

he alters. He denies that he ever asked to see a "priest of Rome." Well, let him remain as he is, but let him prepare for his fate like a Protestant and a Christian. For our part, we would not discuss his theology with such an outcast as he. Not a "bad man!" Yes, he is a bad man, and the *Witness* knows it. He does not serve Protestantism, and he does not injure the Catholic Church. It is a shame to see such a creature in the guise of a Protestant clergyman. If the Synod which held its meetings, now just over, had the power to turn him out of the ranks of ordained clergymen, it would have done much for the glory of God and the peace of the community. It is he, and such as he—the Brays and the McViears—who do all the harm. It is they who always sling the first stone. They cannot let us alone. They abuse, they denounce, they calumniate, and then they expect that there is no manhood in our hearts, but that we will tamely submit to it all. There are Protestant clergymen in Montreal for whom we have profound respect. They mind their own business, and they allow us to mind ours. They never insult us, and God forbid that we should ever insult them. And we tell the men who support the doings of Chiniquy and his like, that there never will be peace in Canada until they cease insulting us. What can we think of men who support Chiniquy in such prayers (?) as that which he recently made at Zion. Here is an extract from it:—

"We are all condemned to death by the dark power of papacy. They declare that a heretic must be put to death. Every Pope is bound by oath,—oh! God, thou knowest it—to fulfill these bloody laws by which every one who takes the Gospel must be put to death; every one who does not bow down before his idols must be put to death. Oh! God, of our salvation give thy spirit to the dead brother who will speak to us on this solemn occasion, grant him to say thy truth bravely, boldly, as thy prophets, and grant us our help. Thy blessing to every one because we are thy children. Do this for tomorrow and for ever. Amen."

And this is not a "bad man!" But we must leave him to the loathing and contempt of the Catholics, and to the repellent disgust of every good citizen no matter what his creed may be.

NOBLE WORDS.

When his Excellency the Apostolic Delegate was at Three Rivers, he is reported to have used the following words in reply to an address which was presented to him:—

"However different, said he, may be the interests of the various Provinces of the Dominion; however different may be the political parties which you may believe yourselves at liberty to follow in matters purely civil, be always united when the defence of the interests of the Church and of your rights as Catholic citizens is in question. But while defending your own rights, always show that you are also the protectors of the rights of others; and thus you will always continue to be what, just now, you proclaim yourselves to be with legitimate pride—a united people, living in perfect harmony with all your fellow-citizens, whatever may be their nationality or their religious belief."

These are noble words and they were said at an opportune time. These words shall form the text book of our relations with our neighbours. As Catholics our people have a right to belong to any of the great parties in the state. Let them be Reformers or Conservatives just as their conscience dictates. On all secular matters the Catholics have a right to exercise the utmost liberty of action. When the laws of God or of the Church are not violated, then the Catholics are justified in following any political party to which they may attach themselves. We only require to be united when our faith is assailed. Then political considerations should be cast to the winds, and like faithful children of the one old fold we should be found with "union" inscribed upon our banners. And such contingencies are arising every day. The violent and insulting language of bigoted assailants constantly offend us. Our faith is ridiculed and God Himself blasphemed—and we are united in throwing the insult back into the teeth of our enemies. Secret societies are bound by solemn oath to destroy our Church if they can, and as one man the Catholics stand prepared to resist the fiendish conspirators. Our Churches are razed to the ground by outlaws, who were hounded on by orange-men, and again the Catholics to a man rally to the defence of our afflicted pastors. Yes we are united when the faith is assailed. Politics are then cast to the wind and we are Catholics above all. The greater the danger the more resolute our determination to meet it. We can rise to any emergency which the fanaticism of bigots may force us to pursue. We all want peace, but we must have honorable terms or none at all. We are strong enough and numerous enough to force our enemies to respect us. All we ask is for them to LET US ALONE. Let us worship our "wafer God" if we please; let us be "idolaters" if we like; let us "make fools" of ourselves by going to confession if we think it will do us good, this is all we ask—less we shall never be content with. LET US ALONE we repeat. LET US ALONE. We never insult any man's religion! We never offend any man's belief! We never rejoice at any disaster occurring to any man's creed, we in fact let others do as

they think right, and we shall insist on, and fight for, the same liberty for ourselves. This is our view of civil and religious liberty. We may indeed try and convert those who differ from us, but we do so without insulting them. We give no insult and we shall take none. If we understand his Lordship aright this is the policy he would wish us to pursue. It is the policy we have hitherto adopted, and it is one well calculated to insure the peace of the community at large. In this country before the law, all are free. We live under one of the best constitutions in the world. All we want is to see that the protection which the law gives us is not invaded by irresponsible people, and to enforce that, we must, as his Excellency said, "be always united when the defence of the interests of the Church and of our rights as Catholic citizens are in question."

