



## BISHOP CLEARY,

At a Great Mass Meeting in Kingston City,

MAKES A PATRIOTIC AND ELOQUENT PLEA FOR HOME RULE.

An account has already appeared in these columns of the proceedings of the enthusiastic meeting held in Kingston last week to advance the cause of Home Rule for Ireland and the Irish Parliamentary Fund. The gathering, presided over by Hon. Dr. Sullivan, was a brilliant success, and reflected honor on the gallant Irishmen of the Limestone City. We regret that our limited space will not allow us to give a full report of the proceedings, which covered 12 or 14 columns of our esteemed contemporary, the *Canadian Freeman*. We have, however, much pleasure in giving to the public the following eloquent effort by His Lordship Bishop Cleary, who moved the resolutions pledging support to Ireland in her struggle for Home Rule.

HIS LORDSHIP'S GREAT SPEECH.

The Bishop, on rising to speak, was greeted with loud applause. As an Irishman by blood and birth, as a citizen of this Dominion by adoption, as a loyal subject of Her Most Gracious Majesty the Queen of Great Britain and Ireland, he proposed the resolution which had been just read for the acceptance of this most respectable assembly. It had been affirmed already in all its substantial parts by the Parliament of Canada with significant unanimity and solemnity of circumstance in sight of the civilized world. It asserted Ireland's right to Home Rule, and declared that the concession of this right by England would redound to the advantage of Ireland, of Canada and of the Empire. (Cheers.) Without committing himself to the stereotyped phraseology of the day, which affirms in unqualified form the inherent right of every country to make its own laws, he laid down the fundamental truth, applicable alike to all countries and peoples, whether they be independent and dominant or annexed and subject, that all laws, even though they be enacted in a foreign court and proclaimed under seal and sanction of a foreign sovereign, should be formulated upon the lines of the people's wants; their whole purpose should be the internal peace and external security of the people, paternal guidance and encouragement of individual energy for the development of national resources, and a steady pursuit of the nation's legitimate aspirations for intellectual, industrial, social and political advancement. (Applause.) Whence it follows, as an immediate corollary, that law, which constitutes the organism of society, should be framed under direction of the deliberate counsel of fit and proper persons, recognized by the people as their wisest and best and practically experienced representatives for the exposition of their needs and grievances in the legislative chamber of the Sovereign. This applies equally to Greek and Barbarian, Jew and Christian, Englishman and Irishman, and to Caesar's subjects in the city of the Caesars, and to Caesar's subjects in distant lands enchained to his throne by links of steel. (Applause.) He laid down this other fundamental truth, that the Sovereign, whether domestic or foreign, is bound by the ordinance of the Supreme Ruler of Kings and peoples to keep in view the good of the people, as the sole end of all legislation, in so much that, should this end be clearly disregarded, the Royal enactments are null and void, and cannot possess the force of law to bind the human conscience. The Bishop challenged all the enemies of Ireland, and all the anti-Irish professors of jurisprudence in England or elsewhere, to contravene these principles. In fact they are the foreground of British liberty, set forth in the great Charter, which denies to the Sovereign the right to enact laws for the realm, except by and with the advice of the Houses of Parliament. (Cheers.) Now, shall any man, who is not a fit subject for the asylum or penitentiary, undertake to say that the bills boisterously and factiously dragged through the arena of party conflicts in Westminster, and finally sent up to the throne by a majority of English, Scotch and Welsh members, most of whom never saw Ireland and have no concern for her interests, except so far as it affects their political party, are based upon the honest and intelligent consideration of her wants and the remedies most suited to her actual condition and resources? (Loud cheers.) In view of the disastrous results of London legislation upon the agricultural, industrial, commercial, educational, social, and political status of Ireland since the perfidious Act of Union, especially if these be compared with the amazing improvements effected in every department of Irish public life during the previous eighteen years under direction of her native Parliament, although it was then the Parliament of only one-eighth of the population, shall it be alleged that Ireland is unreasonable in her demand for the revival of her native Parliament with a fair representation of her people? (Cheers.) The whole substance of her claim is to be allowed to do at home in Ireland what she has an indefeasible right to have done for her either in Westminster or in College Green, and which eighty-five years' experience has proved Westminster to be incapable of doing, namely, to give Her Majesty's advice regarding Ireland's purely domestic affairs, as distinguished from Imperial matters, through an Irish Parliament qualified alone to give such advice intelligently and usefully, and in a manner conducive to Her Majesty's credit and Ireland's benefit, because they alone have practical

