

The True Witness.

CATHOLIC CHRONICLE, AND WEEKLY EDITION OF THE "EVENING POST" IS PRINTED AND PUBLISHED EVERY WEDNESDAY.

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MONTREAL, WEDNESDAY, JULY 10.

CALENDAR—JULY 1878.

- WEDNESDAY, 10—The Seven Brothers, and SS. Rufina and Secunda, Martyrs. THURSDAY, 11—St. Irenaeus, Bishop and Martyr (June 28). St. Pius, Pope and Martyr. FRIDAY, 12—St. John Gualbert, Abbot. SS. Nabor and Felix, Martyrs. SATURDAY, 13—St. Anacletus, Pope and Martyr. SUNDAY, 14—FIFTH SUNDAY AFTER PENTECOST. St. Bonaventura, Bishop, Confessor, and Doctor of the Church. Epist. 2 Tim. iv. 1-8; Gosp. Matt. v. 13-19; Last Gosp. Matt. v. 20-29. MONDAY, 15—St. Henry, Emperor, Confessor. TUESDAY, 16—Our Lady of Mt. Carmel.

Mr. Clearly, who is authorized to solicit subscriptions for the TRUE WITNESS and EVENING POST, will shortly visit Cornwall and St. Andrews. He will call upon those of our subscribers who are in arrears.

TO OUR FRIENDS.

Now that we have our daily, the Evening Post, in the market for public favor, and being anxious to extend its circulation and influence, we commence this week to mail sample copies to every subscriber to the True Witness, throughout the country, and as the number will necessarily be limited, we ask our friends to lead us a helping hand in extending the circulation of the Post by sending us the names of persons in their neighborhood who would be likely to subscribe for the paper, and we will cheerfully mail them sample copies. A goodly number of names can be sent on a one cent post-card.

The terms to subscribers are as follows:— One year \$3.00, cash in advance. Six months \$1.50, cash in advance. Three months 75c. " " "

The amount in postage stamps will suffice when change in coin is not at hand. In all cases we pay the postage. Just think of it; a first-class daily newspaper, for three months, for seventy-five cents! Already the circulation of the EVENING POST in Montreal has gone beyond the height of our expectations, and we have ordered a powerful four-cylinder press in order that we may meet the demands of the public and compete with our contemporaries of many years standing. This is, indeed, encouraging, and if our friends in the country will but do their part, as we are sure they will, we will shortly have the cheapest, best, and largest circulated daily paper in Canada. Therefore, send on your names and subscriptions as soon as possible. Address all communications to the EVENING POST, Montreal.

FRENCH CANADIANS AND IRISH.

The eyes of some of our contemporaries are uncaring, as an April day. They profess desire to see the old well mowed "bones of contention" and national prejudices and find a "Union" the best of good citizenship. These are old and thread-worn platitudes, and et no sooner are they put into excellent use than they are evidences of unrest. For us, here, until lately the French Canadians and the Irish were not on good terms and both sides often trailed their coat tails in the thoroughfares in National defiance. The fight was pronounced wicked by everybody, and the public shrugged its shoulders and wondered what on earth could possess those men to be bludgeoning each other so. But, of a change comes, and with startling effect the enemies of yesterday grasp hands, bury the hatchet and pledge a better fellowship for all time to come. That the compact will last we sincerely hope, but not so some of our contemporaries, who are begrudgingly at the New Alliance. In fact, a portion of the press does not want the French Canadians and Irish to be on amicable terms with each other, and would rather see them and citizens, fighting each other with characteristic vigour, than settle down to a good understanding. It is somewhat strange that journals professing a desire to promote peace and harmony, should gnash their iron jaws in anger because hostile factions should be engaged into peaceful citizens, and we can account for it in no way, except that our contemporaries regret that the French Canadians and Irish have at last found—their senses.

THE TWELFTH.

We trust the authorities will take steps to close the drinking saloons on the Twelfth. The necessity for doing this is apparent, and it may have some effect in restraining men who might otherwise be tempted to commit excess. That a number of houses will be voluntarily shut up, there is no doubt, but the authorities

should insist upon every drinking bar in the city being closed, on the Twelfth. The law provides that these bars can be closed on election days, but the Twelfth of July is a day when party passions run higher than at any election, and when an extra glass of liquor might kindle a flame which it would be difficult and expensive to extinguish.

