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WEDNESDAY, JULY 24, 1899

CALENDAR FOR THE WEEK.

WEDNESDAY, July 24, St. Christina.
THURSDAY, July 25, St. James the Greater.
FRIDAY, July 26, St. Anne.
SATURDAY, July 27, St. Pantaleon.
SUNDAY, July 28, St. Nazarius and Comp.
MONDAY, July 29, St. Martha.
TUESDAY, July 30, St. Aidan and Sennen.
WEDNESDAY, July 31, St. Ignace Loyola.

Dr. Davidson loses no opportunity of impressing upon his audience that the tri-color was the flag that "went down upon the plain of Abraham." We trust that Dr. Davidson will continue to make this fact generally known. So great and far reaching is the influence of the Jesuits, and so determined are they to keep the world in ignorance, that up till the time the eminent Doctor spoke, there existed a very wide-spread belief—shared in even by well-informed Protestants—that the banner of Montcalm was not the tri-color, that in fact it was quite some time after the great battle on the plains that it became the banner of France. But then of course, Dr. Davidson knows better, and knowing better, it is his duty to "spread the light" on this banner-question.

The End of the Forgeries Commission.

The decision of Mr. Parnell and his colleagues to withdraw from the Forgeries Commission has met with the unqualified approval of his and Ireland's friends everywhere. Many of them indeed have been impatient to see the Irish leader take this step. With that impatience we did not sympathize, as we felt satisfied that our great chief would not have continued to appear before the Commission unless he had some very weighty reason for so doing. That he was justified in his course has now been made most abundantly manifest. With the suicide of Piggott the case of the *Times* had completely collapsed. There remained, however, one task for the Commission to perform, and that was to enable the accused to show how absolutely without even the semblance of probability were the accusations brought against them, to place them in a position to show not merely that the "forger" had not proved its charges, but that these charges were not susceptible of being proved; that they were the result of a conspiracy to defame such as it is to be hoped has never heretofore and may never again disgrace any country or any party in any country. So long as it was possible to hope that the Commission would afford an opportunity of unmasking that conspiracy, so long was it the duty of Parnell to endeavor to avail himself of it for that purpose. But as soon as by the decision of the Judges presiding—not to compel the production of the books of the Loyal and Patriotic Union—it was made manifest that the Commission was sitting not to unmask but to shield the conspirators who concocted the vile slanders that were given to the world under the title of "Parnellism and Crime"—then Parnell's only course was to withdraw, and by so doing to practically put an end to the Commission so far as any interest on the part of the public in it or in its report is concerned. This step he has taken. The evidence before the Commission has proved the charges against the Irish Nationalists unfounded. The evidence resulting from the conduct of the Commissioners themselves, more particularly from the ruling above referred to, has established their utter unfitness for the position they occupy. For the National League to hesitate to produce its books would be "per se," according to these Commissioners, conclusive evidence of its members' guilt of any and every crime its enemies might impute to them. But the members of the Irish Loyal and Patriotic Union are to be treated quite differently. They need not produce their books, because, forsooth, they are not before the Commission. When the Commissioners made that declaration they announced their own usefulness as gone. The tribunal having declared that those whom all the world knows to be the accused are not before it, surely it was high time that the accused also should cease to "be before it." The Commission appointed to investigate declines to enquire. Its "raison d'être" has disappeared. Perhaps there will be a report by and by, perhaps there will not. Perhaps somebody knows. Certainly nobody cares. The Commission has proved the *Times* guilty of deliberate forgery, and the Commissioners unscrupulous partisans. That is the report fair-minded people make to themselves of the operations of the great Parnell Commission.

Dalton McCarthy Speaks.

