

THE TRUE WITNESS

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MONTREAL, CANADA

WEDNESDAY.....OCT. 18, 1882

CATHOLIC CALENDAR.

OCTOBER.

THURSDAY, 19.—St. Peter of Alcantara, Confessor. Abp. Whitefield, Baltimore, died, 1834.

FRIDAY, 20.—St. John Cantius, Confessor.

SATURDAY, 21.—Office of the Immaculate Conception. Ep. Roscarius, Columbus, died, 1878.

SUNDAY, 22.—Twenty-first Sunday after Pentecost. Epist. Eph. vi. 10-17; Gosp. Matt. xviii. 23-35.

MONDAY, 23.—Feast.

TUESDAY, 24.—St. Raphael, Archangel.

WEDNESDAY, 25.—St. Chrysanthus and Darin, Martyrs.

TO SUBSCRIBERS.

We have mailed to all those who are in arrears for subscriptions, &c., to THE POST AND TRUE WITNESS a statement of their indebtedness. We request those who receive such accounts to remit as early as possible. The amounts in most instances are small, but in the aggregate to us they amount to thousands of dollars. Some of our agents have been very active in our behalf of late, for which we sincerely thank them, also those of our subscribers who have promptly responded; those who are yet in arrears we sincerely desire to hear from them. Monies can be safely forwarded to this office by Post Office order or registered letter.

We have been requested to announce that the date fixed for the reception of tenders for the construction of the new Parliament buildings at Quebec, which should have expired on the fifteenth instant, has been extended for a few weeks. Timely notice will be given of the date fixed for their reception.

During the campaign in Egypt the English newspapers had little to say about Ireland and its affairs, but now with the restoration of peace the columns of the great dailies teem with dissertations on the approaching National Conference in Dublin, and the probable outcome of the gathering. We are firmly persuaded that the less chatter there is about Irish affairs the less irritation will be engendered and the more chance there will be of a restoration of amicable feeling between the two countries.

It appears from an official statement just published, that among the recruits for the British army of last year the proportion of those born in England and Wales was higher than that of the previous year by 21 per 1,000, while of those born in Scotland the proportion was, on the contrary, 15 per 1,000, and of those born in Ireland 8 per 1,000. The natives of England and Wales represent 702 per 1,000 of the entire number, Ireland standing next with 202 per 1,000, while Scotland furnished only 96 per 1,000.

Two denizens of the "Black Country" in England are up in arms agitating for an advance of 15 per cent in their wages, and as the masters up to the present have refused to accede to the demands of the colliers, it is probable that the next thing in order will be a general strike. The miners in the extensive coal districts of Great Britain are notoriously under-paid, and although they by no means comprise the most intelligent portion of the community, yet their labors are exceedingly onerous, and for obvious reasons, of a very perilous nature. Under the circumstances, therefore, their services should receive a larger share of compensation at the hands of the employers.

A not improbable rumor is afloat, both in England and on the Continent, that Arabi Pacha may yet be got rid of by his enemies without the tedious and uncertain formalities of the law. A correspondent of the London Daily News asserts that one of the Khedive's entourage has been heard to say that he would like to administer to the prisoner a cup of bad coffee, and this, taken in connection with Tewfik's remark that he and Arabi could not live in the same country, suggests the enactment of one of those quiet tragedies illustrative of the methods of the Borgias and not unknown in the history of oriental politics. The action of the Egyptian authorities and the suppleness of the British Government in the matter tend to the belief that Arabi has little to expect from either.

FATHER SHERIDAN, the patriotic priest and "suspect" who shared the fate of the "village tyrants and disolute ruffians," has been presented by his parishioners with an address and a testimonial valued at over \$10,000. Such tokens of good will between the people and their spiritual advisers show a healthy condition of things in a country whose rulers have at all times and under all circumstances adroitly striven to alienate the lay and clerical element for their own selfish ends.