A HOLE IN THE WALL.

A meeting of magistrates, called, as one of them said, "by nobody," was held on Friday at the City Club. From reports in the morning papers the meeting appears to have been informal and irregular. A circular, signed "by nobody," was sent to, we know not how many, magistrates, asking them to attend the meeting, and it was very properly urged that such a meeting, called under such circumstances, could not be regarded as a meeting of magistrates, but merely as a meeting of private citizens. To us the meeting appears very like a trick of the loop business, and if, as we believe, the magistrates of Montreal are anxious to secure the peace of the city, they will jealously guard against anything that may look like Star Chamber proceedings. If such suspicions went abroad, the state of affairs would be worse than ever. Let the people once suspect the magistrates are pulling the wires by the private assembly of cliques, and it will have a very bad effect. At the meeting held yesterday we do not notice, in the report, a single French-Canadian name, and but two Irish Catholics, and as the meeting was called "by nobody," the public is left to draw its own inference.

"JUSTICE."

We publish a letter this morning signed "Justice," complaining of the treatment Catholics are subjected to in the Police and Fire departments in this city. We find some difficulty in believing that the state of affairs is as "Justice" represents them, and we incline to the belief that there is some mistake or that a satisfactory explanation can be given. That a number of men of one religion should be allowed to attend an Orange demonstration on Dominion Day, while men of another religion were warned not to attend the picnic of the Irish Catholic Union, appears to us to be more than strange. The International Protestant League is simply another name for Orangism, as the oath of the League proves. The obligation is almost identical, and the formulas are almost the same. It is simply an organization under which Orangism may parade as a "religious" society, and as a piece of tactics the establishment of the International Protestant League was not a bad move. But our local guardians can no more belong to this League than they can to the Union, and if the authorities close their eyes to the evil which may arise from fostering one set of opinions as hostile to another, the public will not. No member of either Police or Fire departments should be permitted to belong to a secret society, and until such is the case the public cannot have that confidence in its guardians which is necessary to secure order.

"THE ONLY RELIGIOUS DAILY."

"The only religious daily" continues to pursue the rugged tenor of its way. Day by day it fights the world, the flesh, and the devil, and adds "Popery" as the sum total of them all. At times such as these, when the public are all expectation and partisanship all fight, "the only religious daily" adds fuel to the flame by assailing "the absurd and revolting rapprochements" of the Catholic Church. These are the words "the only religious daily" used last evening when writing of a sermon preached by Father Hamon, of Quebec, the other day. If our contemporary was desirous of peace it would write in other terms just now, but with what de Rochefort could so well called the "hypocrisy of homage, which vice pays to virtue," it preaches peace, but inculcates fanaticism and rancour. The Witness has, by its teachings, done more to bring about the present state of feeling in Montreal than all the papers in the Provinces put together, and under the sedate fiction of "the only religious daily," it has set class against class with fiendish perseverance. It has been the religious firebrand of this Dominion. Happily we are not "a religious daily," but we can weep for our contemporary who,

With devotion's visage And pious action, doth sugar o'er The devil himself.

ONE WAY OF SETTLING THE ORANGE QUESTION.

Orangism, like all other noxious weeds, comes not from capital, but from the want of it. No man with considerable stake in our midst, and no man with such reputation, could be identified with such an organization. Now, if capital is opposed to Orangism, at least in places where there is a majority of Catholics, then capital can easily put the quietus on Orangism or any other ism that, in the same way, attempts to disturb the public peace. It is to the interest of capital that law and order should be triumphant, and history proves that we cannot have peace so long as Orange parades are sanctioned in Catholic communities. This fact must be taken for granted. Disturbance is, we fear, inevitable. If this be so, it is the duty of capital not to encourage Orange displays, and if the employers of labor are sincere in their opposition to disturbance they can do much to secure peace by prohibiting their employees from leaving their work on the 12th of July, on pain of dismissal. There is no reason why the economic law of supply and demand, or the commercial interests of the community, should be suspended because a few Orangemen wish to insult a Catholic community. Capital should not suffer in order to give

Orangemen an opportunity to parade its triumphs, and if the merchants of Montreal would act upon these precepts the question would be settled.

THE CONGRESS.

