

## THE TRUE WITNESS

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WEDNESDAY.....JANUARY 6, 1896

THERE is an increase of twenty-three Catholics in the personnel of the British House of Commons. In the last Parliament there were but sixty Catholics. In the one about to open there are four score and three. That is a very material and promising increase. We suppose the only religious Daily will attribute this to the "British flag."

## THE TORY ORGANS AND MGR. FABRE

The Ministerial organs, French and English, are violating the formal instructions given by His Lordship Mgr. Fabre, not to use his mandement as a political weapon against the movement which has been constitutionally set on foot to overthrow Sir John Macdonald. The organs, while disobeying and laughing at the express wishes and orders of His Lordship, are engaged in calling on the people of Canada to obey the instructions of the Pope and of Bishop Fabre, according to their Orange-Tory interpretation. We have it directly from His Lordship himself that his mandement was not directed against the constitutional movement which is being carried on against Sir John Macdonald's administration, and that the conduct of the papers which are using his utterances to serve their own political ends meets with his disapprobation, and if they continue that His Lordship will be compelled to publicly put a stop to it.

## NINE LIES IN ONE PARAGRAPH.

It is astonishing the amount of nonsense and falsehood the only religious daily can cram into one of its editorial paragraphs. For instance, the *Daily Witness* says "the Roman Catholic Church has thrown itself squarely across the track of the Riel movement." That is false, as can be proved by Archbishop Taché's manifesto, in which His Grace says that it is the duty and the right of every citizen, whether in Parliament or at the polls, to vote on the question as conscience dictates; and by Mgr. Fabre's warning not to use his Mandement against the movement.

So much for lie No. I.

The *Daily Witness* next says, "the Riel movement is a distinctly anti-British movement." That is false. "British" or "anti-British" has nothing to do with the movement. Nobody but a malicious and deliberate deceiver, such as the *Witness*, ever mentions the word British. Nobody ever dreams of it. Consequently, that is lie No. II.

The *Daily Witness* says "Riel is regarded as a hero because he raised a standard of revolt among a people more or less French." That is false also. Riel is regarded as a hero because he represented and championed the cause of right and justice against misgovernment and oppression, and because he died for that cause with the courage and fortitude of a hero. The *Witness*'s opposition to these facts constitutes lie No. III.

The *Daily Witness* on the heels of lie No. III asks the very foolish question if the Church is British in its feelings, and gives the very wise answer that the Church is far from being British. To hear the *Witness* talk one would imagine that "British" was the only thing in this wide world.

But where the only religious daily surpasses its previous efforts in the art of lying is when it says that "Roman Catholicism wastes away in the United States." That is an awful whopper, and it is a wonder it did not choke our contemporary. Wasting away! Fifty years ago there were a few bishops, a small number of priests, a handful of believers, churches few and far between, and poor at that. Today there are seventy-two or three archbishops and bishops, about 8,000 priests, innumerable convents, colleges, monasteries, universities, schools, asylums, cathedrals, churches, chapels and between ten and twelve million Catholics. And that is what the *Witness* calls wasting away, but this is what makes up lie No. IV.

The *Daily Witness* continues to say that

"in no country, Catholic or Protestant, does Catholicism flourish as under the British flag."

That is also false. Catholicism has flourished not under but in spite of the British flag, especially in an island called Ireland. Lie No. V, for the only religious Daily.

The *Daily Witness* adds, that "it was for this reason that the higher powers of the Church opposed the National movement in Ireland as long as they could." That is false, too. Neither the higher nor the lower powers of the church opposed the national movement in Ireland. Some of the bishops did oppose some of the means employed to attain the end, but they were the exception, and that proves the rule, as well it confounds the *Witness* and forms lie No. VI.

The *Daily Witness* says if "French Canada" were divorced from England, this province "would soon be a minority, one Roman Catholic attached to fifty Protestant states." That is false, for the very simple reason that in the American Republic there are no Protestant states. The constitution provides against any such thing; consequently there could be no linking of one Roman Catholic to fifty Protestant states. Lie No. VII.

The *Daily Witness* says "that so long as it can the Church of Rome will maintain the English connection." That is equally false. A person cannot maintain a connection which he has not got; but the Church of Rome has no English connection; therefore it cannot maintain the alleged connection. The only religious daily shows the obvious fact in the concluding lie of its brief editorial paragraph when it says: "We are mistaken, however, if it (the Church) can long resist this nationality movement, the elements of which it has, as in Ireland, untiringly nursed."

