

able of his political hangings on. While we rejoiced at his personal success we cannot be blind to the fact that his people have not benefited by his elevation. By Sir John's trickery another honest man is being led astray, and what promised to be a brilliant future is, we fear, becoming dimmed for ever.

THE REASON WHY.

SOME of our contemporaries having criticized the course taken by THE POST, it would, perhaps, be well to show that our action is the only consistent one open to us in fulfilling our duty to the people we represent. This paper is not, and never has been, a party organ, nor is it bound by any occult influence to defend or assail the measures of politicians; therefore, in condemning the policy of the Government in the Northwest, we have simply extended to Canadian affairs the same principles and ideas which we have never ceased to apply to the discussion of Irish affairs. There is a somewhat close analogy between the way in which our North-West has been misgoverned, and the way in which Ireland has been oppressed and made miserable. Dewdney answers well to the role of Buckshot Forster, and the horde of Orange officials, land-grabbers and jumpers form a striking counterpart to the rapacious employed by Dublin Castle. As it was the interest of Irish officialdom to oppress the truth and misrepresent the condition of the country, so has it been the interest of so-called Canadian officials in the North-West to do likewise. They had their little game to play, and set about feathering their nests with a hungry eagerness that would be little short of astonishing were they brigands in a captured village. We have conversed with men of character and responsibility, all of whom assured us that it would be impossible to overrate the rapacity and overbearing insolence of many of these officials. The fellow who informed the half-breeds before the fight at Duck Lake that bullets would be the answer the Government would send to their petitions is a good indication of the spirit manifested. It is an axiom of the Government that grievances should never be permitted to exist, when such can be removed by equitable concessions, even should they involve some sacrifice. But when we see a colonial government untrammelled by such influences as have brought Ireland to its present condition, deliberately going to work, in the face of English experience in Ireland, to create the very worst characteristics—landlordism, irresponsible officialism, encouragement of factions—of Irish misrule, what man who loves his country, what Irishman who deprecates the miseries of his native land, but would protest against it by every means in his power. If, therefore, Irishmen are tight in opposing misrule in Ireland, Canadians, especially Irish Canadians, are doubly right in uniting with their French fellow citizens in resisting a policy so fraught with danger to the peace and welfare of the country as that adopted by Sir John Macdonald. The Premier is an astute politician, and it may be asked why, giving him credit for that character, he should invoke disaster by so dangerous a course? He is, however, a politician who makes his own retention of power an supreme object. Like other men who have become intoxicated with the same ambition, he regards all opposition to his scheme, or even criticisms of his conduct, as a capital crime. There is no doubt in the world that he has hanged Kriel, not because the rebel deserved hanging, but because he was in his way. Give Sir John a fair excuse, and he would hang any other man for the same reason, just as many a poor Irishman has been hanged in Ireland as a matter of Dublin Castle convenience.

When we consider the magnitude of the interests involved, the stability of confederation, the liberties of minorities, the future happiness and prosperity of the country, we feel that no effort is too great, no language too strong, wherewith to resist and denounce the action of the Government. It is the theory on which our institutions are based that Ministers should carry out the will of the people, not that they should exercise their delegated power in strengthening their own position. In despotic countries it is otherwise, and though the despotic spirit may seek exercise in a free country, it is the duty of the press and the people to check its manifestation whenever it appears. No one can deny that were a proper policy pursued towards the Half Breed, we would not have had to deplore two rebellions in fifteen years, a vast waste of treasure, and the loss of many valuable lives, but the experience we have gone through will indeed have been thrown away, if we do not apply its lessons now. The threats of the Tory press to reconquer Quebec express the fear of a contingency which seems to be regarded less with dissatisfaction than with pleasurable anticipation by those who, in the conquest of the half-breeds by bayonets and gatlings, see a prediction of similar exploits directed against the French-Canadians. The leading Tory organ would not have dared to use such threats were it not sure of Sir John's approval. He has not disavowed those threats, therefore we may accept as a finality that Sir John Macdonald has decided to shape his course hereafter on grounds of religion and nationality, French-Canadians and Catholics, according to this new programme, must prostrate themselves under the Tory Orange drum, or accept the alternative of civil war. One should imagine that after the late George Brown's ignominious failure in riding the Protestant horse, that Sir John would not repeat his folly, but he is doing so, and must be prepared to meet the same fate as his former rider. These considerations we deem sufficiently patent to more than justify the course taken by THE POST, and we shall not rest till the dangers which

threaten us are overcome, and all classes of the Canadian people are again placed on an equal footing, and relieved from the fear of oppression and civil war with which Sir John Macdonald now menaces the country.

"DESIGNING POLITICIANS."

