

our fate unless we are wise in time. Nor is it to French-Canadian Catholics alone that we should feel thus. To our Scotch co-religionists, and indeed to all Catholics we say the same. We know it to be the wish of our priests—French-Canadian and Irish—and we know it to be the wish of our leading laymen too. We advocate it merely for defensive purposes. The threatening elements of hatred to our faith are around us, and it behoves us to seek such measures of defence as will secure for us the full measure of religious liberty. If we thought such an alliance could ever be prosecuted into hurting or offending our Protestant neighbours, we would not advocate it. We shall never be identified with any order of things that would deny to one man the just privileges possessed by another. At the present moment we are just as ready to defend the civil and religious liberties of our Protestant friends, as we are to defend our own. We have often said that all we want is freedom from insult, and civil and religious liberty for all men. But we are assured that we can best retain this for ourselves by courting the assistance of the Catholics of every nationality in defence of the interest of our Church, when it is assailed. To our co-religionists then, we once more extend the hand of fellowship and good will. Let the bitterness of the past but cement the Union in the present, and let all remember the golden maxim: "United we stand—divided we fall."

CANADIAN NATIONALITY.

Of late we have heard a good deal about "Canadian Nationality." The subject has been treated in the pulpit and in the press. The necessity of cultivating a spirit of "Canadian Nationality" has been universally conceded. No one questions the prudence of such a course, while most men declare it to be a duty which we all owe this, our native, or our adopted land. To develop Canadian resources, to cultivate Canadian institutions, and to foster a generous love of the land we live in, should be the duty of every man who finds here a refuge or a home. We are blessed by living under one of the best governments in the world. Before the law all men are free and equal. Our ministers are free from the corrupting influence which, American's say, characterise their rulers in Washington. We have here the stability of a Monarchical Government, with the impetus of a Republic. With us there can be no quarrel about who is to be our ruler. Like O'Connell, we believe that the head of a state should be placed above the petty feuds of party warfare. With the succession secured, freedom from Revolution is almost guaranteed. As this is so in the highest grade of political life, so should it be in our social intercourse as well. Good government alone cannot make a people prosperous or happy. There must be a willingness to sustain authority, on behalf of the people. Social disorder may bring about political disaster and commercial decay. When society is disarranged, commerce takes fright; life and property become insecure, and prosperity vanishes from the land. "Canadian Nationality" will never be successful until social order is secured. So long as it is Catholic against Protestant, and Orangemen against all, so long will "Canadian Nationality" be retarded. So long as insult is heaped upon any man's faith or original country, so long is "Canadian Nationality" impossible. It is such papers as the *Globe* and the *Witness*, and such clergymen as Messrs. Bray and McViears that have hitherto retarded the growth of "Canadian Nationality." How could we become thorough Canadians, when we were insulted for being Catholics and Irishmen? How could we become thorough Canadians, when our priests were called "petti-coated gentry," and our convents "harems"? How could we become thorough Canadians, when the manhood of our race were called "dogans," and when all the coarse invective of bigotry was hurled at the head of every man claiming to be of Irish birth? Was that the way to promote the interests of "Canadian Nationality"? Here, where there are men of every race, none should be offended. The cry for "Canadian Nationality" must ever be a failure until there is freedom from insult for all men. Our social system must be put in order, if we are to have that "Canadian Nationality," which every loyal citizen of this Dominion must heartily desire. No man must be insulted for following the dictates of his conscience. Neither Jew nor Gentile should be outraged because of the belief he professes. Every man should be allowed to go his way in peace. If we are to have discussions, let them be conducted as become Christian gentlemen. Let us have no "friends of popular ignorance," "colossus of crime," "immorality of the priesthood," "brass money and wooden shoes." Give us Protestant clergymen, of a Christian stamp, and you will promote "Canadian Nationality." Let Christians feel, be the guiding policy of the ministers of all churches, and you will do more to develop a thorough spirit

of "Canadian Nationality" than it is possible to do by the mechanical efforts of a dozen parliaments. "Canadian Nationality" is a social more than a political question. It is, we contend, the pulpit and the press that have retarded the growth of "Canadian Nationality" in the past, as it is Orangism and kindred associations which retard it in the present. Purify the pulpit, and the press, make all men feel that it is no crime, in the eyes of their neighbours, to belong to any faith—then, but not until then, will "Canadian Nationality" become a success.

