

## THE PARNELL INQUIRY.

The bill providing for a commission to examine into the *Times* charges against Mr. Parnell and others passed its third reading on the 8th inst., by 180 to 164. Amendments having for object to render it really efficient, and to bring the charges against Mr. Parnell and other members of Parliament to be the real subject of investigation were all voted down, so that the Government will have to their liking, a roving commission enquiring into all the acts of the Land League in Great Britain and America.

Mr. Matthews moved to insert the following:—Any person who, having been served with a summons under this Act, shall fail to appear, the commission shall have power to issue a warrant for the arrest of such person.

The motion was adopted. Mr. Matthews moved that anybody who is summoned to appear before the commission and refuses or fails to attend shall be liable to punishment for contempt of court.

Mr. Parnell moved to amend, that any person refusing to make a full disclosure in all matters in respect of which he might be examined shall be liable to punishment by the High Court of Justice.

The amendment was received with cheer. Mr. Parnell explained that his object was to compel the *Times* to produce the person who supplied the letters that had been ascribed to him.

Mr. Parnell's amendment was rejected. Mr. Clancy (Nationalist) introduced an amendment empowering the commission to report from time to time, which was accepted by the Government and adopted.

A long discussion ensued on a proposal by Mr. W. A. Hunter, to compel the *Times* to formulate its charges before the opening of the enquiry by the commission.

The proposal was rejected—184 to 118.

Mr. Healey moved that no accused member of Parliament should be detained in prison under the Crimes Act during the sitting of the commission.

Mr. L. H. Courtney suggested that Mr. Healey's object might be attained by means of a short process securing the attendance of accused persons.

The Government leader accepted the suggestion, and Mr. Healey withdrew his motion.

Other new clauses were then debated, and the House adjourned at 2.40 a. m.

The Parnell Chamberlain duel is becoming interesting, the more so as it now seems likely to be fought out in the *Times*. Most people who read that paper on Monday and saw a long letter in big type signed "Your obedient servant, Charles Stewart Parnell," thought the paper had been hoaxed, but this letter at all events, is genuine. One object of it is to challenge Mr. Chamberlain to produce the documents referred to in the O'Shea letter.

The most important of these are Mr. Parnell's draft of the National Council scheme and the Council bill, altered in Mr. Parnell's own hand in the form in which according to Mr. O'Shea, he proposed it should be passed, with just enough show of opposition for him to satisfy these concerns. "I think," says Mr. Parnell, "if Mr. Chamberlain possesses these alleged proofs he must publish them, and I call upon him to do so."

Yesterday appeared in the *Times* the following four line letter from Mr. Chamberlain:—"I accept Mr. Parnell's challenges and will forward to you in the course of a few days a full statement of the communications initiated by him, which passed between us in 1884 and 1885."

This is, in fact, accepting Mr. Parnell's challenge, and something more. In fact, Mr. Chamberlain assumes the offensive, which, like other warlike perorations, he almost always regards as the best defensive tactics.

Mr. Parnell's other point, which he argues at length, is of great historical interest, but less exciting for the moment. "True," he says, "effect I have favored the National Council scheme, but it was only for administrative and not legislative purposes. Only a step towards Home Rule, not a substitute for it. When I found you meant it to be adopted as finally, instead of the Irish Parliament, we parted company. You accuse us of double dealing because we first proposed, then opposed, this scheme. There is the explanation. We accept it as a means; we rejected it as an end."

Mr. Chamberlain's promised publication is awaited with extreme interest.

On the 9th, the Bill passed its first reading in the House of Lords.

United Ireland says the Parnell Commission bill is the greatest fraud ever fashioned. The Parnellites did not reject it, because their action would have been misinterpreted, and did not accept it because it is a fraud, and the tribunal will be packed. The Parnellites, however, will pass the ordeal earnestly, and in good faith. Though the dice are loaded, they feel that the game is theirs.

## THE FORGED LETTERS.

The Honorable Reginald Brett, who stated that the *Times* forgeries were hawked about for sale previously to their publication by the *Times*, declares his readiness to give evidence before the Judges' Commission. Speaking at Louth a few days ago he said that letters similar to those which appeared in the *Times* were offered to him for £1000. He declares that the letters are undoubtedly forgeries. Louthwell is within the division for which he is a candidate, namely Liskeard Division. The person who offered him with this offer was an ex-M. P., who wished at the same time to bind him to secrecy as to the source from which the letters came. He was asked also to submit the same offer to Lord Hartington, but he indignantly refused to have anything to do with the transaction. He said also

that the same ex M. P. made a similar offer to a friend of his, a very prominent gentleman, who also refused to have anything to do with the affair, as he also considered the whole matter to be a contemptible fraud. Mr. Brett is convinced that the *Times* procured the letters it published from the same source.