The enquiry which has been in progress for some time into the cause of the late explosion on board the steamer "Richelieu" at Lachine has drawn to a close, and as we anticipated the jury have brought in a verdict of criminal negligence against the owner of the boat, the Government Inspector of Steamboats and Second Engineer in charge of the vessel. The recommendation to the Government should be more frequently inspected and with greater care is a good one, and if the authorities are wise in their generation they will act upon the suggestion, as disasters like that at Lachine are becoming intolerable.

The policy of England, or rather the English Government, towards Ireland has always been to get the people to divide amongst themselves over some side issue of more or less importance and then announce to the world that a "split" has taken place in the party. The resignation of John Dillon through ill health is a case in point, and, as may be imagined, has been eagerly seized upon by the English and a portion of the Irish press. That such tactics have been of avail in the past is indisputable, but the people can now see for themselves that the only reliable means which can be counted on to defeat their foes is to present an undivided front, coupled with the determination to avoid divisions, be they ever so trivial.

The adoption of "Marmion" as a text book by the Senate of the University of Toronto and its subsequent condemnation by Archbishop Lynch, speaking for the Church, of which he is head in the Province of Ontario, is causing no end of controversy in the press throughout the Dominion, and has already been seized upon by several of the leading Tory papers, with a view to make a little political capital. This is unwise and impolitic, as, after all, the real issue before the country is that an objection having been raised by the highest Roman Catholic prelate in Ontario against the study of "Marmion" as a High School text book, would the Government of a Province in which there are so many resident Catholics have been justified in ignoring so authoritative a protest. We think not, and consequently the sooner the book is removed from the shelves of the University and the controversy ended, the better will it be for all concerned.

On the 11th of October, A.D., 1492, Christopher Columbus landed upon one of the Bahama Islands, thus discovering the continent of America. In ten years, therefore, from the present time we will be able to celebrate the four hundredth anniversary of that great event. Dr. Dupuis makes the timely and appropriate suggestion that the people of Canada should during the next decade prepare some grand national demonstration in honor of the great Portuguese and of his discovery. This could be done by the holding of a World's fair, at which the nations of the earth might behold some fruits of the greatness of America and tokens of its future. The Kingston News appropriately remarks that the people of Ontario would have a peculiar interest in holding high carnival in October, 1892, because that month will witness the centennial of the introduction of British law as to property and civil rights into that Province, and urges upon the press of the Dominion to take the matter up, and undoubtedly the people will find some suitable mode of carrying the project into effect.

The French Education Law, which came into force a few days ago, is regarded in a different light by different authorities. One of the vexatious requirements of the law, to which the parents seemingly object, is a declaration by them stating to what school they intend to send their children. In answer to an attack on the General Society of Education, the President makes a very powerful reply. The advice, he says, which the Society gave to Catholic parents is that those who intend to educate their children at home, may if they please, refuse to make the declaration, as this will affect nobody but themselves, and will be a noble protest and act of passive resistance to an unjust law. Those who have no choice but to send their children to one of the public lay schools ought to refuse to make the declaration, although they will, in consequence, be compelled to send their children thither, because they will thus be protesting against the character which the law imposes on the school. But to the parents who intend to send their children to one of the Catholic "free" schools, the Society says, "You ought to make the declaration, for the refusal would injure the free schools, and in a matter which is not one of conscience, you should sacrifice your private repugnance, however well founded, to the paramount consideration of maintaining the security of Christian education." The effect of all this has been that the Government has issued a second ministerial circular to the effect that the lists of pupils in the "free" schools communicated by the managers of those schools to the *Mairie* are to be accepted in lieu of any declaration by the parents.

THE NATIONAL CONFERENCE.

