ELECTORAL MANIFESTO.

Hon. Mr. Mercier's Address to the Electors of the Province.

THE NEW PROCHAMME OF THE ALLIANCE.

with the same of the MONTREAL, June 26th, '86.

GENTLEMEN:
You will shortly be called to choose new members to represent you in the Legislative Assembly, who, within the limits and in the spirit of the Constitution, will be the matters of your provincial destines during five

The dissolution of the Legislature will restore to you the powers that you intructed to your representatives in 1881; but you will enjoy these powers only during the elections, after which they will pass into the hands of those whom you will have chosen,

Allow me to invite you to think well on't before parting again with these important powers. The situation is serious, because you are menaced in all that you hold most dear after religion-in the autonomy of your province, constitutional guardian, of your religious and national rights.

The choice of members that you will make will be either the loss or the preservation of those sacred rights, according as that choice will be the fatal product of party spirit, which blinds, and which no essential principle justifies, or the intelligent product of true patriotism, which enlightens, and which is the safe guard of the public interests and national honor.

The situation is characterized by a painful simplicity. Our province is no longer respected as it used to be, because the majority of its representatives have, unfortunately, not detended its honor, but has sacrificed it to party spirit. Its finances are in a rainous condition and the annual deficits paralyze the legitimate development of it; resources and seriously conpromise its future. An enormous debt, created within the space of ten years, absorbs the most available part of its revenues to meet the payment of the annual interest

This situation, almost desperate, demands a prompt and energetic remedy, and this remedy consists in the union of all good citizens, irrespective of race or creed. It is disunion, born of party spirit, that has done the harm:; it is union, born of patriotism, that will repair it.

After consulting with a large number of honest and enlightened people, divided in politics up to the present, it was deemed opportune to agree upon a basis upon which this union, so much to be desired, could be effected, and to offer to the country a pro-gramme of government, broad enough to take in all men of good will, and clear and precise

Provinces is in danger; that at Quebec, as at Ottawa, the politics of the two Governments

municipal powers their prerogatives in the con-atruction of the electoral last;

That these centralizing measures are the result of a system of government whose object manifestly tends to the destruction of the guarantees stipulated at the time of confederation and to the imposition in the provinces, little by little, of a system of legislative union;

the will and politics of the federal ministers are a public dauger;

"That by his anti-patriotic attitude in the discussion on the Riel question, and, more recently again, in the withdrawal of his resolutions in favor of the amnesty of the Metis, the Provincial minister has exhibited to all eyes a state of dependence, aggravated by the existence of an electoral conspiracy for which the public treasury paid the cost, which perverts the dealing of the constitution and menaces our public liberties;

"That the framers of the confederation de-

'That the framers of the confederation de sired to establish in the seat of the province a veritable government and not a simple clerk's office receiving each day its orders from Ot-

tawa:
"That it is urgent to put an end to these dealings as disastrous to political and electoral probity as they are to the conservation of our

provinctal autonomy;
"In presence of all these dangers, all good citizens, without distinction of origin or religion, throwing saids all party feeling, have resolved to unite themselves to assure an independent representation to the province, and are deter-nined to have respected cur constitutional rights; "Consequently they have agreed upon the

following programme:—
"1st An energetic maintenance of the principle of provincial autonomy against all inter-

ferences, direct or indirect. 2nd. Decentralization to all degrees and the extension of municipal powers.

3rd. The maintenance of all religious guarantees and others upon which are founded

the present system of public instruction. Practical direction of education in the way of agricultural, technical and professional studies.
4th. Respect and protection of all rights of

ninorities.

5th. The immediate adoption of energetic and practical means to improve the financial condition of the province and to prevent the direct

6th. Economy of public monies and the suppression of immigration and administration ex-penses which are not strictly indispensable to the public service to augment as much colonization grants: reform of the system of ministerial bookkeeping, which has given place to so much

abuse.
7th. Amendments of the laws and regulations concerning the Crown lands in a measure favorable to the colonies, to the protection of our forests and their intelligent cultivation by traders of good faith.
Sth. Electoral reformation in the largest

manner, in order to render the Pallot accessible to all classes of society, and notably to teachers, to the sons of farmers and workingmen, to clerks, and students, etc., etc.

9th. Reformation of the laws concerning mas-

ters and servants and better regulations of the work of women and children. 10th. Judicial reformation in a fashion to rea-

der the process shorter and less expensive.

Such is, gentlemen, the programme which it is believed should be submitted to your patriotic consideration ; this programme can, at least it is hoped, serve as a basis to the union so fervertly desired and rendered so necessary under the circumstances.

