

The True Witness

AND CATHOLIC CHRONICLE.

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The "Irish Canadian."

The Irish Canadian of yesterday falls into the error of supposing that we said that the Reformers treated the Irish Catholics better than the Conservatives treated them. This may apply in general terms, and if it does the Post never said so. What we said was that in the forming of the Cabinet and giving the Speakership to Mr. Anglin, the Reformers did more for Irish Catholics than the Conservatives had done by simply making the Hon. John O'Connor President of the Council. The Post thinks there is nothing to choose between the two parties, except now and again, one may bid a little higher for the Irish Catholic vote than the other.

Orange and Green.

The Herald is surprised at Mr. Costigan assisting the Hon. Mr. Bowell to elect Mr. John White, ex-Governor of the Orangemen of Ontario East, to a seat in the House of Commons. To be sure it may appear to those who are not initiated, somewhat odd to see Mr. Costigan, Mr. Bowell and Mr. White arm-in-arm. As for Dr. Bergin he is nobody. But let us draw the attention of the Herald to another picture in Ontario. There our contemporary may see the Hon. Mr. Fraser and William Robinson, M.P.P., fighting for the principles of Reform! Is not that just as odd a sight as Mr. Costigan and Mr. White fighting for the principles of Conservatism. The fact is there is Orange and Green on both sides of the House. No doubt the Orangemen are, in the House of Commons, more with the Conservatives, but then in Quebec they are a man Reformers. The state of affairs is a good deal mixed, and it is because of that mixture that some people have no great love for either side.

An Italian Republic.

The next attempt at a revolution in Europe will be to establish an Italian Republic. This is just as certain as Italy is now a Monarchy. Garibaldi has limited it. The Mazzinians are busy, and when the time is ripe the blow will be struck. All the indications from Italy point in this direction. It is the result of revolution following revolution, and the effect of encouraging violence will come home to the very power that has been most instrumental in inaugurating it. The success of the French Republicans is setting the Italian Republicans alight. The country is full of Republican clubs, and a mistake or two on the part of the King would plunge the country in civil war. Arms are known to be, to a great extent, in the hands of the people. The king's rule is already looked upon as usual and somewhat antiquated. The Socialists, by whose assistance the revolution of Victor Emmanuel was accomplished, may yet be the cause of upsetting the throne. Meanwhile, by a somewhat odd dispensation, the Pope, by opposing revolution, is, in a way, the best friend of the King.

The Russians and the Zulus.

The Russians are helping the Zulus! At least it appears so from an incident that has just come to light. A ship, loaded with arms and ammunition, was seized at Aden a few weeks ago. This ship had a false manifest, and was on her way to Delagoa Bay, which is in close proximity to Zululand. The seizure naturally created some surprise, and the authorities set about tracing the circumstance to its source. Nor were they unsuccessful. They found, or thought they found, that the original order came from Russia, and that it was principally a Russian enterprise, and they at once conjectured that Russia was assisting the Zulus. We are not incredulous, but we would like to see some more proof before we accept this opinion as correct. It may be true, or it may not. In the absence of more proof, we are sceptical about the story, and think it is just likely that the affair may have been a private speculation. No doubt, the original order came from Russia, but it will be impossible to prove that the Russian Government had anything to do with it.

Home Rule for Alsace and Lorraine.

We see by telegrams that Bismarck is reported to have favorably entertained the request of the Alsatian deputies for self-government. In Alsace, as in Ireland, laws are made by men who are not in harmony with the spirit of the people. Bismarck sees that, under German rule, the pacification of Alsace can never take place. Whatever may be his private inclinations, Bismarck is astute enough to know that in the case of Alsace and Lorraine he must bend his iron will, if the people of the annexed territory are ever to become loyal subjects of the German Empire. Bismarck sees how Austria quieted Hungary, and made the Hungarians her strength instead of her weakness. He sees how, disaffected Ireland worships Great Britain after centuries of an Alliance. But if he gives Home Rule to Alsace he will disarm the antagonism of the people, and win them to, at least, the outward acceptance of the new state of affairs. Bismarck is, in this respect, wiser than Beaconsfield, and if England had ever produced a man who had acted towards Ire-

land, as Bismarck now contemplates acting towards Alsace, the day is difficult would have been a thing of the past.

