

HON. MR. LAFLAMME.

LA MINERVE'S VIEWS OF HIS CAREER.

His Life and Death Bed Confession Described—Mr. Laflamme's Protestant and Political Career.

"The public" says La Minerve, "will learn with surprise of the death of a man who was well known, who made a great deal of noise and who left his mark wherever he passed, that of the Honorable Toussaint Antoine Rodolphe Laflamme. Another victim to add to all those taken away from us by the grippe. Long since Mr. Laflamme suffered from catarrh which left him no rest. The author of these lines, who was personally on the best of terms with him, saw him for the last time in the Canadian Pavilion at the Chicago Fair. He studied the Fair with a great deal of care, but complained that it was very fatiguing to him to visit such large buildings. He therefore returned to Montreal as soon as he could. Within the last few weeks he gradually grew weaker, but nothing indicated such an early end. On the 30th of November, Mr. Laflamme was still at his office in the New York Life Building. On that day, feeling feverish, he went home to his residence on Sherbrooke street. Last Tuesday the grippe became complicated with bronchitis, and his condition became so serious that on the same day he asked for the M. l'Abbe Sentenne, who not being able to go, owing to illness, was replaced by M. l'Abbe Deguire, cure of St. James, to receive the sacraments of the Church. He received the priest with much cordiality, confessed humbly and sincerely and promised public reparation if he returned to health. This latter declaration was made out of the confessional, in presence of the priest and a witness. All will see the importance of this. The sick man gradually weakened and a few minutes to two, after an hemorrhage he quietly passed away. Just before his death Rev. Abbe Troie, of St. James, was hurriedly sent for and administered the last Sacrament. As soon as he realized his critical condition Mr. Laflamme hastened

TO PREPARE HIS LAST WILL

which he dictated in a clear voice, and with great lucidity. It was an impressive scene. Hon. Judge Pagnuelo, one of his neighbors, had been requested to act as a witness. The will commences by these words: "I die in the Catholic religion." "You will have to confess then," said Mr. Justice Pagnuelo. "That is my intention," quietly replied the sick man. And then the reading of the will continued. Mr. Laflamme bequeaths all he possesses to his children, his insurance policies representing about \$40,000. Messrs. W. W. Robertson, C. A. Geoffron and E. Lafleur are his testamentary executors. We cannot but express all the happiness which Mr. Laflamme's reconciliation with the Catholic Church affords us. Imbued at an early age with revolutionary and the so-called philosophic views of the 18th century, and having received his impressions when a law student in the advanced school of L'Avenir, pupil of Louis-Joseph Papineau and a companion in arms of Joseph Doutre, Joseph Papin, of the "Enfant Terrible," and of Charles Dionist, at one time president of the Institut Canadien at the time of its insurrection against the Church, actively mixed up as he was with the Guibord case, which was the consequence of this. Having never publicly disavowed the religious errors of such a long life, it was to be feared that the pride with which our poor nature is filled up would prevent him, at the supreme moment, from seeking pardon in the presence of eternal justice. Alas! We have had

TOO MANY OF THESE SPECTACLES

in the very circles which he was wont to frequent; spectacles which pained our families, because the higher the source from which the scandal comes the more terrible it is to bear. Let us put an end to civil burials. A French-Canadian, born a Catholic, who refuses to have a cross on his grave has betrayed his God and his blood! Mr. Laflamme fortunately belonged to one of the most pious families of Montreal. So many holy women who had for him the most touching affection, did not pray heaven in vain for years that he might see the light through the darkness. A brother who is our common exemplar

did not either repeat vow upon vow to obtain the same benediction. A student of Saint Sulpice, it was sufficient for the illustrious dead, in the last hours which separated life from death to return in mind to the rays of his college life to find the true path. A priest of St. Sulpice consoled him in his last moments by pointing out eternal hope and by closing his eyes. Another Sulpician will bless his remains. Whatever may have been said Mr. Laflamme was not an unbeliever. We have been told that on his deathbed he entreated Joseph Papin to reconcile himself with the Church, and that he did the same thing later with Joseph Doutre, but unfortunately without success. "We all know," said he, "where we stand here, but what will become of us when we are judged? My dear friend, place yourself on the safest side." Now, a word as to Mr. Laflamme's professional and public life. Mr. Laflamme was much better known as a lawyer than as a politician. He possessed a very high degree the science of law and very few could better than he interpret a text or disentangle an obscure case with as much clearness. He figured in most of the important cases which have come before our judiciary within the last forty years. We never think of the settlement of the claims of the Seigneurs without being reminded of his admirable plees (1851 to 1858) and it was poor Doutre who defended the *Censitaires*! It was pleasing to hear him plead when his opponent interrupted him or retorted too warmly. It was the best service which could be rendered him. Of a nonchalant nature, he at once became another man. The sleeping lion