acquaintance with the condition of the country, and the relations of class with class, and are chosen by the community at large, and invested with the prestige of public confidence, as fit expositors of the evils to be remedied and the remedies to be applied. (Great cheering.) This is what is termed Home Rule. It is what Canada happily enjoys for her own benefit and the peace of the Empire. (Cheers.) Is there disloyalty in asking the British Parliament to concede it to Ireland? God forbid that they should seek to encroach by the smallest title upon the rights of Her Majesty, or in any way detract from her authority, her royal style and dignity and prerogative. (Applause.) They ask only to be allowed to speak to their Queen through their chosen spokesmen in reference to their domestic wants, and ask Her Majesty to sanction the legislative remedies which she shall recommend to her. (Cheers.) It is a simple case of restitution. The Bishop did not think it necessary to point out to this intelligent audience the whole series of nefarious proceedings whereby Lord Castlereagh, with dagger in one hand and gold in the other, induced a small majority of the Irish members to commit national suicide by accepting the Act of Union. The Union was a legal mockery, entitled of itself to no respect from Irishmen and utterly incapable of extinguishing the Charter of the Irish Parliament. (Loud cheering.) The law of justice that lies against the robber towards the robbed is, that he give back to the honest man his own. (Applause.) His Lordship said that Captain Gaskin (who sat before him) would agree that Catholic clergy spoke the truth, were never afraid to speak the truth, never, through fear or favor, betrayed the truth, and once they spoke the truth, never took it back. But, even though Castlereagh were a saint canonized among the canonized, (laughter) the system enacted by the Union is a travesty on the representative form of government guaranteed by the British Constitution; it is a bid drawn between the Queen and her faithful Irish subjects, to prevent Her Majesty from constitutionally ascertaining the true condition of the country and the merits of equitable legislation. Of the 652 members of Parliament in Westminster 515 are nominally from Ireland, that is, about one-sixth of the assembly. Practically, however, the Irish people have only 46 representatives, or thereabouts, the majority of the seats nominally assigned to Ireland being filled by her bitterest enemies, the representatives of the English garrison in Ireland, the men of blood and spoliation and penal laws and traditional hatred of the Irish race. The result has been invariably brought about by the gerrymandering of the constituencies, much more by the artfully arranged property qualification which has hitherto excluded three-fourths of the Catholic people from the right of suffrage; and finally by the power of eviction and confiscation equivalent to the power of life and death vested by law in the landlords, and employed by them as a weapon of most potent intimidation to coerce the farmers into voting for the landlords' nominees in opposition to their conscience and the interest of their class. Even the ballot, recently introduced, is