BRAVO SHAMROCKS.

Champions of the world, the Shamrock Lacrosse Club is carrying all before it. This summer it has walked through everything that came in its way. The Torontos, the Athletics, the Montreals—and, now, greatest triumph of all, White Eagle's team has been beaten all to pieces by the gallant boys who sport the triple leaf of "Brin's native Shamrock." On last Saturday the members of the Shamrock Lacrosse Club performed a feat never performed by white men before. They beat the Indians in three straight games, and did it with mastery ease. The Indians were simply no where. In the science of the game they were not as proficient as their white rivals. With one exception, they neither had the speed nor the staying powers of the Shamrocks. They were deficient in bone and muscle, in athletic force, and in play. And this, too, was the best team the Indians could muster. None other would be accepted. The names of White Eagle's team had to be submitted to the Shamrocks, in order that none but the best men would be allowed to compete. This was one of the conditions of the game. Then, in order to stimulate their play, they were to receive \$50 if they won, while they were only to get \$30 if they lost. Everything was done to test the powers of both, and Irishmen have a right to feel jubilant at the result. They say that the Indians played badly, and that there must be better teams than this. Well, perhaps there are, but before such men as the Shamrocks placed in the field, we think that good men might appear to play badly. It may have been because the Shamrocks played so well that the Indians looked at a disadvantage. But with the exception of White Eagle, they were all in the shade. He was certainly the best player in the field. But there were Farmer and Butler, and Hyland and Giroux and Morton—who with their companions—triumphed with ease. Most heartily do we congratulate the Irishmen upon their victory. Long may they retain the laurels they have won, and let us hope that they may add fresh wreaths to the many they have already gained. Those who are dissatisfied with the result may console themselves with the report which is circulated that the Shamrocks are prepared to play the best team that can be picked out of the joint clubs in Ontario and Quebec. It is rumoured that they will now meet Keranow, and if the Shamrocks are successful, the event should not be allowed to pass over without some recognition from the Irishmen of Montreal.

IRISH CATHOLICS IN THE CIVIL SERVICE.

The subject of Civil Service reform has, for some years, engrossed a large share of public attention, not only in England, but in the United States. In the neighbouring Republic the question is still under discussion by the press without political distinction. The heads of departments at Washington are giving it their most earnest consideration. There appears to be on all hands a sincere desire to remove abuses and to introduce radical and solid improvements into every branch of the public service inside and outside the district of Columbia. It is well. We cordially congratulate our American friends that, at last, they have become alive to the necessity of departmental reform, and that they seem to be taking the right steps to accomplish a thorough and salutary change.

The movement in England has been productive of some beneficial results. The introduction of the competitive system of examination, the partial ignoring of the patronage formerly exercised by members of Parliament, the nobility, and supporters of the administration of the day, with its corrupting influences, and the promotion of public servants on the ground of merit and competency, have contributed much to advance and popularize, not alone the Civil, but the Military Service of the Empire. One of the advantages peculiar to our native land, which has aroused from the agitation so actively and successfully carried on, is that there is now a fair field in the public service for native

talent. Not many years ago, the position of a tidewater in the Customs, a ganger in the Excise, or sub-Inspector of Constabulary was the highest to which Catholic Irishmen of education and respectability could presume to aspire in their own country. Indeed it required all the influence, persistently exercised too, that a member of Parliament could command, to secure any one of these comparatively obscure appointments. Under the competitive system the exclusiveness of the past,—together with the ban of degradation which it proclaimed against Catholics,—is no more. Though the leading positions in the several public Departments in Ireland are still filled by English and Scotch officials, the time must come, and at no distant day, when Irish talent will exert its supremacy and force its recognition upon those who now seek to exclude it from offices of trust and emolument at home.

We have deemed these remarks not inappropriate as an introduction to what we have to say in reference to the Civil Service of the Dominion. It appeared to us natural and proper in dealing with this topic to make brief allusion to the interest it excites among the two great English speaking peoples of the world. As we are accustomed in all matters of moment to look to England for precedents, so, in the one under consideration we would do well to follow her example.

It is not our intention to depreciate the public service. Taken as a whole, we would not be justified in attempting to throw discredit upon the large and respectable body of men who are employed to carry out the details of the administration. From what we know and have learned, we are disposed to think they are, for the most part, capable, painstaking and diligent in the performance of their duties. Where the number is so considerable it is but natural to expect that some worthless and not respectable characters are to be found in the ranks. These are the exceptions and they are so contemptible and few that it were unfair the reputation of the Civil Service should in consequence suffer in public estimation by their connections therewith.