The Hon. John Costigan was in town the other day, and he was interviewed by a reporter from the Star. During that interview, John Costigan is alleged to have made use of the following language: "The French speaking people in my county get on harmoniously with their English-speaking neighbors, and there are no designing politicians to try and fan up an agitation." If John Costigan used the language attributed to him by the Star, it proves that he has lost the noblest attributes in a public man—the independence and honesty of character. We do not believe the Irish-Canadian people would want to rank among the list of their friends a man who can call all the French-Canadian people, and every independent-minded Irishman in Canada, "designing politicians."

We can well afford to do without the friendship of any man who can coolly stigmatize as "designing politicians" the million and three quarters of French Canadian and Irish people who stood between Riel and the shadow of the grave. Those words "designing politicians" sound too much akin to the language of a Norbury or a Keogh, and remind us too well of the atmosphere of Green street, and are unworthy of a man representing our nationality and our creed. No Irish patriot ever yet bearded the English lion in its den but was, in the language of his enemies, a "designing politician." No man in any land ever risked life or limb to emancipate his race, but found plenty among his own people to coil the rope around his neck or call him a "designing politician." It is the language English insolence used to the Emancipator—O'Connell: it is the language English effrontery directed against the meek and gentle Martin, the fiery Mitchell, the heroic Meagher, the learned Butt, of past decades, or the stolid Parnell of our own. A similar words the U. E. Loyalists stigmatized the patriots of '37, when Papineau gallantly fought for respect to the government in this land. It is the language of the "loyal-natives" in all lands. Men who would sell their country and its liberties for gold. Look over the history of the world and point, if you can, to a single liberty that was ever won in the cause of human freedom but had its foundation in the brains, and actions, of men who could be called "designing politicians" by the serfs of office. Every Irish "felon" that ever suffered for our land; every "rebel" who fell a victim to "Le rieux brulé," as the French Canadians called Sir John Colborne, were all liable to be called "designing politicians" by the office holders of the day. Look over the French Canadian victims to the cause of liberty: Ochoigne, Robert, the two Sanguinets, Pinsonneault, Hamelin, De Lorimier, Hendenlong, Narbonne, Davaux, and many others, and then glance over the "felons" of our own land—God bless them—and will John Costigan say "designing politicians" to them all? We shall see.

NEWFOUNDLAND'S VICTORY.

Wherever Orangemen gets the upper hand, there are we sure to find the elements of discord and strife. The Orange spirit is one of ascendancy and of the blackest bigotry; it is antagonistic to social concord, religious freedom and national union and peace. That has been more than abundantly demonstrated in the record of affairs in Ireland; it was our own experience for some time in this Province of Quebec until we crushed the Orange demon and drove him from the light of day; Ontario is still under its baneful influence, but we will help the sister province to get rid of it at the first opportunity. But it is in Newfoundland where Orangemen during the past two or three years nailed its flag to the mast and by an unusual display of brutality seized the ship of state and attempted to establish its supremacy.

Two years ago the Orangemen of Harbor Grace inaugurated their reign of terror by committing the most wanton outrages on persons and property. Catholic churches were sacrilegiously wrecked, Catholic cemeteries were shamefully desecrated. All this vandalism was in preparation for the crowning event which was to mark the inauguration of the Orange regime—the procession on St. Stephen's Day, 1884. The effrontery of the Orangemen was equal to their brutality, and nothing would do them but to march through the Catholic district. They were requested not to do so, but their great love for civil and religious liberty required that insult be added to injury and they started to invade the Catholic homes with cries of "Croppies lie down," and "To H—l with the Pope." That was the end of the Orange procession.

The Catholic population of Harbor Grace rose as one man against the demon of intolerance, and said, "Thou hast gone far enough." There was a riot and bloodshed. The administration of the law being in the hands of the Orangemen or their sympathizers, the lodges had a most favored field for operations. Catholics were arrested, tried, but could not be found guilty; they were kept illegally in prison for two years. Encouraged by the sympathy shown them, the Orangemen continued to perpetrate outrages on individuals, the most notable being their attempt to force the Redeemptorist Fathers O'Brien and McGivern, so well known to the people of St. Ann's Parish in Montreal, to pass to the Catholic Church under Orange arches and banners, and the attack made on their lives. In these disreputable proceedings the Orangemen had the protection of their Grand Master, who is Attorney-General.

It had now become clear to the Catholics of Newfoundland that if they wanted to remain

in possession of any degree of civil and religious freedom, the time had come to take organized and organized action to meet Orangemen face to face and bring it to terms.

The Catholics held public meetings and passed resolutions asking the Imperial Government to protect them against the lawless insolence of the Orange administration of justice and its supporters, and so to maintain peace and harmony throughout the island. Their memorials were forwarded to Downing street, and they had immediate effect, for English statesmen know better than anybody else what a mockery and fraud Orangemen is. The Executive of Newfoundland issued a proclamation forbidding Orange processions; the Catholic prisoners who had been detained in prison by the Orange Attorney-General were liberated (two of them were attacked and fatally wounded by an Orange mob), and finally, Sir Ambrose Shea, an Irish Catholic, was duly appointed Governor-General of the Island by the British Government.

