

The True Witness AND CATHOLIC CHRONICLE.

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WEDNESDAY, JULY 26, 1882.

CATHOLIC CALENDAR.

JULY.

THURSDAY, 27.—Office of the Blessed Sacrament.

FRIDAY, 28.—SS. Nazarius and Companions, Martyrs.

SATURDAY, 29.—St. Martha, Virgin.

SUNDAY, 30.—Ninth Sunday after Pentecost. Epist. 1 Cor. x. 6-13; Gosp. Luke xix. 41-47.

MONDAY, 31.—St. Ignatius, Loyola, Confessor.

AUGUST.

TUESDAY, 1.—St. Peter's Chains. The Machabees, Martyrs.

WEDNESDAY, 2.—St. Alphonsus Liguori, Bishop, Confessor, and Doctor of the Church. St. Stephen, Pope and Martyr.

And now the Imperial Government is angry at the action of several members of the Victoria (Australia) Parliament for passing strong resolutions in favor of Irish autonomy.

The feeling in favor of Irish freedom is gaining all over the world. This volume of opinion in its behalf is growing so strong that it will soon sweep everything before it.

The Lords have concluded it is not quite safe to kick the Arrears bill clean out of their illustrious house, but they will emasculate it as they did the Compensation bill of 1870 and the Land bill of last year, until it becomes utterly worthless.

A certain Colonel Brackenbury was brought from India, after the assassination of Lord Frederick Cavendish and Mr. Burke, to organize an efficient detective system for the prevention and detection of crime in Ireland.

Contrary to all the predictions hazarded by the *quid nuncs*, the Peers will not oppose the Arrears bill. Lord Salisbury has advised them, and they have accepted his advice.

My Lord thinks the mess Mr. Gladstone has got himself into over Egypt, will be political ruin and that he, himself, will be called upon to take his place, and such being the case, he does not want to be hampered by landlords or tenants.

The landlords are beginning to grow tired of the land war; they are not receiving their rents and they want money, Irish landlords always do, and so they are forced to compromise. It will be better for all parties.

If the war in Egypt assumes serious features the Irish people will, no doubt, obtain Home Rule, when they will be in a position to settle the land question for good and for aye.

Now that the proceedings connected with the re-union of the Jesuit students are over, we beg to congratulate those interested in its success. It was an idea gracefully conceived and carried out in that executive manner which always characterizes any enterprise taken in hands by the Jesuits.

The number of distinguished men who attended the re-union must be gratifying to all concerned, but to none more than the fathers who had seen them grow under their eyes and watched their post-collegiate career with interest.

There were men present at the re-union who, in all the walks and associations of life, have borne off high honors; there were young men there at present comparatively unknown to any but local fame, but who, if God spares them life, will yet reflect credit on their *alma mater* and its Professors.

The Jesuits have no reason to be ashamed of their quondam pupils, the pupils are proud of their former masters. It is to be hoped that we shall have more of these gatherings—if not annually, then as often as will be convenient, for it is not often that we see students take counsel and lovingly dwell on the memories of the past, and drink in hope and courage for the future.

It would appear that the conduct of Admiral Nicholson in Alexandria does not meet the approval of the American Government, no matter how much it was endorsed by the English press, or, perhaps, for the reason, it was so endorsed. The Admiral had certainly no right to enter into alliances which might have the effect of drawing the United States into a war with Egypt or Turkey, but then it must be admitted it

was hard to ride at anchor and see his fellow Christians murdered by the Egyptians without rendering assistance. We presume it is going round each ship of the British fleet separately and cheering them that has caused the anger of the American authorities, just as much as placing American marines under the command of even Lord Charles Berosford. When the whole truth comes to light it will no doubt be found that Admiral Nicholson simply did his duty, but his actions were magnified by the irrepressible New York Herald correspondent for purposes of American buncomb. And now we are told the course about to be passed upon Admiral Nicholson, if it is to be passed at all, is a piece of American servility to the Irish. Perhaps it is, and if so it shows what a power is the Irish element in the States.

