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Every paid up subscriber to THE DAILY POST or TRUE WITNESS will receive one of our splendid Litho. Pictures, grouping Gladstone, Parnell, O'Brien and Davitt.

WEDNESDAY.....FEBRUARY 1, 1888.

ARRESTS continue in Ireland of priests and leading Nationalists. But still, as was sung of the Irish Brigade of Fontenoy—

Steady they march down the slope,
 Steady they mount the hill;
 Steady they load—steady they fire,
 Moving right onward still.

WHAT DOES THIS MEAN? The *Herald* says:—
 "A meeting of the Innes Commission was held yesterday and Hon. Mr. Taillon examined."

Sohamsherry discovered that Mr. Wilfred Blunt, who is now suffering imprisonment with hard labor for asserting an Englishman's right to free speech in Ireland, is a descendant of Sir Walter Blunt, whom Shakespeare has rendered immortal in the celebrated lines:

"I knew this face full well,
 A gallant knight he was, his name was Blunt."

PREMIER MOWAT has declared in favor of manhood suffrage and will submit a bill to the Ontario Legislature making it the law of the Province. He has not taken this decision without due consideration, for the question has been fully argued for several years past in and out of Parliament. The immense cost, circumlocution and innate rascality of Sir John Macdonald's franchise Act prove that manhood suffrage is only the fair, logical result of the extension of the franchise. In a country under a protective tariff, universal suffrage is an absolute right, since everybody pays taxes, and it is an admitted British principle that there should be no taxation without representation.

MR. WILFRED BLUNT is a witty as well as a courageous man. He has been exhumed from the annals of the Strafford Viceroyalty in Ireland of the time of Charles the First a choice description of a certain Balfour who acted as one of that infamous governor's lieutenants. Here it is:—

As for Balfour he had done as many outrages and grievous misdeeds as Vizzier or Pacha had done under the Grand Signeur. There was no such traitor in the King's dominions. Utterly drunk with the vice of violence, he had with untiring persistence trodden down His Majesty's people on every side.

What makes this elegant extract more cutting is the fact that it was written by Strafford himself. Thus we have another case of heredity, or as the popular phrase goes, "blood will tell."

IN ORDER to keep Ireland down the English Tories and their roccant "Liberal" allies are prepared to sacrifice the liberties of England. "Parliamentary institutions are only on their trial," said Baron Stockmar, the political tutor of the Queen and Prince Albert. It would now seem that the Tories have come to the conclusion that parliamentary institutions have had trial enough and must give way to government by will of ministers and if parliament does not submit it must be gagged. Englishmen may discover when it is too late, like the Romans of old, that proscription is but a step from closure, and that the tongue of him who opposes the tyrant may be pierced by the bodkin of a harlot. The suppression of British liberty in Ireland is but a prelude to the same thing in England if the Tories be permitted to have their way. But a ministerial defeat may prevent a revolution. It is strange that the century should draw towards an end with the reaction from the terror of its beginning leading directly to the same action which produced that terror.

MANUFACTURED "IRISH OUTRAGES."

A city contemporary published the following "special," dated Dublin, January 24th:

When the Protestant Episcopal Church at Belleek, County Fermanagh, was opened on Sunday morning it was discovered that an attempt had been made to burn the building during the night. Rashes and stones were hurled in the aisles, and all the Bibles in the church and the altar linen were placed thereon, and the whole then fired. Many pews were damaged.

This is a development of "Loyalist" lying, which the *Dublin Freeman's Journal* says "has been scooped through and killed in the Liberal press of Great Britain, but the libellers appear to have found in America a field for their peculiar talents." The same paper observes:—

"It is strange that no Irish journalist, Nationalist or Tory, has heard of these 'horrible outrages.' We would like to have some particulars of them, and perhaps the I. L. P. would be good enough to supply them, if they can. What is the British Loyal Association anyhow? Though none of our Loyalist friends could give the information which we would like to have, we will give them some facts concerning the outrages of another kind. On Monday last an Orange band, with colors flying, marched through Derry City, represented in Parliament by a Nationalist member.

