MR. McGEE'S ADDRESS

To the Catholic Public-More Especially to the Irish Catholics of West-ern Canada.

A man who for the first time enters public life as one of the legislators of a country, - who is expected by his constituents to represent them on every question; by his co religionists, at large, to represent them on certain questions as fully as his own constituents-who has been industriously misrepresented before entering on the stage, - has a difficult part to He has to demonstrate his fitness fill the seat to which he has been chosen; he has to show cause why pre conceived prejudices against himself and his electors should be abandoned; he has to reconcile his peculiar obligations as the representative of a class. with his general duties as one of the legislators of the country. This was the arduous problem set before me by my kind, confiding triends of Montreal in December last, on the demonstra-tion of which I entered in February, and from the continued close pursuit of which, a temporary interruption made in your name, but without your authority, prompts me, at this moment, to address you.

After the adjournment, my friends, I would probably have found some means to place before you a retrospect of the session. To review it now is rather to report progress than to an nounce results, though some little good has been done, and one great evil, at least, averted. But the interruption to which I have alluded has n accompanied by so many mis statements and misjudgments, that perhaps, it is better I should address you at once, and in this manner, for with the two newspapers, referred to, I can have no discussion.

I felt it to be my duty, in my place

in Parliament, to disclaim the writer one of them, for foisting into the House a most imprudent petition, was necessarily rejected; and to condemn the open treason of the in playing the henchman at Leeds and Grenville to "the father and founder of Orangeism in Canada.

It was, is, and shall be my duty, s long as you desire it, and no longer, to take cognizance of your Parliament ary interests, which, in both the in stances I have cited, were endangered and betrayed; but, as regards the newspapers themselves, you must de cide whether or not you will permit them to assail me in your name That is your affair rather than mine If you approve of their conduct in those cases, and towards me, you will sistain them as before; if, as I have every reason to believe, you totally dis approve of that conduct, you will adopt the only other alternative. In that resort, I have every assurance that you will not be many days deprived of the services of a really independent

and unpurchasable Toronto organ. I assume, that you can feel how dif ficult a task I have to perform as your special representative. Usually, men elected by the confidence of their class when they get into Parliament, finding their specialite adhere to them like the shirt of Nessius, take the very first occasion to throw it off. This act is often performed with ostentation and rightly punished as treason. Many a bright promising career has been blasted by candidates undertaking what they had no intention of perform ing, and no will to attempt after election. I need not mention names; you can recall some such instances. Now I say for myself, I undertook no thing which I do not mean to perform, and therefore I claim to exercise in its full plenitude the power with which was invested by the Montreal election, and the reception of that event, by the bedy of my co-religionists in Western Canada. And if I have my part to perform, you will permit me to repeat, that you have yours. Yours is, not to allow me to be caballed against; to be deliberately misrepresented and misre ported: to be obstructed and belied in your name, by the paid writers and advertising agents of the present Min istry. This justice I claim at your hands, and, if it were possible, or even probable, that it could be refused to me, I would then have seriously to con sider the alternative of withdrawing from public life without further loss of time, and devoting myself, in future to my own private affairs.

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I pass now, at once, to the state of parties in the Province; their respective relations towards us, and ours towards them, as I understand them. That the present Prime Minister may be personally, and in his secret heart, a truly liberal man, is one of those suppositions which any one can make, but which no one is bound to believe without evidence. I deal with facts, and will quote a few of quite recent date. The first fact I shall mention, is Mr. MacDonald's own letter of the cate of January 18th, 1858, addressed to Mr. DeGrasse, Secretary of Orange Ledge, No. 137, (Gowan, Master, because of the cate of the cate of the cate of January 18th, 1858, and 1 ginning and ending "Dear Sir and Brether." The second fact is, Mr. Macdonald's reponse to my direct ques tion on the debate on the address, as to his patronage of the order, in this Province. "I acknowledge the fact," were the precise words of the Hon.
Plemier. Equally clear is the evidence of the Orangeism of the new Post Master General, Mr. Sydney Smith. The resolutions passed by the Cobourg District Lodge, on the 10th of February, 1858, sufficiently proved that: and Mr. Smith "proudly" announced it from the Treasury benches, In the debate on Mr. Benjamin's bill, without rebuke or comment from his colleagues in office. Equally authentic is the somewhat older fact, that Mr. Vankougnet, another member of the Present Cabinet, at a dinner given to