These are most satisfactory and gratifying results of the constitutional protest entered by the Catholics against Orange ascendancy. But their efforts are not to stop there. The Orange Attorney-General, James S. Winter, must be "fired" out of the Government. The people have also passed resolutions to be submitted to the Queen regarding that Minister of the Crown. They read as follows:—

Whereas certain persons of this colony are now charged before the Supreme Court with the misdemeanor of an assault upon a procession of the Orange Society in Harbor Grace on the 26th day of December, 1883, and

Whereas Atty.-Gen. James S. Winter is Grand Master of the above named Orange Association, and as such is sworn by a secret and illegal oath to the said Society, by which he is bound in such a manner to uphold the interests of that Society as to shake our confidence in his impartiality and honesty; and

Whereas Mr. (Winter), as Grand Master of the Orange Association, has published an address over his own signature in which he calls for "vengeance" against those same persons whom he is now prosecuting;

That we, a representative meeting of the citizens of St. John's and other inhabitants of this colony, here lawfully assembled, while expressing our unswerving loyalty to Her Most Gracious Majesty the Queen, and our dutiful submission to the laws of this country, do, for the above reasons, solemnly protest and declare our entire want of confidence in the said Mr. James S. Winter, and respectfully demand of His Excellency the Administrator of the Government the dismissal of Mr. Winter from the office of Attorney-General of this colony.

Sir Ambrose Shea, backed by the Queen, ought to be strong enough to give this parting kick to Orangemen and drive it to the unannounced depths from which it springs.

IMPERIAL APPOINTMENTS.

The Quebec Chronicle says: "We would be sorry to see a native Canadian Governor of Canada," and it adds, "the Governor-General of Canada, like the commander of our forces, ought to remain Imperial appointments." This is just the kind of language that the Loyalists used when old Massachusetts set the example of revolt in 1774. Even the Province of Georgia was then loyal to the Crown, and we all know how the fathers of the U. E. Loyalists stood by the Cross of St. George. There were then plenty of residents in the American provinces who would say that they would be sorry to see a native American governor of "the colony." The Chronicle may have echoed the very words spoken in those days. We can easily fancy the Loyalists before the revolution saying "the governor like the commander of our forces, ought to remain imperial appointments." They would rather have had Braddock, or Geze, or Cornwallis, than the Virginian militiaman Washington, or Generals like Schuyler, Benedict Arnold was, in their eyes, a better man than the Irishman Montgomery or the other Irishman, Sullivan. The Loyalists of those days who lived across the line did not want such men as Benjamin Franklin and Charles Carroll and Samuel Chase. It is the old story repeated here, and the Chronicle is telling history anew. But it tries our credulity too much when it says, "Men of the highest eminence are sent to us." Now this is a little to much. Where did Lord Lansdowne win his "eminence"? Is he distinguished in literature, in science, in art, or in oratory? We always looked on him as an insane person, and we have yet to learn that he was ever "eminent" in the arts of peace, or in any art at all. And General Middleton, the commander of our forces, when did he become "eminent"? We never knew that a "Frenchy Middleton" was thought anything about by military men. Ask the men who served even in that petty North-West campaign; ask them if they think Middleton an "eminent" soldier? But he is "foreign"; he is "loyal"; he is English, and, of course, there are men who bend the supple hinges of their knees to fawn on place and power here as there have been, and will be, all the world over. We do not want Lansdownes or Middletons in this country. We can get on very well without them, and the time is not far distant when they will, as Canadian officials, be given their walking papers for ever.

T. D. SULLIVAN INAUGURATED.

DUBLIN, Jan. 1.—T. D. Sullivan, the new Lord Mayor, was formally installed in office with much ceremony to-day. The populace was very enthusiastic, and turned out en masse in honor of the event. An immense procession, composed of artisans and laborers, carrying green banners and other emblems, was one of the features of the celebration. Thirty bands were interspersed throughout the procession. Good order prevailed. No soldiers were seen on the streets during the demonstration. Lord Randolph Churchill witnessed the demonstration on foot. He was not molested.

In Mexico articles of agreement have to be signed before a notary in entering a horse for a race.

CORRESPONDENCE.

A LESSON WORTH REMEMBERING.

[Written for THE POST and TRUE WITNESS.]