I need not add that I pledge myself to carry it out faithfully and loyally if the electors of the Province give it their approval. But to render the execution of the programme sure, it is requisite that the new representa-'tives be free men and not slaves, honest men and not speculators, patriots and not traitors. Each county, gentlemen, can and should choose for its representative a man disposed

The present government has compromised the national honor and shattered the public fortune; it is notoriously incapable of presiding any longer over our destinies : its reign can be summed up in three words : Unitness,

servility and treachery...
The Government should then be made to disappour.

Gentlemen, the destinies of the country are in your hands. The hour is solemn. Re-member that it is easier to lose than to reconquer the public liberties.

The fate of Ireland, struggling since nearly

a certary to resover what the treachery of her representatives and party spirit had robbed her of, is a terrible lesson for us and demonstrates the truth of the maxim that eternal vigilance is the price of liberty and the condition of good government.

Be assured, gentlemen, of the high consideration with which I have the honor to remain Your very humble and obedient servant,

HONORE MERCIER, Member for St. Hyacinthe.

OUR OTTAWA LETTER.

(From our own Correspondent.)

OTTAWA, June 28.—The idea of turning church gatherings into political meetings is Sir John Macdonald's latest device to prop his failing fortunes and turn the tide of his unpopularity. Congregations who are poor, in deet, or in the throes of church building cannot be blamed for securing all legitimate attractions at their fairs and picnics. For them it is a good thing to get Sir John to attend and make a speech. The cause of religion is helped and the astute Premier of religion is helped and the actual Fremer doubtless lends his countenance, not so much, we may rest satisfied, for love of God and a desire to advance Christianity, as from the hope that he will make political capital for himself and help the Tory party. But all right thinking people must outdemn this mixing up of religion and politics. Men who join in religious work, it is the state of the if they are sincere, do so from very different motives and with very different feelings from thus mot ver and feelings with which they en-gage in politics. The two are so incompatible that religion must inevitably suffer by the contact. The appearance of a politician with

HIS LITTLE PARTY SPEECH at the solemn dedication of a building to the service of the Almighty is most shocking. It reminds one of how it is related that "there was a day when the sons of God came to present themselves before the Lo d, and Entan came also among them to present himself before the Lord." As usual, the Canadian politician, like the first no itician, was on hand to make mischiet. But perhaps the most disgusting part of in all men of good will, and clear and precise enough to make sure of its being loyally carried out. Here is the programme:

"Considering that the autonomy of the Provinces is in danger; that at Quebec, as at the considering the danger; that at Quebec, as at the sure of the denouncer of the shows that he has not forgotten the wisdom of the Provinces is in danger; that at Quebec, as at the sure of the denouncer of the shows that he has not forgotten the wisdom of the Provinces is in danger; that at Quebec, as at the sure of the provinces is in danger; that at Quebec, as at the sure of the provinces is in danger; that at Quebec, as at the sure of the provinces is in danger; that at Quebec, as at the sure of the provinces is in danger; that at Quebec, as at the sure of the provinces is in danger; that at Quebec, as at the sure of the provinces is in danger; that at Quebec, as at the sure of the provinces is in danger; that at Quebec, as at the sure of the provinces is in danger; that at Quebec, as at the sure of the provinces is in danger; that at Quebec, as at the sure of the provinces is in danger; that at Quebec, as at the sure of the provinces is in danger; that at Quebec, as at the sure of the provinces is in danger; that at Quebec, as at the sure of the provinces is in danger; the provinces is the equally practical azmonition of the accient demagogue, "Whatever you think concerning ombined are preparing the rulation of our Provincial independence;

"That the federal powerfollows year after year the course of its legislative energachments by a series of measures such as the License act, and in re recently the Elec ive Franchise act, which was substituted, without reason, to Provincial legislation, and which has subtracted from the municipal powers their prerogatives in the constant of the popular beliefs, be ever zealous for religion, and bring sacrifice to the gods according to the customs of your country." It is always cheap and easy to pose as an upholder of religion and morality. The devil himself is credited with ability to make edifying quotations from Scripture. It is much harder to put the teachings of religion, and which has subtracted from the municipal powers their prerogatives in the conconduct that its sublime truths have penetrated the entire being and made the words of the man the sweet responsive echo of a life devoted to virtue. But when we see a man like Sir John Macdonald, who has done more by word and tion and to the imposition in the provinces, little by little, of a system of legislative union; "That this peril cannot be averted except by the existence of a provincial administration, strongly constituted, active, economical with the public monies, independent of the central power and strengthened by the support of national feeling;

act to demoralize and debauch the people; a man who has, oy involved success can be obtained by evil methods and that vice may be practised with impunity, prating about the cause of religion, we think that cause would suffer less were he to hold his tongue and change his life. Infidelity and atheism, Sir John Macdonald declared at Fallowfield, were act to demoralize and debauch the people; a man, sets the example of a career untouched by a gleam of moral goodness, unembellished by a single Christian virtue. What matters it how a man speaks on these things when his conduct

