

The True Witness

AND CATHOLIC CHRONICLE, PRINTED AND PUBLISHED EVERY WEDNESDAY AND SATURDAY, At 662 1/2 Craig Street.

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MONTREAL, WEDNESDAY, May 16.

CALENDAR—MAY, 1877.

Wednesday, 16th—St. John Nepomcen. Anniversary of the first landing of the Anglo-Mormons in Ireland, 1167. Vendome Column torn down, 1871. Thursday, 17th—St. Pargal Baylon. Parliament rejected the Repeal Motion, 1844. Tallyrand died, 1838. Friday, 18th—St. Theodotus, Vintner, and Reven Virgins. Boswell died, 1795. Saturday, 19th—St. Dunsten, Archbishop of Canterbury. Lord Edward Fitzgerald arrested and mortally wounded in Thoms street, Dublin, 1798. Columbus died, 1506. Sunday, 20th—St. Birnordia of Sicund. Whitsunday. Rev. Francis Mahony, ("Father Prout") died, 1866. Monday, 21st—St. Celestin, Pope. Riot in Montreal, 1832. Tuesday, 22nd—St. Mammertus, Archbishop of Vienna. Samuel Neilson arrested, 1798. Pope born, 1688.

THE "STAR" AND THE "TRUE WITNESS."

In our Saturday edition we promised to notice in our issue of to-day, the reply of the Star to our articles on the St. Ann's Ward Election, and "Are we to become Canadians?" Our contemporary approaches us with lance in rest upon the subject of "Race and Creed again," and skillfully makes a lunge at our inexperience in "some of the peculiarities of electioneering in Canada." We have not seen how political fields have been fought and won in the Dominion, and are thus in some measure unable to "shoulder our crutch" in the area of political warfare. Well it may be so! But perhaps our inexperience is our salvation. We come as a free lance, indifferent as to what the colour of the foe may be, and amongst other issues, anxious to secure the best possible terms for the cause we have always advocated, and for the banner under which we have always fought. We, like our Irish brethren, are here as Canadian citizens, faithful to the Constitution of this Confederation, but not forgetting that we are Irish meanwhile. But before we reply to the Star upon the question of "Are we to become Canadians?" we must notice our contemporaries trust at the question of religion in politics. "Religion strictly speaking" says the Star is too high and sacred a thing to be dragged through the profane mud of elections, and that abuse of the most sacred of all causes for the behoof of candidates cliques and parties, is nothing short of sacrilege. All this is quite true. We endorse every word of it, and the polished clique on the rampant party that attempts to drag religion through the mud for the "behoof of Candidates" deserves to be regarded with suspicion, and treated with disdain. But here we pause, for the question occurs—Who is it that uses religion for political ends? The question is almost grave enough to induce us to pause for a reply. But we must face the question, and we must answer it. It is then—politics that drag in religion—it is not religion that drag in politics. There are many, very many, political questions which directly or indirectly embrace issues which vitally effect the Catholic Church. We see it every day around us. Whether in Quebec or Ottawa measures are passed during the session which are as much questions of religion as they are of politics, and it would be suicidal on the part of our people not to be alive to the dangers which lie hidden in the clauses of say—A bill for the incorporation of Orange Societies. As things are at present, we cannot separate religion from politics, unless indeed we accept the logic of the "Liberal" party in Europe, who graduate as,—merely desirous of political independence, and end by embracing the "liberty" of the Commune.

France, before she accepted the policy now approached by the Star, was for three centuries without civil war, and it was only when the gentlemen of "emancipation"—and "no religion in politics" came upon the scene that France was torn with all the terrors of intestine war. What is true of France is true of many other countries as well, and the growth of "Liberalism" on the continent of Europe, does not promise either security or peace, in the present hour. We cannot separate religion from politics in all cases, and if we cannot the question occurs—Where do politics end and where does religion begin? That is another grave question, and who is to give the reply? Shall we look to the Star, or to the anointed