Having paid this well merited tribute to the Civil Service, in its general aspect, we feel it our duty as a Catholic publicist to take strong exception to the unjust treatment which many of our co-religionists experience in the various Departments in Ottawa and elsewhere. Facts, previously in our possession, and information which we obtained from reliable sources, during our recent visit to the Capital, convince us that there is a great lack of fair play and fair dealing, on the part of the government towards several talented and deserving Catholic officials. Without going into minute details we may mention that to a casual observer it appears to be the fixed policy of ministers to retard the promotion of Catholic employees and to keep them as much as possible in the back ground. Catholics in the government employ are made to feel that they must be doubly efficient, doubly attentive, and vastly more steady and well conducted than their Protestant confreres in office to hold their appointments, or to earn the same credit that is readily accorded to boobies. We know of instances in which men of recognized talent, men who have given more than sufficient proof of their fitness to discharge the duties required at their hands, men who are well qualified to fill any office in the gift of the government that is non professional who, as it would appear because of their creed and nationality, receive the minimum rate of remuneration for their services. We could point out more than one case where the most invidious distinction is manifest as regards the salary paid to them and the salary that would be allowed to Protestants of like status in the public service. We forbear particularising, just now, as we consider it quite enough to refer to a communication which we published lately from a civil servant, and which adduces one fact that sufficiently displays the animus of the government towards Irish Catholics in the departments. The writer said there are four French Canadians and eight Protestants, exclusive of the clerk of the Privy Council, who, by the way, is also a Protestant, among the Deputy Ministers. He told us, and we believe it, that there are Irish gentlemen in the public service who are, in every respect as well qualified for the office of Deputy Minister, in certain departments, as those who now hold the appointment. By what Freemasonry or ministerial legardmain are Irish Catholics so jealously and effectually excluded from positions which are occupied by men of inferior attainments, and in which they would be of material benefit to their co-religionists holding subordinate rank in the service?

We shall not ascribe any particular motive for this ostracism. It may have been caused by the studied neglect of the government, and it may be, in part, attributed to the diffidence or passiveness of those more immediately interested, who have been given to understand by the Conservative, as well by the Liberal administration, that the higher offices of trust

and emolument are, for them, forbidden fruit no matter what their qualification. What ever may have led to this policy of exclusion and this niggardly treatment of Irish Catholic officials in the public service, we make bold to tell the government it is high time it should come to an end.

MR. BUTT.

The *Nation* of the 8th September, in reviewing Mr. Butt's utterances, says:—

The opinions of the English press on Mr. Butt's letter serve to convey, in their own way, a clear indication to Irish Nationalists of the merits of the question in dispute. They declare a marked preference for the policy of Mr. Butt as against that of the obstructives, and they wish all success to Mr. Butt in his endeavour to suppress those troublesome persons, and thereby promote the comfort and convenience of the House of Commons. Mr. Butt's declarations, the *Observer* says, are very creditable to him, "and they will be read with approval by all Englishmen." The *Times* calls him "an honest Parliamentarian," and "cordially acknowledges" that he has "a sincere respect for and a thorough comprehension of the meaning and value of representative institutions." The *Standard* hopes "that for the avoidance of future unpleasantness success may attend Mr. Butt's appeal." The *Daily News* thinks that Mr. Butt has given "wise counsels" to his countrymen. The *Globe* says that Mr. Butt's testimony to the good feeling of the House of Commons towards Ireland is "outspoken and honest," and it hopes that Irishmen will be impressed by his arguments. The *Pall Mall Gazette* holds that the "destructive part of his reasoning" against the obstructives "is complete"; but all those journals are candid enough to tell Mr. Butt, at the same time, that his policy has no more chance of obtaining Home Rule than Mr. Biggar's. The last named journal declares that object to be "outside the limits of constitutional movements." Surely the meaning of such remarks is very plain. The journals above quoted, and others, will be very glad if Mr. Butt shall succeed in striking down the obstructives; but Ireland, they declare, will not be a bit nearer to obtaining Home Rule because of his so doing. And all that Mr. Butt will gain by his labours is the pleasure of being called a very respectable old gentleman by English parliamentarians and the English press.

DR. CONROY.