When the great exodus from Ireland commenced thirty-four years ago, the London Times and the small fry of journals who follow in its wake expressed themselves delighted at seeing the standing Irish difficulty about to be removed, and, later on, when the famine drove hundreds of thousands to the Irish and English ports, the Times cried "the Celts are gone—gone with a vengeance." By this savage expression the Times did not intend to convey a double entendre, what it meant was that there was to be a clean sweep of them, and men of Anglo-Saxon blood would take their place and the country would become well affected to British rule. Another meaning however, can be drawn from it, a meaning the Times never intended, which is that those hundreds of thousands went away with vengeance in their hearts against the system which drove them from a fertile land or compelled them to starve in it if they remained. And who shall say that the Celt is not having his revenge.

When the exodus began England was arbitress of Europe, and she was in a fair way towards universal dominion. Nothing could withstand her arms by land or by sea, and never a year had elapsed since Waterloo that she did not gain in prestige or in territory. The effect of Irish immigration was not felt on her foreign policy until the younger generation of Irishmen abroad attained to manhood and became educated. Then the powerful element on this continent reacted upon Ireland, which began to talk of taking up arms. It is the Celt, who had gone with a vengeance, must be blamed—or get credit for—the Fenian risings in Ireland, the raids upon Canada, the wedding of Irishmen from the British army and navy, and, therefore, in a measure, the disgraces of Zululand, Afghanistan and Boerland, and the consequent loss of British prestige. It is the Irish abroad, now a potent element in all of the British dependencies, as well as in the United States, who act as a drag chain on the British wheels of conquest. It was because of the powerful element in Canada the Costigan resolutions were passed; it was because of the Irish in Australia the late resolutions of sympathy with Ireland were passed which has drawn a censure from the Imperial Government; it is because of the Irish abroad generally that the British Parliament has disgraced itself. It may not be true that there are Fenian emissaries in Egypt, but the fact that there might be, or ought to be, is enough for Arabi Pacha and Europe, and the former was not far wrong when he said the British were divided among themselves. If the Celts had not gone with a vengeance—if the Irish had been treated fairly, and were, therefore, prosperous and loyal, what power in the world, or combination of powers, could stand the might of the British Empire? It is now too late to make concessions; the chasm can never be bridged over. Nothing but separation of Ireland from England, or the ruin of the latter, can satisfy the Celts who have gone with a vengeance.

THE "IRISH CATHOLIC" VOTE.

Mr. Matthew Ryan, late Stipendiary Magistrate in the Northwest, has written a letter to the Winnipeg Times, which will be found in another column of to-day's Post. It has been copied by the Toronto Globe, commented upon and endorsed. Indeed, there is nothing in it that any reasonable person can object to. It condemns—as we ourselves condemn—the Irish Catholic political cry, and the writer thinks that there should be no such factor in Canadian politics as an Irish Catholic vote. Just so. Mr. Ryan is not the first who has said this; he is not even the last, for in one way or the other not a day passes that the Irish Catholic vote is not dragged into leading articles by journalists on both sides of party politics. Why they do this thing we are at a loss to understand, for the newspapers which represent Irish Catholic opinion in Canada do not encourage it. We cannot blame Mr. Ryan, therefore, for introducing the subject, as his own letter was called forth by the Winnipeg Times, which drew attention to the fact that while Reformers in Ontario did not succeed in electing Catholic candidates the Conservatives did, and drew the inference that Reformers betray Catholic candidates to defeat. Says Mr. Ryan:—

"Now, if the Catholics were mere passive instruments in these nominations, it appears to me they have little either to complain or boast of. I prefer, however, to believe in the honor of my race and religion, that each entered upon the contest with the ordinary appreciation of his real position, and that those who were defeated, if not actually gerrymandered, should simply meditate on the fortune de la guerre."