not sufficient protection against this terrorism. What could 46 Irish members effect in a House where they are only one to thirteen, and where an alien assembly could always find pretext for anti-Irish legislation in the cordial concurrence of the Garrison Party, who pretended to speak also in the name of Ireland? Poor Ireland was ever made to appear as a house divided against itself. No consideration was shown to her representatives, except when the balance of parties rendered their votes casually important and worth being purchased by some little attention to their demands. This is not government on the representative principle; it is not constitutional government. (Cheers.) By the new distribution of seats and the enlargement of the franchise, it is true that Ireland is likely to weaken the Garrison Party and send eighty or more genuine representatives to Westminster. But still Ireland shall remain without an effective voice in the formation of her laws, unless she succeeds in wresting Home Rule from a reluctant foreign legislator. Promises shall be made to her, and some small measure of redress of grievances may possibly be granted to her, from time to time, according to the exigencies of Whigs or Tories. But it never shall be anything like full redress; it never shall be other than occasional relief, fractional and tantalizing. The sum of her evils shall remain without remedy; the legitimate aspirations of her ancient and honored race shall be thwarted as heretofore; her vital interests, educational and industrial, agricultural and commercial, social and political, shall be misrepresented in the laws that shall be framed for her government in a foreign capital. And how could it be otherwise? Analyse the House of Commons in Westminster, and say, could the 550 English, Scotch and Welshmen, who compose it, be expected to take a lively concern in the affairs of Ireland? It has been said that the sons of Erin have as much representation, and as much chance of fair play, as Scotland or Wales. But it is not so. Scotland had unity with England; she entered the alliance of her own free will, and had ever since been favored and petted and pampered sometimes after a fashion directly injurious to Ireland. Wales was too stupid to offer resistance. (laughter.) Ireland refused to enter the alliance. She held by her own nationality, and shall never yield her right to be a distinct nation, living by her own life. (Great cheers.) Holding up his hand and looking upwards, the Bishop said that, with the blessing of God Almighty, Ireland would never have a national unity with England or any other nation. (Loud applause.) The foundations of the earth shall give way, the sun shall lose its light, and the moon shall be turned into blood; but Ireland shall never renounce her nationhood—one blood, one race, one religion, one history of joys and sorrows and noblest sacrifices, of literary glory followed by political darkness, one everlasting hearing. They would never be separated, never identified with any other nation. "We are one nation," he exclaimed, "and can be nothing else." The audience cheered vociferously. The speaker, in emphatic tones, pointed out the chasm between Ireland and England because