Mr. Gowan and others, at the St. lightened men as Messrs. Lawrence Hall, Toronto, February Dirion, Taibadeau, Langer 16th, 1854 declared his "wish that all Protestantism might become one vast Orangeism, and all Orangeism one vast Protestantism." If, then, this dangerous Institution has, within a few years, grown so bold, that a Gov-ernor General officially receives, and a Prime Minister officially patronizes it ; if it has grown so bold as to march to the very door of the House playing its most offensive airs and to flaunt, unrebuked, nay, applauded by the Ministerial side, on the floor of Parliament its most offensive emblem-who, but the Government of the day-its avowed patrons and abettors-are re

ponsible? Let no honest man talk of the 'private opinions" of this or the other Minister, in presence of such facts as these. Here is the evidence to prove that three, at least, of the Upper Canadian Ministry, including the Premier, are Orangemen, and sworn patron of their "Brethren;" and therefore, can, on no pretence whatever, while continuing to be such, merit the support of an honest opponent of the Orange institution - least of all, of any Irish Catholic who knows what is, bas been, and continues to be, the spirit of that Institution.

No doubt, there is bigotry on both spirit. sides; but bigotry dissociated can never be as formidable as bigotry as sociated. It is the system, in this case, which gives longevity to the spirit. How many individual preju dices against Roman Catholics have been conquered in the Anglican world the last sixty years! yet the Belleville organ of Orangeism boasts that the Brethren are to-day "what they were I can well believe sixty years ago." I can well believe it. I can well believe that Mr. Ogle R Gowan is, in this respect, the true son of that Hunter Gowan, at whose name every Wexford Catholic shudders with horror. Observe also, that the aggressions upon us, in the present ession, have all come from Ministerial supporters. Mr. Benjamin and Mr. erguson are two of their most steady supporters, and Mr. Gowan, after a charming display of coy aversion, has naturally relapsed to his old employers. do not say that they have all the igots on that side; by no means but I do say, that they have the power and have taken the best means, to fos ter and encourage this monstrous evil n Canada.

hat the Opposition benches, where I it, are filed with all shades of opinion. Consistent Conservatives, like Wallbridge, Burwell, and Hogan ; exministers, like Messrs. Couchon Lemieux and Ross,—who, however, Couchon border on the cross-benches; old Re-formers, like Sandfield MacDonald, Mackenzie, and Foley; liberal French Canadians, like Mr. Dorion and his friends; and the new Western mem. bers who had chiefly come in under the lead of Mr. Brown. To confound all these sections under one sweeping an athema shows great ignorance or great tolly: in dealing with them, it seems to me, we should be liberal with the liberal, and firm with the hostile; that we should not suffer ourselves to be outdone in courtesy by any; that we should be just to all, running amuck against none. By this course I do not despair of seeing as sound and just a spirit finally prevail in the opposition ranks, on Catholic questions, as now exists on most national subjects—such Hudson's Bay territory, the as the Seat of Government, and the maintenfidence report, that a better spirit than that shown in the general election, has made some progress in the House during the present year-and this, mainly, though not solely, among the Opposition. The tone taken towards our religious orders, and the Orange Incorporation bill, are proofs of my as sertion. I am satisfied that a firm and conciliatory conduct is certain to win converts for all our reasonable de mands, among the Upper Canada majority, as well as among the minor-

We have complicated political re lations to Upper and Lower Canadian parties. Our proportion—I speak of Irish Catholics only—is to the French Canadians as one to five, and to "the Lower Canadian British" fully two to one; in Canada West there were in 1851, 167,695 Catholics, of whom all but a mere molety are Irish by origin, though English by speech. On the Provincial population we are, or were at the last census, somewhere about one-fifth of the whole. Our political distribution makes it impossible, as they found formerly, for our British brethren below to act without us, or against us; while our groups of settlers throughout Canada West, and in the cities, often hold the balance between contending candidates.