Ever since there has been an anti-Jesuit agitation, or to give it the name chosen by itself—probably on the *tuus a non tuendo* principle—an "equal rights movement," the public has been repeatedly threatened with a speech from Dalton McCarthy. At the first great (?) meeting at Montreal, the public was assured Mr. Dalton McCarthy would enlighten a Lower Canadian audience. But, alas! when the hour had arrived, and the immense (?) audience had filled the hall, and the prominent pastry-cooks the platform, the great constitutional lawyer was not on hand. Important business engagements detained him, so said the telegram which that eminent jurist, who practices on the novel plan of furnishing his own fees and asking of his client merely to tell him what the law is, Dr. Davidson read with a sigh. The enthusiastic assemblage were compelled to disperse unenlightened, at all events so far as Mr. McCarthy was supposed to be possessed of the means of throwing light upon the question. But

the "equal-righters" were not dismayed. Among the noble thirteen there was one whose name was not absolutely unknown to fame, one lawyer of fairly reputable standing who had committed himself to the opinion that the Jesuit Estates Act was unconstitutional, and who had moreover once read an article in the *Fortnightly Review*, which told all about the Jesuits. His was "a name to conjure with." It must be kept in the fore-front of the movement at all hazards. And so when the Toronto convention was announced, once again was the name of Dalton McCarthy blazoned on the walls and heralded through the press as the orator of all orators who were to electrify that body. Once again he did not materialize; again professional engagements were too pressing. Montreal as her second great (?) rally of the "equal righters" was again promised the persuasive eloquence of the Ontario barrister, but only to be again disappointed. Again the clients of the lawyer were of greater importance than the oppressed fellow-countrymen of the patriot. Dalton couldn't come. Evidently he does business on different principles from his fellow-Q.O. of Quebec, Dr. Leo H. Davidson; judging from his devotion to their interests it is fair to assume that Mr. McCarthy's clients furnish the fees. However this may be, the world had about begun to despair of ever hearing from the McCarthy. It seemed almost as though—like Mr. Mowat—he had decided that the present was a good time for saying nothing. The equal righters still shouted his name abroad, and still the platforms of their meetings were not graced by his presence. At last, just when the last ray of hope had almost vanished from the sinking heart of the "equal righters," and the terrible Jesuit had begun to breathe freely and to flaunt himself that Dalton was going to let him alone, behold the great man took a holiday, and made a speech. The day he so celebrated was the 12th of July of glorious, etc., etc., the location which he selected for his pronouncement was St. Aymer, in the country which the orator honors by representing it. He hadn't anything very new or very startling to say. But he did actually speak, and great is the rejoicing in the hearts of the Anti-Jesuits. As for the Jesuits—well they still live. In fact they may take comfort from the speech of the doughty Dalton. We learn from it authoritatively that there is to be no recourse to the bayonet till the next generation. The bayonet is the only weapon that the Champion cares to have brought into operation in his own time. He intends to demolish the whole French Canadian population with a resolution or two in the House of Commons. Should they not prove successful—well, the next generation will take to the bayonet. Meantime we of this generation may rest quietly; not while Dalton lives will the bayonet be drawn. As for those who are to follow us, well after us the deluge—of bayonets. By the way does not the bayonet of the McCarthy of the next generation seem about as terrible a weapon as the musket which another great political leader not many years ago told us he would have shouldered if he had only been somewhere, where he wasn't. Decidedly the politicians do not gain in dignity when they brandish either musket or bayonet on the ends of their tongues. It doesn't scare their opponents worth a cent. And as for the general public, well the general public smiles. Meanwhile it is a relief to know just what the plan of campaign is. The great man of the Anti-Jesuit movement has laid it down. To all his followers he has spoken the word of command, and it is "Charge Bayonets!"—in the next generation.

A Gladstonian Gain.

