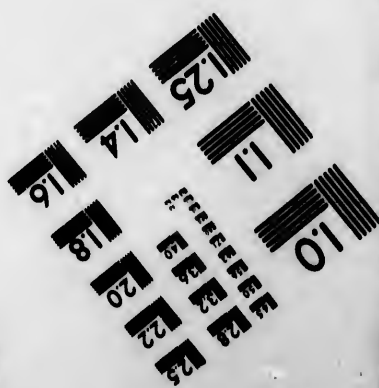
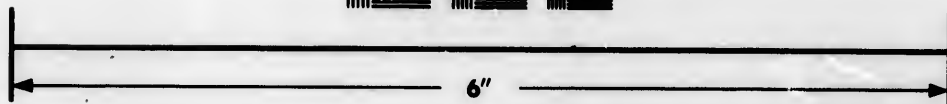
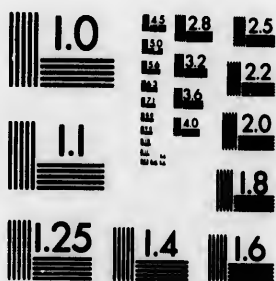


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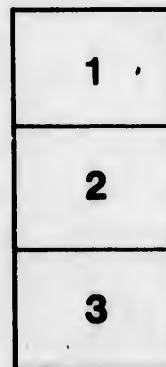
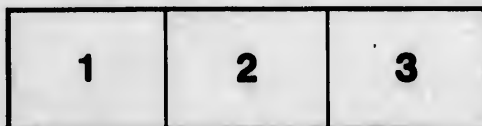
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AU PAYS DES RUINES

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RUINES CLÉRIQUES

(ENGLISH EDITION)

The people is a great
legislator that never fails
to draw conclusions.
FELIX PYAT.

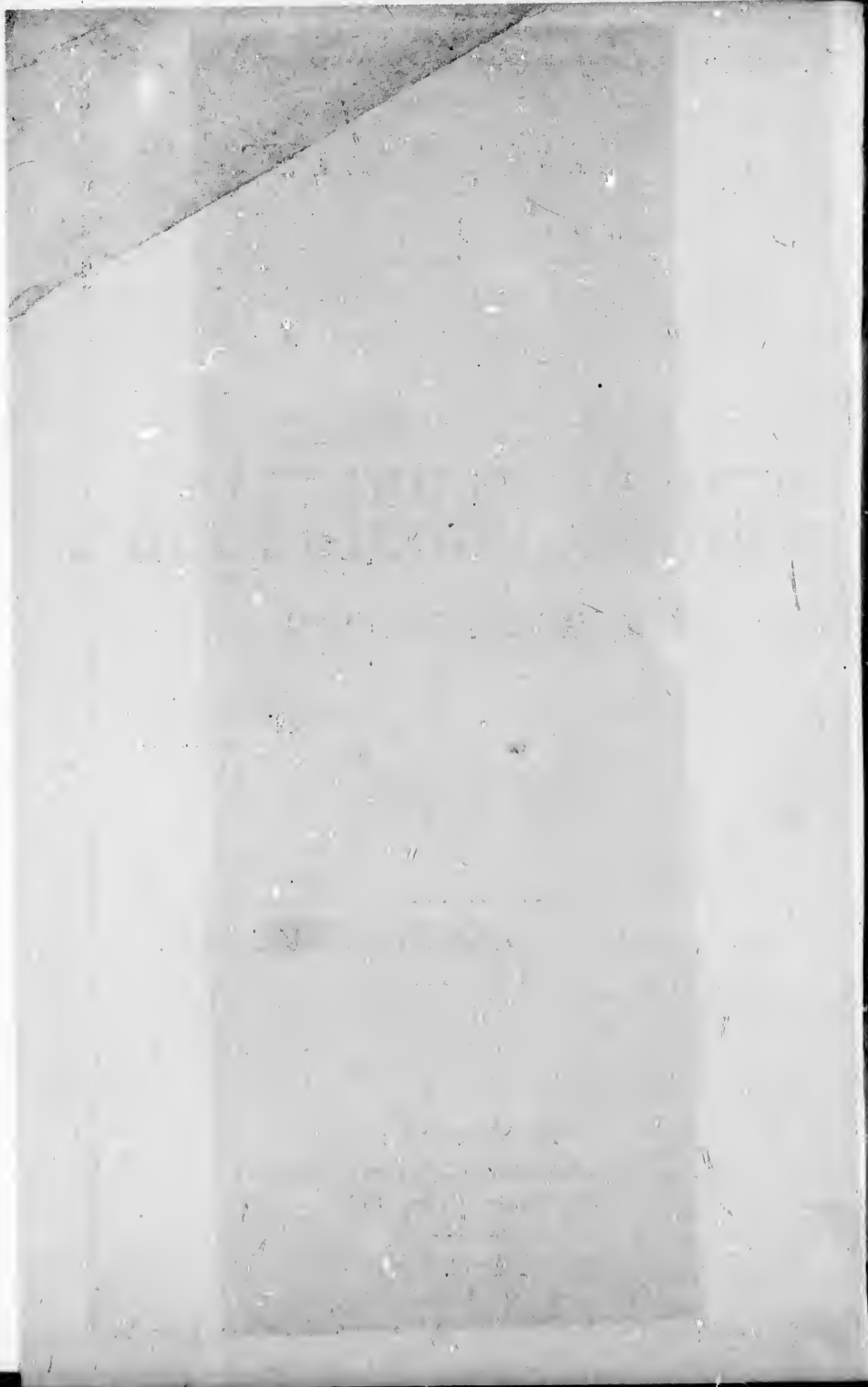
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MONTREAL :

A. FILIATREAU, Publisher

312, Craig Street, 312

1893.



ANNOUNCED HERETICAL BOOK

The Superior of the Seminary, From
the Point of View of His Grace, Cardinal
Léon-Émile Desjardins, Bishop of
the Diocese of Montreal

19 March

At the Church of Notre-Dame yesterday
before the solemn Mass, the venerable M. Collin,
Superior of the Seminary, ascended the
pulpit to give the *prole*, much to the sur-
prise of the congregation, who did not un-
derstand the meaning of this step, which
appeared somewhat extraordinary. They
were not left long in doubt. The Superior,
as he said, had a copy in connection
with a *brochure* entitled "Les Rituels Cleri-
caux" which had been published lately,
and which contains the following words:

RU

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It is heretical because it denies the
divinity of Jesus Christ and makes of it a
purely human institution. It is heretical
because it also denies its infallibility;
heretical because it denies the unchange-
ableness of its revealed dogmas and its im-
mortal symbol; heretical because it denies
its infallibility which it has the audacity to
call an incredible pretension, a colossal
error; heretical because it forgets the
divine power which the Church has of
establishing and regulating sacred worship,
and moreover

BECAUSE OF THE TRONY

with which it treats our religious cere-
monies, our holy liturgy, and even the holy
sacrifice of the mass. It is heretical because
it attacks the Catholic Church, the Roman
Church in its hierarchy including the Pope,
and accuses them of having ruined and
corrupted Christianity, as if Rome had
lost the divine assistance of Jesus
Christ, and the evidence of infallibility.

It is heretical because for this institute
authorities a youth substitute private and
personal research in religious affairs. It is
heretical because contrary to the institu-
tion of Jesus Christ, it makes the Church
a democracy, because it takes from the
Church teaching to the Church, taught the
divine power of maintaining the trust of
revelation, and of saving Christianity, and
because it drives the Bible's rays against
the divine hierarchy, a thing which it could
not do itself, except by schism or heresy.
It is heretical because it announces a new
Christianity, which would succeed the
Roman Church, called *the Church*, which it com-
pares to an institute of democracy which is
contrary to the perpetuity and the apostol-
icity of the Holy Church of God.

The *brochure* then is heretical. The
author is anonymous, but he does not merit
your confidence. After having chosen for
one of the favorite authors from whom he
draws his maxims, Felix, that abettor
of political assassinations, he dares to make
us believe that he is going to speak of St.
Athanasius. And he says: "Athanasius.... He
reproaches us with our schism, this illu-
trious father of the Church." But
does he himself know Athanasius?

He does not know Athanasius who
only was a man, a member of the
Church, and not the Church of Jesus Christ.
Does he dare to whip of
St. Athanasius, and indignantly to
strike him, because he dares the author of
this *brochure* to say the Church is our
mother, this *brochure* upon her is
an outrageous insult, an outrage on
us all, my brethren, an outrage on our
faith, an outrage on our conscience; it is an
evil for our souls a danger for our eternal
safety. You must not read this book.
Your Catholics, your Protestants should drive
away this *brochure* with the
same disgust with which they would reject
those tracts which are spread upon a time,
they had the decency to spread under
your feet, even in the streets.

RUI

Tran

AU PAYS DES RUINES

I

Henry Morgan
1893

RUINES CLÉRIQUES

(ENGLISH EDITION)

The people is a great
logician that never fails
to draw conclusions.
FELIX PYAT.

Translated by a graduate of Oxford University.

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EDITOR'S NOTICE

THIS book is not published in any spirit of animosity towards the clergy of Canada : it tends merely to show the abuses which have crept into a system, good in itself, but which has degenerated into a terrible power for evil, and is a source of constant danger to the country.

The French-Canadian people has been told so often, from time immemorial, that his clergy has done everything for the welfare of the country that he has fully made up his mind, long ago, that it must be true.

So long as the French clergy has worked in the interest of the people, no one had a word to say against it. So long as it remained poor, it managed to help rather than crush the Canadians. But now that gold fills its coffers, it finds that, in order to keep its boundless power, it must pressure the people, and to what extent it does it is only known to the few.

The object of this book is to show by what means our people have been systematically kept in ignorance, and penned up by

themselves, instead of being allowed to work side by side with their fellow-countrymen and help to build a grand nation.

But no, that would not suit the purpose of our masters, who know quite well that when the majority of French-Canadians are practically educated, there will be an end to their nefarious influence in matters temporal.

We do not wish to injure the clergy, as we have been accused of so often, but we want to limit its action to the spiritual welfare of the souls, and to let us take care of the bodies.

The only way to do this is to educate the people and demonstrate that the action of the clergy, outside of spiritual matters, is fraught with danger to the whole community. Others who will follow in our wake will reap the benefit of the campaign we have undertaken a few months ago, and finally an era of prosperity and satisfaction will be inaugurated in our midst, and hand in hand, the descendants of the two greatest nations on earth will work admirably together in the common interest, and make of this Dominion one of the greatest countries in the world.

THE EDITOR.

PREFACE.

There is here no question of religion, notwithstanding the efforts that some will make to enlist it once more in the service of a system, which has from time immemorial been the bane of true religion.

If religion were what the selfish traffickers in holy things wish to make of it, it would long since have been banished from all civilized countries. It is because it is superior to these manipulations that it lies at the bottom of the heart of all humanity.

Religion is as necessary to man as the air that he breathes, or the beating of his heart; and those who, struck by a peculiar kind of madness, imagine that God and the Immortality of the Soul are mere inventions of man, have arrived at that opinion only because, in the disorder of their faculties, they have thought to find another God than that of their fellow-creatures.

Who, then, would be mad enough to deny

to a fellow-man the right to worship God in his own way, since each one has God in his heart, even when he forgets to pay to him in public all the homage which he owes him? And if each one, armed with his own belief, wishes to impose it on his neighbor by means which do not convince his reason, Religion, instead of being man's chief consolation and refuge amid the bitter troubles of the outer world, becomes the constant originator of conflicts between man and man, of civil wars, and of national struggles.

The religion which passes from the action of the heart and reason to that of a brutal propagandism in external formalities — that religion, instead of forming between men a bond of love and of benevolent tolerance, becomes the instigator to crime, without excepting even fratricide and parricide, as all history teaches — and is converted into the scourge of humanity.

To this religion of hatred and proscription we do not belong. On the contrary we belong to that religion which has said: *Pax hominibus bonæ voluntatis*; that is, "Peace to men of good-will": a verse which so many people sing every Sunday without understanding its meaning.

We are of that religion of peace which does not invoke the civil law to oppress, but to protect all men against oppression.

What! because for fifteen years we have submitted to all kinds of aggression without repulsing the attack — because for fifteen years, having confidence in the teachings of that religion of peace, and in the institutions of our country, we have scorned the extravagances of traders in religion, they thought that we had been reduced to the condition of helots, or of lambs that hold out their necks to be sacrificed to intolerance! A mistake! We were only sleeping in the calmness of conscious strength.

We suffered the surrounding atmosphere to be laden with unwholesome vapors, because they lightly touched only the outer skin, and caused nothing but an unpleasant buzzing near our ears. The poisonous fly of intolerance had not yet dared to settle upon any one of us. When it pricks us, we awaken with a start, and we crush the fly!

JOSEPH DOUTRE.

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THE RELIGIOUS SITUATION.

"The people is a great logician that never fails to draw conclusions."

FÉLIX PYAT.

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The Catholic Church in Canada, and above all, in the Province of Quebec, is at present passing through a crisis of painful intensity, the causes of which are so serious that it is necessary to probe and investigate them, if it were only to leave, in the evolution which is going on, some traces of the agitated period in which we live, and some documents for the benefit of those, who, later on, will have to write our national and religious history.

Eusebius, Bishop of Cæsareia, began his history by declaring that "he would say all that would be to the glory of the Church, and would keep silent on all that would be to its shame."

It is usually in this way that religious history is written : but we shall not adopt this method.

Since we have quoted an ecclesiastical authority, we may be permitted to go back to an earlier time, and to seek our guide in a still more elevated sphere.

We do not wish to strike a blow at anybody, we have no hatred of anybody : we are only desirous of shewing what free men are.

It is written in the Gospel : " If ye continue in my word Ye shall know the truth, and the truth shall make you free." John VIII, 31, 32.

St. Athanasius has developed this thought in noble language : " We must speak freely, because

we have not received a spirit of slavery which begets fear: it is to liberty that the spirit of God has called us."

Ecclesiastical historians do not, perhaps, admire, as they ought to do, this truly admirable man. Saint Athanasius defied all-powerful emperors, and, sooner than bend the knee, went away to live on roots in the depth of the deserts of the Thebaid. It was from there that he governed his diocese, to the great rage of Julian, the Apostate, who wrote to him: "I learn that Athanasius, with his usual audacity, has put himself in possession of what he calls the Episcopal Throne. The wretch! he dares, during my reign to confer baptism! He, a man of obscure origin, glories in braving death!"

There is no death for us to brave, and we are aware of the fact; but it must be confessed that, in our country, we must, nevertheless, have a certain amount of boldness to attempt to tell the truth.

It is a hard resolution to form, and the struggle is very dramatic. Man has a proud and glorious object in view — to defend his beliefs, and fight for his convictions; but he has, also, a terrible restrainer, a leaden shackle which fastens him to the ground, and prevents his progress. Like the prisoner of the Baron des Adrêts, he advances to the edge of the tower, questions space with his glances, and flings himself back, murmuring: "Good heavens! what a leap!"

On the advice of some friends, we have decided to speak out, and express our opinion of the situation. We have conquered the prejudices, which restrained us, and have pushed back, as it were, with our elbow all those who muttered in our ears words of fear and affright, and we are here!

In every phase of evolution, and in every movement of essential modification, we must carefully discriminate between the ultimate and the immediate causes.

Throughout the whole of this work we shall study the ultimate causes; but we have only to enumerate the immediate causes, so well are they known.

The Catholic clergy lived with us for twenty-five years past in a calm existence which augured well — which softly flattered the faithful, and called forth from the whole world an admiration that has been daringly turned to profit — when all of a sudden a series of frightful scandals breaks out.

Even in the city of Montreal, a priest gives himself up to the most degrading saturnalia with one of his feminine devotees.

At Sorel, an ecclesiastic is guilty of the most indecent conduct to a respectable old man.

At Montreal again, a priest is arrested in company of a strumpet, who was helping him to manufacture illicit whiskey.

At Black Lake, a priest had a corpse which was still warm opened in order to baptize an infant; while at Chambly another priest refused to baptize an infant unless the tithes were paid.

At Maskinongé, a Redemptorist demoniac, so to speak, provokes a schism by cursing a whole parish; and fourteen families become Protestant to escape the insults of this dotard.

In open service at the church of Notre-Dame, a woman whips with her beads her spiritual director, with a mystical jealousy of whom she felt herself seized.

All these scandalous events happening unexpectedly within about three months have caused the burst of indignation, for which we have undertaken to assign the real causes.

Some one used to say: "Contemporary persecutions are rather chastisements than trials." These words have a broad foundation of truth. Yes! we believe, and numbers of priests also believe that

the present commotion, like the great Revolution, is an expiation. We do not wish to throw any fresh stones at the clergy, who have already received so many ! Neither will we commit the folly of showering on the whole clerical body the faults of one, or of several of its members, and we know, also, in the words of a famous infidel that "the lives of laymen have always been more vicious than those of priests, but the licentious conduct of the latter has always been more noticeable on account of its contrast with the rule of clerical life." Such is our opinion, and we add that our conviction, like that of Édouard Drumont, (*La dernière bataille*) is, that "of all officially constituted bodies of men, the clerical body is the worthiest." Thus thinks, and thus reasons every educated man.

But the crowd is not obliged to reason in the same manner ; it reasons about priests, as we find the reasoning in Virgil : *ab uno disce omnes*, that is, "Learn the character of all from the criminality of one."

A single act, in the eyes of the crowd, constitutes habit, and what one priest does the others *can* do, and often do. Hence the disesteem into which, on account of the criminality of one of its members, the whole clerical body falls.

It is true that people are very exacting in regard to a priest. Father Caussette said one day : "We should never see the priest but at the altar." This would certainly be a wise measure to prevent his ever being degraded in the eyes of the world.

Oh ! we understand perfectly the fascination produced on the mind by these rare solemnities, in the midst of the glitter of countless decorations, of gold inundated with light, of waves of harmony, and the silvery modulations of the chime of bells, of variegated and perfumed clouds of incense rising in a twisted column from the steps of the

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altar to rejoin one another, coiling themselves above the tabernacle, and forming around the pontiff a transparent nimbus: angels bending with their burning torches: veils of velvet and silk festooned around the sanctuary, baskets of lilies always in bloom and always fragrant; the light, soft, many-colored, and filtered through bay-windows of exquisitely stained glass, adorned with saints clad in azure and purple, reflecting on their radiant faces hope and love, — the sight of all this would convert a temple into heaven, and a priest into a God.

But when the priest goes out of the sanctuary, and re-enters his every-day life, and abandons his spiritual rôle to fill that which he has adopted, viz., the part of an educator, we are obliged first of all to establish that "with a good clergy, you will have a passably good people; with a passably good clergy you will have a bad people; and with a bad clergy you will have Sodoms, Gomorras, or Babylons." This is the translation of the thought of Saint Vincent de Paul, a great trainer and educator of priests: "If the people are bad, it is the fault of us, the priests. It is we who form them, and it is by their virtue that ours must be rated."

Let us go farther back, let us make the deduction more complete, and let us say this: "If the clergy are bad, it is because the educators of the clergy are inferior men." The people are tainted to the very marrow: that is an undoubted fact. The clergy, therefore, are bad, and if they are bad, what are their educators?

What have they done? Here is what they have done. They have heaped ruins on ruins, and these ruins, which we are going to study, have hastened the general breaking up that must ensue, which is only the end of the movement brought about in the whole world — a movement that might here have been avoided by the exercise of a little wisdom.

Few thinkers thoroughly appreciate the grave causes which have led to the rapid decline and fall of contemporary Catholicism. We see honorable men expending immense zeal and ardor in the bosom of a society which is profoundly unbelieving. Writers, professors, preachers, *curés*, all religious orders, everybody, in fact, is toiling and exhausting himself ; but he does so, while turning his back to the future, and taking the wrecks of the past to reconstruct catholicism minutely, such as our fathers saw it, and such as in their hours of uncontrollable anger, they tried to overturn it for ever. It is in this that the true antagonism consists.

That men should be mistaken is easily imagined. It is the fate of their weakness. To bring them slowly to the light is the work of time. An hour comes when they are undeceived. The masses are often mistaken in this manner. But they have not adopted any fixed opinion, and, quite quietly, they allow themselves to inhale the pure breezes of reason that refresh them amid the bright rays by which their eyes are gradually enlightened.

In Catholicism its unchangeableness is not a weakness of the moment, or an aberration of some obtuse intellects, but it is the fettering caused by caste, and a system of safety. In religious matters, the absolute is always the objective point of the mind. And as the priesthood, by insensible degrees, came to constitute themselves the visible and infallible representatives of God, they arrived at the conclusion, with an imperturbable logic from which it does not suit them to withdraw, that the observance and the manner of exhibiting religion and dogma, by worship and habits of discipline — that all this, I say, is as perfect, as divine, and incumbent on humanity in as absolute a degree, and with the same claims to submission, as the very faith promulgated by the divine legislator.

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From this colossal error, and this incredible pretension, it follows as a necessary consequence that the Church proclaims throughout the world its absolute unchangeableness. If it changes, it thinks that it admits having done ill now, or having done less well formerly.

An individual feels no repugnance in recognizing that he may have acted badly hitherto, and that it is good for him to act better hereafter. It is upon this principle that the great idea of progress is based. Our fathers desired what is good, and effected it as well as they were able. We speak of their humble and loyal conquests, and we set ourselves to work vigorously to do still better. They have bequeathed us a treasure, and we will add to it, and, in our turn, bequeath it to posterity. Nothing is more simple or logical than this theory. It is the creator of civilization.

Sacerdotal castes are drawn away to reason against the theory of that periodic amendment and advancement, which we call progress. They have acted on the world, and swayed the consciences of men, only by the proclamation of a symbol, outside of which, they declared, salvation could not exist. On this symbol, to make it, in some degree, visible, they organized a form of worship, a kind of outward manifestation, as speech is the outward manifestation of thought. When this symbol and this worship were once formulated, the different influences of places, races, and climates formed the ordinary discipline. The whole of this combination was a complete code of legislation.

In Eastern civilizations where everything is at a complete stand-still, where the man of the nineteenth century is an exact reproduction of the man of prehistoric times, the system of religious lack of progress, promulgated and carried out by the priesthood, is very easily explained, and is, as it were,

justified by the social conditions which never change.

But people may well ask themselves: Is it the same on our continent which is accomplishing its social transformation, having known only through tradition the civilization of the past, that history describes to us under the name of the middle ages?

The reply is not doubtful. A civilization, entirely new, conforming to the religious manners of a period when humanity was in a state of infancy, was an evident contradiction of law. To bring it to pass that the men of the nineteenth century should adore, that is to say, should surrender himself completely to the religious instinct, and, at the same time, to the forms of worship which suited the men of the twelfth century, would be to satisfy our refined literary tastes with the puerile history of "*The Four Sons of Aymon*," or the ballad of "*The Wandering Jew*."

Clericalism is evidently hastening in a dizzy career to a frightful abyss. The well-known law of the greater the mass, the greater the velocity, is in this case of forcible application. The more powerful the mass, the more rapid the movement, and the more grinding and crashing the last shock produces. This will be the fault of the higher priesthood. It persists in attempting a radical impossibility, that is, in striving to bring back the modern world to an administrative system under which the Church was dominant, and exercised despotic authority over the sceptre-bearers of the whole earth. If these men understood history better, they would know that this *régime* can never be re-established. Kings and people have always resisted it. But, for all that, the ideal of the Church has not changed, and this will be its everlasting ideal. To cherish this dream any longer is an ineffable absurdity. To say to the

world, as God says to the sea : " There thou shalt break thine impetuous billows," requires an intelligent audacity, or the frenzy of madness. Nevertheless, the priesthood of the present day are content with this frenzy, and give themselves up to this madness.

All this starts from a false point of view. If we look from too great a distance at a tower which is square, it seems to us perfectly round. The history of the Catholic priesthood is similar ; its religious dogma is unchangeableness. The theological doctrine is humanity shut up in an inflexible circle ; God in heaven, the Pope on the earth ; the infallible power everywhere in the country where Catholics are dominant ; passive obedience among the believing masses who must never dispute anything ; the eternal repetition of a liturgy in a dead language, until the day of judgment when the different languages of humanity will have undergone countless changes ; the human family restricted to the monotony of a Latin service ; the people, docile, the clergy, richly endowed ; the churches glittering with gold and marble, and ecclesiastical pomp ; not one movement in humanity, not a new idea that can excite doubt in the soul ; not a discovery which can incommode the traditional teaching ; not a will or a murmur in that well-informed Church, which, a quarter of an hour before the final day must have still heard the *Dominus vobiscum*, and the *Benedicat vos*.

With this doctrine thoroughly accepted, as though it came from God himself, all the rest can be easily understood. Whoever interferes with the realization of this ideal is an enemy, were he the highest potentate on earth. To speak in books of the march of civilization, or of getting out of the old rut — to break once seriously with the middle ages, which are politically and socially dead — this would

logically be the conduct of enemies in the eyes of the advocates of unchangeableness. As for movement — why, that is a novelty, and a novelty, however insignificant it may be in appearance, is contrary to the traditional teaching. *Nihil innovetur*. Let no change be made.

As for breaking with the middle ages, — why they were the most glorious period of the Church's existence — the "great ages," as M. de Montalembert has said. In point of fact, at that time everything from the Church was accepted without dispute, even to those terrible *autodafés* (acts of faith), which stifled beneath their flames all revolt against the infallible word. We, who desire that the Church should make progress, are revolutionaries. And Rome will eventually denounce as heresy every idea of reconciliation with the movements of liberty and science which constitute modern society, because it would be to license examination, and examination is the refusal of passive obedience to traditional teaching. That is what Rome has done in the famous *Syllabus*.

How will all this end ?

The Church will not yield. When we speak of the Church, we mean the official Church ; that is to say, the priesthood. Never in history has any priesthood yielded to a movement which would have swept away its worship, and made a ruin of its temple. Priests, taken in isolated cases, follow different directions. In the first days of Christianity, the Jewish priests joined the disciples of Jesus ; Egyptian priests, and the priests of pagan temples, also, became christians.

But whole bodies of priests never yielded, but held out until the last moment, when the law which had protected them suppressed them along with their temples, or when the indifference of different peoples left them alone in the depth of their sanc-

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tuary which lacked all offerings. Under whatever civilization we study the priesthood, we find it always fatally riveted to the chain of unchangeableness. A priesthood, by the law of its constitution, logically arrives at a dread of all change which reforms it, as an old man, towards the end of his days, arrives at a dread of the emotion and noise which may possibly trouble his final hours.

If the official Church is under the fatal law of unchangeableness, from which she cannot free herself without thinking that she is killing herself, it is absurd to ask her to submit contentedly to even the slightest change which she would regard as a signal of death. Moreover, old institutions are always so constituted. It is in accordance with the nature of all human affairs, and is not a special weakness of the Church.

But what is not absurd, is to ask the educated Church to draw herself aloof from the anti-progressiveness of her priesthood; and the thing is possible without any rude shock.

Even to-day, when the Jesuit body has acquired such strength, if the believing laity, assisted by some courageous men among the clergy, seriously desired a religious renovation, which is alone able to check the fall of catholicism, — if this laity, I say, had a consciousness of its strength, it would, at no distant day perchance, accomplish this change in the Church. And here is the reason :

By a singular phenomenon little noticed, the men who say *non possumus* however intractable they may be with those who wish to reform them, always feel, more than they think, the influence of the masses whom they believe they direct. Paganism has weighed heavily on the Christian worship, and in how many things has the Church taken into consideration rooted beliefs, superstitions, and the habits which we call morals.

In Canada, priests usually forbid the theatre, and

they are sufficiently powerful to prevent a woman setting her foot in a theatre during her whole life, because her confessor would immediately refuse her absolution. At Rome, where the Cardinal-vicar can shut all theatres with a stroke of his pen, they are allowed to exist.

Delegates in violet-colored stockings have had their box in the theatres of the small towns of the Pontifical States, just as other people have at the Opera. The habits of the Roman people did not allow of their dispensing with public shows. Everywhere, where the priesthood find a powerful and resisting will among the mass of the faithful, they temporize with it.

The fifteenth century introduced into the New World the hateful system of slavery which, with so much reason, was a cause of reproach to the Old World. Some Popes made a noise against it, and condemned slavery in their bulls. But not one of them ever dared to command the clergy to refuse the sacraments to every slave-owner. In the country of slaves, bishops and priests owned slaves, and Rome was not ignorant of the fact. With the power of the Church which was then uncontested, the matter was extremely simple. But no! large interests were involved, and the priesthood tolerated the violation of a natural law!

The lay element of the believing public has, then, great power; and, if it were willing, and were sufficiently enlightened, the result would be that without any painful revolt or violent separation, like that of the sixteenth century, the priesthood would be induced to shake off their swaddling-clothes, and to enthrone a new spiritual order in a new social organization.

All men, who, by their words and their writings, can exercise any influence on their age, should do everything in their power to lead it on to this healthful act of resistance.

It would be the means of avoiding the religious revolution which will crush Latin clericalism. Instead of having to suffer a revolution, clericalism would quietly obtain a transformation.

With the system of unchangeableness religious evolution is logically connected with the future. It is the infallible result of the struggle of the priesthood against all modern movement.

This evolution is predicted: and we must not cease pointing it out to the priesthood, as threatening it constantly from one day to the other.

The work is difficult. But efforts made with the aim indicated cannot in any case be useless. It is always a good thing to prepare the world, in order that the evolutions which fatal faults bring in their train may be accomplished with less violence, and cause less destruction.

We know what took place at the marvellous revolution which inaugurated Christianity. The Jewish priesthood, with the exception of some individuals, persisted in the unchangeableness of its traditions and of its worship. Two centuries after Christ, the Synagogue slept calmly in its ordinary life without any mistrust that the Galilean dissenters who had abandoned it, would rob it of its dogmas, its holy books, or all that it had seriously good in its past history, in order to leave it only the rabbinical formalism in which it was sinking.

The same causes will bring about the same results.

From the ordinary Catholicism, such as the Roman Church understands it, there must logically arise, by means of a slow but inevitable evolution, a Christianity more than reformed, a Christianity transformed, almost in the same manner as Christianity caused a radical transformation in Judaism. It will be a singular sight, but it will take place.

THE JESUITS

Peace, peace ; when there is no peace.
JEREMIAH VIII. II.

Every one who has followed the history of our country during the last fifty years will admit that, since the introduction of the Jesuits into Canada, and their underhanded incorporation under the fictitious name of St. Mary's College in 1854, this association has succeeded in imposing itself on the public as the only true expression of Catholic ideas.

At that period the Parliament of Canada, and even the French Catholic representatives would never have sanctioned an Act to incorporate the order of the Jesuits. The ideas which then prevailed among the intelligent class of our population were entirely hostile to them. Popular traditions were opposed to them, and it was thus that they were forced to introduce themselves under a disguised name to avoid provoking discussion. The leading objection raised against them among men of liberal and enlightened education was that of all civilized Europe. They were reproached with being dangerous, with constantly intriguing in secret among all classes of society to obtain control over the public mind, and assure themselves political power, always with the aim of establishing a despotic system for their own profit. In short, everybody knew that they were directing an incessant and merciless war against all liberal ideas.

Immediately after their admission, the members of this new corporation individually applied all their energy to the production of historical and literary work .

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At first, they established a modest school, and obtained donations and grants under different pretexts. They exerted all their influence to secure a resting-place and a College, where their reputation as professors could attract to them a large share of the patronage of the richest members of Society.

They introduced into the country eloquent preachers who belonged to their Order, and soon they gathered around them a large number of admirers who belonged to the wealthiest class of the community.

Finding that educated young people were for the most part republicans, and admirers of free speech and free examination, they organized a debating club under the name of the *Institut-Canadien*. The members of the Order devoted special attention to the young association, offered their services as lecturers at the meetings, and shewed themselves very active in spreading abroad ideas about science and history.

They persuaded two members of the Order of St. Sulpice, the reverend Messieurs de Charbonnel and Pinsonneault, to assist them in their work. These gentlemen shewed themselves afterwards devoted friends of the Jesuits, and, notwithstanding the obligations by which they were bound to their Order, waged perpetual war against those Sulpicians who refused to encourage the Jesuits by subscriptions or otherwise. They succeeded in driving from Montreal the Superior of the Sulpicians, Mr. Quiblier, who was excommunicated, or at least suspended by Bishop Bourget, and died of grief in England. M. de Charbonnel offered his services to the *Institut-Canadien*.

All contemporaries remember that he delivered a lecture on George Washington in St. James' Church, St. Denis Street, and that the Church was

filled on that occasion. It was there that he declared that in his eyes Washington was a saint, and that he would have no hesitation in saying a mass for the repose of his soul. This discourse was followed by several others that Father Martin delivered at St. Mary's College on various interesting subjects.

During the course of these works Reverend Fathers de Charbonnel and Pinsonneault tried several times to have one of the two accepted by the members of the *Institut-Canadien* as spiritual director of that society; but the young people positively refused the offer. It is from that time that we may date the opposition to the *Institut-Canadien*, and the persecution inspired by the Jesuits, and carried on by Mr. Pinsonneault, which resulted in its final destruction.

During this period the Order of the Jesuits had considerably increased its wealth and influence. They had built their college and their church, and had availed themselves of all sorts of attractions, such as theatres, concerts, etc., to induce the worldly part of the population to be on their side. They had obtained absolute control over the feminine part of the Catholic aristocracy, and from the outset of their installation they managed and directed Bishop Bourget, to whom they owed their existence.