Lent.

In our telegraphic news will be found a painful illustration of the evil effects of reading "fiction." A boy murderer confessed that he was because of reading fiction that he became imbued with ideas of assassination. After reading such works as "Buffalo Bill," "I felt like doing" as Buffalo Bill had done. Proof such as this is before us every day, and yet parents culpably allow vicious novels into the hands of their children. Vice and murder, polished by the subtle pens of mercenary scribes into truth and honor, poison the mind and leave the impress of crime upon the forming character of the young. "Vicious literature is one of the great evils of the age. Free trade in such abominations is a crime against society, and we believe that Canadians would welcome some restriction being placed on the sale of books which can do no good, and which are calculated to make youths unfit for steady occupation. It is impossible to judge of the amount of harm done by vicious fiction writing, but the Government that allows it, and the parents who do not prevent it, are more to blame than the poor children who indulge in it.

Prince Napoleon.

If Prince Napoleon exhibits as much prudence in after life as he is now exhibiting pluck in this business of volunteering in active service at the Cape, the chances are in his favour that he will yet be Emperor of the French. A warlike race naturally love a warlike leader, and courage appeals so directly to the instincts of a people, that it covers a multitude of sins. A few days ago men who would have pooh-poohed the Prince Imperial, to-day look upon him with admiration, and if they still disdain sympathy with his Imperial pretensions, yet they cannot refrain from expressing pleasure at his present conduct. It is, of course, hard to tell whether this action on the part of the Prince Imperial has been brought about by "advice" or not. It may be a stroke of policy and no more. It may have been undertaken for the purpose of sustaining the flagging energies of the Imperialists in France. But it may be a pure spirit of daring and adventure that prompted the young man to volunteer, and if that is the motive, then, if he lives, that same spirit of adventure and daring will yet make itself heard in the world, and if guided by wisdom, will in all likelihood place the Prince Imperial on the throne of his father.

St. Patrick's Day.

Of course we are to have a procession on St. Patrick's Day. Politics will be laid aside, private feuds will be forgotten, division that "foul dishonouring word," will be put away, and the Irishmen of Montreal, and we hope of the Dominion, will wheel into line, and once more we will have an "old fashioned" procession. As the Irish people like to do honour to the day, and as there is no law to prohibit them in the discharge of their obligations, then it is their right to spend the day just as they please. The outside world may think it very silly and very sentimental, but then sentiment is a factor in the list of nations, and the nation without sentiment is a nation without soul. Whether processions are advisable or not is not now the question. It might be better to have no processions at all, or to limit them to the Irish, and let the subject be not now on the tapis, and it becomes Irishmen to make the procession a success. In Toronto the Irish Protestants to take part in the procession in the Queen city. We are sure that we but echo the wish of every Irish Catholic in Montreal, in hoping that the effort of our co-subjects in Toronto may prove successful. If the same thing could be done here, we are sure that the Irish Catholics of this city would welcome it as a happy departure.

The Chinese Question in New Zealand.

The other day we pointed out that the Chinese sailors were successfully competing with white sailors, and that this fact gave the Chinese question a new significance. Now we learn that—

The workmen of New Zealand have petitioned the Assembly of that province to have the immigration of the Chinese checked. They say that the Chinese, wherever they become numerous, buy and sell almost exclusively through their head men, and do not encourage the general trade of the country. The petition continues: "The Chinese headmen and merchants do not seem to consider any place outside China a lasting abode; thus after making a fortune they take away the results, generally in gold, to spend in their own land, and are then in a position to purchase for a term of years numbers of their countrymen in order to send them to the Australian colonies. If you permit our sailors and fishermen to be lured from their trade by means of servile Chinese labor, you place passengers, cargoes, and ships in constant and unnecessary danger, and the English-speaking people must advocate the curbing of the sea." In the towns of New Zealand, cheap labor has monopolized most of the work suitable for the youth of both sexes, and the result is that young people are driven into unlawful pursuits.