A National Conference of Irish representatives has been convened to meet in Dublin, on the 17th of October, for the purpose of considering a programme of reform for Ireland, and uniting on one central platform the various movements and interests that are now appealing to the country for separate sanction and support. Among the said movements referred to, are the amelioration of the condition of the laboring class, the evicted tenants, and the payment of members of the Imperial Parliament. This is a step in the right direction, and must commend itself to all lovers of Ireland and her institutions, who, owing to diversity of opinion, are in danger of becoming disorganized. Such a programme as we have mentioned will be adopted at the coming National Conference in the Irish metropolis. There are many important issues at stake, issues which will no doubt receive the undivided attention of Ireland's representatives at St. Stephen's. It is, moreover, more than probable that the present Parliament will have run its course before another year, and in the event of a dissolution, it is paramount that the national forces in Ireland should be properly organized. If Ireland is to continue sending representatives to the Imperial House these should be real, not sham, representatives, and, to effect this organization is absolutely necessary. The Irish people, through the agency of the Land League, now declared illegal by the British Government, have achieved much good; landlordism, if not entirely abolished, has been at least so crippled that its extinction is only a question of time. The people, moreover, have become bold and fearless and a spirit of independence now exists which was unknown among the people in past generations. The National Conference, under the leadership of the patriotic Parnell, will receive a fitting guidance and will be turned to good account for the welfare of the country.

ANOTHER LACROSSE FIZZLE.

This is destined to be a remarkable season for lacrosse fizzes. The public—thanks to the crookedness of the Independent Club—have already been mortified by the wanton infliction of two—in each instance the Shamrocks being the innocent sufferers. And now we have to chronicle still another fiasco, which causes the violence of the championship match fixed for this afternoon between the Montreals and Shamrocks. We certainly sympathize with the Montreal Club, taken collectively, and regret to see them placed in their present false position by the suicidal act of a couple of misguided members, who, we have good grounds for suspecting, are inspired by the arch-traitors of boycott notoriety in bringing about this deadlock between the players, or a few of them, and the Committee. The chief object of the conspirators is to harass and discredit the champions, whose pathway they are forewarned, as far as practicable, to strew with thorns instead of flowers. Of course, like all true conspirators or assassins, our Shamrock boycotters plot against their victims in the dark and stab them in the back. So far, however, their evil machinations have woefully miscarried, recoiling on their own heads with destructive force. In the meantime, the patrons and lovers of the game, duped by repeated fizzes, may be led to withdraw their countenance and support from an amusement so unreliable and vexatiously disappointing. However this may be, the Champions must be exonerated from all blame in the premises, since, without once sinning themselves, they are sinning against on every occasion by sister clubs. But let this not discourage them—let them continue to pursue the same honorable, manly course that they have hitherto done in lacrosse matters, and they are certain to reap their reward in the continued confidence and respect of an appreciative public.

THE CIVIL SERVICE.

The important question of Civil Service reform has at last taken practical shape, and the Government are consequently to be congratulated on the energy and determination with which it carried out the desirable change. A recent number of *The Canada Gazette* contained the rules to be observed by the Board of Examiners, the preliminary conditions of examinations, the mode of conducting the same, the subjects for the preliminary and qualifying examinations, in fine, everything to be observed by candidates desirous of being admitted to the Service. With regard to the places where the examinations are to be held, it is announced that the Board will sit, commencing on Tuesday, the 7th of November, at Halifax, N.S., St. John, N.B., Charlottetown, P.E.I., Quebec, Montreal, Ottawa, Kingston, Toronto, London, Winnipeg, and at Victoria, B.C., on Tuesday, the 21st of the same month. Candidates for entrance will require to notify the Secretary of their intention, and state the place at which they intend to present themselves. On receipt of their letters a blank form of application together with certain certificates will be forwarded to them to be filled up and returned without delay to the Secretary of the Board at Ottawa. Candidates for promotion will also require to notify the Secretary and will forthwith be supplied with the necessary forms. Further, the candidate for examination shall be required as preliminary conditions to satisfy the Board, that at the time appointed for examination he is of the full age of eighteen years, and if for the Inside Departmental Division, that his age will not then be more than thirty-five years; that he is free from any physical defect or disease which would be likely to interfere with the proper discharge of his duties; that his character is such as to qualify him for employment in the Civil Service. The proof of age shall be