Orange party bands were played, and every thing done to exasperate the Nationalists, who persisted in treating the business with good-humored contempt. The Orangemen were escorted by a strong force of Mr. Balfour's police. On the following day a Nationalist band turned out to parade the streets. It had no sooner appeared than Mr. Balfour's police broke the heads of the bandmen, as well as their instruments. Encouraged by this example of Dublin Cavalry impartiality, the Orangemen of Tyrone, headed by a band of rascals, set out for the town of Cough, and wrecked the houses of Catholics, amongst others the residence of the parish priest. Will the British Loyal Association, having satisfied itself about these facts, circulate them in America?

Tons it will be seen that the news cabled to this country about Irish Nationalist and Catholic outrages were actually a reversal of the facts, as the above refutation clearly proves. American sympathy for Ireland is great, and has done much to aid the oppressed people in their struggle for freedom and justice. To destroy or divert that sympathy these lying cables are sent across the ocean. The cause of torism, landlordry and bigotry must be in a bad way when resort is made to such villainous yet transparent untruth.

OUR "HOUSEHOLD TALKS."

To-day we publish the first article in our new department of "Household Talks," and will continue them hereafter regularly twice a week. In order to make this paper still more acceptable as a journal for the home and fireside, a character which it has always maintained, the management has secured the services of a well known literary lady, whose writings in prose and verse have frequently graced the periodical literature of Canada and the United States. It will be her province to discuss all matters relating to home and the family, and, as occasion may require, those larger questions of social importance on which the welfare and happiness of the people depend. As one who has had much experience in life and its duties, such as are known to wives and mothers, the writer of "Household Talks" brings to her task a rich fund of practical knowledge, while her wide opportunities for observation and literary culture give a charm of their own to all she writes. These articles will, we believe, be found most useful and instructive. Correspondence in relation to this department may be addressed to the Editor of *The Post* and will receive careful attention.

CANON DOYLE'S REPLY TO THE BISHOP OF LIMERICK.

The anti-Home Rule proclivities of the Tory press of Canada, and its innate antipathy to the National cause, is plainly to be seen in the eagerness with which such papers as the *Hamilton Spectator*, the *Halifax Herald*, the *Montreal Gazette*, the *Empire*, not to mention the small fry like the *Monoton Times*, *Bellefleur Intelligence*, etc., seize upon the Bishop of Limerick's letter to strike a blow at the Irish people. If there was any doubt about the sympathy felt by Canadian Tories for the old country Tories this display of animus would set it at rest. But it has always been the same. Every possible occasion is seized upon by the Tory newspapers of Canada to advertise whatever may seem to prejudice the Home Rule movement, while suppressing or garbling whatever comes over the wires in its favor. Dr. O'Dwyer's letter gave them a good chance to show their prejudice by giving it all the prominence they could, while their suppressive feelings were gratified by observing a profound silence with regard to Canon Doyle's reply to the Bishop. Both letter and reply appeared in the *Dublin Freeman*. The Tory papers of Canada copied the first and commented gleefully upon it editorially, but not a line did they give to the crushing rejoinder. This is enough to show the Irish people of Canada that our Canadian Tories are truly, as Sir John Macdonald said, "the same as the Tory party of England. As this is a matter of the first importance at the present stage of the Home Rule conflict, we reproduce Canon Doyle's letter in full with all the prominence we can give it. It will be observed that it is not only a crushing reply to Dr. O'Dwyer, but a complete, irresistible argument in justification of the course and the policy adopted by the Irish priests and people in resistance to the brutality and tyranny of the landlordry and Tory Government in Ireland. Canon Doyle's letter is as follows:—

RANSGRANGE, ARTHURSTOWN, }
 December 27, 1887.