It was then that the war of the Bishop began against alleged Gallican ideas. The dress of the clergy was changed; the use of the Roman cloak and hat was proscribed. In the church, the old ornaments of the churchwardens' pew, the crucifix, and the candelabra, were laid aside by order of the bishop, who characterized them as mummeries. The old French ritual was suppressed, as well as the ancient Gallican ceremonies. Everything that could recall the remembrance of the Gallican Church was removed, to give place to Roman and ultramontane dresses and ceremonies.

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The revolution, in external forms, was accompanied by a fierce war against all independent control of the laity over the revenues of the Church. The *fabrique* was a national institution, a municipal body, as it were, electing its own officers. No expenditure could be ordered without their sanction, and every disbursement of more than a hundred francs had to be submitted to the sanction of all the parishioners.

Every violation of the laws entailed a penalty. The English courts, with the French tribunals, had always respected the administrations of the different churches, and never thrown any doubt on their authority in these matters.

All these old laws, institutions, and customs were found to offer a serious obstacle to the exercise of absolute and arbitrary power, and became the object of perpetual attacks under the pretext of heresy and anti-religious principles.

The history of our jurisprudence offers the best proof of the success of the ultramontane party inspired and directed by the Jesuits. The legislature was forced to submit to their direction, and its statutes prove its servility. There remain only some scraps of ancient institutions, and our courts have no other mission than to record their death-sentence.

The principle at present admitted is that the Bishop has absolute power to dispose of the funds of the Church. The election of churchwardens has become a farce, and in many parishes it is even entirely dispensed with.

On the arrival of the Jesuits many colleges were entrusted to their direction, and they formed their plans, and drew up their programme, for the education of youth in the Province.

Absolute power was the only true principle of government. Democratic, or constitutional ideas were infamous heresies. The absolute supremacy

of the Church, the complete immunity of the clergy, and their entire independence of the civil authority, were laid down as articles of faith, and every contrary proposition entailed excommunication: in that consisted the whole safety of society. All ideas of progress and liberty, universal suffrage, the liberty of the press, and freedom of speech, were things to be abhorred and rooted out. The massacre of St. Bartholemew, the Inquisition, the Revocation of the Edict of Nantes, were justified as tending to the real good of religion and civilization. The most extravagant ideas of the French ultramontanists were proclaimed as the only true Catholic principles.

These new doctrines, disinterred from the middle ages, had found able advocates in France at the beginning of this century, when the same attacks had been directed against the Gallican Church and its principles. The French clergy revolted in alarm, the great majority of the French Cardinals, Archbishops and Bishops issued a manifesto, which condemned these tactics in the most explicit terms.

After having deplored the propagation of impious and infidel doctrines, the manifesto contained what follows: "Why should the success which the clergy had a right to expect be compromised by attacks, of another nature, it is true, but which still could not but arouse new dangers for the religion of the State? Principles sanctioned by the Church of France are openly denounced as injurious to the divine constitution of the Catholic Church, as the work of schism and heresy, as a proclamation of political atheism. But that which astonishes and afflicts us most is the obstinacy with which it is sought to revive an old opinion of ancient times, conceived in the midst of the anarchy and confusion which were prevailing in Europe,—an opinion which has constantly been rejected by the French

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Clergy, and had fallen into complete oblivion. This opinion is that the authority of the Sovereign remains subject to the spiritual power, *even to the point of freeing subjects from the oath of allegiance.* In consequence of this, we, the undersigned Cardinals, Archbishops, and Bishops, declare that we owe it to France, to the divine ministry, that has been entrusted to us, and to the true interests of religion in the different Christian centres, to proclaim that we repudiate the terms that have been employed to tarnish and dishonor the principles and the memory of our predecessors in the Episcopate, and that we preserve inviolate the doctrines that they have transmitted to us on the rights of Sovereigns, and their complete and absolute independence, in temporal matters, of all ecclesiastical power, direct or indirect."

Notwithstanding these protestations the ultramontane school continued its work — the Jesuits assured themselves of their superior weight, and persisted in their war against liberal ideas. In France they had attained the summit of their power under the pontificate of Pius IX, when Louis Veillot was their mouth-piece. France, finding herself in a position of legitimate defence, and obliged to escape from despotism and ecclesiastical domination, once more expelled the Jesuits. This measure which at the time made so much noise, and has been impudently taken advantage of in Canada, was perhaps wrong in being too general: but strong action was evidently needed, for, without this, the fate of republican and democratic institutions was sealed.

Montalembert, Mgr Dupanloup, and all the enlightened and liberal Catholics had been denounced as worse than infidels. Veillot, the most violent, brutal, and fanatical writer of modern times, — a man who denounced and attacked all scientific progress — was proclaimed by the Jesuits to be the only true propagator of Christian ideas.

With the aim of arriving at the diffusion of their ideas beyond the circle of their own pupils, and of reaching the people in general, the Jesuits formed a pretended debating society or club, under the name of the *Catholic Union*, which was intended to enlist all the young people who professed the true Catholic principles. Every boy who knew how to read and write was requested to join the association, and for months and years, Jesuits were to be met diving into every place, offices and shops alike, with the view of enlisting members for this society, which naturally soon assumed large proportions. When it was incorporated, each of the members became a devoted worker in the interests of the association, and of the Jesuits who directed it. A Jesuit was President, and was present at each of the meetings: no debate was allowed except upon subjects which had been previously submitted for consideration, and the arguments to be employed on the points of discussion were communicated and examined in advance, so that orthodoxy was always triumphant. At last, a journal, the *Nouveau-Monde*, was founded to extol the aims of the Society. This organ, which, of course, was directed by the Jesuits, engaged in a constant and pitiless war against everything which bore the name of liberal or Gallican. It was a short time after the hatching of this combination that the *Institut-Canadien* was excommunicated. The Guibord trouble, of which we speak elsewhere, accomplished the destruction of the best library, and of the most useful French literary institution that has ever existed in Montreal.

Its members, consisting, almost exclusively, of French Canadians, were ostracized, and threatened with excommunication. They were put under the ban of their families, and finally compelled to give in, and to submit, at any rate in appearance, to this tyrannical despotism.

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The clergy throughout the whole Province followed the same line of conduct and became the faithful followers, if not the enthusiastic advocates, of this programme. All the members of the liberal professions were obliged to bend their heads to the yoke, and to enter the ranks of this new faction, under the penalty of losing their means of subsistence. The most violent and better discourses were everywhere preached against liberal ideas, until at last the people were convinced that religion and liberal political principles were irreconcilable things.

In order that some idea may be formed of the violent struggle undertaken by the friends of the Jesuits, who were driven wild by the ultramontane propaganda, we think it will be a curiosity to reproduce here an article which appeared in 1872, when in the town of Three Rivers, the centre of the anti-gallican, anti-modern, and anti-liberal campaign, the Désilets took possession of the *Journal des Trois-Rivières* to anathematize at their ease all the opponents of the famous programme. This document, which made much noise at the time, translates under a biblical form the insolent pretensions of the lay clique that undertook to reform, at its will, and for its own benefit, the catholic religion in the Province of Quebec.

Here is the text of this article, now rarely to be met with, which is entitled: "The first Epistle of Abimeluch to the Trifluvians."

The fictitious names are sufficiently transparent for men who have followed the political history of the last twenty years to recognize at once the persons who are represented.

First Epistle of Abimelueh to the Trifluvians.

At that time the Spirit of Darkness had enveloped all the country of Jonathan, and a great portion of the country of Stadacona and Hochelaga ; and there remained only a small group around the town of the Trifluvians. God resolved to take vengeance on his people ; accordingly, he caused war to burst forth, along with plague, famine and other scourges. A great blackness, that lasted for three days, covered the valley of the St. Lawrence ; many perished, but the hardened people did not repent. "Do penance," cried the prophet Magloire ; "if ye repent not," repeated Masson, the magician, "ye shall all perish." But the people remained deaf, and refused to recognize in this chastisement the hand of God."

All sorts of errors had taken root in these hardened hearts, and their blindness was at its climax. The great men of the land, the ministers, the doctors of the law, and even the people, adopted impious and destructive doctrines which flattered their passions and their tastes. The higher clergy suffered themselves to be drawn into the vortex where everything must inevitably be swallowed up. The most gross and immoral errors constituted law everywhere ; anti-programmism, Gallicanism, progressivism, and moderatism were the order of the day. The number of true believers had become so small, that fear was entertained that God, repenting of having created man, would annihilate his work. Nevertheless, in consideration of a few faithful ones in the district of Three-Rivers, he made a last trial.

There was then living on the banks of the St-Lawrence, in a modest hamlet of the village of Cape Madeleine, the holy man, Luke, a true Christian after God's own heart, gentle in heart and mind. He had been purified by the rudest experiences, like the holy man Job in old times. All kinds of moral, physical and mental maladies had, in their turn, undermined his delicate organization, without ever shaking his faith.

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God sent him His angel, while he was asleep. All of a sudden the room was filled with light, and the angel of the Lord cried to him. "Luke! Luke! Luke! where art thou?" But Luke did not hear him. Then, the angel, shaking Luke on the side, awakened him, and said to him: "O Luke, thou art Luke, and by thee there shall be (Lux) light, for God hath chosen thee to enlighten his people." Luke said: "Lord! thou honorest faithfully those who love thee: Thou givest them great power." "Arise quickly," replied the angel, "and follow me. Leave behind thy crook and thy flock, put on thy cap and thy boots; thy breeches and thy hood."

Luke followed the angel, quickly crossing the mountains and passing over the hills, like a roebuck or a fawn: and when they had reached the town, the angel showed him a door, and vanished. Luke entered, and at the same instant the whole assembly, that was united in prayer, bowed to him saying: "*Hic est Luc, et lux erit*" There, there were gathered together, Gideon, son of Désilets, Alfred, son of the same, Magloire of the tribe of MacLeod, and Philip, called Masson and surnamed the Magician. All were clothed in white robes, and held palms in their hands. Luke lifted up his voice, and said to them. "The Lord hath spoken to me by his angel, and has entrusted to me the mission of regenerating his people. Praise ye the Lord!" The servants of God bowed down again, and said: "We will aid your efforts, O Luke! Alleluia! Alleluia!"

Then Luke resumed: "I have found Gideon and Alfred my servants, and I have anointed them with my oil. My pen shall aid them, and my unction shall strengthen them. Leave behind legal papers and old books! He who does not take his pen and follow me is not worthy of me. Every one must be at his post, night and day on watch, for the enemies are numerous and bold, and we must distrust their wiles. There is nothing hidden which must not be revealed, and nothing secret which must not be known. Tell in full day that which I tell you in darkness, and preach on the

house-tops whatever shall have been whispered in your ear. Fear not the wicked : the spirit which strengthens me shall accompany you. In place of the torch which illumines, take the torch which burns ; oppose vigorously, and by all means in your power, those impious doctrines which are called gallicanism, anti-programmism and progressivism.

Protect property against the usurpers, who wish to seize upon everything in the name of the majority ; say to the vapor, thus far thou shalt go, and no farther ! Behold on all sides those masses of smoke which whirl in the air, and those complicated machines invented by the spirit of evil. The worship of matter, under the name of progress, contracts every day the ranks of the true disciples of the Gospel. Each one wishes to have a share of that vile metal which is called gold, and in order to procure it, people burrow into the very entrails of the earth. Each one thinks that he has shining in him the light which he calls reason. Let us cause the true light to shine ; let us tell them that this light must be subject to us, and that, in order not to lead them into error, it must be kindled at the light which has been transmitted to you from above. I have marked for your vengeance those shameless men, who are named Cauchon, Gérin, David, Turcotte, Emile Rousseau, those ministers of the Gospel who make common cause with error ; and that University of Laval, the den in which moderateism and tolerantism are born."

Thus spoke Luke ; and his face was lighted up, and rapt in ecstasy. Then, questioning his disciples, he asked of them : "Who say ye that I am?" Masson, called the magician, having risen, said : "Some say that you are not a prophet, others that you are only Luke." Magloire, of the tribe of MacLeod, taking up his parable, said : "You are Luke, son of Désilets, shepherd of the Souls of Cape Madeleine, and the light of the Most High is in you. The timid dove of Cape Madeleine shall destroy the ravenous crows of Cape Diamond."

"You are happy, Magloire, to have believed in me, and many sins shall, therefore, be forgiven you. Rejoice, let your gladness break forth, for a great reward is prepared for you in the County of St. Maurice."

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Alfred, Son of Désilets, rose and said : " O Luke, the spirit of good which inspires you strengthens me, and gives me courage to overcome the greatest dangers. I have been tried like gold in the furnace — I have been sacrificed like a victim in a holocaust. I expected to go to my friends, and they have not received me. I wished them to listen to the counsels of wisdom, and they rejected me. Nevertheless, armed with strength, I will break through all obstacles — the gates will be opened before me — the light will appear — and justice will shine forth, like the sparks which consume the reeds." " And I," said Gideon, the Son of the same man, " will take boldness as my breastplate ; my infallible judgment as my helmet, and my brother Luke as my buckler."

Then Luke, raising his eyes, said : " As nothing common or unclean should find place amongst us, it is necessary that each one of us should confess his faults. As for you, Gideon, Son of Désilets, and Alfred, Son of the same, your past history is known to me, but I am ignorant of that of Magloire."

At this unexpected question, Magloire, of the tribe of MacLeod, stammered some unintelligible words : I remember that near a river that there was flowing by,— the desire — the opportunity."— Then recovering himself with firmness, he said, " O Luke ! my master, I was purified in the waters of the Gatineau."

Luke replied : " Come, brother Magloire, recollect the time when, after having been baptized in the waters of the Gatineau, you encountered great conflicts amid many deceptions, saw your subsidies carried away forcibly, and your hopes deceived ; but do not lose confidence, for your reward is not of this world."

Luke, turning to his disciple Philip, named Masson, and surnamed the Magician, said : " If any one will come with me, let him renounce himself, let him share our burden, and let him follow us. He who would save his reward shall lose it, and he who would lose his reward for the love of me, shall find it again in the kingdom of heaven. My dearest Philip, do not abandon us ; you ask for a reward, but do you not know that any remuneration will cause you to lose the merit of your works ? Man

does not live by bread alone. Besides, the proprietorship of the *Journal des Trois-Rivières* belongs to us, and a property is a sacred thing. Would you believe, then, that property is theft? My brother Alfred will not give any salary. Gideon and myself cannot force his will. There is nothing legal without unanimous consent; you ought to understand me better, and you appeal to me upon these particular points."

Masson, leaning towards Magloire, said: "I am much afraid that one day, Gideon, (I tell you it to you quite low) will throw me clear overboard. But let us not anticipate." "Enough has already been done," said Magloire. "They have chiselled you, and you may believe me."

Gideon, son of Désilets, whom his perfect experience marked out for authority, arose and said: "Let your loins be girded up, and your lamps lighted in your hands. Take with you your cymbals, your lanterns, and your old books. The hour has come." Then he prepared the attack, and distributed the trumpets, and the torches enclosed in large earthen vessels. The impetuous Alfred took his old books.

At a given signal all broke their earthen vessels, sounded their trumpets, rang their little bells, and called out, "The sword of Gideon!"

Then, Peter, the notary of the tribe of the Désilets, hearing this great noise, and believing his well-beloved Gideon to be in danger, unsheathed his valiant sword, and ran to his aid. Near the door there came up Gérin, the anti-programmatist, of the race of the Midianites, and the enemy of his race. Peter, before this formidable enemy did not hesitate, but brandished his sword close to the ear of Gérin, who called out to him in a stentorian voice: "Little Peter, put up again thy sword into its place." (Mathew: XXVI, 52.)

"ABIMELUCH."

The Land of the Midianites, 25th of March, 1872.

The Jesuits, with all this influence, offered their support to the political powers of the time; and it

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was naturally accepted without even any discussion of the conditions. Besides threats, they knew how to offer to a young man, however independent he might be, seductions that were almost irresistible.

Every individual, however incapable he might be, who passively submitted to their influence, and consented to become their servant, was lauded to the skies, and proclaimed an inborn legislator. With the influence which the society possessed over the whole population, it was easy to find constituencies quite ready to accept their favorites, and forthwith each curé became an intriguer for the Jesuits, in the pulpit, or in the confessional. The control of the order over many families was unlimited. Every time that there was a rich heiress to be settled in life, they had immediately among their pupils a candidate to offer who would ensure the happiness of the two parties. It was thus that they secured for themselves the gratitude of the happy couple, and a guarantee for the future of still more effective support.

The Jesuits at the same time published that famous pamphlet entitled : *La source du mal*, the object and result of which were to gain the unanimous and servile vote of the representatives of the Province of Quebec for the success of their plans, and it may easily be conceived that supported by the solid vote of sixty-five Canadians in the Commons, any political man whatever, of even moderate intelligence, could direct the destinies and legislation of Canada. When Sir Georges Cartier saw that it was time for him to oppose this dictatorial power, he opposed the wishes of Bishop Bourget with regard to the dismemberment of the parish of Montreal. The whole system was violently shaken, but the Jesuits took care not to yield, and organized the struggle to annihilate this intruder. The fact is that in an underhand way they employed against him all the

weapons that they could handle, even those of liberalism ; and the electoral defeat that terminated the political career and existence of this powerful statesman was in a large measure due to their management.

If we study the influence of the Jesuits on the elementary education of the people we find the same disastrous results. Until the time of their arrival in the country, we had free schools and colleges, professing doctrines that were comparatively liberal. Our parishes were under the direction of an entirely national clergy, in harmony with the feelings of the people, and desirous of assuring them the advantages of a good substantial education. The priests of the parishes were well educated, had the means of living comfortably, were in general independent, and did not fear to express their opinions to their Bishop. Here was a serious difficulty to overcome, but Bishop Bourget, inspired by the Jesuits, suggested a very simple system ; and the parishes were subdivided. Every priest who showed the slightest sign of independence was immediately removed and deprived of the means of subsistence, each subdivision of the parishes naturally impoverishing the curé who depended on their revenues for existence. The curé in consequence became entirely the slave of the Bishop's will. The parishioners were called upon to build at great expense new churches, for which the clergy had the right to levy taxes on the real estate of the parish. The plans had to be submitted to the Bishop, and the poorest class of the population was compelled to pay for the most extravagant buildings.

When the dismembered portions of the old parishes had built these imposing churches, the ecclesiastical authorities immediately condemned as inadequate and unsuitable the churches which re-

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mained in the old portions of the parishes. Although the majority of the parishioners or freeholders had nominally the power of deciding on building a new church, from the moment when the priest, on the notice of the Bishop, had proclaimed the necessity of erecting one, they received the formal order to raise a new building. If they refused to do so, as happened in several parishes, a general excommunication immediately followed, with a prohibition of solemnizing the rites of baptism, marriage, or burial, according to the custom of the Church. Every one can readily understand that among a population like ours the mere threat of excommunication at once brought about obedience: and women and children would have wept unceasingly till the day that their husbands or fathers at last gave in their submission.

The bishops and priests who exercise such powers are, in virtue of our laws, subject to the courts of justice, and can be ordered to desist from such methods of procedure. But these laws have been proclaimed Gallican and heretical, and as violating the rights, privileges, and immunities of the Church. This is what explains the supreme efforts made in the Guibord case, and the explosion of anger which the judgment of the Privy Council provoked. But in order to maintain its authority the Church compelled the Quebec legislature to pass a law, by virtue of which the curé of each parish has the exclusive and absolute power of deciding whether a person has the right to Christian burial in the cemetery, and this act was unanimously adopted by a terrorised legislature. We now see the country covered with churches of grand architectural proportions, which point to great wealth on the part of those who have contributed to their erection, but which, unhappily, also, prove only too well our poverty and our dependence. Thousands of our

honest fellow-countrymen have been forced to take refuge in the neighboring republic, in order to escape from the enormous taxes which are the consequences of these extravagances. There is the work that has been accomplished by the Jesuits in the Province of Quebec, and this work has been introduced into society by the creation of the being whose portrait follows.

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THE CASTOR

Si par hasard, la nuit, dans les carrefours mornes,
Fouillant du croc l'ordure ou dort plus d'un secret,
Un chiffonnier trouvait cette âme au coin des
Il la dédaignerait. bornes,
V. H.

We may look in vain in the works of even the most recent naturalists for a description of our Castor. This species is unknown to Buffon, to Cuvier, and to Lacépède. And, strange as it may seem, the Zoological Garden, though placed under intelligent direction, rich in apes and leopards, has not a single specimen, either living, stuffed, or fossil, of this singular product of creation.

There was, then, in science an important gap to fill. Having become specialists by having studied this curious biped for more than ten years, we are going to state here the general characteristics of his nature, and those which distinguish him from other mammals of this kind that are distributed in the two worlds. Only, we do not think that we are yielding to a too ridiculously vain pretension in claiming priority for this work.

The Castor is born from a father and a mother, in the same way as all of us: and nature gives him, when he comes into the world, as she gives to all men, a heart placed on the left side of the breast, an eye that is able to gaze on high, (the *os sublime* of the Roman poet) and feet turned in the same direction. But by a deviation which cannot be explained by any known physiological law—a deviation which is found, above all, in our young Canada—when the Castor has passed beyond the period of youth, his neck is seen to turn almost impercepti-

bly upon one of his shoulders, and his face to settle on the perpendicular line of the spine, without his having the least desire to look and walk straight forwards, like all bipeds. For, in proportion as the head turns backwards, the movement of the feet operates in the same manner, and these principal organs of locomotion take the place of a man's heel, in such a way as to allow of his perpetually going backward with a marvellous facility.

It is this physical character of incredible oddity which constitutes the nature of Castors, viz, to look behind themselves, and to walk backwards.

This abnormal deviation of the body corresponds to an intellectual deviation. The autopsy of some individuals has revealed a singular phenomenon in the skull. There is a lobe of the brain, in the Castor, in which the operation of reason, like that of the face and the feet previously mentioned, takes place in a reverse way to that of other human brains. Things are seen by him otherwise than we see them. The straight line appears a curve, immobility is taken for motion, and the part constitutes the whole. We may mention the brain of a celebrated individual, Joseph de Maistre, in which this lobe was very remarkable, and we recommend to anatomists who study similar difformities, the brain of Louis Veuillot, in which this interesting monstrosity may be seen by the naked eye.

Let us add this characteristic trait that all the individuals of the species, far from experiencing any annoyance from this exceptional condition in the midst of our modern civilization, derive an incredible satisfaction from it, and boast of it with pride. They are never hurt when the mirror is held up before them, and in their own estimation they are the most perfect creatures of God. Quite different from the slow herbivorous mammals, to which class one would think that they ought to

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have belonged, they display a feverish ardor in their backward movements. They are the least lazy of all living species. The more they retrograde in every respect, the more they think that they are forwarding in the world the cause of truth and happiness. Strange in his attitude, and in his gait, for he always keeps his head and his eyes lowered, muttering some prayers, the Castor is not less strange in his attire. Some Castors wear a long, others a short robe. The leaders are fond of displaying gold or silver buckles on their shoes. It is a badge which they consider to be of eminent distinction. Their robe, in addition, must flow down to their very heels. The assemblies in which the Castors form the majority have condescended to take an interest in these matters, and have hallowed them so that no change for the future will be made. In the last century they used to smear their hair with pomatum, and cover it with powder. It is only in despondency, and from a dislike of being chased by "street arabs," that they have renounced this harmless project of appearing respectable; but they have made up their minds that this shall be their last sacrifice to civilization. A great number of the others have a particular *penchant* for the life of the cloister and it is for this reason that they are called *moines*,—always with the idea of frequenting the drawing-rooms of the fashionable world, and directing them at their will.

From humility, and in consequence of the poverty which they affect, they do not wear either gold or silver buckles. Some do not even wear shoes. But they domineer over those who still hold to those frivolities, and think themselves of a class far superior to those who wear gold buckles.

The Castor of the short robe dresses like the generality of people. They submit from custom to the less perfect burden of family life. They limit

themselves to multiplying the species. Formerly the short-robed Castor was called by the spiteful, "congréganiste," and Jesuit; but nowadays he is called a "cleric." In order to be perfect, he must every day run over a very poorly managed publication which contains some silly legends that form his delight; it is the breviary of the laity. It is also part of his irksome calling to fill the nave of the *Gésu* on those days, when, mounted on his oratorical stilts, Father Hendrichs, or some one else, gives lectures; and by that he gains great indulgences.

In short, to snatch the Paradise which suffers violence, he must be a faithful subscriber to *La Vérité*, and collect money among pious servant-maids for St. Peter's pence.

Let us now sketch with rapid strokes the most remarkable varieties of the species. Variety A. This is the controversialist Castor. His chief aversion is the freedom of the press, and, above all, the freedom of conscience. These two wicked things in his opinion constitute revolution. And revolution is old in the world, for it dates from the time when Satan dazzled Eve's eyes with the fatal apple.

It is thus that in the literature of Castors the history of humanity is written. The Castor of this category adores liberty, but a liberty quite peculiar — "the liberty of doing good." He wishes, also, for prosecutors, minions of the judiciary, to seize by the collar those who, in speech or in writing, desire or permit themselves "the liberty of doing harm." The fixed idea of this biped who makes books, scribbles in newspapers, or delivers lectures, is to constrain all men by brute force to worship God. God has made men free, and maintains them so. Even when they sin against him, he does not strike them, but refers them to their conscience. The Castor is convinced that in so doing God makes a

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mistake, and that there ought to be only one mode of worship on earth. All the other modes, worthy of hell after this life, should be prohibited by law, and utterly destroyed by sword and flame.

The Jesuits of the *Civitta Cattolica*, who furnish many specimens for our varieties, write in their splendid review that "sin must be punished by the magistrates as a misdemeanor." Their ideal is the judge who condemns to fine and imprisonment all transgressors of the laws of the Church.

Variety B. The Castor who is a fetich-worshipper forms this interesting variety. Our specimens are countless. The great fetich is the venerable Pius IX. The sanctity of our Lord the Pope, as the pious Romans say, is the object of their adoration. One man, Father Faber, a Passionist monk, places devotion to the Pope "in the rank of eucharistical worship." Another, Louis Veillot, has told us that "The Pope is the whole Church," and another that "the Pope is the man who carries the thought of God." This is the constant theme of the Jesuits of the *Civitta*: "When the Pope thinks, it is God who thinks in him.

That is a stiff saying! A French *Monsignor*, M. l'abbé de Ségur, left these timid assertions far behind. He came and told us without any hesitation, with respect to the Pope in the Church, that "it is the party which is all."

Here, then, we have this respected Pontiff changed into a grand Lama! He is nothing else for our Castors but an incarnation of God. There is only one Bishop for all Catholicism, viz, the Pope. And the abbé Courbalot, one of the fiery spirits of the school, said in his loudest tones in the pulpit of Saint-Sulpice in Paris: "Bishops are the chorister boys of the Pope."

Variety C. The inquisitor Castor. The abbé Morel, one of the *grandees* of the *Univers*, was a

fine representative of this variety. For him the Inquisition is the institution *par excellence*. With grand inquisitors you can answer for perfect order in civil and religions society. "The Inquisition is the pearl of canon law."

It has ennobled Popes who eagerly propagated it, and even Councils to whom this speedy method of converting unbelievers appeared marvellous. "The Inquisition is the work of centuries of faith." "Unhappily we are not worthy of the Inquisition," and we must await the advent of better days for humanity.

Variety D. The Castor who is an ignoramus. He is firmly persuaded that all the miseries of this world arise from the detestable habit that men have acquired of reading and writing. If no book existed, and if our scholarship were on a level with that of the Iroquois, we should all be saints. It is (the words are M. Veuillot's) that which leads us to atheism. "It searches," says he, "the works of God, but it does not see the workman."

The whole theory of this queer variety of Castors has been comprised in the following aphorism destined to convert all Academies to Catholicism. "Science does nothing more that give additional strength, and furnish fresh resources to wickedness." Truly irresistible argument for paralysing free thought!

Variety E. The Castor who admires ugliness. For him beauty is that which is contrary to nature, misshapen, devoid of grace or art. To gaze at the beautiful is culpable sensuality, and to represent it in any way is a sinful act. The biped of this variety does not find any statues tolerable but those of the clownish figures which adorn the portals of our old churches of the middle ages. He regards as the works of barbarians the wonderful Greek statues preserved in our museums, and everything which

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came from the chisels of the great artists of the *Rennaissance*.

He thinks about literature the same as he does about art. "The Latin of the Roman breviary," said the anti-progressive Courbalot from the pulpit, "the Latin of the Roman missal, the Latin of the Roman liturgy, is far superior to that of Cicero and of Tacitus."

We owe to the same man the precious discovery, so agreeable to the truth of history, that "the Church created the Latin language."

Such are the principal varieties of the species that we have attempted to describe. There remain only a few words to be said about their manners and customs.

These bipeds from preference resort to the most retired, the darkest and the least airy streets of cities. Some of them pay no regard to cleanliness, either on their persons, or in their houses. In this, they act on principle. One of their most famous law-givers has discovered that "the human body is made of uncleanness," and that "that which enervates and kills this stupid body is to wallow in every imaginable act of cleanliness"; moreover that "the lovers of cleanliness are feeble."

This is how this growling anti-progressionist felt so sweet an attraction to the dirt of Rome, and so strong a disgust for the asphalt of Paris. He was seen with his shaggy head of hair, and his dusty great-coat, traversing with haughty disdain the queen city of civilization, and hurling at her his anathema: "Thou, city of cleanliness, I despise thee."

In short, the great hope, the aim eagerly pursued by this strange race in the bosom of modern societies, is to bring men to have only one king and master, who disposes of their souls and bodies — viz, the Pope, recognized as the incarnation of God on the

earth, causing every head to bow before him, every intelligence, every reason, and every will — the only shepherd of the immense human flock, widely distributing milk and wool among the guardians whom he wishes to make use of, to lead to pasture his docile sheep, and to bring them back to the rude sheds in which he would keep them pent up. The more ignorant the flock may be, the more easily it will be governed, and the less it devotes itself to cleanliness, the stronger and more powerful it will become. Well watched over, and cudgelled if need be, flung occasionally into the deep dungeons of the Inquisition, and burnt under the cloak of the condemned heretic, if he ever took it into his head to think otherwise than the Pope, he would accomplish in this manner his law of producing perfection on earth, until the hour when he would receive his grand reward for a life so humbly employed, and so well understood.

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UNDUE INFLUENCE

Truth is always strange —
Stranger than fiction.

BYRON.

Undue influence — electoral influence, if you prefer the term, of which we have spoken in the preceding chapters, is one of the most lamentable characteristics of our Canadian politics, one of the most brutally apparent causes of the inferiority of our race.

The priest who takes into his hand at the same time the crook and the staff of command, the Gospel and the list of electors, is master of the destinies of the people, to whom there remains no resource but to re-conquer their liberty by their own efforts.

Volney relates that one day, in mutual recrimination, the doctors of divinity in the different churches began to reveal all the outrages of their ministry and all the hidden vices of their profession. It was then found that among all nations the spirit of priests, their system of conducting themselves, their actions, and their morals were absolutely the same: that everywhere they have formed secret associations and corporations hostile to the remainder of society: that everywhere they had arrogated to themselves prerogatives and immunities, by means of which they lived under cover from all the burdens of other classes; that everywhere they were exposed neither to the fatigues of the husbandman, the dangers of the soldier, or the disasters of the merchant; that everywhere, under the cloak of poverty, they discovered the secret of becoming rich, and procuring for themselves every

enjoyment; that under the name of begging, they collected larger taxes than even princes; that under the title of gifts and offerings they obtained revenues that were certain, and free from charges; that under the name of meditation and devotion, they lived in idleness and licentiousness; that they made a virtue of alms-giving in order to live quietly on the labor of others; that they had invented the grand ceremonies of worship in order to attract to themselves the respect of the people, by playing the part of Gods, whose interpreters and mediators they declared themselves to be, to attain by this means all power; and that, with this design, according to the intelligence or ignorance of nations, they had become in turn astrologers, calculators of horoscopes, wizards, magicians, necromancers, physicians, courtiers, confessors to princes, always with the aim of governing for their own advantage; that, at one time, they had raised the power of kings, and consecrated their persons, to draw upon themselves their favors, or to share their authority; that, at other times they had preached the assassination of tyrants (without defining tyranny) in order to take vengeance on them for their contempt or their disobedience; that they have always designated as impiety anything which hurt their interests; that they were opposed to all public education; that, in short, from time immemorial and in all places, they have found the secret of living in peace amid the anarchy that they caused, in safety under the despotism which they supported, and in rest while other men toiled; finally, that in the midst of general scarcity they preached in plenty, and that, too, while carrying on the singular trade of selling mummeries and words to credulous people who pay for them as commodities of the highest value.

Then different peoples, seized with fury, wanted

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to tear in pieces the men who had deceived them; but the lawgiver putting a stop to this movement of violence, and addressing himself to the head men and doctors, said: "What! O teachers of the people! Is it thus that you have deceived them?"

And the disconcerted priests replied: "O lawgiver! we are men, and the peoples are so superstitious! It is they themselves that have caused our errors."

And the kings said: "O lawgivers! the peoples are so servile, and so ignorant! They have prostrated themselves before the yoke which we scarcely dared to show them."

Then the lawgiver turned to the peoples, and said: "O peoples! remember the sayings you have just heard: they are two profound truths. Yes! you yourselves cause the evils of which you complain; it is you who encourage tyrants by cowardly flattery of their power, by an imprudent fondness for their false favors, by degradation in obedience, by license in liberty, and by blind belief of all imposture. Yes! whom will you punish for the faults of your own ignorance and your own coveteousness?"