GIVES THE LIE TO HIS PROFESSIONS. Is he not the greater infidel, the more danger ous atheist, who, declaring his faith in religion defies the moral law and brings religion into contempt. Such a man is not a Christian, though he swear it a thousand times. His proper place is among the enemies of religion whose numbers he has helped to increase by hi evil example. Were we tracept his word we would sanctify hypocrisy and give infidels and atheists solid cause for rejoicing. But the world is not so stupid. Men see behind the mask and are not to be deceived by the professional politican, who finds or thinks it convenient to parade n the guis- of a champion of sacred things, while his heart is sat upon getting a dirty advantage over an opponent in a parliamentary election. And if Sir John Macdonald imagines he is deceiving anybody he will find out that he has only deceived himself. Respect for religion, or public morality, for the opinion of good men, for decency alone should cause all who value their self-respect to turn their backs on such disgurting exhibitions. If the Tory leader wants to talk polities to his constituents there are plenty opportunities for him to do so; but for heaven's sake let him not drag the infamics of existing Tory politics before the gaze of men, women and children braught together

in the name of religion.
I observe that the Witness comes to the rescue of Mr. Baskerville. Is it not curious that the only persons and papers who take sides with our local member and his fellow traitors are those whose hostility to everything Irish is proverbial? Were I to find my views upheld by the Witness the fact would be sufficient, under ordinary circumstances, to make me abandon them. It may console Mr. Baskerville to find defenders among the enemies of his

country, but it will only deepen the conviction of his recrease in the minds of all Irishmen.

The Canada Gazette to-day contains a proclamation enfranchising whose bands of Indians in the Northwest. Tais is done with the evident

purpose of SWAMPING THE WHITE VOTE

in the territories, which it is justly feared will be cast almost solidly against the Government. No greater outrage could be perpetrated. A herde of savages who have absolutely no idea of the duties and responsibilities of the franchise, who are still in a tribal state, depending on the Government for the food to keep them from starring, are given the power to override the educated, intelligent votes or the settlers. It is monstrous, almost fiendish, and can only have the effect of exasperating the whites and adding fuel to the disaffection known to exist already. These Indians will be simply so many counters in the hands of the Government agents to be voted as directed. The idea of their giving an intelligent opinion on matters of policy and government is too ridiculous to be entertained. This endoming them with the policy and government is too ridiculous to be entertained. This endowing them with the franchise on the eve of a general election shows to what extremely desperate straits. Sir John Macdonald is driven in his efforts to stiffe the voice of an outraged people. But in spite of the Indian vote, the Orange vote, the gerrymander of constituencies, and the morranization of the voters like he and his morganization of the voters lists, he and his party will be beaten horse, foot and dragoons. His tricks to escape condemnation will only result in adding infanmy to a downfall as in-

evitable as it will be everlasting.
OTTAWA, June 29.—Sir John Macdonald's political pilgrimage among the parishes, which has drawn so many protests from earnest minds

ist. All will agree that the Premier of this country occupies a position of tramen-dous responsibility. in a moral as well as a dous responsibility. In a moral as well as a political sense. It is therefore a matter for ongratulation that he has unequivocally declared himself on the side of Christianity. Had he not done so in plain words, many persons who should judge his faith by his conduct would be led to form a very different conclusion. Still there are others, men and women, whose opinions may afternall be of more weight in discussions of this kind, who will not rest contented with rest contented with

A MERE DECLARATION

The first thought that must occur to those men and women will be to test Sir John Macdonald's sincerity. They have learned from history and experience that the difference between the sincere believer and the hypocrite is that the one proves his faith by just and upright methods in the pursuit of the objects of life, while the other demonstrates his lack of faith by trickery, subterfuge and inhas taught men to regard politics with d squat, and to apply the the adjective "dirty." But it is the politicians not the politics that are dirty. History has no record of a man endowed with power who did not abuse it. Nevertheless the public conscience in this age demands mor-ality in government, as it does in business, in literature, in art, in social intercourse. It would

THE WORST SORT OF ATHEISM to imagine that principles, the application of which are indisgutable in all o her avenues of existence, are not applicable to political affairs. Yet this is the doctrine to which Sir John Mee lonald's public career has borne testimony, How then must we regard his mouthings about a religion whose fundamental truths he t amples under fact? Is it not a spectacle to make the angels weep to see such a man laying a corner stone of a church with unctions ceremonial, knowing, as we do, the trickery, falsehood, corcuption, downright public robbery and bloodguiltiness with which he has maintained himself n power.

