

who comprehends in the most complete and perfect degree all that is good. With what depth and with what rapture will not such a One be beloved by us! Although such a happiness is beyond the reach of our senses, our body itself will share in it; happiness is for the whole man, but beginning in his superior and immortal, and overflowing upon his inferior and material part. Our body here below darkens and materializes the soul, but hereafter our soul will enlighten and spiritualize our very body, as the night begins at the foot of the mountains and climbs up to their peaks, and as the morning sun touches their peaks first and creeps along their sides to enwrap them in a robe of light.¹⁸

When we have thus tried to express with the elements of earthly happiness the heavenly one, we must confess that it is nothing more than a mere drawing from life, which is powerless to give the relief, the colors, the expression, the very life of the original. The heavenly happiness will be all we can conceive, yet not like, but infinitely superior to it. Our belief outdistances our knowledge of it. "Thou shalt fill me with joy with Thy countenance." (Ps. xv., 11.) "Eye hath not seen nor ear heard, neither hath it entered into the heart of man what things God hath prepared for them that love Him." (I. Cor. ii., 9.) These two words express our faith and our humility. Let these two virtues serve as wings to carry us up to God's happiness, which is also to be ours, through His infinite goodness, forever and ever.

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¹⁸ Sum., Contra Gent., Lib. III., cap. 63.

THE FRENCH ECCLESIASTICAL REVOLUTION.

III.

THE Court of Cassation on May 17, pronouncing upon the Ministerial appeal against the judgment in the case of Abbé Jouin (see page 297 of this REVIEW), upheld the ruling and phraseology that is so awkward for all legislating blocards who, as I contend, voted in 1905 or executed in 1906 and this year unconstitutional enactments. The Appeal Court strikes out from the text of the important judgment merely this first ground (*motif*) alleged by the Correctional Tribunal for its verdict: "Attenuating circumstances are found in the fact that defendant's personal feelings of

a praiseworthy character are attacked by certain of the consequences following from the law he resisted." But the Appeal Court refused to interfere with the statement alleged by the tribunal as their second ground (*motif*), thus: "The (separation) law of December 9, 1905, appears an excessive (*exorbitante*) law of exception to our common law, inasmuch as it creates an offense special to ministers of worship, although, under this very law, they have become ordinary citizens." The Court of Cassation then declares that in the sentence thus translated, the expression "excessive law of exception to our common law" (*loi d'exception exorbitante du droit commun*) "must be construed in the sense commonly given it in jurisprudence." This is a crushing legal defeat for Governments and Chambers.

Cardinal Richard on the 19th of May informed the Parisian parish priests a new diocesan regulation instituted councillors to assist them in temporal parochial administration. The Archbishop said: "It is traditional that representatives of the Christian people participate, under pastoral authority, in managing the resources available for maintaining divine worship. The task of the clergy is thus lightened while their responsibility is more securely protected." These parish councillors will be nominated by the Archbishop on presentation of names selected by the curés. They are to incur no financial or legal liability, the curé only remaining responsible for all acts of parochial temporal administration. A similar organization is to be created for the *denier du culte*, or worship-penny fund.

On the 27th and two following days was held, at the Institut Catholique, the third diocesan congress of Paris under the presidency either of the coadjutor, Mgr. Amette, or the vicar general, Mgr. Odelin. The *séances*—morning, afternoon and evening each day—were all crowded. The pressing need for dividing most of the existing parishes, whose average population is 37,000, a few counting nearly 100,000, a figure unexampled in history, and for organizing new ones, was shown.

The delegate from Lyons assured the congress what should be decided upon there would have immense influence in other dioceses, where details of Parisian organizations were awaited impatiently as types to be followed. Throughout France strongly organized Catholic union was desired. A letter read from Cardinal Merry del Val recommended creation of parochial committees consisting of selected Catholics as starting points for more extended organizations.

The type foreshadowed, then, by the Holy Father is the parochial committee. Mgr. Odelin said the end in view should be a provincial grouping of parochial and diocesan committees, with finally a national federation. There should be in France a vast popular Catholic union like the German Volkverein, founded by Windthorst, which

had been so fruitful in good results. Mgr. Amette explained that the Vatican desired a creation of committees having limited numbers of councillors, composed of proved Catholics, who should direct the movement and group around each their adherents, each committee to be the centre of more extended Catholic groupings. Papers were read, questions discussed upon the following subjects: Popular dispensaries, workmen's dwellings, coöperative societies, savings banks, popular Catholic clubs, reading rooms, music halls, cafés, etcetera, the new Sunday rest law, systematized conferences, mutual help societies for the laity, similar associations for ecclesiastics (of which there are none yet in Paris, but several in the provinces, in the Dioceses of Rheims, Grenoble, Amiens, Soissons and Digne), the social duty of Catholics, the religious press and on Catholic clubs. On the last matter the Abbé Fonssagrives, chaplain of the Luxembourg (Paris) Catholic Club, founded shortly after the last German war by M. Beluze, with the aims of opposing by Catholic action the free-thought action of the "Teaching League," and preparing for creation of Catholic universities, stated their club organized between 120 and 130 conferences yearly, so that during his twenty-one years' tenure of office he had held 2,485, and each conferencier (or lecturer) was usually asked to repeat his address five or six times in Paris or provinces. The club had started long ago (and had soon been followed in this by the Jesuit Fathers, the Catholic Institute and others) a conference for practice in public speaking, the "Ozanam Conference," which had supplied and will, it is hoped, long continue to supply a large number of devoted orators to the Church, skillfully equipped for oratorical tournaments in public controversial gatherings. The Abbé Thellier de Poucheville read a paper advocating the use in conferences in churches of luminous wall projections of great Gospel scenes, of grand historical events during the score of centuries of Catholicity, offering as they do such inexhaustible resources for these illustrations, the good effect of which upon popular incredulity cannot be overestimated. "Our duty," concluded the speaker, "is to contribute by such images to the Christian education of the French people. Several parish priests corroborated the abbé's views. At St. Nicolas du Chardonnet, at St. Margaret's, at Aubervilliers, at the Sévres parish church conferences with these luminous projections have given unhoped for results. The Abbé Pelez de Cordova said he had formed a service for supplying the *clichés* that quickly became important and extensive. He is now creating one for cinematography.

While this congress, which was an unprecedented success, progressed the Cardinal Archbishop presided over an assemblage at the Catholic Institute of twenty-eight Bishops—one-third of the French

episcopate—protectors of that institution, whose rector, Mgr. Baudrillart, read a report concerning the course of studies and the mental attitude he had to deal with now; the new chairs to be founded, in particular those of Christian origins and patristic theology; the history of religions, the reorganization of the faculty of philosophy and the urgency for sending students there, the question of the faculty of law and the financial situation. During the ensuing discussion it was settled the spirit of the faculty of philosophy should more and more conform, as desired by the Pope, to the sound philosophical tradition bequeathed by St. Thomas and the schoolmen.

For founding the two new chairs (one of which, history of religions, will be occupied by a series of lecturers) the Holy Father presented Mgr. Baudrillart at Rome with \$20,000, and in a letter to the Bishops-protectors of 6 May, 1907, His Holiness declared: "It is easy to perceive that under the existing circumstances, so unfortunate for France, what is above all else in great danger is her youth, withdrawn in large measure from tutelage of the Church and driven in crowds into public colleges and huge lyceums seemingly made expressly for the purpose of uprooting religious sentiment from souls. In regard to philosophy we ask you never to allow in your seminaries relaxation in observing the rules laid down with such foresight by our predecessor in his encyclical 'Æterni Patris.' This is a point of utmost importance for maintaining and protecting the faith. It is certainly for you as well as for us very painful to witness the publication that proceeds from clerical ranks, particularly from the young clergy, of novelties in thinking full of danger and of errors about the very foundations of Catholic doctrine." The Bishops decided to send more students to the institute, particularly such as were destined for professorial duty in their seminaries; and, further, to constitute a new seminary in Paris, whence the courses of the institute could be followed by the seminarists, but that the courses of philosophy at the Sorbonne (State University) should not be followed before securing adequate sound scholastic formation of their minds. Finally their Lordships decided on forbidding ecclesiastics within their respective dioceses to contribute to the Abbé Loisy's *Historical and Literary Review*.¹

In the same last week of May during four days there were morning and afternoon crowded *séances* in the conference hall of the Institut Catholique of the Joan of Arc Federation, presided by

¹ The Holy Father has desired the French episcopate to take the initiative by themselves condemning, as they are entitled to do, works dangerous for faith, instead of submitting them to the Congregation of the Index, whose labors will thus be lightened. The writers condemned can, of course, appeal to Rome.

