and-out Conservatives, and some think
that we show symptoms of leaning towards
the Reformers. Between the two stools our
French Canadian contemporaries are coming
to the ground. The fact is that political
duplicity is so much the order of the day that
an honest expression of Independence in poli-
tics is scarcely believed. People cannot un-
derstand it, and so motives are insinuated, and
invidious are flung about in all directions.
Now, we respect the opinions of our French
Canadian contemporaries, but we respect our
own opinions too. The TRUE WITNESS has
done, perhaps, as much as any journal in
Canada to bring about a good feeling between
the French Canadians and the Irish. It was
the first journal to raise the cry, and week after
week it did its best to cultivate a mutual
feeling of good citizenship, between men who
had before that been as daggers drawn. This,
too, was done against the advice
of some of those wisecracks—the oldest
inhabitants—who declared the thing
impossible. But the TRUE WITNESS, we think,
proved that the thing was not impossible,
and whatever good feeling exists between the
two nationalities to-day is owing more to the
efforts of the TRUE WITNESS than it is to any
individual or organ in the country. This
may be a little egotistical, but our contem-
poraries force us into the position in order to
prove that we have always been the advocate
of a friendly feeling between the French-
Canadians and the Irish. But now the
French-Canadians think that because we ad-
vocated this policy that we should agree
with them in politics! It is a shame, they
say, that we should be Independent. We
should be Conservatives or we should
be Reformers. Now, by your leave,
gentlemen, we shall be neither. Our
policy is before the country, and that policy
is Independence in politics. We intend to
trip up both parties when they are in our
way. We shall fight both sides of the House
when they trouble us. Bleu and Rouge may
be our enemies, just as Bleu and Rouge may
be our friends. We have no choice, for our
special place is to watch Catholic interests,
and that no party hack can do. Nay, more,
we believe that there are so-called politico-
religious papers that would tear down the
altar rather than sacrifice the interests of the
special side of the House to which they be-
long. Politics in this country, with many
people, go before all, and it would almost
need another Saviour to wipe away the scan-
dals and crimes with which both Bleu and
Rouge disgrace the Legislature.

OUR POSITION.

Independent in politics! That is the plat-
form on which the Post was established, and
that is the platform to which the Post is
determined to be loyal. We care not who
desert us, or who abandon principle for party;
yet we shall hold on to our position—Inde-
pendent in Politics. We care neither for Sir
John A. Macdonald nor for his Orange fol-
lowers on the one hand, nor do we care for the
Hon. Alexander Mackenzie on the other. They
have both political scandals to account