of antagonism of race, antagonism of religion and antagonism of interest. The Sovereign shall, he hoped and prayed, be ever the Sovereign of both peoples; but with equal fervor did he hope and pray that, with unity of Empire and unity of Throne there shall ever co-exist the two peoples, two kingdoms, two Parliaments, Great Britain one, and Ireland the other, bound together into Imperial Unity by the golden link of the Crown and a common Imperial Legislature, with full freedom for each to pursue its own destiny in concert with the other. (Great applause.) The antagonism of England to the Irish race is too definite and too persistent in its bitterness to admit of any hope of their ever becoming a national or political unit. They must agree to live as distinct nations, each living in accordance with its own ideas, by its own political organism, under the bonds of Imperial unity, represented by the Flag of the Empire. Throughout 400 years England waged a war of continuous invasion upon Ireland; then for 200 years, the conquest being completed, she waged a war of extermination upon her victim, the most cruel and barbarous recorded in the annals of the world; and throughout this nineteenth century, although she has sheathed the sword and sought to mitigate many of the atrocities of her penal laws, she has held Ireland in bondage still, writhing and groaning under the tyranny of the Draconian code of land laws, fiscal laws, political and educational disabilities and forced impoverishment, the unrepealed residue of the wicked past; and she will neither remedy these monstrous evils in Westminster nor permit Ireland to convolve her own Parliament for the purpose of remedial legislation. The chasm is made wider and deeper by the antagonism of religion. England's most bitter hatred of the faith of St. Patrick's sons is not only written in blood upon her statute-book, but may be seen by friend and foe, throughout the length and breadth of the Holy Isle, in the dismantled cathedrals and abbeys, the ruins of learning and piety which constituted the former glory of the Irish race, the centres of European civilization, which even in their ruined condition to-day proclaim from tower and transept arch and tracery window the richness of piety and art that distinguished the Irish Church in the Middle Ages. Yet not in parchments and ruined walls is the record of England's dire persecution of Ireland's faith most vividly and enduringly preserved. It is in the hearts and memories of the people. Every city and town and hamlet, every knoll and dell in the four provinces retains the tradition of altars desecrated, of sacrilegious profanations of things most holy, of the murders and the brutal outrages perpetrated in the name of English civilization upon Ireland's priests and other holy ones of her children. You cannot obliterate such traditions as these from a nation's memory. They will continue to be transmitted from sire to son, and shall perpetuate the chasm between nation and nation, between the conqueror and the conquered, the oppressor and the oppressed, the family who drew blood and the family whose blood has been drawn. (Cheering.) No, it never can be that Ireland should merge her national life in that of England and form with her a political unit. (Loud applause.) If this has been heretofore the spirit of English bigotry against the ancient faith of Ireland, and if this spirit still prevails to the extent of not allowing even one English Catholic member to be elected to Parliament to sit among the 550 English, Scotch and Welsh representatives and speak an occasional word in behalf of his two million co-religionists, how could Ireland expect the voice of her forty or fifty members to receive considerable hearing, especially in regard to educational and other questions intimately connected with religion? It is plainly impossible for political or national unity to exist between two peoples divided by such terrible memories of wrong, and such opposite ideas of religion and right. The English statesman would like to efface the memories of all past injustices and by acts of reparation to Ireland bridge over the gulf that lies between the two nations. This is his aim; and for this he works as far as he can induce his party to follow him. But, said the Bishop, although he may succeed to some degree in hushing up the antagonism of race and religion, there is a third antagonism which he cannot suppress; it is ever living and active, it belongs to the future as to the past; it is the antagonism of interests. England is a nation of shopkeepers; trade and markets are her primary object in her dealings with other countries. All else is nothing in comparison with these. She has heretofore deliberately and by express legislation annihilated Irish manufactures, lest Ireland's goods should get a preference in foreign markets or compete successfully with hers at home. It is to be supposed that an assembly consisting chiefly of shopkeepers and brothers of English shopkeepers shall show the unexampled magnanimity of submitting to the demand of a handful of Irish members for the re-establishment of those Irish industries on a footing of perfect equality with their own, or on the principle of protection for a period sufficient to enable them to develop into equal power of production and equal facilities of profitable sale? The speaker next referred to the injurious land-laws made for Ireland by the British Parliament, and said that notwith-