of the Church? Shall we take the Clergy or shall we look to the benches of Ottawa, or to the wisdom of the Cabinet for a reply? We need not answer the question! Our contemporary therefore may rest assured that when "mixed" questions arise—questions which effect religion and politics, that the Catholics of Canada will not stop to consider the political issues at stake, but will at once give their votes as the interest of the Church requires them. That there was such an issue at stake in the St. Ann's Ward election, we do not say. That might have been a purely political issue and we would have rejoiced if it were so. But if the religious cry was raised, the Irish Catholics are not responsible for it. It was, we contend, the Protestants who first raised the religious cry, and the Star knows it as well as we do. It was a dangerous rally and the Catholics accepted the challenge. They see themselves ousted wherever the Protestants are in the ascendant. Let the Star point to a single constituency in Canada, or in Great Britain, where the Protestants are in a majority, and which is represented by a Catholic. This is a fair issue, and we shall give the Star, with one exception, perhaps Sir Gavan Duffey in Australia,—the world for its field of research. The 2,000,000 of Catholics in Great Britain have not a simple representative in Parliament, and the 200,000 in Ontario are in the same plight. It is weak of the Star to say that those Catholics are "scattered." Yes and so are the Protestants in Ireland and in Quebec "scattered," and in both places Catholic constituencies are represented by Protestant. Yes we have a proud boast upon that issue, and we rejoice that for tolerance, the Catholic communities stand head and shoulders above all their surroundings. It is the teaching of our Church, and we simply—obey.

Then comes the other issue—Are we to become Canadians? Yes in obedience to the laws and in defence of the Constitution. Yes we are willing to become Canadians, as the French are Canadians, as the English are Canadians and as the Scotch are Canadians—but not otherwise. We live here and enjoy the protection of the laws. We are happy in possessing the responsible government, and we rejoice therat. We are Canadians by residence and by interest—and by social surroundings.—We are Irish Canadians, no more, no less. England has been trying for a long time to make us West-Britons and she has failed, and it is then scarcely likely that Canada will make us Canadians in all things in a single generation or in two. The policy of Canadian statemen and of the Canadian press has forced our people to abandon the hope of becoming Canadian in all things. Until recently the Globe of Toronto emptied all the foul vocabulary in the language upon the heads of our priesthood and of our people. Our priests were "petticoated gentry" and our people were "Dogans"—Is that the way to make us Canadians? At the present moment we are for the first time these thirty six years without one Irish Catholic representative in the Ministry,—Is that the way to make us Canadians? In the Province of Quebec there is not a single Irish Catholic in the Legislative Assembly.—Is that the way to make us Canadians? Out of sixteen official assignees in Montreal, we repeat not one of them is an Irishman and a Catholic.—Is that the way to make us Canadians? The other day in Ottawa when an Irish Catholic was about to be proposed as a Candidate we were told that he would not get the Scotch party vote, because he was a Catholic.—Is that the way to make us Canadians? But yesterday Mr. Wilson had to retire from the candidature of St. Antoine Ward because he was an Irish Catholic.—Is that the way to make us Canadians. Yes even the Star with all its special interest in our welfare calls the people of St. Ann's Ward "bulldozers" and "intimidators" and yet wonders that we do not at once become Canadians. We are ousted from political power all over the Dominion, and the time is come when, in our opinion, the Irish people should seriously ask themselves—What is the reason? We think the reason is plain! It is because we have not stood shoulder to shoulder. It is because we have been "Liberals" and "Conservatives" when we should have been Catholics and Irishmen. It is because we do not unitedly resist the insults which are flung into our faces. This is the position our opponents force us to adopt. We do not wish it, but we are compelled in self-defence to declare it. In theory the Star is right, in practice it is all at sea. Scratch a Scotchman and do you find a Canadian in all things? No, no, there will be occasions when it will be necessary to 'throw both Reformers and Conservatives to the winds, and stand like one man around the Irish Catholic vote. This is practised in the ranks of the Protestants. Look we repeat at the West, the Centre and St. Antoine Wards. Where is the Catholic representative for any of them? No there is no hope of bringing our political foes to their bearings except by looking after our own interests, as they take good care to look after theirs.

We do not want to see our people used by designing politicians, and the only way we can avoid that is by being Irish Catholics when we are wanted. That such occasions will be few we hope, but when they come we are pretty certain that such constituencies as Montreal, where the Irish Catholic vote is a power, will see that they do unto others as others are doing unto them.

As to the Immigration Question, we think that we have, in these columns, pretty clearly proved that special advantages were held out to Orangemen to immigrate, and if the Star had followed the discussion we think it could not help agreeing with us.