DEAR SIR,—Few documents have appeared for some time which have caused a greater sensation than Dr. O'Dwyer's letter. That it has caused intense pain to the Irish people is unquestionable. That it has been received with exuberant joy by those enemies is equally certain. The letter itself is interesting, only of little or no importance, but our people are always grieved to see an ecclesiastic, especially a bishop, in the enemy's camp. Our enemies are, on the other hand, ever delighted, not merely at the acquisition of a bishop, but of the very garbage which they gather into "The Priests' Protection Society." With your permission I will offer a few observations on this remarkable Limerick libelation. It is obvious at a glance that Dr. O'Dwyer writes under deeply exasperated feelings. This must be the reason that his lordship is not content to meet the adversaries who stand before him—the *Freeman* and the *Pall Mall Gazette*—but, as if inhaling inspiration from the atmosphere, now laden with the news of pugilistic challenges, strikes wildly around him, seeking to wind up by what the fancy calls a free fight. Dr. O'Dwyer devotes the first part of his letter to assailing you, and to indicting and repudiating the three charges made against him. These charges are, in short, that he is an "intruder," a "united," and a "landlord bishop." Even you will at once take his lordship's word that he is not an "intruder." As to his nationality, it seems to me on his own showing to be of the most shadowy type. It is made time for the most shadowy view, in which the subject presented grows small.

by degrees "surrendering" to the "intruder" at length, it vanishes into thin air. Here is his lordship's own description of it:—"I stood on the battlements with Isaac Butt in 1870, and I have never said or written a word against Irish nationality." But what has he been doing of late years? What part has he taken in the great and hopeful struggle for Irish nationality under the leadership of Mr. Gladstone? Does the enjoyment of the Italian "dolce far niente," "it is delicious to do nothing," represent the duty of an Irish patriotic bishop under present circumstances? I stood by Isaac Butt in 1870! Why, King Harman stood by Isaac 17 years ago. Indeed, I am not sure he was not accompanied by the famous Johnstone of Ballykibbeg, and that meek, reverend gentleman, under certain circumstances, threatened "to kick the Queen's crown into the Bogue."

His life's sympathy with the farmers is even more intangible than his patriotism. I will let him describe it in his own words. I read the sentence twice over, fearing there might be some mistake. Here it is verbatim. "My whole life as a priest has been spent in Limerick, and I confidently appeal to my fellow-citizens, if they ever knew me to take one step against the farmers in the whole course of this agitation." So that while our unfortunate peasantry are oppressed and tortured by titled scoundrels like Clanricarde, aided and abetted by the most brutal Government that ever cursed a country—while their homes are torn down over their heads, and destroyed by the appliances of "savage warfare, and themselves and their families, young and old, flung out in mid-winter to perish by the road side, because they could not pay an impossible rent—while men of the highest character and the purest patriotism have, for sympathizing with their sufferings, been cast into prison and treated with brutality that has shocked the civilized world—while the priest of God for the same crime is dragged from the altar and treated as a footpad—while English gentlemen and even tender ladies leave their happy homes and come over here to endure outrage and imprisonment in their defence, an Irish Catholic bishop thinks he has reason to boast because he has taken no step against the farmers? His lordship's nationality and sympathy for the farmers are exceedingly like the faith of certain folks of whom St. James speaks in his Catholic epistle, "Faith, also, if it have no works, is dead in itself." Platonic patriotism. Had they been, no doubt, the priest and Levite experienced that feeling when passing the wounded man on the road to Jericho.