standing the amendments made in them by Mr. Gladstone, they are still so unjust and oppressive that no people on earth would bear with them, except the Irish. Landlords even to-day possess the power to evict the honest and industrious farmers from their holdings if they fail to pay an impossible rent, and this cruel proceeding goes on every week in the year. Let the land produce a good or a bad crop, the landlord insists on getting an enormous rent, such as, even when the seasons are most favorable and crops are abundant, leaves the farmer without sufficient to feed and clothe himself and his family with decency. Farmers who hold under leases made when prices of agricultural produce were at the highest, are held bound to these leases at this very day when American and Australian competition have brought down the prices to half and, in regard of some products, to a third of what they were valued a few years ago. And if the poor farmer be not able to meet that unreasonable demand, the landlord casts him out of house and home and turns him adrift upon the world. The Bishop's contention was that the laws enacted by England against Ireland, and the patent wrong that is done to Irish youth intellectually and morally by excluding them from participation in the endowments that are bestowed by their Catholic forefathers for their benefit. He dwelt upon the shameful unfairness of the conditions of University education as regulated by the law enacted only four or five years ago. Thus the antagonism of interests, more enduring than those of race or religion, must render it always impossible for the two nations to constitute one political unit organized by the laws framed by their representatives at Westminster. If Home Rule be not given to Ireland for the management of her own internal affairs, it is folly to talk to her of representative government, of respect for London-made law, of the burial of ancient animosities and the future of the commonweal. One action they never can be. One Parliament cannot represent the rights of both. One code of laws, commercial and industrial laws cannot be an expression of justice to both. Let each nation address the Sovereign through its own Parliament and obtain the Royal sanction of its proper domestic regulations, and then, but not otherwise, shall there be an end of the 700 years' war between England and Ireland. (Great applause.) The Bishop in conclusion desired to say one word about the shibboleth of Imperial disintegration. He asked why should Ireland's control of her own domestic affairs involve disintegration of the Empire, whereas the same concession made to Canada and Australia, so far from disintegrating, had confessedly aided in consolidating the Empire? If Home Rule did not weaken the bonds of Imperial unity, why should it affect organic disintegration in close proximity to the seat of life? If the colonies that could not be reached by military or naval forces, without delay of weeks and months, in the event of rebellious disturbance, may be safely entrusted with Home Rule, why should there be special dread of Ireland, whose garrisons shall be manned by British troops and whose coast is almost without gun-shot of the English arsenals? The Bishop said he never had heard any gentleman of intelligence and recognized truthfulness assert that Home Rule for Ireland meant separation. He did not mind what newspapers and the lower class of political agitators say upon the subject. They but echo the interested clamors of a party and propagate a senseless cry. But Mr. Gladstone, Lord Salisbury and the great statesmen of the Empire, should not utter such falsehood. He told an amusing story illustrative of the readiness of politicians to abandon their cry of disintegration when it becomes their interest to do so, and, in proof of the disbelief in the theory of disintegration on the part of English statesmen, he called attention to the answer given by Mr. Gladstone and his Cabinet to the Cogan Resolutions in April, 1882. Nothing was more strictly logical than the series of reasons set forth in those resolutions for Canada's appeal on behalf of Home Rule for Ireland—that the Irish race are a large element of the Canadian people; that they number many millions in the neighboring Republic, where feeling is intensely agitated by the complaints of the Irish in Ireland; that Canada is gravely concerned for the maintenance of peaceful relations with the Republic and its Irish population, and is disturbed by the constant use of their arms; and that a member of the British Empire, and earnestly desires to see peace established between all its provinces and races; that Canada experiences great benefit from the enjoyment of Home Rule, and would be glad to see Ireland participate in its advantages; if England could see its way to conceding it. Never was a State paper more logically and forcibly, yet respectfully prepared. Nevertheless, Mr. Gladstone's Cabinet, feeling all its force of argument, and having no solid ground on which to rest its rejection, thought fit to send back the message, unworthy of Her Majesty's responsible Ministers, that they "did not want Canada's advice," as though, forsooth, the Canadian Parliament had no right to address the Crown or the Legislature of England on such topics. What the Bishop wished to emphasize was simply this: Never would Mr. Gladstone and his Cabinet have taken refuge in this paltry pretence before the civilized world, if they thought they could with truth have sent back to Canada this effective reply: "Gentlemen of the House of Commons in Canada, your appeal for Home Rule in Ireland is a plea for disintegration of the British Empire and Her Majesty's Government cannot listen to it." The Bishop retired amid cheers and applause again and again repeated.