Another demonstration of the great revulsion of public feeling against Salisbury's Tory government was manifested last week in an election held in the eastern division of Maryborough. The vacancy was occasioned by the resignation of Lord Charles Bessford, and two candidates presented themselves—Mr. Boninnois, the standard-bearer of the Government's coercion policy, and Mr. George Leveson Gower, a follower of Gladstone. The Tory candidate "won by a neck," the vote standing Boninnois, 2,579; Gower, 2,086. Yet what poor gratification this success must have given the Tories when they recalled the fact that at the previous election the vote stood Bessford, 3,161, and Professor Beesley, Home Ruler, only 1,616. This result is only a repetition of every bye-election held since the democracy of England have learned the true character and objects of the Salisbury ministry, and there remains no reason to doubt that at the next general election a decision will be given that will astonish the Tories and Chamberlain Unionists, as well as the Queen herself.

The Tenants' League.

We reproduce in another column an article from *United Ireland* of the 13th instant, containing the official announcement of the formation of the Tenants' League. It is indeed, as that journal states it, a momentous announcement. It inaugurates a new epoch in the struggle between landlordism and the people in Ireland. Heretofore that struggle has been a series of efforts by the tenants on particular estates against their respective landlords. The latter apparently finding themselves being worsted in these encounters, have deemed it wise to form a combination; "combine" we suppose it would be called upon this side of the Atlantic, whereby every landlord is to make common cause with his brother landlord, and all are to join in the endeavor to crush the tenants wherever the latter make resistance to the demands of the landowner. When attention was called to this landlord movement, the "brave" Balfour with a bravery that verged on rashness declared it to be perfectly legal, and advised the tenants to follow the example set them. "If I were an Irish tenant," said the great (?) Chief Secretary, "I would combine. With such combinations the Government has no more concern in Ireland than in England." For once the Irish tenants have found the Secretary's advice to their liking, and have adopted it with an alacrity which must be most flattering to that official. They, too, are to combine, and when the landlord who, having as he fancies, no trouble to anticipate on his own estate, turns his attention to screwing down the tenants of some less fortunate fellow-landlord, he will find himself confronted with a "rent-strike" among his own tenants, which will probably give him enough to do. Verily, the advice of Balfour the brave is good and timely. Whether he will be as well pleased with the working of combination among the tenants as he is apparently with it

among the landlords remains to be seen. It is to be expected that he will find no difficulty in eating his own words—he is quite accustomed to that sort of thing. At all events he will not readily be allowed to forget them. However, what is vastly more important than the action of Mr. Balfour is that the movement to adopt and set upon his advice is endorsed by His Grace the Archbishop of Cashel, and unites in its support all the leaders of the Irish people. Inaugurated under such auspices, guided by the wisdom of Parnell, it cannot fail but meet the enthusiastic and energetic support of the Irish race the world over. It looks as though the proposed organization was destined to complete the work of the Land League, and give Irish landlordism its coup de grace. The entire force of either party will now meet each other in the supreme struggle. Who can doubt that with the backing of their race the world over, and the approval and support of freedom-lovers of all races, fighting as they are for simple justice and the right to live in their own land, the tenants must succeed.

France.