Mgr. Foucault, Bishop of St. Dié, assisted at the two first by Mgr. Baudrillart and at all by the secretary general of this ladies' association, Mademoiselle Maugeret, who in her annual report announced the federation to be a work of both union and studies, with the further end of joining in the protests against attacks on the memory of Joan. Papers were read describing a large number of good works undertaken by various ladies, many of high rank, most of them "in society," such as patronages, free dispensaries, hospital visiting, Sunday lectures, protection of work girls, assistance by procuring work. Madame de Prat has founded and presides over an association for the latter purpose at Fontainebleau, which acts as intermediary between employers and employés. To carry out the business properly she has become a traveling agent for her association and regularly calls at the large Paris shops on behalf of her *protégées*, a fact disclosed to the meeting by the secretary and acclaimed enthusiastically. A discussion concerning methods to be pursued by ladies willing to imitate Madame de Prat followed. The Bishop advocated a coöperative form of guild by workers in the same line; the secretary general (and other ladies) preferred workers and employers should be syndically united: "Union must necessarily be created against the consumer, who is the chief exploiter, always anxious to buy in the cheapest market; whereas, if employer and employed are agreed together, prices can be fixed uniformly and wages can be raised to a reasonable figure. The solution of the social problem lies in a rise of wage for the female worker."

The Countess of St. Laurent, herself founder and president of a vast Catholic association at Lyons—League of Frenchwomen—in an address lofty in thought and style, declared that league to be the apostle of the royalty of the Sacred Heart, its principal social mission being to bring the various social classes to act together, for which effort a complete success has ensued. "We must," she said, "defend religion, not in the name of liberty, but because it is essentially divine," a formula provoking impassioned applause. The Countess went on to urge the need for propagating a good press, insisting upon the influence wielded by the daily paper. The press above all else can do good, wherefore the good journals should be unweariedly, widely distributed. "Resistance is the true Catholic watchword to-day."² Madame Danielou gave some particulars of the Catholic Normal School for ladies founded at 90 Rue de Rennes, Paris, in October, 1906, by herself and Madlle. Desrey, which is patronized by the Cardinal Archbishop and the professors of the Institut Cath-

² Madame Boursier read a report upon the work styled "The Press for All" that, founded in 1903, distributes free fifty thousand journals daily, and subscribes besides for another fifty thousand daily.

olique. Madame Danielou, herself aggregated to the University, prepares female professors to obtain the diplomas now required by law for the secondary instruction of girls above thirteen in all schools and colleges, and she successfully appealed to the well-to-do for aid in a work intending to save "free instruction" from the Freemason. Two-thirds of her pupils have already passed. This institution is a complement to the Institut Catholique.

Admiral de Cuverville expressed the warm thanks of the navy to the federation for protesting against the suppression of naval chaplains (recorded on page 280), and gave a touching account of the situation now created by an anti-Christian ministry for sick seamen. Countess Lecointre spoke eloquently about divorce on the stage, and the Catholic journalist, M. Maurice Talmeyr, discoursed admirably upon morality; demonstrating the immorality so fast increasing and disgracing Parisian streets under sundry forms results from a deliberate plan, settled long beforehand, and tenaciously prosecuted by Freemasonry during generations. In support of this assertion (that would, of course, have been received with a smile of pity by the ordinary American and British Mason), he read these passages from a secret circular of the High Italian Lodges dated in 1838: "To destroy Catholicism woman must be suppressed; but, since she cannot be, let her be, instead, corrupted. . . . Let us popularize vice among the masses; make hearts vicious and you will have no more Catholicism." The lecturer declared the actual *régime* in power sought to induce a return to the bestial customs of paganism. Speeches were made by the presiding Bishop and M. Théry on the indissolubility of marriage vows and on divorce, which subject the working class speaker, Madame Gouthéraud, treated in simple language, without formalities, with an air of extreme timidity, but with perfect sincerity and natural eloquence, reading her paper on "Children in the Divorce."

The Bishop, much moved, rose, saying he saluted respectfully the gray hairs of this daughter of the people who had so excellently demonstrated by simple reasoning from the heart, but with not less power than M. Théry, the thesis of that orator, who had shown the State, being unable to confer a legitimate marriage, could not dissolve one. An ovation was accorded to Madame Gouthéraud, unable to restrain her tears, who was warmly embraced by many of the ladies round her.

These *séances* gave to those present as auditors "the impression of a vast renaissance of Christian works distributed over French territory under the impetus of generous and devoted souls—renaissance of ideas, renaissance of actions, provincial works, comparisons of a syndical with a corporate *régime*, dispensary work, the work of

the good press, national resurrection through a female apostolate, popular and prison libraries, books for the blind, divorce questions, combat against vice. Such was the extensive programme, while all these matters were handled with a good sense, a good will and especially with that devotedness of spirit which is woman's sublime characteristic." (H. de Rauville.)

On the last evening in the same week, under the presidency of the Abbé Coubé, at the Paris Winter Circus was held a crowded meeting of the "League for Resistance by French Catholics," organized by Messrs. Paul and Guy de Cassagnac and the Deputy M. Jules Delahage. The abbé pointed out that wherever Catholic groups resisted government gave way, wherefore to organize resistance was a duty. M. Paul de Cassagnac affirmed "the day is nearing when armed legions will rise in defense of religion, country and freedom." M. Guy, urging resistance, blamed his brother Catholics for their far too slender aid to officers and others who made sacrifices for the sake of religion. He said: "Only one situation has been offered our league; it was by a Jewess Baroness requiring a secretary decorated with the Legion of Honor ribbon!" Sketching Messieurs Clemenceau and Briand, he styled them "worthy successors to the great bandits of the Revolution."

The first reflection provoked by these various highly necessary, most admirable, ecclesiastical and lay programmes announced for the future is that the whole of the popular undertakings, and of the reforms decided upon, and also these resolutions to resist revolutionary bandits to the last extremity ought to have, might have, been adopted and practiced a decade ago. About that time has expired since I read in an anti-clerical journal a smart article comparing its adversaries to a party contemplating an arduous journey, and, after much debate as to whither and by what route, at last setting out in company for the railway station, only to find there *ils ont manqué le train*—they had lost the train. It certainly is "never too late to mend" *good material* as an abstract proposition. Let us then hope the French Catholics will persevere, "with a strong pull, a long pull and a pull all together," until the destroyed edifice is solidly restored; but delays are dangerous. It is right to say there is a settled conviction among the most intellectual and cultured as well as fervent of the religious expelled and sheltered in England that the worst events will come to pass; that blood will be shed in torrents before peace can return to their country, whose sins against Love and Light are so heinous and obstinate.

