

INTIMIDATION BY THE HIERARCHY

It is doubtful if the history even of Canadian politics affords a parallel of the remarkable attempt made last week by Father Lacombe, on behalf of the Quebec hierarchy, to intimidate Hon. Mr. Laurier and the Liberal party in the matter of the remedial bill. After the grave incident in which confession was made by an archbishop to an attempt to unduly influence the British Privy Council, after the hand which Bishop Labrecque took in the Charlevoix election, and after Bishop Cameron's shameful "hell-inspired hypocrites" deliverance, we have been prepared for almost any step on the part of the hierarchy to help secure their ends; but we were scarcely prepared to witness such a spectacle as that revealed in the following letter from Father Lacombe to Hon. Mr. Laurier:

ST. PETER'S CHURCH, 107 Visitation street, Montreal, January 20, 1896. My Dear Sir: In this critical time for the question of the Manitoba schools, permit an aged missionary, to-day representing the bishops of our country in this cause, which concerns us all—permit me, I say, to appeal to your faith, to your patriotism, and to your spirit of justice, to entreat you to accede to our request. It is in the name of our bishops, of the hierarchy and of Canadian Catholics, that we ask your party, of which you are the worthy chief, to assist us in settling this famous question, and to do so by voting with the government on the remedial bill. We do not ask you to vote for the government but for the bill which will render us our rights, which bill will be presented to the house in a few days. I consider, or rather we all consider, that such an act of courage, good-will and sincerity on your part and from those who follow your policy will be greatly in the interests of your party, especially in the general elections. I must tell you that we cannot accept your commission of inquiry on any account, and which we will do the best to fight it. If—which may God not grant—you do not believe it to be your duty to accede to our just demand, and that the government, which is anxious to give us the promised law, be beaten and overthrown, while keeping firm to the end of the struggle, I inform you with regret that the episcopacy, like one man, united to the clergy, will rise to support those who may have fallen to defend us. Please pardon my frankness which leads me to speak thus. Though I am not your intimate friend, still I may say that we have been on good terms. Always I have deemed you a gentleman, a respectable citizen, and a man well able to be at the head of a political party. May Divine Providence keep up your courage and your energy for the good of our common country. I remain, sincerely and respectfully, honorable sir, your most humble and devoted servant,

(Signed) A. LACOMBE, O. M. I.

P. S.—Certain members of your party blame me for standing aloof from you and ignoring you. You have too much sense not to be able to understand my position. Belonging to no political party, I have to go to those who have been placed in power by the people. If one day the voice of the people calls you to govern the country, I will be loyal and confident in you, as I am today towards those whom you oppose. If you should wish to see me and to secure fuller explanations, I will be at your service when that may please you, either at the University of Ottawa or at your private rooms, provided you inform me of the hour fixed by you. I will be in Ottawa on the 23d inst., for several days.

(Signed) A. L., O. M. I.

It would seem as if the bishops, afraid to issue any further mandaments on the question, were setting up their subordinates to do it for them; for a few days ago Rev. Abbe Paquet, a prominent Quebec priest, writing over his own signature, held that the Catholic members of parliament are "obliged" to follow the opinion of the bishops on the remedial order. So that if the hierarchy approves the remedial bill it becomes the "duty" of the Roman Catholic members of parliament, according to the abbe, to support—even if, in their conscience, and under the oath which they have taken, they deem it dangerous, fatal to the minority, and calculated to produce disastrous results.

Such an attempt as is being made by the hierarchy to intimidate parliament is a grave issue indeed, and in its gravity overshadows the school question. If the dictum of the hierarchy is to be adopted, the sooner parliament abdicates its functions and hands the country over to the Church of Rome the better, for it is coming to that very rapidly. It is assumed from the letter that Mr. Laurier, instead of being a statesman, with the interests of all Canada at heart, is merely a creature of the bishops, bound by his conscience to do their bidding, regardless of what the true interests of his country may be. The attempt to degrade him and his Roman Catholic following to the position of mere voting machines, at the behest of the hierarchy, is one of the most vicious symptoms of usurpation on the part of Rome that we have observed in modern times. Mr. Laurier is actually threatened with political annihilation if he does not do the

bidding of the priesthood, who have mismanaged and bedeviled this subject from the start.