The Reno Case.

When Custer and his men were massacred much blame fell on Major Reno, who was in the neighborhood, and not hurrying to his assistance. Thousands of people hissed "coward" in his face, and of all names that "coward" is the hardest for a soldier to bear. To see one's companions in arms shot down and not lend a helping hand, would be worse than cowardice, and a craven's grave would have been too good a sepulchre for the man who, dressed in a soldier's garb, but without a soldier's heart, could be guilty of the crime. For the sake of the profession of arms we rejoice that such a disgrace has not overtaken Major Reno, and that he is not to be Court-Martialed. Such is the news we learn this morning. Reno, it appears, acted with judgment and with cool deliberation. If he had gone to the assistance of Custer, the two commands, instead of one, would have been massacred. Situated as Major Reno was, prudence was the better part of valor. Custer was, according to all accounts, a dashing, but not a credited with being a skilful, officer. Under more favorable circumstances Custer might have been the Skelchiff of the United States Army. As it was, however, he failed, and with that failure we are glad that it has been thought advisable to acquit Major Reno of any responsibility, and still more of "cowardice."

The Observance of Sunday.

Mr. Christie has been agitating the subject of closing the Post offices in this province on Sundays. Why doesn't Mr. Christie refuse to read Monday morning's paper because it is set up on Sunday? If he is so much in favour of what he regards as the strict observance of

Sunday, then he should see to the printers as well as the Post office employees. If Mr. Christie were in a hurry, would he refuse to take a sleigh or a cab on Sunday? The fact appears to us that our observance of Sunday is too peculiar. Scotland is not the most virtuous country in the world, for all its strict observance of the Lord's Day. It would be better to relax, rather than restrain, the gloomy limits by which Sunday is at present observed. After certain hours, we see no reason why all the world should wear long faces, and like Trimdrum, pass the day in trying to cheat the Lord, by learning to commit sin without appearing to sin at all. The strict observance of the Sabbath is a Puritanical, and that to us is another name for persecution and lantern-jawed piety. Let us see our youths go into the field and enjoy themselves by recreation. Give the morning and evening to pious exercises, but give some portion of the day to amusement and pleasure. God can be glorified everywhere, and to us it appears that it is not they who make long faces and cry out for "the strict observance of the Sabbath" who always glorify Him the most.

Lent.

The season of Lent has come—festivities cease in the Catholic world, and a period of abstinence and penance take their places throughout a great part of the world. Non-Catholics sometimes marvel at the mortifications in this season, but there is after all not much to marvel at. We believe that Jesus Christ was God and Man; that He died for us, and the little penance we do is, at least, but a poor way of showing our gratitude for the humility of God. We mortify the flesh, but what is the little mortification we suffer compared with that of the Cross. But it is so long since Christ was Man, on earth, that many people look upon Him with vagueness, and not a few impudently declare that belief in Him to be "a worn-out superstition." All this, however, was foretold, and no one is surprised to hear this atheism now proclaimed. It was so from the beginning, and it will be so to the end. But Lent is a time when Catholics are induced for good, and they can experience pity for the atheist, but Christian kindness to all who differ from them in Christian worship. This is a period of universal mortification, and it should be a period of universal friendliness as well. While holding to their own convictions, Catholics can experience generous respect for the convictions of anyone who differ from them.

The North-West Mounted Police.