And the peoples, confounded and amazed, remained in sullen silence.

We must study our Canadian politics to understand the full import of these prophetic words.

In reading, for instance, one of these trials involving undue influence which have revealed so many scandals, we have a right to ask whether those who have listened to this advice, and have not sprung at the throats of the impostors, have not deserved their fate, and whether we are justified in lamenting their ruin.

Let us draw liberally on these official depositions, and let us see on what dangerous rocks we are striking.

THE PETITION IN BERTHIER. ELECTIONS
OF 1878. DEPOSITIONS

JOSEPH MAYER. (Page 24).

Question. "When did the curé say that the devil had come out of hell ?

Answer. "Whatever he said was spoken from the pulpit ; that Lucifer had come out of hell, that he had taken the list of electors, that he had run over the names of all classes of voters, that he had registered the names of his communicants, and that he had a large majority in the parish."

Furthermore, he said : " Out of thirteen or fourteen hundred communicants only five or six hundred are worthy of approaching the Holy Table : for if the head of the family has voted for the Liberals, the wife and children, like the head, are unworthy of coming to it." The Forty Hours began on that day, and there were very few who observed them ; they might easily have been counted."

Q. " You said that you counted on your fingers those who observed their Forty Hours."

A. " I told you just now that the Liberals who were going to communicate might have been counted on the fingers. For this reason ; you saw the people at the door of the church in small knots, the *Bleus* together, and the *Rouges* together ; and when some among the *Rouges* were going to confession, the *Bleus* said : " Here is one of them who is converted, and there were some converts among them " ; and the rest of us, seeing them, said : " Thou art converted."

GEORGE FRECHETTE. (Page 195).

Q. " Have you heard M. le curé speak of Catholic Liberalism, and of political liberalism, and what did he say ? "

A. " I had occasion to visit him on various matters. I found myself in trouble at the time, and had need of

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his assistance. He kept lecturing me for a pretty long time : I had to stand it and say nothing ; I gave in in every respect, and, in the long run, he told me that I must make some sacrifices. There are two systems in the cause for which he meant that he wished me to make a sacrifice ; I had no difficulties about doing this for one of them ; but as regards the latte., he stated to me that we were in election times, and that I must make a sacrifice ; that I had always been a Liberal, and had always been, as it were, disobedient, and that any troubles that I might have were probably a punishment for my conduct, that I must make a sacrifice in order to obtain the healing of Providence : but I was unable to make a sacrifice in that sense."

Q. " What sacrifice did M. le curé ask you to make ? "

A. " It was to vote for the other side."

Q. " What were the afflictions that he meant, when he said that Providence had sent them upon you ? "

A. " It was one of my sons who was a little off his head for the time, so that I went to the curé to make some inquiries as to how I should go about it to obtain his cure."

Q. " You asked him, then, for spiritual counsel ? "

A. " Yes."

Q. " Did he tell you in punishment for what the affliction that you mention had been sent you ? "

A. " He said that I had been disobedient to the Church in various respects ; that he had visited me to collect money for different matters, and that I had never been willing to contribute ; and that one thing and another were the reason that I was at present punished."

Q. " Did he, also, speak at the same time of your party politics ? "

A. " Certainly, he did ; since he said that I had always been a Liberal, and against the Church."

Q. " Did he speak to you of making only one sacrifice, or did he speak to you of making several ? "

A. " He mentioned two to me."

Q. " The two principal ones ? "

A. " It may be possible that they were the two principal ones ; but I made up my mind to give as a sacrifice

a little sum of money that he asked of me. I preferred to give the small sum, because I am not well off, rather than to make the other sacrifice."

Q. "You preferred to give money sooner than sacrifice your political opinions?"

A. "Yes, sir."

MAXIME HENAULT. (Page 205).

A. "I went to the presbytery to ask M. le curé to let me make my Easter communion."

Q. "What did he ask you first, when he said 'Good day' to you?"

A. "I went in, and said: 'Good day, M. le curé.' He said: 'Good day, M. Henault.' He asked me: 'How are the Rouges getting along?' I answered: 'They are getting along pretty well, at present, but they have some difficulties about making their Easter communion, and I would like to make mine, as I have always done since my first communion.' He said to me, then, on that occasion: 'On what side have you voted?' I said: 'I have always voted for Mr. Sylvestre.' He said to me: 'Here is an election coming on: will you vote the same ticket?' I said: 'Yes.'" Then he said to me: "Very well! No communion for you!"

BERNARD RIBARDY. (Page 229).

Q. "Did the curé speak of those who wanted to go to hell, and what did he say on that subject?"

A. "Yes! In speaking of the Liberal party, he said: 'If you want to go to hell, you have a fine chance. Go, and vote on the Liberal side!'"

Q. "Do you remember if he spoke of serpents, and who he said they were?"

A. "Yes — it was in the *mandement* which he said he had forgotten, but which came from *Monseigneur*, and he had forgotten to read it — and in this *mandement* *Monseigneur* compared us to serpents."

Q. Did he mention whose children, and what sort of "brained" people the Liberals were who would not listen to their curé ?

A. "He gave his opinion several times. He said that they were "crack-brained."

Q. And whose children ?

A. "The children of the Devil." The two sayings followed each other : "The children of the Devil, and the children of the Demon."

DAVID FRECHETTE. (Page 244).

Q. "What have you understood from the words of your curé that a Catholic elector could, or could not do as regards the Liberal party ?"

A. "I remarked one day that M. le curé said in a Sunday's discourse that the Liberal party was the party that resembled the fire of hell in color. This he said in a violent manner, and struck the pulpit with his fist."

ADOLPHE LAJOIE. (Page 277).

Q. "Did you have a conversation with the Reverend Mr. Brien, after your confession was finished ?"

A. "When I had finished, I rose to go away, but he called me back, and asked me for whom I was going to vote ? I said : "I have voted for Mr. Sylvestre for the last three years." He then asked : "Are you for him now ?" I said : "Yes" ; and he then said : "But now you must change, and take the other side." I said : "I have always been on this side ; I do not know the other candidate, and have never seen him ; but Mr. Sylvestre I know quite well." He said : "My son ! if you are for him, you cannot make your Easter communion !" I replied : "I cannot help it — I am for him."

FRANÇOIS COMERTIN, (Page 315).

Q. How were Liberals regarded in a religious point of view, as your curé told you ?

A. "As desperadoes and devils!"

Q. "After your confession was finished, that is to say, after the absolution or the benediction, did you have a conversation with your curé on the subject of the election?"

A. "When he had given me his blessing, he rose and told me to go to hell with my party. That is the blessing that he gave me!"

EDOUARD BELAND. (Page 321).

Q. "Have you had any opportunity of hearing your curé give instructions about politics and the election?"

A. "Yes,"

Q. "What are the words that you recollect best?"

A. "He told us that the Liberal party was a party condemned by the Church, and he compared the Liberals to eggs that were put under a hen to be hatched when the chicks did not come out of the shell. He said that they were like addled eggs, and had a rotten heart. In short, he said a great many other things about them."

These are the typical answers in a case selected almost haphazard, without considering the political opinions that are expressed in it.

Besides, if circumstances demanded, it would be easy to find the same denunciations of Conservatives, when the curé, who had undertaken to reduce the parish to discipline, happened to be a Castor.

The spirit of domination is so innate in all the wheelwork of the ecclesiastical machine, and the clergy's conviction of the abject submission of the Canadian people is so firmly anchored, that nothing can stop the curé who is a political lecturer or intriguer.

It is terrible to think that it has taken years and years before a judge dared to say what follows, without being not only condemned by the clergy, but stoned by the people! "There may be, or there are, in sermons, or discourses so styled, temporal

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matters which necessarily fall under my jurisdiction. The sermon, then, is not virtually outside of all lay jurisdiction ; it is the matter of this sermon, and the nature of the appeal made to justice with respect to it, which determine to what jurisdiction it points."

And now what has been the consequence of this mode of action from the religious point of view which alone we are examining to-day ? The destruction of all respect for the priest.

From seeing him continually mixed up in political struggles, we have reduced him to his true worth as an election agent, and a recent case which was lately unfolded in the Court of Appeals, shows all the dirt with which his cassock has been bespattered.

We may judge of this from the following official evidence :

A. " The question is this : whether the facts that are in the document were notorious in the parish as having been stated by the plaintiff himself ? "

Q. " That it is to say, not word for word, but in that sense, at least. "

A. " I do not at all know what the parish recognized as having been said by the candidate. "

Q. " Take the question on the whole. "

A. " There were certain things that were not known in the parish. It was known in the parish that a sister in the convent had been dishonored, and that the fact had become notorious by its having been published in the papers, and that the *seigneur* had been made use of to prevent the English papers from publishing the scandal. It was known, at the time, that it was the curé. As regards the seven sisters, it was known in the parish that there had been seven girls seduced, and that among them was one of the daughters of the plaintiff : that he had sent her away to her aunt in Montreal, but that he said he had sent her to the Townships, to learn English : That was said about the seven girls, when I was present in the church. Instead of seven sisters, it

was seven girls of the parish who had been dishonored. This is what was known in the parish."

Q. "But it was not the plaintiff who had dishonored the seven girls."

A. "No: the curé told us there were seven of the parish who had been dishonored, and among the seven there was a daughter of the plaintiff, as the curé said in the pulpit."

Q. "I ask you, was it not known that the candidate had said this outside?"

A. "No: as far as regards the curés, he said that they were all M...s, except one."

Q. "What I ask you is this: was it known in the parish that the plaintiff had said this?"

A. "The plaintiff is reported to have said that the curé had told him that in a convent in France a great number of the sisters had been seduced, and that the Mother Superior, jealous because the chaplain amused himself with the young girls, rather than with the other sisters, had flung herself into a well. It was the curé who told him this, and the curé said he heard it in a retreat here, from a French priest who had related the fact. That is what was known in the parish with respect to the affair that took place in the French convent: and I heard the story from the plaintiff."

Who, then, will re-establish in their ancient grandeur the good priests of former times who refused to meddle with our internal struggles?

Here is a fall from which there is no recovery, and for good reasons.

The scandal exists in too high quarters for us to hope for reform.

The first betrayed are the heads of the clergy: have they afterwards the right to reproach their inferiors in rank for imitating them, or even for seeking to outstrip them?

Take care what the future has in store for you, and tremble lest the people rise up in vengeance.

On that day, if the privileged ecclesiastics will

have their voice heard as of old, and dream, as formerly, that there is always a resource — that the people are superstitious — and that they must be terrified by the names of God and of religion : if they begin to cry out : “ Our dear brothers, our children ! God has established us to be your rulers ; ” it is not improbable that the following dialogue may ensue :

The People.

Show us your heavenly powers !

The Priests.

You must have faith ; reason leads astray.

The People.

Do you rule us without reasoning ?

The Priests.

God desires peace ; religion imposes obedience.

The People.

Peace supposes justice, and obedience implies the conviction of duty.

The Priests.

We are living here below only to suffer.

The People.

Show us the example.

The Priests.

Will you live without God, and without leaders ?

The People.

We want to live without oppressors.

The Priests.

You need mediators and intercessors.

The People.

Mediators with God and kings ! courtiers, and priests, your services are too costly ! Henceforward, we will manage our own affairs.

And, then, the little group will cry out : " Everything is lost : the multitude is enlightened ! "

That would be the time for the people to reply : " All is saved ; for, if we are enlightened, we will not abuse our strength. We desire nothing but our rights. We had wrongs to complain of, but we forget them ; we were slaves, and we can now be masters ; we only desire to be free, and liberty is only justice. "

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MYSTICISM AND CHASTITY

“ In the shade of temples, and behind the curtains of altars, they made the gods act and speak; they delivered oracles, performed miracles, offered sacrifices, exacted offerings, and commanded endowments; and under the name of religion, the different States were tormented by the passions of the priests.”

VOLNEY.

It is only a few months since a poor girl died, who was very devout, and a member of numerous congregations, but also very poor. Her sister, who was servant in the house of one of our most respectable fellow-citizens, took charge of her obsequies, and interested her employers in the case. Not knowing well how to manage the affair, she begged their aid in order to secure a becoming funeral.

Dr. X..... at whose house she worked, went to the Seminary, and pleading the piety and the devotion of the dead girl, and the rights she had acquired in the associations to which she had belonged, he requested a service should be sung at the funeral which was to take place the next day, and naturally offered to pay a portion of the expenses.

Forthwith, the superintendant of burials, scenting a chance for a job, said in his softest tones; “ Ah! certainly, for so holy a girl, we will do what you desire, but we cannot do it at Notre-Dame. The funeral will take place at seven o'clock, and at eight we have a grand service—a service that pays three hundred dollars! You understand that we must hang the funeral decorations a day ahead,

and that we cannot make use of those hangings for a service which amounts to a mere nothing. No! But if you wish, we will have a service sung at Saint-Cunégonde."

It was in winter, and to offer a service *extra muros* seemed a proposal so strange that it smacked of impertinence, and the doctor let the man see that he thought so. At last, from concession to concession, it was arranged that the service should take place at the chapel of *Notre-Dame des Anges*, Chenneville street.

The funeral was a very humble and lonely one.

The poor girl, having come from far away back in the country, had no relations or friends in town: and Dr X. alone followed the body.

When the coffin was carried out of the little chapel, the bells of *Notre-Dame* were ringing a full peal: the large bell resounded in the air, and a hearse, decorated with plumes, was stationed in front of the church.

Do you know what this grand funeral was—this triumphal service, of which not even the slightest portion could be devoted to the good, honest girl who had killed herself in gaining a livelihood for her poor sickly father? It was the burial of an unclean panderer to vice, who for twenty years had depraved and infected the young men of our city—it was the funeral of "Black Angèle," the most hideous virago that ever lived on earth.

Verily, the money that falls into the ecclesiastical strong-box has no smell, or rather *bene olet*: it smells sweet.

When you go up St. Lawrence street, and, having reached St. Catherine street, you turn to the left, you soon see an enormous stone block which has been built by the Seminary with money bequeathed to them by an individual whom everybody knew under the nick-name of *Le Chien*!

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Le Chien had made his fortune by taking advantages of a row of dilapidated shanties which extended along part of St. Urbain street. The most repulsive prostitutes of the city were there stowed away in horrible and promiscuous crowds. Each one of his hovels was let by the week, and paid for in advance. Every Saturday the proprietor went his rounds, and accumulated in his purse the tribute money of vice and crime.

When this holy man gave back his pure soul to the Creator, he left this purse gorged with gold to the clergy, who greedily seized upon it, and had solemn masses said *ad nauseam*, in order to deliver from the pains of purgatory the soul of their repentant sheep!

As soon as the good man was in the ground, they hastened to take advantage of the inheritance, and to demolish the buildings that recalled such sad memories, and moreover did not bring in sufficient revenues.

It was then that they built a large block of houses that bears the name of the holy administrator of the no less holy inheritance. But it is evident that if stone has taken the place of modest woodwork, the traffic which goes on in the neighborhood has not at all changed. Openly, in St. Catherine street, under the protecting power of this pious endowment, there stretches a whole row of pot-houses and "beaneries", with many-colored panes of glass, suspicious-looking screens, and back-shops only too well known.

The money which comes from this place cannot be gained by toil which ennobles man by its honesty, or from the chaste workwoman; but these things are not looked into very closely.

Moreover, when people have accepted the money of "Black Angèle," they have no right to appear scrupulous.

All the same, what a strange effect is produced on the young, who remain pure amid the sad examples of each day, by the sight of those paradoxical compromises that are made by those whom they are called upon to respect!

Can we be astonished if we see respect for the priest decreasing, and, in cases of this kind, almost respect for religion of which the good name is thus used to extort money and influence.

It is absolutely necessary amid a population like ours, where there exists a freedom of manners which may be characterized as excessive, to encourage among all classes a true respect for, and observance of, personal purity.

It is not our habit to keep boys and girls under lock and key, to immure them until their majority, and to prevent all intercourse between the two sexes in the ordinary course of social life. Duennas and the women's separate apartments are things unknown in Canada; but the association of the young of both sexes entails on those who have spiritual charge of them duties the more serious, the more free the intercourse is.

Instead of the superintendence exercised in other countries of stricter morals than Canada, recourse should have been had to measures entirely spiritual, which would have been perfectly effective, if they had been applied in a conscientious and intelligent manner.

It was the respect for virtue and chastity which should have been aroused in the minds of the young by all the means, all the acts, and all the words possible.

It would have been necessary for our clergy to be chaste in their bodies, their acts, and their words.

But so many examples of laxity in morals, of scandals, and of dissolute conduct, are met with at

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each step, that we can say : "The clergy have not shewn themselves chaste in their bodies."

We have lately had clear proofs that they are not chaste in their acts ; and if we are asked "Are they chaste in their words ?" We at once answer, "No !"

Let us take up the first Catholic work that comes to hand, the Catechism even, and let us consider whether the priests who drew it up are not the men to be censured for the terrible mysticism which prevails among our religious devotees, and of the moral trouble which exists in the youthful souls that are compelled to listen to the lessons of the priesthood.

Imagine a little girl of eight years, who replies to a good nun who is preparing her for first communion.

PETIT CATÉCHISME. (Page 70. No. 4.)

Q. "What does the ninth commandment forbid ?"

A. "The ninth commandment forbids : first, all thoughts and desires which have reference to the husband or to the wife of another ; and secondly, all thoughts or desires of the flesh."

Page 67. No. 432.

Q. "What does the sixth commandment forbid ?"

A. "The sixth commandment forbids : first, all indecent familiarity with the husband or wife of another ; secondly, all indecency towards one's self or others, shewn by looks, words, or actions ; thirdly, all indecency in dress ; and fourthly, all which leads to impurity, such as indecent pictures and shows, fast dances, immoral books and newspapers."

Here are poor little girls will trained to fall into the hands of young confessors.

What happens afterwards ?

One of two things: either they take refuge in mysticism, or, with due regard to honor and virtue, fall in love with their confessor, or things come to the worst pass.

But mysticism is ruination — for it is the terrible ruination of youth that is deflowered, and thus fatal ruination.

As soon as mysticism prevails, spiritual directors are carried away and crowds of visionaries are seen to spring up who sooner or later circumvent them in their good faith and honesty.

Is not this what the directors sought for ?

There will be letters that become more and more frequent: at first, monthly, next, weekly, and at last, daily. Each letter will need a reply, and a long one. The questions are so numerous, so pressing, and so serious. Then visits will follow the letters — visits as long and as frequent as the letters: they will take place, it may be, in the little reception-room of the vestry, soon at the pupil's own house, occupying whole evenings and even whole days; and a crowd of persons, whom these constant attentions will astonish, will be offended by them.

Did we not have a striking instance of this a short time ago? A young girl, very honorable, intelligent, and catholic rather than zealous, fell madly in love with her director. Her love was ethereal, as it were, and ideal, but sufficiently human to occasion a scandal, when she thought that she detected in him a passion for another woman.

The thing is very simple. The soul that is given up to devotion is exposed to long and terrible temptations and to frenzied struggles. It is disturbed and carried away by spiritual troubles. It is impossible for it unaided to recover its equilibrium, and retrace its route. Hence it feels a pressing and imperious want to renounce itself, and give itself up

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into the hands of another. And that other will always be a being whom it will believe to be exempt from its own weaknesses, troubles, and perplexities. It is in this that the danger consists, as M. Caro has pointed out.

"As regards myself, I confess," he says, "that I there see a danger with which I am particularly impressed. As the result of secret troubles and tribulations, I am afraid that the soul of a devotee will become weary of its struggles, and will resign itself entirely into the hands of another, and seek for rest in self-renunciation. That fear involuntarily seizes me, when I see the distracted uneasiness of those imaginative beings whom a mere nothing troubles and disheartens, and who wear out their confessor with their incessant doubts and scruples. In this stage of the higher devotion, they dare not, without advice, take one single step, or allow themselves a single sigh or mental emotion."

He adds: "A certain soft enjoyment is found in thus abandoning one's self to the hands of another. Personal existence is an honor and a source of fatigue at the same time. When we think of renouncing only the honor and pride of living in one's self, we renounce also the trouble and responsibility of guiding our own course. The appearance of humility may conceal, even in this condition of things, that excess of spiritual life,—and I know not what amount of indolence and cowardice that willingly adapts itself to a passive state, and that causes us to like better to be the boat than the rudder."

That is the case: all goes well—we fall asleep—and some day the hurricane bursts forth.

But, alas! the awakening is above all terrible, when the being to whom the woman has trusted herself does not answer to her aspirations, as is too often the case.

Fénélon does not disguise these dangers in a letter on Confession, in which everything is summed up with a quick precision which is not one of his literary characteristics. "The best things are the most spoiled, because the abuse of them is worse than that of things which are less good. This is the reason why Confession is cried down. The world looks on it as the art of leading weak minds, and deriving benefit from it. The spiritual director passes for a man who makes use of religion to steal in where he wishes, to exercise control, and thus satisfy his ambition. It is also often suspected that there is great deal of amusement and of misery in the confessional. So many men without being either chosen, or tried, are concerned in guiding souls that we must not be astonished if some irregularities, by no means edifying, often take place."

What truth there is in these words, these accusations, which the experience of every day clearly substantiates.

Do we not understand all the responsibility to which men are exposed who forbear to denounce the guilty ones who may become criminals? If proof is wanted, we have it at hand, sad as it is, since the victim has died from it.

Read this: it is a romance in real life. A poor innocent girl died in Ottawa two or three months ago at the age of eighteen. During her last holidays the doctor advised her to go to the country to recover her health. Accordingly, she went away to the house of a curé, who was very pleasant, very obliging, and highly recommended. By a strange coincidence, a father of a religious Order, much in fashion, happened to be the guest of the curé at the same time. Our two pious men played their parts, as the saying is, and rivalled each other in the paternal attention that they paid to the young girl who belonged to one of the first families of the

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town. Eggs beaten up in milk, coffee with some *eau de vie* in it, wine, fruits, etc., each one brought her his little offering, and moreover to her bedroom. So eager, and so obliging were our sparks that the child saw them at her bedside every morning, with their hands filled with dainties well suited to satisfy her greediness or petty likings. And to preserve her own expression, (for the innocent child said these things to the first comer) she could get rid of them only by getting up in their presence. Her health, however, did not come back, and she quitted this Eden; but before her departure, one of our two *viveurs* enjoined her when she had returned to her family, to confess all the trifles and the petty follies that had amused them so much.

"But why should I confess?" said the simple child.

"You must, on my word as a curé."

"But I have done nothing."

"That is true, but you must confess, all the same, my child."

And this young woman, when she came back from the confessional, told her mother, and afterwards all her female friends, that she had been refused absolution, and sent back for three weeks.

This same Father, the guest of the curé, goes to see the pupils of the convent during dinner time in order not to be incommoded by the nuns. When he hears them coming, he hastily presses voluptuous kisses on the lips of the young maidens, and takes his leave, covered with his immortal claims as a priest, gallant, esteemed, respected, and even loved!

In the world he is known by the number of the little girls who are never tired of praising his cleverness, his amiability, and his drawing-room accomplishments. He is called witty, affable, engaging, polished, and irreproachable. So much the better; but the Church does not gain anything by

all this, and the pure imagination of the young girls loses far too much for us any longer to submit to outrages of this kind.

As regards the training of young girls, and the conduct of grown-up women, we are of the opinion of the worthy man who thus told his history, on the Sorel railway.

— Oui, j'arrive du Montréal, là oùs que j'ai été acheter un moulin à couper.

Je vous dis qu'il s'en passe des affaires de ce temps-là au Montréal ; des affaires comme on n'en voit pas beaucoup chez les habitants. Des scandales que ça en fait frémir. Des femmes honnêtes, de première classe, qui font parler d'elles. C'est vrai que c'est avec des prêtres, mais quand même que ce serait avec des évêques, c'est toujours pas plaisant.

Je sais ben qu'il faut faire quéqu'chose pour la religion, mais, moi, je voudrais pas payer ma dîme avec c'te monnaie-là.

Y paraît aussi qui y a un mandement d'archevêque qui dit que les bons catholiques doivent fermer les yeux snr ces affaires-là.

Ça, ça peut faire l'affaire des curés, mais je reviens à ce que j'ai pour mon dire, que ça fait un peu moins l'affaire des maris.

Enfin, nous autres, les habitants, on n'aime pas ça ; et puis, il me semble que y en a quelqu's-uns parmi les gens du Montréal qui aimeraient mieux aussi que ça fût comme dans l'ancien temps : chacun sa femme.

Ceux qu'ont refusé de prendre du ragoût, et qui se font payer pour s'en passer, devraient pas, à c'qui m'semble, tremper leu pain dans l'assiette de ceux qui paient pour en manger.

Ça, ça m'embête. Et c'est mon caractère.

Dans tous les cas, à c'te heure que j'ai mon moulin à couper, je me moque de toutes ces affaires-là."

Do like him, and buy a cutting machine (for hay, you know.)

TERRORISM

All ultramontanes are
traitors to their native land.

PRINCE BISMARCK.

The people readily allow themselves to be led by legends, above all, when they flatter their national or religious feelings. But legends are very dangerous, for they quickly become the means of enslaving humanity, and it is the more difficult to destroy the effects produced by them, because they are not very noticeable, and are consequently less painful to endure.

The authority of the clergy in Canada is established on foundations of brass that support it to-day, thanks to a popular legend of patriotism and national devotion which it has spread throughout the country, and which is handed down from generation to generation.

This clerical authority has resulted from despotism, — this popular obedience is the out-growth of serfage — and we claim to make the grand voice of reason heard, and to bring back the clergy to the observance of their duties, and the people to the enjoyment of their rights.

The clergy, especially foreign priests, have accustomed themselves to treat Canada as a conquered country, and Canadians as helots.

The faithful are treated with cudgel-blows, and insulting remarks are loudly uttered by those preachers whom the people have designated as "terrorists."

To give a specimen of the kind of ideas in the atmosphere of which they are living, and of the

brutal absurdities, the silly and wicked invectives that they can utter under cover of the Catholic faith, it will be enough to reproduce here the words that a "terrorist" spoke from the pulpit, in the course of a retreat which was held five or six years ago :

" You are blasphemers, and I am astonished that the earth has not yet opened half way to swallow you up. That, however, will come at last, and I proclaim to you in the name of God, whose minister I am, that I myself will see it."

This sam of a sermon, which was taken down in writing, *verbatim*, by one who heard it, will throw sufficient light on the Christianity of the teaching of these intimidators.

We can conceive the effect produced on a Canadian audience by this oratorical flood of hatred and curses.

Recent events have just proved to us that the impunity enjoyed by this class of men has given birth to scandals still more painful and more astonishing that anything that we have seen up to this date.

In a retreat which took place close to Montreal, another "terrorist" was guilty of unworthy flights of speech, which demand vengeance.

We may judge of these by the two following extracts from the sermon that was delivered on this occasion — extracts which are genuine and authentic and are transcribed from short-hand notes.

The case of Guyhot was in question, and this is the way in which it was treated :

I do not say that a priest has not sinned, but I say that the letters which have been used to convict him are forged letters. Yes! these letters have been forged by men who are corrupted, and who are vile corrupters, in whose faces I would not fear to spit.

Ah! if the French Canadians were only like me, they

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would have driven these men far away with sticks and stones !

I repeat it — these letters are a forgery. Some monsters have scattered among the people wicked documents at the bottom of which they have had the baseness to subscribe the signature of a priest !

Ah ! well do I know the shameless beings who live daily in adultery. They are men with six-and-thirty women ! I repeat it, there are men among them who have actually six-and-thirty women !

Let them come and find me, and I will tell them to their face, if they wish it, the name of such and such a lady whom they have ruined.

They are libertines, deflowerers of girls, beings who have no longer any human feeling, and have come down below the level of the brute creation, lower than a dog. I know them !

Without dwelling on the style, and the drivelling hatred of this composition, or the shameless extravagance of this unprincipled fellow, who talks of forgery in connection with letters which the priests are actually moving heaven and earth to recover and destroy, what must we think of all this childish babble which is found in every line ?

Do these people mistake Canadians for idiots ?

Journalists with six-and-thirty women ! Journalists, poor devils, who have trouble enough to gain a livelihood for only one woman !

Ah ! it is quite evident that they don't know how much it costs to support a family, and the women on whom they base their calculations cannot cost dear, when they imagine that a man can have so many women without having tithes or perquisites.

But let us say no more about these absurdities which merely make us shrug our shoulders, and sicken our hearts with disgust.

Here are some other things more serious in another discourse :

"The priest, like you, my brethren, is tempted by the demon; I will even dare to say that he is tempted still more than you, and it unfortunately happens that occasionally he yields to temptation. This brings me to speak to you of this notorious scandal, a few weeks old, that certain Montreal journals have exaggerated beyond the bounds of common sense. Because one priest has fallen, — one in a thousand — are you going to condemn the whole body of the clergy? That is absurd. Because there is a thief among you, does that prove that you are all thieves? Because a married man has ten women, does that mean that all married men have ten women? Come, let us be reasonable. Men always reason: reason, then!

One priest has fallen — one among a thousand — and you are going to cover with mud all the Canadian clergy, men to whom you owe so much, and who have made you, French-Canadians, what you are? When the English had taken Canada by force of arms, and you had no longer any courageous men in your ranks, it was the priest who valiantly came to the front, with the Cross in his hands, and cried out to the English:

"You shall walk over our bodies before you reach the French-Canadians!"

It is the priest who has trained you — it is he who has preserved your language and made you a respected people! Is this your gratitude — is it thus that you display your thankfulness, coming forward, as you are now doing, to condemn every priest for the fault of one?

Ah! I know these immoral writers who have sought and still seek to fling dirt at your clergy!

"The monsters!"

These accusers of priests, who have shrieked so loudly, in that infamous sheet that you know, about the fall of a priest, are heartless people, devoid of honor and morality. They are adulterers who live with other men's wives! I know them well!

Ah! if French-Canadians had had their hearts in the right place, they would have stoned these ignoble wretches, and driven them away with showers of rocks. If they

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were to bring these scribes to justice before the civil tribunals, they would be condemned to hard labor!

I was wild with indignation, my brethren, I was wild with indignation, when I read these things.

What! Every day some man is convicted of a similar fault, and you shut your eyes, and let the matter pass without saying a word! But, here is a priest — one in a thousand — who makes a slip, and forthwith you proclaim it on all the house-tops.

Ah! these shameful writers who have published such crazy statements against the clergy ought, I repeat it, to have been driven from Canada with showers of rocks!"

Let us let aside these insults, and let us reason.

Thus, then, after the cession of Canada there was not one courageous Frenchman remaining in the country!

It is to us, *monsieur le terroriste*, that you are going to give these historical lessons.

What, pray, had become of those courageous men who fought under Montcalm and Lévis?

Had they not gone back to the fields to wrest from the earth their daily bread, and were they less courageous on the day when they stripped off the King's blue-coat and donned the wood-cutter's woollen jacket?

Or, were they the courageous men, those brilliant officers, those gold-laced intendants, and powdered officials, who ignominiously escaped on the day after the defeat, abandoning their post and their soldiers to the conquerors who made them fly away, like a flock of crows frightened by red-coats?

Those men were the cowards, *messieurs les terroristes*: the men of courage stayed though there was nothing to bind them to the country. They had neither prebends, nor monasteries, nor revenues, nor protection, but, nevertheless, they clung to this land which had been sprinkled with the blood of so many of their friends.

Let us now speak of how the race was maintained, and let no one complain of the hard truths that we may be obliged to tell !

Let us look at the question. In the struggle which secured us our position, did the clergy "come bravely to the front, Cross in hand, and call out to the English: "You will have to walk over our bodies before you meddle with the French-Canadians?"

What did we see on the day after the signature of the cession? We find the Bishop of Quebec, Mgr Briand, enjoining throughout his diocese submission to the conqueror, flooding the parishes with circulars, proclaiming the merits of the victors and repudiating France disgusting the poor parishioners whose arms were still smoking in their hands.

In one parish, an honest man, who could no longer restrain himself, and could not stand this sycophancy, rose and exclaimed: "*monsieur le curé*, you have been long enough preaching on behalf of the English, preach a little, now, for the sake of the good God."

On the next day, the two parishes of St Valier, and St Michel de Bellechasse were excommunicated *en bloc*.

All Catholics were obliged to recognize English rule before they could receive the last sacraments. Five poor patriots were subjected to close confinement for having refused to conform to this order.

After the battle of Trafalgar, and the defeat of the French fleets, Nelson caused his victory to be celebrated at Quebec, and what was then witnessed? The Bishop of Quebec ordered a *Te Deum* to be sung in all the churches of the colony!

That statue of Nelson which is erected on Jacques-Cartier Square, as pitiable in its purpose as in its execution, was raised by the money of the Seminary.

From the pulpit itself we have heard nothing but detestation of France, detestation amply endorsed by the whole *clique of Seigneurs* who were afraid of being deprived of their lands.

In 1837 a rising takes place, and a large portion of the English party join the Canadians to aid the colony to obtain a certain amount of liberty.

It was a grand opportunity for securing the emancipation of the people. But it was not the business of the clergy those famous patriots.

What do they do, then? They refuse absolution to those who are going to die for liberty.

By the same blow the camp of Saint Eustache, which numbered two thousand five hundred men, is reduced to a hundred and fifty patriots who are cut to pieces by the English troops.

Who is the first man that signed the petition asking for a court martial, in order to have the patriots hanged?

It is Mgr Lartigue.

To exonerate him to-day, it is claimed that he died of grief at the occurrence.

No! the priests have not supported the French-Canadians in their justifiable resistance to the conquest.