The Canadian newspapers give a great account of the splendid reception accorded at St. Hyacinthe to Dr. Conroy, the Bishop of Ardagh, who is at present engaged in Canada as Delegate of the Holy See. St. Hyacinthe is a flourishing town on the southern side of the St. Lawrence, and is the seat of a bishopric. Its population is almost exclusively French and Catholic. There are, however, some stirring Irishmen among them, and we are glad to see that on this occasion they did honour to themselves and their country. Triumphant arches were erected where the Delegate was to pass. One of these arches stood close to the Presentation Convent, and was erected at the expense of some Irishmen—viz., M. Doherty, M. Devane, P. Burke, M. Healy, R. Farrell, J. Holland, T. Lawlor, &c. At night, when there was a general illumination in the town, this arch was a blaze of light, displaying various patriotic devices in gas. The arch itself was very high, and was a mass of green foliage. On the front of the cornice was—"Home Rule for the land of our forefathers." On the sides were the following mottoes:—"Let Ireland enjoy the same freedom as Canada," "Ireland and France firm friends," "God save Ireland, say we proudly." The cross and shamrock united as ever. Among the illuminations there were all sorts of devices, transparencies, and mottoes. Mr. Doherty's place of business displayed a splendid motto—"Ten thousand welcomes to your Excellency." The Irish felt the occasion as one of national importance, in view of the high position which their countryman filled, presiding that very day at an assembly composed of the Archbishop of Quebec and all his suffragan bishops, and forming the object of most respectful attention on the part of the Canadian bishops and their clergy. To mark their sense of the occasion the Irish residents kept up their illumination on the following night also. We are glad to learn that Dr. Conroy paid a special visit to the Irish arch, and that he thanked his countrymen both for the cordial reception they had given to himself, and for the religious zeal which led them to show their respect for the representative of the Pope.—*Dublin Nation*.

FATHER GROGAN AND THE BIBLE.

A big row has been raised right here before which the Turko-Russian squabble pales into insignificance. The facts are as follows: Rev. Father Grogan, one of the oldest and most esteemed priests in the city, while riding on the Illinois Central railroad, took down a book from a car rack and saw that it was a Protestant edition of the bible or new testament. He also found it filled with filthy pictures and marginal notes which some vulgarian had written therein. He threw it out through the window. The act was noticed and reported to the godly ones in the city, and last Sunday Rev. Mr. McChesney "went for" Father Grogan in the usual style, claiming of course that it was his "Romish hatred of the bible" that made Father Grogan throw it away. The Rev. Mac, also constituted himself a committee of a dozen or more to wait on Mr. Jeffrey, manager of the Illinois Central, to find out all about it and haul him over the coals. Mr. Jeffrey received him politely, told him that bibles are not railroad property and that those who put them in cars must take care of them. The Rev. Mac was so chuffed full of the subject that he sent out a hand-car to look up the bible and it was found. It was given to Mr. Wapple, conductor of the train from which it was thrown and that gentleman says he examined it from cover to cover, but found no objectionable notes or pictures therein. Father Grogan declines to talk on the subject beyond stating his reason for the act, and invites any person desiring further information to bring suit against him.—*Catholic Vanguard*.

FAIR PLAY.

The "Howard Association," which takes its name from the great English prison reformer, is a body whose declared object is "the promotion of the best methods of penal treatment and criminal punishments." It concerns itself chiefly with the condition and discipline of English jails, and it took a particular interest in the fortunes of the Prisons Bill which was passed into law in the late session of Parliament. The report of the association for the month of September has just been issued in pamphlet form. It has much to say about the Prisons Bill and the improvements effected in it in the course of its passage through the House of Commons. Most of those improvements as everyone knows, were due to the intervention of Mr. Parnell, M.P., in the discussions on the measure. But the Howard Association never once mentioned his name in the report. So much for "English fair play" and English gratitude.—*Nation*.

PERSONALS.