Assistance at magnificent Corpus Christi processions in all Paris churches was numerically greater than in former years. At Saumur the Masonic Mayor refused to authorize them in the streets; never-

theless, 8,000 persons at least formed one that was not interfered with by a strong body of gendarmes and troops from the cavalry school, directed by a special commissary with several police officers, sent "to preserve order," from Angers. But at Tourcoing, a manufacturing town near Lille, whose radical Socialist Mayor, the Deputy M. Drou, had likewise forbidden them, an assembly of 2,000 from all the parishes in front of the principal church sung hymns and liturgical chants in protest until a body of fifty mounted gendarmes arrived and charged them. Several persons were wounded and twenty-five arrested, including the curé. The Correctional Tribunal, Lille, punished several of these "manifestants" by sentences of imprisonment for from two to eight days, and Sub-Lieutenant Bodin, of the reserve forces, was referred for punishment to a court-martial for words he addressed to the gendarmes. On the other hand, two days previously the Council of War of the Eleventh Corps at Nantes acquitted Lieutenant Couesdic by six against one vote (one of its members is a Jew), his offense being the observation to a commercial traveler at the window of the hotel where they both were staying on the 4th of May: "The band of ruffians! What dirty work they are doing!" The lieutenant defended himself by saying: "I do not want to shirk responsibility for these words, said in a private conversation and not addressed to those executing such work. As a Catholic and a religious man I expressed what I felt, and it was my right, as it was every other man's right, to say what I did to testify indignation at the expulsion from their homes of those Ursulines." The annual pilgrimage to the immense Church of Our Lady of Hope at St. Briec, closing the month of May, ended with a grand procession through the streets, decorated with flags and brilliantly illuminated. Two Bishops assisted, several thousand pilgrims arriving in special trains. This has no doubt incited the watchful Cabinet to try and hinder people from going to the grand Breton annual festival at St. Anne d'Auray (see page 179) by requiring the Western and Orleans Railway Companies to notify organizers of this year's pilgrimages they must state numbers and apply for the usual fifty per cent. reduction in prices five weeks in advance—a requirement amounting practically to interdiction. At Tours on June 2 M. Flourens, Liberal ex-Minister, and M. Guyot de Villeneuve, Deputy, addressed a meeting of 2,000 persons under the auspices of the departmental committee of "Popular Liberal Action." The sterility of parliamentary and ministerial proceedings, their "incoherence," the mischievous rôle of Freemasonry were denounced. "Catholics must be organized, prepared for action, be practical, have confidence in the future of the country and remember that twice—in 1885 and 1898—universal suffrage nearly gave them

a majority. The one question to-day is, will our France of history, the country the world has hitherto known and admired, will that France continue to exist, or will she make place and give way before a new entity proscribing private property, substituting for Christian monotheism the Masonic paganism now stifling her national genius beneath international cosmopolitanism?" M. Flourens proceeded to contrast the sinister influence of Freemasonry, encouraging the revolt of the Commune in presence of the foreign army with the devotedness to France in her hours of trial of the Holy See, and its aid towards furthering and consolidating the foundation of the republic by rallying round it partisans of fallen dynasties.

On the festival of Saints Peter and Paul in the Salle Wagram, Paris, at a meeting of 10,000 convened by the "Action Francaise Association," founded a year ago, to present him with a gold bust medallion of himself costing the subscribers \$7,000, General Mercier, War Minister in the Dreyfus days,³ in a speech starting with the maxim, "Do your duty, happen what may," attributed to the Dreyfus campaign "the condition of anarchy and dissolution of the moment, the measures tending to uproot religion and ruin magistrature and army, those three pillars of a nation's stability and security. The watchword of true Frenchmen should be, "Jewish and Masonic power must be destroyed." It seems to the writer so important a gathering of opponents to the Bloc may fittingly be recorded here. But unquestionably appropriate is notice of the significant fact that a grandiose white marble statue (carved out of one enormous block) of "The Eagle of Meaux" was about the same time erected in that city, of which Bossuet was Bishop.

The great orator is represented standing draped with a mantle, the right hand pointing to heaven. At his feet are grouped the personages whose virtues he celebrated in the popularly famed funeral orations—the least able and learned of all his manifold discourses and literary works,⁴ in my humble opinion, and I have carefully read every one of his thirteen score sermons, some of which are, I think, only equaled by St. Anselm's "Cur Deus Homo."

This monument to the Christian mystic whose genius formed, as

³ The rehabilitated Dreyfus has now retired from the army, probably as the result of mess boycotting.

⁴ The reason of this odd fact is, not want of discrimination, but because so few care or are able to form opinions. It is easier to follow the crowd and the "good" form of the day. The five funeral sermons are read as school exercises, but who for two generations passed has cared to read a long sermon, were it preached by an angel? My own debt to good sermons is incalculable.

⁵ The ashes of that wretched corrupter are to be officially removed to the Pantheon in October. Ministry of Fine Arts (save the mark!) has not yet settled where his statue shall be erected.

the bestial, Masonic and cremated Zola⁵ deformed and disgraced, the modern French language, is the work of the sculptor Ernest Dubois and was exhibited this season at the Paris Salon of French artists.

M. Briand, who had shortly before decided the church properties of St. George's parish, in Lyons (see page 270), should be transferred to the schismatic worship association—in violation of the principle laid down in the separation law that "general rules regulating exercise of public worship in each religious body must be respected"—early in May circularized the prefects concerning protests from Mayors against prefectoral decisions in regard to grants of presbyteries such as are related in the note on page 272. This circular says: "The legislator's intention when prescribing your intervention by the law of January 2, 1907, was, emphatically, to insure execution of the (separation) law of December 9, 1905, by avoiding the contracting of any lease on such low terms as would manifestly make it take the character of a subsidy, indirectly, to worship. But your right of approval thus conferred should be exercised with constant care to leave to the municipalities that liberty of action on this subject which in principle belongs to them. I am at your disposal always for giving any useful hints in cases where you may find yourself faced by practical difficulties that you may consider especially delicate to deal with." In other and plainer words, "do all you can to injure and as little as possible to help religion." To stimulate such action, this Minister of Public Instruction, Worships and Fine Arts a month afterwards addressed the prefects again as to the measures they must take "in cases where municipalities persist in a manifest spirit of resistance to law to allow the parish clergy to occupy gratis and without a lease the ancient presbyteries disaffected by the law of January 2, 1907, and that are now communal freeholds. Such a situation cannot be prolonged, contrary as it is to the principles of the new legislation forbidding any direct or indirect subvention in favor of public worship, and prejudicial to the good management of communal interests. It is your duty to address to such municipalities observations calculated to make them respect legal enactments. If your observations are unheeded, you will have to seek what powers are available for your recourse to. In particular you will examine the feasibility of using your powers of controlling the communal budget; whether it would not be an opportune occasion for disallowing credits asked for expenses not absolutely necessary. Those facultative credits might be disallowed to the extent corresponding to the rent that could be obtained for the presbytery if let. Or you might add to the declared receipts, as though *overlooked* by the municipal council, such a sum as you consider represents the rent obtainable for the presbytery

were it let. When, in special cases, municipalities instead of thus eluding their legal obligations, do their best to fulfill them as promptly and as easily for you as they can—then consider how best you can lend them support of your authority.”

Within ten days from publication of these instructions a large number of communes in the Jura resolved to pay no direct taxes if the circular should be enforced in the department.