They have been on all-fours before the invader and before power.

Our successive defeats as regards the law of the New-Brunswick schools, the case of Riel, and that which we have lately experienced in the question of the schools of Manitoba, are the result of their servility.

This is history.

When people go so far as to say that the clergy have kept us French, truth is perverted. If we are still French, it is by force of nature and in spite of the clergy.

Let us speak, again, of education. When these

men tell us that they have educated us, let them confess that they have taken hold of education in order to keep it under their control.

If we demand lay schools, forthwith the whole hierarchy rend the air with anathemas.

Colleges are opened only to make priests, and the sole dream of these educators would be to rule a population that should not know how to read. For instance, what is wanted to live at ease, to be cockered up, and pampered, is quite simple, and is the natural result of the education that we have just described.

Be whatever you please, immoral, anti-religious, a scoundrel, and a fraudulent bankrupt, from the moment that you go on all-fours before the clergy, expressing an opinion only when it has been blessed by a Bishop, you may of course, have weak points, but you are worthy of all support.

But if you think in an independent manner, you are worthy of being excommunicated and annihilated: you are hunted down, maimed, and crushed — if the thing can be managed.

The Canadian has too weakly accustomed himself to say that he was nothing before the conquest but a being without courage — that the clergy have made him what he now is — and that when the English wanted to walk over his body, the priest came forward with the Cross in his hand, and called out loudly — “ Stop! no more of that!”

Reiterated in sermon after sermon — hawked about from pulpit to pulpit — these pompous declarations made a deep impression upon French-Canadian brains. They have become the current coin of history, and have contributed largely to the establishment of a temporal slavery, of mere human device, which has given the clergy supreme power over the minds, as well as over the wills and purses of their parishioners.

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What can be refused to men to whom, it is said, we owe everything ?

It was thus that Jean-Baptiste — a punctual payer — reasoned with himself ; and each new slice cut off from his land — each scrap of wall detached from his house on behalf of the curé, seemed to him an act of restitution for some very vague favors which the clergy had done him in the mists of antiquity.

Immense churches and gigantic presbyteries were built in this manner without anybody thinking of grumbling ; and, nevertheless, the debt was never wiped out !

There were always new demands, more authoritative and more extravagant, as fast as the origin of the obligation grew more hazy in the brains of the contributors !

There is, however, no patience so lasting as not to weary, and the people are beginning to ask themselves if there is not a limit to giving.

Others, more advanced in their ideas, have asked themselves the question, "after all, for what are we paying ?"

Here is the whole case in a nutshell ; and it is from this simple question that a movement must result which will reduce to a proper level the temporal relations between the clergy and the people.

We commence by declaring that we cannot, without a feeling of pain, which would be almost one of resentment, go far back in history in order to discover what the clergy did for us before and after the conquest.

Mr. Joseph Doutre, whose great love for Canada has never been called in question, exclaimed one day in court :

The history of Canada has never yet been written in earnest, above all, its beginnings. We know that our esteemed friend, Garneau, has been overwhelmed with

reproaches for having wished to display a few glimpses of the truth ; and that in order to avoid these mortifying insults, he has mutilated his work in the second edition. At a time when literary works seem to be popular among our young people, it is well to express the wish that some industrious chronicler of antiquities may spring up for our benefit.

In the histories that we have, and which are only panegyrics, copied one from another, we find scarcely any mention of a man who has left valuable documents which will be of use for our history. Michelet, who has earned the name of "photographer of history," and who, though regarded with suspicion by the Jesuits for his judgments, has never been suspected of not writing true history — Michelet speaks of Lahontan as a credible witness as to all that he saw in Canada from 1683 to 1692. On his return to Europe, Lahontan published in Holland the result of his observations. Here are some of his remarks, and we might believe that they were written only yesterday. "The priests are persecutors even in the family, and the inside of houses. They have always their eyes watching the behavior of women and girls. . . . To be well in their books, they must receive the sacraments every month. Every one is obliged to have at Easter a ticket from his confessor. The priests make war on books: it is only devotional volumes which are encouraged: all others are forbidden, and condemned to the flames.

"The rulers, political, civil, ecclesiastical, and military, are only, so to speak, one and the same thing in Canada, inasmuch as the most subtle representative of the king submitted their authority to that of the ecclesiastics. Those who were not willing to take this step found themselves in so bad a position that they were recalled in disgrace. I could quote instances of several who, for refusing to cling to the tenets of the Bishop and the Jesuits, have been deprived of their posts, and afterwards treated at Court as blunderers and intermeddlers.

"The Governors-General who desire to get along, or to hoard money, hear two masses every day, and are obliged to confess once in every twenty-four hours. They have ecclesiastics at their heels, who accompany them every-

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where, and who are, strictly speaking, their advisers. Then the intendants, the lieutenant-governors, and the Supreme Council, would not dare to carp at their conduct — though they might have reason enough to do so — on account of the misdemeanors that they commit under the protection of the ecclesiastics who shelter them from all the accusations that might be made against them.

“They refer to people by name in their sermons, and forbid, under the threat of excommunication, the reading of romances and comedies.

“The members of the Supreme Council cannot sell, give or bequeath their fat positions or situations to their heirs, or to other people, without the consent of the king. They consult the priests and Jesuits when it is a question of delivering judgments upon delicate matters: but when it is a question of some suit, which affects the interests of these good fathers, their case must be so bad if they lose it that the most cunning lawyer could not do them a good turn. Many people have assured me that the Jesuits did a large business in European goods and Canadian peltry.... Noblemen and gentlemen have to be very cautious in their dealings with the ecclesiastics, on account of the good or the harm that may result.

“The Bishop and the Jesuits manage to secure good matches for the daughters of the nobility.

“An ordinary curé must be carefully treated, for he may do good or harm to the gentry in the seigneuries in which he is only a missionary, so to say, since he has no fixed benefice in Canada. The officers, also, keep on good terms with them, for, otherwise, they could not maintain themselves.”

Here is a picture drawn by an eye-witness, an historian of high standing, who exhibits to us fully the *rôle* that the clergy played, and their strong influence in the sixteenth and seventeenth centuries, on the eve of the conquest.

Is it because they gave the people this education that we are now obliged to strip ourselves of everything for them?

By what right do the successors of these men dare to challenge us by boasting in public of what they have done for us?

Let us now see what the clergy have done in the cause of education; and for that purpose, let us consult Garneau, who explains to us the documents of that period:

"The Congregation of Notre-Dame owns to-day, in the towns and in the country, some schools, the benefits of which cause regret that similar institutions for boys have not been formed. The education of the latter was handed over to the clergy, who, with a few exceptions, were the only teaching body under the French rule. The government never busied itself with this important question. Whether it was policy, or a desire to please the priesthood by leaving them the care of public instruction, it allowed the people to grow up in ignorance: for at that time, we are bound to acknowledge, the clergy, like the governments, considered popular education as dangerous and fatal to the tranquillity of States, and Canada was still less free than other countries from this unhappy prejudice, because it never had any parish schools, and because (a thing unheard of) printing was introduced into it only in 1764, or 156 years after its foundation." (Page 183.)

Is it for this education that we are asked for payment?

Would it not be our duty to ask for explanations, when Garneau, in some later pages, shows in this way the contrast with the Protestant population of New England?

"Printing, that weapon so formidable to all abuse and tyranny, was introduced into Cambridge, Massachusetts, in 1638. The first work that was issued from the American press was "The Appeal of the Free Man," one year after. Soon afterwards there prevailed in these provinces that liberty of thought and independence of spirit, which contributed so powerfully to give them a

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high opinion of themselves, and to exalt their aims and their ambition for the future. Massachusetts, which took the lead in the movement, was also the first American province that produced men who, like Franklin, became famous in literature and science.

Education, which is so necessary for a free people, occupied their attention from the first. It was New England, also, that set the example, and was the first to establish the best system of popular education. It laid down as a principle that education must be compulsory, and at the public expense. These views were undoubtedly far ahead of the time. Schools were opened in all the parishes under the management of elective committees, who voted the necessary funds. In order, said these lawgivers, that the intelligence of our fathers may not remain buried with them in their graves, we enact, under penalty of fine, that every district of fifty families shall establish a public school where reading and writing shall be taught, and that every town of a hundred families, shall establish a grammar school where boys shall be prepared for the University. This law, substantially, still exists in Massachusetts, which is proud of it as one of its best titles to the gratitude of the people." (Page 297.)

And now, honest Canadians, when they thunder at you from the pulpit that the clergy have done everything for you, you can draw your own conclusions.

Not less painful is that romantic imposture about the resistance of the Catholic clergy to the conqueror, and the legend of the Cross opposed to the invader, and of encouragement under defeat.

All that is false — utterly false. The Catholic clergy became the slaves of the conqueror, and constituted the powerful means by dint of which absolute submission was secured.

Not content with having assisted to enslave us, every time that we desired to claim our fair rights, they worked to discourage us, and to play into the hands of the ruling power.

The English thoroughly understood the weapon that they had in their hands, and the sagacity of their statesmen, who managed so cleverly to profit by this influence of the clergy, does honor to their diplomacy. It spared Canada the bloody dramas which have tarnished the glory of other British conquests.

That, however, is not the question : what we want to prove distinctly is that the clergy have always ranged themselves on the side of the oppressor, and have, at all times, labored to secure their own sovereignty, while subjecting our necks to the yoke of a powerful conqueror.

The history of the clergy since the conquest is that of triumphant selfishness.

There are plenty of instances of this to be found in Canadian history. Turn over, at random, the pages of Garneau, and on every page you will find traces of this clerical struggle against the French instincts of Canadians.

They have tried every means to stifle our filial love for France ; and if they not have succeeded in doing so, it is no fault of theirs.

Here is what takes place at the time of the American invasion of 1812, when Canadians would perhaps have had the chance of giving free course to their French sympathies :

“ By forcing public opinion and uttering threats they alarmed the indifferent, and obliged those who might have compromised themselves to show their colors. They invoked, also, the aid of the priesthood. The Bishop of Quebec, who had just received an annuity of £200 from the Government, addressed a circular letter to the Catholics of his diocese, exhorting them to maintain the cause of England, and threatening with excommunication all who should prove disobedient. Neither the proclamation, nor the circular could rouse the *habitants* from their apathetic neutrality.” (Page 430.)

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Garneau does not hesitate to assert that the Catholic clergy then saved the English rule :

" Only the clergy and the *seigneurs*, with some of the middle class in the towns, remained sincerely attached to England, and the clerical influence succeeded in keeping neutral the majority of the Canadians. Thus, it may be said that the clergy, at that crisis, were the real preservers of British interests in the colony." (Page 433.)

When Mgr Briand died, Mgr Plessis, who delivered his funeral oration, made use of the chance, and pronounced a eulogy of the English nation, which was humiliating in the mouth of a conquered Frenchman.

Is it this sort of thing that the "terrorists" call lifting the Cross, and saying to the English : " You must walk over our bodies before meddling with the Canadians " ?

Judge for yourselves :

" Our conquerors, looked at with a suspicious and jealous eye, inspired only horror and loathing. We could not persuade ourselves that men strangers to our soil, to our language, our laws, customs, and form of religion, could ever be capable of giving back to Canada what it lost when it changed masters. But, O generous people ! who have given us such strong proofs that these prejudices were unfounded ; industrious people, who have caused to spring up the riches which this land enclosed in its bosom ; model people, who at this crisis, teach the attentive universe in what that liberty consists, for which all men sigh, and of which so few know the correct limits ; merciful people, who have just kindly received with so much humanity the most faithful and the most ill-treated subjects of that kingdom to which we formerly belonged ; beneficent people, who each day show Canada fresh proofs of your liberality ; no ! no ! you are not our enemies, or hostile to our properties that your laws protect, or to our holy religion that you respect. Pardon, then, for this former distrust a people who had not yet

the pleasure of knowing you ; and if, after having learned of the overthrow of the State, and the destruction of religion in France, and after having enjoyed during five and thirty years the mildness of your rule, there are still found among us some men sufficiently blind, or sufficiently ill-intentioned to entertain the same suspicions, and to inspire the French people with a criminal desire to revert to their former masters, do not impute to all French-Canadians that which is the crime of only a small section." (Page 109.)

This is how Garneau appraised the sad apology.

" It was impossible to satisfy England in more submissive or devoted language. The priest, forgetting everything else, almost thanked Providence for having snatched away Canada from the impious nation that was breaking its altars. He, also, preached the most absolute obedience, saying that he who resists the ruling power resists God himself, and by this act of resistance deserves damnation." (Page 110.)

On all occasions, all negotiations which affected our future lot were considered from the same point of view

At the time when measures were being taken for the union of the two Canadas, which was to ensure the crushing of French-Canadians, Garneau says :

" He (Lord Bathurst) decided to settle the matter at once. The Canadian Prelate (Mgr Plessis) made no promise to Lord Bathurst to support by clerical influence the political measures which England might adopt with regard to Canada, however prejudicial they might be to the interests of his fellow-countrymen ; but it may be presumed the Minister saw sufficiently through his language to be convinced that in granting protection to the Catholic religion, ecclesiastical property, and tithes, the zealous aid of Mgr Plessis might be counted on to maintain English supremacy, whatever might happen, whether it was desirable to change the laws and the constitution,

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or to re-unite Upper and Lower Canada. The members of the clergy, in their individual capacity, might express their opinions for or against, but when once the changes were effected, the clergy would be the first to yield their adherence."

This is the way in which our interests were disposed of! and now, the cause of all this is simply as follows :

"Craig, who had a way of governing peculiar to himself, had sought not only to bully Parliament, but desired above all to tread the clergy underfoot. He had persuaded himself that he could direct everything at his will by violence and intimidation; and as this course had succeeded in political matters, he believed that he would also be able to corrupt and intimidate the Catholic Bishop; and make the clergy dependants of the Government by causing them to give up the right (which he would forthwith assume) of nominating the curés. The submission of Mgr Plessis, who had gone so far as to read his proclamations, and deliver political addresses, in the pulpit, had induced him to think that he could do whatever he wanted with that prelate. But he was deceived. The Bishop had yielded in politics, only to gain, and not to lose in religion." (Page 158.)

That was the case.

They gave up the Canadians — they sacrificed them — to save the clergy.

Here is the part played by the clergy — a part clearly proved from historical documents which cannot be disproved. Let us now no longer be deafened at every turn by clerical protestations of patriotism, and let our orators on St-Jean-Baptiste day cease their sycophantic babble about the clergy, and teach people truthful history.

Politically speaking, the French-Canadian is a loyal subject, and a free man, proud of his liberty: but he owes this liberty to his unconquerable love for

his old mother-country, which has given him the courage to make himself respected in spite of the Catholic clergy, who have never had any other thought than to hand him over as a hostage to the conqueror, in order to secure the preservation of the immense wealth with which they crush us to-day.

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THE CATHEDRAL

“ Nothing is more like ruins than the materials of some vast edifice, if they are left scattered on the ground ; and the eye gazes with the same sadness on what man has not finished, and on what time has destroyed.”

PRÉVOST-PARADOL.

What profoundly sad and humiliating thoughts assail the christian opposite this pretentious unfinished temple, which rises in the heart of our city, like a new tower of Babel, destined to commemorate the blind weakness of a whole generation.

A Parisian architect, who was staying at the Windsor Hotel, opened his window early in the morning, and seeing the last idea of the reign of Mgr Bourget, cried out in despair, while lifting his eyes to heaven :

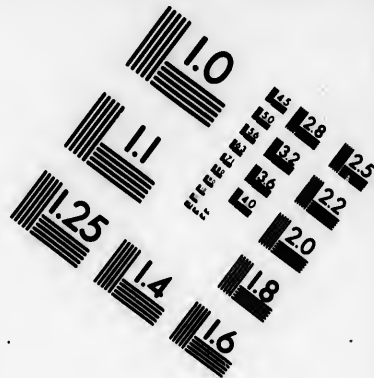
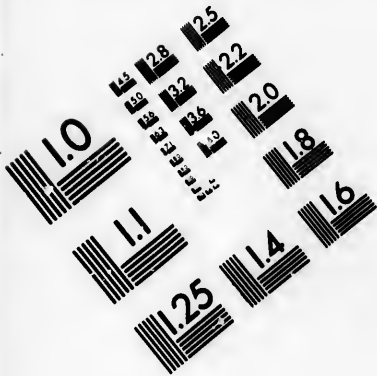
— *Quel est le maladroit qui m'a ainsi saligoté mon Saint-Pierre de Rome ?*

This cry from the heart of an artist in face of so pitiable a copy of one of the wonders of the world — in face of this zinc caricature of the dome which crowns the sanctuary of the whole world, and of this wretched counterfeit of the portico before which all the great ones of the earth have bowed, is the just chastisement of the haughty old man who dreamed of copying for his personal use the work of many generations.

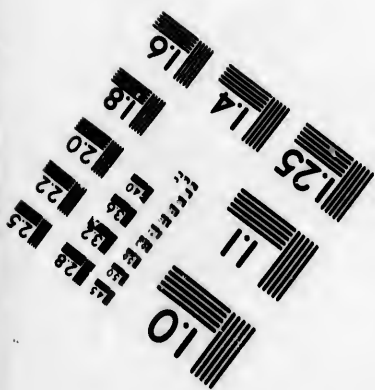
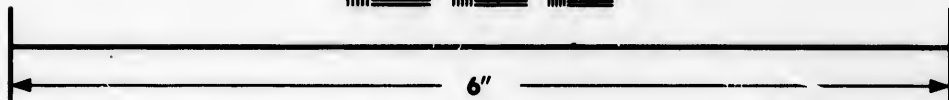
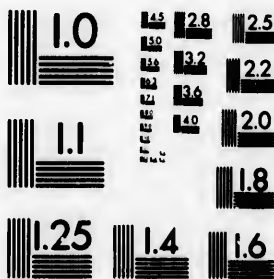
Was there ever a more audacious undertaking, or a madder freak conceived and encouraged ?

It is not, however, this poor prelate — who had





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this notion thrust upon him by the all-powerful ultramontane clique — whom we ought to blame for this eternal monument of our weakness; the true culprits are those who have blinded our people to such an extent as to make them believe that they would obtain salvation only at the cost of this sacrifice.

These men knew well what they were doing. Their scheme was a very bold one, and their calculations were exact.

What these men needed to establish their supreme power was a source of income on which they could draw freely, to maintain the struggle against the will of the people — to keep in pay the hireling press — and to cover the whole land with new chapels, and new convents, in which the youth of Canada would become supple under their handling.

How many millions of money this Cathedral fund has swallowed up, nobody will ever know.

Like the *holy* vessel of the Danaïdes, it has received everything: from the beggar's *sou* to the banker's cheque. For many years money has been drawn from this source, and behold the result!

Go along Dorchester street on some fine June day, when the air is soft, and the sunshine pleasant. The trees with their green foliage form a pretty arcade, and shade charming villas and their fragrant flower-gardens. You reach Dominion square, enamelled with brilliant flowers, and gay with sportive groups of children. On the right, you admire the fine building of the Young Men's Christian Association, while opposite are the Windsor Hotel, and the grey mass of the Canadian Pacific Railway station: but on the left there is a ruin!

It is the Cathedral — the gulf that swallows the Catholic wealth of Montreal — the inexhaustible purveyor of secret funds for the unceasing clerical struggle.

Henri Rochefort was evidently not tender when he exclaimed: "Your purse, or hell! That is to-day the programme of the Catholic clergy!" Canada, however, would be almost in a position to prove him in error, for she has found the means of mating the purse and hell.

When almost all possible human devices had been exhausted in order to raise funds for the Cathedral, recourse was had to immense bazaars — those endless fairs, which on various occasions have terribly demoralized our population, and ruined many innocent young people.

Without being a harsh censor, I see nothing more profoundly immoral than those vast caravansaries, into which, night and day, there swarm bevvies of charming young girls, sent thither by matrons as greedy as they are pious, to rifle the visitor, and collar the customer.

There are some things that religion cannot excuse, and bazaars are among them.

Those who are in the habit of frequenting these kinds of amusements know perfectly well all that can be said about them; but others should learn from the very lips of their organizers what takes place at them, and the deplorable incidents by which each of these *fêtes* is made notorious.

Ask the secretaries and treasurers of the Cathedral bazaars how many falsified and incorrect accounts they have seen, what proofs they have had of misappropriation of funds, and of sums charged to private expenses.

It is the common talk of all society.

How many young girls have been pointed at by the finger of scorn after these assemblies, at which they have compromised their characters for the great benefit of the true faith!

The worst is that the system, which originated in high quarters, has authorized and favored the

spread of these pernicious modes of raising funds. Here, again, the clergy are powerless to check the torrent they have let loose : it is now a perfect flood.

Leo XIII, at the beginning of his Pontificate, had very exalted ideas of reorganization, and wished to give a general impulse to the different missions of the Church, and to suppress purely theatrical works of charity, upon which certain classes of society had laid hold, both to make an excuse for them, and also to gain a living.

He was afraid of the dangers that were threatened by the promiscuous nature of these assemblies, and the temptations that they offered. These dangers we have pointed out, and the mixed nature of the meetings can easily be established, when character, social position, and morality are too often lost sight of under cover of the blue cloak of charity.

But by what means can such a cause be gained ?

Michelet relates that when Gregory VII interposed in the question of the marriage of priests, and recalled in the most energetic way the laws of the Church about celibacy, a storm of fury burst forth in some countries. The Archbishop of Mayence read the Pope's bull with fear and trembling, and when he had finished it, all the ecclesiastical dignitaries on the banks of the Rhine, counts and princes as well as bishops, great huntsmen, bold emptiers of huge goblets in which the Roemer foamed, half mad with anger and dissipation, rushed upon the luckless reader, and came very near killing him.

Supported by the people, Pope Gregory held his ground, and saved the Church, which, as Drumont says, was disgraced by "the concubinage of the priests, that had become, to a certain extent, a recognized marriage." Everybody obeyed, and it was only three hundred years afterwards that this question brought on the Reformation.

The worldlings who busy themselves with, or live on, works of charity would be more difficult to put down than the Episcopal burghs of the middle ages.

Moreover, the clergy who originated this movement have no right to complain, and in Canada they do not complain of it.

Society has moulded itself on the image which it has been pleased to construct bodily.

In all these groups religious feelings are real, but they are of a quite peculiar kind.

Carlyle, who has studied his nation profoundly, and who well knows the aristocracy of England, says of the Anglican Church, that for English Protestants it is "an ecclesiastical light which overhangs them, clinging to old worn-out ties, and pretending to be a sun or a moon, although to the naked eye it is no more than a Chinese lantern, chiefly composed of paper, with a candle's end in it, that is dying uncleanly in its hole."

We will not go so far to appraise the influence of religion on our higher classes; the light of Catholicism still illuminates their intellects a little, but does not warm them much.

Society people are outward observers of religion rather than really pious. The observance of forms of worship, and respect for sacred rites, hold the principal place in their religion. People who apparently live beyond the pale of the laws of the Church still continue to observe her ordinances.

In the main, they are right, up to a certain point.

It is the reasoning of the Italian that will tell you: "I am wrong to commit adultery, and I groan over my weakness; but I do not see any necessity, because I commit a sin in taking my neighbor's wife, why I should commit a second by eating flesh on Friday."

Consequently, a Canadian assembly is worthy in

every respect of the apostrophe that Léon Gozlan addressed so dryly, but so directly, to his countrymen :

“ The French public, were it composed of six times more hypocrites than may usually be found in the pit of the theatre on the first night of a new play; of six times more fraudulent bankrupts and lost women than display themselves in the stage-boxes or the side-box seats ; of six times more goitrous, idiotic, mischievous, and venomous citizens than are found in the second and third galleries, always at the first representation of a dramatic work, you would none the less (and do not doubt of it) have an assembly perfectly acquainted with the purest literary principles, the purest religious principles, the purest social principles, and, in short, the purest principles imaginable.”

That is worldly education in all its strength — the result of all the compromises on the part of some, and of sycophancy on the part of others — compromises and sycophancy which in both cases are selfish, since they secure alike to the clergy and to the dude — *the needful* !

Our times are not suited for high flights and great convictions, such as may be found in the speech which Shakespeare puts into the mouth of King Henry V, on the morning of the battle of Azincourt :

“ O God of battles ! steel my soldiers' hearts :
 Possess them not with fear : take from them now
 The sense of reckoning, if th' opposed numbers
 Pluck their hearts from them ! Not to-day, O Lord !
 O ! not to-day, think not upon the fault
 My father made in compassing the crown.
 I Richard's body have interred anew,
 And on it have bestowed more contrite tears
 Than from it issued forced drops of blood.
 Five hundred poor I have in yearly pay,

Who twice a day their withered hands hold up
Towards heaven, to pardon blood ; and I have built
Two chantries, where the sad and solemn priests
Sing still for Richard's soul. More will I do ;
Though all that I can do is nothing worth,
Since that my penitence comes after all,
Imploring pardon."

KING HENRY V. Act. IV. Sc. I.

Here is something that does not recall bazaars,
and *kermesses*, *fêtes*, and *oriflammes* : here is some-
thing that speaks the language of true manhood,
but there are no more characters of this temper
and quality to raise the Cathedral from its ruins.



INEXORABLE CRUELTY

" The quality of mercy is not strained ;
It droppeth as the gentle rain from heaven
Upon the place beneath ; it is twice bless'd ;
It blesses him that gives, and him that takes ;
Tis mightiest in the mightiest : it becomes
The throned monarch better than his crown. "
MERCHANT OF VENICE, Act, IV. Sc. I.

The Montreal newspapers lately published two profoundly sad items of news, that show in the strongest light the ruins caused by the selfishness and hardness of heart of certain members of our clergy.

One is the story of a poor woman whose husband is in prison, and who, left with three children on her hands, knocks at the door of all the churches to find assistance, and finds nothing.

The other is the story of a poor wretch released from the penitentiary, who finds neither support nor consolation ; who does not dare to return to his village, for fear of being pointed at by the finger of the very man whose mission in the parish is to pardon and to bless.

The case of this man is a harrowing one. Left at an early age to all the trials of a struggle for life : an unprotected orphan, he had gone the usual way : bad companions, dissipation, drink and theft.

Sentenced to the penitentiary, he passed three years there, left to his own thoughts, and retracing in his memory his miserable life, which seemed to him so odious and horrible.

The mere recollection of his old boon-companions made the blush rise to his cheek, and he swore to himself that when once he was free he would become a useful member of society.

He kept his word. When released from prison, he worked hard for a livelihood, and obtained a good situation in a commercial house.

Chance took him one day to his native village which he had not seen for ten years since the wild life of his youth, and where he was now unknown.

It was Sunday, and the church service was about to begin. The honest farmers were grouped in front of the church, and the poor ex-convict, stirred to the heart by the peaceful sight, which recalled to him the once pure days of his childhood, made his way into the sanctuary, and knelt down at the foot of the holy water font, lost in the shade.

No one noticed him : after mass he slipped into the presbytery to see again the priest who had given him his first communion.

To tell the truth, he did not like him much. He was a violent, dictatorial man, who, more than any other, had been the cause of his hating life and society, of over-exciting his ardent temperament, and of making him stubborn.

But he wished to carry out his good resolutions to the very end.

Modestly and humbly he presented himself before the priest, but he was received scornfully, and with insults, and when he came out, his resolve was made. He packed up his bundle, and left the village.

On the next day a letter from the curé informed the young man's employer of the antecedents of his clerk, and two days later he was dismissed.

Now, he has returned to the penitentiary.

Here is one instance, and ten others might be adduced.

Accustomed to see themselves obeyed in everything, certain members of the clergy take a jealous care to avoid everything which, among their flock, can disturb the happiness that they enjoy, or the authority that they abuse.

Every new comer is an object of suspicion ; still more so, if the strangers have occasion to doubt the opinions or the conduct of the priests.

What do they care for charity or the salvation of a soul !

It is the cash-box that must be saved ; and the parish must be prevented from seeing matters plainly.

In place of thinking and saying : " Crime is only something human and there is no crime which cannot obtain pardon, for there is no man of whom it can be said that he could never have been a criminal ; you have been a thief, but, after all, you are only a man " ; instead of this, they say : " Quick ! Away with the reprobate ! Let him perish rather than put in danger the profitable flock ! "

Such was not the mode of action of the old abbé Crozes, the chaplain of la Roquette. He offered breakfast to some convicts released from the hulks, who came to see him when he was superannuated.

He had comforted them when they were condemned to the galleys, and had promised them faithfully, during their absence, to look after their private affairs. If they left behind them wife, child, mother, or any being whatever, he had promised them to see to them, and from time to time to send news of them. And he did so. Therefore, when twenty years had passed, the robbers came back to embrace the chaplain. They found him with white hair, and he found them grown old, but, all the same, they recognized one another ! They chatted of old times, and they breakfasted together.

This is the true inheritance of Christianity — this is that charity which can love " even criminals " — this is the might of cleansing pardon, which can restore peace of mind to the murderer himself. This is that admirable and mysterious evangelical spirit which would wish the gate of hell to be

always closed, and the gate of heaven always open. It is a sublime weakness in favor of all human weakness.

The immense strength of Catholicism has consisted in using this weakness of man as the basis of its dogma. Whatever may be said, written, or done, a tendency to err will always be the characteristic of humanity, and this tendency has been deified by Catholicism.

It required no limited genius to know how to find, even in crime, a reason for hope, and thus to provide a lever to raise the fallen

To-day the lever is broken in the hands of those pedants who boast of their immaculate virtue, and bestow their attentions on female devotees and pretty faces, rather than think of those "hard-cases" who need their care and their absolution.

These lost ones whom they have pushed along with their finger to smoothe the road for them are to be found at St. Vincent-de-Paul.

CENSURES AND EXCOMMUNICATIONS

“ Does holiness consist in destroying? The God who peoples the air with birds, the earth with animals, and the sea with fishes; the God who animates all nature, is he, I ask, a God of ruins and tombs? Does he demand devastation for homage, and fire for a sacrifice? Does he desire lamentations for hymns, murderers for worshippers, and a ravaged world for a temple? Nevertheless, ye holy and faithful races! such are your works, and such are the results of your piety!”

VOLNEY'S *Ruins*.

The troubles of the more intelligent and liberal classes during the last forty years are complicated by a series of blows and counter-blows, by successive acts of brutality and weakness, that have brought along the disorder amid which we are living, and that mark the bloody halting places of the general break-up which is to-day taking place.

It is not here a question of those simple parish controversies to which we had to refer in preceding chapters, and which have killed all respect for the clergy among the rural population; but we wish to speak of more important incidents — of the great conflicts between the laity and the clergy.

The principal conflict, undoubtedly, took place in the Guibord case, and for a number of years it convulsed the religious world of Canada. The general outlines of this *cause célèbre* are well known. When speaking of the Jesuits we drew attention to

the events which led to the formation of the *Institut-Canadien*. We have spoken of the efforts made by the Ultramontanes to keep together this institution, which those in high position pressed close to their heart, in order, no doubt, to stifle it the more quickly.

In 1850 Father Chiniquy, according to the annals of the *Institut*, "tried to extort a profession of religious belief from the *Institut-Canadien*, by demanding the exclusion of such journals as were opposed to the temporal power of the Pope. The *Institut* replied that outside of literature, science, and art, the cultivation of which it encouraged, it exercised no control or direction.

The abbé Chiniquy was then the right arm of the Church.

Quantum mutatus ab illo !

From the day when Mgr Bourget learned that the *Institut* refused to accept this advice of his confidential agent, the ruin of this great school for the culture of our youth was *ex-officio* decreed, and this was the first struggle of the laity against clerical oppression.

Father Chiniquy, as a consolation for his defeat, received the following letter from Mgr Bourget, which served him as passage-money to the United States.

Montreal, October 13, 1851.

SIR,

You ask my permission to leave the diocese in order to offer your services to *Monseigneur* of Chicago. As you belong to the diocese of Québec, I think that it is for Mgr the Archbishop to give you the *exeat* that you ask for. As for myself, I can only thank you for your labors among us, and wish you, in reward, the most abundant blessings of Heaven. Every day, you will be in my memory and in my heart; and I hope that Divine

Providence will enable me to testify to you later all the gratitude that I feel. Meanwhile, Sir, I remain your very devoted and obedient servant,

† IG. BISHOP OF MONTREAL.

To M. Chiniquy, Priest.

Some years later, the man whom they had preferred to the respectable citizens of the *Institut* abandoned the Catholic Church, which had thus pampered him, and preparations were made to crush the movement in favor of intellectual emancipation.

Due precautions were used. In 1858, a minority of the members, cunningly drawn over to the cause of the Jesuits, claimed that the library of the *Institut* contained works which were considered not only by Catholics, but by Christians of all denominations, essentially trivial, irreligious and immoral; and they proposed a motion to have the fact admitted as well-founded. The majority of the *Institut* rejected the motion; notwithstanding this decision, the Catholic Bishop of Montreal, without examination or enquiry, published on April 30, 1858, a pastoral letter, in which he made an appeal to all the members of the *Institut*, "who," he said, we "are confident, still hold to the Church by the sacred tie of faith," to the end that being better educated "in Catholic principles, they should at last draw back from the abyss that is opening beneath their feet. But that if, alas! they persist in obstinately pursuing the course they have chosen, they will incur terrible penalties, which will entail most deplorable results. In short, it would follow that no Catholic could belong to this Institut; that no one could read the books in its library, and that no one, for the future, could be present at its sittings or listen to its lectures. These grievous results would be the necessary consequence of the anti-

“ Catholic attitude that the *Institut* would assume
 “ in persisting into its revolt against the Church.”