BLAKE—Hon Mr. Blake is unwell.
GAMBETTA—Gambetta is in prison.
MCKENZIE—The Hon. Mr. McKensie is not well.
RINE—Mr. Rine the celebrated temperance lecturer is now in Kingston.
GAMBETTA—The Court has confirmed Gambetta's sentence.
LAVAL—This University is now entitled to give characters.
TWEED—Tweeds revelations are causing much excitement in the States.
NAPOLEON—The Prince Imperial is in Belgium, and French Republicans are alarmed.
HALEY—SMITH—Those generals, at present serving in Canada, are on the list for promotion.
THANKSGIVING—The 22nd of November has been appointed a day of thanksgiving.
LE VERRIER—Urbain Jean Le Verrier, the famous French astronomer, is dead.
SHAMROCKS—The Shamrocks beat the Caughnawagas in three straight games last Saturday.
LYNCH—The retirement of Archbishop Lynch is contradicted.
MCLELLAN—The New Jersey Democrats have nominated General McClellan for Governor.
BENNETT—Gordon Bennett has "let" the management of the *Herald*.
HINCKS—Sir F. Hincks will lecture for St. Patrick's National Society on the 17th October next.
WALSH—Bishop Walsh of London confirmed a hundred persons on Sunday.
O'LEARY—This celebrated pedestrian lately walked 513 miles in six days.
GIBALTAR—The Spaniards contemplate tunnelling the straits of Gibraltar.
DUFFERIN—Lord Dufferin amuses himself shooting, out West.
DORON—Sir A. A. Doron presided in the Court of Queen's Bench on Tuesday.
DRAPER—It is rumored Chief Justice Draper intends resigning.
GRANT—Portraits of General Grant are sold in the streets of London.
SHERMAN—General Sherman's wife says waiting should be driven from respectable society.
WINTER—Hon. J. S. Winter, speaker of the Newfoundland House of Assembly is in town.
JOSEPH—Chief Joseph is in trouble once more for the indiscriminate cutting down of trees. But no matter he has friends in the "Alliance."
DONOVAN—Alderman Donovan's last speech bought the Water Committee to time on Saturday. They were all present.
SARMATIAN—This vessel has just made the fastest voyage across the Atlantic on record, six days and twenty two hours.
PORTE—The Porte has ordered the expulsion of Russian Monks from Mount Athos, and the reinstatement of Greek monks.
LORNE—The rumor is revived that the Marquis of Lorne will succeed Lord Lufferin as Governor General of Canada.
O'DONNELL—Mr. O'Donnell the Obstructionist, says an English writer, has a style like Disraeli, but is more clever.
DE SALES—The Holy See has proclaimed St. Francis de Sales a Doctor of the Ecumenical Church.
SADLER—Wm. H. Sadler, the well-known Catholic publisher died suddenly in New York on the 8th inst.
FARNELL—Mr. Farnell the chief of the Obstructionists will deliver fifty speeches to the Home-Rulers of England before the 1st of November.
TODDLEHEN—The great engineer of Sebastopol is to be associated with Prince Charles in command of the Army before Mevna.
DE CASSAGNAC—This fire eater is revenging himself at present on his enemies by going to law with them.
BURKE—Sir Bernard Burke, Ulster King-at-arms, has made out McMahon's pedigree and shows that he comes from Brian Boru.
ROCHON—Alderman Rochon of Hull will oppose Alonzo Wright for the county of Ottawa at the next election.
BULL—Sitting Bull is having a good time of it on Canadian territory. The Americans cross the border and sell him ammunition.
OKA—The Orangemen of Coma and the Civil Rights Alliance are again operating on the feelings of the Indians.
CURRAN—J. J. Curran, Q.C., asked that Sheehan be admitted to bar in the Court of Queen's Bench on Saturday, but was refused.
LEGISLATURE—The Quebec Legislature will mostly likely meet in the middle of December next.
SHEEHAN—John Sheehan accused and acquitted of the murder of Hackett is still in custody. The prosecution expect to be able to bring some other charge against him.
IDOLS—New York is beating Birmingham in the manufacture of "small gods" for China. It is said the American gods are more portable and cheaper.
VEZINA—It is rumored that Mr. Vezina, cashier of the Banque National, Quebec is about to be appointed to the Legislative Council for this province.
STAFFORD—Mr. Stafford, the President of the Shamrocks, challenges any team in Canada at lacrosse, and will allow it to be composed of the pick of the country.
GREY—Edmund Dwyer Grey, M. P., for Tipperary, son of the late Sir John Grey, and proprietor of the *Dublin Freeman's Journal*, has become a convert to the Catholic faith. Like Mr. Biggar he was a Presbyterian.
RITCHIE—R. J. Ritchie, President of the Catholic Temperance Union of Halifax, has suggested in an address that the 10th of October, Father Mathew's Day, be agreed upon as the day of convention.
BARRY—It was moved by J. P. Whelan, at a meeting of St. Patrick's Society, seconded by J. W. Walsh, that the services of Mr. Denis Barry be secured for the defense of the prisoners now being tried at the Queen's Bench—Carried.
CZAR—It is reported that by the Czar's order the question of war or peace has been discussed by the Council of Ministers at St. Petersburg. The Grand Duke Constantine, who presided, and Minister of War, pronounced for war; the other Ministers favored peace.
MACDONALD—Sir John A. Macdonald will be the guest of the Hon. John Hamilton during his stay at Hawkesbury. He will be conveyed to Yank-leek Hill in a carriage drawn by six horses. A number of gentlemen are going down from Ottawa.