The murder at Aubervilliers, a Parisian industrial suburb, on Sunday evening, June 2, on which day the Corpus Christi procession took place at the small neighboring village of Dugny, of Hippolyte Debroise, excited much emotional interest and sincere widely spread sympathy in France. A party of some 200 youths and children from the patronage at 38 Rue des Epinettes, accompanied by two priests, the Abbés Firmery and Vitu, its directors, had been to Dugny for the afternoon function, and returning, some in vehicles, others in bicycles, others on foot, the group, nearing the patronage about six o'clock, was attacked by a dozen young ruffians from Aubervilliers and Bourget, in ambush at the roadside, who fired a shower of bullets from the revolvers wherewith several were armed. The Abbé Firmery received three balls, one in the thigh, penetrating deeply, and was in hospital for a fortnight. A lad was struck on the hand, but the young Debroise, of Aubervilliers, in his twentieth year, fatally wounded in the chest by two bullets, threw up his arms and fell. Conveyed to the Lariboisiere hospital and confessing to a priest on the way, he expired there at 11 that night. Three lads (all of them mechanics), from sixteen to eighteen years old, were arrested for the crime, each denying he fired the fatal shot, but the youngest averred he had aimed at the Abbé Firmery. The circular issued by the committee of the Association of Catholic Students at the Luxembourg Club, Paris, appealing for attendance of comrades at the funeral, says: “Hippolyte Debroise has just been assassinated in hatred of our common faith. He belonged to one of those patronages so willingly aided by Catholic students, and where they pass fraternally several hours a week with young workmen and employés. We doubt not Paris Catholics will make a point of attending the funeral of this first⁶ victim of anti-clerical education.”

Hippolyte, youngest of three sons, was apprenticed; the elder is a military engineer; their father is a hackney coachman, and the family, much respected at Aubervilliers, have lived in the same house there since 1893. The central committee of the League for Resistance of French Catholics, founded by the brothers De Cassagnac and M.

⁶ At the inventory takings last year there were two other victims slain, both, like Hippolyte, sons of workmen or artisans—namely, Ghysel and André Regis—but, “Sanctis martyrorum Semen ecclesiæ est.”

Delahaye, undertook the arrangements and expenses of the funeral on June 6 (octave of Corpus Christi), the religious functions being celebrated at the young martyr's parish Church of St. Michael, Batignolles. The ceremonies attracted 10,000 followers of the bier, whereof nearly one-third were delegates from various bodies in the city and country, such as 150 Parisian patronages, numerous seminaries, great associations, as Popular Liberal Action, Catholic Association of French Youth, with their president and chaplain, Union of Free Workmen, the Catholic Action, the French Action, French Anti-Masonic League, Catholic Committee for Religious Defense, French Patriots, besides many others. The funeral car was followed by 300 members of Hippolyte's patronage, with their sub-director, Abbé Vittu; then came the family, next groups of Deputies, municipal councillors and Parisian notabilities, including M. Legrand, president of the Royalist committee of the seventeenth arrondissement, with his committee, M. Fresnay, Senator; M. Jacques Piou,⁷ MM. Xavier and Amédée Reille, M. Jules Delahaye, M. Groussau, M. Castelnau, M. Pugliesi-Conti, Gaston Méry and the brothers De Cassagnac, General Jacquy, Colonels de Ramel and d'Allemagne and a delegation representing the Patriotic French League composed of the Baroness Reille, Viscountess de Montrichard, Viscountess de Wall, Madlle. Gervais and M. Leon Clement. Inside the church 3,000 people were packed. More than twice as many remained outside. Six tricolor flags surrounded the catafalque, one of them in the white division bearing a Sacred Heart image, these flags after the sermon being carried before the patronage deputations through the streets in the re-formed *cortège* to the Batignolles Cemetery.

The ceremonies were presided by the Coadjutor Mgr. Amette, assisted by Mgr. Fages, archdeacon, who received the body at the porch and accompanied it to the entry of the choir, where "De Profundis" in plain chant produced grandly solemn effect.

The ritual over, Mgr. Amette mounted the pulpit steps and delivered a funeral oration that provoked no little applause and affected many present to tears. "The spectacle before our eyes," said His Grace, "is more moving than any words can be, yet I cannot silence the interior voices within all hearts in presence of this manifestation, at once so grandiose and so sorrowful. Why this immense, unusual concourse of clergy and faithful around the blood-stained remains of an humble child of the people? Why these elected from city, town and country? Why all these directors of good works, these crowds of pastors and ecclesiastics? Why did His Eminence the venerated

⁷ Deputy, founder and president of the great "Popular Liberal Action," and Parliamentary leader of French Catholics.

Cardinal Richard desire me to represent him here? For if he has not come himself, it was on account of age and infirmities. Ah! what brings us round this coffin is, in the first place, sentiments of pity for this child, for these weeping parents; but we desired also to bear protest against an odious crime and to affirm our attachment to the cause for which Hippolyte Debroise died—the grandest cause in this world, the cause of faith, of God. For his faith, for his God, did Hippolyte die, returning joyously from a religious festival. . . . It was the priest they sought, it was the *Soutane* they aimed at, and because he was close to it was the poor youth struck. . . . Disciples of the forgiving God as we are, we still are entitled to say to those who daily by word and pen excite the populace against the Church—this is your work! We mourn for them more than for this martyr of twenty years. . . . This blood will be fruitful in results for our two mothers, Holy Church and France. If it be true there must be innocent victims to insure triumph of just causes, let us implore our Lord to render this blood prolific of good for the Church of Paris, the Church of France!”

M. Henri de Rauville declares no fair idea could be given of the tone, the sympathetically communicative emotion of the orator, whose words evoked profound emotion and also irrepressible enthusiastic applause, reminding him of the axiom “the spoken word is a living, the written is a dead, word,” and he estimated the numbers of people at the cemetery to have risen to 12,000. During the whole way there were sympathetic crowds on both sides of the roads, and, getting foothold upon a boundary stone, he could see the great extent of the *cortège* from the Barrier along the whole Avenue Clichy to its junction with the Avenue St. Ouen, “floral crowns and palms like a clear, light cloud floating over a sombre stream and pointing heavenwards in a burst of hope and consolation.” The Abbé Fonsagrives, chaplain of the Luxembourg Catholic Club—whose paper read at the congress has already been summarized—received, before the parish church was left, a telegram from 900 inhabitants of Rheims “saluting young Hippolyte Debroise, fallen on the field of honor,” and recording their recognition of “the cowardly assassination as the fruit of Masonic teaching.” The defile from church to cemetery lasted one and one-half hours. There were many police, gendarmes armed with muskets, and near the Barrier Clichy was a reserve force of mounted guards; but no disorder occurred.

M. Gaston Méry, who was a spectator of many pagan funerals of eminent Masons, as Victor Hugo, President Carnot, Zola, declares he never experienced anything like the sentiments evoked by these harmonious, simple Christian obsequies. “No banal gossiping between carless ‘mourners’ waiting arrival of the corpse. An un-

usual, surprising, dignified bearing testifying the sincerity of general emotion. An atmosphere of melancholy rather than of mourning. Perhaps in that Church of St. Michael, without a history as yet, invincible, resolutions were born from whence shall proceed the merciful revolution that shall restore our France."

The Catholic Union has initiated a subscription for a monument to Hippolyte Debroise at Bourget on the spot where he was slain. The Cardinal Archbishop has sanctioned another, initiated by the Abbé Baston, curé of St. Michael's, for subscriptions from French patronages for erecting a monument in memoriam at the Batignolles Cemetery. The two subscription lists are distinct and do not clash. As to the murderous gang, it is unlikely any serious consequences to them will result. The three ruffians arrested had the artful effrontery to avow they only intended to kill a priest. "Killing is no murder" in such a case. M. Guy de Cassagnac, in the *Autorité*, asks: "After firing at a curé, is not one sure to end one's days in the skin of a bourgeois blocard? Where are the assassins of Mgr. Darboy, President Bonjean, Abbé Deguerry, Father Ollivaint? Where are the assassins of Generals Lecomte and Clement Thomas (when the actual Premier, Clemenceau, was Mayor of Montmartre and close by while they were shot)? Where are the assassins of Colonel Henry, of the heroic Morès, of Syveton? Never, in Rome under the Cæsars, in Italy during the Middle Ages was political assassination exalted, as with us to-day, to the rank of a principle of government. These Apaches from below, of sixteen years old, are merely the products of Apaches above, the gray-haired Apaches of political life." If the language is exaggerated, the thought is sound and strictly logical.

