# olinuereatio 

## CATHOLIC CHRONICLE

## VOL. XXVIII.-NO. $43 . \quad$ MON'CREAL, WEDNESDAY, JUNE 5, 1878.

IRIBH CATHOLICS

THEIR POIMITCAL POSITION IN THE

## MR. OTHANLY'S REPLY TOO MR. WALIER'S

In justice to the letter we now publish from Mr, O'Hanley, we must remark that we hav be glad to do so if someone sends us a copy of

##     ed thronghont thal the public oxpense

 18 nationalites Ho might with as mach propriet olaim that there were as many religions as there
are thinking men in the community as to
gay there sre 25 or 30 . Every one snows that there are onl
two rellgions in this country- fatholic and Pro
 laying of the corner stone of the Bapist Church in

 towarche the andertaking." (According to Mr .
Whaler Wallers doctrine our Bighop and priests should also
be there.) "Thay were sometimes told that Procostants were divided araonget themsel res and op
posed to each other. He dd not accept that. It
was true that they did not agree an Was true that they did not agree on some minor
points. bat thay wore nited on the great funda-
mental orinciples; and but let the foe appear and mental principles; and but let the foe appear and
they would itand alde by alde to defond the Pro.
testant aligion." Juat bo, Protestanta have thoir tamaily diaggreements, but on the fundarnental Issues, ag hostlity to the Papacy, they are an unit. This
gires a rery good Index to the fraudulent character
of the wholo farce.
 How glibly he chatters about igolation and axclu-
siveness. Let him, if ha can, and $I$ challenge him Tleed Leolation. What would this great suthority
hare us do? Would he have ns Love res, with the other 24 or 29 relligions, the orange bime-
self until they kioked him out 7 This is no romance
 Toronto. Would he have us, like the other 24 or
 thas ecores of other Becret kocim? Would he havise ua
der the eris of Protestantism?
with With the other 24 or 29 religions of his oreation, at
tend the champ mestligge, the charch socilis, the
conventicles, the tabernacles, the bhibl alliances, and the many other resorti eaoread to Proteentantiem
isolation and exclusiveness? Would he have dibband our tempitianaes societies and join
the templarig, and the other 24 or q9 rollg.
ong, and have for oar delectation at the begining
 join with the other 24 or or 29 religitona in sending our
children to what we are inatructed to believe are godlesp common schools? How forn, if any, Pro.
eestauti in the country to day, who do not belong to


 goni mankind, it if this wibe, sumane and truly

 negses, fatteoss mith one human attributes and weake chat he presimem by his faltitery to pull the wool over beir eyeg, and when Faltly blindfolded gives them would I had the soondriel who dared to tay profane


 Wil Mr Wairer iame ang Trighman who has ever



 a slare or all a knave." The resolutions of the
"Marlobough Housen meeting of 1885 are a mate
yet elonuent contradiction of his libels :
 And agaí

##  <br> 

 The total $\begin{gathered}\text { coukd paozrs. } \\ \text { Pravincer in }\end{gathered}$ ppplation of the for confederat

 corporation of Prince Edfard Ibland it becam
$3,579,752$, of whom $1,537,623$ were Catholic and
$2,035,009$ Proten
 eatimates the grand total at $3,600,000$; and assum
ing a ing a proportionato acquisition of Catholics an
Proteataitst, they would in round numbers
$1,547,000$



 Cabinet are Protestant. I woold be glad that b
Fould toll us by what prooess of arithmetical leg







 than their share fn the Civil Service appointments.
This I am not prepared to dispute, not having had
time to analyze the returne, but considering the
source, I have


 envenomed shatts, bat coward as he is he has no
the pluck to ottack it openly knowing that that
thrice-blessed organization has the support, gym-

d
$\mathfrak{c}$
 He quotes me as appearing to favor his vile
iesign, well knowing that the constraction that he was tryipk to put on my words was not only con-
strained but false, for my whole life has been one
endenyor to orgen into one united phalanx, well knowing that organi zation, compact and firm, is the on'y means by
Which we can ever expect "falr play." Whatever
 R POTER









 astonons and pateuriana of geriod as ify tand was stady manon-Proteatant bigotry. I cinunot believe that being a Protestant changes one's nature or makee.
him worse. The onll rational wap in which $I$ can The contest againgt Catholicicmen in England was to long and bitter, all kiads of repreesive agencios
being used for its suppreasion, it was represented as inimical to the bett interests of the state, that a
Catholic could not be true and falthful to British
 Blanderod that they came to look on them an unfit
to anjog free nnatitutions. Theen throngb time and
ound
 duct of religion.
I have selected a fem chnice morreaux from this
"apecimen brick" of saballow rhodomantade:-








## 




Indefinito charges and vague goneralities of this kitd can be leveled at any individual or common. "wolves in aheep's that we may know them to toll guas who they are
They are "demaingothem. zuthorizod individualb," "diessatisfed Individualh,"

 in danger of losing our wigg I have caught the

 Just so, Mri. Wallar ; thore is no Irish Catholic-
an the Cablint, and we are well represented.





## $$
\mathfrak{z m o l}
$$ <br> mor


 and square" for Protegtants to bo runnlag after ng,
beggivg of our vites to put them in places of
honor and emiolomett, so that we might have the
$\qquad$