The question of using Indian troops in European warfare was brought before Congress yesterday, and the cable said that "it created something of a sensation." Congress appears to sweep into its embrace questions which appear outside the range for which it was called together. Russia objects to the employment of Indian troops in European warfare, when she has Asiatic troops in her own army. France employs Africans, Turkey employs Africans and Asiatics, and Japan and China have European officers in the ranks of their army. The truth appears to be that Russia did not count upon India as a recruiting ground for England—and having counted without the host—she has disputed the bill.

MR. McSHANE, M. P. P.

A few days ago we had occasion to point out the vacillating policy of Mr. McShane on the proposed Party Procession Act question. We still hold to the opinion that Mr. McShane has not toed the line, and his constituents should keep a sharp lookout upon him. Now, however, we have occasion to view Mr. McShane in a more favorable light, but upon a minor subject. The bill he has introduced to provide against fraudulent contractors and for the protection of the laborer, into the Local Parliament, must command some support from all impartial men. The bill provides that "before a contractor obtains a contract from Government, he must deposit in the hands of the Treasurer of the Province, such sums of money as the Commissioners of Agriculture and Public Works may deem sufficient to protect the workmen or other persons employed by such contractors." The Gazette calls the bill a piece of "clap-trap," because it would not in reality benefit the workmen, while it would make public works more expensive, because it would force contractors to have a large amount of money idle. This, to us, appears to be a reasonable objection, but, unlike the Gazette, we decline to attribute "motives" to Mr. McShane. That the labouring class require some protection from contractors all men will admit; that it is unfair to expect contractors to deposit large sums of money in the hands of the Government is equally admissible, for good security ought to be sufficient, but it is neither fair nor honourable to say that the bill introduced by Mr. McShane is clap-trap, nor to attribute motives to every act a man does, whether it is good, bad or indifferent. But that is the way we do things in Canada—where Party is King, and where, outside party, there is nothing good under the sun.

"GUARDS OF HONOR."

A rumor has been telegraphed all over the country that the "St. Jean Baptiste Infantry Company turned out as a guard of honor to Father Dowd and the Irish societies" on the occasion of the Fete Dieu procession in Montreal. That St. Jean Baptiste Infantry Company gives a great deal of trouble to some people. It never turns out but rumors thick as snow flakes surround it. It is odd that after all the falsehoods that have been circulated about it, after every one of them having been proved to be false, after the rebukes administered to its calumniators over and over again, yet withal people will talk, and we must only let them talk on without taking the trouble to say whether they are right or wrong.

TEMPERANCE IN IRELAND.

Temperance reform is progressing satisfactorily in Ireland. From recent returns we learn that in 1877 duty was paid in the United Kingdom on 29,888,176 gallons of home made spirits, which was 62,112 gallons less than in the present year. This decrease is exclusively due to the progress of temperance in Ireland, for we learn that in England there was an increase of 414,947 gallons, and in Ireland a decrease of 16,051 gallons. In England there were 16,853,092 gallons; in Scotland, 6,987,189 gallons, and in Ireland 6,047,905 gallons destined for consumption. In proportion to population, England consumes less home made spirits than either Scotland or Ireland, but we must remember that beer is the national beverage. Again, we see that Scotland with a much smaller population than Ireland, consumes more home made spirits than them both. Altogether the progress in temperance reform in Ireland is satisfactory, although we always knew that Irishmen did not consume as much of what has been christened the "cratur" as some people attributed to them.

INDEPENDENT JOURNALISM.

As it is the privilege of Independent Journalism to attack all abuse; it is its misfortune to come under the lash of all shades of opinion. For instance, the *Nouveau Monde* attacks the Post, because we remember that the Conservative Party would not pass a Party Procession Act. The *Nouveau Monde* is vexed because we are independent and assail Conservatism. We expect some other paper will now abuse us, because we questioned the policy of Mr. McShane, M.P.P. But if so, we hope it will have the grace to do it in a more becoming manner than the *Nouveau Monde*. Then we have the *Irish Canadian* "going for us," as only the *Canadian* can go for people; this is followed by the *Witness*, which falls out with us because we rejoice at the better feeling which is growing between the French-Canadians and Irish. It insinuates too, that we know "something about" *Les Orangistes*, implying that we had something to do with the publication. This insinuation we may answer by a direct negative. Nay,

more, there are some things in *Les Orangistes* with which we do not agree. But all these attacks are the shafts which Independent Journalism draws upon it, and we can only let them rain away. Newspapers are established for the purpose of annoying some people, and we intend to do our best to succeed.