But now we come to the pith and marrow of this extraordinary effusion. Dr. O'Dwyer, having, seemingly to his own satisfaction, at least, disposed of the charges against him, breaks new ground with an eagerness and impetuosity it is difficult to understand. He roundly condemns boycotting and the Plan of Campaign as being "irreligious, sinful, bad and unjust." His lordship says, with much temper—"But, sir, as I am put to it, . . . and as I am compelled to publish my views." When and where was he "put to it?" Who "compelled him to publish his views?" Was there a word, or the least insinuation, in the *Freeman* or the *Pall Mall Gazette* that His lordship preached or practised boycotting, or that he approved of the Plan of Campaign? Then why talk of compulsion? Boycotting was just as "irreligious" and "sinful" years ago, when a captain of that name gave a new word to the English vocabulary, as it is to-day. The Plan of Campaign was as "sinful" as the boycott, some ten or twelve years ago, in this parish, as it is at this moment. I ask, with all due respect, where was his conscience these years back? May I needlessly suggest that there are many priests, and laymen too, in Ireland who have intelligence and are amenable to the dictates of conscience as well as his lordship? He asks triumphantly, "Was I to stifle my conscience for popularity?" By no means; but he is bound, as every man is, to rectify his erroneous conscience. Now, that his lordship entertains the most erroneous opinions on the question of boycotting is to me as evident as the sun at noonday. I can say, without the slightest presumption, that there is scarcely a priest now living who knows as much as I do about evictions, their causes, and their consequences. I commenced my mission amidst the awful famine and pestilence of '46. At that time the present gifted and accomplished Bishop of Limerick was likely in long clothes or ambling himself with his humming top. Now what has been the principal cause of evictions? The landgrabber. He tempted the needy, embarrassed, or wretched landlord with a promise of increased rent by his lordship's blessing, and he secured his prey. Then came the dreadful eviction; then the awful consequences, most of which will be never known till the Day of Judgment—frequently followed by an agrarian murder. All this has been sown on my memory as with a red-hot iron. There have been opinions volunteered of late why it is that agrarian crime is now reduced to a minimum. Balfour and Co. attribute this to the efficacy of coercion. Absolute nonsense. The man who is determined on revenge will bide his time, and laugh at police and coercion. Some attribute the diminution of crime to the high hopes of the people, and the sympathy of our fellow-subjects beyond the Channel. This is not the true cause at all. A man whose brain is set aflame and maddened by the ruin and destruction of all he holds dear is not in a frame of mind to philosophize on the subject of Home Rule, and to be consoled by the hope of a possible future. The real cause of the diminution of what is called agrarian crime is the destruction of landgrabbing, which has been effected by boycotting. Give up the boycott, let land-grabbing be resumed, and you will have an immediate recrudescence of these crimes of which land-grabbing has been the prolific source. But is this a new pamphlet invented for evildoers in our day? What does St. Paul say, let Corinthians, 5th chap. 11th verse—"But now I have written to you, not to keep company, if any man that is named a brother, be a fornicator, or covetous, or a server of idols, or a rascal, or a drunkard, or an extortioner, with such a one not so much as to eat." 13 v.—"Put away the evil one from among yourselves." What "covetous" man is so guilty as he who covets and grabs his neighbor's land to the utter ruin and destruction of himself and family? Good God, what a curse and calamity the grabber and the evictor have been to the native land! I was on the New Ross mission from September, 1848, to February, 1853. Three counties, Wexford, Kilkenny, and Carlow, converged at that town. Its union is one of the largest, I believe, in Ireland, comprising large portions of the three above-named counties. The food of the people failed, without any fault of theirs. Then the grabber and the evictor commenced their work. The poor people were swept from their homes with as little compunction as you would tear a burrow of rats. Having no place to rest, they swarmed into the town. Besides the