⁸ In the spring of this year the freethinkers associated in the republic of lamented Garcia Moreno voted unanimously a programme as follows, realization of which they demanded from their National Assembly:

1. Sequestration of all malnorte properties.
2. Secularization of cemeteries.
3. Suppression of noviciates.
4. Abolition of exterior ceremonies in public worship.
5. New law of police for public worship.

The Socialist journal of Charleroi (Belgium), praising this programme, proceeded to say that as most Ecuadorian Deputies are freethinkers, these resolutions will surely become laws. "Yet a few years ago the Jesuits reigned and constituted an actual theocracy in this Republic." What would the Charleroi journal say did Belgian Catholics talk of closing the Temple of Science (so called) and prohibiting Socialist manifestations? But to close noviciates and suppress processions of Catholics seems to it a natural proceeding. However, the great majority of Belgians think differently. In their land of liberty would-be oppressors of compatriots are ill received, and could not withstand general indignation. Belgian Catholics, unlike their brethren in the land the illustrious Garcia Moreno graced but yesterday, will never, like them, be reduced to slavery, whatever may hapen to Frenchmen.

One of the fellow-coachmen with Debroise the father years ago said to him: "You are wrong to send your sons to the Patronage. It is out of fashion now. I let my boys do as they like. You will see the neighbors will not think well of you or your boys." But, says Bebroise père, "his sons have turned out badly, and he is in despair about them now. As to us, we have lived in this neighborhood twenty years. I am proud of my sons, of the dead one as of the two living; and I find in this calamity how well we are thought of by all honest folks."

Excepting possibly the Masonic Republic of repudiating Ecuador,⁸ I believe in every country outside France, statesmen, whether Catholic or Protestant, recognize that the Catholic patronage is a school of good and loyal citizens, which ought to be fostered by wise rulers. Under Clemenceau and his Bloc these admirable institutions are proscribed and ruined. Numerous examples of this are forthcoming. The freehold patronage of St. Joseph at Lorient, confiscated along with the property of St. Louis' Church, was in June handed over to the municipality; and Canon Duparc, protesting against such spoliation and forbidding the Catholic public, on pain of incurring the rigors of ecclesiastical law, to take part in the adjudication, is prosecuted for "interference with the freedom of public auction." In the Code Napoleon any act of life can be found to be criminal.

For many years there has been carried on at 126 Boulevard Montparnasse, Paris, a Catholic workman's club directed by Brothers of St. Vincent of Paul. The liquidator of that congregation's properties, M. Menage (about whom more will hereafter be said), included therein the club properties and sold them this summer for \$60,000. Now, the club belonged to a civil society legally constituted long before the spoliation laws were voted; but the tribunal of first instance and the Court of Appeal have decided the civil society was a mere blind. If, writes the club's director, Abbé Piché, "if this property belonged to religious devoted to interests of children of the people, of workmen, of those earning bread by sweat of the brow, it was a sacred patrimony successive governments should have endowed and protected; if it belonged to a civil society legally formed before 1901, no just law can hinder religious from uniting with laymen to found such a society, a thing so just and reasonable, indeed, that lawyers, consulted before its foundation, would not foresee as possible such an aberration from the sense of justice in French laws; if, finally, this property be (and facts prove it is) the fruit of subscriptions by poor and rich, of laborious begging by its owners, of charity sermons and charitable bazar sales, I ask myself, by what right then, in spite of all, government confiscates and sells it, and the first comer installs himself as lawful owner of it, had he even

paid a million of francs for this property?" So will every just, impartial man say who studies this matter. Those who acquire this property for money are profiting by stolen goods, as they must have learned from the reception accorded them by the young men at the club, which has been carried on for upwards of half a century and is despoiled of all its property through simple anti-religious hate. Hundreds of workmen, thus robbed, expelled from their own house and obliged to find another, a thing not easily done nor to be done at all without important capital! The Abbé Piché has indignantly memorialized President Fallières, suggesting to the Freemason head of the State that the chapel in his Elysée Palace, which he never uses, might be generously given to the despoiled club!

Not content with depriving youth of their homes as well as of proper instruction, government now attacks infants. A crèche receiving daily fifty babes at 27 Chaussée d'Autin, Paris, directed by Sisters of Charity, received on July 11 notice of "expulsion" within the ensuing week.

The *Official Journal* on July 5 published a list of eighty-one schools conducted by religious in Paris and in ten departments, from north to south, from east to west, that, by two decrees of the Premier M. Clemenceau, dated 2 July, are to be closed on September 1. The Christian Brothers, the Daughters of Charity (S. V. P.), the Ladies of the Sacred Heart, Ursulines and Sisters of St. Joseph are the principal congregations concerned, but there are also many smaller congregations.

Upon this wholesale proceeding Cardinal Coullié, Archbishop of Lyons, addressed to the Christian Brothers and the religious ladies to be dispersed this letter: "The hecatomb will soon be completed which is destroying our scholastic establishments, the primary, superior and professional schools. Responding to the admirable initiative of Cardinal Fesch (a century ago), our populations, inspired by faith, called into the diocese a considerable number of the sons of St. John-Baptist de la Salle. Thanks to their direction and to the generousities of the faithful, numerous schools flourished prosperously. Generations of children and young girls were trained to respect God and His laws, in parental veneration, and to love their country. We were proud of this regiment of 900 Christian Brothers spread through the parishes of the diocese and fighting the good fight in the simplicity of a life of poverty and the heroism of hidden self-devotedness. We are now vainly seeking successors and asking ourselves to whom we shall entrust the work? Our grief is great, for it ought to be thoroughly made known the disaster consequent on your removal effects social and religious ruin both; and they who do not shrink from taking the responsibility of measures so grave

inflict a cruel wound upon France as well as the Church. Notwithstanding our grief and anxieties, we say to you, take courage, dearest Brothers! You will return to France. The tempest sweeping over our beloved land cannot last always; an hour shall come when the plain good sense that characterizes the Franks shall resume its rights."

A week previously Mgr. Henry, Bishop of the adjoining Diocese of Grenoble, presiding at St. Laurent du Pont (near the former Carthusian monastery), a congress of the association for insuring school neutrality, said: "No one can charge me since I came to the diocese with lacking a conciliatory spirit. Without sacrificing essential principle, I have labored to the best of my power at the pacification of minds, in respect for our institutions and for opinions of others; for I imagined there was room in my country for a tolerant republic sheltering all her children under one flag. Such a republic has not been given us; we still await its advent to salute it respectfully. But the proceedings of our government are taking us back to the worst Cæsarism, and we will have none of such Cæsarism." Every American republican will applaud these sentiments from a Bishop who does not mince matters.

At the Vatican there seems to be complete sympathy with the views of the French episcopate that continuance of the oppressive situation is dangerous; that the present "camping" in churches must completely cease, and as soon as possible; that the ministerial instructions about presbyteries inaugurate a fresh campaign against Catholicism, and that a strenuous, legal resistance without violence or provocations will tend to create a national movement against exceptional "laws" and against violations of the text of those very "laws."

The Prefects of Meuse and Puy-de-Dome lately attempted, contrary to provisions of the separation act, to foist schismatics upon the parishes of Besson and St. Hilaire. M. Aubert, Prefect of the Meuse, required the Mayor of Besson to insist by force that the schismatic curé of Culey⁹ should baptize a child in Besson parish church, "a building affected to free exercise of public worship." The Mayor refused, resigned office and the parish priests shut the doors on the would-be intruders.