properly certified, extract from the Birth Registration, and should this not be practicable, then by such other evidence as may satisfy the Board. The proof of health shall be the certificate of a practicing physician. The proof of character shall be by the certificate of a Minister of religion, or by such other evidence as may satisfy the Board. Then follow the subjects of the examination, compulsory and optional, and many other matters of detail required to be observed by the applicant for admission to the service. The importance of this radical change cannot be too highly estimated, and the good results which are likely to follow will be lasting, and eventually place the Civil Service of this country on a firmer basis and raise it to a standard of excellence which it never before possessed. The reform will furthermore be a great boon to politicians and members of Parliament, who will forever be relieved from the bother and distasteful task of soliciting positions for those who, rightly or wrongly, believe they have claims upon our legislators for real or supposed services in the past. Civil Service reform is a healthy sign of the time, and if we are not greatly mistaken, its reorganization will conduce to the prosperity, wealth and influence of the Dominion, both at home and abroad.

IRELAND'S TROUBLES AND THEIR CURE.

We wonder if Ireland's English taskmasters ever study history through the logic of facts, as developed immediately before and since the Union. If they do, they are phenomenally obtuse or callous to the very palpable lessons inculcated by the study. Before the Union Dublin Castle stigmatized the Irish as rebellious, disloyal and disaffected, a state of things, as has since transpired, purposely brought about and fostered by the British Government through its minion, the infamous Castlereagh, with the view, later, of paving the way for such Union. To effect the latter, it was represented by its advocates that a consolidation of the Empire, by uniting Ireland and England, would make their interests identical, that Ireland would grow happy, prosperous and great, and be a source of strength to her Imperial sister instead of a weakness. Has the Union been productive in Ireland of the glowing results predicted by its advocates? The answer is obvious. Ireland is to-day much less "happy, great and prosperous" than she was the Unionists bartered away her legislative independence for British gold and tawdry titles. She was faithful to the Crown of Britain before the Union—the firm stand taken by Grattan and the Irish Volunteers, when French invasion was threatened, proves this beyond feat of contradiction or cavil. Think you that the Union and the spawn born of its womb in the shape of the *clouture*, Coercion, Repression Bills, Kilmainham decrees and the recent revival of the Curfew Laws,—are calculated to intensify the allegiance of the Irish people to British connection? It would be more than we could reasonably expect from human nature. Before the Union, too, Ireland was rapidly growing great and prosperous, her merchantmen vied with England's on the highways of the trackless deep, carrying the rich and varied products of her native skill and industry into the remotest marts of Europe. To-day we find her without ambition, industries or commerce, native or foreign. Can a retrospect then, of the Ireland of those golden days, fail to unsettle the minds of a brave and chivalric race like the Celts—a race so deeply imbued with feelings of patriotism and love of country? Could England's rulers only be brought to indulge in the retrospect—not through the distorted optics of passion or prejudice, but with the eyes of impartiality and common sense, they would quickly see their way to a ready solution of the seemingly knotty problem involved in the settlement of Ireland's existing difficulties—a problem that has so long and fruitlessly agitated the whole Empire. They would perceive the folly, nay, madness, of meeting Ireland's just demands for redress by resurrecting the odious skeleton of the penal laws, and feel thoroughly convinced that the only way to pacify Ireland is to repeal the Union. This measure secured, an Irish Parliament would be better qualified to deal with the other questions affecting the interests and prosperity of the people, including the vital one of Land Reform, than either Gladstone or Bright or "Backshot" Forster.

We see it stated that the name of Dr. Sullivan, of Kingston, is freely mentioned in connection with the Senate vacancy caused by the death of the Hon. John Hamilton. That the appointment would give general satisfaction to both political parties we have no reason to doubt, as the doctor enjoys an enviable popularity with all classes of the community.

The Toronto Mail, the organ conducted by "gentlemen" for "gentlemen," or something of that sort, is never more supremely happy than when abusing the Irish. Commenting upon the proposed scheme of relieving the congestion of population in the south-western part of Ireland by emigration, it deplores the prospect of an invasion of Canada by a large pauper immigration, and goes on to characterize these unfortunate and misgoverned people as a "parasitic class who have learned to live upon others," concluding its impudent harangue in the following words:—"We don't want them. We have evil elements enough in our population without 'having them augmented by the ignorance, 'idleness and vice inseparable from the pauperism of the Old World.' The *Globe* very properly takes its contemporary to task, and condemns in very strong language the strictures of the *Mail* upon a class whose misfortunes are due to their own unfavorable sur-

roundings, and not to their idleness or misconduct. This latest brutal attack on a brave, but unfortunate, people, by the "gentlemen's" organ will not soon be forgotten by the friends of down-trodden Ireland in this country.