Concerning these same letters, Mr. Patrick Egan has sent a cable despatch to Dublin calling attention to the fact that one of the *Times* forged letters, purporting to have been written by him, is dated from 99 Avenue de Villiers, Paris, Feb. 24th, 1881, whereas he was not living in Paris until December of that year. A Parisian correspondent of the *Freeman* confirms Mr. Egan's statement that he was not in Paris at the date mentioned, and gives the further information that the house 99 Avenue de Villiers was at that time in the hands of the building contractor. It is sufficiently evident to all, even to the government and the proprietors of the *Times* that the whole affair is a clumsy forgery, and it is for this reason the Government, having the power in their hands to do as they will, wish to raise issues without limit for the enquiry of the Commission, hoping they will escape the consequence of their infamous proceedings by surrounding the whole enquiry with a dark cloud which will prevent the public from seeing the truth amidst the complication of falsehoods which will be mixed with it.

## EDITORIAL NOTES.

The Pope intends to send a present to every Cathedral in the world from the gifts received by him at his jubilee.

LONDON *Truth* gives credence to the statement that the Duke of Newcastle will soon become a Catholic, if he has not already taken this step.

The Holy Father has granted an indulgence of three hundred days to all the faithful who recite devoutly and with contrite heart the "Ave Maria Stella."

The progress of religion in California may be judged by the fact that nine churches are now being erected in the State, and nine new parochial schools or academies, including a magnificent College at Oakland.

HERR WINDTHORST, leader of the Catholic party in the German Parliament, is reported to be very ill. He persists in laboring, however, lest his retirement should have any unfortunate effect upon the organization of the party.

The Catholics of London are preparing to present to His Eminence Cardinal Manning £12,000 on the occasion of his sacerdotal jubilee. His Eminence intends to devote the sum to paying off the debt of the pro-cathedral at Kensington.

The Holy Father has declared that there is no foundation for the report that he intends to leave Rome. The interpretation that some have placed upon his last note making it appear that he entertained this purpose, is a misconception of its meaning.

POPE LEO XIII. has instituted, since his accession to the Supreme Pontificate, one Patriarchal See, nineteen Archbishops, fifty-seven Bishops, one Apostolic Delegation, thirty-four Vicariates, and eleven Apostolic Prefectures, a total of 123 hierarchical titles, being more than the total number of bishops (so-called) in attendance at the Pan-Anglican Council.

MR. JAS. G. BLAINE arrived at New York on the 10th inst. per steamer City of New York, and was given a grand reception. An address of welcome was read, in reply to which he defended the policy of the Republican platform as defined by the National Convention of the party. He expresses confidence that Messrs. Harrison and Morton will be elected, and promises to assist in the coming campaign.

The fanatics who in Faneuil Hall, Boston, declared it to be their intention to ostracize the Catholics in regard to schools, binned the name of General Sheridan when it was mentioned. But the President and Senate of the United States held him in different estimation when they conferred on him on his deathbed the highest honor which the nation can confer upon its heroes.

The Boston *Pilot* states that in the parish of our Lady of the Rosary in that city there are but four non-Catholic families. This is certainly a remarkable change in the special land of the Pilgrim Fathers, and it betokens small success to the plans of the fanatics who only a few days ago declared that Catholics and sympathizers with Catholics must not be allowed either on the school boards, or on the list of Public School Teachers.

It is reported that negotiations are going on between the Court of Berlin and the Vatican for the re-establishment of a Nunciature to Berlin. Most friendly relations exist between the Pope and the Emperor. It is still very doubtful whether the projected visit of the Emperor to Rome will take place at all, as the Emperor does not wish to seem to take part with King Humbert at the risk of ignoring the Pope's claim to Temporal Sovereignty. Should it take place, however, the first visit of the Emperor will be to the Pope.

In the debate on the fisheries treaty on the 7th inst., Senator Sherman opposed its ratification on the ground that it would lead to new irritations and controversies. He believes that within ten years Canada will be represented either in the Imperial Parliament or in the United States Congress, most likely in the Congress. He denied Mr. Chamberlain's assertion that the leading men of the United States are opposed to Home Rule for Ireland. There is a general sympathy with the Irish people in their struggle for Home Rule.