Forthwith, certain members brought before the Pope the question of the refusal of the sacraments, which had been ordered by the Bishop for the reasons above mentioned; and in August, 1869, the Bishop published a pastoral letter in which he made known a pretended decree of the *Congrégation de la Sainte Inquisition*, conceived in the following terms :

“ Having submitted to examination the difficulty
 “ which was raised a long time ago with respect to
 “ the *Institut-Canadien*, and everything having been
 “ maturely and carefully examined, the *Congrégation*
 “ desire that the Vicar-General should be notified
 “ that the doctrines contained in a certain annual
 “ report in which the acts of the said *Institut* are
 “ recorded, should be altogether repudiated, and
 “ that these doctrines taught by the same *Institut*
 “ should also be reprobated. They remark, in addition,
 “ that, from fear that by such pernicious doctrines
 “ the education of young Christians may be
 “ exposed to danger, they have represented that the
 “ zeal and vigilance which you have hitherto displayed
 “ are praiseworthy, and they have suggested
 “ that the Vicar-General himself should be recommended
 “ to come to an understanding with the
 “ clergy of our diocese, in order that Catholics and,
 “ above all, young people, should be kept away from
 “ the said *Institut*, as long as it is known that pernicious
 “ doctrines are taught there.”

The Bishop took advantage of this document to declare that anyone who continued to be a member of the *Institut*, or continued to receive the annual report, deprived himself of the sacraments: and in November, 1869, an old member of the *Institut*, named Guibord, having died, his widow, in spite of ecclesiastical bans, wished to have him buried in the Catholic cemetery where he had a private lot.

The Catholic clergy, instigated by the Jesuits, who wished to establish the Ultramontane doctrine of the infallibility of the ecclesiastical power, refused to let the body of Guibord be buried in holy ground, and pronounced anew the old formulas of excommunication, in the style of Benedict VIII, when he thundered his proclamation against William II, count of Provence :

“ May they be cursed in their bodies, and may their souls be delivered up to destruction, perdition, and torments. May they be damned among the damned. May they be scourged among the ungrateful, and perish with the proud. May they be cursed with the Jews who, seeing Christ in the flesh, did not believe his word, but were willing to crucify him. May they be cursed with the heretics who labored to destroy the Church. May they be cursed with the blasphemers of God’s name. May they be cursed with those who despair of God’s mercy. May they be cursed with those who lie condemned in hell. May they be cursed with sinners and impious persons, unless they change their conduct, and confess their faults against St. Giles. May they be cursed in the four quarters of the world. May they be cursed in the East, and disinherited in the West, interdicted in the North, and excommunicated in the South. May they be cursed in daylight, and excommunicated at night-time. May they be cursed in their native country, and excommunicated in a strange land : cursed standing up, and excommunicated sitting. Cursed while eating, drinking or sleeping, and excommunicated at the hour of rising. Cursed during their work, and excommunicated during their leisure. May they be cursed in spring, and excommunicated in winter. May they be cursed in this world, and be excommunicated in the next. May their possessions pass into the hands of strangers ; may their

wives be delivered to perdition, and their children fall beneath the point of the sword. May what they eat be cursed, and what they leave be cursed, in order that those who touch it may be cursed. Cursed be the priest who may give them the body and blood of the Lord, or who may visit them in time of sickness. Cursed and excommunicated may he be who shall carry them to the grave or dare to bury them. May they be excommunicated and cursed by all anathemas, if they omit to do public penance, or do not make due satisfaction !”

The only satisfaction that the Ultramontane party received was to see themselves accused before the legal tribunals which had to decide whether the civil power had the right of imposing duties on the religious authorities.

After an Homeric struggle which engaged the attention of the whole Catholic world, and was finally referred to England, the civil power triumphed and was respected.

Messrs. Doutré and Laflamme, who were called the advocates of Guibord, had the honor of gaining this great victory, and it is from the famous plea of Mr. Doutré that we have borrowed our preface.

Guibord was buried in the Catholic cemetery, and the members of the *Institut-Canadien* raised their heads again.

M. Dessaulles, one of its most active members, irritated at the endless bickerings of the Ultramontanes, who were all powerful with Mgr Bourget, published a pamphlet entitled *La Grande Guerre Ecclésiastique*, in which he thus enumerated the claims of the clergy : “It is the privilege of the clergy not to support any of the burdens of the State ! It is the right of the priest to be exempt from all taxes for public improvements ! It is the right of the clergy to obtain possession of private fortunes, by undue influence when wills are made,

without the State having any right to interpose ! It is the right of the Church to acquire, to possess, to administer, and never to dispossess itself of anything, however disastrous its monopoly of ownership may be to the prosperity of a country ! It is the right of the Church to make the priest independent of the jurisdiction of the civil courts ! It is even its right to forbid the civil courts to take cognizance of the crimes of ecclesiastics ! It is the right of the priest to control the political action of a citizen, and it is the right of the Pope to repeal or arbitrarily annul the laws passed by the public authority of the State ! It is the right of Bishops to excommunicate the judges who condemn a clergyman to pay a debt to a layman ! It is the right of the Pope to demand from Government the creation of ecclesiastical courts to decide all cases, of whatever nature they are — criminal, civil, or municipal — in which a clergyman is interested ! It is the right of the Pope to prevent a nation from framing its own institutions, and to declare them null and void, if they interfere with ecclesiastical immunities ! All the liberal institutions which have been adopted by nations during this century have been censured and reprobated by the court of Rome ! ”

Vengeance was not long delayed, and some time afterwards the pamphlet was denounced, and its author censured, as follows ; “ The book of the Honorable L. A. Dessaulles is indeed “ A Great Ecclesiastical War,” because he attacks with satanic pride the Vicar of Jesus-Christ, whom the Catholic world reveres with so much reason ; because he affronts grossly with revolting insolence the holy Roman Congregations, which are supremely venerable tribunals, and command the respect of the whole world ; because he drags in the mud with amazing rashness the Sacred College, which is composed of men who are eminent in every respect ;

because, with a malice of which he alone can be capable he blackens the characters of the Canadian clergy, who, however, have deserved well of their country ; because he vilifies Ultramontaniam, which he considers a monstrous mistake ; because he claims that it invented and created the Christian right which makes the Pope an absolute sovereign in temporal matters ! How has the *Minerve*, which has, doubtless, read all those shocking things, allowed itself, by advertisement, to open for this detestable book a road by which it can reach the bosom of our Christian families ? ”

There was added this judicial sentence : “ As to the libel entitled, *La Grande Guerre Ecclésiastique*, permission will not be given, as was said before, to keep it for any use whatever, except to refute it, when the Bishop’s leave has been obtained. Those who, after having been properly warned, persist in keeping it in their houses, will come under the head of a “ reserved case,” from which they can be released only by the Bishop and his Grand-Vicars.”

The same methods were always employed, and this time they succeeded for some time in stifling the public voice.

The men of the period of great struggles were disappearing. The youth trained by the Jesuits were becoming careless, and gave up the struggle : hypocrisy triumphed.

It was then that the era of silence began.

To Mgr Bourget succeeded Mgr Fabre, a good priest, by no means clear-sighted, and possessing little authority : a hater of all difficulties and troublesome questions.

His dream was to rule without people worrying him in any way, and he let the episcopal galley sail on, whatever wind was blowing.

If you would like to see a sample of his lack of manhood, it may be found in the following letter to a priest of his diocese, who was complaining of the

improper behavior of one of his brother priests, and who, in the end, mutinied, and left the Catholic Church :

Montreal, April 2, 1878.

I hear some very disagreeable news about you. It seems that you have written to one of your parishioners of St. Roch, and have made some terrible revelations in reference to the priests of my diocese. You have made remarks on the curé of that parish, and you have advised him to publish the matter in the parish. You have even told him that you intended to write to several other parishioners. It is strange that there is no means of reforming you. You must, it appears, always find some way of compromising the priests. Each time you lose by it, and you don't care for it. You spoil everything by speaking against them. Nobody believes you : Everything goes against you, and notwithstanding that, every now and then you allow yourself to be caught.

Although I acknowledge your honesty and sincerity in the priesthood, I must also say that, with all your imprudent remarks about the priests, you alone have given me more trouble than all the rest of the diocese. It seems to me that it would not be very difficult for you to keep silent. I forbid you to write to any parishioner of St. Roch. I warn you positively : take care how you behave in future, for your penance might be long. Take advantage of the chance that you still have, and try to make yourself agreeable to your *confrères*.

Your very humble,

† EDOUARD CHS., Bishop of Montreal.

This is all the satisfaction that can be obtained from the authority in whose hands is the management of the diocese.

Here we see the origin of all the compromises, and all the changes that disorganize the parishes, and dishearten Catholics.

Cardinal Regnier, a man of undeniable worth, put one question only to the curés, who came to see him :

“ My dear curé,” he used to say, “ how many years have you been in the parish of X... ? ”

“ Thirty years, *Monseigneur*.”

“ Ah ! my dear curé, let me embrace you.”

Later on, in a retreat, he revealed his mode of thinking, when he said to his priests :

“ Gentlemen, when a curé can say to me, My Lord, I have been in my parish for twenty, thirty or forty years, I bless God : for that man is a priest who has done good, and is still doing it.”

How few men of this kind would we find in our dioceses !

When certain citizens entered upon the great struggle against undue influence, it was impossible to obtain a word from the Bishop,

In a pamphlet published about the election contest at Berthier, there is the account of an interview with the Archbishop of Montreal. This account clearly shows the unvarying system, or fatalism, so to speak, that regulates all his answers.

An account of an audience of the Honorable Dr A. H. Pâquet, senator, and Louis Sylvestre, ex-M.P.P., with his Grace Mgr Fabre, Bishop of Montreal, at the Bishop's Palace, on Monday, March 31, 1879. Duration of the audience : twenty minutes.

SUBSTANCE :

Questions by M. Sylvestre :

Q. Monseigneur, do you remember that, last June, I addressed you a statement complaining to your Grace of the hostility of the clergy of the county of Berthier, who wronged me not only politically, but also personally, to such an extent that, in addition to the loss of my election, some of my friends, even to-day, will not bow

to me, and I wish to know what reply we are to expect from your Grace ?”

A. — I can scarcely believe that their conduct has done you so much harm, and that you have forfeited the esteem of your old friends. As regards their preachings, everything depends upon the interpretation that is put on them, and this is so much the case that the statements of our friends are contradictory, and justify the truth of what I assert.

Q. — Monseigneur, I am a Catholic and I wish to remain so. Will you tell if political Liberalism in Canada is condemned ?

A. — You require an answer that may be differently understood, etc. (The rest of the answer was equally evasive.)

Q. — Monseigneur, cannot you do us justice in this case ?

A. — They deny having acted in that way. Most of them speak without notes, and say they never used any such language. For my part, I can do nothing in the matter.

The same line of conduct was maintained during the whole interview.

Questions by the Honorable Dr Pâquet :

Q. — Monseigneur, we were unwilling to take the matter to the Civil Courts, before having recourse to your tribunal ; but since you decline to come to our aid we must go to law.

A. — Do what you please.

(Dr Pâquet declared in addition that he was desirous that the matter should be carried to the end, and that he would seek elsewhere the assistance which had been refused him by the Bishop.)

DR PAQUET : — I think that Monseigneur added, that it gives annoyance in these cases to have recourse to law, as it diminished the respect due to preachers and to the confessional.

Montreal, March 31, 1879.

DR A. H. PAQUET,
LOUIS SYLVESTRE.

And that is all the answer that the Bishop would make!

Another instance occurred lately when the diocese of Montreal was in a great commotion, and when, owing to the pressure brought to bear by certain people, the Archbishop came to a false, illegal, and irregular decision, with respect to the CANADA-REVUE. The same apathy that he exhibited shows clearly that Catholics have only one resource left them, viz, that of weeping over the ruins of a Church which was once great, and which is dying in hands too weak to support it.

Messrs Louis Fréchette, Arthur Globensky and Calixte Lebeuf, friends of the CANADA-REVUE, at the express request of the directors, visited the Archbishop of Montreal to obtain from him some explanations about his condemnation of the journal.

The CANADA-REVUE, had announced that it would refrain from publishing *Les Trois Mousquetaires*, and thought that this act of respect would have the effect of removing the obstacles put in the way of the free circulation of a paper, which, in every other respect, was irreproachable.

On this mission these gentlemen presented themselves before *Monseigneur Fabre*, who was waiting for them, and received them with that perfect courtesy which distinguishes him. All preamble was quite useless, and the discussion was at once begun on its own ground.

These gentlemen established the fact that the Index condemned *en bloc* the works of *Alexandre Dumas*, but not *Les Trois Mousquetaires* in particular; that this was the most inoffensive book possible; that it was much less dangerous than the spicy novels of *Ohnet*, *Delpit* and others, with which pious families amuse themselves; that this book could be left in the hands of even a child; that in France it was, positively, the first novel per-

mitted to be read, just as English girls begin with Walter Scott, but that nevertheless the *Revue* had consented not to publish this *feuilleton* to which some objection seemed to have been made.

Notwithstanding this, it was impossible to obtain any concession, or even encouragement: the Archbishop remained impassible and imperturbable. When, however, he was asked whether the act of refraining from publishing what he considered, or seemed to consider, a pernicious work, would not allow of his removing his interdiction of the CANADA-REVUE, he answered evasively: "*Ah! il n'y a pas que cela.*"

On this his visitors added: "We suspected it, *Monseigneur*, and it is for that that we are here with you. As faithful children of the Church we beg of you kindly to specify anything, besides this novel, that you have to censure in the REVUE, in order that we may discuss the matter in a friendly way, and carry on our conference."

"Gentlemen," said the Archbishop, "you ask me for a reply which can only be made in writing to a question put in writing."

"*Monseigneur*, what we also wish to know is, will your Grace be disposed to give us your answer in writing. We would like to see clearly specified what you thought fit to censure in the articles of the CANADA-REVUE, on points of doctrine, for instance."

"Ah!" replied *Monseigneur*, "it is not only a question of doctrine, but also of the discipline of the Church."

"Well, then, can you point out to us how we have failed as regards the discipline of the Church?"

"The fact is that it is the whole tone of the journal."

"The tone?"

"Well, yes! You meddle with the conduct and the reform of the clergy. Those are things which

can be settled without newspapers. They have nothing to do with such matters. Bad priests should be accused before me, and I will see to the business."

"But do not you know, *Monseigneur*, that a crowd of people are convinced that your authority must be supported by the public in order to restrain abuses, and punish unworthy priests. They merely laugh at you. One of them, whose name we can mention, calls you *vieux torchon*." (Old rag.)

"Not in the pulpit, at any rate!"

"No, *Monseigneur*, but he says it to any one who will listen to him. These priests reckon too surely on your goodness, and on your pardon. They tell you that "they won't do so any more," that the public knows nothing about them, and that there is no scandal; and, with the goodness of heart that wins you so much sympathy, but perhaps constitutes your weakness, you pardon them. These priests deceive you, *Monseigneur*: their conduct is well known, the scandal is wide-spread, the reputation of good priests is injured, and you are represented as being on good terms with these scoundrels. The CANADA-REVUE in publishing the cases of these betrayers of trust gives you a great power to use severity. A priest who brought disgrace on the city of Montreal for seventeen years has just been driven away. By whom? By the CANADA-REVUE."

"That is to say," replied *Monseigneur*;

"By the CANADA-REVUE, *Monseigneur*," answered one of the delegates. "The criminal has confessed it himself."

"In short, since the CANADA-REVUE has taken in hand the cause of morality, and broken with the tradition that consisted in hiding the abscess, it has been found necessary to make important reforms which are a relief to the honest clergy. These reforms are not all effective; there are many which are only

apparently so. A number of priests who have been convicted have merely changed the theatre of their performances ; but if, as we have no reason to doubt, the CANADA-REVUE continues its vigorous campaign, this manner of punishment, which consists of sending off into the country these cankered members, will also cease, and the act of amputation must be complete."

During all this time the Archbishop sat thoughtful, and said not a word.

"Have you read the CANADA-REVUE, *Monseigneur* ?"

"I have read only a few numbers?"

"If you point out to us in the numbers that you have read, or that have been read for you, the articles to which you object, that would give the directors the means of holding a conference, and of seeing if it be not possible to come to some understanding, and thus avoid a conflict. They would ask nothing better than to give you satisfaction, if..."

"Then," said *Monseigneur*, "there is a conditional if." ?

"Assuredly, *Monseigneur*, our present interview is founded on this. If the directors had decided to submit to any arbitrary judgment whatever, we should not be here with you to make filial advances that deserve paternal encouragement. It is for the children to take the first step, but it is not forbidden for the father to meet them half-way in order to welcome them."

"I must have an unqualified submission beforehand," replied the Archbishop ; "besides, you ask things which necessitate too much work. That would oblige me to make a special study of the CANADA-REVUE."

"But you are not alone, *Monseigneur*, as you gave us to understand a moment ago. Besides, allow

us to express surprise that you published your *mandement* without this preliminary study."

Silence.

"If I mistake not," said one of the delegates, "the principal objection to the CANADA-REVUE would be that it claims the right to accuse and condemn a scandalous and dangerous priest."

"Yes," said *Monseigneur*, "very nearly so. Nobody has the right to accuse a priest to anyone but myself."

"But if people accuse to you a priest of seducing women and children, will you at once tell the fathers of families that they must mistrust that priest?"

"That would be difficult."

"Then, *Monseigneur*," said the delegates, "in the name of the directors of the CANADA-REVUE, we frankly declare to you, that husbands and fathers of families will never submit to that. A husband or a father who detects a priest plotting to seduce his wife or corrupt his daughter, has by all laws, human and divine, the right to chastise him bodily. How can you forbid him to denounce the seducer? It is all very well to refer such matters to you, because we recognize in you a man who is just and upright; but it is not a question of the greater or less confidence that we may have in you personally — it is a question of principle. There are other bishops in the country and elsewhere; you yourself will have a successor."

Here a number of personal charges were introduced, with names, dates, and facts in support of them, and we say, in justice to *Monseigneur*, that he listened, with his usual kindness, to the long series of crimes to which we have already referred, and did not attempt to contradict any of the facts. Nevertheless, after having long reflected, he said: "I must, however, have an unconditional submission."

"That is impossible, *Monseigneur*," was the unanimous answer of the delegates. A submission, such as you want, *Monseigneur*, cannot even be discussed. The directors who send us to you have no notion of making any but worthy concessions; they will not retreat one step. They have decided to oppose all arbitrary decisions: they purpose to prosecute the case, and to carry it, if necessary, to the Privy Council. Reflect on what would happen if you were defeated!"

"Ah! yes, my poor children!"

"Some citizens," continued one of the delegates, "are disposed to furnish all the funds necessary to carry on the suit. Remember that since the Guibord case, the religious atmosphere in Canada has been clear. At present, a storm is gathering, and a terrible thunderbolt is ready to fall, which you, *Monseigneur*, can and ought to avoid, for the good of the Church in Canada. See, the people are excited, and speak freely of things that they have seen, and over which they have groaned so many years, without daring to lift up their voices. Their eyes are on the look-out, and everything is open to the light of day. The hypocritical impostures, under which the most unclean acts of sacrilege were hidden, are no longer a mystery for anyone. All is known, and indignation, like a rising tide, has mounted even to the lips of those who are suffering. Take care that it does not overflow. Nothing will stop the torrent that you can still control and turn aside, if you consent to listen to the voice of public opinion. Do not, however, delay; later on, it will be too late.

"For a long time the true friends of the clergy and religion — those who talk boldly to priests and Bishops — have been saying to them: "Be on your guard; you are deceived and blinded; you do not see the storm coming; you are sleeping in false security, and the awakening will be terrible."

"The clergy have not been willing to listen, and we know what the result has been. To-day, they still shut their ears to the advice of respectable people, only to open them to the suggestions of intriguers, of hypocritical sycophants, and of those who are always afraid to see their baseness unveiled."

"Ah!" said the Archbishop, "I am not quite alone: *que voulez-vous?*"

"We know it, *Monseigneur*, but let your Grace reflect on this: We and our principals are otherwise better disposed to the clergy, and to religion than those who recommended the *mandement*, to which the CANADA-REVUE will not submit, convinced, as it is, that it has right on its side."

During all this time, the Archbishop, thoughtful and gloomy, true statue of distress, listened almost continuously without interrupting.

His eyes, wide open, seemed to behold in the distance the sad pictures that were being unrolled before him. Nevertheless, not a muscle moved; no flash of will could be traced in his passive aspect; one would have said that the inevitable had set upon him the seal of its power.

The interview was over: the bell rang for suppertime, and the delegates took leave of the venerable prelate. They were as sad as himself, and thought that, perhaps, in this interview the Canadian clergy had just lost a terrible stake.

THE EDUCATION OF THE PRIEST

“ In all education provision must be made for the delicacy of the soul, for strength of mind, and for energy of character.”

DE SYLVIA.

One of the most untoward works of our clergy — probably the most untoward — has been the constant degeneration of public instruction and education.

The most deplorable thing about this is that the priest himself is the victim of this degeneration, and seems quite ignorant that he is so. It is the study of this ignorance which will suggest a remedy for it.

A distinguished professor of philosophy used to say : “ The aim of education is to prepare our intelligence for truth, and our will for virtue.”

Education ought to develop the whole man : his heart, his intelligence, his will. The child is born to feel, to think, and to act. We must, then, at the same time, provide for the delicacy of his soul, the strength of his mind, and the energy of his character. To speak the truth, education is only the beginning of life, and life itself should only be the completion of education.

If man were to attain the full extent of his faculties, he would arrive at genius by his intelligence, at heroism by his will, and at holiness by his heart.

It is moral effort which constitutes the unity of life. The child gets ready for it by passive obedience — youth maintains it by the work of study — and man accomplishes it by practical virtue.

What an important lesson has to be taught to our youthful clergy, and to the whole body of the clergy,

who ought to be educated before becoming educators.

Time passes on rapidly, and they must follow it, if they do not wish to be left behind.

The priests' sole mission is not to talk to the poor peasant, who is without education or the power of reasoning, and is only capable of driving the plough, content to look at the sky in order to believe. The countrywoman, whose piety is superstitious, will tell her beads to say her *Credo*. The child, happy in knowing by heart his little catechism, and entrenched behind the veil of his timid ignorance, will not have a shadow of doubt. A priest of moderate learning will suit his wants. But to-day with the spread of education, and the surprising increase in the number of college degrees, there is in every market-town, in the shadow of the church steeple, one house, at least, in which the beautiful verses of de Musset and other captivating poets are read.

There should, therefore, be in the pulpit of this church, a man of education and eloquence, capable of appreciating the beauties, and refuting the sophisms, of these seductive writers. As a matter of course, the curé should be at the head of the parish, and should be able to give advice to all his parishioners, however well-informed and high-toned they may be. The curé must wield an authority which knows, and can assert itself; for, his mission and prerogatives are of an imposing nature. But is this the case in our day? No! The clergy are inferior to their sacred calling. Once again, whose fault is this? It is the fault of the trainers of the clergy.

The college professors are their trainers: but, what have they learnt of their profession — what do they know of their duties — these little *abbés* who, at thirty-five, have for eleven years been lecturing on moral and dogmatic theology?

It is no use to plead that they have studied hard for five or six years at the seminary. Their studies have been those of scholars, but not of professors. To be styled professor a man should have pursued a course of *professional* studies. In order that it may not scare any body, we will explain the word.

To study in the schools is nothing else than to exert one's self to grasp the meaning of an author, or follow closely the teaching of the instructor. It is to work for one's self; and when we have understood, we are satisfied, and that is enough. Such, then, are the studies of the scholar and the student. But such are not the studies of the professor. At first, these studies are determinate and special — an essential condition for their being thoroughly prosecuted. Afterwards, we study, not only to understand, but to make others understand, and to make ourselves understood. This distinction is not a sophistical one. Who among us has not met with men of superior intelligence, who are incapable of making others understand what they themselves understand perfectly?

Clear thoughts can always be clearly expressed, and as Boileau says :

Les mots pour le dire arrivent aisément.

That is true: but will these words which come easily to tell what you think clearly, be within reach of the ordinary mind? It is in vain to be all eyes and ears at the foot of the pulpit. The man who is holding forth may put his whole heart into his discourse, and the result may be zero. The awakening of people's minds is not effected in that way. If the angle of vision varies, so also does the angle of intellect. To each hearer, the teacher must send a ray of light in proportion to his intelligence: and, to do that, he must find out each man's difficulties, secure the exact words which will best

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express his own thought, and bring the known and the unknown nearer together. Moreover, pupils — I speak of the generality — are satisfied with their books, for in all instruction books are necessary: but the professor, on the contrary, is obliged to consult not such authors as say *Amen* to all questions, but those whose opinions clash with one another, in order that from this clashing he may catch a spark of truth, which he may communicate in all its brightness to the minds of his hearers. We are surely right in establishing the difference between the studies of students, and the studies of professors.

Finally, these latter exist, and are the cause of the establishment of the universities. In the colleges, lyceums and lay normal schools, professors are not made out of scholars just coming out of the rhetorical course. Special courses of study must be followed in order to train professors of literature and science. The preparation for the degrees of licentiate and doctor are merely a step to gain a professor's chair, and it is only when a teacher has acquired those diplomas that he is honored with a chair. Far be it from me to think that a diploma endows a man with learning, and that graduates are the only *savants*! The diploma is only a guarantee — and nothing more — of certain requisite qualifications. Every serious examination implies, and demands, serious preparation.

In our opinion, the priests who may have undergone these examinations would, undoubtedly, from a scientific point of view, be fitted to be professors. To infer, however, the unfitness of all others would be to draw a conclusion wider than our premises, and this we will not do. The only conclusion allowed us is a doubtful one — which is never in favor of the persons in question — for the learning of a professor should always be beyond doubt. If it is not, let him resign his position.

If we felt obliged to raise an outcry and mordernize everything, would it not be time to shake off the old dust of the seminaries, and demand at last for our reading a philosophy that differs from all the antiquated twaddle of *San Severino*, that of *Rabier*, for instance ; to study histories different from the plagiarisms of *Rivaud*, or the stories of *P. Loriquet*, viz, those of *Guizot*, *Duruy* or *Roetlinger* ; to admire the poetry of *de Musset*, *V. Hugo* or *Coppée* ; to write in a correct and charming style, in spite of the *PP. Lejeune, Guillot, Lenfant* and *Bourdaloue* ; and to hum the music of *Rossini* and *Wagner*, of *Saint-Saëns* or *Ambroise Thomas* ?

We would not say that a seminarist who should devote himself with ardor to these studies, to the exclusion of his own special work, would be doing right. It is evident, in our opinion, that it would be utterly unreasonable for a pupil to study mathematics during a theological course, German in a history class, or music instead of the Holy Scriptures. This would be indulging in blamable license. But may not a seminarist, indeed should he not, — though a seminarist — keep thoroughly acquainted with the advance of science, with new works, literary and historical, and with the conflicting opinions of the day ? Why should he deliberately force his intelligence to live in a vitiated and vicious atmosphere, and cut off from it all the healthful currents capable of purifying it, by driving away the clouds and noxious vapors that hide from our eyes the fair vision of Truth ?

At all events — though perhaps it may be an exaggeration on our part — it seems to us that a mind deprived of all originality, and incapable of producing a personal idea, is a parasitic mind, without any mission or reason for existing. These minds are found among the clergy, in great numbers, and the means of lessening this number is to give a fuller

liberty as regards education, etc., to enlarge their views, in order that a seminarist who has in his room Hugo's *Orientales*, or Lamartine's *Jocelyn* may not be thrown on the street. Extreme measures never produce sincere convictions, but are frequently followed by disastrous results. Too much rigor in this respect on the part of the master will beget a secular spirit in his pupils, and excite an eager desire to eat of the forbidden fruit. Let not our meaning be misunderstood. We do not mean that seminarists should be allowed to handle obscene treatises or infamous publications, such as Leo Taxil's *Corruption fin de siècle*, or Zola's *Terre*. No: but when an author has a certain notoriety, why not give pupils a sketch of his writings, taking care to do this with due discrimination? In Zola, as in Daudet, Montégut, Bourget, Guy de Maupassant and Loti, all is not to be disregarded or despised. These authors have written some admirable pages, which deserve to be known, and of which French literature has a right to be proud.

Jules Simon, who, in our opinion at least, is one of the brightest intellects, and one of the best philosophers of our age, Heine, Frank, Bouillé, Paul Janet and Rabier take higher flights than those puny and petty philosophers, San Severino, Grand-Claude, Bonat, Brin, Reynault, Dagorne and others. Well! what comparison do they not dare to make between the two lists? The first mentioned are nothing, and the second are men of genius! Have we not good reason to smile and shrug our shoulders?

It is true that of a hundred professors in the seminaries scarcely twenty could be found capable of understanding them, or twenty who have read a single volume of these first-class authors; and even this would be a phenomenon!

We know what we are coming to, under this system. The seminaries produce despicable lay

scholars, while the meagre education of the priests who are taught there is disheartening.

They cannot speak either French or Latin. In a single sentence of a letter, which was made public, a famous professor succeeded in making nine mistakes which were publicly pointed out to him.

Our people are ignorant, and the fault lies with the clergy — a fault, the more grave, because it is intentional. The latter named good people have founded a system of tyranny on the ignorance of the former.

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THE PRIEST AND MONEY

“There are some unclean souls, composed of mud and filth, smitten with the love of gain and self-interest, as great souls are with that of glory and virtue.”

DE LABRUYÈRE.

Nothing is more instructive than to trace the origin of such maladies as, slowly but surely, wear out, impair, and gradually ruin the human body. “Sudden death,” in fact, is a meaningless expression, and we are too ignorant of the elaborate conditions of disease that are requisite to bring about what we call a sudden catastrophe. The work of disorganization goes on continuously, but gradually, and in society, which is a collection of men, as a man is a collection of tissues, the commencements of evil are always in the distant past, mysterious and unknown. We fall in the direction to which we incline — this is the law of our nature — a mere nothing at first, a slight disturbance almost imperceptible, a grain of sand in the machinery, then partial disarrangement, then broken springs, and the final disaster.

The social corpse is naturally more refractory, and less easy to bury, than the human corpse. The human corpse rots in the bosom of the earth: the social corpse continues to walk, unconscious that it is a corpse, until the day when the slightest shock puts an end to the illusory survival of matter, and shows mere ashes in place of blood.

The union of men creates and maintains falsehood: society may long conceal its fatal inquiries, may mask its agony, and make believe that it is

still alive, when it is already dead, and all that remains is to inter it.

Societies, moreover, do not die in the same manner. "Sometimes," says Lacordaire, "peoples pass away in an insensible agony, which they welcome as a sweet and agreeable rest: sometimes they perish in the midst of festivals, singing hymns of victory, and calling themselves immortal."

The present clericalism seems destined to die in the midst of the money of which it has made its only real worship, and to which it has sacrificed everything. Nothing but money, and all for money — that is its maxim. The most frightful instance of the errors that this thirst of gold, *auri sacra fames*, can cause it to commit, may be found in the interview reported in the *Canadien* relative to the Davignon case — a refusal of baptism.

An interview, which explains itself, took place between a journalist and one of the priests of the Archbishop of Montreal.

Is it to your knowledge, Mr. Cousineau, asked the journalist, that on the 26th of last July, Curé Lesage, of Chambly Basin, refused to baptize the child of Solime Davignon, living in that parish?

Yes: we heard that the Reverend Mr. Lesage decided on that step.

I even think, without being sure of it, that Mr. Davignon came here to ask some explanation of the refusal of the curé in question. But we have not received any official notice about the matter.

Do you know the reason of this refusal on the part of the curé?

The reason that the curé Lesage gives is that Solime Davignon has not paid the complementary tax levied on the parishes which are numerous and unproductive.

Is that tax legal?

It cannot be exacted by law; but having been imposed by the Ordinary, Catholics are bound to submit to it.

Do you think that a priest has the right to refuse a

child baptism on account of any omission or fault of the father ?

Certainly not ; but if Mr. Davignon had submitted the matter to the ecclesiastical court, we would have settled all that. It is now impossible for us to give him satisfaction, as we would seem to be yielding to force.

Do you know that the same child was baptized by the curé of the parish of Richelieu, without any trouble ?

We know it.

Do you not think that the child might have dropped off in the meantime ?

Oh ! the child was strong and healthy.

Do you consider that ecclesiastical authority can prevail above a father's authority, in deciding the fate of a child ?

That would lead me on too far, and make me say that in such a case the priest can hinder a Catholic from making his child a Catholic. I will not answer this question. If it had been submitted to the ecclesiastical authority, we would have seen ; but now, let the civil courts decide.

Can a priest refuse to baptize a child that happens to be born in his parish, if the family is only on its way to another place ?

Certainly not.

In short, you think that Curé Lesage acted properly ?

Sa conduite n'a pas été très digne ; but he thought that he had a chance of getting the tax paid to him — people paid so badly — and he did well to try.

Is the Archbishop going to do anything in the matter ?

No ; since an appeal has been made to the civil courts

But you are going to lose the suit.

Oh ! not cases like this one ; judgment was given for a parishioner to whom the communion had been refused, but no one has ever claimed damages for the baptism of a child. Let the civil courts settle the matter.

This is their way, is it not ? Everything for money. The sacraments, religion, and everything are subservient to venal interest.

The suit of the churchwardens of Montreal shows

again in another light that rapacity which is the basis of the religious character of our time.