"IDOLATROUS."

The enemies of our faith often charge us with being "Idolatrous." False gods are, they say, placed in our tabernacles, and in the humiliation of our spirit, we bow down and worship "gods of bread," "brazen images" and "winking Madonnas." Passages from our standard authors are contorted, exaggerated, and falsely interpreted, in order to puff the heinous accusation of "Idolatrous." Our denial goes for naught; the accusation of our foes satisfies our enemies. We are accused and are found guilty without the absurdity of a trial. Chiniquy, Bray, and McViears have frequently charged us with being "Idolatrous" and before such ornaments of the Protestant Church we pale in attempting our poor defence. To be sure they are only three, but then they are the Tooley Street clerics of the Dominion. When they speak let no man open his lips. They are the beginning and the end, the Alpha and the Omega of this territory of ours. Other Protestant clergymen can be gentlemen as well as ministers, but the "triple alliance" care nothing for precedents. They are of the independent order, bold in conception, and disastrous in the execution of it. However, they have a little following in their way, and they are applauded when in the fulness of their vigour, and in the height of their folly, they denounce our faith and charge us with being "Idolatrous." Church history counts for nothing with men who never read it. It does not signify what we are taught—is there not the fact that we bow down before "gods of bread" and "brazen images"? But it might be instructive to enquire if the charge be true. Are then the Catholics "Idolatrous"? Indeed we find it difficult to answer the question seriously. But for the sake of accuracy we will, and our answer is—No, certainly not. We neither worship "brazen images" nor "gods of bread." We kneel before "images" indeed, but not in adoration. We worship the Living God in the Blessed Sacrament 'tis true, but we worship the Real Presence and not a false one. We shall not now enquire into that great mystery. The Catholic doctrine respecting transubstantiation is well known. It is a supernatural phenomenon. Those who differ from us say that they cannot understand it. Neither do we. No one understands it, yet it is true. If we could understand all God's works we would be nearly as great as He. We have reason, sound substantial reason, to believe that that consecrated wafer becomes the Living God. At all events we believe this. Cannot our enemies give us credit for our belief? Can they not allow us to worship at our own altars without insulting us. In the Eucharist, God is there, and it is true worship and not idolatry which guides us to kneel before His adorable presence. All we ask is to be allowed to pursue our way in peace. If we are "Idolatrous" well, we harm no one but ourselves. If we bow before "brazen images," well that is our own business. So long as we do not violate the law of the land we have a right to do just as we please. No man has the right to insult us so long as we do not insult him. We never call Protestants hard names, and Protestants should treat us as we treat them. As for being "Idolatrous" the charge is false. The Catholic Church has always been the open foe of idolatry in any, and in every, form. Any one who ever read the proceedings of the Council of Trent should be satisfied on that point. There, an explicit and solemn disclaimer of all superstition and idolatry was openly pronounced. There is no idolatry to be found in our missal or in our breviary. Our prayers are direct to God, but through the intercession of saints. All blessings come from "Jesus Christ our Lord and Saviour." We believe that when we honour the saints we doubly honour their redeemer. We add to His glory by adding to the glory of His servants in heaven. We no more worship "brazen images" than Protestants do. But we are told that we have changed. It is said that the Catholic Church was pure, and that it is corrupt. It is said that at one time the Church was not "Idolatrous," but that it is now. We answer that the Catholic Church has abundant evidences, from the Greek and Latin fathers, to prove, that in early ages quite as much if not more reverence was given to the saints than there is now. Dr. Wiseman fully established that in his celebrated reply to Mr. Palmer. The people who charge us