THE Cardinal Archbishop of Algiers, Dr. Lavigerie, made the almost incredible statement at the Church of St. Sulpice in Paris, that 400,000 slaves are brought annually to the African coast by slave dealers, and that 2,000,000 lives are annually sacrificed in this infamous traffic. There can be no doubt that Mgr. Lavigerie knows his statement to be correct, and it is certainly time that Christian nations should unite in putting an end to the business.

SIGNOR CRISTÒFOLI acknowledges that he relies solely on the Italian cities to sustain the Government of King Humbert against the just claims of the Pope, and that the rural population is in favor of the Pope. He said in his speech to the deputies on 10th of July: "When the Vatican issues blessings instead of maledictions upon Italy, when from the Vatican is heard a calm, just, and friendly voice, we may try the experiment of mayors elected by the people in small municipalities and villages." The reason he gives for this, "it is necessary to take timely measures to guard against the influence exerted on the country by the pretender" who "dwells in Italy, keeping her in a constant state of war."

ON Wednesday of last week a party of young Orangemen passing the St. Nicholas Home, Toronto, wrecked the building. They were accompanied by a band, as they had been having a demonstration. A number of windows were broken and considerable damage was done. The ladies at this establishment are Sisters of St. Joseph, engaged in the charitable work of keeping a home for newboys and other lads earning their living by hard work. No provocation whatever was given at any time to the Orangemen either by the Sisters or the boys in their care. The society which was engaged in demonstrating are proclaiming their innocence in the matter, and laying the blame on the band only—the Derry band.

THIRTY years ago when priests were allowed to return to Nippon, Japan, they discovered many persons who had retained some memories of the Catholic religion, which was suppressed by persecution in that country in 1597, when a large number of Catholics were put to death by crucifixion and otherwise. Those who still retained a memory of the faith were descendants of those Catholics of the sixteenth century, but their knowledge of religion was very imperfect, though they were Christians at heart. They had lost almost all knowledge of Christian dogmas, but remembered that they should reverence and obey the Pope, and that the Mother of God is to be venerated, and they baptized their children. When priests arrived among them they were joyfully welcomed, and now there are 35,000 Catholic natives in the country.

ENCYCLICAL LETTER OF OUR HOLY FATHER BY DIVINE PROVIDENCE POPE LEO XIII. ON HUMAN LIBERTY. TO OUR VENERABLE BROTHERS THE PATRIARCHS, PRIMATE, ARCHBISHOPS, AND BISHOPS OF THE CATHOLIC WORLD, IN FAVOR AND COMMUNION WITH THE APOSTOLIC SEE.

POPE LEO XIII. Venerable Brethren, Health and Apostolic Benediction: Liberty, the highest gift of nature, which belongs only to intellectual or rational beings, confers on man this dignity, that he is "in the hand of his creator," and has power over his actions. But the manner in which this dignity is borne on the part of man is made of the highest good and the greatest evil alike depend. Man is free to obey his reason, to seek moral good, and to strive after his last end. Yet he is free also to turn aside to all other things, to follow after false dreams of happiness, to disturb established order, and to fall headlong into the destruction which he has voluntarily chosen. The Redeemer of mankind, Jesus Christ, having restored and exalted the original dignity of nature, vouchsafed special assistance to the will of man; and by the gifts of His grace, and the promise of heavenly

blessings, He raised it to a nobler state. In like manner this great gift of nature has ever been, and always will be, constantly cherished by the Catholic Church; for to her has been committed the charge of handing down to all ages the benefits purchased for us by Jesus Christ. Yet there are many who imagine that the Church is hostile to human liberty. Having a false and absurd notion as to what liberty is, either they pervert the very idea of liberty, or they extend it at their pleasure to many things in which man cannot rightly be regarded as free.

We have on other occasions, and especially in Our encyclical letter *Inimicitiae*, distinguished between their good and evil elements; and we have shown that whatsoever is good therein is as ancient as truth itself, and that the Church has always most willingly approved and practiced it; but whatsoever has been added is of a vitiated kind, the fruit of the disorders of the age and of an insatiable longing after novelties. Seeing, however, that many cling so obstinately to their own opinion in this matter as to imagine these modern liberties, vitiated as they are, to be the greatest glory of our age, and the very basis of civil life, without which no perfect government could be conceived. We therefore feel it our duty, for the sake of the common good, to treat separately of this subject.