In this the *Witness* adds cowardly slander to falsehood and betrays the secret of its nature—blind and bitter hatred of the Catholic Church. The *Daily Witness* starts out by saying that the Church has thrown itself squarely across the track of the Riel movement, but, mongrel fashion, it winds up by saying that the Church is nursing the elements of the movement. Well, we started out by saying that the only religious daily was not telling the truth, and we wind up by saying that it has falsified all along the line and we have proved it.

## THE FRENCH AND IRISH RECORD.

The French-Canadians and the Irish are natural allies. They are one in race, one in religion, and one in traditional antagonism to "perfidious Albion." When France was humiliated, Ireland mourned; when Ireland struggled for independence, France held forth a helping hand to save her. From 1690 to 1790, according to the records of the French war office, over 500,000 Irish soldiers died in the French army, and three different times French fleets sailed for Ireland to help the struggling people to "carve their way to freedom." France can never forget Fontenoy, Blenheim, Ramillies, and the long head roll of victories which she placed on her banners from "Dunkirk to Belgrade," when her land was encircled in a blaze of war; and Ireland can never forget the efforts of de Gaulle, Bantry Bay and Ballinacorney. For one hundred years French and Irish troops fought side by side in Flanders, Italy, Germany, the Peninsula, in the West Indies, in the United States, at Savannah, and here, too, in Old France, when this country was under the *drapau blanc*. Side by side they defended the bridge at Limerick, when Schomberg's cannon were battering the old historic walls; side by side they saw the sun of Irish liberty sink on the atal field of Aughrim, and side by side they left the Shannon, one to return to their native land and the other to exile, but to an exile and military glory. They were friends in the Old World and they were friends in the New. It was a French king who said the Irish were "always and everywhere faithful"; it was to France Ireland looked during the dark days of the persecution of Elizabeth, the butcheries of Cromwell, the military executions of Corhampton and the brief struggle of '98. When the great Catinet saw the Irish Brigade go jauntingly to the charge on the allied lines at Maraglad, he said: "The exiles of Limerick showed on that day, under the standard of France, a valor that distinguished them among many thousands of brave men." While friend and foe for that one hundred years, de Villiers, Prince Eugene, Cumberland, Frederick the Great, d'Argenson, "Bonny Prince Charlie," and every great military leader of the day, bore testimony to the devotion and the valor of the Irish soldiers in the service of France. And even here in Canada, here where Howe, Abercrombie, Amherst and Wolfe, for the English, fought Montcalm, d'Aubrey and Boulemaigne, the Irish Brigade in the service of France was still doing good service on the Plains of Abraham, at Ticonderoga and Ste. Foye.

For five years during these stormy days the Irish Brigade in the service of France served in this country. O'Callaghan proves this beyond the shadow of a doubt. The letters of the French Minister of War of that day, Count d'Argenson, leaves no doubt about it, and all students of O'Callaghan know that the Irish Brigade were present at the capture of Oswego, where two British regiments, Shirley's and Pepperell's, lowered their banners and surrendered their arms to the Franco-Irish soldiers, who reduced the place to submission and made "Oswego" the Fontenoy of this land. Who commanded Fort de Chartres when British cannons were battering its shaky walls? Who but that intrepid soldier "de Maerte." So M. de Vaudreuil tells us in his despatches to the French King. The naval officer who commanded the fleet which

left France for Canada in 1755 was a Maonamara, and the 28th June saw the Franco-Irish colors fluttering over Quebec, and the 9th July heard the tramp of the Irish Brigade in the streets of Montreal. He fought the British at Lake George, Fort William Henry, Carillon and the heights of Sillery and Ste. Foy. The impetuous Montcalm did not await the arrival of Bougainville and the seasoned Irish died who formed the greater part of his command, and it was because of that that the French colors went down a blaze of glory in this country for ever. Where do all the Sylvaies (Sullivans), Ouelles (O'Neils), De Gannos (Duggan), Colonne (Curtain), Rougemont (Redmond), Haimond (Edmonds), De la Haye (Leahy), Dalais (Daly), Péné (Penney), Simon (Fitzsimmons), Châté (Shallow)—where, we ask, do all these come from but from the remnant of the Irish Brigade that served here in the old days, and whose descendants are now scattered over the province and absorbed in the French Canadian element around them. Yes, these two peoples are old friends. They were among the pioneers of human liberty in Europe; when one destroyed the feudal system and the Bastille, the other declared for Home Rule—"or else." They fought for principle in the old land, let them do it in the new. They are, we repeat, natural allies, and, when the interests of the country demand it, there should be no great difficulty in getting them to work hand in hand.