The Star says that the Irish Catholics have been generously treated in the matter of "patronage" and it instances the "Speaker" and a "messenger" in illustration. But how was the Speaker appointed? He should have been in the Ministry and he was objected to because he was an Irish Catholic. As to the "messenger" we accept the explanation of the Star. Yes there are some Irish Catholic "messengers" in the Houses, and yet, singular to state "we are not happy." And then we hear some rumour about a "sinecure" which rumour says is about to be conferred upon some "Irish Catholic champion." We cannot imagine that our contemporary thinks that our "champions" should be for ever cut off from attaining place or power. Here Irish Catholics abandon no principle by accepting government positions, and we rejoice to see them elevated to the highest dignity under the Crown. In Ireland the issue is different, but here, so long as they do not turn their backs upon the Irish Catholic people, so long as they remain faithful to the principles by which they obtained their position, we shall glory in their elevation. Our contemporary has we believe made several mistakes of late. It has denounced the Irish people of St. Anne's Ward as "bulldozers" and "intimidators," it has attempted to cast a slur upon the most moral ward in the city, where according to the police reports the social evil has no abiding place; it has endeavoured to induce us to regard politics as never entrenching upon religion; and it has entered upon the hopeless task of trying to make us mere Canadian politicians. Yes we will be Canadians in obedience to the laws, Canadians in defending the constitutions, Canadians in loyal allegiance to everything that effects Canadian interest, Canadians in our social relations, and in our admiration of the land we live in, Canadians too when mere political issues are at stake, but WHEN WANTED, WE SHALL BE CATHOLICS AND IRISHMEN ABOVE ALL.



THE LORD BISHOP OF ARDAGH, THE MOST REV. DR. CONROY, AB-LEGATE TO CANADA.

The Most Rev. Dr. Conroy, Lord Bishop of Ardagh and Clonmacnoise, is a nephew of the Primate of all Ireland. He was educated principally in Rome, and all through his life has given evidences of possessing an intellect of the highest order. For some time he was secretary to his Eminence Cardinal Cullen, until he became a bishop of the historic diocese of Clonmacnoise in 1871. His first official act will be the consecration, on Whit-Sunday, May 20, of the new Archbishop of Halifax, Dr. Hannan, whom he will also, by special commission from the Holy See, invest with the Pallium, which he takes out with him. From Halifax the Delegate Apostolic will proceed to Quebec, where he will enter at once on the special business of his mission. His appointment as Ab-legate to Canada is a tribute to the prelacy of Ireland, and we are informed, that his episcopal brethren hail it with the heartiest congratulations. His Lordship will, we are sure, meet with a dual reception from the Irishmen of Canada—a reception which shall at once testify the emblems of which he shall so typically illustrate—Faith and Fatherland.

NEW PAPER. We have received the first number of a new paper called The Emigrants' Guide, published at St. Louis, Mo. The contents are racy and instructive, and it must form a valuable textbook for intending emigrants to the West. To the farmers in the Western States, The Emigrants' Guide will prove to be a valuable friend. We wish our contemporary success.

THE "CITY OF BRUSSELS"—LETTER FROM FATHER CROMBLEHOLME.

There was joy in Montreal on Sunday, as the well authenticated news of safety of the "City of Brussels," flew over the town. This time it was no false alarm, for one of the passengers had returned to give the glad tidings to us all. He was not indeed one of the pilgrim band who were going to Rome to swell the gathering that is to honour the great old man who fills St. Peter's Chair, but a passenger in the "intermediate" of the ship, who had grown weary of the protracted voyage, and who determined to steer his bark once more to Columbia's land. It appears then, from the account of the returned passenger, that the "City of Brussels" was only three days out when she broke her shaft, and has since then been proceeding under sail. On last Tuesday, however, the "City of Richmond" sighted the disabled ship, and drew alongside. The meeting must have been a joyous one. At best of times, when at sea one hears that a sail is somewhere visible on the horizon, the news causes some little flutter on board. Even crossing the "herring pond" the cry of a "sail," brings some at least of the passengers to look over the waste of waters and admire the taught appearance of some trim clipper as she scuds before the breeze. But "disabled," with "shaft broken," "under canvas," which in such a ship as the "City of Brussels" is only like a newspaper upon a raft, how must the hearts of the pilgrims have rejoiced when the "City of Richmond" drew alongside, and when our friends experienced the comfort of sending the glad tidings of their safety to their homes. It brought joy to them, but it has brought more, far more, joy to us. Not only by the Catholics but by the Protestants as well, was the news received with expressions of rejoicing. Every day there were Protestants calling at St. Patrick's, and among the rest, some Protestant clergymen showed that kindly interest which is calculated to promote harmonious feeling between men of different beliefs. The superintendent of the telegraphic department, Mr. D'Acree, himself a Protestant, the instant that the news was received sent special messengers to all who had friends on board. The news was spread around the churches, and by ten a. m., the minds of the people were relieved, the glad tidings were known to all, joy was upon every countenance, and that hope which, when deferred maketh the heart sick, once more like a "gleaming taper's light, adorned and cheered the way." But to make assurance doubly sure the "City of Richmond" brought letters from the Pilgrims, and it is our good fortune to be able to place some of them before our readers as confirmation of the news. One letter was received at St. Patrick's, and the handwriting is known to be that of Father Crombleholme. It was written in the "roaring forties," as it is directed from:—