What we are striving to discover is whence and why all this talk about the Irish Catholic vote—whence does it originate? Why are the changes rung upon it so continuously, for

we reiterate Irish Catholic journals are not to blame. We believe it belongs to the past, and that both the Globe and the ancient Tories—who were Tories indeed—are responsible for it. When a cry like this is started it argues inferiority on the part of the subject of it, and, undoubtedly, as Mr. Ryan states in quoting Lord Durham, the Irish of forty years ago had no political status in the country. They had votes, but that was all, and politicians counted them during election times though absolutely refusing to allow them a share in the Government. Other elements—national and religious—voted and governed; the Irish voted but obtained no return; it was a *quid* without a *quo*, and hence the name of Irish Catholic vote, which was a real treasure to the party to whom it was given, as nothing was expected in return and as we all know, payment for services in the shape of appointments is one of the chief difficulties of a Government. But Mr. Ryan will admit that in those days of dyed-in-the-wool Tory rule the Irish in Canada were not numerous, or wealthy, or as intelligent as they are now, for the reason that they came from a country where ignorance was enforced by legislation. It had become fashionable to say in answer to the objections urged against the non-appointment of Irish Catholics "where are your men?" It is quite true that it was the Liberals of the time who first stretched out a hand to the Irish Catholics, but it was because they wanted their assistance. When they did obtain recognition in the State themselves they forgot their allies, and it ever a newspaper defamed and vilified the Irish it was their organ, the Globe. But let us not dwell upon that painful period; the Globe is now really liberal and respectable.

We do not altogether agree with Mr. Ryan when he implies the "Liberal" party of the present day is really liberal. If so, it has changed for the better, and changed radically since 1873, when the Rev. Mr. Dewart, editor of the Christian Guardian, was boycotted for voting for the Hon. John O'Donohoe, from which we must infer there is also a Scotch Presbyterian vote, though nothing is said about it. And he will also excuse us for thinking that the slaughter of all the Irish Catholic Reform candidates at the last election was not a remarkable coincidence. A little design is easily perceptible. Let us give all parties their due, even the Orange Conservatives of Ontario, who, if the party nominate a Catholic, will work for him as loyally as if he were Grand Worshipful Past Grand Master. It might not have been so, but it is so, and we must accept facts which state us in the face. Let not Mr. Mathew Ryan, therefore, despair; the day is coming—fast approaching—when all elements in Canada will stand upon an equal footing, and we shall hear no more of the Irish Catholic vote.

FANNY PARNELL.

Miss Fanny Parnell, one of Erin's fairest, brightest and most loving daughters, has gone to her last resting place. Her death is a national loss, and, as such, will be mourned by the Irish race, for which she and hers have done so much. Her soul was strong, her heart was brave, but her body was weak, and was prematurely consumed by the fires burning within. The sword was too bright and keen for the scabbard. Who that saw her one year ago in Montreal in the pride of intellect could have anticipated her early doom. So young, so full of life, so hopeful and so brave. Now, alas, her spirit has departed from her, and her voice will be raised no more in defence of Ireland's rights; her poetic pen will no more inscribe burning words in denunciation of Ireland's wrongs. They are but the few who realize what women have done for the cause of mankind. Looking over the pages of history we find that there is no epoch without its heroine, and, most assuredly, the name of Fanny Parnell and that of her equally patriotic sister, Anna, will find an honored place in the future story of Ireland's struggle for emancipation, as they have now in Irish hearts the world over. Knaves may scoff and cynics may sneer when a woman steps out of what they term her proper sphere, but then they cannot have read history, sacred or profane, or if they have they must forget the services of a Judith, a Jean of Arc, a Madame Roland. And it is the spirit which moved them that actuated Fanny Parnell. She was, if necessary, prepared for heroic deeds, and she certainly made heroic sacrifices. She was born in the aristocracy of the land. All that wealth and social standing could give were at her command. But hers was not the spirit which contents itself with the life of a butterfly while her country is in bondage, while its children are debarré from their inheritance. She belonged to a family whose ancestors did great things in their generation—a family which of themselves were fitted for great achievements. The Gracchi and the mother of the Gracchi, divorcing themselves from their insolent order, took their places with the people, and by so doing earned the gratitude of their country and the undying hatred of its enemies. And Miss Fanny Parnell did her share in the great work of regeneration now going on. The pity of it is that she did not live long enough to see that work crowned with the success which is advancing upon it; she died on the road to victory, but there are other Parnells left with patriotism and enthusiasm, as strong and as hopeful as filled the soul of the dead poetess. Let the women of the Irish race weep for Fanny Parnell, she was one of them, she was their sister and she loved them, and let them also imitate her glorious example and be not