## DUBLIN RECLAIMED.

DUBLIN, the capital of Ireland, is to be reclaimed to-morrow from the garrison and from West Britonism. It is fitting that the author of the Irish National Anthem, "God Save Ireland," Mr. T. D. Sullivan, M.P., should be the man on whom should fall the glorious work of wiping out the baneful influence of that alien element—West Britonism and Orangism—which have been such a curse to the nation. Up to the present it has been customary for the Lord Mayor of Dublin to request the military and police authorities to grant a military band and mounted escort to accompany the inaugural processions from the Mansion House to the City Hall and back again. But all that is to be changed henceforth. Mr. Sullivan, the Lord Mayor elect, doing honor to the national spirit and aspirations of the people, will have neither the Lord Lieutenant nor any other representative of West Britonism at the inauguration, in the procession, or at the great civic banquet. Instead of the military and police, the Lord Mayor will have as his guard of honor a body of young Irishmen carrying the historic pike, the trades and other popular associations. New Year's Day, 1896, will, in consequence, be a proud as well as a happy one for Ireland.

## ORANGISM IN NEWFOUNDLAND.

ORANGISM in Newfoundland is vicious, and when it gets the chance, brutal. It is especially so since the appointment of Sir Ambrose Shea, an Irish Catholic, to the Governor-Generalship of the Island. England, by appointing Sir Ambrose, gave Orangemen a stinging slap in the face, but they don't know when they are insulted and despised. Sir Ambrose left his party and went over to the opposition last year, when the Tory administration were bending to Orange influence. And to-day England and her statesmen recompense him for his manly protest against Orangism being allowed to control public affairs by making him the chief magistrate of the country. This bears out our contention, that British statesmen take no stock in the loud-mouthed loyalty of the Orange brethren. Would to God we could say the same of our Canadian statesmen!

We said that Orangemen were brutal when they got the chance, and so they are. A despatch from St. Johns this morning tells that an Orange mob attacked two of the released Irish Head prisoners, who had been kept in jail by the Orange Attorney-General, Mr. Winter, for two years unconvicted; the mob fell on the two men and wounded them fatally.

Another despatch brings the news that the Orange processions were prevented by the Executive, which would not be calculated to increase the docility or peacefulness of the boys in yellow. We are told that "serious apprehensions were entertained last week at Conception Bay that the bloody scenes enacted on St. Stephen's Day two years since would be revived to-day. Judge Bennett, of Harbor Grace, took all precautions to secure the Orange society from molestation in its march through Harbor Grace and in addition to the ordinary infantry police 150 leading citizens were subpoenaed to act as special constables. The latter refused to act as a body guard for the Orangemen and sent a strong protest to the Judge, calling upon him to invoke the aid of the Executive to carry out the Party Processions act passed the previous year. The Judge had no alternative. He communicated with the Executive and proclamations were instantly issued forbidding the Orangemen to walk and virtually incarcerating them in their lodges for the day."

## TRADE IN ENGLAND.

The English people are prone to cling to cherished traditions very closely, and have to be rudely shaken before they will institute reforms of the most necessary character. Free trade has been with them a superstition so long that it is little short of a marvel that a change should be thought of. But adversity has a wonderful power of conversion, and the adverse principles of so-called free trade have been brought home with such force to the English and have touched their pockets so hardly that they are now ready to swallow anything that promises a prospect of relief. It is not worthy

that the present projectors of a measure of protection in England are themselves theoretically free traders. The suggestion must be gall and wormwood to the ultra free traders of the John Bright school. To them the persons who so much as venture to suggest protection are merely "fools," and with such an argument is deemed wasteful and ridiculous excess. But in spite of these great preachers of free trade the feeling has been gaining strength rapidly that the "jug handle" arrangement is not quite agreeable or just. The clumsiest intellect can see that if a country sends its manufactures to England, and they are admitted free while everything going the other way are heavily taxed there must be something wrong and out of joint. But it is, perhaps, wiser for the English Ministry not to use the word protection directly, but to educate the working classes into the idea of a discriminating tariff. The readjustment of the tariff will be a work of some difficulty, and the scheme is one which, if properly conducted, will be a means probably of keeping the present administration in power for some time. There will be in certain sections much opposition to the measure, but as the idea of protection is abroad and working well in England, there is little likelihood of its accomplishment being in any way checked by the sophistries of Free Traders. The return to the principle of protection by England is a sign of the times, and shows that changes must be made in matters of trade to suit the exigencies of circumstances.