40 DEG. W. L. MY DEAR FATHER MARTIN,—All is well. Father Dowd is very well and quite cheerful. We have no sick, and we are quite safe. The shaft of the screw was broken on Monday, 23rd April; but everything is well, only the delay. We shall all write at length from Queenstown in about a week. Kind regards to all. Pray for us, Truly yours in Christ, W. J. CROMBLEHOLME.

The following letters have also been received, by Mrs. Tansey, by Mr. Mullarky and Miss Sheridan:—

LETTER FROM MR. TANSEY, CONTAINING ACCOUNT OF THEIR VOYAGE UP TO THE TIME OF MEETING THE "CITY OF RICHMOND." Steamer "City of Brussels" 1,600 miles at sea. TUESDAY, May 8th. 1877.

Mrs. B. Tansey, Montreal: I take this opportunity to let you know that we are yet safe and sound on board the "City of Brussels," the unfortunate wreck which broke down on Monday, April 23rd, our shaft breaking, and we have been under sail ever since, paddling around like a log. When we broke down we were only 490 miles from New York. We saw a steamer on the day after we broke down belonging to a French line 15 miles from us and captain put up our flag of distress, the other vessel answered, but never came to our assistance. We saw the smoke of another some 17 miles distant going towards Liverpool, but they did not see us. We have seen several sailing vessels up to this date; three of them answered our signals. I took sick on Saturday at 5 o'clock on the 21st of April, and continued so until Monday evening following; I was then able to crawl around, and continued to do so until the following Saturday, when I took very bad again, and continued so until the following Monday again, ever since I have been in perfect health and can take my share of what is going. We are all now in good health except Mrs. Brennan; she, myself and Father Egan have been about the worst of the lot. Mrs. Cloran and one of the Miss Mullarky's have been very sick, but have got over it; we are all right now; the only thing that troubles us is about our home and friends. Father Dowd has not been sick at all. We have had Mass every morning except once, when it was too rough. We say the Rosary at 2 o'clock, and prayers at night in the cabin. We all had our letters ready to send by the French steamer, but she did not come near us—if she had done so, you would have known about us breaking down long ago. I enclose you the letter that I had written then; there is a steamer now in sight and our captain has told us to get our letters ready and he would send them by her to New York for us. We expect to be picked up on Friday by the "City of Chester," and towed to Queenstown; she left New York two weeks after us, and if we are not picked up, it will be two weeks more before we arrive in Queenstown. We have plenty provisions as yet, but we cannot tell how long they will last. The steamer by which I send this is close at hand, and they are now lowering the lifeboat to send the letters on board. BERNARD TANSEY. MRS. MULLARKY'S ACCOUNT OF THE VOYAGE. Mr. Mullarky is in receipt of a letter from his wife, who was on board with three of her children. Referring to the accident, she says: "We were going with full speed when the steamer stopped, and shook so much that for a few moments I thought we were going to the bottom. This happened just after Mass; I rushed out of the stateroom to see what was the matter; someone said, "Oh, my God, we are going to the bottom." I went right to the children, and said, "You must dress quickly." They said, "What for?" and I told them to go up on deck. I went out again, and by that time confidence was restored. We found out the shaft was broken, and that we would have to sail across the ocean. Some said "Go back," but the Captain would not go back. The purser said if he went back the Company would discharge him right off, so for the next four days we did not gain ten miles; but we had very fine weather. There was something that got stuck about the rudder that prevented them from going; but when it got rough that gave way, and we went very well. On Friday, Saturday and Sunday it was very calm again. WE DRIFTED ABOUT there for the next three days. I forgot to say a French steamer passed on the Wednesday after the accident. Our steamer hoisted colors; one that we were disabled, the other that we were in distress. Of course we all thought it would come alongside. The captain told us to write letters and send them by this steamer, and you don't know how disappointed we were when we found out she took no notice of us at all. Then we had great hopes the "City of Berlin" would pick us up, but of course we were depending upon our sails and got forty miles