The state of affairs in France is now, and has been for a considerable time past anything but satisfactory. The outlook is not at all reassuring, and the friends of that country may well feel anxious for even the immediate future. Since the so-called Apostles of Liberty Fraternity and Equality have had the reins of power in hand, things have been going from bad to worse, and they have managed so as to leave their country without any ally in Europe. True, the attitude of Russia from time to time inspires a hope in the breasts of Frenchmen that in the event of European complications she would be found in active sympathy with their country. But they have no assurance worth mentioning that the Czar would expose the French cause in case of trouble and it must be evident to all observers that the Emperor of all the Russias has quite enough to occupy his attention at his own doors to deter him from interference in the affairs of his neighbors unless indeed the interference should divert the attention of his discontented subjects from the grave issues that threaten daily the existence of his throne and the life of its occupant. Under those circumstances it would be natural to suppose that a policy of conciliation and lightened patriotism would inspire the leaders of public opinion in France. But it would seem that nearly all that is good or great in that country has been relegated out of sight, and the affairs of that nation passed from the hands of one set of demagogues to another in rapid succession. The present administration seems as powerless to grapple with the government of the country as its predecessors. For a few months past the excitement attending upon the opening and progress of the great international exhibition in Paris caused a lull in political affairs and gave the republicans a breathing spell. The agitation appears, however, to have once more gained strength, and Gen. Boulanger in exile seems to be able to terrify his foes as much as though he were haranguing the multitudes in the hearts of his native country. The new election bill passed by the Chamber of Deputies, prohibiting a candidate from offering himself in more than one constituency, designed as a blow at Boulangerism is clearly a pious measure. It is not more than a few months since district elections were substituted for those of departments, but the change failed to secure the desired object of depriving the General of his newly acquired prestige. And now we have Boulanger issuing a proclamation that, despite the law he will offer himself as a candidate simultaneously in as many constituencies as he may think proper in order to show the rickety government at the head of French affairs that, although they may pass prohibitory election laws, the votes of the French people are with him and the cause he represents. What the cause he represents may be is a mystery extremely difficult to show. His adherents are gathered from the most conflicting camps, and were the subject not so grave, the sight of Henri Rochefort offering peace to France, in consideration of her acceptance of his present chief, Boulanger, would be highly amusing. The prospect is certainly disheartening. Boulanger is a mount, bank without any fixed principles, a tool in the hands of designing men who are pushing him to the front. Were he a man of marked ability and recognized statesmanship, were he even a general of military renown, a strong government under his leadership might be looked forward to, but as matters stand his advent to power is not likely to do anything better than giving to France an administration just as inept, and perhaps more dangerous, to the welfare of the state, than that which it shall have displaced.

Temperate Canadians.

Those who have witnessed with pain the rapid increase in the number of places licensed to retail intoxicant liquors in the large cities of Canada will find some consolation in a report recently prepared by the United States Bureau of Statistics in connection with the consumption of wines, malt and spirituous liquors.

The consumption per capita in different countries is given as follows, the figures denoting gallons:

Countries.	Spirits.	Wines.	Malt.
United States.....	1.28	0.58	12.48
United Kingdom.....	0.98	0.88	32.88
Germany.....	1.09	24.99
France.....	1.24	26.74
Denmark.....	4.23
Canada.....	0.84	0.10	8.50

It will thus be seen that Canada is one of the most temperate countries in the world. The consumption of ardent spirits in the United States is very great, far exceeding that of the people of the United Kingdom; but the latter country distances even Germany in so far as malt liquors are concerned. France still adheres largely to the use of wines, which unfortunately are undergoing the grossest adulteration even in that country, as shown by the reports published under the authority of government. The people in the larger cities are, however, largely addicted to the use of *absinthe*, which produces even worse effects than the poisonous gin and brandies so largely sold over the counter in English speaking countries. Canada's rank in the above table speaks volumes for the sobriety of our people, more especially in the rural districts; and a country inhabited by a sober, industrious and intelligent population need have no fear of the future.

Hon. Mr. Abbott's Mission.

It is gratifying to note that the Dominion Government is manifesting a praiseworthy anxiety to promote Canadian trade in an energetic manner. The selection made of the Hon. J. A. O. Abbott as a special commissioner to Australia, will commend itself to the approval of all parties. Mr. Abbott is the representative of the Protestant minority in the Province of Quebec in the parliament of Sir John A. Macdonald. His great abilities have secured for him his position in the Cabinet, and the leadership of the Senate, as well as the new honors that have recently been conferred upon him. It is a noticeable fact that the Protestant minority always insist on having their best men to represent them in the Cabinet, thus they build a powerful influence, and when the occasion presents itself, much for instance as the present important mission to Australia, they have the first claim owing to the fitness of their representative. There can be no reasonable doubt but that the mission of Mr. Abbott will be productive of good results. Many of our contemporaries seem to think that the difficulties of carrying on trade with our distant kinsmen are insuperable; but we agree with a not over-sanguine statement recently published in connection with this matter, to the following effect:—

"The fruits of profitable commerce are, other things being equal, or nearly equal, plucked by the rich and the poor alike, and the latter are not so much benefited by them. There must be at least some lines of trade, there may, possibly, be many in which these two most prosperous of British colonies—albeit they are on opposite sides of the globe—can profitably serve each other. Canada has few men better qualified either to discover and report upon these lines of trade, or to represent the government and people of Canada in a business transaction, than Mr. Abbott, and his opinions and recommendations will carry great weight in Canadian business circles."