Sir John A. Macdonald has introduced a bill to empower Parliament to increase the Mounted Police Force from 300 to 500 men, if necessary. This precautionary measure will commend itself to the country. We have but one objection to it, and that is, why should the numbers be limited to 500, if necessary? If trouble occurs in the North-West, why not empower the Government to raise as many men as "necessary" to successfully meet it. Sir John A. Macdonald says that the increase is only in case of trouble, and that the force will be at once reduced again when the trouble is over. The question is: Will an additional two hundred men be sufficient to meet the trouble if it ever occurs? If it is found "necessary" to employ two thousand men, the Government should have the power to do so. Perhaps they depend on the Volunteer Militia in case of serious outbreak. No doubt there are plenty of men who would volunteer for a campaign or two in the North-West territory. But it is not fair to take men from their occupations, and break the continuity of their labor without serious cause. Employers of labor do not care for it, nor do the employees when it is overdone. In case of serious trouble, no doubt all would willingly go, but it appears to us that it would be better for Sir John A. Macdonald to take up the suggestion of Lieut.-Gen. Smyth, and form even one battalion of regulars, and these men would do all the work required.

The Press and the Ball at Rideau Hall.

Some of our contemporaries are kicking up their heels because the members of the press gallery in the House of Commons were not invited to the ball at Rideau Hall. But why? If the members of the press left their cards at Rideau Hall, they would have been invited the same as anyone else; if they did not leave their cards, they should not have expected invitations. Their position in the press gallery certainly does not entitle them to social privileges. They are, as pressmen, no more than Tom, Dick or Harry. As a class, we believe that the reporters in the press gallery of the House of Commons are intellectually superior to, and better than one-half, if not three-fourths, of the M.P.s; yet, even that does not warrant the assumption that the arrangements at Rideau Hall should be set aside for their special convenience. It may be curious, and amusing, to see feet whose customary covering is but moccasins; or to see men whose local habitation is in the jackboots, and whose intellectual faculties are limited to saying nothing, don the better garments which society exacts, and on the strength of their position as M.P.s, move around the drawing-room at Rideau Hall. But it is their right. Intelligence has nothing to do with it. It is not necessary for representation or for social honour. The men who were at the ball conformed to social customs, and if the pressmen had done the same, they would have been invited.

Orange and Green.

Is it right that the Orangemen and Catholics of Montreal should be at daggers drawn in order to afford men who are looked upon, in some respects, as their leaders, an opportunity of making capital in Ontario out of the state of affairs here? That poor little creature, Dr. Bergin, who lipped nonentities from the platform of the Mechanics' Institute, came here and used the unhappy state of affairs in this city as a stepping-stone to popularity in the sister Province. And Mr. Costigan. Well, we do not quite understand Mr. Costigan. We have been his friend, consistently and frankly, and we have fought his battle with persistency, but if Mr. Costigan puts the interest of his party before the interest of his people, then we at least must reconsider what relationship we can hold to him in future. We would rejoice to see Mr. Costigan, or any other Irish Catholic, help his Protestant friend, and labor for the most intense Protestant paritism. Indeed, we would be sorry to see it otherwise. Religion should find no place in political struggles, and Protestant Conservatives should help Catholic Conservatives, and Catholic Reformers should help Protestant Reformers, but these "Grands" and "Deputy Grands" do not understand. We, at least, are at liberty to decline being made a cat's-paw by Mr. Costigan or by any one else. Nor will we close our eyes to the fact that M.P.s simply use the troubles here for their own benefit. We have already seen enough to warrant us in saying that politicians do not care for these

Orange and Green troubles; that they take no interest in them, but simply use them in order to advance their own political welfare. It was so with Mr. M. P. Ryan, it was so with Dr. Bergin, and it looks as if it was so with Mr. Costigan. And if Orange-men and Catholics fraternise on the hustings and in the house, why should Orangemen and Catholics be such bad friends in Montreal? We fear we are being forced to the conclusion that, politically, the whole thing is a fraud, and that the "leaders" laugh at their dupes.

Differences Among Irishmen.