## THE MAIL'S CONFESSION OF MIS-GOVERNMENT.

We invite the special attention of the public to the subjoined indictment drawn up by the Toronto Mail against Sir John Macdonald's Government for their mal-administration of the North-West and for their oppression of the half-breeds. It is well worth perusal and careful consideration. The Mail says:—

"It has never been denied by the Mail that the Metis had good ground for grievances."

"By the passage of the Manitoba Act of 1870 old Canada had formally and frankly recognized the rights of the Half-breeds of that Province to share in the Indian title, and it follows as a matter of course that if they had rights in the soil of Manitoba, those of them dwelling in the regions beyond had rights in the soil there."

"This admitted of no dispute."

"It must have been quite well understood by Parliament in 1870; at all events the records show that the Government of the day recognized the point, though a settlement was not then asked for."

"In spite of this recognition, however, and of the manifest and unanswerable logic of the half-breed case, the Department for years and years steadily refused to move in the matter."

"It was a tangled question; it would involve the appointment of a commission and no end of trouble; St. Albert and St. Laurent were far distant dependencies without political influence; it was a claim that 'would be done the worse for blue-moulding in the pigeon-holes.'"

"This was the way in which the officials treated the just demand of the Metis, and we agree with Mr. Blake, that their negligence was gross and inexcusable, and contributed to bring about the insurrection."

"Had they had votes, like white men, or, if, like the Indians, they had been numerous enough to command respect and overawe red tape, without doubt the wheels of the office would have revolved for them; but being only Half-breeds, they were put off with an eternal promise, until patience ceased to be a virtue."

"We repeat again that the departmental system under which such callous and cruel neglect of the rights of a portion of the community was possible, was wrong, and should be censured."

No opponent of the Government has spoken in more unmistakable terms, with greater severity, and with warmer indignation against their unhalloved and cruel administration of affairs in the North-West than the *Mail* has done in the above article, which a momentary sense of justice, truth and of frankness snatched from its purchased, slavish and partizan pen.

As murder will out, so must the truth prevail and justice be done.

## REFORMERS AND CONSERVATIVES.

There was a time in the political history of this country when no honest Irish Catholic could be a Reformer. The shadow of the *Globe* forbade it. No self-respecting member of our race or creed could walk side by side with the denunciations of our religion and our nationality. Those among us who do not remember those days have heard about them. The recollection lived after the reality had long passed away.

We shrunk from alliances with Catholic haters, and when the Reformers changed their sentiments and their policy, the Irish Catholics still remembered the vituperation that was heaped upon them, when George Brown was a young man and "Reform" in Canada was synonymous with "Know Nothingism" in the United States. That was in the comparatively long ago.

Then, owing to the opposition of the Irish Catholics, more than to the desire to do right, the situation was made to undergo a change. The Reformers began to throw aside the badge of intolerance. This change may have been gradual, but it has been real. George Brown is dead; the *Globe* has changed hands; fanaticism and rancor have

given way to religion and justice, and the Reformers are no longer what they used to be. The *Globe* and its many Reform satellites have become eloquent champions of Home Rule for Ireland. The Reform Legislature of Ontario has refused to yield to Orange clamor for incorporation. The members of its Ministry to a man voted against it. Hon. Mr. Fraser, that fearless friend of the Irish Catholics of Ontario, has done justice to bi-co-religionists in the gifts of public offices. Hon. Mr. Mowat, the one time antagonist of our people has become their friend.

In the Dominion House of Commons, Edward Blake, the Reformer, denounces Orangism; Sir John A. Macdonald, the Conservative, favors it and votes for its incorporation. Alexander Mackenzie, the Scotch Presbyterian and Reformer, plumps against the very first reading of the Orange Bill. The rank and file of the reform party follow Blake and Mackenzie against Orangism. Bowell and Pope and White and Campbell and the Conservatives almost to a man support it. It took the French vote with the Reform vote to kill it.