Political Prisoners.

The *Freeman's Journal* of Dublin, Ireland, continues to publish letters from prominent men in various parts of the world, giving their views on the treatment meted out to political prisoners now confined in jail under the coercion act and the relentless policy of Mr. Balfour. We give below an extract from an article recently published in that journal in which reference is made to the letters of several prominent Canadians. The friends of Rev. Father Flannery and Mr. Curran, M.P., for Montreal centre, will be glad to notice the reference made to them by the leading Irish journal:—

"Owing to the pressure on our space we are able to-day to publish but a restricted number of letters from the United States and Canada upon the treatment of political prisoners in Ireland. The Hon. B. T. Briggs is Governor of the State of Delaware, and apart from his personality, in *prima facie* account of the case of an individual, he feels that he cannot too strongly express his disapproval of the treatment which Irish political prisoners receive at the hands of the Government, and testifies to the fact that 60,000,000 of American freemen will rejoice when the day of Ireland's Legislative Independence will arrive. Mr. Lee is one of the leading citizens of Texas, and we draw comfort from his assertion which is but an echo of the opinions expressed in our columns by several eminent correspondents, that if the policy now practised in Ireland were attempted in the Dominion of Canada the people 'would rise en masse and demand' 'the resignation of the Government.' Mr. J. J. Curran, M.P., writes to us that he has no more to add anything to his already well-known opinions on the Irish Question generally. Mr. Curran occupies an extremely prominent position in Canadian politics, and none of his friends here would be in the least surprised to see him in an official position before long. The Rev. W. Flannery's letter speaks for itself, and we need say no more than that gentlemen in editor of the Canadian newspaper, the *London Catholic Record*, a very influential journal. These letters, as Mr. John Redmond, M.P., said at yesterday's meeting of the National League, show the feeling of disgust with which the American people regard the treatment of political prisoners in Ireland under the Coercion Act, and we need not repeat our own object in publishing them as an effort to help and strengthen the tide of public opinion until it has absolutely swept away the system under which a political offender is treated on the same level as ordinary criminals in the jails of this country."

Terror has been struck in the hearts of the youth of Brooklyn by a recent decision of a Judge imposing a fine of \$50 on a store-keeper for selling cigarettes to children. This law is only a new one, but it is a move in the right direction. The lung-riveting effects of cigarette smoking have been repeatedly shown by scientific men and the sooner the promising youth of the country discover this truth the more beneficial will it be for themselves. Not many convictions of the nature of the above will be required to put a stop to the demoralizing practice of cigarette smoking among boys, or at least to give a decided check to it. It would be well, too, if the grown-up boys and men would discard the cigarette for the pipe or cigar, as neither of the latter are so injurious to the system although had enough in themselves.

THE LATE REV. DR. HAREL.

Solemn Requiem Mass was Celebrated Over His Remains on Monday Last.

Solemn Requiem Mass was celebrated in the temporary church adjoining the Bishop's Cathedral Monday morning over the body of the late Chancellor of the Bishop of Montreal, Dr. Harel. D.D. Two hundred priests in snow-white vestments, representing the various dioceses, assisted in the services, at which His Grace Archbishop Fabre officiated, with the immediate assistance of Grand Vicar Marchal, M. de la Rivière, and the Bishop of St. Hyacinthe, and Abbé Beland, of Three Rivers.