Why should not Irishmen have as much right to differ among themselves as men belonging to any other nationality? In England there are Republicans, Radicals, Liberals, Liberal-Conservatives and Liberals. In France, Germany, Spain and the United States, factions divide the claims for office. Why then should Irishmen be denied the right of differing, or why should the people of Ireland be expected to exhibit a front that no country in the world presents. The majority of Irishmen agree upon certain broad principles. They say that Home Rule, in some form, is the right of the Irish people. It is true, in this majority there may be men who take widely different views of what Home Rule should be, and it is absurd to think it should be otherwise. Canada is split into parties. There are here Annexationists, Canada First men, Conservatives, Reformers and men who are independent of all parties, and who put Canadian interests above party ties. Why, then, must Irishmen be denied the right to differ? They agree upon the principles involved, and within those principles they have as much right to differ as any one else. This cry about the "difference" between Irishmen is a ruse of the enemy. Are not the French Canadians differing this instant in Montreal, and are not others differing as well? Why, then, must Irishmen be expected to agree upon minor issues? Just for this reason: The people who are opposed to Irishmen want to make a point at their expense. They see the "mote" in their neighbors' eyes, but the "beam" in their own is not to be considered.

"Inconvenient."

A contemporary assails the suggestion of Lieutenant-General Smyth that "the arms, accoutrements and clothing of rural corps should be stored at the headquarters of each battalion under one responsible caretaker." Our contemporary thinks that such an arrangement would be "inconvenient." We do not in the least doubt it. It would be very "inconvenient" for some of the members of rural corps to manage the internal economy of their battalions that order and economy would be secured. When men are allowed to take their clothes home with them, and to use for civilian purposes clothing supplied for military use, no doubt it is "inconvenient" to change. Arms get rusty, clothing is put to improper use, accoutrements are lost, and because the Lieut.-General wants to see a change for the better made, we are met by the plea of "inconvenience." Our contemporary writes in the interest of a few individuals, and not in the interest of the Volunteer Militia. There are a few "friends" in its neighbourhood who want to keep their great coats because it would be so "inconvenient" to deprive them of them. If the country suffers, what harm: the few friends of our contemporary benefit, and, as things go in Canada, it is "me and my surroundings first," and the country afterwards. Perhaps our contemporary would think it "inconvenient" if all the independent companies and one-half the rural battalions were disbanded and an efficient force created; and this would be, believe, done only if it would be "inconvenient" for the rural M.P.s, and the Government cannot afford to offend the M.P.s, no matter if the Volunteer Militia goes to pieces.

Superannuation.

We cannot see any logical reason why Government employees should be superannuated. They are well paid, have easy hours, constant employment, and we see no reason why they should not provide for their families the same as other people do. Why the country should be taxed for superannuation is more than we can understand. If men in commercial life willfully neglect to provide for their families, their families must suffer for it, and it should be the same with Government employees. There are no people who can provide for the future better than men in the pay of the State. Their money is safe, their incomes are paid, they know to a dollar what they can afford to spend, and it is their own fault if they do not provide for contingencies. The stereotyped phrase about "men spending their lives in the service of the country" has no weight. The same men would have spent their lives in the service of a bank or of an insurance office, or at a merchant's desk. They are well paid and they should have the guarantee of permanent employment, and then they should look out for the rest. But if this is the best policy for the Government to pursue, it becomes another question when men are summarily dismissed after years of faithful service. It is true, in some cases, these dismissals may be deserved, but in others it has been proposed to dismiss men for the purpose of economy, and in that case, either a pension or commutation money should be given. When men join the Government service, they almost invariably join for life, and if by the mistake of the Government the services of these men are found to be of no value, in that case we think they should be compensated before being dismissed.

The Chinese Question.