It is with moral liberty, whether in individuals or in communities, that we proceed to deal. But, first of all, it will be well to speak briefly of natural liberty; for though the two kinds are distinct and separate, the natural is the fountain head of liberty of whatever kind. The unanimous consent and judgment of men, which is certainly the voice of nature, recognizes this natural liberty in those only who are endowed with intelligence and reason; and it is by this that man is rightly regarded as responsible for his actions. For, while other animals follow their senses, seeking good and avoiding evil only by instinct, man has reason to guide him in all the acts of his life. Reason sees the contingency of all the good things which are upon earth, and thus, seeing that none of them are necessary for us, it leaves the will free to choose what it pleases. But because he has a soul that is simple, spiritual and intellectual; a soul, therefore, which is not produced by matter, and does not depend on matter for its existence; which is created immediately by God, and, far surpassing the condition of material things, has a life and action of its own—so that, knowing the unchangeable and necessary reasons of what is true and good, it can judge of the contingency of anything in particular. When therefore it is established that man's soul is immortal and rational, the foundation of natural liberty is at once most firmly laid.

As the Catholic Church declares in the strictest terms, the simplicity, spirituality, and immortality of the soul, so with unqualified constancy she asserts also its freedom. These truths she has always taught, and has sustained them as a dogma of faith; and whenever heretics or innovators have attacked the liberty of man, the Church has defended it and protected it from assault. History bears witness to the power with which she met the fury of the Manicheans and the like; and the earnestness with which in later years she defended human liberty in the Council of Trent, against the followers of Janseus, is a well known fact. Never, and in no place, has she made truce with *Judaism*.

Liberty, then, as we have said, belongs only to those who have the gift of reason or intelligence. Considered as to its nature, it is the faculty of choosing means fitted for the end proposed; for he only is master of his actions who can choose one thing out of many. Now, since everything chosen as a means is viewed as good or useful, and since good is such as is the proper object of our desire, it follows that freedom of choice is a property of the will, or rather identical with the will in so far as it has in its action the faculty of choice. But the will cannot proceed to act until it is enlightened by the knowledge possessed by the intellect. In other words, the good wished by the will is necessarily good in so far as it is known by the intellect; and the more so, because in all voluntary acts choice is subsequent to a judgment upon the truth of the good presented, declaring to which preference should be given. No sensible man can doubt that judgment is an act of reason, not of the will. The end, or object, both of the rational will and of its liberty, is the good which is in conformity with reason. Since, however, both these faculties are imperfect, it is possible, as is often seen, that the reason should propose to the will a good that is not true, but apparent; and that the will should choose accordingly. Just as the possibility of error, and actual error, are defects of the mind and attest its imperfection, so the pursuit of an apparent good, though a proof of our freedom, just as a disease is a proof of our vitality, implies defect in human liberty. The will, also, simply because of its dependence on the reason, no sooner desires anything contrary thereto, than it abuses its freedom of choice and corrupts its very essence. Thus it is that the infinitely perfect God, although, because of His essential good, He is supremely free, nevertheless cannot choose evil; neither can the Angels and Saints, who enjoy the Beatific Vision. St. Augustine and others urged most admirably against the Pelagians, that, if the possibility of defection from good belonged to the essence or perfection of liberty, then God, our Lord Jesus Christ, and the Angels and Saints, who have not this power, would have no liberty at all; or would have less liberty than man has in his state of pilgrimage and imperfection. This subject is often discussed by the Angelic Doctor, in his demonstration that the possibility of sinning is not freedom, but slavery. It will suffice to quote his subtle commentary on the words of Our Lord: "Whoever committeth sin is the slave of sin" (St. John, viii., 34). "Every thing," he says, "is that which belongs to it naturally. When therefore it acts through a power outside itself, it does not act of itself, but through another, that is, as a slave. But man is by nature rational. When therefore he acts according to his reason, he acts of himself and according to his free will; and this is liberty. Whereas, when he sins, he acts in

opposition to reason, and is moved by another, and so is bound by another's chain. Therefore: 'Whoever committeth sin is the slave of sin.' Even the heathen philosophers clearly recognized this truth, especially those who held that the wise man alone is free; and by the term 'wise man' they meant, as is well known, the man trained to live in accordance with his nature, that is, in justice and virtue.