A phrase of the ex-Minister Rouvier, an anti-clerical, is continually quoted now: "France is dissolving." Words that may be paraphrased by our so familiar line from "In Memoriam,"

The old order changeth, giving place to new!

which naturally remind one here of an opinion recorded in the Gospel, "The old is better." Evolution is a natural, necessary pro-

⁹ See page 180.

cess—from excellent to excelsior, from bad to worse—and Rouvier, as an old man of business, must feel the fruit absolutely proves what the tree really is that has produced a result he deploras. An undefined sense of this is rising in the minds of Frenchmen, a conviction there is something *radically* wrong, or the state of the country could not be what it is. We Catholics have been assured by Vicars of Christ that our good “God has made the nations curable;” accordingly we know France is not, as thinkers uninfluenced by divine faith may fancy, incurable; but that her salvation and restoration can, indeed must, proceed from renaissance of faith to begin with. In the meantime, assuredly, France dissolves.

The national finances are in so unsatisfactory a condition that the cost of the persecution, government extravagance in a multitude of matters and heavy expenses incurred as result of ministerial incapacity,¹⁰ are attracting attention, assisting active and passive resisters of the Masonic tyrants. A milliard of francs, or two hundred millions of dollars, were promised half a dozen years ago by the late Waldeck-Rousseau as proceeds of seizure of properties of congregations to be suppressed, and that sum would, he assured the world, be available for working class old age pensions. Up to now government have received nothing;¹¹ but instead have advanced to the various liquidators one and one-quarter millions of dollars, and disclosures of distribution of much plunder, not to the people, but to political supporters, are made from week to week. Meantime the one and one-quarter millions of dollars have had to be provided in budgets. Three hundred thousand dollars are asked now to convert the seized St. Sulpice Seminary into a picture gallery and the seized archbishopric into a Ministry of Labor adequate to the wants of M. Viviani, the lights extinguisher. Two ministerial colleagues ask \$55,000 for installing steam heating; \$120,000 are asked for alterations to the opera house.

However, on July 11, a day before their session closed, the reporter

¹⁰ M. Aynard, Progressist Deputy, at a banquet in the Rhône department on July 7, pronounced the gathering to be a manifestation in support of electoral liberty. It is, he said, “the abandonment during a certain number of recent years by the Republic of liberty that has misdirected our whole policy. There remains only the liberty which is license to disorder. Of electoral liberty not a vestige is left. Our actual policy it is hard to define. I should say it was an ‘incoherence,’ if the word had not been used so much by every one. It is a negative policy, sterile in every point, obeying no ruling idea and based on private interests. For years we have had but a single policy, the anti-religious policy.”

¹¹ The property at Limoges of Sisters of the Incarnate Word was sold for \$1,064. Expenses of liquidation, including State taxes, amounted to \$541. The liquidator awarded \$520 to himself for his labors, and \$3 remain at disposal of the Sisters. At St. Etienne a final balance settled two and a half years ago of \$891 is not yet paid over.

of the Senatorial Financial Commission, M. Poincaré, Senator, ex-Minister, candidate for and probable successor to the post still occupied by M. Clemenceau, made it known that for the first time during a quarter of a century the commission had decided to withdraw from discussion that session and to throw over until October or November all the "supplementary credits" asked for by Ministers, and voted by the Chamber of Deputies, amounting to no less than eight and one-half millions of dollars, on the alleged ground that large total of items had been submitted to the Senate too late for serious examination and discussion of the details.

M. Poincaré, who is no friend to the Church, had, exactly a fortnight previously, delivered, at a banquet of the Federation of retailers, a discourse very like to a ministerial programme. Among its principal passages are what follows: "At this troubled epoch the duty of politicians is rather to listen than to speak. One main cause of existing disquiet is, in my opinion, that Senators and Deputies are too much unaccustomed to hear the country's voice. They live wrapped up in themselves in a factitious world whose frontiers are the Luxembourg Palace Gardens and the Pont de la Concorde, in an atmosphere so rarefied that the image of every object is refracted and altered, more and more gradually isolated, instead of keeping in continuous touch with the nation they represent. They regard themselves as holders of sovereignty, gifted with a magical faculty to dispense to the people all sorts of material satisfaction and human joys. . . . When one carefully examines current signs of spontaneous anarchy one is painfully struck by their analogy with those admirably described by Taine in his pages concerning the eve of the Revolution—power slipping away from hands whose mission was to keep it from the hands of the masses; evil instincts profiting by disorder to enjoy free course; soldiers betraying passwords and refusing their service; lastly, as Taine says, 'a building whose main beams have bent, successive and multiplying cracks in all the minor supports and crossbeams.' Changed morals and still more changed methods are wanted. In their daily exercise of the legislative mandate Senators and Deputies keep on snatching at rent morsels of executive power, interfering in nominations to this position or that office, dictating their capricious wishes to public administrations, imperiously exacting what favors they think they can obtain for their electors' profit or that of friends or relations, reserving the right of indignantly protesting against the like favors claimed by opponents. There must be a change of morals and of methods, too, in the country, which, intoxicated by promises and nurtured on illusions by well nigh all political parties, shall otherwise soon unlearn her essential traditions and the permanent conditions of national

grandeur. . . . Let us not hypocritically call 'humanitarian' weaknesses of character, calm egotisms, blind desires for peace and quiet. A nation cannot be vigorous and resisting without a spirit of devotedness, abnegation and sacrifice. Let us talk a little less of our rights, a little more of our duties; let us unite our efforts to maintain or revive conscience in our restless country."

Fine words, brave words, true words, yet the orator regaining power would be (as he was before) a servant of Freemasonry. Unfortunately, to quote the anti-clerical, semi-official *Matin*, the Paris daily newspaper with the largest influential circulation, from an article by its principal leader writer, M. Lauzanne, on June 19, entitled "It is Cracking:" "For a quarter of a century France has been governed by phrases alone. Little of the ancient edifice (of government) remains standing. Those two foundation stones called authority and discipline are daily more and more crumbling away. There still are left some vestiges of *amour-propre*; Ministers remember they ought to be severe on those who show want of respect for themselves, but they forget to be severe on law-breakers. It is cracking; the worst cracks are at the top. A general mocking and sneering is splitting up the whole house. They who are administered are ridiculing functionaries, who, in turn, slight their chiefs, while these snub Cabinet Ministers. Everywhere shocks are weakening the walls. The front itself now and then trembles. To avert complete wreck of the whole concern we have words from the government, speeches from the government, phrases from the government."

The blocard journal *Le Radical*, in a leader signed by M. Paul Leconte, discussing M. Rouvier's pithy sentence, says it "has created much emotion on account of the character of its author, who does not put words together for the pleasure of doing so, who only speaks about things he understands. His opinion, so disquieting because it comes from him, had in view only the state of things resulting from the manifold antagonisms disclosed by agitation among functionaries, by the outrageous claims and manifestations of syndicated bodies, by the excesses committed in private strikes anticipating the universal strike, by the increasing propensity everybody begins to remark, to consider private interests before the public interest. Every one else clearly saw we are in a great social and moral crisis, characterized by the daily growing and evident weakening of the sentiments of discipline, modesty, civic abnegation, that are the real forces of States, especially of popular States, where the break which, whatever may be done, is always absolutely, indispensably necessary, is placed, not in the more or less brutal hands of one man, but in the reason, mind and heart of all. Every other spectator's eye perceived we have reached a point where the violence of unbounded

appetites generally dominates sense of principles, where desire to enjoy universally conquers antiquated honorable convictions. But this outcry of Rouvier is already a month old; it is then ancient history, it no longer corresponds to actual reality. However pessimist it may have seemed last month, it has become almost an euphemism in presence of events now preparing, confronted by enormities now close at hand. We are, most probably, about to see what was seen by our fathers of the convention and the committee of public safety. This is no dream, no romancing; it is reality; it is the very last cry of actuality."

M. de Boisandré observes upon these two articles: "This frightful situation, so perilous for France and for themselves, is their own work, the work of Rouvier and Clemenceau both; the collective work of the whole band of unscrupulous politicians who have during thirty years been preparing this 'dissolution;' it is their joint complicity in the poisoning of a country, but yesterday so robust and healthy, realizing the consequences of which complicity they can now only utter terrified howlings."