It may be a serious thing to allow the Chinese to successfully compete with Christian labor; but it may be a much more serious thing to attempt to turn Chinese labor away. We naturally profess a preference for people of our own stock, and in the struggle for existence would rather see the Chinese go to the wall than the Christians with whom they contend. But this attempt to crush them out of the world's marts is unavailing. For good or for evil, the Chinese are destined to yet play an important part in the world's future. They are now but commencing to scatter; but when the scattering becomes more general, the effect upon the world may be serious. To keep them out is impossible. It has been tried in New Zealand, and it failed. Whatever may be the ultimate consequences no one can tell, but, of a surer, the Chinese are abroad, and all attempts to make them stay at home can only be temporary in effect. We notice, too, that they are now taking with vigor to the shipping trade. In Eastern seas Chinese cheap labor is pressing competition labor out of the field. American companies plying their business in Asiatic seas are overruled by Chinamen. They are everywhere. Australian steamers employ them and turn the white labor away; and we hear of an anti-Chinese league being formed in Sydney. But history furnishes us with the lesson that the people who rule the sea subdue the land. The Carthaginians

held their own until the Romans were masters of the sea; and Spain, France, Danes, Northmen and England alike triumphed on land as they became mistresses of the ocean. If the Chinamen go on, man the ships, and build a mercantile navy of their own, as they are doing, it will be but putting water in a sieve to attempt to keep them from going where they like, and in settling where they please. We do not care about the heathen. He is a dirty and a demoralizing creature at best, but we fear we must grin and bear him.

An Explanation Wanted.

One-third of the food used by Canadians is adulterated. Such is the report of the analyses furnished by the four official analysts acting under the Act in the inspection divisions of Montreal, Quebec, Toronto and Halifax. This is not pleasant news. These gentlemen tell us that very often, when we think we are using a good kind of food, we are in reality using an inferior article which has been carefully adulterated for our special benefit. Milk is very often impure, and they say ground coffee is adulterated with burnt meal and sucrose; sweets are adulterated with glutinous mixtures; but butter appears to be tolerably pure, in some districts at least.

The Commissioner states that during the year, an analysis was made of the following productions:—Allspice, baking powder, bread, butter, canned fruits, cassia, cloves, cinnamon, chocolate, cocoa, cod liver oil, cream of tartar, egg powder, ginger, malt liquor, mustard, pepper, potted meats, preserved vegetables, sugars, sweets, and tea. Of 813 samples analyzed 523 were unadulterated, 271 adulterated, and 19 doubtful. Forty-eight samples of coffee were analyzed, and 36 of the number were adulterated. Out of 178 samples of milk 70 were adulterated; 38 samples of mustard were analyzed and the whole declared adulterated, and of pepper 28 out of 40 samples were adulterated.

Sugar has glucose to swell its volume, but the Commissioners, on the whole, think that the adulterations were in the most cases harmless. But the odd part of the report is that while the Commissioners appear to have made such a seemingly exhaustive report yet there were only three prosecutions during the year! One of these cases the offender was dismissed on a "technical objection as to insufficient notice," and in two cases only were convictions obtained, and even in one of these latter cases, the conviction was set aside, while the third person convicted "left the country." Thus, during the year not one person has been punished. Gentlemen Commissioners, there is some explanation wanting!

The Military College, Kingston.

Will some of our contemporaries be good enough to answer the question—Of what use is the Military College at Kingston put to? Is it a Military College or not? As a Military College, a school for educating the young men of Canada in such a manner that they can take command of troops if necessary, or as an institution where Artillery officers are educated; where Engineer officers are trained; or where young men may be found who intend to give some portion of their time to Militia affairs, we wish the Military College a success. But is this the use it is put to? We hear not. If all accounts are true, the name "Military College" is a misnomer. In fact, it is not a Military College at all. It may have some of the features of Sandhurst, but it has none of the constitution of England's School of Arms. The young men educated at Kingston become Civil Engineers, professional men, clerks or merchants. The country largely contributes towards their education on the assumption that they will be useful as officers. An annual grant of \$50,000 a year is given to support the institution, and for this the college is planned to turn out twenty-four well-instructed officers every year. But few, very few, of them can get commissions in the Artillery, and what guarantee has the country that these young men join the Active Militia? None at all. The country foots most of the bill, educates the young men and then lets these young men do as they please! Now it appears to us only fair that some precaution should be taken to enable the country to get a return for the money spent on these young men's education. It is not enough to be told that if wanted they will turn up as Sherman, Grant, Stonewall Jackson and others, who had been in private life, turned up during the Civil War in the United States. We may never want the services of the young men who are educated at Kingston, but meanwhile, we contend that they should, in some way, be made useful. Would they not make good paid Adjutants? Again, why not give Militia officers, who want to qualify, an opportunity of spending a short time at the College? There are many officers who would be glad to pay their own expenses, provided they were given instructors, and if the College at Kingston was thrown open to them for a short period each year, it would be doing the Volunteer Militia service a benefit.