REFUSED.

Some time since, a movement was made to revive the 4th Battalion of Volunteers, in the 6th Military District. In order to facilitate the formation of the new corps three Independent Companies were returned as inefficient, and an application made for the transfer of their headquarters, from the country to Montreal. Those three companies, with St. Jean Baptiste Infantry Company, would have made a provisional battalion. It would not have been an increase of the force, it would merely have been a transfer. It has already been shown the advantage of a transfer to the city in the case of St. Jean Baptiste Infantry Company, and no doubt the same results could be accomplished in the case of the three companies reports inefficient, if they were removed to Montreal. But those three companies have been struck off the list, and the transfer has, we believe, been refused. We regret this very much, and it has, we learn, created much dissatisfaction. On military grounds there were good reasons to expect that the Government would have acceded to the request. As to the political reasons why such a corps should be formed, we do not care to mention them, for politics should have no influence at the militia headquarters, but we hear that the refusal of permission to organize this corps may be made the subject of attack on the Government at the coming elections.

AS IT OUGHT TO BE.

Wednesday witnessed an interesting ceremony at the Windsor Hotel. Mr. McMaster, last President of the Irish Protestant Benevolent Society, was presented with an address on the occasion of his departure to settle in Toronto. We rejoice to notice that several Catholic gentlemen were present, and thus some little good was done to crush the leprous bigotry which is poisoning the very life blood in our midst. Above all places on this habitable globe, Montreal beats them all for fanaticism and rancour, and such meetings as that which took place last night, where Catholics applauded the good works of their Protestant neighbours, ought to do some good to our disturbed community. Benevolence is not the monopoly of any religion and so all religions can praise the men engaged in it. But there are fiendish spirits at work—men who should be degraded and outcasts—the scallawags of the pulpit, who do all they can to make Protestants regard Catholics as their enemies. Montreal, proportionately, produces more of these scorpions than any place of its acres on the earth, and as a consequence we have trouble. But we only require to know each other better in order to learn the shams these creatures are, and how they dupe a few unfortunates into the belief that we are hostile to each other's liberties. We see no reason why Catholics and Protestants should blackguard each other at all, and we hail the meeting of last evening as another indication that there is a desire on the part of all to be friends, if something could only be done to bring us more together.

RESPONSIBILITY.

The *Witness* is angry with the Mayor, annoyed with "certain prints," and slanderously offensive to the Catholic clergy, and all because of the Orange question. The Mayor does not spring to the assistance of the Orangemen, "certain prints" extend their sympathy to men deadly hostile to the organization, and the Catholic clergy do not denounce everybody concerned—except the promoters of strife, the Orangemen themselves. It simply amounts to this: In the opinion of our contemporary, Orangemen have the "right" to walk our thoroughfares, and although they may be long to an illegal society, yet they are as much deserving of protection as "a brothel or a gambling den." After this the Orangemen may well say "save us from our friends." In all our antagonism to the Order we never made such an odious comparison. Nor do we think it becoming in our godly brother of Bonaventure street to insinuate so unwholesome a parallel. Orangemen cannot thank the *Witness* for its championship, and if it cannot sustain the "right" of Orangemen to walk through our thoroughfares on any other grounds, it does more harm than good to the Orange cause. As to what the "certain prints" say it does not matter, but the *Witness*, in endeavoring to shift the responsibility of all that may take place from the aggressors and the offenders, to the insulted and outraged, is neither logical nor honest. If the *Witness* is anxious for peace, why does it not put its face against the primary cause of disturbance. The *Witness* knows that an Orange parade in Montreal is offensive, it knows that it is intended to be so offensive, and yet it encourages the Orangemen to go on, and pliously raises the whites of the journalistic eyes to heaven and invokes "responsibilities" upon the men who do not encourage the offensive and unnecessary display. The *Witness* wants to see here what does not happen in any city in the world—an Orange parade in a Catholic community. We do not consent to pay taxes to "protect" Orangemen, and for this, priests, Mayor and people are to be held "responsible" for the consequences of Orange riots, and if unhappily such take place. We have said over and over again that we can sanction nothing that will overstep the limits of the law—we want to fight the question by legal means and public opinion; we want no riot and shall

neither encourage nor approve of a breach of the peace—but if the *Witness* thinks it can force us to be silent by insinuating calumnies, then it is very much mistaken. Orangism has no business here, and the idea that Catholics should consent to pay taxes to protect it, is too absurd to require serious attention. This is the reason why the Catholics of Montreal to a man are against protecting the Orangemen, and the *Witness* knows it, and if it was not so anxious to covertly champion the Orangemen, it would see the point at once, and frankly admit it. But, above all, the idea that the priests should claim protection for a class of men for whom the *Witness* can only find a comparison in "brothels and gambling dens," is too ludicrous, and it could only originate in the columns where fanaticism was bred and bigotry was nourished on the pap of slander.