turned aside from their holy purpose by the shafts of ridicule. Let the men of Ireland mourn for Fanny Parnell, for when some of them faltered, despairing that the dawn of the morning would ever come, the hand of the gifted lady—now cold in its shroud at Borden-town—pointed to the glimmering of the light beyond, and cheered them on to the struggle for right and freedom. May she rest calmly in her grave, may the grass grow the greenest on her tomb, and when the exiled children of Innisfail, or the traveller from its shores, visit it in love and devotion, may they be able to say: "Here lies one who in her time was instrumental in freeing our native land from foreign domination."

AN EAST-GOING CONFERENCE.

The European Conference is not doing much towards the pacification of Egypt. It sits every day and talks, but what it says is a mystery, if indeed it says anything at all. It is suspected the ambassadors while away the time playing whist. When any new proposition is started, an adjournment takes place and each plenipotentiary telegraphs to his Government for fresh instructions, after which they play lawn tennis on the grounds in front of Lord Dufferin's house. It is easy enough to smile at the proceedings of the conference, but, after all, what can the unfortunate gentlemen do? Each one of them, acting upon instructions from his Government, has a little programme of his own, and hence it is not difficult to see that when there are six programmes among six ambassadors an agreement is remote. The proposition submitted by Lord Dufferin, which is simplicity itself, is that Europe either send an international army to Egypt or allow the English to settle the dispute themselves, but to this the conference will not agree, and so Lord Dufferin plays lawn tennis, though if it were winter he would much prefer to indulge in totoganning in Canada, where the most formidable disturbers of his peace of mind would be the Smiths and Robinsons clamoring for social recognition. In fact almost any *modus vivendi* would be satisfactory to the British ambassador. He would be satisfied with a Turkish alliance, or a French alliance, but can have neither, for the Turks cannot war upon the Moslem, and the French will not. France will protect her interests in the Suez Canal, and wait for eventualities. It is true that Greece—remembering what Sardinia gained by intervention—offers to co-operate with England and send an army corps of 7,000 men to Egypt, but her offer has been received with the coldest of sneers. Germany is giving a half-hearted support to English pretensions, and which way goes Germany, Austria will follow, but Russia and Italy are not inclined to let the mistress of the seas, and of a great many lands too, acquire possession of Egypt, and thereby make of the Mediterranean a great British lake. While therefore the ambassadors are indulging in whist and lawn tennis, Arabi Pacha is organizing an army and unfurling the banner of the prophet. There is war between England and Egypt, and the affair is serious. Stone Pacha, an American General of reputation in the Egyptian service, is of opinion that England will require 40,000 to cope with Arabi, while the English Government think half the number will give a good account of him. And so it would if there was no stronger force to oppose than Arabi and his half-disciplined army, or if it were winter instead of midsummer in which the campaign opened. Perhaps the conference is not willing to decide upon anything until they see a battle or two fought. As matters stand one of two things must take place, either the conference will refuse England permission to act, in which case a European war is probable, or it will sanction England's conducting the war alone, which alternative will bring about a Moslem union, with Turkey at its head, against England. This latter would be a more serious affair for England than a European conflict in which she always managed to gain an accession of territory. Considering all these vexed questions, and the issues involved in their settlement, it is small wonder the gentlemen of the conference prefer playing whist and lawn tennis with one another while they are yet in the enjoyment of such good company, for the time may soon come when they will be hurling cannon balls at the heads of one another from those big 81-guns we have read so much about lately.

A cablegram says Mr. John Parnell called upon the Orangemen to gather in his crops for him, and that those gentlemen consented. Considering that Mr. John Parnell's crops are in Georgia, and that the land agitation has not yet spread to that favored region, it will be as well to wait for confirmation of this story.