Abbe Leveson of Chambly acted as deacon and Abbe Chevrin as sub-deacon, while Canon LaBlanc and Abbe Chevrin occupied the place of deacon of honor. The choir, consisting of thirty-five male voices, under the leadership of Mr. Charles Labelle, of Notre Dame, sang the Requiem Mass of Abbe Parnault. After the service the body was carried in a plain coffin, with only the silver nameplate for ornament, to the yet unfinished Cathedral, and deposited in a vault situated in the south-eastern part of the crypt, opposite the vault where Bishop Bourget is buried, and which already contains the remains of the Abbés J. O. P. F. H. Morsan, and E. H. Hicks, who died in 1878, 1880 and 1889 respectively.

The destruction by fire last week at Vancouver of the old St. John's Church removes one of the historic landmarks of the early Catholic missions in the north-west, when the Hudson Bay Company was the controlling power. The church was built in 1846.

A project has been started in Rome for the erection of an international Jubilee Monument to Leo XIII.

THE DISFRANCHISEMENT OF CATHOLICS.

A Young Student speaks His Mind in a debate on the Disfranchisement of Catholics in America—A Miscellaneous Argument.

The friends of Vanderbilt University in the city of Nashville, Tennessee, assembled lately in large numbers to hear this curious question discussed by a number of the students: "The Roman Catholics ought to be disfranchised." The audience was perhaps a representative Methodist audience, all Protestants headed by their leading Methodists and deacons, and we can imagine the astonishment of this family gathering when one of the opponents of disfranchisement made the following remarks on his side of the matter. We give only the leading points for lack of space to give the rest.

"LADIES AND GENTLEMEN:—I appear before you to-day, not to defend the Catholics, for they need no defense. A simple statement of their achievements will not be out of place. They have planted the cross amidst the snows of the north and the sands of the south, in heathendom and idolatry. Their priests are wherever humanity suffers; whether it be in the plague-stricken cities, the leprosy-cursed islands of the Pacific, or on the field of battle. Where the soldier's requiem is sung by the hissing shell, you will find the Catholic, and under the hallowed shadow of the red cross the foes of a moment before may meet in peace. The Catholic Church was the ship that brought down to us over the dark and troubled waters of the Middle Ages all of law, civilization and learning that was worth preserving, and to them we owe the very knowledge of the Christian religion. To the Catholic Alfred we owe the whole of our common law, our judges, magistrates and sheriffs, our courts of justice, our elective system, and that great bulwark of our liberties, the trial by jury. Who has not heard of Runnymede? On the banks of this little stream, the Catholic barons of England, with the mitred Langdon at their head, forced the tyrant John to sign the Magna Charta. Not only have they given us the common law, but they have given us our civil law as well, and a faithful record of the achievements of this Church will crown her brow with a diadem bright and adorning as the skies of our southern clime. One reason why it is said that this resolution ought to prevail is that the Catholics are intolerant and persecuting. They were, and so was every other religion that ever had the power and invested with authority. I ask the gentlemen, who settled the New England States? The Protestants. What were they fleeing from? From the Protestants of England. What did they fall out about? Religion and the State Church, backed by the civil power, made it too intolerant for the Pilgrims that they came to this country. When they arrived, were they willing for others to have freedom of conscience? No. The first thing they did was to pass laws for the regulation of the colony, and I will quote a few of them to show you how they treated any one who was brave enough to think differently from them. Chief Justice Story, in his work on the Constitution, says: 'The General Court declared itself to be the supreme power under God, with power to declare, promulgate and establish the laws of God, the supreme Legislator.' All the colonies of New England, with one exception, had this or a similar law. The Courts thus invested were not slow to act. Quakers, Ranters, Adamites and all other notorious heretics were to be committed to prison and branded. If this did not show them the error of their ways, then their tongues were pierced with a hot iron; and, if this did not convert them, they thought them not worth saving, and hung them to get rid of them. The learned Judge says that the Court, with the assistance of the clergy, enforced these cruel and infamous laws with no trembling hand, and that any one bold enough to profess any but the orthodox religion had to recant or seal his faith with his blood. We all know that the Church, as a Church, hung its wretches, all the unfortunate old women in that part of the country, and Cotton Mather, the head of the Church, used the civil power not only to hang, burn and press to death all who differed with him in religion, but, according to Mr. Bancroft, by a judicious selection of his victims, he got all his rivals condemned and hung on the charge of witchcraft. But let us turn to a pleasant picture, to the creeds and bays of Maryland. Here, too, we find a colony seeking freedom of conscience, and Mr. Bancroft says that the first laws ever passed giving universal Christian toleration were passed by the people of this colony. The feeling that prompted their act rises to their eternal honor like a white shaft to the clouds, and though a Protestant myself, I want to give honor where honor is due. To the Catholics of Maryland belong the honor and glory of being the first in the world to pass these laws. Every other country had its persecuting laws. Maryland said no person who believed in Jesus Christ should be molested on account of religious belief. There the Catholics of England found a quiet home, secure from the persecution of law, and, according to Mr. Bancroft, there, too, among the bays and creeks of the Chesapeake, the Protestants of New England, fleeing from Protestant intolerance, were sure of shelter and protection. Let it be remembered, to the eternal dishonor of the Protestant Government of England, that it caused the laws to be repealed; and to the eternal honor and credit of the Catholics that the moment they got back into power they re-enacted their old laws. I ask the question in the light of history, on the Protestants of this country show any such record? Is not the history of the Protestants of the United States written in fire and blood, and with their history is any sane man willing to trust to their liberty? Is not the religious clause in our Constitution only a safeguard?