THE ORANGE QUESTION.

WHAT IT COSTS US—SO FAR!

The gentlemen who are anxious to incur additional taxation for the purpose of "protecting" the Orangemen, would do well to ponder over the little bill of costs which has been paid by the City of Montreal for Orange riots since 1858:

Table with 2 columns: Year/Event, Cost. Total: \$31,648.72

This is an average cost of about \$1,000 a year. The people of Montreal will be surprised to learn of this unthought-of tax upon their revenues, and, if we mistake not they will decide that it is time to put a stop to it. \$31,648.72 spent in 20 years, and for what?—for what, but for a mob of gutter conspirators.

THE REV. MR. BRAY.

We publish to-day a remarkable article from the pen of the Rev. Mr. Bray. The subject is "Orangism," and we cannot but admit that the Rev. Mr. Bray has almost realized the causes why Catholics are so antagonistic to the Order. It could not be expected that we could agree with all Mr. Bray says, but the perusal of this remarkable article has pleased and somewhat surprised us. Mr. Bray has put himself on the Catholic side of the question, he has viewed the situation from our standpoint, he has put aside English ideas and English prejudices, and he has seen with astonished eyes how monstrous a thing this Orangism is. He is no longer surprised that men, calm and reasonable upon all other topics, become excited when the emblems of ascendancy and crime are trailed across their path. If Mr. Bray was an Irishman and a Catholic, he would see even more clearly still, for then he would feel the pinching of the shoe, while now he can only read of it. But he has gone as far as we could expect, and the Catholics of Montreal, aided by every Protestant who is willing to take an unbiased view of the situation, cannot but do justice to a man who, while assailing the doctrines of the Church with vigor, has the manliness and the courage to speak the truth about an organization that sends more people to hell than it does to heaven.

CATHOLICS AND PROTESTANTS.

The *Herald* of Friday morning says, that the Orange difficulty is "not a quarrel between Protestants and Catholics, it is not a quarrel between Protestant and Catholic Irishmen, but it is one between Irishmen and the rest of the world. It is merely an old faction fight: revived in this country between Orangemen, or a certain number of them and a certain number of Irish Catholics. Is it not an outrage that the peace of our city should be disturbed by imported difficulties, and hatreds which the great majority of the people have not the slightest part or concern? Certainly it is an "outrage." None of us want the thing here at all. That is exactly what we complain of. We have enough of "difficulties" without "importing" old feuds and raking up old sores. The *Herald* is right when it says that the Orange difficulty is "not as general between Protestants and Catholics." No, it certainly is not, for Protestant gentlemen in the old country, loath the thing, Protestant patriots have openly denounced, and no respectable Protestant in Montreal has had the courage to openly champion, the Orange cause. But the *Herald* is wrong in saying that it is "merely an old-fashioned fight." It is something more than that. It is a fight between men who are and who ever have been the enemies of civil and religious liberty, the men who opposed Catholic emancipation, that fought for the retention of the tithes, that conspired against the succession of Her Majesty, that threatened to "kick her crown into the Boyne" if the Church was disestablished and disendowed; that fanatically swore to exterminate the Catholics; that exist only because they are oath-bound to destroy us; that butchered the unarmed peasantry of the North—it is a quarrel between them and the descendants of their victims, and Catholics all over the world. We know what Orangism did in Ireland; we suspect that it would do the same thing here if it dared, and we are on the *qui vive* to prevent it if we legally can. And more, it will be

a bad day for Canada when legal protection for Catholics is at an end, for Orange ascendancy is so frightful a thing that there is no telling what might be the consequences of it. They have gone far enough and we look to the laws to protect us from further encroachments. But we are aware of their object for this parade. The Orangemen think if they walk this year that the Catholics will become accustomed to their display and will offer no resistance in future. This is a huge mistake. Montreal will simply become another Belfast, unless these parades cease. In this city the Catholics will never become reconciled and the French Canadians are becoming as fierce as the Irish upon the question. But it is certainly not a quarrel between Catholics and Protestants, and we hope it never will be made one.