main house, the grabber had to provide acres of shops, auxiliary workhouses, and yards. All the above, lanes, and slums of the town were literally packed with the poor. The dreadful scourge of typhus fever in its most virulent form, seized upon its victims. It is quite impossible for one who did not witness and pass through those scenes to realize to himself the unutterable misery of those years. But wretched as was the material condition of the grabbers and landlords' victims, their moral ruin was even more heartrending. Imagine crowds of simple young country girls packed into the low lodging-houses of a large seaport town, where everything they saw and heard might be the proximate occasion of sin for a saint. Have I not known hundreds of peasant girls who, when they were evicted from their humble homes, were as pure as the springs that gushed from the heart of their native hills, to have amidst these overwhelming temptations, fallen away, become a shame to their sex and a disgrace to their country! The grabber and the evictor will answer for their souls. Am I to be told I am not to warn my people to avoid a wretch who is the prime cause of all those material and moral calamities? The teaching of St. Paul quoted above is far more precise and comprehensive than any denunciation issued by the National League. But is there not danger of murder? St. Paul did not think so. But our people are "excitable." Not a whit more so than the Jews, as must be obvious to anyone acquainted with the characteristics of both nations. St. Peter and St. Paul are evidently two Irishmen who were accidentally born in Judea. Boycotting "a terrible risk of the crime of murder?" Quite the contrary; for if the bishops, priests and people would with one voice denounce the grabber, the monster would immediately disappear like the wolf; he would be hunted to kill. Boycotting and the Plan may be abused. Quite so. Is there a gift of God or an invention of man that is not frequently and fearfully abused? Have not the attributes of the soul and the faculties of the body become so debased and degraded that it would seem as if all flesh had corrupted its way, and that the immutable God would again be sorry he had created man? As to the inventions of man, take for example the Press. Is it not avoided to pour a very deluge of abominations on the world. Even the beautiful and interesting art of the photographer is employed as an auxiliary of the Press to ruin those who cannot read, and plunge them into a seething abyss of pictorial putrescence. Yes, the best and most holy things can be abused. If, however, the priests stand by the people as they ought, to guide and direct them, there is little or no danger in the "boycott" or "The Plan." If the priest retires and abandons the people, of course they will stray like sheep without a shepherd. I speak from the practical experience of years. I confidently place that in the balance against Dr. O'Dwyer's theories and against all these dangers conjured up by his fertile imagination. His lordship says repeatedly in his letter that he advised his priests "to stand by their people," "to stand between their people and oppression." What is the meaning of this advice? It is so indefinite that I confess I don't know what to make of it. I trust his lordship will explain for the benefit of us all how we are "to stand by our people." As he has so severely condemned our "methods," it is to be hoped he has as good, if not better, to recommend as substitute. Let us see and understand them, and if we find them effectual we will adopt them.

This letter has now run to an unconscionable length, so much so that I fear it has outrun your patience and your space. It was written in scraps of time snatched at intervals between other pressing occupations. If I may have used any word or phrase which can be interpreted in the slightest degree disgraceful to the sublime dignity with which the Lord Bishop of Limerick is invested, I hereby withdraw and retract it. However, His lordship, having hit so hard those who have happened to be engaged in the methods he vehemently condemns, he expects, I am sure, in return to be paid with roses—"vim vi repellere nullus leget permittere." Be so kind as to receive my *men culpa*. Pardon me if you can, and oblige—Sir, yours faithfully,

THOMAS CANON DOYLE, P.P.

PROOFS OF POPULARITY.

M. W. "The Post" and "True Witness" are Estimated by Subscribers.

From all parts of the country we continue to receive gratifying assurances of the esteem in which *The Post* and *True Witness* are held by our readers. In addition to the extracts from letters published last week, we give below a selection of selections of an equally satisfactory character:

ALMONT, Ont., Jan. 19, 1888.
 I have received the picture and return you sincere thanks for the very beautiful gift which I appreciate so much. Enclosed you will find my subscription. Wishing success to the *Post* and *True Witness*,
 I remain, yours, etc.,
 THOS. GRACE.

BERGWOOD, Ont., Jan. 19, 1888.
 Please find my subscription for the *True Witness*. I also received your picture which I gratefully accept.
 I remain, yours, etc.,
 CORNELIUS DELANEY.

SEAFORTH, Jan. 21, 1888.
 Enclosed in this you will find my subscription to the *True Witness* for one year, and I hope you will send me that beautiful picture at your earliest convenience, and oblige yours truly,
 JAMES RYAN.