McGee's Illustrated Weekly is now in the hands of the clever and enterprising James Redpath, and, such being so, it is hardly necessary to say that it will soon be one of the leading papers on the Continent. We wish it all the success it will surely obtain under such editorial management.

CORRESPONDENCE.

ST. VINCENT DE PAUL PENITENTIARY.

To the Editor of THE TRUE WITNESS: DEAR SIR,—Allow me to inform your contemporary that all that has been said by "Ex-Convict" in connection with the St. Vincent de Paul shooting affair and the working of the Institution is perfectly absurd. This is the officer who shot Denagon is worthy of high praise for executing the duty entrusted to his charge fearlessly and bravely, and showed that he has not broken faith with his employer. Not so with "Ex-Convict" who can never live comfortably after putting in two years in the penitentiary for embezzling thousands of dollars from his employers.

Secondly,—That as regards there being too much familiarity between the officers and the prisoners, this was not to be wondered at during the times that Mr. McKay ruled, as reports made by officers against convicts for infringing the rules of the penitentiary were put in the waste paper basket, or otherwise stood as offences against the officers who made them, on a plausible story being told by the convicts to the said McKay, and at times when the officers would know nothing of it, the system then being that the convicts under McKay ruled the Institution. This had the effect of producing animosity amongst the officers, as they blamed one another for belying each other behind backs, and one officer would scarcely speak to the other. Thirdly, the Deputy Warden is a fair man and just man, and performs his duties as such. Fourthly, that the priest has nothing to do with the ruling of the Institution further than if he knew an applicant for an office to be respectable and that the applicant applied to him for a recommendation he could not do more than a layman refuse such. Fifthly, the Warden is well educated in French and English, and is a gentleman of stability, although a straightforward dispenser of justice both to officers and convicts, and I believe that if called upon both officers and convicts would bear out my statement. Sixthly, with regard to articles being passed out of the penitentiary after being made or repaired for the Deputy Warden and Warden without the accountant's knowledge, how does "Ex-Convict" know that they passed out without the accountant's knowledge? One would feel inclined to say that it is the ex-accountant that is at the bottom of all this instead of "Ex-Convict."

Seventhly, so far as the distary is concerned, I wish that every laboring man in Ireland had half as much daily food as each convict gets here, and I feel that he would thank God with heartfelt gratitude for it. Now, sir, I may here mention that since Keeper McIlwaine shot Denagon he has scarcely partook of food and is almost delirious against him. Would it not be as well if the Government would send him to some other place or pension him off? He is an officer of over 20 years standing between here and Kingston. This officer's life is not safe if he is called upon to do duty here again, and as he has a large family his case should be duly considered by those whose orders he obeyed. Hoping you will give this space in your next issue.

I am, sir, your truly, P. H. R. St. Vincent de Paul Penitentiary.