With our co-religionists of French origin I have all along desired to promote a mutual good understanding. But I will not conceal from you that among a portion of them-I believe a minority—there exists a very deter-mined prejudice against us. Not to mention less known names, Mr. Cartier's insolent declaration in the Montreal Election debate that he "did not want and would not have the kindred in a past age were known

such demonstration may be necessary; Canada. and its repetition will be called for until we obtain our full mode of consideration from co religionists of

French descent. the disposition of the English population proper towards us, I have British more just to both, it would, on as yet very imperfect information. The pretensions of an Englishman in a Colony are always the highest, but this class is not often organized. For this class is not often organized. arways had a high respect, as those who reme uber some of my early Lish am to act for you, which is for your speeches, know. In this Province, however, I have come more into however, I have come more into conwith Scotchmen than Englishmen, and the Scotch are the controlling element, at this hour, in and Canada West. Some of our friends have a monomania on Scotchmen, and have sometimes given imprudent expres sions to that feeling. I never could see the wisdom of making enemies of se numerous and respectable a body; and I have, without departing one step from the line of rigid self respect, endeavoured steadily to diminish that bitter antagonism, and to substitute in its stead a better and friendlier

For the Protestant Irishman, not an Orangeman, we should feel, and I trust do feel, precisely the same as for one of our own faith. We, Catholics of Irish birth or origin, should never forget how much we owe to liberal Protestants of past and present times in our native land. The glory of Grattan should ennoble in our eyes the The glory of whole class to which he belonged. Thus would I, on every side, and with out compromise, make friends and disarm enemies; thus would I employ that influence with which you have invested me, to strengthen your pos ition and promote harmony through all Society. At present your influence is less than that of the last and least Orange Lodge in the land; in any would be certain to bear off the prize from the 400,000 Irish Catholics of testant nickname "Roman Catholic United Canada. This should not con as applied to the Universal Church, tinue-need not continue another year-if it be not your own choice, if you will not allow yourselves to be degraded and sold through your own "organs." To develop and direct your influence, it is above all things Let me next call to your attention essential that those agents of others should not continue to speak, as if for should not continue to speaking for those who us, instead of speaking for those who both prompt and pay them. With them, no unity is possible, for they are in the service of other masters.

Among all honest men, unity is highly desirable-is every way essen tial-and that it may be had and held, we must endeavor to procure honest organs, who will have no other gain at heart but the good of the whole body. I have not spoken of that familiar

bug bear of the press which has assailed me, Mr. George Brown I hope none of you are very much afraid of Mr. Brown. I never felt that fear and I do not now. Mr. Brown has endless energy for business; great earnestextensive political information, and indomitable perseverance. These are qualities which, with his youth and constitution, must always make him a power in our politics. But before he can ever form a Cabinet which could be re elected, he must give couvincing proofs of a different spirit, from the spirit of the Globe during the ance of the Union. A representative late election. That spirit never can of your interests, cherishing such a rule in Canada, and you need not, my of your interests, cherisning such a hope must patiently labor for its accomplishment, for, assuredly, it is not to be effected in a day, nor in a single session. But I think I may, with considerable and the session of the world being systems that have originated by rebellion against it, and whose doctrines, rites, customs, methods, etc., are but fragments, reminscences, or distortions of the world being systems that have originated by rebellion against it, and whose doctrines, rites, customs, methods, etc., are but fragments, reminscences, or distortions of the world being systems. friends, have the least apprehension tems that have originated by rebellion ciously he was assailed by organs speaking in your name. To give him his due, we must treat him, like all his due, other public men in the Province, impartially and according to his actions.

This is the rule by which I have been governed, and if, without compromise, could see Mr. Brown back on the old Baldwin platform, I confess, for your sakes, I would be glad of it.

