

so than he is in the United States, notwithstanding the boasted liberty and equality of that country. Why then should it be presumed that Irish Catholics in Canada, merely because they are Irish Catholics, sympathize with American Fenianism in its mad and diabolical design on Canada. The assumption is absurd and unjust. It is unreasonable to presume that the Irish Catholic is less attached and devoted than any other to that which secures to him and his family the enjoyment of life and liberty, and the pursuit of happiness; the enjoyment of civil and religious liberty. Is it reasonable to assume that they would encourage the invasion of their own country, the desecration of their own hearths, the destruction of their own property, by lawless, irresponsible hordes—mere marauders, who are accountable to no nation or recognized authority? Surely it is not reasonable. The Irish Catholics, like all others who have settled in Canada, have made it their home, their country. In it they and their descendants are to blend with the people and descendants of people of the divers other national origins therein, and to form in time, and ere long, a homogeneous, hardy, liberty-loving, law-abiding, and happy people, delighting in, and proud of the title, Canadians.

One more letter, and I shall have done for the present. Meantime,

I remain,

Your Excellency's humble servant,

JOHN O'CONNOR.

Windsor, Ont., June 6th, 1870.

LETTER FROM MR. JOHN O'CONNOR, M.P., ON FENIANISM.

*To His Excellency the Right Honorable Sir John Young, Bart., P.C.,
G.C.B., G.C.M.G., &c., &c., &c.*

YOUR EXCELLENCY,—In the letter which I had last the honor of addressing to you, I endeavored to show somewhat of the nature of Fenianism; the position of the Irish Catholics of Canada in relation to it; and the fundamental and principal reasons why they could have no sympathy with or affection for it. And I flatter myself with the hope that I succeeded in doing so to the satisfaction of candid minds.

I now propose to offer for consideration some remarks on the primary end, the main object at which, as it is professed, Fenianism aims; the absence of reasonable ground for expecting that it can attain that end; how and why, as I can conceive, the organization has been so long sustained; what its general conduct has been; and the general results of that conduct in respect to the Irish people, but particularly the Catholic people in Ireland, in Great Britain, and in Canada.