WATFORD, Jan. 19, 1888.
 Your pictures just received and they are beautiful. They are the best I have ever seen. It is more than I expected, taking your paper such a short time. I like the paper very much and the story is excellent. I enclose subscription for another year.
 PATRICK WELSH.

RIGAUD, Jan. 20, 1888.
 Enclosed please find subscription for the coming year, with a great many thanks for my beautiful premium picture. It is just perfect and a beautiful thing for every Irishman to have in his house. I do so as I can get my friends and neighbors to subscribe to the *True Witness*, for it is just the paper for every Catholic, and has not its equal in Canada.
 JAMES MADDEN.

MANIWAU, Jan. 13, 1888.
 In forwarding a renewal of my subscription to the *True Witness* I may say that I have been a subscriber for many years, and yours is the favorite one. It is the most interesting, reliable and instructive home paper of them all. I hope it will continue to prosper and that by the enterprise in the collection of news, the purity of the tone and the ability and courage of its advocacy of the right on all questions of public interest it will be recognized as the great national journal of Canada.
 PATRICK CAVANAUGH.

ATLIER, Jan. 20, 1888.
 I send you my subscription and thank you for the fine lithograph. The picture should be in every Catholic family in the country.
 MICHAEL BARRAN.

BARKINGTON, Jan. 27, 1888.
 Having heard many of my friends remarking

on the terms of the *DAILY POST*, I have decided to become a subscriber, and you will find enclosed my subscription.
 MRS. TIMOTHY O'CONNELL.

CHAPEAU VILLAGE, Jan. 12, 1888.
 Enclosed find subscription for *True Witness*, which send to John Nephin. Thanking you for the beautiful lithograph, and with the compliments of the season,
 I remain,
 Yours respectfully,
 PATRICK FRAWLEY.

LOWELL, Mass., Jan. 16, '88.
 I received that beautiful picture, and am very thankful. I enclose pay for Fred Mayo's paper. Please be so kind as to send him the picture.
 JOHN MAYO.

BELLEVILLE, Jan. 9, 1888.
 Your premium received, and I am very thankful, as I appreciate very highly. Enclosed find pay for three subscriptions—Michael Higgins, John Connor's and my own.
 F. DOLAN.

St. PHILIPS, Jan. 26, 1888.
 Enclosed find my subscription. It is with pleasure I acknowledge the receipt of your lithograph, and am greatly pleased with it. With my best wishes for you and the cause.
 MICHAEL BRAXTON.

WHITE LAKE, Jan. 23, 1888.
 I have received your picture and am well pleased with it. Enclosed is my subscription for the *True Witness*, the Champion of Ireland.
 TIMOTHY MOYRAHAN.

HAMILTON, Jan. 21, 1888.
 I have received your pictures and am well pleased with them. They are held in great favor in our house, and I would not give them for five dollars. You will find enclosed the address of a new subscriber.
 P. DILLON.

WINDSOR MILLS, Jan. 20, 1888.
 Enclosed please find my subscription to the *True Witness* and also that of a new subscriber. I received your picture of the leading Home Rulers and am delighted with them. Yours respectfully,
 THOS. BURNS.

POINT FORTUNE, Jan. 24, 1888.
 I must hasten to thank you heartily for your beautiful picture of our most distinguished Home Rulers of the present day. We wish them all success in the coming struggle. We will always consider the picture the most precious that we possess.
 MRS. JOHN CONSTANTINEAU.

CHAMBLEY LOCK, Jan. 16, 1888.
 You will please find enclosed my subscription and that of Moses Doil for the *True Witness*. I am highly pleased with my litho picture which is beautiful.
 Your's Truly,
 THOS. BULOKE.

SEAFORTH, Jan. 16, 1888.
 My dear Sir,—Enclosed is my subscription for the *True Witness*. Kindly forward me the lithograph of the Home Rulers.
 JAMES LEMON.