44 Religion, blushing, veils her sacred fires, And unawares morality expires.¹² Among a people not utterly lost to a sense of the value and dignity of sacred things, the spec-tacle would be cause enough to bring upon his head a veritable cyclone of wrath and indig-nation. The toleration which men are oftimes too willing to extend to politicians should stop right here. So hideous a masquerade adds infamy to the record, and should bury the perpetrator under a mountain of obliquy to serve as a warning for all time. The cause of religion is disgraced by such an advocate, and though he may draw a crowd and thus aid in the increase of church funds, the ultimate effect is to debase and injure the idea of religion in the minds of many, who thereby divorce it from that sanctity of advocacy and holiness of purpose which should be its only human reliance.

THE IRISH POWER. A massage in a recent speech by Lord Gran ville strongly emphasizes the view urged in these letters as to the necessity of England securing the friendship of the Irish by conceding Home Rule. It is a concession die ated by the highest statesmanship, for, a. I have already shown, it "That, on the contrary, the debility and the substitution of the present local ministers are a public danger;
"That by his anti-patriotic attitude in the discussion on the Riel question."

John Macdonald declared at Fallowfield, were states manship, for, as I have already shown, it is the only way by which American friendship, with the possibility of future alliance, can be secured. The passage is as follows:

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"That by his anti-patriotic attitude in the formidable strength of the trish Parliamentary fund. To day the treasurer is instructed to send anti-patriotic to send anti-patriotic the only way by which American friendship, the "we freely gave self-government to Ireland or refused the boon." No one is better able to give a sound opinion on this question than the late American Minister to England. His words to Lord Graville are a simple assurance that the Irish in the Republic are strong enough to exert a powerful influence over the foreign relations of the Empire-an influence that may per haps involve the future salvation or destruction of Great Britain. The time is at hand when the masses of Englishmen will have to decide be tween aristocratic domination in the councils of the nation and the supremacy of the democracy I do not fear the ultimate result, but, should i not be secured in time, England will be placed at a terrible disadvantage in the coming inevit able struggle with Russia. Englishmen must realize that justice to Ireland is not only good policy, but the highest wisdom. The Irish people is the first power on the earth to day with which England has to teckon. She has it in her power to establish

A LASTING ALLIANCE

with them and thereby secure the friendship the United States. Already the fact that the greatest of British statesmen and a vast portion of the British people have declared in favor of Home Rule has done an immense deal to bring about kindly feelings among the Irish to-words England. Let but the majority declare the same and the sorrowful past will be forgotted in the dawn of a more glorious day full of hope and happiness for Ireland, peace, strength and sincerity for England. I will not attempt to picture the alternative, for I believe that no power on earth can prevent, though it may delay, the triumph of Home Rule and the victory of national justice over a cruel, tyranical Tory faction. The Irish poople have many old sores to settle, and it will be their duty when their enemies are vanquished to take care that these enemies shall not have the power to inflict further injury or thereafter raise the standard of retrogression. They will have a duty to perform in this respect in Canada as well as in the Old Country and the United States. The men and the party who have shown themselves inimical to Irish freedom must be taught a lesson that politicians to beware of Irish resentment. In the hour of victory much can be forgiven, but it would be an imbecile invitation to future aggression were the Irish people to perm t even thought of forgiveness to stay their hands when the day comes for punishing Sir John Macdonald, his ministry and his party, for their antagonism to Home Rule. Let them remember dealing with him that they are

"Souls made of fire and children of the sun, With whom revenge is virtue." The same spirit that inspired the penal laws prompted opposition to Blake's resolutions. That spirit must be killed utterly. Until it i, there will be no fair play in Canada for the Irish. Therefore, their plain duty is before them; let them do it in such a way that no man will doubt their purpose or their power ever coain.

ARCHBISHOP DUHANEL

again.