It seems to me, it is much better have such a man for a friend, if it can be done, without violation of principle, than for a foe, by a foolish indulgence in wild denunciations of "the Clear Grits." If, however, that cannot beif Mr Brown should unfortunately prefer to rally and rely on the antipathies of religion and race, rather than on reason, justice, and common sense, it places me and places you in a still better position than we held before, if we show our willingness to welcome any act of liberality, from Mr. Brown, just as if it come from any other man or party; no more and no less.

To conclude: our Politics at present resemble a good deal, what Surgeons call, "a compound fracture. bones of a great state were set in 1841, but are not yet well knit. Some sore-ness and swelling remains, and the most patriotic viligance must be exercised, to prevent mortification setting I do not believe a dissolution of the Union to be the real remedy. And I do not believe that, under our system, and on the American Continent, numbers can be steadily ignored as the prime basis of representation. A revision of our whole constitutional system, can not be far off, and while I would resist, and have already voted against an unequal representation under the present Union Act, I am not want and would not have the under the present Union Act, I am Irish," was an exhibition of this spirit quite ready to admit, that in any new not to be forgotten. In old France our arrangement, the representation in kindred in a past age were known the popular branch at all events, must and respected as men of high courage be proportioned to population. Abun-

Dirion, Thibadeau, Langevin, Laton the fact of its being sanctioned by berge, and others, on both sides, no the majority of the people of Lower This change I believe must but with many it is necessary, come, and I do not anticipate from it, and its repetition will be called for those frightful consequences which fill the imagination of certain rollical prophets. I would rather expect, that

rendering the French and Irish more necessary to each other, and the the contrary, tend to hasten the advent of a genuine Canadian Nationality co extensive with the country, and en during as its hills.

judged, counteracted, and calumniat ed, by persons unwarrantably using your name, but really in the pay of one wing of the party at present in

power. I remain, my friends, Your faithful and obedient Servant, Thomas D'Arcy McGee Toronto, June 12, 1858

Toronto, June 12, 1898

** I may here state, that the Toronto Mirror of the 7th of May, voluntarily offered the use of its columns "to disseminate my opiniors, and give them to the country with out change or mutilation," but suppressed without a word of explanation, public or private, a short note which I sent them the following week. Also, that having requested insertion for this address in the Catholic Citizen, after its whole pages of attack, I was answered by its editor, under date of June 12, that his "rule in reference to communications is to publish them or not, according to his views of their fitness." Under these circumstances I have not troubled either of those newspapers, and they, of course, will not give this document "to the country without change or mutilation." I expect greater fairness from the Canadian press generally, to whom copies of this broad sheet have been

THE ONE UNIVERSAL RELIGION

Dr. Hart, editor of the Cincinnati Telegraph, says that " the Roman Catholic faith is the faith of nearly one hundred and seventy millions of the present generation." Brother Hart is behind the times. It is nearly thirty Brother Hart is rival application to Government, the behind the times. It is nearly thirty latest offshoot of the Grand Ladge years since the Holy Ecumenical Sy nod of the Vatican rejected the a dangerous novelty, favorable to the heresies out of which it sprang. also several hundred years ago since the Catholic faith was professed by only 170 000,000 people. There are about 300 000,000 persons among the present inhabitants of the world who are in the fellowship of the Holy Apostoli-Roman See, and are therefore Catholics in the fullest sense of the word and there are in addition about on 100 000 Oriental sectaries who hold the whole Catholic faith, at least in all the particulars in which popular Protestantism deflects from it. It is probably that, out of the 100,000,000 r so who are usually counted as Protestants, at least 10 000,000 or 20,000 000 either recognize that the Catholic religion is the true one, and confess that "if they joined any Church they would be Catholics" or else explicitly reject the Protestant system as a whole and

regain the orthodox are laboring to and Catholic Faith. It may be added that if a plebiscite of the whole population of the world were taken on any one particular doctrine of the Catholic Church a vast majority would be found to profess it, at least in principle or in its main features.

The Catholic religion is the religion of all humanity. It is the one and only religion; all the other so called "religions" of the world being systhose of Holy Church .- Church Pro-

This world is only the negative of the world to come, and what is dark here will be light hereafter.—Anon.

Most Unwise

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