It is apparent on the face of the letter that the church has made a bargain with the Dominion government, and that Mr. Laurier must allow himself to be exploited for the carrying out of that bargain or be obliterated politically. What position would Mr. Laurier be placed in, if he did lend his assistance? The church would be found solidly supporting the government in the general elections. Mr. Laurier would be sacrificed. The letter has two or three features. It is dated January 20. The remedial bill was not introduced until February 11, three weeks after. Yet, in the name of the hierarchy—whose voice he is—Pere Lacombe asks the leader of the opposition to support the bill. This shows that the Quebec bishops were consulted and approved of the bill before it was introduced in parliament. The letter reveals the existence of a bargain between the government and the bishops in Quebec. The spokesman of the bishops says that if the government is beaten on the bill the episcopacy and the clergy will as one man support the government in the elections. That is the bargain. The government said to the bishops: "If we fall on the bill you ask us to introduce, we rely on your united support in the elections. In the meantime we rely on you to intimidate the opposition in parliament so as to prevent our defeat."

Surely, surely, Canada cannot be dragged much deeper in the mire than it has already been. The end cannot be far off.—*Winnipeg Daily Tribune.*

Reformation Needed.

We do not know how others may view the matter, but there are a number of good, staunch Americans who think there are great opportunities for a reformation along American lines, and we cordially endorse their views.

A halt should be called on the formation of any new so-called American orders. There are now over forty in existence, and in many of them the only taint of Americanism connected with them is the name. We know of several which admit Roman Catholics to full membership. Suppose at a secret congress of the patriotic orders a "good Catholic" should be sent as a delegate, what would be the probable result? Answer the question in your mind.

Now, regarding another point. Lately Supreme President Traynor saw fit to issue an address to the friends and the public at large, and hardly has it been sent forth on its mission when a member of the supreme advisory board permits his name to be used in stating that it is not official. Strictly speaking, Abraham Lincoln's emancipation proclamation was not official, but it did its work, as also did Friend Traynor's address.

Then again we have A. P. A.s making up presidential tickets and advocating candidates of various shades, and it is remarkable how strongly many of them appear to be biased toward party, advancing as their choice, in many cases, men who can scarcely find words in the English language strong enough to use in denouncing the A. P. A. Many of these men would rather place in the presidential chair such specimens of Americans as Thomas B. Reed or Matt Quay than Linton or Morgan—men who have established records for themselves in defending our institutions against Rome. Then there is another coterie who are putting forth as their choice Lincoln and Linton. We have all faith in Robert T. Lincoln as a patriot, a gentleman and a Christian, but why push him ahead of men such as Linton, Morgan, and others who have been prominent in advancing the principles of Americanism. General Morgaa, the hero of the Indian school fight—who was deposed from office through the malignant work of the Roman Catholics—the man who really began the warfare against the hosts of Rome—is not even spoken of in connection with the presidency, and to all appearances has been placed on the retired list.

Linton is our choice and the choice we believe of a majority of Americans; but if he is selected as the running mate of another candidate, we hope to see in his partner a man who will rank equally in American principles and statesmanship.

In this year of great possibilities—with Rome virtually in the saddle—we must have as our standard-bearer one who is every inch an American and a MAN! We want one who has been tested and in whom the mass of the people have the most unbounded confidence. This is not the year for putting forth would-be leaders and back-number politicians. We have heroes in our ranks; push them to the front, let all contentions and bickerings cease in our ranks, and make preparation to do battle against the foe that has been the curse of every country in which it ever gained a lodgement.