## History's Warnings

THE FRENCH AND IRISH.

Father Dowd and the Riel Excitement.

(From the Quebec Daily Telegraph.)

Sir,—I never question the perfect honesty of the motives of my priests in any matter, but I cannot view without extreme pain and solicitude the extraordinary attitude which Father Dowd, of St. Patrick's, Montreal, has judged proper to assume on the Riel matter. Apart from the sharp contrast, which it offers to the feelings and conduct of his immediate episcopal superiors and the vast majority of his brother clergy in Lower Canada, it is predicated on such an evident misconception of the facts in the North-West and such a strange misconception of the duties of citizenship that I sincerely hope, with all due respect for his priestly character, that none of his and my fellow-countrymen will allow their natural sympathies to be warped for one minute either by it or by the utterances which proclaimed it on Sunday last. When I recall the events which preceded and followed the troublous times of 1837 and the detrimental effect they had ever since upon the fortunes and influence of Irish Catholics in this Province and indirectly throughout the Dominion, I feel that Father Dowd, of Montreal, is making precisely the same terrible mistake that the late lamented Father McMahon, of Quebec, made on that occasion and that history will repeat itself in the same disastrous consequences for my countrymen in Lower Canada unless they take counsel of their natural sympathies at this juncture and join heart and hand with their French Canadian fellow-citizens, to whom they are bound by so many ties of religion, kindred and interest, in resisting the overshadowing and dangerous influence of the detested Orange sect, who have been our national curse at home and abroad. Far be it from me to say anything to detract in the remotest degree from the cherished memory of Father McMahon or to wish to detract too keenly from the painful reminiscences of his time. The Irish Catholics of Quebec and, indeed, of North America at large owe him too much to listen to anything in his disparagement. But time has proved that, in his all-absorbing love for his countrymen, he committed a grievous blunder for their future good. He meant well, but he created a breach between them and the French Canadians of which, after the lapse of nearly fifty years, they still feel the injurious effects in all walks of life, and to heal which there never was a more propitious opportunity than the present. He thought he was worldly wise, but he proved eminently shortsighted. For a temporary good, he, without knowing it, sacrificed the whole future comfort and prospects of his people and tured to gall and bitterness the love that exists between two devotedly loved and two races with a common history, a common religion and almost a common history—between the descendants of two nations who had been more than friends, who had been brothers, in prosperity and adversity, and whose hands had shed their blood freely either side by side or for each other's cause, on Fontenoy, at Castlereagh, and many another sanguinary battle-field against the common enemy. He did, in fact, what Father Dowd has been now doing. He preached that his people had no interest in the movement of 1837 and should show no sympathy with it, just as if nothing which concerned the good government of the country they had made their home should be of interest to them or command their sympathy as intelligent and liberty-loving citizens; and his people, or rather the majority of them, fortunately listened to him, with the results we all since know and deplore. He unconsciously made himself the advocate of British ascendancy and indirectly of Orangism. In point of fact, he unwittingly pleaded the case of the villainous Treaty Compact, whose tyrannous conduct and offensive ostracism of the native inhabitants provoked the rising of that day, which was afterwards crushed like that of the half-breeds in our own time, but nevertheless forced the very reforms that all constitutional means had previously failed to secure. He trembled at the prospective loss, but he never calculated the gain. As already said, in his all-absorbing love for his fellow-countrymen, he feared that they would be crushed, that they would be the national bent of their sympathies. He foresaw this result, and he devoted his tender persuasive powers and energy to its prevention, but he dipped into the future no further. Like many another brilliant but hopeless Irishman of his day, who knew how mercilessly England had been in the habit of crushing out Irish revolts, or who had felt her power, he fancied that there was no limit to that power, and that it was the very height of suicidal madness to oppose or even dream of opposing it. How gravely he misjudged the situation is now a matter of history. He himself lived to see a completely new order of things established, to see the very rebels of 1837 elevated to the highest dignities in the land, and to see them tending over the men who had previously been their tormentors and oppressors. He lived long enough, too, to witness the ripening of some of the baneful fruits of his countrymen's policy of antagonism to the French Canadians of which, without knowing it, he had helped to lay the foundations in the times of 1837. He was spared, however, by the merciful hand of death, the pain of witnessing the results of that antagonism carried, as they since have been, to their logical issue. But if he misjudged the situation, it is not for anyone belonging to the people he loved so well to mis-