CORRESPONDENCE.

"MARMION."

To the Editor of THE POST AND TRUE WITNESS.
Sir,—The Rev. Mr. Laing, of Dundas, is in error when he speaks of the high schools and collegiate institutes as "Protestant." They are no more Protestant than they are Catholic, and no more Catholic than they are Protestant. They are purely and patently unsectarian and undenominational, and this, according to the clear word of the law and the well understood intention of the legislature. It is only on this ground that they can honestly be supported by a rate on the property of Roman Catholics, and if the Rev. Mr. Laing will take the pains to enquire he will find out that there is not a high school or collegiate institute in Ontario that is not receiving a portion of its support from the taxes levied on the property of Roman Catholics for school purposes.

Those institutions being unsectarian and supported alike by all denominations must be maintained on a footing of equality, and must be equally acceptable to all denominations.

It is not correct for Mr. Laing, to say we (Roman Catholics) teach our religion as we please in the separate schools. We cannot teach our religion during school hours, nor can we use any text-books in our schools unless they are authorized by the education department.

It is not correct to say we object to Protestants having children taught Protestantism in non-Catholic schools. In non-Catholic schools you can say and do as you like, but bear in mind the public schools, the high schools and the collegiate institutes are non-Catholic nor non-Protestant either. They are common to us all—the floor of those houses is common property—the right of the Catholics to stand on that floor is the same as—is equal to—that of the Protestants, neither less nor greater, and every advantage to be had in those schools by Protestants is there equally for Catholics, and when the Rev. Mr. Laing says he will do his utmost not to offend Roman Catholics attending the high schools he must be understood as I would be understood if I said I would do my utmost not to offend Mr. Laing whenever he appeared in the town hall of Dundas. The truth is the care not to offend must be mutual. The Catholic in the high school or public school or collegiate institute must welcome his Protestant neighbor to a seat by his side and be polite to him and kind to him, and do his utmost to make him feel at home, like a Christian and a gentleman. This being well and clearly understood, no man with the love of freedom in his breast will attempt to inflict upon others what he himself would not submit to.

If a text-book were brought into the public schools offensive to Presbyterians would they tolerate it? Would they even consent to be present while others read it? Speaking for myself, I would not read offensive matter in presence of others, but I would speak what would be offensive to them. This is common politeness, and nothing more, and I may here state there is not one word in any book used in our separate schools that has the slightest reference even to any Church but our own. We find we have enough to do to learn and practice the teachings of our own Church. Few of us even do this much muddling well.

In conclusion I beg to say I feel confident that when the Rev. Mr. Laing has looked carefully into the school law and the official reports on the public and high schools of Ontario, and considered that those schools are all open to us as widely as any other denomination, and that they are supported by our money cent for cent and dollar for dollar in proportion to our property, as compared with the property of any other denomination, he will be glad to find that we are on a footing of perfect equality with himself in relation to the educational institutions of this young, free, enlightened and happy country—and that he will say long may it continue so—free from prejudice and whatever may produce prejudice.

Besides the Rev. John Laing, the Rev. John Langtry also has written a letter on "Marmion," in which, I think, he shows how utterly unfit "Marmion" is to be used as a text book in our schools. If this Rev. gentleman, who is a finished scholar, a sound logician, a man of large reading, of culture, of refined feelings, and much experience of the world—if he is not able to discuss the fitness of "Marmion" as a text book without telling his readers his opinion of Papal infallibility, of debased priests in Paris, etc., what may we not expect in the way of controversy from the high school students and teachers in our schools throughout the Province.