with being "Idolatrous" do not understand us. We have no more respect for a "brazen image" than we have for the sea serpent. We respect the ideal which the image represents. It recalls a virtuous life and pious actions. It inspires us to emulate all the good that was done by whoever the image represents. Men like to have statues and photographs of their great men and their friends: we like to have them of the greatest of men, of His blessed Mother—and of the saints as well. Who can look upon the picture of a dead mother without emotion? Does it not conjure up a thousand associations connected with her life? If she was a good woman does it not do good to look at her likeness, while the recollections of her pious life and motherly affection may turn many a man from evil unto good. No one worships that picture, no one cares for the card or the canvass upon which it is taken, yet no one dare destroy it for all that. What Protestant would allow a ruffian hand to harm that honoured relic of the beloved dead? And so it is with us. "The storied urn or monumental bust" are not to us anything more than the likeness of those whose memory we respect, and by the assistance of whom we hope to lead virtuous lives, and to prepare for a Christian end.

SCIENCE.

A great many people who hate to see further than their noses, fancy that Rome is in utter darkness and dreads science more than all things. The following telegram from Rome shows that there is at least one distinguished Catholic, and clerical scientist:—

The distinguished astronomer, Father Secchi, S. J., has left Rome at the desire of the Meteorological Commission to visit Monte Cassino, Naples, Poggia, and other places. He will afterwards proceed to Florence to examine the Arcture observatory, which has been almost abandoned.

THE POLICE FORCE.

Montreal 1st October, 1877.

To the Editor of the True Witness.

Sir,—Some times since a leader appeared in your columns animadverting on the exclusiveness practised in the selection of members of the Fire Brigade and objecting to the men (with the exception of a few French Stations) being almost exclusively Protestants or perhaps Orangemen. The Police Force, fortunately, was not open to the same objection in the past, but it would seem, from recent events, that public opinion should also be directed to that department, where bigotry and tyrannical oppression on account of religious professions are already making themselves felt. I will, with your permission, give you a few instances as briefly as possible. During the summer, Chief Penton (who, by the way, receives a salary of \$2,800 per annum, in addition to house, gas, water, fuel, servants, &c.) obtained leave of absence for two months to re-establish his health. Deputy Chief Naegle acted in the interim, having full power and concurrent jurisdiction with the Chief. The Deputy finding some vacancies to be filled appointed a man named Ryan who, it appears, performed his duties to the satisfaction of his superiors, until the return of Chief Penton, who at once dismissed him refusing to give any reasons for such a course. It has since been intimated to Ryan that his discharge was owing to his connection with the Catholic Union, and this is not at all improbable, as a great many of the most respected and experienced men of the Force Catholic, as well as Protestant, are afraid to be seen, even when off duty, in company with a Union man, or a prominent or well-known Catholic. Such is the conduct of a Protestant Chief of Police, in a city composed of three-fourths Catholics.

The sooner the unlimited power now enjoyed by Penton is curtailed, the better for the Force, for good men will certainly not remain in a corps where a Union man is considered worse than a traitor, while Orangemen and bigots are eagerly taken into the ranks and welcomed with delight. Next week, with your permission, I shall give you a few facts, concerning the discharge of Clark, also a Catholic, as well as some important particulars in reference to a certain official of the Force who has been bringing himself into notoriety by his determined anti-Catholic conduct since and before the 12th of July.

THE HERALD ON ST. PAUL.

To the Editor of the Gazette.

Sir,—Under the heading "Clerical Cunning," the *Herald* says, "the wisdom of the serpent and the harmlessness of the dove are recommended by the Apostle Paul." Permit me to enquire of your contemporary in what portion of the writings of St. Paul this recommendation is to be found? I would strongly recommend that the Bible Society send a copy of the Testament to the *Herald* man.

BIBLE STUDENT.

CARDINAL MANNING.