judge him. Looking at the circumstances of his time, remembering the fact that the Irish were then, so to say, strangers in the country and only a mere handful in point of numbers, and that the French Canadians were not in a condition to maintain a successful struggle against the power of England, which was then supreme, it must be granted that ninety men out of every hundred in the same position would have probably taken the same politic view of the situation, apart altogether from his sacred office to preach peace and submission to the powers that be. However, whatever justification or color of justification there may have been for the attitude of the Irish Catholic people in Father McMahon's day, there is not even the shadow of justification or even of policy for the indifferent or antagonistic attitude which they are now asked to take on this Riel question at Montreal or in any other part of the Province of Quebec. The situation has altogether changed. The French Canadians are no longer its slaves, but its masters. Their numbers and influence in the Province and the Dominion make them a power to be propitiated, not antagonized. If no other considerations dictated a union with them as our natural allies, the selfish one of policy should do so, and never a better opportunity offered to content again an alliance, which should never been broken, and never would have been but for the infernal machinations of the common enemy of both races which has always acted on the principle of dividing to govern. But there are other and much weightier and more ennobling, as well as more urgent considerations why, forgetting the silly and suicidal feuds of the past, Irishmen should heartily join their French Canadian fellow-countrymen and morally strengthen their hands in the present instance. Without the remotest idea of an appeal to arms, but only by constitutional weapons, there is firstly a common enemy to be fought, the doubly dangerous and deceitful enemy of Orangism, which should have no place or hold to encouragement on Canadian soil. There is not the slightest fear, I am convinced, that the Protestant population of the Dominion—by whom I mean the orderly and law-abiding Protestants, English, Scotch, and Irish, who do not believe in the necessity of maintaining Church and State by the assistance of a bloodthirsty secret society in a peaceful land and with whom the French Canadians and Irish Catholics have hitherto lived in sympathy and harmony—will take offence at any such union, more particularly when they know that there is not the remotest intention of directing it against them any more than the epiphany of the majority in this Province has been used to the detriment of the Protestant minority, and that its object is not aggression but self-defence and the enjoyment of equal rights by all elements. Secondly the Irish Catholics are no longer a mere handful of forlorn strangers, but a numerous, influential and integral portion of the community, with a very direct interest in all that affects its welfare and concerns its good government, directly or indirectly, whether the question more immediately at issue affects themselves or others, when it affects the whole body politic as the question of the government of the North-West, Riel's rebellion and his execution has undoubtedly affected it. And, thirdly, the Irish Catholics—and they are not an ungrateful race—owe a special debt of gratitude to the French-Canadian clergy and people for the heroic sacrifices they cheerfully made for their relief during the trying fever times of 1847 and for the generous manner in which they charged themselves with the support and education of many a poor Irish orphan, who would otherwise have been left to drift with the winds and waves of a cold, callous world to bring up in a premature grave or to be reared as uneducated ruffians to the honor of the fur traders.

Of Father Dowd's tirade against Riel as twice a rebel and a dangerous religious disturber and pervert, I think, in charity, the less said the better. The bitter-Orange force that Riel ever had could not have denounced him with more fierceness, with less regard, I am sorry to say, for the truth or with less humane consideration for the poor man's recognized insanity, while it will be noticed the reverend gentleman had not one word to say against the equally acknowledged misgovernment which drove the half-breeds to rebellion and rendered Riel's role not only possible, but, in thousands of opinions, perfectly justifiable or against the brutal excesses of the troops who stripped the poor half-breeds of all they had in the world. A few words more and I have done. Father Dowd is reported to have said that Riel had a fair trial and that its justice was confirmed by the highest court in the Empire. If he said this he only showed how little he knew or knows about the whole affair. The trial was not fair, and I have no hesitation in saying so. It may have been strictly legal; I will not contradict that. But there is often a very broad dividing line between law and justice, and in this instance there was most assuredly one.

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## THE IRISH NATIONAL LEAGUE.

A general meeting of the Montreal branch of the Irish National League was held on Sunday afternoon in St. Patrick's Hall, the president, Mr. H. J. Cloran, in the chair. There was a large attendance of members. It was resolved that \$1,000 be forwarded to Dr. O'Reilly, of Detroit, treasurer of the Irish National League, as the first instalment to the Irish Parliamentary Fund. On the motion of Mr. M. Donovan, seconded by Mr. T. Buchanan, a vote of condolence was passed in connection with the death of the late Rev. Simon Lonergan. Mr. Donovan paid a glowing tribute to the many virtues of the deceased gentleman possessed, and referred to the fact that the last occasion on which he appeared in public he delivered a most brilliant oration in support of the Irish Parliamentary Fund, and declared that Mr. Parnell, though a Protestant, was the Messiah of the Irish nation.

## FISHERMEN INSIST UPON PROTECTION.

PORTLAND, Me., Dec. 1.—A meeting of fishing men was held here yesterday to consider the matter of the protection of fishing interests. A resolution was passed that the fishermen should petition Congress to draw up a bill protecting against any treaty arrangements or legislation which would admit Canadian fish into American markets free of duty.