Day by day evidence is brought forward to prove that an American party is a last resource. There is no doubt but that Americans to-day hold the balance of power; but it is foolishness confounded to assert that it can be properly directed by voting with the old parties. Concentration on the part of less than two millions of Roman Catholics has brought this country be-

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Mexican Veterans, Attention.

Should this notice be read by any of the surviving comrades of the Mexican war of 1846, serving under General Kearney, in Colonel Doniphan's division, who knew a comrade by the name of Joseph D. N. Thompson, of Missouri, who was of medium height, light complexion, brown hair, blue eyes and 35 years of age, and was born in White, Clay county, Tenn., of Irish parents, they will confer a favor on his heirs by writing and will be reimbursed for expense of postage. Address all letters to MRS. RACHEL T. ZOOK, 4339 Lake St., Omaha, Neb.

A MOURNFUL WHISTLE.

The Engineer's Story of Loss of Life That It Commemorates.

"Did you notice that peculiar whistle?" asked the section foreman, who was returning to his home in Wilmington.

There did not appear to be anything unusual about it to the ear of the Star man and he asked in what way it differed from other signals.

"Well, it was made in an open part of the road, not near a town or crossing, and was sort of mournful. There is a story that goes with that whistle. Jim Watson, the engineer of this train, ever since the night his engine crushed out a life at that spot, has made that signal when he goes by there. It was on a foggy night, as I have heard Jim say, and the headlight only showed a big white bank of mist which he couldn't see through.

"He had an uneasy feeling like men have sometimes when something disastrous is going to happen and that made him unusually alert. It was on a part of the road where the trains are scheduled up to a high rate of speed and Jim had her going at a lively pace. The feeling that there was something wrong could not be shaken off and he cursed the fog that shut out the track ahead.

"Suddenly a figure shot into the light. Jim saw for an instant her eyes full of terror and then the train swept on with horrible persistence.

Jim slowed up and went back. He and the fireman threw what was left of the cow off the track. The owner of the animal afterward sued the company for damages and Jim had to pay \$2,000 for it. He never did like to part with his money and the incident made such an impression on him that every time he passes the spot where the death occurred he blows a low, mournful whistle."—*Washington Star.*

A Mechanical Horror.

Here is a description of a most remarkable clock belonging to a Hindoo prince. Near the dial of an ordinary looking clock is a large gong hung on poles, while underneath, scattered on the ground, is a pile of artificial human skulls, ribs, legs and arms, the whole number of bones in the pile being equal to the number of bones in twelve human skeletons. When the hands of the clock indicate the hour of 1 the number of bones needed to form a complete human skeleton come together with a snap. By some mechanical contrivance the skeleton springs up, seizes a mallet, and, walking up to the gong, strikes one blow. This finished, it returns to the pile and again falls to pieces. At 2 o'clock two skeletons get up and strike, while at the hours of noon and midnight the entire heap springs up in the shape of twelve skeletons and strikes, each one after the other, a blow on the gong and then falls to pieces as before.—*Philadelphia Enquirer.*

A Railroad on Leaves.

A railroad running across a lake on palm leaves, some of them twenty-five feet long, is certainly unusual. Such a railroad has just been completed on the wonderful Pitch lake of Trinidad. This lake is situated near the village of La Brea, on the Gulf of Paria. At first sight it appears to be an expanse of still water frequently interrupted by clumps of trees and shrubs. On approaching it it is found to consist of mineral pitch containing numbers of crevices filled with water. The surface is not slippery nor sticky and will bear any weight.—*Philadelphia Press.*

Workman and the Sabbath.

At the recent Episcopal church conference at Norwich, Eng., the strongest advocate of a strict religious observance of the Sunday laws was a workman, who challenged those speakers who advocated a modified observance of Sunday to produce the workmen who would defend the modern inroads upon the keeping of a Sunday as a day of rest.

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