More "Misery Mum."

The Irish Catholics have found a new friend! Where do you think the discovery has been made? No one would ever guess, and in order to save time, we will announce the discovery—the Kingston News. Our contemporary is "possessed" of a desire to make Irish Catholics believe that it is their friend. Not indeed that it ever did anything to warrant such belief in our behalf. That was not necessary. To be the friend of the Irish Catholics, all one requires to do is, it is said, to say nothing against them. If you fight their battles you are undone. This has been the policy of the Aves and it follows its love from the house tops, and in two columns of wasted type it endeavours to prove that the Irish Canadian and the Post are the worst enemies the Irish Catholics have. And, as a matter of course, the News is their friend. What say the people of Kingston? The News, the Kingston News, the friend of the Irish Catholics of Canada! This is more than a "misery mum." What in the name of fortune has the News ever done for Irish Catholics? But, says the News, "By what authority do the Post and Irish Canadian speak in behalf of the Irish Catholics of the Dominion?" We answer, by the authority of the support we receive; by the authority of Faith and Fatherland; by the authority of Mutual Interest and Mutual Ties, and by the authority of the Post, which was established by Irish Catholics, for Irish Catholics, and to defend their interests. We speak, too, by the authority of the Success which has attended our efforts, and by the conscious knowledge that we are independent of all parties, and give allegiance to no ties save those which, within the law, bind the Irish Catholics of this Dominion to the advancement of their interests, as a people in a people. Is the News satisfied? The Irish Catholics of Canada are like the Irish people at home, and like the Conservatives and Reformers here—for themselves first and for their antagonists after. Treat us as we deserve to be treated. Give us fair representation—Reform or Conservative, we care not—in Ontario and elsewhere; make us feel that here the iron is not eating into our souls, and

then we become simple citizens of Irish extraction; but so long as we are made to feel that we are Irish Catholics, so long will we make others feel it too.

LION OF THE FOLD OF JUDAH.

JOHN, ARCHBISHOP OF TUAM.

HIS LIFE AND TIMES.

GREAT LECTURE BY FATHER GRAHAM.

A CROWDED AUDIENCE.

LADIES AND GENTLEMEN.—I do not for a moment imagine, in approaching one of the grandest characters of this or any other age, that I can do justice to my subject. The deeds of the great require for their proper eulogy the eloquence of the great, nevertheless, a sincere tribute of veneration and esteem from the humblest on earth may excite a smile for its simplicity, but can never be the object of any man's contempt, because sincerity elevates the weakest cause while duplicity debases the strongest.

Modern ages have produced few epic characters; few men deserving to be classed with the heroes of Homeric proportions who overshadow the events of antiquity.