Of how much meanness was not Curé Sentenne guilty in order to keep in his possession the collections, and not give any accounts of them to the churchwardens? Read the testimony as follows:

Q. — It seems to me that by the answer which you have just given, you give to the third paragraph relating to collections an unwarranted meaning? Will you, then, read once more this paragraph, and say whether it is not true that there is no assertion that you have ever denied the *Fabrique* the right of having an account of the collections? What is there alleged is that the chief churchwarden alone claimed an account of the collections, and that you refused to give it to him.

A. — This is true, that is to say that in the letter of resignation I am not charged with having denied the *Fabrique* the right of claiming an account; but in this application I am charged with having refused to furnish M. Auger with an account of the collections. The opposite is the truth, for I told him that I would keep account of them.

Q. — Is it not true that at first you did not give him any account, when he asked you for it, and that you prepared a memorandum to be read at a meeting, in which you stated your reasons?

A. — M. Auger never asked me to give him an account. *Monsieur* asked me to keep an account of the collections, to, hand to the *Fabrique*, and I told him that I would do so.

Q. — Why did you prepare the explanatory memorandum that you read at the meeting?

A. — Because it was a question of taking away from the curé even those collections. Some wished that the whole amount of the collections should go to the *Fabrique*. I, however, drew up a memorandum to show how advantageous it would to the *Fabrique* to leave the collections in the hands of the curé.

Q. — You had not yet paid in the funds arising from the collections?

A. — M. Auger blamed me because the collections

had not gone to the *Fabrique*, but he never asked me for them. When he did ask me to give an account of them, I said that I would do so.

Q. — When you say that you have not refused to give him an account of them, you had not at the date of that letter given an account of what collections you received ?

A. — No.

Q. — Have you declared that M. Auger never asked you for an account of these collections before the letter in question ?

A. — He asked me to keep an account of them.

Q. — Have you done it since that ?

A. — Yes.

Q. — Did he tell you why he asked you to keep an account ? Was it not because he wished this account to be handed in ?

A. — He wished the account to be given to the *Fabrique*.

Q. — All that M. Auger asked you to do was to keep account of the collections ?

A. — Yes. I told M. Auger : I give an account of them by acts, and the treasury office of the *Fabrique* well knows the amount of the collections, and I keep a book of them. Here is the amount of your collections. For instance, if you have an organ, such as you want, it is because I took care of your collections. The account rendered is not dollar for dollar, but it is there, in the church.

Q. — The abstract question that I ask you is, whether the parishioners have the right to know to how much these collections have amounted ?

A. — I do not refuse them this right.

Q. — Have M. Auger and the other churchwardens asked you to tell them the exact amount of these collections ?

A. — He has never asked me.

Q. — I come back to a part of your answer aforesaid, in which you qualify as false a statement which, from my point of view, is merely a matter of opinion. I would beg you to read the first paragraph of this letter, and to tell us if you persist in accusing of falsehood all

persons, who, in good faith, happened to affirm what is alleged in the first paragraph ?

A. — He never asked me for it. As I was reading the letter, when I came to the first paragraph that I have just read, I said that this paragraph was erroneous, and I did not make use of the word falsehood. If I did make use of the word falsehood, it is not the idea that I wished to express, because the first paragraph is a matter of opinion, but I think that it is erroneous.

The hatred of this saintly soul against all those who wish to snatch from him his treasure, his gold, is such that he treats them as liars for having even wished to cast a single glance at his cash-box.

Have you seen the *Cloches de Corneville* played, and have you seen *le père Gaspard* displaying his treasure, and perpetually jingling his shining dollars ?

That is the spectacle that our clergy present : that is the education that they give our people. Gold is Catholic, first of all : that is the fundamental maxim. The other day we found a curious circular, which is absolutely typical, and well represents this fundamental maxim, which forms the basis of the ecclesiastical treasures.

ON THE ENCOURAGEMENT DUE TO CATHOLICS

How many times have not the workman, the manufacturer, and the tradesman had the humiliation of seeing the preference given by their countrymen, and their co-religionists to the workshops, shops and warehouses of their fellow-members of different origins and different beliefs ? And how cruel is the wound when it is inflicted by the Catholic clergy, or by a religious community ! In this country above all, where the Protestant workman and merchant count on the certain profit that results from the number of *jours de fête*, during which the Catholic is bound to do no business, is it not a kind of injustice to pass by the door of a Catholic (who after all is in a position to befriend Catholic works, if he does

not actually do so) and to go farther on, to make the fortune of the Protestant, whose sympathy, if he is sincere, does not extend beyond the purse of his customer?

Evidently, there is something wrong here. Christian charity forbids hatred and revenge. We must love even our enemies. Let us wait, however, till they have need of our services. Let the gentlemen of St-Vincent-de-Paul and the Sisters of Charity never refuse to aid an irreligious person who is in affliction. That is all right. But when the man is neither poor, nor sick, and has no need of our alms, when it is simply a question of helping him to make a fortune, who, pray, obliges us to take him our money?

If you mention charity, I will show you workmen and tradesmen whom the same faith makes your brethren, and who, also, want to succeed; and I will remind you of the text of St Paul which treats as renegades, worse than infidels, *those who neglect their brothers*. Since charity is what you are thinking about, there it is. You are treading it under foot in deserting Catholic workmen and tradesmen, and you are by this means sowing in the field of the Church the seeds of disunion and dissension.

Charity displays itself by acts, and it is acts that keep it alive. But by what acts do we prove to our workmen the esteem and affection that their faith and their virtue deserve? In their case, the only possible act consists in giving them the preference. Charity, justice, and respect for our faith so will it. For what we are not doing, our enemies are doing. They support one another, and put themselves forward by each other's aid. This is what explains the energetic reproach of St Paul. When, then, Catholic workmen and tradesmen see us preferring to them every day people devoid of religion, what a humiliation for them! What wounds for their hearts and souls! What must they think of us, and what can we expect from their gratitude! Ah! do not doubt it at all, *the disunion of Christians begins in business*. It is in this that, by foolish mismanagement, we inflict deep wounds upon honest hearts. They become provoked or discouraged, and in the end their cooperation fails us, when it is needed for the triumph of our cause."

In what elegant terms these remarks are made! What cunning imposture, and abject hypocrisy in that pretended sympathy with the workman, when religion is merely consulting her own interests in the matter!

Yes, combine, Catholics, and protect yourselves! That is the principle which is called upon — that is the ostensible reason assigned, but what is the real reason?

Money is wanted — much money, to support Catholicism. What would this form of religion become, if you were to make use of your free will, and if the money passed into the hands of unbelievers?

Always, these same methods, these menaces! Always with the same one end in view — the extortion of money, or the enslavement of consciences. The system is one of childish simplicity.

You are the children of God, they tell us: but if you do not pay, and if you do not obey, God will punish you.

What say you? Has God the heart of a human being with its changing passions? Is he, like you, moved by feelings of revenge or pity, by frenzy or repentance?

Oh! what low ideas men have conceived of the most exalted of beings! To listen to them, it would seem as though God, wayward and capricious, is angered or appeased like a man: as though he loves or hates, strikes and caresses, by turns; as though, weak or spiteful, he broods over his hatred; as though, contradictory or treacherous, he lays snares for men to fall into them; as though he punishes the evil that he permits; as though he foresees crime without hindering it; as though, being a partial judge, he is bribed with presents; as though, being a thoughtless tyrant, he makes laws, and forthwith revokes them; as though, stern

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despot, he bestows or takes away his favors without reason! It is in this creed that we recognize the falsehood of man, and when we see the portrait that he has drawn of the Supreme Being, we say to ourselves: "No, no! it is not God who has made man in His own image — it is man who has misrepresented God in his likeness. He has given Him his mind — has invested Him with his inclinations — and lends Him his opinions. Then, when in this medley he has found himself contradicting his own principles, he affects a false humility, he taxes his reason with impotency, and calls the follies of his intellect "mysteries of God."

He has said, "God is immutable," and then tries to change Him by prayers and petitions. He has called Him "incomprehensible," and is never tired of explaining His nature and attributes.

And now, credulous mortals! show the efficacy of your customs. During the many ages that you have followed or changed them, in what way have the boons of nature to you changed? Has the sun shone any more than at the beginning? Is the course of the seasons different? Is the earth more fruitful or the people more happy? If God is good, what pleasure does He take in your penances: if He is infinite, what does your homage add to His glory; and if His decrees have foreseen everything, how will your supplications change His decision?

Answer, ye irrational and inconsistent beings! Has God, Whom you say you serve any need of your assistance? If He wishes to inflict punishment, has He not at hand earthquakes, volcanoes, and thunderbolts? Does a merciful God chastise only by annihilating?

The monstrous golden calf, which to-day is called "the golden bull," is enthroned in the midst of the hierarchy, and dazzles with the light of its reflections. Those men are lost to all decency or

discretion. They have lowered themselves to speculate everywhere, and in everything. The most paltry profits do not disgust them, and the most crooked gains delight them. Let us give an instance of this :

One of the altars of one of our large churches is maintained and kept in order by a female penitent who dedicates her hours of devotion to this pious work. As this lady has numerous relations with the business world, she receives as contributions to her good works from certain Catholic firms some pretty presents with which she ornaments her chapel.

Now what measures did the clergy of this church take in order to make a profit out of those gifts ? They stripped the altar in question as fast as they could, and then, when the unfortunate benefactress wished to reclaim her offerings : " Pshaw ! " said the priests, " you must make your friends give you some others. "

It is in this way that the church altars are gratuitously furnished, and this is the style of petty financial operations that are carried on, when the big business does not pay. The people see and know all this, and groan at it. But what can be done ?

Napoleon I, (whom his ambition, always satisfied but never satiated, sometimes threw into a paroxysm of fever) said one day to Decrès :

Look at Alexander the Great. After having conquered Asia, and proclaimed himself to the people as the son of Jupiter, the whole East believed him, — with the exception of his mother Olympias, who knew all about the case, and of Aristotle, and some learned Athenians. Well ! if to-morrow I were to announce myself as the Son of the Eternal Father, there is not a single fish-woman that would not hiss me as I passed by. *The people are too enlightened nowadays.* There is nothing more to be done !

Well, we must believe that we are far behind the

age, for that announcement would assuredly go down with us.

The French-Canadian is poor and complains of being kept in check by want of capital. This is a mistake, for the Canadian has funds. But where are they, then?

They are in the churches and in the convents. It is in them that the product of our labors is piled up.

The English build banks, and the Canadians chapels. There is more gold in the ecclesiastical treasury of the Province of Quebec than in all the vaults of the banks in Ontario. This is why we look like beggars, while our neighbors live in affluence. This is why our farms are going to rack and ruin, and our children are abandoning them. They are escaping from the Minotaur which every year devours the proceeds of our labors, and never restores the prey which has come into his possession.

When, then, shall judgment be pronounced? Who will dare to execute it?



KNAVES AND FOOLS

"If it is desired that nations should believe, they must never be taught such things as their heart and their intellect instinctively reject."

La Flandre Libérale.

The more deeply we are affected by the grand lessons of the sacred books — the more we are struck and inspired by the fine works of genuine Christians — the more we deplore this lowering of the intellectual level of our clergy, which has led them to compose by their own invention a series of spiritual readings, in which intelligence and good sense are alike lacking.

What on earth is the use of inventing new homilies, when the old canticles and psalms, which, from the beginning of the Christian era, had made the hearts of the faithful leap for joy, and furnished each soul and mind with food that was always invigorating?

The common-places of ordinary life were excluded from these pious *souvenirs*, to which a certain perfume of antiquity imparted a charm that was always sweet and touching.

Incapable of understanding greatness in simplicity, our Bossuets, Bourdaloues and Massillons have conceived a religion of their own invention.

Those pious individuals, who cross themselves a

number of times when materialism is mentioned, have only one object in view, viz, to materialize religion. We use the word "materialize" in two senses.

First, in converting religion into vile metal. Next, in giving a material and vulgar aspect to the teachings that it permits.

The first prayers that a child in its cradle is taught to stammer have a savor of mystery, of conviction and of faith, which deeply impresses our feelings, calling forth high and wholesome thoughts.

What becomes of these feelings, if they are enslaved to the common-places of daily life, and to the vulgarities that we have to elbow each day?

The aim of the work of the clergy is craftily planned. It allows them to bring the mind back to things of this world, and to the only object that they have in view — the possession of wealth.


The method adopted is also very simple. Our clergy have persuaded the people that the ancient prayers, those old invocations that our fathers and mothers have for centuries repeated, no longer answered the wants of the present time. Accordingly they have composed prayers, of their own invention, something sufficiently *habitant* to be thoroughly appreciated: and then they have placed them on the market, and thus established sources of revenue for themselves.

There are prayers for all the wants of life — prayers for Paradise prayers against small-pox, prayers even for successful deliveries in child-birth. And these are sold at all prices, from five cents up to a hundred dollars.

We are not inventing anything: and we have here reproduced the *fac-simile* of a prayer which is sold everywhere for twenty-five cents. One sample is enough:

Billet pour le Ciel

25 Centins.



L'Église Catholique est la voie du Ciel.

Hors de l'Église point de salut.

D'ici à six ans on dira chaque mois, au St.-Cœur de Marie, une messe pour tous ceux qui acheteront un de ces billets.

Imprimatur † E. A. TACHERRAULT
Arch. de Québec.

Québec, Septembre 1887.

INDICATIONS

POUR LES

VOYAGEURS QUI SE DIRIGENT VERS LE PARADIS !

Départ :—A toute heure. Arrivée :—Quand il plait à Dieu.

PRIX DES PLACES ;

PREMIÈRE :—Innocence et sacrifice volontaire.
DEUXIÈME :—Pénitence et confiance en Dieu.
TROISIÈME :—Repentir et résignation.

AVIS.

- 1o. Il n'y a pas de billets d'aller et retour.
- 2o. Point de train de plaisir.
- 3o. Les enfants qui n'ont pas l'âge de raison ne paient rien pourvu qu'ils soient tenus sur les genoux de leur mère l'Église.
- 4o On est prié de ne porter d'autre bagage que celui des bonnes œuvres, si l'on ne veut pas manquer le train ni éprouver de retard à l'avant-dernière station.
- 5o On prend des voyageurs sur toute la ligne.

How much stupidity and gross vulgarity is here crowded into one small piece of paste-board !

Unfortunate people, who are educated, or rather hoodwinked and bamboozled in this way ! What humiliation !

In a charming book by Sunkiewiez, which has lately been translated in France, and is entitled *Par le fer et par le feu*, one of the characters describes the entry into Paradise of Longinus, who had died for his native country: Read this narrative written for poor Slaves, and contrast the lessons conveyed in these two documents :

Who is the daring fellow that knock us by night at the door of Heaven ?

Open ! open ! good St. Peter ; it is I, messire Longinus Podbipieta.

But what merits or virtues have you that you boldly dare to disturb the sleep of Heaven's doorkeeper ? Do you claim that these doors, which by right are opened neither to birth, however illustrious it may be, nor to patrician rank, nor even to Royal Majesty, should yield you free access to a place where no one arrives in a carriage, guarded by foot-soldiers, and drawn by six horses, but rather by a precipitous and thorny path, that must be climbed with painful toil ?

Ah ! open, St. Peter ! open quickly ! For it is just by this narrow path that our comrade, messire Longinus Podbipieta, has come to you. He has come to you like a dove, wearied by a long flight. He has come, naked as Lazarus : he has come like St. Sebastian, with his body pierced through by Pagan arrows ; he has come, poor as Job — pure as a virgin who has known no husband — chaste as a meek and patient lamb. He has come without being soiled by sin, with the sacrifice of his blood cheerfully shed for the safety of his country. Open to him, Saint Peter ! for if you reject him, who is the man that will find favor in your eyes ? Open to him ! holy guardian of Heaven ! Let this lamb pass in : let him feed in the heavenly meadow ; let him feast upon divine herbs, for he has come to you, poor and hungry. Let him " Here the speaker broke

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off, stifled by his tears ; and with him, all who heard him, lifted up their voices and wept.

On the one side, we have the idea of Paradise displayed to the people by a collection of priests ; on the other, by a purely lay writer. But which of the two versions is that which exalts the soul, and which is that which debases it ?

The origin of our sorrows and of the necessity for prayer is, of itself, deeply affecting : why then should we not increase instead of lessening the holy feeling ?

Who has not reflected amid what tribulations those prayers to the Divine Being had their rise — prayers from which they want to raise money nowadays ?

Was not the first prayer uttered when the annihilating deluge threatened to destroy the whole world ?

When the accidents of nature were added to the evils that harassed them, nations, dismayed at so many calamities, traced back the causes of them to superior and hidden powers : and, because they had tyrants on earth, they supposed that they existed also in Heaven, and superstition in this way increased the misfortunes of peoples.

Then fatal doctrines sprang into existence — morbid and misanthropic religions which represented the gods as wicked and envious despots. In order to appease them, man offered them the sacrifice of all his enjoyments.

He surrounded himself with privations, and subverted the laws of nature. Mistaking his pleasures for crimes, and his sufferings for expiations, he wanted to love pain, and to abjure all love of self. He persecuted his senses, hated life, and a self-denying and anti-social morality plunged the nations into a state of deadly inertia.

But because nature, in her foresight, had endowed

the heart of man with inexhaustible hope, he, seeing that happiness eluded his pursuit on earth, sought for it in another world. By a pleasing illusion he created for himself another country, an asylum where, far from tyrants, he might resume the rights of his being. Fresh confusion resulted from this chimerical idea. Charmed with an imaginary world, he despised the world of nature, and neglected reality for visionary hopes. Life, according to his view, was nothing but a tiresome voyage, or a painful dream. His body was a prison, and an obstacle to his happiness. Earth was a place of pilgrimage and exile. Then a solemn inaction was established in the political world: the fields were deserted, and overgrown with weeds—empires became depopulated—graves were neglected—and, on all sides, ignorance, superstitions, and fanaticism, uniting their efforts, increased the general ruin and desolation.

It was necessary to leave to time the task of alleviating so many disasters, and re-animating man's courage. It was to this revolution that the work of philosophers contributed in a marked degree.

From the spirit of philosophy generations have derived the strength of mind requisite to investigate the cause of their evils, to mitigate and cure them, while Christian convictions enabled them to have a glimpse of the dim future in what was present and real.

And now it is the clergy who are going to destroy our work in order to coin money from men's credulity. Materialism is the ruin of the religious caste in our days.

Maxime du Camp, whom we cannot tax with false doctrines, writes:

In a monastery, situated not far from Agré-Dah which is Mount Ararat, an Armenian monk related to me a legend, which may here be not out of place. When

Adam and Eve had plucked and eaten the apple, they were suddenly endowed with knowledge of which they had no previous experience, and which made the Lord God anxious. We are informed in the twenty-second verse of the third chapter of Genesis that he said : " Behold, the man is become as one of us, to know good and evil. " Fearing then that he might become like God, as the serpent had promised, He created the vine that he might become like the beasts of the field. The good monk, stroking his long beard, and making his *narghilé* bubble up, looked at me roguishly, and added : " God, I acknowledge, had a perfect right to defend himself, but I fear that he overshot the mark : for, in spite of his foresight, he was unable to guess that men would bottle up frenzy and madness. " After this, he tossed off a glass of *raki*, and smacked his lips.

This is how it is — good board and good cheer everywhere among priests, and all at the cost of indulgences and prayers.

We have no desire to deal here in misrepresentation : that does not form part of our plan. Nevertheless, a day is coming when caricature will be our only weapon to wield against usurpation.

The true method of fighting clericalism consists in satire, epigram, and caricature ; in the daily and continued use of the weapon which kills best, and is called " ridicule. " Good caricatures will do far more damage than the most logical newspaper articles.

The point of a pencil has kept a criminal in awe more surely than a gun-barrel levelled at his head. Caricature represents the crowd, and is the outcry of citizens : it was the favorite weapon of the men of old, as it was that of revolutions. The important matter is to mock and banter, and to do this in a pitiless manner, without taking any notice of the soured looks of those who protest against it. When citizens are accused of persecuting the priests and

starving the Church, the best reply is to sketch the vast paunch of some vicar, who is sweating at every pore, a martyr to good living, and suffering terribly from excessive corpulence. Such pictures have a great run in villages as well as towns, and no efforts on the part of the clergy can prevent them from circulating freely.

For the moment, we are crushed by the slimy Ultramontane press, the prescription for the formation of which is well described in *Figaro* by Albert Millaud :

Pour into a saucepan a bottle of black ink, two or three glasses of wormwood, and a few drops of extravasated gall. By way of vegetables put in some poisonous mushrooms, some *basilisk*, and some black radishes. By way of stock, select some delicate game.

Take in preference a plump and oily liberal. Choose him in a respectable position soused *aux fines herbes*, or dressed in his magisterial robe. Take the bones out, and the fat off your liberal ; cut him in small slices and boil him in the saucepan.

For want of liberals of the best cut, take a simple "independent ;" draw him, baste him, truss him, and stew him in his own gravy.

After having obtained from all this a thick soup, stir it, thickening the sauce with castor butter, the brine of invective, and the rinsings of great principles. Add five or six vulgar adjectives, a bunch of abuse, two or three cloves of dishonesty, and six grains of concentrated malice. Stir carefully.

Scent your mixture with a little essence of pontiff, and half a glass of *bouquet* of Jesuit's beard.

Cook over a slow fire : do not skim the pot, and stir from time to time with a penholder.

Remove with care all the hairs which usually fall into soup thus prepared ; and, when all is ready, take this mixture and pour it all hot over some small sheets of paper that cost two cents.

It is in this way that they usually get up those

pious journals in which the people complete their education, which was so well begun by those little prayers composed in the same style as those before quoted.

Can we, then, be astonished after that at the idiocy of our finest clerical organizations ?

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PRIESTS AMONG THEMSELVES

Homo Homini lupus,
Presbyter Presbytero lupior,
Monachus Monacho etiam lupior.

(*Anglicé.*) A man is a wolf to a man; a priest is more wolfish to a priest; but a monk is still more wolfish to a monk.

The relation that the members of the clergy bear to one another, or to the religious orders, is one of those undetermined questions, that form a basis for predicting the great deluge which threatens the whole institution, and for explaining all the weakness of our population, who do nothing to recover the power that they have allowed to be usurped.

There is among our people a pitiable faint-heartedness which favors the most terrible concessions.

The fact is that we are bound to admit the sixteen propositions that were laid down by Mr. Dessaulles, and which affect us no longer.

There is not a single one of those that to-day call themselves good Catholics, who will not recognize the almost limitless power of the Bishops.

Those who do not share this opinion are rebels and revolters.

Let us briefly sum up the belief of these poor people, and we shall see if the conduct of the clergy that we witness everyday should not very soon open the eyes of these confirmed dupes.

Here, with their origin, are the precise doctrines which it is claimed that we are obliged to believe in reference to our behavior with respect to our Bishops.

A large dose of patience is assuredly needed to keep silent in face of this overweening presumption :

I. Bishops have the right of imposing fines on those who publish, sell, or advertise any books which have been put in the *Index* at Rome : for instance, Lamartine's *Voyage en Orient*, Sismondi, Michelet, Descartes, Grotius, *L'Histoire Ecclésiastique* of the abbé Racine, or *L'Histoire de l'Eglise de France* of the abbé Guettée, recommended by forty Bishops of France, or other dreadful books of this sort.

II. Bishops have the right to fine notaries, in certain cases, and to deprive them of their office. This was formerly done, if there was reason for suspecting that a notary had not done his best to induce a dying man to leave the Church a legacy, or if he had prevented him from leaving the Church too much, and thus putting his family on the street ; or even if he had made a will without a priest being present--an act which was considered as one of ill-will towards the Church.

III. Bishops have the right, in themselves, and if they think proper, to change the intentions of testators. Thus, when the Church had not received as much as it expected, the Bishop would make the will void, take whatever suited the Church, and the family had to be satisfied with what was left. And it was no use saying anything, for the Church being the sole judge of her rights, and refusing Church burial to all who, on their death-bed, gave her nothing, families thought themselves lucky that anything at all was left them. But when the ecclesiastical judges and their clerks had been concerned with the administration of an inheritance there was seldom anything left. We may consult Church writers to learn their opinion on *les officiaux* !

IV. Those who bear the tonsure, even if they are married, are exempt from all lay jurisdiction. In the happy times of ecclesiastical omnipotence, a

man who had committed a crime simply went to a barber, and procured himself a tonsure; and forthwith the Church claimed him as subject to her jurisdiction only. Judges were gravely convened to decide whether the tonsure was made previously or subsequently to the crime, and the man got clear for telling his beads some dozen or hundred times, or for reciting the penitential psalms, and hearing divine service at the church door. If he was rich he redeemed a murder for four or five *livres tournois*, and even the murder of his father for seventeen *livres tournois*, equivalent to about seventeen *louis* of the present day. Governments struggled during several centuries to rid themselves and the whole world of this magnificent "Christian right," which secured indemnity to a malefactor, as soon as his head was tonsured.

V. The Church has the unlimited right of owning property, purchasing it, and of receiving it by will, even to the detriment of families that may be thrown on the street; and a Government violates the law of God, if it attempts, in any way, to regulate or limit this right.

VI. The abolition of Ecclesiastical Courts has been an outrage on the Church, and the Pope has the right to order them to be established in Catholic, and even in Protestant countries, since the Pope has jurisdiction over both.

VII. Governments have no right to legislate even about the civil part of marriage which the Church does not recognize: nor to determine the civil effects of marriage in certain cases; for instance, in the case where a priest has secretly married two minors against the will of their parents, the courts of justice have no right to interfere.

VIII. Governments have no right to permit loans of money even on articles of commerce, and are canonically bound either to forbid the exaction of

interest, or to establish very limited rates, without paying any regard to the demand for, or abundance of capital, or to the state of trade. Formerly, lending at interest was absolutely forbidden as a mortal sin. On that point there exist more than twenty decrees of Councils, and more than fifty decrees of Popes. To-day, nevertheless, loans on interest are tolerated. How is that? Because the Church has never understood, or wished to understand, (when the laity have explained it,) the philosophy of lending at interest, that is to say, the reasons of all kinds which prove the legitimate nature of the transaction. On this question, as on many other subjects, ecclesiastical reason has at last been compelled to recognize in reality the superiority of lay reason. Still, the right of the Church remains.

IX. On the authority of the Popes' bulls of excommunication, and the authorized expounders of canon law, a Catholic is not bound to pay a debt to a heretic, and the Pope has the power of exempting him from it, or of forbidding him to pay it.

X. The Pope has the right of absolving people from all oaths whatsoever, political, civil or private, and consequently of exempting citizens from obeying the Constitution and the Law. We are not ignorant of how often Popes have absolved from their oaths Princes who had sworn to maintain inviolable the Constitution and laws of a country.

XI. The Pope has the right to establish courts of inquiry in all Catholic States, whether the Governments are opposed to them or not; but we question whether nations to-day are much inclined to accept the Inquisition, "that pearl of canon law," according to the vivacious abbé Morel, and "that sublime moral perfection," according to the eminent theologians of *La Civitta!*

XII. It is lawful to deprive the children of heretics of their property, and, in certain cases, to abduct them from their parents.

XIII. Governments are bound, and can be compelled by ecclesiastical censure, to refuse to allow heretics the public practice of their religion.

XIV. The fear of being unjustly excommunicated, is a sufficient reason to justify a man in violating a duty. Thus a legislator, if he was afraid of being excommunicated, even unjustly, would be bound to vote against the law which his conscience dictates to him, and a judge would be bound to decide contrary to law. A guardian could not place at interest the capital of the minors whose property he is managing.

XV. Clergymen are essentially subjects of the Pope, and are fundamentally submissive to him in all things. They must keep their solemn oath to obey passively; renouncing their rights or their duties as citizens of their native land, or of the countries in which they are living under the protection of the law.

XVI. As the Pope is unable to reconcile himself to modern civilization and progress — each time that a Pope, or a theologian who is styled eminent, shall declare one of the conquests of civilization opposed to the supremacy of the clergy in any temporal matter, it becomes necessary to reject the conquest, and to change the laws that are repugnant to the Pope, or to the theologians, whether they be eminent or not!

It will be admitted that we have now mentioned a fairly good number of pretensions which we propose to ventilate, and to which we submit.

How, then, does it come to pass that our people, so far-sighted in many other matters, have never yet discovered that there would be a means of reducing this tyranny to fair proportions, by taking advantage of all the mistakes that are made by the members of this hierarchy.

One of the chief mistakes, of which advantage

should be taken, is the fierce jealousy, which the personages that surround mitres and croziers feel of one another.

This jealousy, which turns into real hatred, is unrelenting.

Here is an instance of it :

In a diocese near Montreal there lived an old and infirm Bishop of whom the Vicar-General had formed high expectations, in no way warranted by his talents.

The above mentioned Vicar-General had thought that he recognized in one of the priests of the diocese a superior genius, really transcendant, and calculated to occasion mistrust. He became uneasy, had his man watched, and soon decided that his fears were well founded, and that this man's talent was dangerous.

Then with that extreme Christian charity which characterizes our clergy, the Grand-Vicar worked to get rid of this troublesome rival ; but, in order to do this, he avoided attacking him in front.

No one knows of what this man would have been capable ! It was best to employ means that were crooked, but not the less effective.

The priest in question was studied, carefully weighed, watched on the sly ; and the conviction was gained that the "petticoat" was his weak point.

This discovery was highly gratifying to the ambitious Vicar, who drew on the strong box of the diocese to provide his budding rival with funds for a little trip to the United States.

The matter succeeded according to his wish ; and, some months afterwards, the travelling priest paid a visit to the Mormons at Salt Lake City, where he was thrown into prison for having assailed the virtue of three of the wives of some Mormon elder.

The Bishop being apprised of the frolic of his "dear child," and not suspecting the trick that had

been played by his faithful Vicar, was deeply grieved, and gave orders that the priest should be extricated from his trouble, at any cost. So he summoned the priest's brother-in-law, a Montreal merchant, and furnished him with money to go in quest of the prisoner, and to settle the business.

The brother-in-law reached the Mormon capital, and found his man; but he had great trouble in persuading him to come back, and only succeeded by paying all the expenses which amounted to eight hundred dollars. To this sum must be added another eight hundred dollars, which had been given him clandestinely for his journey.

This escapade, therefore, cost the diocese sixteen hundred dollars.

Here, then, was the criminal seemingly restored to his position, and at his ease. He sets to work again, and displays all his high qualities; but he quickly regained too much influence over the Bishop, whose jealous fellow-laborer was once more aroused, and tried to begin again the same game. This time, however, the plan did not succeed so well.

The Bishop kept his eyes open, and as soon as the news of the priest's second frolic reached him, he sent after his heels the emissary who had proved so useful the first time, and who was lucky enough to catch his man at Duluth, and to bring him back, safe and sound. He was again on his way to Mormonland.

Still, that did not hinder the Vicar-General from having gained what he wanted. He has made that intelligent priest an "impossibility" in the diocese, and allowed the nomination to the position that he might have coveted of a pretentious nullity thoroughly conversant with the sixteen propositions. Cannot the people of the diocese, who see and know these things, profit by the chances which the very authors of these criminal inconsistencies offer, to

establish on a different basis the relations between the clergy and the laity ?

It requires all the infatuation of the clerical body, or all the confidence that it has in its own strength, and in the servility of the population, to initiate the struggles and conflicts which we daily witness.

The fact is that all who are connected with the Catholic religious world are ready to eat one another up, and to ruin one another's reputation.

Sulpicians and Jesuits, Dominicans and lay-brethren — all these incongruous fraternities are gnawed by all kinds of ambition, and stimulated by evil passions.

And all fall into the same trap, and are caught by the same tricks, without, however, losing as much of their prestige as might be expected.

For instance, a certain order which is very popular and recently made its first appearance in our country, has lately received a blow from which it will not easily recover.

We would speak of the Dominicans, the fashionable preachers.

Their success may be readily imagined. The orator's head stands out in relief — half surrounded by the black hood, while his arms display the wide white sleeves of his robe.

This dress is the very one which suits the Dominicans : it is spotless and has something slightly theatrical about it. These preaching-friars in the present day form the most brilliant, the most liberal, and also the most adventurous of the religious orders. They have inherited the enthusiasm of Lacordaire, his liberalism, and his frank daring. It is only among the Dominicans that we find the spirit of a Montalembert, and of a Cochin, the happy contradiction of liberal catholicism, and that in spite of persecutions suffered. They persist in dreaming of the reconciliation of science and

faith, of religion and modern society. These are illusions if you will: but on what except illusions can the harmony of society, the peace of souls, and the relative happiness of which human beings are capable, be founded? They are possessed of charity, and pride themselves on their tolerance. Do not tell them that it was St. Dominic who invented the Inquisition: they will not believe you. The rule of their Order has nothing tyrannical, nothing monopolizing about it: it respects their personality, and leaves to each one an extensive freedom. Hence, they exercise a strong spell over people's souls—especially over those of women and the young. Their system affords a striking contrast to that of the Jesuits. Among the latter, individuality is, to a large extent, wiped out, and all public display is avoided. The Jesuits operate upon souls by private management rather than by public preaching. They find their chief satisfaction in the immense collective strength in which they all share, and to which they contribute even by their obedience, rather than in the free exercise of their faculties in the interest of religion. In short, since it is by the increase of their own power that they seek the spiritual benefit of souls, it happens that, unknown to themselves, they pay more attention to the means than to the end, and thus do not seem entirely disinterested. Finally, they are gentle, polished, amiable, subtle and circumspect: as strict as possible in their teaching, but indulgent to individuals, and not too exacting in practice. Their influence is by these means more extended, more secret, and more sure. But the Dominicans, that romantic Order, which we might almost style the Chivalry of orthodoxy, have more fascination and brilliancy. They have, also, something about them more hearty and more human. Almost all of them are men of powerful imagination.