The change is complete. The old Reformers are dead and buried, and in the present party, led by Mr. Blake, "Fair play for all" is the principle that has taken the place of intolerance and ascendancy. And the Conservatives have changed too. Whatever they did for the people they did reluctantly, and only with a view to their own consolidation in office and power. They keep us out of all the offices and places of trust they can. Orangism is their stronghold, and they dare not yield to Catholic influences. They may vote a gift to Ireland for political effect and to prevent Edward Blake and the Blues from doing so without Orange Tory aid. They may take Irish Catholics into the Cabinet and allow them to exercise no influence. They hang men for political offences to appease Orange wrath. We count for nothing with them now-a-days, while the Orangemen count for all.

The alliance was at best an unholy one. Irish Catholics and Orangemen can never work in harmony. It is mere hypocrisy to pretend that they can. The rupture must have come sooner or later, and it has come with a vengeance—and it has come to stay.

Orangemen will change nothing and learn nothing. It is we who were beginning to yield, not they. But that has passed. We do not want their alliance. Their enmity is preferable to their friendship. They do not like us; we do not like them, and the sooner the Irish Catholics of Canada look these facts straight in the face, the better it will be for them. Our friends and our advantages are elsewhere.

## THE ANTI-FRENCH FRENCH CANADIAN.

The *Mincree* has undertaken to speak in the name of the Irish people. It says that the Irish Catholics are not in harmony with the movement which has for its object the punishment of Sir John A. Macdonald for hanging Riel. It thinks when one Irish Catholic M.P. speaks that all the Irish Catholics in Canada must be dumb. Now, who gave the *Mincree* authority to speak, for instance, in our name? Who gave it authority to speak for the *Catholic Record*, of London, the *Tribune*, of Toronto, the *Freeman's Journal*, of Kingston, the *Daily Telegraph*, of Quebec, the *Post* and *True Witness*, of Montreal? By what right, we may ask, does the *Mincree* assume that those Irish Catholic papers do not represent Irish Catholic public opinion? Even the *Irish Canadian*, Government organ as it is, yet even the *Irish Canadian* does not defend the policy of the Government in the Riel issue, its utterances are neutral and hesitating. Where, then, does the *Mincree* get its inspiration? All the Irish Catholic papers in Canada, red and blue, but one, have clearly, boldly, and emphatically said that the hanging of Riel was an outrage on modern civilization. They have united to do their best to punish the government that committed that judicial murder. The one paper that still hesitates will be lost in the estimation of its people, if it too does not fall into line. And yet the *Mincree*, inspired from where so one knows, but yet it boldly says, in use of all these facts, that the Irish Catholics are not in harmony with the French Canadians on this, the burning question of the hour. Now, we tell the *Mincree* that we know the Irish Catholics of Canada better than it does, and that it is mistaken. We have suffered too much in the old land by similar persecutions not to look with alarm at their introduction in the new home. We do not forget the military executions of Carhampton, the unholy hangings of Hepinstall, the murdered Orre of past decades, or the Allens, Larkins and O'Briens of our own day. We know too, and we remember, that there were in Ireland in those days anti-Irishmen who burned their fellow countrymen on the spot, as there are French Canadians now anathematizing the name of Riel. We know all about "the Pale" in Ireland, where the anti-Irish Irishmen made their home, and we are learning that history repeats itself, for here in Canada we see the anti-French Canadian Frenchmen clustering in little groups around us. But it won't do. Riel may not have been the highest type of man, but he was high enough to risk, and give, his life for his compatriots, and that is, surfeited as our people have been with political martyrs in their cause, sufficient to make us throw our lot in with the people who think a wrong was done to humanity. Above all people living none should, and none do, more than the Irish, shed a sympathetic tear for the few who—

"Whether on the scaffold high  
Or in the battle's van,  
The noblest place for man to die  
Is where he dies for man."