Such then being the condition of human liberty, it necessarily stands in need of light and strength to direct its actions to good and to restrain them from evil. Without this, the freedom of Our will would be like that of a fixed rule of teaching what is to be done, and what is to be left undone. This rule cannot affect animals in any true sense, since they act of necessity, following their natural instinct, and cannot of themselves act in any other way. On the other hand, as we saw above, he who is free can either act or not act; can do this or do that, as he pleases, because his judgment precedes his choice. And his judgment not only decides on good or evil in the abstract, but also on what is practically good and therefore to be chosen, and what is practically evil and therefore to be avoided, which all acts of men must be directed as means. This orientation of reason is called law. In man's free will, moreover, or in the moral necessity of our voluntary acts being in accordance with reason lies the very root of the necessity of law. Nothing more foolish can be uttered or conceived than the notion that freedom exempt from law. Were this the case, it would follow that, to become free, we must become irrational. Whereas the truth is, that we must submit to law precisely because we are naturally free. Law is the guide of man's actions; it turns him towards good by its reward, and deters him from evil by its punishments. Foremost in this office comes the natural law, which is written and engraved in the mind of every man; and this is nothing but our reason, commanding us to do good and forbidding evil.

Nevertheless, these prescriptions of human reason have the force of law, only because they are the voice and the interpretation of some higher power on which our reason and liberty necessarily depend. For, since the force of law consists in the imposing of obligations and the granting of rights, authority is its one and only foundation; the power, that is of imposing the former and protecting the latter, and of assigning to both the necessary sanctions of reward and chastisement. But all of this, clearly, cannot be found in man, if, as his own supreme legislator, he is to determine his own actions. It follows therefore that the law of nature is identical with the eternal law, implanted in rational creatures, and including them to their right action and end; and it is identical also with the eternal reason of God, the Creator, and Ruler of the world. To the rule of action and restraint of evil, God has vouchsafed to bestow special aids for strengthening and ordering the human will. The first and most excellent of these is His Divine grace, whereby the mind is enlightened and the will constantly invigorated and set in constant pursuit of moral good, so that the use of the senses becomes at once less difficult and less dangerous. Next, that the Divine assistance helps in any way the freedom of our will; for grace is intrinsic in man and in harmony with his natural inclinations, since it flows from the very Creator of his mind and will, by Whom all things are ordered in conformity with their nature. As the Angelic Doctor points out, it is because of nature, that it is so admirably adapted to be the safeguard of every nature, and to maintain the character, efficiency, and operations of each.

What has been said of the liberty of individuals, is also applicable to them when considered as constituting civil society. For what reason and the natural law do for individuals, that *human law*, promulgated for their good, does for society. Of the laws enacted by men, some are concerned with what is good or bad by its very nature; and the one they command men to follow but the other to avoid, adding at the same time a suitable sanction. But such laws by no means derive their origin from civil society; they are just as civil society did not create human nature, so neither can it be said to be the author of the good which binds human nature, or of the evil which is contrary to it; rather they come before all human society, and are the outcome of the natural, and consequently of the eternal law.

The precepts, therefore, of the natural law, incorporated in the laws of men, have not merely the force of human law, but they possess that higher and more august sanction which belongs to the law of nature and the eternal law. And within the sphere of this kind of law, the duty of the civil legislator is mainly this: to make the community obedient, by the adoption of a common law, and by putting restraint upon the refractory and vitiously inclined, so that, deterred from evil, they may turn to what is good, or at any rate may avoid causing trouble and disturbance to the State.

But there are other enactments of the civil authority, which follow indirectly from the natural law, and decide cases of which the law of nature treats only in a general way. For instance, though nature commands all to contribute to the public peace and prosperity, the manner, and circumstances, and conditions under which such service is to be rendered are determined by the wisdom of men. It is in the office, suggested by reason and prudence, and put forth by competent authority, that human law properly so called consists, binding all citizens to work together for the attainment of the common and proposed to the community, and forbidding them to depart from it; and in so far as it is in conformity with the dictates of nature, deriving their origin from civil society, leading to what is good, and deterring from evil. From this it appears that the eternal law of God is alone the standard and rule of human liberty, and that, not only of individuals, but also of the community and civil society which they constitute.