And Mr. Langtry tells his confiding readers that "Marmion" though a fiction, is founded on historic truth, and that crimes such as are recorded there were of frequent occurrence in the middle ages, so that, practically, "Marmion" is a true history, and must be accepted as such by its readers; and Catholics will be present in school while Protestants read this true history of the crimes of Catholics in the past centuries.

There is one condition on which I shall most cheerfully subscribe to the use of "Marmion." Each day after the reading by Protestants of this true history of Catholic crime, let the Catholics read a chapter of the penal laws of Ireland by the great Protestant historian and statesman, the great Edmund Burke. If something of this kind is not agreed to then let Catholics everywhere withdraw from the high schools and collegiate institutes, and thus protect themselves from insult.

M. STAFFORD, Pt.

Lindsay, Oct., 11, 1882.

THE DUTY OF IRISH CATHOLICS IN ONTARIO.

To the Editor of THE POST AND TRUE WITNESS.
Sir,—In your issue of the 25th ult. appears a most extraordinary communication from the pen of M. W. Kirwin, dated Toronto. This very strange letter, coming, too, from an Irishman, tinged all through as it is, with a wonderful amount of double-dyed impudence, must undoubtedly be looked down upon by the reading public as a great piece of barefaced presumption. We find the editor of THE POST rebuked for daring to tell the honest truth regarding the administrative ability, economy and superiority of the Mowat Government. We are also treated to a lecture on "The Duty of Irish Catholics in Ontario." The rebuke is for the naughty Post. The lecture is intended for the honest Irishmen of Ontario, who will not sacrifice their principles and go over body and soul to the Tories. If Mr. Kirwin (I believe this is the veritable, identical "Captain Kirwin," of Montreal, Ottawa, and now, halting from Toronto, respectively),

well, if Mr. Kirwin were originally a stockholder in the past concern he must know what he is talking about—whether or not THE POST was established in the interest of Sir John Macdonald and his Tory Government and for the purpose, if possible, of exercising a corrupting influence over the great body of Irishmen in Quebec and Ontario, for this is the exact meaning of his first paragraph, when he drags Catholicity once more to the surface and says:—"There can be no question as to the object for which the paper was established." Now, if I mistake not, this perambulating "Captain Kirwin" is already in the pay of Sir John's Government, but he is evidently not yet satisfied; he is after more. He has a self-authorized mission, with the sanction, no doubt, of the Dominion Government, but not of the Church, though his hobby appears to be all "Irish Catholic," and although Catholics in Ontario have no political grievances, he objects to Mr. Fraser being in the Ontario Cabinet, (that looks bad on the face of the thing). He wants "one of their own people" in the position now held by Mr. Fraser. He wants an old-time Irish Catholic resident of this Province selected as the standard bearer of our people in Ontario. He wants Irishmen to support the claims of the Tory party at the forthcoming elections. He wants a political alliance, offensive and defensive, of the Orange and the Green. Finally, Mr. Kirwin thinks the time is come for Irish Catholics in Ontario to perform a somersault clean over the "bloody chasm" and shake hands with Orangemen, punish the Mowat Administration, teach the Reform party a lesson, and return Mr. Meredith to power.

It has been said by someone that every man has his price. However true that may be in a certain sense, intrinsically speaking it doesn't follow that all men are ready and willing to sell themselves, holding out their conscience in one hand and the other also extended for some specified consideration. That is something which might very justly be applied to those would-be Irish leaders who are continually seeking and begging for pap and position. I am quite sure there are men who cannot be bought, and were it even possible that there were but one "just man"—one public man in Canada inaccessible—that one single exception would be the Hon. C. E. Fraser. Indeed, sir, there is more manhood, more patriotism, and more common honesty to be found in Mr. Fraser's composition than a whole ship load of such men as Mr. Kirwin and other political renegades I could mention. Mr. Kirwin wants Mr. Fraser put out of the Cabinet. Are there not Irish Reformers enough in Toronto to put him out and let him return to Montreal to place himself at the head of the mob in opposition to Orangemen and Orange processions on the 12th of July? (Oh, sir, from those Irish leaders, deliver us.) Why did not Mr. K. give us the name of his old-time "Irish Catholic" resident he wants selected as the standard bearer in Ontario, that we may know his antecedents, his political record and whether or not he may be worthy the confidence of Irishmen? Whatever the claims of the Tory party may be at the "forthcoming elections," we may safely concede the principal aim is to obtain power and control, by hook or by crook, over the Governmental affairs of this Province.