We extract the following from the *London World*:—

"Five-sixths of the Roman Catholics in England are Irish, too many of whom, sunk in the depths of poverty and material wretchedness, look, as with the wistful helplessness of dumb creatures, to their chief pastor for active sympathy and practical guidance. The Cardinal's indefatigable personal labours among the poor, his crusade against their besetting sin of drunkenness, his earnest advocacy of the claims of the agricultural laborer for something more than a pittance barely sufficient to sustain life, his efforts to improve the social and intellectual position of the artisan, have secured the generous and ungrudging admiration of the most cordial enemies of his Church. But what is less generally known is the work which he has done for the poor children of his flock. The movement associated with the name of the 'Westminster Diocesan Education Fund,'

is, perhaps, the achievement to which he looks with the greatest satisfaction. Originated by him ten years ago, it has gone on in spite of every obstacle, until, as he will tell you of the 33,000 Roman Catholic children of London, some 30,000 are now receiving such education as their Church allows. Of the other 3,000, 1,200 are detained—in the district or workhouse schools of the metropolis, whence it is his unceasing effort to deliver them upon any pecuniary terms the guardians choose to fix. And here, possibly, the Cardinal will show you some of the details of this work which he has so much at heart. He will take you into a room where files of correspondence with the Poor Law Board and with Boards of Guardians tell their own tale: where certificates of births, marriages, and deaths, and other documents necessary for establishing the cases he has to maintain, are arranged with a precision and order which would not do discredit to a lawyer's office.

SPIRITUALISTS IN COURT.

The Spiritualists are now beginning to experience the same treatment in the United States that they met with at the hands of Englishmen. One Bliss and his wife who have been indulging the faithful in Philadelphia with seances for a year or so, and presumably pocketing their money at a good rate, are now on trial for conspiracy and swindling. It is rather a wonder that wide-awake Yankees should have waited for an example from Englishmen, but a "free country" admits of many peculiar impositions which the stolid and not easily convinced Briton resents at once if not completely gulled at the outset. Tweed trials and corruptionist investigations together with these sort of proceedings argue the return of a reign of common sense in the United States.—*Herald this morning.*

ROSA D'ERINA.

Rosa D'Erina, the renowned Queen of Song, is about making an extended tour of Canada, previous to her departure for California and probably Australia.

D'Erina has made a great reputation in the States, having had immense audiences everywhere. During the Centennial Exhibition, Philadelphia, her vocal and instrumental recitals were one of the attractions of the Main Building, she having audiences frequently of from eight to ten thousand. In her coming tour of Canada she will appear in a new entertainment entitled "The Music of the Nations and Songs of the Peoples." The *St. Paul, Minnesota, Daily Dispatch* says of her: "A Cretan in languages, a Catherine Hayes in melody, a Parappa in sacred song, and an Arabella Goddard on the piano-forte; whilst as an interpreter of sacred song, and as an organist, Rosa D'Erina is supreme."

All societies, religious or benevolent institutions wishing to arrange for one of D'Erina's sacred or secular, literary or musical evenings, should apply at once for vacant dates, to the manager, Rosa D'Erina, DeWolf House, Belleville, Ont.—*Gazette.*

MR. MITCHELL HENRY ON HOME RULE.

Mr. Mitchell Henry has written a letter in which he tells some unpleasant tales about the ways of Irish members in Parliament. He gives great credit to Mr. Parnell for his most useful and humane action in so clearly watching and so vastly improving the Prison's Bill of last session, and thinks that Mr. Butt has not candidly dealt with the policy with which Mr. Parnell's name is so closely associated. He says distinctly that the Irish Home Rule party in Parliament give but little evidence of sincerity in their work, and treat Irish questions with indifference, if not with absolute contempt and ridicule. He says that they do not look like a party that intends to win, and that honest, vigorous action by a couple of members is sure to be "repudiated" by others of the party who drop into the House for "flying visit between a convivial dinner party, and a noisy adjournment to the smoking room." He denies Mr. Butt's statement that the Home Rule party have done good for Irish questions, and maintains directly the opposite. He concludes a graphic but gloomy picture of our representatives by adding that Mr. Parnell and some others are lated by the English press; and by many English members, because they deem them formidable inasmuch as "they are not likely to be bought by office, or what is quite as fatal, by personal flattery." He quite agrees in the need of a National Conference to decide and direct the Irish Parliamentary policy of next session.—*London Tablet.*

THE FREEMAN ON MR. BUTT.