HIESPILER, Jan. 23, 1888.
 Please find enclosed my subscription for the *True Witness* for another year. I am highly pleased with your paper, especially for your noble defence of our religious liberties. I am elated with the beautiful present you sent me a week ago, viz., the illustration of Home Rule. It is worthy of a place in every Irishman's home. Please accept my sincere thanks with every wish for your success in life. I remain
 Your sincere friend,
 CHARLES BARRETT.

CHAPEL, Jan. 19, 1888.
 Post Printing Co.—I received your picture of the Home Rulers and am delighted with it. Within find my subscription.
 MICHAEL DONNELLY.

ABBOTSFORD, Que., Jan. 20, 1888.
 I have just received your exquisite lithograph. It is most interesting as well as ornamental. With many thanks I remain, a new subscriber.
 MRS. P. BELLELIE.

NORTH MOUNTAIN, Jan. 19, 1888.
 Please find enclosed the amount of my subscription for the present year, with thanks for the beautiful picture, which every true Irishman must appreciate. Wishing you every success, I remain, yours truly,
 PATRICK CASSIDY.

HUNTINGDON, Jan. 18, 1888.
 Please find my subscription for the *True Witness* enclosed, for the year 1888. I am very thankful for the litho. of the Home Rulers.
 Yours,
 PETER KIERMAN, JR.

CHAMBLEY CANTON, Jan. 19, '88.
 I see by *The Post* lately that you are presenting to the subscribers to *The Post* with a picture of the Irish Patriotic, and as I have been a subscriber to *The Post* since it started, I would like to have one.
 WM. JACKSON,
 Box 45 Post Office.

I acknowledge the receipt of your magnificent premium, the "Home Rulers." These men have done much for Catholic Ireland, and again, this picture is a work of art, and deserves to be preserved with care. Enclosed you will find my subscription to *The Post*. Accept my sincere thanks, and believe me to be your humble and devoted servant.
 FAS. PARISHAU,
 Priest-Curate.

YOUNG'S POINT, Jan. 17, 1888.
 I received your valuable picture. Everybody admires it. Enclosed you will please find my subscription for the year.
 Yours, etc.,
 JOHN YOUNG.

HAMILTON, Ont., Jan. 19, 1888.
 Enclosed you will find amount of my subscription to the *True Witness* in which I am much interested. I am much obliged for the picture you sent and will try to get you as many subscribers as I can.
 MRS. ISABELLA ENRIGHT.

MANIWAU, January 18, 1888.
 Please find enclosed amount for *True Witness*, and allow me to thank you for the grand premium, the picture of Gladstone, Parnell, Davitt and O'Brien. It is a premium which should be in the house of every one who loves liberty.
 Yours respectfully,
 JAMES DONOVAN.

BROOKVILLE, Jan. 17, 1888.
 Enclosed find my subscription for the *True Witness*. I received the Home Rule lithograph, for which I am very thankful. The pictures are good, and the work in which they are engaged is noble.
 JOHN MULDON.

SEAFORTH, Jan. 14, 1888.
 I received the lithograph, which is worth the whole subscription, which find enclosed.
 MICHAEL DALY.

VANKLEEK HILL, Jan. 17, 1888.
 I have received your lithograph and thank you for the same. I also enclose my subscription for the *DAILY POST*, which send to John Butler, this office.
 RICHARD ORYAN.

St. PHILIP'S, Jan. 17, 1888.
 Enclosed find my subscription to the *DAILY POST*. It improves with age.
 Your humble servant,
 L. ALF. LANGLOIS, Priest.

St. JOHN'S, Jan. 17, 1888.
 I received the lithograph and am well pleased with it, and thank you for the same.
 JOHN HIGGINS.

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 JOHN HIGGINS.

his also, and is so well pleased that he is sending his subscription before date, and I have not run out till the 28th of April. I have got another new subscriber to the *True Witness*.
 JAMES O'DONELL.

THURSO, Jan. 17, 1888.
 I am thankful for your picture and have got you two new subscribers for the *True Witness*.
 THOMAS J. MALONEY.