A large and influential meeting of French and Irish Catholics was held yesterday evening for the purpose of considering what action should be taken to mark the elevation of Archbishop Duhamel. After the adoption of congratulatory resolutions it was decided to present His Grace

with an address and a carriage and horses.
Orrawa, July 1.—For their own purposes
Tory politicians at this city have for some time to serve his country before his party. Let such and conscientious christians, recalls us to reflection. Their object is to keep the French Canaba man rally around him all good citizens and he will be able, in the House, to aid by his forgotten by those who engage in manity as possible, to invite them in clubs and

work and his vote in the great work of the political montroversy. It is felt that accerting the intrusion of party speeches at gather acter in order that they may be manipulated in the many of our heart and we ask them, in the name of our degrading. But I would go further, since the servative party. Especially have these manner of our premier has challenged criticism of his Ohracian morality, and inquire into his warrant they have not succeeded the fact is owing the double role of retaining the double role of the intelligence and good feeling of the highest salvosate and political morality approach. fathom the design, are naturally inclined to work in harmony with their Irish coreligionists. It must, however, be admitted that the selfish demagogues alluded to have had a measure of success in rust times, but the action of the Con servative Government in the North-West and the judicial murder of Louis Riel have opened the eyes of the French Canadians to the TRUE CHARACTER OF TORTISM

and its moving spirit of Orangeism. They have also formed a pretty correct opinion of the Home Rule agitation and the sympathy strongly expressed by the Irish people and press with them in their indignation against the authors of the Scalatcheuran outrows and the Region of the Saskatchewan outrages and the Revina tragedy, has brought about a more cordial feeling between the two peoples than has existed for ing between the two peoples than has existed for some years. Promoters of sectional joalousy and distrust, such as Joseph Tassé, M.P., who trade upon their nationality for their own selfish purposes were alarmed at a movement which baded no good to their little game. It was not astonishing, therefore, that at the meeting last Sunday, held for the purpose of taking suitable action relating to the greaten of Ottara unconscious lack of main by the parishes, and assure the grimage among the parishes, and assure the crowds at every cross road that he believes in Christianity; his walk in life, whether he be a christianity; his walk in life, whether he be a been made to perpetuate the old division in spite been made to perpetuate the old division in spite. been made to perjectuate the old division in spite of the contrary sense of the greater number of both French and Irish. The mover on the octavity, never to be lost sight of, that the moral laws are as suprems in politics as in any other sphere of human sction. Some of them may smile, perhaps, at this solemn state. casion was exactly the sort of person likely to be made a tool of in a job of this kind. It will be remembered that he was one of the medical "experts" selected by Sir John Macdonald to report on the mental condition of Louis Riel.

That his mental condition of Louis Riel.

That his mental condition of Louis Riel. is necessary when we find politics conducted on a principle exactly the reverse of it. The practice in political life of arts devoid of the sanction of morality has been common, but it is not destined to survive or even to continue. This practice has taught men to regard politics with dispuss and to apply the those who pretend to be able to put that and that together. But I would scorn to think that he could do aught but what he considered perfectly correct as a professional man and a supporter of the Government. Uthers less generous may draw what conclusions they ple It is an ill wind that blows nobody good, and services so great as those rendered by Dr. Valage at a critical moment deserved especial, valuable r-cognition. We all know how the doctors "charged with all their chivalry" in the case of the late lamented President Garfield. However that may be Dr. Valade attempted to

by making a speech in which he protested against the Irish taking part with the French in presenting an address and a carriage to the Archbishop. He thought the Irish ought to art by themselves and looked upon their presence at the meeting as an intrusion. Party motives were evidently at the bottom of his action, but the good sense and good feeling of the meeting was against him, and the harmony now happily existing between the two peoples was not disturbed or interrupted. This is a matter for congrabulation, incomuch as there is every prospect of the Irish and French at the capital prospect of the Irish and French at the capital uniting at the coming general election in the righteous common purpose of punishing the Orange-Tory-Pendard party for its orlines against justice and humanity. I may mention that before the meeting was held the Irish Catholics of the city had subscribed \$250 for the test montal to the Archbishop under the interest of the city had subscribed \$450 for the test montal to the Archbishop under the interest of the city had subscribed \$450 for the test montal to the Archbishop under the interest of the city had subscribed \$450 for the test montal that a like structure of the city had subscribed \$450 for the city pression that a like amount would be raised by the French, and that the present stion would be the joint offering of the Catholics of the city.