The Parliamentary session begun in November 5 last ended on Friday afternoon, July 12, the very last work done being the voting of a little bill (opposed by the Right, who were not allowed speech) to make things still more pleasant for divorced persons who remarry. The characteristic of this session is legislative barrenness. It is shown on page 273 how the Cabinet ecclesiastical programme has been stultified by its propounders themselves. The other important measures promised on November 5 in the Premier's declaration to Parliament were: 1. Law to suppress military councils of war. "The discussion of this project is inopportune now," declared M. Clemenceau a fortnight before close of the session, and, by aid of the Right (who deem it always inopportune), he obtained a majority of 93 against proceeding then with that bill. 2. Law to abolish capital punishment. Murders are increasing so fast that the French respectable public everywhere have protested against this reform, through municipalities, departmental councils and otherwise, the general feeling being that of Alphonse Karr, "let assassins begin first;" nor has government therefore ventured to introduce the promised project. President Fallières, however, as make-weight in favor of Apaches, has, within seven months, annulled the death sentences of no less than twenty-eight assassins, and it is notorious French juries can be induced to give such verdicts only when the most inhuman monsters are the principals concerned. 3. Law for working class old age pensions. Of this nothing whatever has been heard since the 6th of November. 4. Law for such a taxation of incomes as should lighten the burdens of voters who toil and sweat,

but increase those pressing on capitalists' shoulders. This philanthropic project has been introduced and discussed at some length in the Chambers, at very great length elsewhere; indeed, has been pulled to pieces and dissected, to universal disgust of all classes excepting the voters of the proletariat, too ignorant to comprehend such matters. The Senate (where M. Poincaré has explained its effects) will certainly never vote it. 5. Law to authorize the State to "purchase," in short to confiscate, the Western Railway. All the Councils General of the departments served by this line are opposed to the scheme, as are all the Deputies for places in the territory it traverses, excepting one or two, and the owners of the railway. The Senate will not hear of it. Accordingly that project likewise hangs fire. 6. Law to assist the French wine producers, "so cruelly tried and so urgently needing now legislation to rigorously repress the frauds" from which the Viticulture suffers, said Clemenceau in his declaration on November 5. No project whatever was produced until after the southern demonstrations and strike against taxation in mid-June; then a scheme was laid before Parliament, and after lengthy discussions a measure was finally voted twenty-four hours before the session closed that is universally held by the vineyard proprietors and dealers practically interested to be quite futile. "After nearly ten months of almost dictatorial power, Clemenceau appears not only odious, inspiring horror on account of the blood shed (at Narbonne), but impotent; a man thoroughly incapable, unfit for government or for realizing the useful and fruitful." (E. Drumont.)

Some reader of this paper will here say to himself: "The agony is piled up too high; there surely must be a good deal of exaggeration. If the situation is truly pictured, why did not the Chamber vote want of confidence, and so get rid of the Ministry of mismanagement and misery?" My reply to this is twofold. *a.* The Cabinet majority in the Chamber of 350 votes on February 19, when their ecclesiastical procedure was impugned, had fallen to 67 on June 28, when the question concerned a proposed parliamentary inquiry by a committee of twenty-two Deputies into the events in Southern France, that was moved for by M. Paul Meunier (Socialist-Radical), yet refused by M. Clemenceau, who a few hours previously said he would agree to it. 256 votes recorded for and 323 against show there were practically no abstentions from this final trial of strength, 591 being the total elected last year. *b.* M. Clemenceau, inventor of the Bloc, shortly after the meeting of this first Parliament, in which he is for the first time a Prime Minister as well as Chief Blocard, insured himself a sufficient majority under any circumstances short of utter revolution by arranging that a project of law

should be, without any public notice, sprung upon both Chamber and Senate in their houses on the same day increasing the parliamentary salaries of Deputies and Senators from \$1,800 to \$3,000. The measure passed each house without any debate within half an hour, and has added a million dollars or so to the yearly budget; but to a Chamber half whose members are impecunious (a reasonable estimate, seeing that during their first month of session against a third of them detainers of their salaries were lodged with the Treasurer by their creditors), their salary is a boon that will not be let go for any immaterial consideration. A subsequent decision of a higher court that creditors are not entitled to seize or lodge detainers against more than \$1,000 yearly of these representatives' salaries has put each Deputy—half being men of straw elected by single straws—into the happy position of seeing his private indebtedness automatically, without trouble to himself, reduced by the State to the extent of \$1,000 annually and of also receiving from the State for himself twice that sum annually, besides getting free railway passes from New Year's Day to next New Year's Eve, as well as free lunches, drinks, smokes, teas, besides numerous banquets, etcetera, during the whole session, and other rewards of virtue alluded to in M. Poincaré's criticisms hereinbefore cited. The Bloc can always hunt with the hounds and still content the hare when dissatisfied. The party whips can arrange votes to serve both ends.

Hence the government is strong enough, happen what may, short of a revolution or a general strike against the tax gatherer, to stop where they find themselves, hoisted far above the noisy crowd, for three more years if they choose. As to dissensions among the motley blocards, Ministers know they can be stayed at any time by treating them as a huntsman treats a pack of ravenous hounds. There are church properties seized producing \$100,000,000 yearly still to be distributed among their yelping supporters. Under the anti-clerical flag all quarrels can be stilled and a solid Bloc formed at any moment. This happy after thought perhaps decided M. Briand *not* yet to introduce, as he suddenly, to general amazement, announced on July 1 he would do at once, an ecclesiastical law No. 5 for distributing immediately those stolen goods under a project the details of which were published officially in that week. It is useless to give them here.

The Masonic family in office, however, have several lugubrious skeletons in their cupboards on which doors cannot be shut. First of all, in that hot-bed of heresy and revolution, the Sunny South, there is the Viticulture agitation, long brewing, inaugurated on May 12 by a meeting at Beziers of 100,000, followed by four others, at Perpignan on the 19th of 180,000, on the 26th at Carcassonne of

250,000, on the 2d of June at Nimes of 300,000, and on June 9th at Montpellier of fully 600,000 manifesters, who decided upon a general strike throughout four departments against all direct taxation and the resignation of their offices by all Mayors and municipalities—about half of which bodies, to the number of over 500, have resigned and adhered to their resignations. Into the economic causes and the practicable remedies for this well founded popular movement this is not the place, nor are the government demagogues and their supporters qualified to deal with such arduous problems, as the parliamentary course followed during the final four weeks of the session conclusively shows. But 50,000 troops are quartered in the large disaffected district, blood has been shed, public edifices have been destroyed, the original leaders are in prison, misery prevails, great costs are accruing to the State, no solution is in view, though civil disorganization reigns in cities and communes. The Southern Deputies are mainly anti-clerical and blocards, so the district reaps what it has always sown.

“It is an ill wind that blows nobody good.” From these events resulted a gain for religion in Besse, a commune near Toulon, whose anti-clerical municipality resigning in sympathy with the movement, the Bishop of Fréjus at once raised the interdict with which the parish had been stricken, the offices are again celebrated and the curé has retaken possession of his presbytery. Elsewhere, there being no civil functionaries at closed *mairies*, many marriages have been celebrated in church without previous “civil marriage,” as required by law. But for so marrying a lady and gentleman of rank, Mgr. de Beauséjour, Bishop of Carcassonne, had to appear on July 16 before the correctional tribunal in that city and was fined ten dollars.