STEVARTSVILLE, Jan. 18, 1888.
 I received your lithograph and was very much pleased. It is worth the whole subscription.
 JOHN JOSEPH O'GRADY.

NORTH LOWE, Jan. 15, 1888.
 Enclosed find my subscription for the *DAILY POST*. Please mail to my address.
 L. HIGGINS.

IRELAND AND QUEBEC.

To the Editor of the *Ottawa Journal*:—

SIR,—Under the heading of "Quebec and Ireland," in the issue of the *Evening Journal* of the 16th instant, "Connaught" grossly abuses both Quebec and Ireland.

Please allow me a word in reply. He assumes the name of "Connaught." In French it would sound "Ganille," a more appropriate cognomen he could not have adopted. I congratulate him, however, on his prudence in hiding himself under a *nom de plume*, which indicates that he is still somewhat virtuous! that he can still blush! If he believes what he writes or he does not, I do not know. He is the most ignorant man; if he does not, he is the wickedest man that ever breathed.

I will be short this time, but Mr. "Connaught," if you take down your mask and being a man of any moral value or responsibility, I will be happy to point out your error and correct your slanderous and malicious views on Quebec and Ireland.

First you say that: "In both countries we find profound and widespread ignorance, poverty, prejudice and a violent antipathy, rarely conceded to British rule." What? Ignorant! The people of Quebec! When statistics show that we have a larger percentage of children educated than in England, Ontario and the United States; when we have convents where well brought-up Protestants of Ontario and the United States send their daughters to be educated; when our colleges are everywhere giving a superior education to thousands and thousands of Protestant young men of all America, owing to the advanced state of culture and learning of our classical institutions. If Ireland is not as well educated to-day as in her former days, it is owing to persecution and spoliation; Cobnet and Rums, both Protestant authors, will give you the reasons.

Are you more reliable when you state that there is "a violent antipathy, rarely conceded, to British rule," in Quebec. No. Although British rule might not always be kind, all the French Canadians are loyal; Ireland would be as well, if justly treated. History shows our loyalty. When Joseph Howe, made in England the charge you now repeat against French Canadian "disloyalty," the then hon. prime minister of Nova Scotia, a Protestant, answered him victoriously, stating that:

"So long ago as 1776 the overtures of Franklin, Chase and Carroll, sent by the revolutionary states (English and Protestant Connaught Irishmen) to induce the Canadians (read French-Canadians) to abandon their allegiance to the British Crown proved unsuccessful and their emissaries had to return home discomfited. These diplomatic efforts were followed by hostile armies led by Arnold and Montgomery, whom with a handful of soldiers, sent from England to assist them, the French Canadians successfully resisted, raised the siege of Quebec and recaptured Montreal."

"The struggles of 1812, 1813 and 1814, when Canada was attacked at every point, again proved the indomitable courage and loyalty of French Canadians, who, unheeding the specious statements held out to them, met and drove back the enemies of England, and Canada was once more saved to the Empire," as His Grace, the Duke of Wellington, has so emphatically asserted. Speaking of Irish loyalty, it is not a fact that the bones of Irishmen are bleaching on every British battle field? and have not Irishmen borne the British flag to victory under most extraordinary and difficult circumstances? You also state that in both Ireland and Quebec "there is disposition to encroach upon the rights of the Protestant minority?" Catholic Irish not only do not, but even cannot encroach upon the rights of a Protestant minority, they belong, crushed themselves under the direct tyranny ever witnessed in any country. In Quebec, we live in perfect harmony with the Protestant minority; we give all the religious liberties asked by our Protestant citizens; they enjoy all their benefices, their free churches, their free schools and their free institutions. Nobody complains. Often Catholic majorities sent Protestant members to Parliament, the Protestants are more free in Quebec than in England, in the United States, and just as free as those of Ontario. You dare say that: "In the case of Quebec, the Government has, at times, exercised them (the powers) in a harsh