"But the charge is made that the Catholics are opposed to education, and that they are trying to break down our free schools. The truth is just the reverse of this. The Catholic Church has done more for the education of the people than all the other churches put together. They have established their schools in every hamlet in the land, where the poor may get an education. In our own city they have founded a school and an asylum, where the fatherless find a home and the ignorant are given an education free. The entire charge has its foundation in the reluctance of Catholics to have their children educated in a different faith. The public schools of this country are taught by Protestants. They use Protestant books which teach that Catholics are anything but religious and God-fearing people, books that charge that the Catholics are and were the cause of all the troubles in the world."

"An examination of our Constitution will show the fact that nothing is more plainly set forth or more fully expressed than the determination of its authors to preserve and perpetuate religious liberty and to guard

against the slightest inequality in civil or political rights based upon religious belief. Now, who is this so plainly set forth? Judge Cooley says the Americans came to the work of framing their fundamental law after centuries of religious oppression and persecution, sometimes by one sect, sometimes by the other. He says that whatever establishes a distinction against one class or sect to the extent to which that distinction operates unfavorably a persecution, and if based upon religious grounds is a religious persecution. The extent of the discrimination is not material to the principle. Chief Justice Story, speaking of this clause of the Constitution, says: 'It was formed under a solemn consciousness of the dangers of ecclesiastical ambition, and the framers of the Constitution were fully sensible of the dangers from this source marked out in the history of other ages and other countries as well as in the early history of our own.'

"Chief Justice Cooley says that any distinction that is unfavorable to a persecution, and there can be no doubt of it. If you can change the Constitution so as to disfranchise the Catholics, on the same principle you can disfranchise the members of any other religion. And what would be the result? Persecution and war would again invade our land. As soon as the Catholics were out of the way, like a pack of hungry wolves the Protestant churches of this country would turn on each other, each using every effort to get the other disfranchised, each trying to have itself proclaimed the State Church. Do you think there is any love lost between them? Look how they acted during the late unpleasantness. The Northern Methodist took possession of the Southern Church and refused to give it up until compelled to do so by the strong arm of the civil power. The Northern and Southern Protestants do not trust each other to-day, and next to the Catholics, they hate each other worse than they do the devil. Can you blame any outsider from trusting neither. When all the judges and law-writers say that in the light of history and experience you cannot trust religious sects there must be some foundation for the assertion. Now this resolution strikes at another principle of our government. It does not strike at the key-stone, but it goes further, and mines the very foundation upon which the arch is built. We have a principle in our common law that taxation and representation go hand in hand. The attempt of the English Government to over-ride this foundation of principle of law caused the War of the Revolution. England attempted to tax the Colonies without allowing them representation, and this alone was the cause of the outbreak."