WAS AWAKENED AND THEN BEWARE

of the blows which he gave. Several times he pleaded before the Privy Council in England, where he was always listened to with the greatest respect. He never spoke for the gallery, but only for the judges, that is to say, *ad rem*. He, moreover, had the advantage of speaking English equally as well as French. Mr. Laflamme entered Parliament at too advanced an age to play a very striking part. It is a mistake to think that it suffices for one to be a great lawyer, to become at a great politician or a great parliamentarian. Elected member for Jacques Cartier in 1872, he was re-elected in 1874, became a Minister in 1876, and succumbed in 1878, after the revelations of *La Trappe*. He never rose from that fall. In all his contests he had for his opponent our eminent friend, Mr. Desire Girouard, who managed to wreathe the county of Jacques Cartier from him only after repeated efforts. Very few elections created such public interest. At times it seemed as if the eyes of the whole country were turned on this country. The last time that we heard Mr. Laflamme speak politics in public was Ste. Genevieve, in the county of Jacques Cartier, on nomination day, when the contest lay between the Hon. Mr. Monseigneur, Premier of the Province, and Mr. J. A. Descares. The *rouges* and *castors* were then coalesced against the *bleus*, and a terrible contest followed. By the list of speakers it will be seen that we were considerably mixed up. Those who spoke for Mr. Monseigneur were Messrs. L-blanc, Bissillon, Cornilier and Tasse; for Mr. Descares, Senators Bellerose and Trudel, Hon. Mr. Laflamme, Hon. Mr. Beaubien and Mr. Mercier. Since these things have returned to their normal conditions and every man has returned to his camp. So much the better. Provincial politics were then discussed and Mr. Laflamme showed that he was ignorant of the very elements. This shows that a man needs to follow politics closely to be posted. Mr. Laflamme was one of the men in the Liberal party whom La Minerve combatted most energetically. On this subject editorials can be found in our files which were most violent and contributed much to the downfall of the party. History will appreciate these events." Mr. Laflamme was the brother of Mr. Leopold Laflamme, of *Sœur de la Nativité* of the Grey Nuns, at Ottawa, and of Madame Jette, wife of Hon. Juge Jette. La Minerve concludes: "His funeral will take place on Monday morning at St. James Church. Many will wish to accompany to their last resting place the remains of him who died after having given the example of a return to the faith, and it will be for all the best of consolations."

Another Irish Q. C. is to be called to the English Bar—Mr. Dunbar Barton. Mr. Barton, who represents Mid-Armagh

at St. Stephen's, is a nephew of Lord Plunket, the Protestant Archbishop of Dublin, and of Mr. David Plunket, M.P.; he is a connection by marriage of Lord Ardilaun and Iveagh. Mr. Barton is just forty.

"EQUAL RIGHTS."

The Toronto Mail of Friday last published, from an official document just issued by the supreme body, the objects and declaration of principles of the Canadian P. P. A. (Protestant Protective Association). Principle No. 6 reads as follows:

"It is, in our opinion, unwise and unsafe to appoint or elect to civic, political or military office in this country men who owe supreme allegiance to any foreign king, potentate or ecclesiastical power, and who are sworn to obey such power."

Further on a series of questions are given which must be answered satisfactorily by candidates aspiring to public positions before they can receive the support of the members of the Society. The first question asked a candidate for the Legislative Assembly is:—"Are you prepared to do all you can to abolish Separate Schools?" Question No. 8 applies to aspirants for the position of school trustees. It is as follows: "If elected will you promise that no Roman Catholic will be employed as teacher by the School Board?"

By the above it is evident that the P. P. A. would not allow Roman Catholics to have Separate Schools in this Province; neither would they permit Roman Catholics to teach in Public Schools. The Mail says the Association arose out of the Equal Rights agitation. This is Equal Rights with a vengeance.—*Richmond Hill Liberal*.

It is well to give the readers of the TRUE WITNESS from time to time an expose of the aims, objects and principles of this infamous Association. The Richmond Hill Liberal, from which the above extracts are taken, is one of the many respectable Protestant journals that has the courage of its convictions and fearlessly denounces the gospel preached by the P. P. A. and the hireling organs that second the Association's propaganda against Catholics. If principle No. 6 of this anti-Christian Association could become effective, as thank God it cannot, then such men as the Right Hon. Sir John Thompson, the Hon. Frank Smith, Major-General Herbert and a host of other Catholics would be debarred from holding office. The P. P. A. says they should be debarred from holding office, since they owe supreme allegiance to a "foreign ecclesiastical power," but, England and Canada think differently from the actions of those traitors who imported into this free country all the bloody principles learned beneath the mud-walled cabin of Tom Sloan, of County Armagh, in 1795, down to thier latest exploits in Belfast on the passage of the Home Rule Bill in the British House of Commons. These mouthers of hatred, bigotry, persecution and extermination talk of loyalty forsooth! All readers of impartial history will recall Orange loyalty to their young Queen on her accession to the Throne? All men who have taken notes of events will remember the loyalty of the Orangemen on the disestablishment of the State Church? They will recall the notorious bigot, the Rev. Dr. Kane, whose loyalty was so elastic that he threatened "to kick the Crown into the Boyne Water," and Billy Johnston, of Ballykilbeg, who swore on the Bible in presence of all the Belfast weavers, that he would walk knee deep in Papist blood from where he then stood to the gates of Bandon, if the arch-enemy of Protestantism—Gladstone—pushed the iniquitous Bill into law. Oh ye gods! That Catholic loyalty, honor and courage should be impugned by the P. P. A. of Ontario, the descendants of the scum of Sandy Row and the tallow-faced weavers of Lurgan and vicinity.