A few years ago the Witness used to be very much more "anti-Papist" than it is to-day. It had been even still, but a few years ago it was worse. Even during the last few months it has modified its tones, and now and again an odd kind sentence creeps into the papers, which makes one wonder. What is the cause of this? Just look back a little. Within the last few years the French-Canadians have become more aggressive than they were. Some time ago they used to take their beatings somewhat quietly. The City Council was in the hands of the English speaking people, and the English in the townships were holding their own. Commercially, Montreal was almost ruled by English and Scotch merchants, and the French-Canadians, with their quiet ways and non-aggressive character, did not stand for much. But there has been an awakening. The French-Canadians have been rubbing the dust out of their eyes. They are driving the English speaking people out of the townships. They have taken Hochelaga, St. Cunegonde, and they are about to take St. Jean Baptiste village into the city. Montreal has, in its civic capacity, passed under their control. Commercially too, they are pushing their way. Their merchants are prospering. Many new papers have been started by them to push their fortunes and advocate their views. They have opened their eyes and they have come to the conclusion that they must fight for what is due to them. They have become aggressive and now they give blow for blow. And the Witness, why the Witness realizes the situation and accepts it. It no longer wallows in the vulgar tirades in which it used to indulge. It has still much to learn, but it is being taught by commercial necessity, not altered by a change of views. It now fears the elements it before affected to despise. The growing power of the French Canadian has stunned it. And this is exactly our position. If we remain passive we get nothing but abuse; we become active and aggressive, we are strong enough to command respect and influence. God helps those who help themselves. If the Irish Catholics mean to ever hold the position they are entitled to in Canada, that is, an aggressive in demanding fair play and justice. Give us a few independent able Irishmen in the House of Commons who will adopt this policy, and a change would soon be made in our position in the Dominion. As yet we neither have leaders, influence or power in proportion to our numbers. There is something wrong, and that something, we believe, is that we have been too submissive. We have been too easily handled by political thimble riggers. We have allowed Sir John and his henchmen to play triok of the loop with us until he has come to look on us as fools, and unless we open our eyes and change our tune we shall deserve the fate of fools.

IRISH CANADIAN.

Montreal, Dec. 31, 1885.

MAKING INDIANS ORANGEMEN

THE RIEL MOVEMENT AND THE IRISH PEOPLE—THE DUTY OF THE HOUR.

SIR,—Please accept my thanks for inserting my article in your issue of the 23rd. The press is emphatically a time when the Irish people of the Dominion should take a firm and consistent stand in relation to the two political parties. So long as they remain divided in hostile camps, their legitimate influence in the national councils is wasted. "Divide and govern" is an old motto, which applies to the Irish of Canada today as it did to the Irish of Ireland in former times. Now, since Mr. Parnell has taught the wisdom of unity, and made the government of the empire impotent without consulting and deferring to Irish interests, our duty is plain. A ministerial crisis is impending, and the Irish must be united and act together. Then Irish unity in Canada is necessary. We have the casting vote between parties in every constituency in Ontario, and in many constituencies in the other provinces. It is our right to exercise it for our own benefit, and for the furtherance of our principles. If this is not done, we shall be a laughing stock to the Canadian Irish. (See Newfoundland) the occasion may not occur again for striking the blow. Sir John Macdonald has evidently foreseen the result of his policy in the North-West and elsewhere, and has made his arrangements with his usual unscrupulous cunning and adroitness, to make the Orangemen supreme in the North-West. Dr. Orombatkha, who may be described as the arch-priest of a pedlar of outlandish degrees in connexion with various secret societies, has been commissioned, in accordance with the Indian entrenchment, to establish Orange lodges, Royal Arch Purple Chapters and Royal Knights, among the Indians. The oddity and absurdity of making a lot of savages Orangemen are evident on the face of it. He commenced with the civilized Indians of Brant and organized several lodges into the mysteries of the "glorious, proud and independent" but in initiation, the inclusion of the tribal hordes in the Orange fold is profoundly, if not villainously suggestive. By proper manipulation, the Children of the Plains, depending, as they are, on the government, will readily take to the mysteries suitable to their superstitious natures, and calculated to make them formidable in their own estimation. Orangemen has a two-fold object in Canada, first, to secure the continuance of Tory government, and inculcate hatred of Catholicism. Sir John, drawing the loss of Catholic support, has set to work to create a savage crusade against the Catholics. He has done this by the contract of the deflection of the Bless. In view of this established fact, the mouthings of the Tory to still civil war may be understood in their true meaning. If Catholics will not support Sir John's blarney policy, he is prepared to use any engine, however destructive of mankind were, to put down the honest, firm and true Sir John, which every Irishman and Catholic must take into the most serious consideration. Seventy thousand savages, in Orange war paint, is a magnificent spectacle of the extent to which the Premier is prepared to go. The Mephistophelian idea of total depravity would go no further. Therefore, let Irishmen cast aside the shackles of party, and defend, with a united front, the attempt that is being made to rob them of their political rights, and place them at the mercy of a power that would utterly exterminate, in the darkest and bloodiest period of its history, was celestial blindness. 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