For some years past, they have almost monopolized the favor of female devotees, but an incident lately took place which threw serious discredit on their Order.

One of their most distinguished members was desirous of staying the rising tide of public opinion, and of checking the frequent occurrence of religious scandals in our city.

Taking advantage of certain reports about himself which he claimed had been circulated, and which had been spread abroad, owing to the unbecoming attentions that he had paid to certain persons, he repaired to a public place, and engaged in a pugilistic encounter which had a disastrous effect on the respect due to the robe of his Order.

But what is most remarkable about this exhibition is, that its object was not to electrify the public, but to lower the Sulpicians, an opposing Order.

The aim of the Dominican in acting as he did was to depress the Sulpician, and to use as a pedestal for his own exaltation the different mode of conduct that they each followed.

The Parthian arrow was shot in these words: "I do not allow myself to be insulted — I am not a Sulpician!"

Here are the relations that exist between these men, and our people must assuredly have come down very low, and their feelings must be quite blunted, if no good purpose is served in exposing these relations.

We stated, when we began, the sixteen propositions to which we have practically given our adherence. They are scandalous, and yet we have only one door of safety, one sole means of escaping from them.

Violence is not to be thought of — the time has not yet come.

Let us, then, have recourse to cunning. Let us avail ourselves of ecclesiastical, religious, clerical and episcopal hatreds and jealousies.

This constitutes the freedom of the future.

As soon as they devour each other, they will leave us alone : and perhaps then we shall have the opportunity of rising superior to our ruins.

CLERGY AND "CANADA-REVUE"

In 1889, Mr. A. Filiatreault founded in Montreal a monthly publication, under the name of LE CANADA ARTISTIQUE. It was edited by a *groupe* of well known *littérateurs*, and was devoted to the diffusion of modern ideas, in all their forms.

LE CANADA ARTISTIQUE was led by the force of circumstances, and by the incidents of discussion, to handle a number of subjects connected with social, and even with political matters.

The vigor of its articles, and the depth of the views expressed inspired a certain number of advanced minds with the desire of supporting this work, of materially encouraging it, and of changing the monthly journal into a weekly paper under the name of LE CANADA-REVUE.

A joint stock Company with a capital of \$10,000 was formed, and obtained a charter by letters-patent under the great seal of the Province for the publication of this journal, which made its first appearance under the new direction on July 23, 1892, with Mr. Marc Sauvalle, formerly editor of the *Patrie* and of the *Canadien*, as editor-in-chief, and a whole pleiad of distinguished literary men, politicians and artists as colleagues.

The introductory number of the CANADA-REVUE contained a frank and fearless catalogue of the questions that would be discussed in the journal, which may be thus summarized :

The claiming of the authority of the father of a family at the domestic hearth, the school, and the polls.

Reform of education under all its phases.

Equal assessment of taxes on all heads.

The establishment of a lay University, of public libraries, and free schools.

This liberal programme naturally attracted to the *Revue* the attention of the public, and the hatred of the clergy.

The war declared against exemptions from taxes, which the public hailed with enthusiasm, secured the *CANADA-REVUE* a wide circulation, and the extent of its power was proved when the Guyhot scandal burst forth.

The Guyhot scandal is only a slight incident in the general indignation that was aroused among the Catholic population of the Province.

But we are bound to believe that the time had come, and that the cup was full, since it immediately overflowed.

There was a loud outcry : but, after all Guyhot was not the only guilty one. His crime, it is true, was one of monstrous and astounding hypocrisy, and a large number of names were mixed up in the case. He had profaned everything — religion, morality, and the sanctity of family life — but many others had done so before him.

His letters — all of which fell into the hands of the outraged husband — reeked with vice and rank licentiousness : still, many other clerical hands have provided the book stores of ancient, modern, and contemporary times with literature of the lewdest description !

Nevertheless, the outhurst was terrible — the excited populace demanded vengeance — and the *CANADA-REVUE*, and another journal, the *ECHO DES DEUX-MONTAGNES*, re-echoed this cry, and pronounced sentence of judgment.

The first article that appeared was couched in these terms :

The degrading scandal, which is the town-talk at the

present time, is a terrible lesson for the authorities of the Church, and for the Catholics of this city.

It is a story which repeats itself, and will repeat itself, as long as the world lasts.

Men are destroyed by our constantly flattering them, by our excusing their abuses, by justifying their extravagances, and by allowing them to believe that they have full license.

By dint of telling them that they are absolute masters of everything, and that they can take everything, they end by taking our wives.

It is time that in the interest of our religion and of the clergy themselves, men whose motives are above suspicion should speak out the truth.

We must be stone blind if we do not foresee the storm which, sooner or later, will burst forth and crush everything, if the clergy do not do what the occasion demands.

The more good they have done, the more extensive and beneficent their influence has been, the more watchful they ought to be, and the more attentive to the complaints which are heard on all sides.

The abuses of authority, the accumulation of wealth, the love of good living, the condemnation, in past years, of the most respectable men, the failure to watch the conduct of young priests, the imprudence with which they are allowed to come in daily contact with women, the frenzy with which the clergy cling to special privileges, and to exemptions from taxes that every good citizen ought to pay — all this was bound to bring about in religious, political and social order what we are now witnessing.

Let wise heads reflect, and take heed !

This article set fire to the train of gunpowder, and the CANADA-REVUE received plenty of encouragement from the public. It, therefore, considered it its duty to continue the struggle in two or three powerful articles, the most salient points of which are here re-produced :

We have made of our clergy a class superior to all other classes: we have raised them, even in the eyes of the ignorant, till they are regarded as almost divine. The priest has assisted himself to scale these heights, from which he hovers above the heads of humble mortals, like an Olympian God.

Our clergy have made use of, and abused, everything.

They are autocrats everywhere. They cause rain and sunshine at their will, in the town as in the country, in our highest and in our primary schools, among the *rouges* as among the *bleus*. We are at their mercy. They make and unmake our laws. We cannot be born, live or die without their permission. And no one has the right to impeach them. The man who does so is forthwith denounced as a calumniator, a shameless liar, an infidel, and an atheist!

It seems to us that this state of things has lasted too long in this Province. We are descendants of the French people, and without the English who inhabit Canada, and aid in moderating the outbursts of our feelings, another 1792 or 1793 might well, one of these mornings, wake up these petty tyrants who sleep peacefully by the sides of our wives and daughters, whom they steal from us by the help of religion, and, above all, of the confessional.

Yes! our clergy, accustomed to have everything, have ended by believing themselves above all laws, divine and human, especially human.

Not a week passes without some scandal, still more scandalous than the preceding one, bursting forth. When a priest cannot obtain from his flock all the money that he thinks he wants, he refuses to baptize their children, or curses them, and forces them to change their religion. When the parishioners refuse to the drunken curé the wine that he demands for himself and his friends, he robs the *Fabrique*, and takes refuge in some obscure corner of the city, where he is found in company with a prostitute, distilling illicit whiskey. Finally, when a man has become a proselyte to one of these gentlemen, and has confessed to him, he finds a letter that the holy man has written to his wife, reminding her of the fine night

he passed with her, after having converted "her *camel* of a husband!"

Take notice, that in all this there is not a word of exaggeration. We pass over scandals that are even more terrible than those mentioned.

It is implied from the scandal of the abbé Guyhot, a priest honored and esteemed if ever there was one, that the corruption in which certain of the clergy wallow is more rotten than that in which the heroes of Zola welter.

Not only has this man, who had free entry into all good families, abused the confidence that honest people reposed in him, but he has scoffed at all religion, and piled up sacrilege on sacrilege.

The confessional helped him to choose his victims, and he scoffed at it.

It is time to protect ourselves! If the ecclesiastical authority will not, or cannot, control and correct vice — it is our duty to strike.

First of all, what do we want with these gentlemen in our houses, while we are in our shops, our offices, or at business? Why don't they stay in their presbyteries or in their confessionals! Do we laymen ever pay afternoon visits to the wives of our friends? If any one does so, it is because he wants to act like these gentlemen.

A woman never falls at first sight. There must be pleasant conversations, and again still more pleasant ones, then intimate private talk; and after the gallant toil of several weeks, the seducer may have some luck.

But why furnish priests the opportunity of having chances? What need have we of all these female congregations? They are presided over, and managed by some worthy father, who invariably ends by being detected in some dirty business.

And how is it possible that it can be otherwise? A man is always a man: and whether he has a black or a red cassock on his back, he is consumed by an inward fire, which burns like that of a layman.

And if you let him loose among pretty women, spoony and devoted, who come with lowered eyes to reveal to him their little bad thoughts, their strong wicked desires

and their weak errors, do you think that he is going to become marble?

Nonsense! if you reflect an instant, you will not fling your daughter or your wife into the arms of such and such a gallant abbé. Go, and ask for information on the subject from the aristocratic congregation of St James' Church.

History is constantly repeating itself, and what is happening to-day has happened a thousand times before. Only, the thing has not always become known. By the help of money and of other influences these obscenities are often hushed up.

We have considered it our duty not to let this scandal pass, without referring to it, and making a few remarks on it. But let no one in any quarter think of finding fault with us, or of writing that we have exaggerated the case, for, *foi de gentilhomme* (certain persons will understand what this *foi de gentilhomme* means), if we are forced to speak of it again, we will lay before the public some details, that will make the hair stand on end on the head of more than one person who believed himself bald.

We do not wish to make war on the clergy. On the contrary, we are ready to defend them, but they must not take advantage of the fact that at present they are violently attacked, to demand silence from us.

"The moment is, perhaps, ill-chosen for us," some timorous souls will say: but our reply to such persons is that we did not choose the time. Wolves must be hunted when they come out of the wood, and it is too late to destroy them, when they have taken refuge in their dens.

We wish to stay a deluge, and we should be criminal to wait any longer. We must at once dam it, for fear that it will carry away with it our entire nationality. When the house is on fire, we must not wait till the morrow to extinguish the flames. An immediate and vigorous reform is needed.

Our wives and our daughters must be left alone. You, priests, have wished to come out of the world; remain outside the world. We don't want you in our drawing-rooms, especially when we are not there to watch you.

You have no need to be on intimate terms with your penitents to give them absolution. It is better that you should not know with whom you have to deal, when you are confessing a woman. You travel too much, and you are too dandified. We meet with you everywhere, even at watering-places. There is no positive necessity why you should confess our daughters and our wives every week. Once a month ought to be sufficient; and in this way it would become impossible to make an appointment with a confessor every Friday under pretence of going to confession. You have no right to offer advice to our wives and daughters outside of the confessional.

In one word, let the priests keep aloof from the women. Both religion and Catholics will be better off in consequence. This must be done, and at once.

This article signed *Le Vengeur*, and another signed *Demos*, made a deep impression on the people.

From that day till the next the circulation of the CANADA-REVUE had an increase of three thousand copies, and three special editions had to be printed.

The following articles expressed the same tone of feeling, as can be judged from this one, which was written when a show of justice had been made by the expulsion of Guyhot from the Sulpician Order:

M. l'abbé Guyhot has just been expelled from the Order of St. Sulpice — such at least is the statement of the *Minerve*, the organ of orthodoxy. But, inasmuch as he was not expelled until every effort had been made to save his compromised reputation, we are authorised to believe that, one of these days, he will be found in South America, or elsewhere, exercising his holy functions, under the protection of some Bishop, who is as indulgent to shameless priests as he is harsh to young girls who waltz, or to people who read the *Courier des Etats-Unis*.

What am I saying? The abbé Guyhot is already stationed somewhere, and is, no doubt, ready to begin his career again upon as grand a scale as ever.

Where do those priests go, who are, perforce, expelled from Colleges and Communities for outrages on morality?

They go into some parish where our *Superiors* commission them to lead souls to Paradise.

Sometimes we hear of an act of apostacy. A priest has become a Protestant minister. All of a sudden, as if by enchantment, the secret is revealed. He was a libertine and a debauchee, who seduced women and corrupted children.

But why then did you keep him in your bosom? Why did you hide him so carefully? Why did you let him say mass, and send him to confess women and preach retreats?

Do you believe that a Bishop who receives or keeps in his diocese a priest rotten to the core is not responsible before God and before men, for the reputations and the souls ruined by that priest?

It seems to me that it is not too much to demand of the clergy that they shall behave themselves as people behave in any respectable society. In society, people who don't know how to behave are not received, and are even expelled. With how much more reason should debauched libertines be expelled!

Why does not the Church deal in the same way with them?

Complain to a Bishop that such a vicar is defiling your bed or corrupting your children? Ninety-nine times out of a hundred, you will be treated as a calumniator; or else, if the charge is too clearly proved, you will hear as an answer, "what do you want me to do in the matter?" and you will be forbidden to speak of it, under penalty of ecclesiastical censure.

And as everyone has not the courage to proclaim his dishonor publicly, everything is hidden and buried, and M. l'abbé continues to work in the Lord's field.

When the case has occasioned too much scandal, he is transferred to another parish, and the matter is ended!

But because the newspapers have not yet spoken of these things, do people really think that they are not known? Do people think that because they have not been exposed by the press, these smothered-up scandals have not reached the ears of families? Do people think that they are not canvassed and commented on, at some

houses with broad grins, and at others, with expressions of pain and consternation?

But still this has been openly talked of for fifteen, twenty, or thirty years; and to such an extent, that hateful stories are in circulation even about certain Bishops.

The Church well knows the depth of the wound, but it believes it to be concealed. Let it undeceive itself — the wound has long since been laid bare — and what is to-day said or insinuated in the newspapers has been the small-talk of society for years.

The Church will only slightly regain the confidence of the people when it substitutes in the convents some old and tried priests for the young, jaunty, and perfumed abbés: when it has made public inquiries into the case of certain communities where certain very devout ladies are boarding; when certain priests of high rank no longer go to bathe at the sea-side with ladies too timid to float on their backs by themselves; in short, when debauched priests shall be denounced from the pulpit — like the liberals, at least — and, above all, shall be cut off from the number of those, to whom we are bidden to entrust our consciences, and those of our families.

There are some young abbés who are far too popular in our convents. They must come out of them, or we shall put our young daughters elsewhere.

Let us not be told that there are holy priests. People said the same thing of the abbé Guyhot, and God only knows the number of women and girls whose names, hitherto respected, are to-day babbled on the streets, thanks to that wretch!

And, nevertheless, we are told that the Archbishop was warned!

This is simply disgusting! This is what stores up in the hearts of fathers of families the elements of a storm, which will be far more violent than the clergy suspect.

Why has not a millionth part of the anathemas that were lavished so charitably on liberals and republicans been reserved for bad priests? The sheepfold of the Church would, perhaps, be clean to-day. Catholics would be able to breathe, and good priests, holy priests, like

many whom I know, would not be bespattered by the infamy of those who surround them.

A cleansing must take place in the archbishopric, in several communities, and in many presbyteries. The Church must be purified, and the priests must become citizens like us. The wife of Cæsar must be above all suspicion.

If this reform does not take place, the fathers of families will seek and find the means of sheltering their honor and that of their children from the vile attacks of Guyhot and Co.

AN INDIGNANT OLD MAN.

The Archbishop of Montreal thought fit to break the silence which he had preserved up to that time, and to issue a very mild *mandement*, in which he made everybody but the criminal himself responsible and punishable for the crimes committed.

{ ARCHBISHOPRIC OF MONTREAL,
September 29th, 1892.

I

My dear Fellow-laborers,

We are passing through times of difficulty, and you may have already foreboded my profound grief, and the depth of my anxiety. In my last circular I alluded to the painful trial which God has sent us. For a purpose which was understood by all without its being necessary to point it out precisely, public prayers were ordered to, and acts of reparation asked of, all devout souls.

In concise and non-equivocal terms the pastoral letter of the 21st inst. recalled the duties of all good Catholics in the presence of the evils which may afflict the Church.

To-day I wish to be explicit, so that my thoughts may be well understood, and that none may mistake the nature of my intentions.

An unfortunate event, which, alas! has become too public, has thrown the whole diocese and country into consternation.

One of our own has fallen ! A disciple of Jesus-Christ has outraged his Master ; a soldier of the Church has deserted his post ; priest and apostle, he has violated his oath, betrayed his mission, and soiled and dragged in the mire the honor of the priesthood.

At the news of this fall which created a great sensation, a cry of pain and legitimate indignation arose from all. - In the sanctuary, in the cloister, at the hearth of Christian families, how many tears have been shed, and how many acts of penance been performed ! Never, perhaps, was the great law of solidarity better understood, and the need of expiation more strongly felt.

The lesson is terrible ! Let us profit by it. The general indignation of our population in view of the disorderly conduct of the priest proves the high idea they have of his sacred character, and of the holiness required in the exercise of his sublime functions. The faithful rightfully require from their pastors a virtuous example, an unsullied reputation ; a prudence above all suspicion, a regularity, a piety, and a zeal, which can be lessened neither by contact with the world, nor by any worldly consideration.

Let us read again often, my dear brethen, and put into practice the wise advice of St. Paul to Timothy and to Titus, and that of St. Jerome to Nepotian. Let faith alone guide us in our relations with the world, and let us avoid with care those things which are not required of our ministry. Time is precious, and we will have to render a severe account of it some day. Let us apportion it among prayer, study, and the faithful discharge of our grave obligations. Let our recreations be honorable, and let us remain strangers to the frivolous and dangerous distractions of the age. By so doing we will realize more and more the type of the priest who is after God's own heart. We will do souls real and lasting good ; and we will preserve for the priesthood the respect with which it is surrounded, the high reputation which it has enjoyed in the past, and the beneficial influence which it still exercises in society.

II

Still we are compelled to say that our regrets are not limited to the faults of one only, be they ever so numerous and humiliating. How many scandals have been unearthed during the past few weeks, how many errors committed, and sacred duties omitted! We have seen men take advantage of the falling away of an unfortunate priest, to circulate a number of malevolent rumors, unjust suspicions, and odious calumnies. Men have even dared to attack more or less openly the institutions of the Church, and, by falsifying them, to represent them as fruitful sources of danger to good morals.

Others, Catholics, who listen only to the voice of indignation, took upon themselves a mission which was never confided to them.

Losing sight of the hierarchy divinely established by Jesus Christ, they have arraigned before the tribunal of public opinion, tried, and condemned their spiritual leaders and their chief pastors, those whom the Holy Ghost has established to govern the Church, and to whom alone it belongs to govern God's Church.

When the fitting time shall have come, and when agitation shall have given way to the calm of reason enlightened by faith, I will return to the subject, and dwell upon it more fully. Without exaggeration, but also with the grace of God, without human respect and without weakness, I will define the duties of Catholics on this important point of ecclesiastical discipline, duties which have been forgotten or overlooked by certain men, who pose as defenders of the Church and of the observance of its laws.

You are aware, my fellows-laborers, of the sad results occasioned by this fall, which we are the first to deplore, and of the storm of indignation to which it has given rise. Our enemies rejoice: good men groan in secret; and the faint-hearted seem crushed. Everywhere there reigns an indefinable feeling of uneasiness, and the future presents itself to us in very sombre colors.

III

In face of this painful situation, a sacred duty is incumbent on us—that of prayer and of reparation. God alone, in His infinite mercy, can, indeed, put an end to our afflictions, restore peace and confidence to our souls, open the eyes of those who are so strangely mistaken, and re-establish order which, alas! has so long been disturbed.

For these reasons, having invoked the holy name of God, and acting on the advice of Our Venerable Brothers the Canons of Our Cathedral, we have ruled, decreed, and ordered what follows:

1. Public penance, at the Benediction of the very Holy Sacrament, will be continued all the month of October.

2. During seven days, beginning from October 2, the seven penitential Psalms will be sung in succession at the service of the Rosary.

3. On October 7, the first Friday of the month, in all the Churches where it is customary to say grand mass on Sunday, the votive (*pro re gravi*) *pro remissione peccatorum*, shall be said. This mass will be preceded by the chanting of the litanies of the Saints, and of the other prayers prescribed in the Ritual, *pro quacumque tribulatione*. It is desired that on this occasion a procession should take place in the church.

4. In the convents, where grand mass is not customary, these same prayers shall be recited before mass.

5. After this mass, the officiating priest shall elevate the Very Holy Sacrament, which will not be taken down until evening service.

6. The faithful can gain a plenary indulgence, on the usual conditions, during these seven days.

7. This same Friday, October 7, shall be an obligatory fast-day.

May our Lady of the Holy Rosary receive, and herself present to her Divine Son, these prayers, and the penance offered during the month which is consecrated to her. May the justice of God suffer itself to be appeased, and may His mercy pardon us.

The present circular will be read and published at the sermon in the parish churches, and in others where public service is held, and in the Chapter of all religious communities, the first Sunday after it has been received.

I remain very sincerely,

Dear and devoted fellow-laborers,

Your very devoted in Our Lord,

† EDOUARD-CHS., Archbishop of Montreal.

A loud burst of laughter hailed this communication — this punishment inflicted on account of the wanton acts of a priest.

The Bishops of the Province, in order to restore gravity, were bound to meddle in the matter, and published the following Pastoral Letter :

WE, by the grace of God and of the Apostolic See, Archbishops and Bishops of the ecclesiastical Provinces of Quebec, Montreal and Ottawa ;

To the secular and regular clergy and to all the faithful of these dioceses, greeting and blessing in the name of Our Lord.

Our dear brethren,

We are at the present time witnessing a spectacle which afflicts Us and moves Us deeply. The humiliating downfall of a priest has caused unjust attacks on the clergy, and has been the occasion of violent speeches and writings, of scandalous revelations, of indiscreet publications, of a lack of respect towards religious authority and ecclesiastical discipline, such as perhaps were never before witnessed in this country.

Already, the Bishop of the diocese where these sad events occurred has spoken with a voice full of sorrow and indignation, to deplore the faults committed, to soothe the faithful, to strengthen the weak, to censure the grave errors of a certain number of Catholics, to stigmatize, in others, a conduct equally injurious to truth and morality, and to recall all the faithful to their duties in the difficult days through which we are passing.

But, Our dear brethren, thanks to the press — a terrible power for evil and for good — scandals have been divulged far and near, and have thrown our population, generally so serene in their religious faith, into a state of excitement; an uneasy feeling has pervaded all classes, the peace of families has been disturbed, and consciences are thrown into confusion.

Blinded by prejudices, passion, and calumnies, some have raised questions which concern only those who have the mission to govern the Church of God, and who alone have the right to direct it.

Sorrowful and anxious, you have turned your eyes towards your Pastors to ask them for encouragement and light, counsel and direction. It is this word of consolation that We bring you to-day, Our dear brethren; it is this teaching that We come to give you in the name of Him who has said to the Apostles, whose successors We are: "He that heareth you, heareth me; and he that despiseth you, despiseth me."

A priest has fallen; do not be over surprised, nor alarmed in your religious belief; has not Our Lord said: "It is necessary that scandals should arise, but woe be to him by whom the scandal cometh!"

The history of the Church shows numerous instances of the truth of these words. Among the clergy, as well as among the laity, there have been, and there will be, unhappy falls from grace. Priests, unworthy of their august character, unworthy of the Church, their mother, which has brought them up for the sacred ministry, and placed in their hands the sceptre of her power and the care of the souls submitted to her direction, have been seen in the past, and will be seen again in the future.

Human frailty, the violence of passions, the abuse of holy things, the wiles of the demon, the seductions of a corrupted world seen too close, have, at all times, produced traitors who have abused their exalted position, and the confidence of the Master to betray Him, to violate their oaths, and become traitors to their calling.

The Church has groaned over these falls, and has suffered, but never has her existence been shaken, nor her action been compromised. The glory of her incomparable

sanctity has remained the same, as well as her salutary influence upon souls, and her power of regenerating them. Surrounded by the respect, the gratitude, and the love of the nations of the earth, the Holy Spouse of Christ has nevertheless continued, through ages, her work of salvation and her astonishing conquests.

Such was the will of her divine Founder. In confiding to weak and sinful men the care of His religion, He proves Her celestial origin and Her supernatural preservation; he tests our faith, and shows the abuse of liberty by which we can escape its sanctifying influence. Only at the end of time will the wheat be separated from the tares, and gold from all alloy; to the only Triumphant Church is reserved the glory of a faultless sanctity in each of her members.

Moreover, Our dear brethem, although too frequent, alas! at certain times and in certain countries, falls from grace, thank God, have been only exceptional among our national clergy. Therefore, it would be neither wise nor just to include in the same condemnation a few dissolute priests and the great mass of the clergy, to hold all of them responsible for the faults of a few, and to argue from isolated cases in order to throw suspicion on the whole ecclesiastical body.

What then was not Our sorrow, or rather Our legitimate indignation, to see men who call themselves Catholics, defenders of religion and public morality, take advantage of the downfall of a priest, however deep and humiliating it might have been, to throw contempt and insult on the clergy of a whole province.

There seems to have been a sort of delight in using terms calculated to discredit the clergy in public opinion; neither blame nor contempt was spared, and each mail, so to speak, brings us new censures and insolent suggestions. A great number of the clergy are represented as corrupters; or as too powerful and ostentatious, too greedy of wealth and sovereignty. The respect with which our people has always surrounded their priests, the zeal of these men for the increase of religion and piety in our souls, have become the object of the most severe criticisms, and the most unjust judgments.

Assuming the demoralizing rôle of Voltaire, these bad Catholics have given the greatest possible publicity to the scandal We deplore so bitterly, and have spoken of it in such a manner as to cause a blush of shame to rise in the face of all honorable persons.

Filthy writings, which the simple sentiment of honor and virtue should have caused to be destroyed, have been printed, sold, and circulated among the people. And why all this noise, these re-echoed rumors so deadly to the soul, and so contrary to the most elementary laws of morality and Christian charity? Why this explosion, as sorrowful as unexpected, of assertions more than daring, of offensive propositions, of disloyal insinuations, but to lower the Church, throw discredit on the priesthood, and, by these means stop or at least diminish her beneficent influence on the world?

Then, dear brethren, We, your spiritual chiefs, We entrusted by Jesus-Christ with the care of the flock, and obliged to protect it against the raging wolves,— We, who will some day render an account of the good We will have omitted and of the evil We will not have prevented, We tell you : Love and respect your priests ; in the first place, because they are worthy of love and respect, and in the second, because your own interest, as well as the interest of religion, demands it.

Who does not know the zeal of the Canadian clergy, their devotedness, their piety, and their chastity? Who will dare deny what they have done in the past for the salvation and prosperity of our race, either after or before the conquest ; they have gained the influence they enjoy, and which is made a reproach to them, by their charity, their courage, their spirit of sacrifice, and their boundless devotion to the temporal and religious interests of the country.

Well, what the clergy were in the past, they are in the present. We, who are acquainted with our priests, are witnesses, more competent than any others, to speak of their virtue and their disinterestedness.

That is why We protest loudly as an imperative duty on Our part at the present time — against the attacks which have just been made on our national clergy, and

we proclaim them, without fear of contradiction, as the most admirable in the world on account of their measureless zeal, their burning and practical faith, and the purity of their morals.

The exceptions which may be pointed out, the faults which are denounced, too often in exaggerating them, could not destroy this truth, as consoling for you as it is for Us. The whole of the Canadian people, anyhow, are loud in praise of the clergy and avenged them of their columniators, by their respect and submission and by their eagerness to exhibit, on the days of national rejoicings, their attachment and gratitude.

Another motive for revering your pastors, dear brethren, is that the respect due the clergy is of vital importance in the life of the Church.

A nation which does not respect its priests is a nation rushing to its ruin. When Voltaire desired to ruin France, and shake her faith, what did he do? He commenced with these treacherous words: "Your priests are not what a vain people thinks." He sowed doubt and distrust of them in men's minds, pursued them with his scoffs and sarcasms, and accomplished his nefarious work.

What else has been done here, dear brethren, for a few weeks, at the fireside, on the street, and in the press? Those who have played this sad rôle will shortly blush for the part that they have taken, but will they ever understand the evil they have wrought? And here, We cannot refrain from expressing Our deep regret at seeing, in the Canadian press, with a few noble exceptions, an almost total absence of all the control and careful superintendence demanded by Christian morality. Dangerous novels are often reproduced; scandalous scenes, romantic adventures, the lascivious stories of the street and of the criminal courts, are published with culpable or at least thoughtless eagerness; impious and pernicious works are advertised, and thus the journalist, forgetting his dignity and his duty, dishonors himself and betrays his mission.

Do not be surprised, dear brethren, at the severity of our language. If Our persons only, or Our acts, had been criticized, We might have kept silent, following the

example of our divine Master, who opposed only silence to the outrages committed by the Jews. But the doctrine, the sacraments, the discipline of the Church do not belong to Us, but are a sacred trust which We must keep religiously and defend at the risk of Our lives. Has not Jesus-Christ, so forbearing towards his calumniators, unmasked their ignorance and their hypocrisy when the salvation of simple souls, not yet very firm in the faith, demanded it?

We, His delegates and His representatives, We must battle with apostolic vigor against the culpable machinations of those who try to diminish the influence of the Church, by misrepresenting her most august dogmas, and the most sacred points of her discipline.

Dear brethren, that is what some guilty aggressors have dared to do. Not satisfied with criticizing the priest, and placing in a false light his works of piety and charity, of calumniating our religious communities, and putting obstacles in the way of their development, they have dared to attack, more or less directly, the revered sacrament of penance. Some have been so infamous as to reproduce on this subject one of the most revolting pages of an infidel of our century; others have written in such a way that the logical conclusion of their writings would be the negation of the Divine origin of that beneficent institution; or, following the example of a tyrant whose name History has branded, have claimed the right to control its working, and the power to regulate it at their will.

We have only to produce here the incontestable proofs on which the dogma is based, which no Catholic can deny, or doubt, without wrecking his faith. Let us say only, and We feel sure We will be understood, that to ecclesiastical authority alone is entrusted the task, as important as it is delicate, of regulating the diverse questions of time, place, and circumstances relative to the administration of one of the most consoling and most useful sacraments of our holy religion.

Doubtless, abuses may creep in, in spite of the great precautions used by the enlightened prudence of the Church; but it is to Us, her chiefs and her head pastors,

to Us alone that it belongs to repress and punish these lamentable and exceptional errors.

Is this all, dear brethren? No! the men who have been foremost and loudest in their denunciations of the scandal have given great scandal themselves, in refusing to recognize in the most direct and formal manner the Catholic hierarchy.

The Church, dear brethren, has its chiefs legitimately appointed, the same as the family and society. What these chiefs are, their name, their talents and their qualities, matters little. They are, in the eyes of faith, the depositaries of the authority of God Himself, and the lieutenants of Jesus Christ. When Our Lord said to His Apostles: "As my Father has sent me, I send you; go ye, therefore, and teach all nations," He gave His power and His mission to the episcopate; He appointed all the bishops, and all the priests chosen and ordained by them, to continue for ever His work and His teachings. In a word, He created in His Church different privileges and different rights; its members were divided into two classes perfectly distinct: the clerics and the laymen, a division corresponding to the two elements of the social body, the authorities and the people, the governors and the governed.

But in the case of the human family, are the sons entitled to command and to censure? In the State, are the simple citizens called to enact laws and render judgments? In the army, is it the soldier who dictates the plans of campaign, and orders the charge or the retreat? More especially is this the case in the Church. It behooves the bishops, whom the Holy Ghost has established, to direct the Church; and it does not belong to the faithful, however good Catholics they may be, or pretend to be, to trace for them a line of conduct, much less to pass judgment upon, or to censure them. In everything concerning piety, morals, or discipline, they are in no way subjected to the opinion of men, and have no lessons to receive from those over whom God has appointed them judges and pastors.

It is your duty, then, dear brethren, to respect in your thoughts and your words, in your public and pri-

vate life, this order established by Jesus-Christ. If you have any cause for discontent and complaint, if you think that in the public interest you ought to point out disorders and abuses, do it — it is your duty — but always apply to the tribunal of the competent authority, taking due care not to listen to the voice of resentment, anger or self interest. It is Our duty, afterwards, to judge, condemn, or absolve.

You must remember, however, that if punishment has occasionnally to be meted out, it is as imperative, when possible, to cure and to save. The bishop, who is a judge, is also a father ; he would be opposed to the will and example of Jesus-Christ, if he broke the bruised reed, or quenched the smoking flax. In such difficult circumstances, he is endowed with special intelligence, and special graces. To criticize his decisions would be to expose one's self to error, and the measures that he adopts, though little understood and wrongly estimated, would be in reality acts of vigor, prudence, and wisdom.

Such are, dear brethren, the serious teachings We have thought We should give you, feeling certain that they will constitute for you, whom We have always found docile and obedient Christians, the expression of the Church's doctrine itself, as well as the expression of simple reason.

You will put into practice in your daily life these salutary lessons ; you will continue to love your clergy, your priests and your bishops, and to respect them as the depositaries of Divine authority, and the proxies of Jesus Christ ; you will follow their advice and wise directions, without regard for men's opinions, or fear of being deceived.

You will look upon it as a duty, without forcing Us to-day to use our supreme authority and have recourse to censures, to reject from your homes, and above all not to encourage in any way, the newspapers and periodicals which are guilty of the faults or errors that We have pointed out.

Lastly, let us hope, dear brethren, that those Catholics, whose passion or an indiscreet zeal at first dragged away into so regrettable a movement, will recognize their error,

and work earnestly to make reparation. Then peace and harmony will soon again reign in the midst of our society.