HOME RULE ELECTION FUND. The following from the Citizen will show how well this fund is getting along:—

"At a meeting of the active promoters of the Irish Parliamentary fund, held at the hall of the St. Patrick's Literary association on Elgin street last night, some active committee work was dons. Hon. R. W. Scott, Professor Mac-Cabe and some of the more active mem-bers of the committee were present. One hun-dred pounds sterling have been sent to Mr. Parnell in aid of the Irish Parliamentary fund. Lowell recently wrote to me his convi-tion that the formidable strength or the absolute weakness of the Anti-English party in the States depended on whether we freely gave self-government to Indian a letter wishing the best of success to Mr. Mc-Cabe, the treasurer." Another contributor is the Hon. Wm. Macdongall, who has also written a letter warmly advocating the cause of Home Rule. It is said that Mr. Macdongall will be nominated to oppose Sir John Macdonald in Carleton. This county is not by any mean the Tory stronghold that it used to be. At th last general elections, Sir John, though elected, was in a minority of 61, on the total poll, which stood: Sir John Macdonald, 1,152; May (Independent), 629; and Bronson (Liberal), 617 Since then the Liberal vote has gained considerably by the extension of the franchise.

Mr. Macdougall is, perhaps, the man of all others best fitted to deal with the Premier on the hustings. He knows him from the centre to the skin and possesses a wealth of experience a command of language and a coolness of tem perament which admirably adapt him for the work of demolishing the pretentions fabric of Sir John Macdonald's flatulent reputation. While upon the subject of Home Rule contributions I would draw attention to the av nonneement made by the Citizen the other day that two Ministers of the Crown had contri-

buted \$200 each to the Irish election fund. NAMES WERE CALLED FOR, but the organ has not satisfied public curiosity on the subject. Somebody said Mr. Bowel was one of the two, but his Orange friends re pudiate the imputation with scorn. So do I The ex-Grand Sovereign of the Universe is an honest hater of everything Irish, who, should be be asked to contribute to help Parnell, would say like the philanthropist to the geinder:-

"I give you a sixpense! I would see you damned first But the Orangeman, that is the sincerely bigoted among them, mostly to he found is rural parts, are beginning to have a vague sort of notion that Sir John has been humbugging them. They want an explanation of his letter to the Catholic bishops. To be sure the hanging of Riel was a grand proof of his reverence for "the Order," and the Orange doctrine, that it is no sin to break faith with Papists, must go long way to procure him forgiveness. Still their suspicious are aroused, something after the manner of the rejected lover:—

""Twos all very well to dissemble your love, But why did you kick me down stairs?"

Certainly Sir John's famous letter contain as pretty a piece of dissembling as could be imagined, while the promised kick cut of his Orange friends could not be improved upon. From these and similar instances of Sir John's methods, I have been led to the conclusion that he does not care a solitary continental for Catholics Orangemen, Turks, Jew or Atheists, so long as he can use them for his own purposes. We see that he is just as ready to attend a Catholic Church picnic as to lay the corner stone of a Methodist conventicle. This is creditable to his toleration and calculated to win votes. It is arrant humbug all the same. RIDEAU

To the Editor of The Post and True Wit NESS:

SIR,--It is not my intention to follow up your infallible correspondent "Observer" through all his details and riddles. I am a contradicting so many glaringly Take statenames would have been withdrawn from the
ments which I notice in "Observer's" billet list of the supporters of the Irish Canadian mailed free on application to the Rumford

inst. and headed "A letter from Rawdon." name won's keep some trishmen's names on As the whole article was a supposed virtue, and, perhaps unthinkingly, slimed over with abusive personslities and malice, and as my farm work is calling me again and again to a higher avocation than that of battering with evil agencies, I must necessarily be brief.

In the first place, "Observer" relates nothing in particular, but everything in gen. eral. However, he elightly elucidates the riddle question, for which I thank him, and simply say that many an honest and fespectable man and citizen happened with the same fate through the influence of a Radical party clique. One of the greatest statesmen and orators that the Dominion ever saw furned up under the wake of a revolver at Mrs. Trotter's door. Consequently, we accept the riddle as being easier propounded under the circumstances.

Regarding the interest, "Observer" says "it would be nigh \$1,000 itself." I must say, though admitting that he is good at figues, he has made either a wonderful or a wilful mistake. "Observer" also states that it was "Home Rule brought up this discussion himself." This, Mr. Editor, you know is a slight deviation from the line of truth, as I am, with "Observer," acting only in defence, because if "Home Rule took any exceptions to Mr. Daly's opening correspondence, that gentleman, I presume, was well qualified to defend himself; but "Observer" stepped in to fight his battles, doubtless under the presumption that his abilities were better than his neighbor's, and,

"Observer" again falls back to the Secretaryship and the matter of interest, and tells the editor in a bragadocio way that he is "Observer," and that you have his name and address. Of course we know that to be a fact, and did not require any information on that score.