THE MEETING ON FRIDAY.

Beaten, fairly and overwhelmingly beaten, on their own ground, Messrs. Clendinning, Mercer and others are now seeking another means by which they think they can triumph. They assisted at the meeting of magistrates yesterday—may, they were instrumental in calling it—but the results have disappointed them. They expected a triumph, and they met with an overwhelming defeat. Not satisfied to take their punishment like men, they still threaten to call out the troops to "protect" men against whom the Chamber of Commerce, the City Council, the Protestant clergymen, and even the almost unanimous voice of the magistrates, have so unmistakably condemned. They call the meeting; they take part in the meeting; they argue their case at the meeting, and when beaten they "withdraw" like sulky school boys deprived of their sugar sticks. The meeting of Friday had, indeed, no great power vested in it, but as an expression of opinion it must have an influence upon all peaceable men. It could not alter the law, but it could give magisterial endorsement to the conduct of the Mayor, and that endorsement it unmistakably gave. It is no use saying that the Protestant magistrates did not attend. This will be probably one of the arguments used by the Orange faction. But as many Protestant magistrates attended as cared to stand up in presence of an indignant population and say: "I will protect men who mean to insult you." The Protestant magistrates of Montreal are not all fanatics, and they showed their abhorrence of Orangism by abstaining from attending the meeting at all. Their absence was a censure upon the proposed display. Not being present in any force proved that they were anxious that judgment should go by default. To call out the troops after such an expression of opinion as that of yesterday, will increase the evil tenfold. It will be a blow at constitutional government by the usurpation of a few. It will strike at the root of municipal rights and force some to believe that a petty minority can rule, while the majority must stand aside. Montreal has, in the leaders of commerce, the religious guardians of the people, the city fathers and the magisterial bench, pronounced against an Orange display, and if three or more magistrates can call out the troops in face of such a pronouncement, they will incur a responsibility which may overwhelm them.

LEAVE IT TO THE MAYOR.

The Mayor has issued his proclamation—peace will be preserved—and "no assemblage or gathering of people shall be allowed in the streets or elsewhere in the city." This is the civic command and all good citizens will obey. In face of this proclamation it would be treason for the Orangemen to attempt to walk through our thoroughfares, as a procession. Rebellion can take many forms, and if the Orangemen insist on walking, it will be open rebellion, and the Mayor has promised to "preserve the peace" by "stringent measures," so that the Orangemen will openly defy the civic power if they attempt even to assemble. No troops are required, for 10,000 men will spring into line if the Mayor but says the word. The Catholics of Montreal will, we are sure, lawfully abide by the provisions of the proclamation, and will leave it all to the Mayor. Civic authority must be sustained, and civic jurisdiction must not be usurped by a few jack-in-office. The Mayor has plenty of precedents for the course he has pursued—a course common enough in Great Britain and Ireland, and one which the common law of England allows him. It is now the duty of every loyal and peaceable citizen to accept the ruling of the Court and leave it to the Mayor.

IS ORANGISM ILLEGAL?

The following letter appeared in last night's *Witness*:—

THE LEGALITY OF THE ORANGE ORDER.

(To the Editor of the *Witness*.)

Sir,—It has been repeatedly stated by the *True Witness* and other Catholic journals that the Orange Association is an illegal one. So often and so openly has the statement been made, and it never having been properly met and contradicted, that Roman Catholics generally believe it to be true, and, as the law does not recognize or protect them, they feel a perfect right to kill and maltreat them. Though not an Orangeman, I desire to disabuse the minds of all holding these views, especially those who think they can attack Orangemen and go scot free, and thus, I trust, contribute in some little measure to prevent breaches of the peace on the coming 12th. These journals base their authority on Cap. X., Consolidated Statutes of Lower Canada. The first clause and heading will be found as follows:

"TITLE 2.

Matters of Public Order.

An Act respecting riotous and unlawful associations. 1st. Any person who in any form administers, or causes to be administered, or is aiding or present at, and consenting to the administration or taking of any oath or engagement purporting or intending to bind the person taking the same; to commit any treason or