The *Dublin Freeman* of the 15th Sept. thus comments on Mr. Butt's manifesto:—

It displays the ingenuity of the advocate quite as much as the power of the statesman. Indeed, when the letter is criticised closely, many will think that it has more of the former than of the latter quality. Mr. Butt sets himself to prove two things, and does, in our opinion, prove them—first, that although the Home Rule party have not been able to carry much actual legislation, still that their action has been of essential service to the country, both in preventing bad legislation and promoting good measures, which in due course may be expected to become law; and second, that the action of the so-called obstructive members has to a considerable extent alienated English and Scotch members from voting with the Home Rule members on some of their demands. Allowing, as we have said, for the zeal of the advocate, which in our opinion causes Mr. Butt unconsciously to push his arguments somewhat farther than they are warranted by the facts; we say: No hesitation in saying that we think he has fairly established both these assertions. But, after all, they carry us only a little way. They do not of themselves prove that a regular policy of obstruction would entail on the country all the disasters Mr. Butt anticipates. The sometimes factious, sometimes silly action of a few individuals cannot fairly be taken as the criterion of what would be the effect of a regular policy, carried out by an organized and powerful body, working under competent leadership and avoiding all justification for the enforcement of automatic rules for their suppression. Let us not be misunderstood. We are not the advocates of a policy of obstruction. But assuming such a policy to be adopted by, say, the fifty-seven members of the Home Rule Party, and further assuming that their action was calm and prudent as well as determined, we question whether the party could be silenced by any rules whatever which would not at the same time have the effect of utterly destroying the prestige and the moral position of Parliament as a free legislative assembly.

But the great argument of the hon member for Limerick against the policy of obstruction is not that it is unfeasible, but that it is "unconstitutional." But how often has Mr. Butt demonstrated to the Irish people that the British Constitution is not for them? How often has he proved it and out of Parliament that as far as Ireland was concerned the British Constitution was a hollow mockery and transparent sham? How often has he appealed, and appealed in vain, to the English Parliament to give to Ireland in reality that which she enjoys in name alone—the protection of the British Constitution?

PERSONALS.