Doubtless he thinks he is not only a close observer but that he is Sir Horatio, "and that when he speaks no dog should bark." He again says that he will iterate and re-iterate that the School Commissioners are paying the highest figures saked by the Protestant trustees for the education of the Catholic children in weak wards. This I

Yes, sir, the school question is the whole bone of contention, and "Observer" and his petty troubles and get their minds and spirits back to a calmer basis of observance. Any other points that "Observer" touched are of a personal and libellous nature and can only be refuted or contradicted in a legal because a man who will attack and elander another through the public press will stop at no meanness.

Lastly, "Observer" winds up with a gust of ado, and in a defiant and ironical tone, natural, I suppose, to his retired habits of who or what he is, I have challenged him to mountaineer life, says, "I now defy discuss the matter at issue with me over our Home Rule, this l'addy with his Home Rule respective names and addresses, but the Irish bill, to contradict me. As much as to say : I am all perfection, he is all imperfection; I not knowing that I sent a copy of it to THE give all facts he gives all fiction and then coolly calls upon public opinion to decide. But this is simply a gust of bravade, because public opinion has long, long ago been decided REAL POST, with the condition that the Canthe statements and sentiments of your very humble correspondent, old subscriber and

HOME RULE. Raw on, 16th June, 1886.

CHEAP PATRIOTISM. To the Editor of THE POST and TRUE WIT-

NESS . SIR .- I regret being abliged to inform readers that the Irish Canadian has refused to publish my strictures on the actions of Hon. John Costigan and others of our so-called Irish Catholic representatives, regarding the Home Rule motion recently brought up in the House of Commons by Hon. Edward Blake. resolved to discuss the subject with a correspondent of the Irish Canadian who subscribes himself "Irish Priest," should he come out over his proper name and address, as I challenged him to do. But the Canadian has saved Costigan and his Irish Catholic confederates from a sound drubbing so far as its columns are concerned. But there are other mediums through which they can be reached hence, I am not done with them yet, but I will let them rest; they shall be on trial before the neuple. I can assure them that much as they may congratulate them-selves on the Riel question, being to all appearances a dead issue, that they shall hear more about their action regarding Mr. Blake's Home Rule motion. Let them not fancy endorsed by the great mass of our people in this country. Nor will it be endorsed by our

kin Ired at home, when it will be properly

placed before them, as it shall be, in spite of

the Irish Canadian.

I can also inform the Toronto Printing Company, who now runs the Irish Canadian, that the readers of that paper are Irishmen and the sous of Irishmen, and that as such they take very great interest in the Home Rule question and in every other question affecting the precent and future welfare of Ireland, and that the greater portion of them are greatly displeased at the harronness of the Home Rule news which the Canadian furnishes under its present managers. It is but poor consolation to furnish us with lengthy articles on the merits of our great men of the past, while we are almost kept in the dark regarding the heroic efforts of our present great men, who are now engaged in the most momentous struggle that Irishmen were ever engaged in. We would like to hear their great pleadings; such pleadings will form part of the future history of Ireland, and as that history won't be written until many of us will be in our graves it will be a sealed book to such of us as have no source of information but through the medium of the Irish Canadian.

We would also wish to hear what some great Englishmen have said in behalf of our struggling country and what some small-souled Englishmen, including Catholics, have said against her. But I fear"the readers of the Irish Canadian must do without that sort of information, as they heretofore had to do without it. But it may come to pass that the present managers of that paper will wake up from their torpor. If they don't wake up to the earnest desires of the Irish race in this country touching matters affecting their kindred in Ireland, they may soon find their mistake to their cost. Let them not fancy that standing between certain Irish Catholi M.P.'s and criticism of their acts as such is the proper way to gain and retain the support of the intelligent portion of the Irish Catholies of Canada, especially when such acts may farmer too, but my farm needs all my atten. be of a questionable nature, as in the case in tion, and I cannot spare much time, neither point. Again I tell the Toronto Printing do I wish to occupy much of your valuable Company, that were it not for the potent Company, that were it not for the potent space, nor give you unnecessary trouble in manner of Patrick Boyle many Irish Catholic

programme relative tritle great 'atruggle the Irish race is now engaged in. There is no portion of our race in Canada more cheated of important information relative to the affairs of their native land and the actions of her friends and her foes than the supporters of the Irish Canallian have been during the past few years. They have been and still are regaled with accounts of great Irishmen who figured on this world's stage hundreds of years ago, to the exclusion of some great Irishmen who now occupy that stage. There is time enough for reintroducing to the historic stage our worthy historic characters—for much as we revere their memory, we must for the nonce forget them and direct our attention towards those who are now engaged in reviving the national life of Ireland, that we might cheer them on in the good work, or be cheered and animated in turn by their heroic efforts. I regret that Sir John lacks the honor and manliness to rise above petty political bias and feelings, as he failed to do in the course of the recent Home Rule episode in the Canadian Commons. His action in not permitting even the sham resolution passed in that body to be forwarded to Mr. Gladatone is unworthy a man in his exalted position. Neither himself nor his followers could rise to that position, but instead have sought to impuga Hon. Edward Blake's motives in introducing his Home Rule motion. Such a course was extremely reprehensible and wholly unworthy men occupying such honorable positions. But it is not the position nor the office that makes the gentleman.