out of our course and before we could get back again the "Berlin" had passed. I really believe that steamers have got to that state that they would hardly stop to save a life. After commenting on the slowness with which the vessel proceeded, owing to calms, the letter states that the two little girls had been ill, while the boy was well while he remained quiet. "Father Dowd never lost a meal, but Mr. Tansey was very sick." How the days were spent in ing, devotions and amusements having been described, the writer states that the greatest source of regret was to think of the anxiety felt at home. "All day they kept saying 'WHAT WILL THEY THINK AT HOME?' some would of course say, 'They will think we are lost.' Others would say, 'Oh, no, that French steamer will report us.' Father Dowd was perfectly happy and says the Pope will give us a double blessing and we will follow our programme as we intended from the first. I really do not know what we would do without Mr. Tansey; he keeps us in roars of laughter." "The delight on sighting the SS. "City of Richmond" having been described, the writer concludes her interesting and graphic letter. She stated it was their intention to throw over board \$20,000 worth of meat next day. INTERESTING LETTER FROM MISS SHERIDAN. Letter received by Mr. T. Sheridan from his sister, Miss Elizabeth: MR. OWN DEAR BROTHERS AND SISTERS.—We are all very well; pa and ma are just as healthy as can be; father was sick for a short time, but recovered rapidly. You must be very anxious about us; the ship is disabled, as the shaft broke last Monday fortnight; we are obliged to use the sails so that we are no better off than if we had taken passage in a sailing vessel. We expect to be in Liverpool about the middle of next week. The wind all along has been most unfavorable. One day we make rapid progress, and the next morning the water is as smooth as glass and we lie still. A week after the accident happened we espied a French steamer coming towards us, and all hastened to write letters to send home, but it did not come to our assistance, notwithstanding our captain raised the signal of distress. All were greatly disappointed, for we know how anxious you would be to receive news of our safety. We are having a good time, enjoying ourselves really well, but the time is becoming long. All are anxious to get off as quickly as possible, as we think much time is being lost. We could be seeing such sights if we were on land. We are just as anxious to receive news from you as you are of us. I hope all are well at home; we dream every night of some one of you. I have never been ill at all. Mrs. Brennan has been sick ever since we left New York, and is confined to her berth. Mrs. Cloran was ill for a couple of days, but is quite recovered. Rev. Father Dowd keeps up splendidly. There are ten priests on board, a very jolly party; singing, playing, and sometimes dancing. With a fervent wish that God may bless and protect, and that we may soon meet again, I remain your affectionate sister.

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THE 3rd OF JUNE—A SUGGESTION.

On Saturday, June 3rd, our Holy Father will be fifty years a bishop. We shall not now trace the record of that eventful episcopate, nor dwell upon the stormy times through which the Pope has passed. Enough for our purpose just now that the great old man who sits in St. Peter's Chair is alive, and pretty well. But as the 3rd of June approaches it occurs to us that the Catholics of Montreal, and of Canada in general, should make some demonstration in honour of the day. If the clergy think it desirable, there is plenty of time to make Montreal blaze with illuminations upon the evening of that eventful day. If each Catholic family illuminated their windows in the evening, it would be some outward significance of the event. Let us hang out our Papal and our National flags, light up our houses, and make a display worthy of the auspicious day. We make the suggestion and if the clergy think it worthy of attention, no doubt the French-Canadians would join in making the 3rd of June in Montreal a day to be remembered in our annals. Now that the Irish pilgrims are safe, and that the French-Canadian pilgrims have already been presented to the Pope, rejoicings will be becoming upon all sides.

MR. BIGGAR, M. P. The rumoured conversion of Mr. Biggar, M.P., is now confirmed. He was received at Belfast and confirmed by the lord bishop of the diocese. This news does not surprise us. Mr. Biggar has been a regular attendant at Mass for the last two years. He is one of the staunchest Nationalists in the House of Commons.