The nineteenth century has given us four great rulers of men. They first arose from the ranks to be masters of Europe—experienced, after a career brilliant as a meteor and as the meteor evanescent, the two extremes of fortune, and passed away from earth, the amazement and enigma of mankind. The second, without family influence or powerful friends, like another Atlas, took a world upon his shoulders, and, alone almost, wrested from traditional tyrannies, religious freedom for his countrymen, and more happy than Spartacus, succeeded in breaking the chains of his fellow-countrymen and raising them up to the noble consciousness of personal manhood. The third saw his life culminate upon the very topmost pinnacle of earthly dignity, above rulers and kings; fought faithfully the battle of God and humanity; placed alone of rulers, conscience above expediency and ever rebuked the excesses of men, whether attempted by "cear or by the masses of the people. The fourth came forth from the people, his whole being burning with the fervor of the purest patriotism. From the hour that he first appeared to this day, the greatness of a soul, ever consistent with virtue and principle has been eulogized by friend and acknowledged by foe. The champion of the church and nation, he has honored the age and elevated the other. And now, in the glorious splendor of a holy patriotic life, sunset, he has but to speak and millions of his countrymen, scattered throughout the earth, respond with every fibre of their grateful and admiring hearts. The first was Napoleon: the second, the immortal O'Connell; the third, the illustrious and saintly Pius IX.; the fourth, the glorious "Lion of the Fold of Judah," John McHale, Archbishop of Tuam.

And first of all, let me say a few words about this Tuam and its associations, which may give us an idea of the hoary antiquity of the Irish Church, as an organized body. The first Bishop of Tuam was St. Jarlath, son of Loga, of the noble house of Connaught. He was one of those strong, robust Irish saints, whose tremendous energy renovated the face of the land and uplifted not only Erin, but other lands, to the dignity of true Christian civilization. He was the founder of the cathedral of Tuam, which church was afterward dedicated under his invocation, and called Temporal Jarlath or Jarlath's church. This was in the sixth century. As was usual with the holy bishops of the early Irish Church, St. Jarlath founded a monastery at Clunifois, near Tuam, and it speedily became a great center of religious and political literature. Sts. Brendan and Colman, the first bishop of Gloynce, were disciples of St. Jarlath, with respect to the former of whom you will permit a slight digression. It is a well established historical fact that St. Brendan visited America in 540. The sagas of the Northmen refer to traditions among the Indians of Virginia, where priests of Manitou and who came from the East, across the great waters. Virgilus, bishop of Salzburg, whose name was Fearghal, an Irishman and a great scientist for his times—who hints at the revolution of the earth around the sun—relates the voyage of St. Brendan to America, and, it is said, that Columbus got his first idea of a western continent, or a western passage to the Indies, from reading a work of Virgilus. By-the-by, as I have digressed so far, I may as well go a step further. What will you say, ladies and gentlemen, when I inform you that the first man who reached land in the western world from Columbus' ship, was an Irishman! Father John Baptist Torricelli, in the 17th century, wrote a book about Columbus' voyage, a copy of which is now in the university library of St. Louis. In this book the good Father relates that when the small boat touched the land of San Salvador, one of the crew, wishing to be first ashore, jumped overboard and waded to the beach. And his name, Patricius Maguire,—Paddy Maguire. This accounts, no doubt, for the fact that the Celtic race has always been first in word and deed on this continent. But to return.

The great Republic of the United States was starting upon her wonderful career—the matters of the terrible tempest of the French Revolution were beginning to be heard when John McHale first saw the light of day. He was "born at Tubbernevin, Mayo county," in 1790. His childhood was that childhood of grace that has ever been the characteristic of the sacerdotal nation, full of characteristic and truth. The bright spirit within him, while quickly and surely developing in his childhood, was not less so in his youth. He was a child of God, and his parents, for the parents of good and pious parents, for the parents of such a son must have been good and pious, was not insensible to the glorious history of his native land—glorious in her triumph and glorious in her sorrows; for they were achieved and borne for God and religion and conscience sake. At the freest of the people, his young heart glowed now with the fire of devotion and again with the fervor of patriotism, as he heard the story of Plunkett's martyrdom or of Brian's victory. The splendid history of St. Patrick, Columbkille, Bridget, Columbanus and the other pillars of Christianity and civilization; filled the child with those pure and holy impulses which are the forerunners of a life devoted to God and his people. At other times his blood coursed tumultuously through his veins as some lingering representative of the ancient bards of his country sang in simple though powerful ballads, the martial glories of Aodha O'Neill and Blackwater's Yellow Ford of Owen Roe, and Donbush of Banfield and