Therefore the true liberty of human society does not consist in every man doing what he pleases, for this would

simply end in turmoil and confusion and the overthrow of the State; but rather in this, that through the directions of the civil law he may more easily conform to the prescriptions of the eternal law. Likewise the liberty of those who are in authority does not consist in the power to lay unreasonable and capricious commands upon their subjects, which would moreover be criminal and would lead to the ruin of the commonwealth; but the binding force of human laws is in this, that they are to be regarded as applications of the eternal law, and susceptible of sanctioning anything which is not contained in that law, as in the principles of all law. Thus, St. Augustine most wisely says: "I think that you can see at the same time that there is nothing just and lawful in that temporal law, unless what men have gathered from this eternal law." If, then, by any power, there be sanctioned anything out of conformity with the principles of right reason, which is consequently harmful to the commonwealth, such an enactment can have no authority, not being even a law of justice, but likely to lead men away from that good which is the only end of civil society.

Therefore, the nature of human liberty, however it be considered, whether in individuals, or in society, whether in those who command or in those who obey, supposes the necessity of obedience to some supreme and eternal law, which is no other than the authority of God, commanding good and forbidding evil. And, so far from this most equitable authority of God ever diminishing or destroying their liberty, it protects it and perfects it; for the prosecution and attainment of their respective ends are the real perfection of all creatures, and the supreme end to which human liberty can aspire is God.

These precepts of the truest and highest teaching known to us by the very light of reason, the Church, instructed by the example and doctrine of her Divine Author, has ever propagated and asserted; for she has ever made them the measure of her office and of her teaching to the Christian nations. As to morals, the laws of the Gospel not only far surpass the wisdom of the heathen, but are an invitation and an introduction to a state of holiness unknown to the ancients; and, bringing man nearer to God, they make him at once the possessor of a more perfect liberty. Thus the powerful influence of the Church has ever been manifested in the custody and protection of the civil and political liberty of the people. The enumeration of its merits in this respect does not belong to our purpose; it is sufficient to recall the fact that slavery, that old reproach of the heathen nations, was mainly abolished by the beneficial efforts of law and the true brotherhood of man were first asserted by Jesus Christ; and His Apostles re-echoed His voice, when they declared that there was neither Jew, nor Gentile, nor barbarian, nor Scythian, but all were brothers in Christ. So powerful, so conspicuous in this respect, is the influence of the Church, that experience abundantly testifies that savage customs are no longer possible in any land where she has once set her foot, but that gentleness speedily takes the place of cruelty, and the light of truth quickly dispels the darkness of barbarism. Nor has the Church been less lavish in the benefits she has conferred on civilized nations in every age, either by resisting the tyranny of the wicked, or by protecting the innocent and helpless from injury; or finally by using her influence in the support of any form of government which commanded itself to the citizens at home, because of its justice, or was feared by enemies without because of its power.

Moreover, the highest duty is to respect authority, and obediently to submit to just law; and by this the members of a community are effectually protected from the wrong-doing of evil men. Lawful power is from God, and whosoever resisteth authority resisteth the ordinance of God; therefore, obedience is greatly ennobled, when subjected to an authority which is most just and supreme. But where the power to command is wanting or where a law is enacted contrary to reason, or to the eternal law, or the ordinance of God, obedience is unlawful, lest, while obeying man, we fall in obedience to God. Thus, by an effectual barrier being opposed to tyranny, the authority in the State will not have all its own way; but the interests and rights of all will be safeguarded—the rights of individuals, of domestic society, and of all the members of the commonwealth; so that all may be free to live according to law and right reason, in which, as we have shown, true liberty really consists.

If when men discuss the question of liberty, they only grasp its true meaning, such as we have now drawn it out, they would never venture to assert such a claim on the Church as to assert that she is the foe to individual and public liberty. But there are many who follow in the footsteps of Lucifer, and adopt as their own his rebellious cry, "I will not serve"; and consequently substitute for true liberty what is sheer license. Such, for instance, are the men belonging to that widely-spread and powerful organization, who, usurping the name of liberty, style themselves *liberals*.

## TO BE CONTINUED.

## CATHOLIC PRESS.

## Catholic Columbian.

There is a reprehensible misrepresentation, and an unnecessary fear among most Protestants, regarding the Jesuits. Does anything go wrong with Protestants, schemes or views? The Jesuits are pronounced to be at the bottom of it. Already, in Massachusetts, where a lying text-book was expelled from the public schools of Boston, a Reverend professor, in Framingham, charges the act upon the Jesuits, although no Jesuit had anything whatever to do in the matter. Many people will remember that, in the Know Nothing times of 1854-5, not only were all priests voted to be Jesuits; but almost every Catholic servant girl, and most Catholic men in the employ of Protestants were declared to be Jesuits "in disguise." The capability of some people to be gulled is really amusing! And these gullible people claim to be highly intelligent, forsooth!