## WANTED TO KNOW.

We wonder if we shall ever hear the true history of the rebellion in the North-West. We do not mean the causes of the revolt, for these will no doubt be all found out when Parliament meets, but what we want to get is the history of the personalities of the great actors, the alleged incapacity of General Middleton, the blunder at Fish Creek, the looting, or worse, at Batoche, the defeat of the Queen's Own at Cut Knife, and the reason why Lord Melgund left his post in front of the enemy? True, it is now a little late in the day, but it would be interesting even still to know the reason why Middleton, with 800 men and some pieces of artillery, retired before 40 or 50 half-breeds and Indians on the 24th of April; it would, too, be equally interesting to know if the officers as well as the men looted the stores when Batoche was "carried by storm," there would still be some interest taken in a graphic description of the fight at Cut Knife, where Poundmaker claims to have made his men cease firing "out of pity" for the retreating Queen's Own; and all Canada would listen for an answer if Lord Melgund undertook to reply to the question, "Were you sent to bring up a battalion of regulars to carry Batoche, fearing that the Canadian militiamen were not equal to the task? Then this pony that General Middleton is charged with having stolen. Surely that story cannot be true. Even if it were proved that the men looted furs, few people could be induced to believe that General Middleton would be guilty of plundering a gallant enemy. We are prepared to believe that the women and children were well treated, and all honor to the Canadian militiamen for their conduct towards the weak and helpless. We think that fact has been established, and we are proud of the men who in their triumph respected virtue, even if they loved women and golden store. But there is yet much, very much, to learn about the campaign. Why did Irvine remain at Prince Albert? Who shared with the Bell Farm the profit of the \$10 a day paid to the teams; or who were the financial gainers and who were the financial losers by the campaign? The people of Canada have an interest in knowing all these things. Did Middleton order the attack at Batoche, or was it done without his knowledge, while he was sipping coffee off a bread box? Or how is it up to the present hour that no one has been rewarded with emoluments or honors but the General, who is charged with doing those things he ought not to have done in the North-West campaign? Who shall answer?

## THE HON. JOHN COSTIGAN.

The Hon. John Costigan makes a very big mistake if he thinks that we are personally hostile to him. We do not forget, nor are we likely to forget, that, as a private member of the House of Commons, he did good service for our people. If he never did anything but fight the New Brunswick School Question and introduce the Home Rule resolutions, they would be enough to make us treat him with a gentle hand. But he knows, as well as we do, that since he became a member of the Government his hands have been tied, and he is not now the John Costigan he was four or five years ago. He is not now as he was then, free to fight the battles of his people. He has been forced to become the slave of a party, and not, as he was, the champion of a people's principles. It would have been better, far better, for the Irish Catholics of Canada if John Costigan had not entered the Cabinet at all. He knows that he dare not do what he would unhesitatingly do when he was not in the Cabinet. The position he occupies, without influence or without patronage, must be humiliating to himself as it is injurious to the people he represents. We do not forget the case of the late John Grey when John Costigan was forced to yield to Orange clamor. We know too, of other cases less public but equally humiliating to the Minister of Ireland Revenue and it is not because we have any special love for the individuals who were wronged, but there is a principle involved, a principle which affects every Irish Catholic in Canada, and one that John Costigan, as their representative, should have continued to uphold. He is above all others supposed to be the man who should stand up for the rights of the Irish people, and it is our duty to consider the people first and the man afterwards. We could name many cases in which John Costigan was obliged to give way before Orange oppression, but to mention names would involve men who still hold government appointments. We repeat that it is with no pleasure that we are forced to say this, but the interests of our people demand it. John Costigan would do his duty if he dared, but to dare means resignation. Whatever appointments he has made have been petty ones. That "he means well" is on everybody's lips, and we believe it. But from a man in his position it is acts, not intentions, we want. Let him insist on a fair share of the emoluments of office for the Irish Catholics of Canada; let him no longer consent to be made a party to a public deception on the people he represents; let him tell Sir John A. Macdonald that this thing of holding a portfolio, without the power and the patronage it bestows, must come to an end; let him do this and insist on a change, or let him resign and become, as he will, the strongest and the most popular Irish Catholic in the Dominion. Let him do for our people in his own sphere what Christy Fraser does in his, and then, but not till then, will he receive the confidence, the admiration and the thanks which we would all like to bestow on him if he conscientiously could. But John Costigan may as well know that the Irish Catholics of Canada are coming, slowly but surely, to the painful conclusion that his position in the Cabinet is only of benefit to himself, his family and a few, and a very few as that, of the least present.