The present Pastoral Letter will be read and published in all the churches and parochial chapels of our dioceses, on the first Sunday after its reception.

Made and signed by Us, the bishops of the Province of Quebec, on the twenty-ninth day of September, eighteen hundred and ninety-two.

By *mandement* of His Eminence and our Lords the Bishops.

B. PH. GARNEAU, Priest,
Secretary of the Archbishop of Quebec.

This second letter was evidently intended to strike more directly the CANADA-REVUE, whose director thought it his duty to protest his good intentions, while affirming the existence of serious faults in the conduct of the priests of the diocese, and more particularly showing the necessity of making important reforms on the following subjects:

The surroundings of the bishops which are altogether too mixed ;

The want of judgment shown in the selection of chaplains for the convents ;

The dangerous relations between the clergy and the women ;

The contempt with which the representations of laymen are received ;

The impunity granted to the guilty ;

The displacing of unworthy priests ;

The insubordination of the clergy towards the Ordinary.

It is on this ground that an Homeric struggle took place, in which each number of the CANADA-REVUE was a new element of discussion and conviction.

A select laico-ecclesiastical committee, which controls all the acts of the religious authorities, per-

suaded the Archbishop that he could crush CANADA-REVUE and l'ECHO DES DEUX-MONTAGNES, by pronouncing censure, which in fact was done on the 11th November, 1892, in the following terms :

ARCHIEPISCOPAL PALACE,

MONTREAL, Nov. 11th, 1892.

MY DEAR CO-LABORERS,

“ In the pastoral letter dated 29th September last, the
“ Archbishops and Bishops of the ecclesiastical provinces
“ of Quebec, Montreal and Ottawa, protested strongly
“ against certain newspapers, guilty of offences against
“ religion, the discipline of the Church, and her ministers.

“ We had hoped that so solemn a warning would have
“ been sufficient to recall to their duty those who had devi-
“ ated from it in their writings, without it being necessary
“ to have recourse to censure ; unfortunately, this lesson
“ given in all charity was responded to by contempt, diso-
“ bedience, new insults and impious mockery of religious
“ authority, and by announcing the publication of a
“ certain novel which had already been placed in the
“ Index.

“ It is for this reason that to-day I am under the pain-
“ ful necessity of taking harsh measures, which I consider
“ the most efficacious to protect the flock against the per-
“ fidious attacks of those who wish to scatter and destroy
“ it.

“ Having invoked the Holy name of God, we there-
“ fore condemn, by virtue of our authority, the two
“ publications printed in our diocese, to wit ; the CANADA-
“ REVUE and the ECHO DES DEUX-MONTAGNES, and we
“ forbid, pending further orders, all the faithful, under
“ penalty of refusal of the Sacraments, to print, to put
“ or to keep on sale, to distribute, to read, to receive or
“ to have in its (*sic*) possession these two dangerous jour-
“ nals, or to work for them, or encourage them in any
“ manner whatsoever.

" This present circular shall be read publicly in all the parochial churches, and all other places of public worship the first Sunday after its reception.

" I am sincerely,

" Yours devoted in Our Lord,

† " EDWARD-CHS.

" Archbishop of Montreal."

The intention of CANADA-REVUE to publish *Les Trois Mousquetaires*, was, as we see, seized upon as a pretext. The paper, however, cut the grass under the feet of all the episcopal law luminaries by giving up this publication, and by loudly proclaiming, in the following terms, its intention of forcibly resisting the unjust persecutions of the Archbishop :

What are we going to oppose to the unjust and causeless hostility shown us by the head of the diocese, and to the persecution of which we are the victims ?

The courage and resolution which will give us the strength to accomplish our task, and to fulfil our duty without fear and without weakness. Confident in the triumph of truth, and in the hope that justice will soon be done to us, we will continue our work.

It is the intention to gag us.

We will shout the louder.

L'ECHO DES DEUX-MONTAGNES was also fully as courageous, but its circulation was entirely in the country, and it was obliged to give in and change its title.

Its last number contained a parting broadside against the episcopal fortress, in these terms :

You ought to be satisfied, *Monseigneur* ; you have strangled our journal ; you have stifled a voice which has proclaimed many truths for a year past, and you are silencing a clarion which has sounded many gallant charges against the abuses, the infamies, and the iniquities of many of your apostles. But this unjustifiable harshness, and this wielding of the right of the strongest, will

before long challenge vengeance. I beg certain priests who are the heroes of more or less honorable adventures, and who have probably contributed to our interdiction, to be on their guard, because a pamphlet will soon be issued, in which hideous wounds will be laid bare, and in which it will be proved, to the amazement of the country, that corruption is on the eve of becoming almost universal among the clergy.

Looking at the still warm ashes of this paper, I bow with respect, because it is the best and most faithful of my friends which is no more ; then I lift my head again to protest against the intolerance and persecution of which we are victims, to cry Shame ! on the cynical system of gagging which exists in our Province, and to say *non serviam* to those who desire to keep us for ever in slavery.

CANADA-REVUE prepared for the struggle, and, to observe all necessary formalities, sent the Archbishop a delegation whose want of success we have related.

In face of this fixed determination to refuse them justice, the shareholders of the CANADA-REVUE decided, at a general meeting, to take judicial proceedings against the authors, and disseminators (or, propagators) of the ecclesiastical censure for the injury they had done the company.

This action was founded on the legal opinion of the Hon. Rodolphe Laflamme, one of the advocates of the Guibord case. Here follows the opinion :

The undersigned advocate is asked whether law and jurisprudence recognize the right of prosecution before the civil tribunals of an ecclesiastical dignitary, on account of the following facts :

The CANADA-REVUE is a political and literary journal, published by a Company organized as a civil corporation, conformably to the provisions of Article 4694, and the

following articles, of the Revised Statutes of this Province.

In August and September last, certain facts involving a hateful outrage on morality were discovered, and charged against a member of the clergy who has the spiritual direction of an important parish of this city.

Among the persons whom it was his duty to guide and direct, there were women and young girls, several of whom became his victims.

The acts of which he was guilty were so revolting that they struck all families with consternation. The proof of his debauchery and his criminal conduct was clear and unquestioned.

The whole press, in the interest of the public, discussed the questions raised by this scandal, and made such commentaries as the writers thought proper to protect public morality, and prevent the repetition of similar abominations.

On the 19th of September last, the Archbishops and Bishops of the Ecclesiastical Provinces of Quebec, Montreal, and Ottawa, published a Pastoral Letter, in which they blamed the newspapers, generally, for having commented upon these facts, and denounced their editors as guilty of grave wrong to religion, to the discipline of the Church, and to her ministers. This Pastoral Letter does not mention any particular journal, nor does it specify the reprehensible points that it claims to indicate.

On the 11th of November last, the Archbishop of Montreal addressed to the clergy of the diocese the accompanying circular.

(Here follows the text of the condemnation, already quoted.)

The object of this document is to stop all circulation of the journal, to suspend it, and to represent those who publish it as guilty of heresy or of public immorality, and to expose those who shall receive it, read it, or sell it, to ecclesiastical censure, the consequence of which will be the refusal of the sacraments, which would inflict upon them, in the eyes of all Catholics, a stigma of reproach, and would condemn them to be cut off from the com-

munity, and to cease having any relations with their fellow-citizens. Moreover, the proprietors, printers, and vendors of this journal, under the ban of such censure, would be unable to procure for themselves and their families the means of subsistence, by the exercise of their industry, or their trade.

In assuming this censure to be ill-grounded, and unjustifiable in its form, have the proprietors of the journal the right to avail themselves of the civil courts to obtain the redress of the wrongs they are suffering?

In all civilized countries, the citizen who is unjustly injured in his property or reputation by ecclesiastical authority can complain to the ordinary courts, and claim their protection. Even the Church has admitted this right, and in many instances has judged it necessary to regulate the exercise of this right by agreement or concordats arranged between herself and the civil powers.

If a person cannot be subjected to a censure of this kind excepting so far as he has been guilty of heresy in which he persists, or of public and scandalous immorality in which he perseveres — it follows that in censuring him without specifying any reason, the Church declares him virtually guilty of one or other of these faults, or of both at once.

No one then can deny that this censure implies the existence and proof of the act charged. This is an outrage if the charge is ill-founded, and it gives the right of obtaining redress in the civil courts.

In France, this question has never raised any doubts. Under the old *régime*, the courts have even transgressed the limits of the civil power, and trespassed on the spiritual domain. But the exaggerated application of the law proves the existence of the principle.

There results from this a special right, with well defined regulations incorporated into our laws, under the name of *Droit canonique*, the existence of which no one can deny. It was our law at the time of the cession of the country to England, and no legislative authority has either abrogated or modified it.

It cannot be claimed that the Church by a change of the ruing a. thority, that is to say by passing from the

sovereignty of the "Very Christian" kings to that of the Protestant authority, has acquired any more rights, in reference to the State and private individuals, than she possessed during the old *régime*. Who would dare to say that by this change she has been enfranchised from the civil courts, and from the obligations which the law and jurisprudence imposed upon her as regards her relations to the State and the individual, so as to nullify all our civil law, which regulates and fixes the conditions and limits within which she must exercise her authority?

This claim was first put forward for the first time in the case of "*Brown versus the Churchwardens, etc.*;" but the Privy Council virtually decided that this law remained in full force, and must receive its application.

Following this decision, the question is reduced to knowing whether the censure pronounced by the Archbishop of Montreal, in his *mandement* of last November 11, is in conformance with canon law, or whether it exceeds, in form and reality, the limits of the legitimate exercise of ecclesiastical authority.

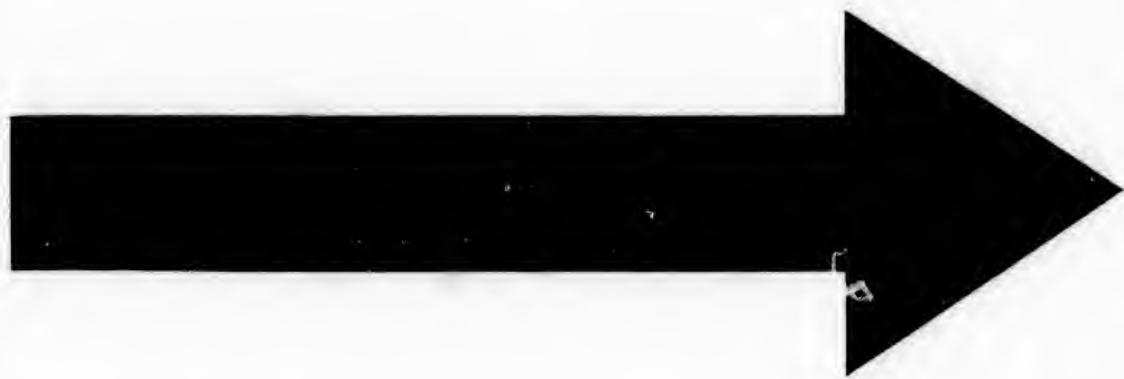
In a matter so grave, the consequences of which are so serious that they involve excommunication, canon law demands a regular law process. The accusation must be specific and precise, the fault must be characterized and clearly defined, the accused person must be summoned to appear to give an account of his conduct, and the proof of the offence must precede all warnings and censures.

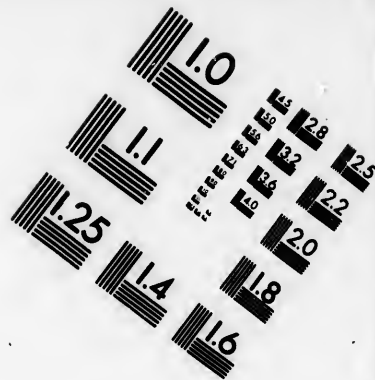
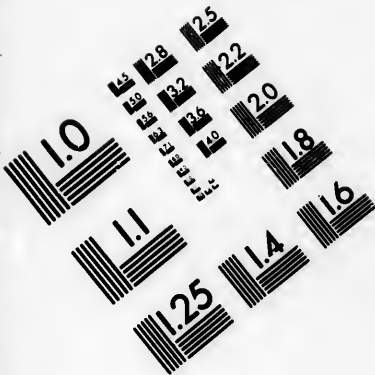
The ruling on this point is set forth in the clearest manner in the *Jurisprudence canonique* of Rousseaud de Lacombe. Article, *Censures*, p. III:

"Censure in general is a spiritual and remedial penalty pronounced by whoever has the power, involving the privation or suspension of spiritual things."

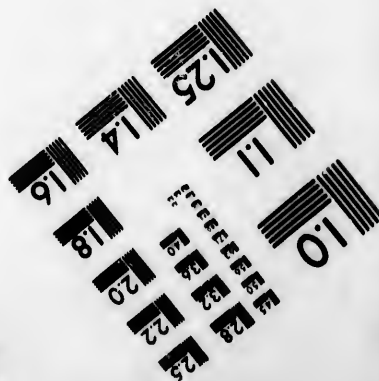
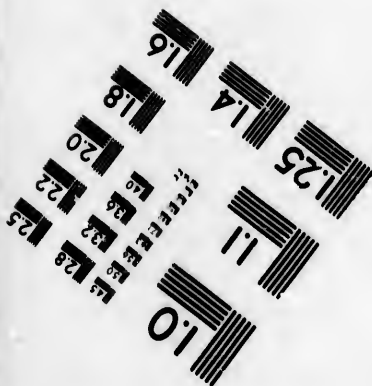
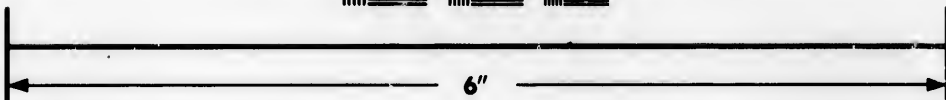
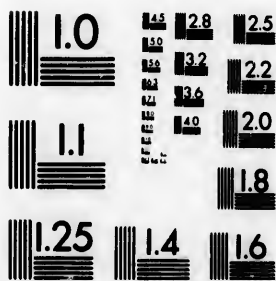
It must be observed that in the courts of the Kingdom no true excommunications are recognized but those which are pronounced by sentence after regular proceedings.

Experts in the canon law claim that the censures which they call *late sententiæ* require only a declaratory sen-





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tence, and that then it is sufficient for the criminal to be summoned to appear and account for his conduct ; but they are forced to agree that this summons is necessary, for, every sentence that is not preceded by citation is void, *leg. l. par. item. ex eo edict. ff qu. sentent. sine appellat. rescind. cap. inter quatuor. extra de majorit. & obedient*, although there may have been evidence of the fact.

What is most essential is the proof of the offence. This proof according to the canonists and natural equity ought to precede all warnings and censures.

Further, every censure (and excommunication, in particular) must be set down in writing, and specify the reason for the censure, and a copy of it must be handed within one month to the accused who prays for it. All this must be observed under the penalty of "irregularity"; and this irregularity constitutes with the judge a fault, the absolution of which is reserved to the Pope according to *Chap. cum medicinalis. De sent. Excommun. in Co.* on which the comment, *verb. judicium*, says that the Bishops are not included in the word *judges*, without being expressly named. But, among us, there is no doubt that there would be room for an appeal as of error, if the Bishop or any other ecclesiastical judge failed in any one of these formalities.

"As regards the main question, every censure which is not based on a mortal sin is absolutely void before God : *Si quis non recto judicio eorum qui presunt Ecclesie, depellatur et foras mittatur, si ipse non ante exiit, hoc est, si non ita egit ut mereretur exire, nihil leditur in eo quod non recto judicio ab hominibus videtur expulsus.*

The omission of a formality essentially demanded by natural or positive right, the want of sufficient cause, of notorious and scandalous sin, *V. Ordonnance d'Orléans, art. 18*, the omission to warn and to establish outlawry, *con nemo 41, 11, q. 3*, also render these censures void and unjust.

The appeal lodged against a sentence which carries a merely conditional censure suspends the effect of it, *cap. præterea 40, extr. de appella*. But when the final sentence is couched in absolute terms, the accused is bound by the censure, notwithstanding the appeal, and although it may

be made in legal time, provided that the judge is competent, and that the sentence has been lawfully pronounced, for good cause, and in point of reform of morals.

Répertoire de jurisprudence. — Guyot, Vo. "Censure." "The censures which are pronounced by ecclesiastical superiors ought to contain the causes of them, as well as the names of those who are the object of them."

Canonists define as *latae sententiae* such censures as are incurred at the moment when an act has been committed. The criminal is struck *ipso facto*.

What juriconsults call *ferendae sententiae* are the censures that are not incurred until after judgment has been given.

These are only comminatory censures, and do not take effect until judgment has been rendered. D'Héricourt says that penal laws should always be restricted; thus excommunication is not rightfully incurred unless the law or the canon is so precisely expressed that it cannot be doubted that the intention of the legislator has been to subject to excommunication by the very act those who may contravene the law.

It is a fixed principle that censures should be employed only in the case of grave faults. In the *Journal des Audiences*, and in the *Journal du Palais* there is found a solemn decree by the Parliament of Paris on December 30, 1669, which declared "improper" a sentence of the Bishop of Amiens, by which that Prelate had excommunicated the Dean of the Chapter of Roye for having refused to lay aside his stole, during the time that he was making his episcopal visits. The Attorney-General, M. Talon, who was spokesman in this case, quoted the 123rd Novel of Justinian, the decree of the Fourth Lateran Council held under Innocent III, and a host of other authorities to establish that it was a fixed principle that the Bishops should not pronounce excommunication excepting for grave errors, and when the canons awarded this penalty.

Censures can be declared only for an outward offence which has been completed consummated; all offences of intention and of thought are submitted to the tribunal of Penitence.

The censures pronounced by the judge must be preceded by process of law. This process consists in canonical warnings which take place in presence of witnesses. These warnings must ordinarily be repeated three times, and there must be an interval of two days at least between each of the warnings. There are circumstances which lead to the granting of delays more or less long.

It is a fixed principle that every sentence which pronounces an excommunication, a suspension, or an interdiction, should be committed to writing. The reasons for the censure must be explained, and judgment can be executed only after it has been notified to the person who is the object of it, in the same month in which it was given.

A censure may be attacked as unjust, or null and void. A censure, which strikes a person who is not guilty, or when it is merely a question of a venial fault, is unjust. A censure is void, if the judgment which pronounces it proceeds from a judge, who is incompetent, or who has not observed the formalities prescribed by the laws of the Church and of the Kingdom. We have remarked before that the censures must be preceded by warnings, and by the other formalities prescribed by the Church. These formalities are so essential that their omission renders the censures of no effect and irregular. Thus when an appeal is lodged against judgments which pronounce censures, on the ground that the necessary formalities have not been observed, the sovereign courts of the realm declare these judgments improper.

When an appeal is lodged against judgments which pronounce censures, on the ground that the necessary formalities have not been observed, the sovereign courts of the realm declare these judgments improper. When the Bishops or ecclesiastical superiors employ censures improperly in the case of venial faults, there is the right of appeal against abuse to have the judgment annulled. The Archbishop of Aix having excommunicated the Superior of a convent for having admitted novices without his consent, the Superior made application to the Parliament of Aix, and by a decree of January 26, 1767, the sentence of the Archbishop of Aix was declared

improper. It is a fixed principle in France that the courts can by seizure of their revenues compel ecclesiastical superiors to withdraw the unjust or irregular censures that they have pronounced. This principle has been at all times observed, and has been established by Article 36 of the exemptions of the Gallican Church. Joannes Galli relates that by a decree of 1396 the Bishop of Mans, who had pronounced censures on a man named Poncet, with regard to a suit which was pending in a royal court of law, was condemned to give this individual, who had died during the censure, absolution; and the Bishop was even ordered to have the man disinterred in order to give absolution."

Henrion de Pansey, *l'Autorité judiciaire en France*, chap. XXVIII.

"There is room for an appeal against abuse every time that the jurisdiction of the Church commits encroachments on the rights of the temporal power, persecutes the subjects of the King, or infringes on the canons of Councils, or on the immunities of the Gallican Church."

This point of our public right is irrevocably established by Art. 39 of the exemptions of the Gallican Church, in these terms: Our fathers have said; appeals against abuse must be granted when there are encroachments on jurisdiction, or attacks on the holy decrees and canons admitted in this kingdom, or on rights, franchises, exemptions and privileges of the Gallican Church, edicts and ordinances of the King, and decrees of his Parliament. In short, against that which belongs not only to common, divine, or natural right, but also to the prerogatives of this realm and its Church."

P. 84.—In this text it is remarked that the infringement on the decrees of the regulation of sovereign courts gives occasion to the appeal against abuse. Févret in his Treatise on Appeal against abuse, Book 1, Chap. 9, No. 5, explains it in these terms: "The courts being the protectors and preservers of the holy decrees, and having been established to maintain by their authority the rights of superiority and of sovereignty of the king over the temporalities of his State . . . and to take cognizance of encroachments not only prejudicial to the rights of the

crown, but to the ecclesiastical immunities, rights and privileges, it is certain that the general decrees that they give, either of their own accord, or on the requisition of the Attorneys-General . . . and the regulations that they make to keep in force the external discipline of the Church, have the authority of law so that no declaration can be made from them without committing a notorious and manifest abuse . . . in short, if, in anything whatever the ecclesiastical judge encroaches on the provisions made by the courts of the parliament, or if he gives judgment upon what they may have already decided, there is formal abuse in that, founded on the contravention of the decrees."

P. 85. — We said above that all the subjects of the king, ecclesiastical or laymen, have the right of attacking by way of appeal against abuse. This principle was asserted by the Attorney-General de Saint-Fargeau, speaking at the court of the Grand Chamber, on the 12th of January, 1761. There is abuse, said this learned magistrate, when the ecclesiastical judges encroach on the secular power; when they attack the liberty and the privileges of the subjects of the king; when they contravene the ordinances and laws of the State, or the canons received in the Kingdom of which the King is the preserver and the protector. In short, as equity is the first of all laws, when the decision of an ecclesiastical superior is so contrary to equity, and so manifestly hurtful to good right, that it is rather an abuse than a legitimate use of power, that it is less a reasonable decision than an odious persecution, then the oppressed subjects can have recourse to the authority of the prince to put a stop to the persecutions of which they are victims.

This kind of recourse to the secular authorities should have been styled an appeal against excess of power: in fact, its object most often is to make the courts declare that the ecclesiastical judge has transgressed the legal limits of his jurisdiction; but the clergy who had themselves fixed those which existed would have defended them so obstinately that each contestation of this kind would have given rise to interminable debates. To avoid these, this title of appeal against abuse was invented.

Thus it was said to the ecclesiastical judge : We do not inquire if you were authorised to take cognizance of such an affair ; we are willing to suppose that you have the right : but you have abused this right, you have made an illegal use of it ; your judgment, then, must be revised.

From such action towards the ecclesiastical power, it may be easily understood that the institution of the appeal against abuse dates from very remote times. In fact, it goes back to the fourteenth century ; but the thing is more ancient than the name. At all periods of the monarchy, the royal authority has been exerted against the encroachments of the clergy. Examples of this are very frequent under the two first dynasties, and there are several under the first kings of the third, notably during the reign of Saint-Louis.

D'Héricourt, *Lois ecclésiastiques*, p. 357, parag. XXI, says :

As those only who have committed some grave crimes, and have risen against the orders of the Church, ought to be excommunicated, excommunication ought not to be pronounced generally against whole towns or communities, but each of the private persons of the communities who have incurred this penalty must be excommunicated.

Thus, in a company composed of several persons, like a printing company which may comprise several hundreds of people, the individual and isolated act of a member cannot give rise to the censure or excommunication of the whole company, unless the aim of the company be criminal and acknowledged by all.

In the actual case, there has been no process of law, no direct accusation, precise and definite, and all the members of the company are equally condemned and censured.

Is it a crime against Church doctrine, an heretical declaration, or something scandalous that is charged against the accused ? There is nothing which indicates this, or allows it to be supposed. Besides, who is the pretended culprit ? He is not even mentioned by name.

The journal is the property of a legally established company which does a legitimate business, by printing

and publishing writings, of which each writer assumes the responsibility, independently of the whole company.

Each number of the CANADA-REVUE is independent, and contains writings on distinct subjects, utterly unconnected with one another. Now, here is the case. Without specifying any writing, without naming the culprit, without mentioning any cause, without giving any reason, unless it is the intention stated by the CANADA-REVUE of publishing the novel by Alexandre Dumas, entitled *Les Trois Mousquetaires*, all the faithful are forbidden, under penalty of being refused the sacraments, to print, sell, keep, distribute, read, receive, or keep in their possession, these two dangerous and unwholesome sheets, to contribute to them, or to encourage them in any way whatever.

Thus, without any opportunity for the proprietors to justify themselves or prove their innocence, to apologize, or to retract the doctrinal errors that they might have committed, they are deprived of their property, even though the present or future publication should be irreproachable: they are deprived of the consolations of the Church; they are ostracized from the society of their fellow-citizens, the practice of their profession and the use of their property are forbidden them, without any other alternative than that of their absolute submission to the direction and orders of their Bishop in the management of their property!

In consequence, I am of opinion that such censure as was formulated against CANADA-REVUE, in the *mandement* of 11th of November last, is irregular and unjust; that it cannot be justified by the rules of the Canon law; that it is beyond the legitimate exercise of ecclesiastical authority, and in violation of civil law and of the liberty of the citizen; that it is a grave injury of such a nature as to cause a very considerable material loss, and it gives the right to those whom it strikes in their honor and their property to prosecute the author of it before the civil tribunals to recover the damages suffered.

R. LAFLAMME, Q. C.

Montreal, 19th December, 1892.

The first legal proceeding was the serving of the following protest on His Grace, the Archbishop of Montreal :

On the thirty-first day of December, in the year eighteen hundred and ninety-two,

AT THE REQUEST OF :

"LE CANADA-REVUE," a body politic duly incorporated, and having its head office in the City of Montreal, being a Company formed for the publication, in the said City of Montreal, of a weekly journal bearing the name of CANADA-REVUE.

I, the undersigned, Onézime Marin, a notary public for the Province of Quebec, in Canada, residing in the City and District of Montreal, in the said Province, I went expressly to the Archbishop's Palace, in the said City of Montreal, it being the residence of His Grace, *Monseigneur* Edouard-Charles Fabre, Archbishop of Montreal, where, being and speaking to himself, I, the said notary, declared and laid before His Grace what follows, viz :

That the said Company petitioner has published and put in circulation in the said City of Montreal, for some years, and still actually publishes a weekly newspaper called "CANADA-REVUE ;"

That on the 11th of November last, 1892, His Grace, *Monseigneur* Edouard-Charles Fabre, Archbishop of Montreal, wrote, signed and caused to be distributed in the diocese of Montreal, a *mandement* which reads as follows :

Here follows the text of the Bishop's condemnation already quoted.

That in conformity with the order contained in said *mandement*, it was read publicly at the services of all the parochial churches of the diocese of Montreal, on the first Sunday after it was received, by the curés of the said churches, and notably in all the parochial churches of Montreal, on the 13th of November last.

That this *mandement* contained false, lying and injurious imputations against CANADA-REVUE, of a nature to cause considerable damage to the said company ;

That in this *mandement* CANADA-REVUE is represented as a sheet guilty of grave insults towards religion, the discipline of the Church, and her ministers, and its editors are denounced as persons desirous of scattering and destroying the flock, that is to say, the faithful of the Catholic Church, the whole without specifying and pointing out any act in particular ;

That the censure and condemnation of CANADA-REVUE contained in the said *mandement* are arbitrary, unjust, illegal, and contrary to Canon law, to the rules of the Catholic Church in these matters, and to civil law, and are, in consequence, absolutely null and void ;

That the same is the case with the prohibition contained in the said *mandement* to all the faithful, *under penalty of refusal of sacraments*, to print, keep or place on sale, to sell, distribute, read, receive, or keep in their possession the said CANADA-REVUE, to contribute to it and to encourage it in any manner whatsoever ;

That on the 23rd of November last, Messrs Louis Fréchette, Arthur Globensky and Calixte LeBeuf, duly authorized by the said company, paid a visit to His Grace and begged him to kindly point out the writings published up to the issue of the said *mandement*, in the said CANADA-REVUE, contrary to the dogmas of the Catholic Church, to morality and faith, which had induced His Grace to pronounce the aforesaid censure, condemnation and prohibition ; the said representatives declaring then and there, that CANADA-REVUE was ready to repudiate all writings which they might recognize as really contrary to the dogmas of the Church, to morality, or to faith ; but that His Grace refused to point out any, alleging that to declare such a thing, it would be necessary for him to make a thorough study of the CANADA-REVUE, and that he had not yet done it.

That, under these circumstances, the three representatives of CANADA-REVUE, while wholly denying that the novel of Alex. Dumas, entitled *Les Trois Mousquetaires*, is an immoral or dangerous romance, declared to His

Grace that CANADA-REVUE, out of pure respect for him, had decided not to publish the said novel, as announced, and that a declaration to this effect had been published in CANADA-REVUE ;

That they then asked His Grace to kindly remove the aforesaid censure, condemnation and prohibition, but that he refused to yield to this request, saying that he would comply with it only in the case when there would be a previous unconditional submission to whatever his Grace should decide ; to this the representatives of the CANADA-REVUE would not consent at all ;

That this *mandement* and its publication, the censure, the condemnation and the prohibition which it contains, as well as the unjust refusal of his Grace above mentioned have already caused to the said Publishing Company considerable damage, and will cause it incalculable injury in the future ;

That the said Company, being desirous of settling the present difficulty without resorting to civil Courts, and declaring itself ready, as it always has been, to repudiate all writings contrary to the dogmas of the Catholic Church, to Morality and to Faith, which may have appeared in said CANADA-REVUE up to the date of this *mandement*, protest against the said *mandement*, the censure, the condemnation and the prohibition which it contains, as well as against the above mentioned refusals of His Grace, as informal, illegal, unjust, arbitrary, contrary to Canon law, and as such being null and void, and doth order His Grace to remove the aforesaid censure, condemnation and prohibition which strike the CANADA-REVUE as well as the faithful of this diocese, within fifteen days from the date of the serving of the present protest ; and, in default of His Grace doing as above requested, the said Company doth order His Grace to point out at or before the expiration of this delay the writings contained in said CANADA-REVUE contrary to the dogmas of the Catholic Church, to Morality and to Faith, which have served as a basis for the said censure, condemnation and prohibition, the said Company reserving to itself, in any case, all the rights which it has acquired up to the present time, protesting to

His Grace against all the damages suffered and to be suffered by the said Company for the aforesaid causes and reasons :

This is why I, the said notary, on the aforesaid request, and speaking as aforesaid, have called upon and requested His Grace *Monseigneur* Edouard-Charles Fabre, Archbishop of Montreal, to remove the aforesaid censure, condemnation and prohibition which strike the CANADA-REVUE, as well as the faithful of this diocese, within fifteen days, from the serving of the present protest, and in default of His Grace's complying with the present request, I have called upon him to point out, on or before expiration of this delay, to the managing-director of the said CANADA-REVUE, the writings contained in this journal contrary to the dogmas of the Catholic Church, morality or faith, which have served as a basis for the said censure, condemnation and prohibition; reserving to the said company its right to make application to sue before the civil courts of this Province, for the recovery of all the damages it has suffered in the past and those which it may suffer in the future, for the aforesaid causes and reasons; and protesting to His Grace against all damages, loss, law costs and interest.

And in order that His Grace may not plead or argue ignorance, I, the said notary, have left an authentic copy of the present protest for intimation in his archiepiscopal palace, speaking as aforesaid.

Made, requested and protested, in the said city of Montreal, at the date herein above written in the first place, under number fifteen thousand nine hundred and forty-two of the index of acts of the undersigned notary.

In witness whereof, the said notary has signed the presents.

(Signed) O. MARIN, N. P.

This protest remained without any answer, and judicial proceedings were instituted on April 22nd, 1893.

On the result of this suit depends the fate of the freedom of speech and freedom of action of every inhabitant of Canada.



"Ci-git un monde mort pour cause de folle."

AUGUSTE BARBIER.

We will not give to this chapter the commonplace title of "Conclusion."

In face of the disastrous errors that we have studied, the unpardonable faults which we have pointed out, and the horrors we have branded, we do not feel sufficient courage either to draw a conclusion ourselves, or to suggest one to our readers.

So painful, so harrowing is the impression which springs from this mass of proofs and facts, that we may be allowed to think that the excess of the evil must inevitably bring about a reaction, and that we may yet hope for the return of a period of honor, loyalty and greatness, like that which marked the outset of the noble cause whose ill-omened perversion we are now deploring.

"Weep, daughters of Jerusalem!" weep, Canadians, over the ruins of your fair illusions, but also do not let the tears dim your eyes to such an extent as to hide from you the vision of an age of liberty which is opening before you, and the dawn of grand future days which are beginning to shine for your oppressed race.

Great causes call for great courage.

Sursum corda! all you who are reading us:

priests, mechanics, and farmers. Shake off the burden of iniquity which is weighing on your shoulders.

Reform is not gained but at the price of some sacrifices, and the old tree does not re-blossom before its moss-clad and rotten branches have been lopped off.

The old house, whose blackened walls are dilapidated from want of care and discretion, can still be used to shelter the flock, if the shepherd sets himself courageously to work to rebuild, stone by stone, the ruins heaped up by his predecessors.

But, act quickly, time presses.

The future escapes from the control of men, and we cannot hold it in check.

After the excesses which a century of despotism has witnessed, let us secure an era of peace, recovery, and advancement.

Nobody will toil harder than we to aid our people in this work, which is as healthful as patriotic.

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