To the Editor of THE TRUE WITNESS. SIR,—The question has been often asked, why the Protestant officials of the Penitentiary are favored more than the Roman Catholics. Liberals, Protestants, as well as Roman Catholics, remark that the treatment meted by the latter at the hands of the chief officer of the Penitentiary, Warden Creighton, savours of intense bigotry. To my own knowledge Warden Creighton has within the past year, made as many as three promotions from among the staff of subordinate officials. Not one of these appointments are Roman Catholics. On the contrary two of them were appointed in the stead of Roman Catholics—one to the position of Steward, vacated by Mr. Sullivan, who was promoted to the position of Deputy Warden, the other, the Warden's son, was appointed to the clerkship vacated by the late Mr. Jones. Both of these billets are sinecures, particularly the latter. During the eleven years that Mr. Creighton has been Warden of the Penitentiary he has never promoted or appointed (when he could help it) a single Roman Catholic to a position worth having—in fact to a position of any kind whatever. Warden Creighton enjoys the privilege of hiring and promoting his subordinate officials, a privilege he takes every advantage of by giving his friends and relatives the preference over those who were in the service of the prison before he was of much consequence. Let me give you an idea, sir, of the positions held in the prison by Protestants and Catholics respectively. To commence with—The Warden is a Protestant at a salary of \$2,900 per annum (add perquisites, \$1,800); the Attending Physician, Protestant, \$1,800; Accountant, Protestant, \$1,000; Trade Instructor, Protestant, \$1,000; Warden's Clerk, Protestant, \$700; Head Farmer, Protestant, \$550 (add perquisites, \$200); Head Tailor, Protestant, \$1,000; Boss Baker, Protestant, \$550; Steward, Protestant, \$650. Out of nine keepers at \$500 per annum (one, a Protestant, drawing \$700) two are Catholics. Out of 34 guards at \$450 per annum (two are drawing \$50 extra, and they, of course, are Protestants) sixteen are Roman Catholics. Now, sir, I will enumerate the positions held by Roman Catholics. They are simply two—the Deputy Warden and store keepers. It is fair, sir, that a mere boy should step into the late clerk's place at a salary of \$700 per annum, while men of long standing and just as competent to fill the position are left out in the cold. Men barely drawing sufficient salary to maintain their families, after spending years in the service of the Penitentiary, have to stand aside to see men, some of them but a few years in the prison, step into positions, which by all that is honest and fair justly belongs to them. Notwithstanding the mean treatment the R. C. officials are receiving at the hands of their Warden, they bear it without a murmur, knowing perfectly well it is useless for them to protest, and will be, until the present Warden's place is filled by a more liberal man, else they will have to renounce their faith and become Protestants, Orangemen, and Freemasons (such the favorites are) before they will receive anything like fair play. Your obedient Servant, ROMAN CATHOLIC. Kingston, July 25, 1882.

ON THE WATER AS WELL AS ON THE LAND. How is it possible to prevent a good thing from being known, is the question now agitating some few individuals in the Dominion. Therefore larger numbers although not sufferers from rheumatic troupes, are of the opinion of Capt Barry, of Kingston, owner of several lake vessels, and himself sailing master of one, who says: "I, too, have been cured the rheumatism by St. Jacobs Oil, the Great German Remedy; and I know of several others beside myself who have been cured of that dreadful ailment in the same manner; it is known upon the water; just as well as on the land, and is considered an invaluable remedy everywhere."

THE PHOENIX PARK TRAGEDY. ARREST OF ONE OF THE SUSPECTED MURDERERS. ST. THOMAS, July 25.—One of the assassins of Lord Frederick Cavendish has been arrested in Puerto Cabelo, Venezuela. He gives the names of his accomplices. He has been sent to Caracas.

THE IRISH CATHOLICS. (To the Editor of the Winnipeg Times.)

Sir,—It must be far from pleasing to Irish Catholics, who have long regarded themselves as of the body politic of our Dominion, to read day by day, of the kindness of one portion of their fellow-subjects towards them, and of the neglect of another; of their being, in fact, a kind of pariah class, having neither rights nor claims; and what is worse, of having neither intelligence nor will as to when or where a man of their body should be selected for political preferment or distinction. This latter view of the case was forcibly suggested by your article of the 8th inst., headed, "The True Catholic Party," in which you tell the public that "the Reform party in Ontario nominated five Catholics, not one of whom was elected," and "that the Conservatives nominated seven Catholics, of whom four were elected." Now, if the Catholics were mere passive instruments in these nominations, it appears to me they have little either to complain or boast of. I prefer, however, to believe in the honor of my race and religion, that each entered upon the contest with the ordinary appreciation of his real position, and that those who were defeated, if not actually gerrymandered, should simply meditate upon *fortune de la guerre*.