Whatever Mr. Blake's motives may be in

the premises there can be no question as to the sordidness and servility of those of

A man 's a man for a' that.

that list much longer if the present conductors of the paper do not practically change their

some of our so called Irish Catholic representatives. Of this more in due time; meanwhile, let our kindred at home, who were deceived by Reuter's agent regarding the matter at issue, note the fact that flon. E-lward Blake's course relative to Home Rule has been approved by the Irish Catholic societies throughout this Dominion by resolutions passed at their meetings and forwarded to him from all points. His course is also approved on all sides by the Irish Catholic again emphatically deny, and I am in a masses irrespective of party, save by position to prove my statements hitherto made some few party slaves who are too any time. dice, and who often sacrifice honor and principle to party exigencies. But it would party are so chagrined at the issues that they not do to let our people in Ireland and olse-are in a measure led to desperation, and it's a where know facts so damaging to t'i politigreat pity, and I regret that it is the case. I cal reputation of some of our Irish Catholic only wish that they could forget all these M. P.'s, through the medium of the Irish Canadian. Oh, no ; that would not suit the Toronto Printing Company. But they are led to believe through that channel that John Costigan, and, of course, those of his ilk, are the true Irish Catholic patriots in Canada, course, which I have no intention of taking, and that through the questionable agency of one who styles himself an Irish priest, but who lacks the courage of an Irish pricet. But he does well to hide his identity if he really belongs to that illustrious order. Not knowing or caring Canadian refused to publish my challenge, upon this point. And every intelligent and adian will publish every word I may pen on independent man in this town, independent the subject, the matter to be discussed to be of creed or origin, will run solid both for whether the action of Hon. John Costigan and those who acted with him on the Home Rule question recently in the Parliament at Ottawa is more in accord with the teeling and principles of the Irish Catholics of the Dominion on the subject than that of Hov. Mr. Edward Blake and those who supported him in his course in the matter, not whether John Costigan is a patriot or a traiter. A soidisant clerical friend of his protested painst any man calling him a tre over any Irishman. I have protested against any Irishman, lay or clerical, calling him a patriot. I don't wish it to be inferred that because he is not a patriot it must follow that he is a traitor, or on the other hand that because he is not a traitor (as his friend assumes) he is a patriot. Hence I leave his friend to place him (Costigan) in as comfortable a position as he can find for him between the two characters. The same principle must apply to his colleagues and confederates in the connection referred to. If their friends and indorsers won't have them characterized as they deserve, let them not outrage common decency by dubbing them patriots, -the days of sham patriotism are, thank heaven, gene forever. The men who showed themselves more concerned about the exigencies of their party than fer the well being of their kindred at home, and who endorsed the principle that their Catholic fellow countrymen in Ireland would oppress the Protestant minority there that their action regarding that question is should home rule be granted, (if the latter were not guarantéed protection), are not the manner of men to be ranked as patriots or to voice the sentiments of the Irish Catholies of this Dominion on that were. We know what that protection means and the men who obtim it. It means protection for the Orangemen of Ireland to play such a role as they have recently played in Belfast and other parts of that country. It simply means protection and encouragement for the Orangemen of Ireland to perpetuate eternal strifes between the Catholics and Protestants of that country Mr. John Dillou, in his great speech on Home Rule, said: I now come to the Catholic and Protestant question. It is a very singular thing that all through the 18th century, although there was the most horrible code of penal laws against the Catnolics, yet there were no riots between Catholics and Protestants until the foundation of the Orange Society in 1795. So powerful was the influence of the gentry living among the people that although these men got their properties through the confiscation of 1641 still there was no disturbance horween Catholics and Protestants until that time. The same society now asks to be left in their congenial position of rioters, or to be protected in that position in case Home Rule is granted to Ireland. Regarding these same rioters,

Mr. Dillon, addressing the speaker of the English House of Commons, said: Sir, I think you will find if we get our own parliament (and I think we will), that we will endeavor to work it in a spirit of friendliness even to those men who threaten to use arms against us." No, you will not do it, says John Costigan and Company, therefore, they must be guaranteed protection.

LAYMAN.

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