"Are you prepared to do all you can to abolish Separate Schools?" ask the P. P. A. from candidates aspiring to public positions. This, then, is the first question asked a candidate for the Legislative Assembly, says their organ and Bible, the Toronto Mail. Is there any Protestant gentleman, let me ask, who would enter the arena of a political contest in which the question just quoted is made one of the main planks of the P. P. A. platform? Assuredly not! No good Protestant would stultify his reli-

gion and name by subscribing to the principles of an Association whose real founder and patron must be sought in regions where the winter season is unknown. No doubt, there are hypocrites and persecutors galore, ready to take up the P. P. A. cry and subscribe to the question demanded; but it must be remembered they are Protestants of the school over which Baezabub presides with all the vain-glorious pride so majestically depicted in a certain portion of the "Paradise Lost." Question No. 8 asks the candidate: "If elected will you promise that no Roman Catholic will be employed as teacher by the School Board?" If persecution, proscription, bigotry and hatred could go farther than this, I am at a loss to find the page, chapter and verse. In Toronto and other cities, and many rural districts of the great Province of Ontario, Catholics have been accustomed for generations to every species of intolerance and bigotry; but this anti-Christian, anti-civilization movement of the P. P. A., said by the Mail to be the outcome of the "Equal Rights" agitation, surpasses in its brazen effrontery anything recorded in ancient or modern history. Probably its counterpart could be found in "Sandy Row," Belfast, but nowhere else beneath the heavens to-day. Of course its legitimate off-spring, yet bastardized progeny, the A. P. A. (since they gave their perjured allegiance to Uncle Sam) in the Western States cannot consistently be severed from the parent stock. The A. P. A. is but a transplanted graft of the P. P. A. of Ontario; but since it took root on the free soil of the great Republic it has upset and turned into ridicule some of the best principles of the American constitution. Awake Columbia! and shake this perjured viper of Canadian birth from a soil hallowed by a Marquette and endeared to every lover of freedom and liberty by the genius and exploits of your own immortal Washington!

Now let us suppose for an instant—a supposition contrary to reason, religion and instinct—that a C. P. A. (Catholic Protective Association) were to spring up in the Province of Quebec, having the same aims, objects and principles for its basis as the P. P. A. of the sister Province of Ontario, what would be the result? Simply this: Every Protestant newspaper from the Atlantic to the Pacific, as in duty bound, would be up in arms against it; every Protestant pulpit, from the Gulf of Mexico to the Arctic Ocean, and from Halifax to Vancouver, would be hurling anathemas at the accursed thing; yet how many, or rather how few of these organs and institutions have the courage to hurl their denunciations and maledictions against the unclean, the unhallowed P. P. A. of Ontario, since they recognize in it a twin-brother of that ill-omened, cadaverous bird—Orangeism. If, then, the P. P. A. is, as its organ, the Toronto Mail, asserts, the first born of the Equal Rights agitation, the sooner it and its parent are strangled or put in safe-keeping by the strong arm of the law, the better for the peace, prosperity and development of this great Dominion.—*Communicated*.

THE MOST EXCELLENT REMEDY.

DEAR SIRS.—I have suffered greatly from constipation and indigestion, but by the use of B. B. B. I am now restored to health. I cannot praise Birkbeck Blood Bitters too highly; it is the most excellent remedy I ever used. MISS AGNES J. LAFONN, Hagersville, Ont.

Apple-y Answered.—Miss Newcombe: Seems to be rather a good year this for fruit, Giles? Are all your trees full of apples as that one? Giles: Oh naw, Miss, only the apple trees.—*Judy*.

Constitutional.—Waggles: Haven't seen you for week, Goosey. What's been the matter? Goosey: Oh, nothing. Bwain fevah—that's all. Waggles: Nothing! Why, that's awfully dangerous. Goosey: With some people; but the doctor told me I had nothing to be afraid about.

He drew the line.—She: If it were necessary, and I were your wife, would you go through fire and water for me? He (hesitatingly): Do you think it would be necessary? She (tearfully): It might. He (grabbing his hat and starting for the door): Then I think you'd better marry a fireman.