DEVLIN—Mr. Devlin, M. P., has gone to Ottawa. WORKMAN—The *Herald* has gained the suit against Mr. Workman, M.P. SHEEHAN—The ultra Protestant Press of Canada abuses the jury that acquitted Sheehan. CUNNEGONDE—The Church of St. Cunnegonde was consecrated last Sunday. CHAUVEAU—Hon Mr. Chauveau was sworn in as sheriff of Montreal on Friday. MAGUIRE—Messrs Maguire of Quebec have bought the wooden ship, "H. Pregel," for \$3,010 cash. DERING—Mr. Dering has been appointed Recorder of Quebec. GREY—Mr. Grey succeeds Thiers as the leader of the French Republicans. SPOTTED TAIL—This great chief pronounces the Washington officials frauds. GRANT—General Grant is caricatured in the English papers, but is popular with the masses. CZAR—The rumour of the Czar's withdrawal from the scene of hostilities is unfounded. IGNATIEFF—General Ignatieff is reported ill from overwork. WORKMAN—Mr. Wm. Workman is recovering from his illness. FABRE—Monsieur Fabre held a reception on Monday evening last. ELBA—It is said the Island of Elba is to be converted into a penal settlement. JOLY—It is rumoured that Mr. Joly intends seeking re-election for the Commons. BEEF—Joe Beef is at present in firm alliance with the Evangelizers. SIMON—A despatch from Paris announces that M. Jules Simon is seriously ill. VATICAN—The Vatican has refused to countenance the canonization of Columbus. LITERARY—A Catholic Literary Association has been organized in Perth. MACHALE—Archbishop Macfale laid the cornerstone of a new church at Castlebar recently. KIERMAN—The Hon. Laurence Kierman has returned from Europe. BAYLEY—The state of Archbishop Bayley is again declared precarious. DUHAMEL—Alderman Duhamel was not present at the vote of the Council on Monday night. BOYLE—Mr. P. Boyle, of the *Irish Canadian*, has been visiting New York lately. MANNING—Cardinal Manning is one of the hardest workers in Europe. O'DONNELL—Mr. T. Hugh O'Donnell the M.P., for Dungarvan, will deliver lectures during the winter. RUSSELL—The French Canadians intend bringing out a candidate of their own nationality for Russell County, at the next general election. CONKLING—Senator Conkling, the great Republican leader, is waging war against President Hayes. ELLIOTT—Wm. H. Elliott who was shot on the 16th July, was in town last week. The bullet has not yet been extracted. MALONEY—Mr. Maloney, of Quebec, advocate has taken an action against Dr. Madden for defamation of character. Damages \$10,000. MORRIS—Mr. F. J. Morris opened the Academy of Music on last Monday week, much to the delight of his numerous friends and admirers. McCANN—Father McCann has been called, from Whitty to Toronto, to assume the duties of rector of St. Nicholas and Chancellor of the diocese. GRAY—Mr. O'Dwyer Gray, M. P. for Tipperary was received into the Catholic Church on the 24th September. MCALLISTER—The Grand Jury found "no true bill" against Mr. McAllister, for complicity in the July riots. NORRIS—It is said Mr. Norris, late of the *Herald* will be manager of a new daily to be established in Quebec. LAIRANCHIE—The 65th battalion, under its commander, Col. Lairanchie, attended divine service on Sunday last. BURNS—A harp owned by Robert Burns, the poet, was recently advertised as for sale in Cork, the price asked being \$225. PRENDERGAST—Lieutenant-General Prendergast has been appointed Civil Governor of the Oriental Department of Cuba. FLANAGAN—Mr. P. B. Flanagan is Grand President of the Irish Catholic Benevolent Union of Canada for the present year. ROSECRANS—General Rosecrans has been visiting his daughter, who is dying of consumption at St. Martin's, Ohio, where she is a nun. TWEED—Boss Tweed continues his revelations, much to the chagrin of prominent New York citizens. NEWMAN—This famous Catholic theologian is one of the many Catholic Divines, engaged in revising the Bible. MOUSSEAU—Mr. Mousseau, one of the Crown prosecutors in the case of McAllister, Sheehan, &c., has left town. NAPOLEON—The Prince Imperial is keenly watching the French elections, and all the Bonapartists are on the qui vive. HINKES—The "Past History of Canada," will be the subject of Sir Francis Hinkes lecture, on the 17th inst. GIBBONS—Bishop Gibbons will take formal leave of the diocese of Richmond on October 14, preparatory to entering on his duties as coadjutor to Archbishop Bayley. BRADLEY—South Lawrence Mass., has lost its oldest inhabitant in the person of Mrs. R. Bradley, who died there recently, aged 105 years and 10 months. She was a native of Ireland. O'HAGAN—The recent session of the Association for the Reform and Codification of the Laws of Nations, at Antwerp, was presided over by Lord O'Hagan, who is President of the Association. POWER—Harold Power, son of the famous Irish comedian, Tyrone Power, is now in the States, where he proposes giving entertainments in which the drama, music, and humor will be blended. BOSANQUET—It is reported that Father Bosanquet will succeed Father Berrigan at Duffin Creek. The latter gentleman has been called to Toronto. PARNELL—Mr. Parnell having been recently elected to the presidency of the Home Rule Confederation of Great Britain has determined to inaugurate his official career by visiting all the branches of the organization. INDEPENDENT FIRE CO.—The new Independent Fire Company being at present organized, are, it is said, composed mainly of "not altogether young" Britons. Why cannot the Catholics organize a Fire Company? What is to prevent them? DORE—Sergeant Dore of the Provincial Police was assaulted at Kingston Saturday last. He was one of the men who went to Oka and distinguished himself by arresting Chief Joseph's father at Glengarry, under peculiar and trying circumstances.