"No one will say that the Americans were oppressed by the exactions of the mother country. The tea tax, the immediate cause of the outbreak, was on the American import rather than on the English, and tea sold for less in Boston than it did in London. The War of the Revolution was fought and won to sustain the common law maxim of taxation without representation. This is the foundation principle of our Government, that the people who pay the taxes shall say how the money shall be spent. The Constitution itself rests upon it. Take it away, and you have taken away the foundation of the liberty of our country. You have taken away all for which our fathers fought to leave as a common birth-right and heritage to every American citizen. The whole outcry against the Catholics is caused by the demand that they be allowed to exercise their rights, and it were better that we never have another free school than that this foundation principle of our liberties be destroyed."

For a young man brought up in a hobnob of prejudice against the Catholicity, this speech is commendable, but the boldness and frankness of its tone, delivered as it was where every truth rankled, raise it to the level of the heroic. If the Methodists of the South raise many young men of this stamp, they are to be congratulated.—*N. Y. Catholic Review.*

AN ADDRESS TO ALL FRANCE.

Issued by Boulanger, Count Dillon and Henri Rochefort.

LONDON, July 21.—Gen. Boulanger, Count Dillon and M. Rochefort have issued the following manifesto:—

To the French Electors:—We have decided to reply to the absurd calumnies concocted by ministers who have been convicted of perjury. Our abstention from this edifying comedy is now justified by the ridiculous repetition of attempts to extort from officers of the army lying denunciations of their former chief. These suborners of witnesses have not hesitated to employ the taxpayers' money to obtain false depositions from jail birds in their very cells at Mazas. These are the miserable prevaricators who accuse their former Minister of War of corruption. Public disgust has already condemned and the justice of the country will speedily overtake these malefactors. They appealed to the penal code, but the outcome of their infamous machinations was that they could bring absolutely nothing against us. If they could have obtained the most trivial proof they would not thus have risked the Assize Court by negotiating with forgers. It is for you, dear fellow countrymen, to judge between us and these thieves. We wait with confidence your sentence, from which these bandits, who feel its approach, vainly endeavor to escape.

Long live Regenerated France!
Long live the Honest Republic!

TO PUT DOWN BOULANGER MEETINGS.

PARIS, July 21.—M. Constant, minister of the interior, has decided to form a new body of police, consisting of 100 men, whose special duty it shall be to suppress seditious assemblies.

The *Temps* says: "The dismissal of officials who sympathize with the Boulanger movement continues. Thirty clerks in the Finance department and a large number of others in the offices of the ministers of war and of the interior will be discharged."

The *National* says: "The Government proposes to warn electors that Boulanger is ineligible as a candidate for the Council General."

Retreat at Bourget College.

The Provincial of the Clerics of St. Viateur has chosen Bourget College at Rigaud, P.Q., as the place where the members of the Order are hereafter to make their thirty-day retreat. Each religious of St. Viateur has to make a thirty-day retreat once in his life. Forty of thirty-day retreat will be at Bourget College on June 28th, to end on July 1st, the Feast of St. Ignatius. Rev. Father Fleck, S.J., is the preacher. The remainder of the religious belonging to the well-known order, "The Clerics of St. Viateur," are on their annual eight-day retreat, which begins today (July 24th), at Rigaud, P.Q., for the extraordinary retreat on account of the salubrious climate.

The old parsonage of St. Mary's church, Lancaster, Pa., which was erected by the late Rev. Bernard Keenan, in 1853, has been torn down and a handsome new edifice which will cost about \$10,000 is being erected.