But the point which you and other writers seem most desirous of making at present is, that an alliance with, or rather dependence upon, the Tory party is the only legitimate or safe course for Irish Catholics as a body. This I, for one, most emphatically deny. It is true that since, by the force of Reform example and Reform political power, Toryism has been reduced to what a member of the House of Commons said it has become in England, "a mild and gentle alternative," Catholics have not been seriously injured by it; but the man who says that when Canadian Tories really had power, uncontrolled and unweakened by Reform strength and organization, they did not use it injuriously and most offensively towards Catholics, and that they would not resume that course could they resume their former bad status, is either ignorant of Canadian history, or unwilling to tell the whole truth. The best authority as to how Catholics were regarded by the old Tory compact of Upper Canada is Lord Durham's report. His Lordship came to Canada as High Commissioner in 1838, with plenary power to enquire into the various grievances of the then two Provinces, and his report, a most able and truthful document, tells *in vivo*, that when he arrived there was not a Catholic in office in all Upper Canada; and that their apparently systematic exclusion contrasted badly with the fact that "their fidelity and loyalty and mainly contributed to save the colony." He then refers to letters which had been addressed to him on this subject by the then Catholic Bishop of Kingston, and by a merchant of that city, Mr. Manahan. Both letters are in the appendix. Lord Durham's report shattered Toryism to pieces—Lyon Mackenzie's rebellion had given it a shock and the early advent into power of Lafontaine and Baldwin opened wide the doors of the constitution to every loyal man. Since then Irish Catholics have been steadily advancing to place and position—before they were, as their fathers were in Ireland, a proscribed people, owing, in each case, to cruel and unreasoning Toryism. It may be said, it has been said, that Sir John A. Macdonald has never been of the Tory spirit, *par et simple*, and that, in fact, he adopted the Baldwin policy. He has, however, told a different story himself. On a public banquet he said he entered public life as a "Tory of Tories," at another that he commenced as "an adventurer," and that "the old Compact party never liked him." Although he was elected to Parliament in the first instance as a supporter of Sir William Draper, and fought side by side with that able and unscrupulous Tory chieftain against Baldwin, I am still unwilling to believe that he was *ex* a Tory of the worst type. He was probably more of the "adventurer," and as such was already to come to terms with the Catholic or Orangeman, or both, with the Tory or the Reformer, to serve the purposes of the hour. Of such was Palmerston, of whom Cobden said, "He was the worst Minister that ever ruled England," of such was Beaconsfield, Sir John's best beloved.

You will probably judge from the above that I am not too favorable to Irish Catholics becoming supporters of the present Dominion Government. I certainly do not approve of such a course; but what I specially dislike is the talk to which I have referred, implying, as it does, that they are moved as machinery, hither or thither, at the will of one or other of our political parties, and I am not pleased with their own ostentatious avowals, or pronouncements, sometimes, that they have taken the field more as Irish Catholics than Canadian citizens. By all means, let the Irish Catholic join Sir John on the N. P. policy, or even "the Gerryandering Bill," but for deaconry's sake let him not tell us that because of his race and religion he is identifying himself with a party that for such a length of time, at home and abroad, was remarkable for nothing so much as for their hatred and scorn of that race and religion. Yours, &c., MATTHEW RYAN. Winnipeg, July 10.

CATHOLIC NEWS.

The French papers of Quebec claim a number of miraculous cures at the recent pilgrimages to La Bonne St. Anne.

A new convent, under the management of the Nuns of the Good Shepherd, is to be erected opposite the church at Charlebourg Que.

Rev. Mother St. Catherine, Superior of the Ursulines, and Rev. Mother St. Joseph, with three other nuns, left Quebec on the morning of July 18th for their new mission at Lake St. John. After seeing the others properly established the former will return to Quebec.

Father Dougherty, pastor of the Catholic Church at County Island, has been suspended by Bishop Loughlin for accepting \$2,000 donated by the Brighton Beach Revere Association. The money has been returned.

While the Pope was taking his usual drive in the Vatican gardens, the report of a gun was heard close at hand. The concourse took flight, whirled his horse, cried out "Help! Assassins!" and drove full speed into the courtyard of the Papal palace, causing great consternation among the guards, who ran for their arms and barred the gates. The guards went in quest of the supposed assassins, and soon returned to the palace with a dead cat, which the keeper of a neighboring yard had shot.

A curious piece of artillery has arrived at Windsor Castle. The weapon, which is believed to have come from some Eastern country, has seven barrels, the bore of which is rather larger than those of ordinary rifles, laid horizontally upon a wooden carriage the central one being longer than the rest. At the breach is a groove for a train of powder to the touchholes, so that all the barrels can be discharged simultaneously.