Irishmen are by nature a democratic people—they love liberty as they love their lives. Cruel, relentless Tory rule in their native country made them so. The people of Ontario are a free, democratic people. The Reform party is really and truly the peoples party, and be it known to Mr. Kirwin that Irishmen are part and parcel of the Reform party; and it is a direct insult to hint that they must turn traitor to their principles, "return Mr. Meredith to power," and thereby assist in re-establishing, once more in Ontario, the hydro-headed democracy of Toryism. Mr. Kirwin is, no doubt, a gifted writer (I acknowledge him my superior in that respect), but he knows but little of the history of Toryism in Canada. He did not come under the lash in the reign of Sir Francis Bondhead and the Family Compact; and where was he at the time of the Baldwin-Lefontaine Administration? There are plenty of Irishmen here to-day, however, who know all about it.

The fact is, the Irish Catholic who makes his boast that he is a Tory or a Conservative, and makes use of his influence to corrupt innocent unthinking men, may be justly looked upon as a fraud. He is not possessed of common honesty, without which he cannot be a true Christian. I care not what his position may be; I will make no exception; he is unworthy of confidence, and ought not to be trusted in the commonest transactions of life.

M. F. M.

Belleville, Ont., Oct. 9th, 1882.

BOOK NOTICES, &c.

THE MONTH, the well known Catholic magazine and review, is to hand, containing Dr. Pusey, the Editor; Cairo and Alexandria, missionary's journal (continued); An Epitaph without a Name, by A. de Vere; King Henry the Eighth, by the Rev. Joseph Stevenson; Chap IV.—Henry and Cardinal Campeggio; The Skill and Intelligence of Ants, by M. Ball; Egypt in 1840, by Charles George Telling; The Necessity and Place of Sacrifice in Religion, Part the First, by the Rev. William Humphrey; The Progress of the Irish University Question; Pleasures and Profits of Study, by the Rev. William Sutton; A Modern Patriot, Part the Second, by F. R. Vegg-Prosser; 1794: A Tale of the Terror, from the French of M. Ch. d'Hericourt, by Mrs. Cashel Hoey. Part III.—Chap VIII.—The Betrothal in the Tumbril; Chap IX.—The Faubourg Antoine. Reviews—1. Modern Egyptians; 2. Bishop Ullathorne on Humility; 3. Father Ryder's Poems; 4. Writings of St. Francis; 5. Onda's Stories for Children; 6. Permanence and Evolution. Literary Record—I.—Books and Pamphlets; II.—Magazines.

THE COTTAGE HEARTH.—Published at Boston, an illustrated magazine of home arts and home culture, containing more reading of practical domestic worth and positive home interest than any other magazine of its price. Each number contains portraits and sketches of distinguished men, superior home music, floral articles, stories and adventures, choice poetry, the latest fashions, the Mother's Window, all fully illustrated. Among its regular contributors are Louise Chandler Moulton, George MacDonald (of England), Lucy Larcom, Rose Terry Cooke, Mrs. A. M. Diaz, B. C. Shillaber, and many other well-known authors. With a view to increase the circulation, the publishers make the following liberal offer: To each of their subscribers and readers who will before the first day of next March send them the name of a new subscriber to the paper, with pay for one year in advance, they will send a receipted bill for one year for the Cottage Hearth (of Boston), an Illustrated Magazine of Home Arts and Home Culture, containing Portraits and Sketches of Distinguished Persons, Superior Home Music, Choice Poetry, Stories and Adventures, Ornamental and Fancy Work, the latest fashions, the Mother's Chair, the Student's Corner, the Young Folks' Window, etc., all fully illustrated.