A respected Catholic tradesman in Perpignan keeps a grocer's shop there and sells petroleum, of course, to all comers for the article. The rioters in that city, who, among other Anarchist exploits, set fire to the prefecture, bought some petroleum for that purpose at Faget's shop. Faget happens to be a Royalist as well as a practicing Catholic, wherefore officialdom tried to discover a plot or to concoct one. Pending any proof Faget and his shop boy were arrested and imprisoned. After spending three weeks in jail, Faget¹² was confronted on July 12 by the Magistrate, M. Mouret, with his accuser, who turned out to be his fellow-prisoner, fifteen years of age. The lad said in open court to the Magistrate: “I declare that you, Mr. Judge, promised to release me very quickly, and that my father was with you at the time, assuring me you would do so if I would say what you would tell me to say.”

¹² Still in prison as I write.

Most ungainly Cabinet skeletons are, anti-militarism and its consequent military mutiny. In several regiments there have this summer been serious revolts. The One Hundredth Line, the Second and Seventh Engineers, Twelfth Infantry, Seventeenth Infantry, Eleventh Line, Fifty-eighth Line, Twenty-fourth Colonial, Eighty-sixth Line and Twentieth Dragoons, all in the South, are those concerned. M. Clemenceau stated to the Chamber on June 21: "So soon as it became a question of a military pacification of the South, I learned—but did not know before—that the system (introduced by the late War Minister André) of regional recruiting had produced in the garrisons of the Southern departments a spirit which did not allow discipline to be maintained. The colonels wrote: 'I cannot answer for my men.' The generals said: 'If you send a regiment to replace one here I cannot answer for my men not marching against those who may be sent to replace them!'" The War Minister, Picquart, was as ignorant as the Premier of the state of things!

The worst mutiny was that of nearly half the Seventeenth Infantry stationed at Agde. Four hundred soldiers broke from barracks about midnight on June 20, blew doors and gates open, took from the magazine 200 cartridges each and, bayonets fixed, marched for Beziers (thirteen miles distant), where they arrived at six in the morning of the 21st and were enthusiastically received by enormous crowds of the populace, who supplied them with rations and wine (not given to French troops by the State). Late in the day General Bailloud boldly trusted himself among them, harangued them, urged their return to duty, promised them free pardon if they did submit then and there, obtaining their submission on the spot. Marching back to Agde they were disarmed, ordered off to Gap, court-martialed there and transported with all haste to a naval seaport, whence they were shipped to Gaisa, in Tunis, and will spend the summer in what government assert is "an oasis" in that torrid land, as punishment for their grave mutiny. The inquiry into their motives and so forth began in Gap was continued at Gaisa, where "a certain depression, due to their transportation so far away from home and to the total absence of distractions has succeeded the excitement of the outburst caused by their contact in Agde with a populace at fever heat. They regret their culpable behavior, but were deceived into believing there was to be a general military rising in the Southern region."

Such is the official information published, dated Tunis, July 16. M. Clemenceau refused to ratify General Bailloud's pledge of full pardon. The general before approaching the mutineers telephoned M. Clemenceau, some four hundred miles away, for necessary authority, and received it by telephone, but the Premier denies hold-

ing any such conversation. Who did "speak" through the instrument has not appeared, nor does it much matter. M. Clemenceau had told the Deputies of his party on June 12: "In the One Hundredth Regiment there are officers who go to Mass, who are responsible for the insubordination of their soldiers; an inquiry has been opened upon their attitude!" But insubordination is not confined to the army in the South. From a multitude of places at every point of the compass the public hear of unpleasant incidents. M. Jules Delahaye told the Senate on the 9th of July: "The chief cause of disorder in France is the present Ministry. The example of breach of discipline was given our soldiers by the War Minister. The real culprits are on the ministerial benches."

Prosecutions of twelve anti-militarists out of twenty-one whose names appeared at the foot of placards and posters headed "To Soldiers," that two months previously were widely distributed in street and barrack (though promptly torn down by the police), were conducted in the Paris Assize Court on June 24 and 25. All the prisoners were acquitted. The remaining nine the police could not find.

During the night of April 23, a week prior to the annual May 1 demonstrations, the objectionable poster was placarded by the International Anti-Militarist Association. Among other things it asked "workers in factory or field" whether they would any longer "consent to become defenders of the well-fed portly *bourgeoisie* who take from you freedom to-day and will take the fruit of your labor to-morrow. The prevailing effervescence allows one to suppose that to-morrow may be the day of the Grand Strike, prelude of the Revolution. If that day come, comrades, do not hesitate. Society exists thanks only to you; help us, will you not, to demolish it? Imitating clericals, you will refuse to obey the orders given you; if it must be so, be still more energetic; show by a yet more finished attitude that you know no monitor but conscience for your obedience. Oppressed in barracks to-day, you will be oppressed to-morrow in the factory unless you avail of events to return into the ranks of the revolted and take part with us in fighting parasites and cheats. . . . If called upon to interfere in strikes, comrades, do not hesitate; with your rifles held aloft, break your ranks!"

The twelve prisoners arrested and tried were made up of three printers, two jewelers, two house painters, a blacksmith, a fitter, a cabinetmaker, a waiter, a handy man of a café. All entered the court in the best spirits. Before the trial actually began M. Jacques Bonzou, one of the advocates defending them, rose and asked that Messieurs Clemenceau, Briand and Guyot-Dessaigne (Minister of Justice, and whose coat has been repeatedly turned) should be cited

as witnesses on the grounds that "the accused are prosecuted for a crime of opinion, and it is essential justice should know whether the accusers ever changed or varied their own opinions, or whether they ever themselves propagated the precise theories concerning the attitude of a republican army towards the proletariat that are to-day submitted to the jury." M. Bonzou said he desired to ask these questions:

Of M. Guyot-Dessaigne: "Were you not Attorney General (Procureur) of the Empire? In exercising those functions, how many Republicans did you cause to be condemned by your advocacy?"

Of M. Briand: "Have you not, as lecturer, journalist, barrister, even as Deputy, counselled revolutionary violence, advising the opposing legal violence by arms and inciting soldiers to mutiny when ordered to fire on the people?"

Of M. Clemenceau: "Did you not start in active politics by sharing as Mayor of Montmartre in the events of 1871? (Year of the Commune.) Were you not mixed up with the massacre of the two generals (in the Rue des Rosiers that year)? In 1878 did you not demand amnesty for Blanqui? In 1898 did not you attack the army side with Zola?"

Some applause and disturbance in the court, quelled by the police, ensued, and one of the prisoners exclaimed: "Briand and Clemenceau were my teachers. The doctrines I am prosecuted for here I learnt from them. Did they not formerly continually preach violence?"

The demand of their counsel was refused and the trial began. One of the accused, in course of his interrogatory by the Presiding Judge, asked: "Did not M. Clemenceau in his 'Mêlée Sociale' write more violent phrases than our poster contains? A manifesto quite as violent as ours is signed by fifty Deputies of the unified Socialist group. They were not prosecuted. Yet we have spent two months in prison. Is this because all the republican jails are too small for all of our opinions?" The waiter, a lad of nineteen, said during his interrogatory: "The soldiers in the South have set a good example. Those who fired on the crowd are criminals. But the greatest criminals are those who ordered them to fire. It is Clemenceau, Briand and Guyot-Dessaigne who ought to be guillotined."

M. Albert Willm, one of the defending advocates, urged and read a letter of M. Briand as *Minister* protesting against prosecuting the signatories (not of this but) of the first anti-militarist appeal, and another advocate, M. Chesné, read newspaper articles by Clemenceau as journalist, contradictory of the acts of Clemenceau Minister. M. Bonzou in a final summary of the defense congratulated the Magistrature on having taken down from the prætorium the image of

Christ, "for it beheld too rascally procedures" there!

The jury had twenty-four questions submitted to them, and in forty-five minutes returned with a negative to all. The acquittal was received with applause from friends and relatives of the accused in court and with cries of "Vive the Red Flag!" The verdict may seem strange, so shortly following the mutinies at Béziers, Avignon, Agde and Lurzac,¹⁸ and it astonished the legal world in the Palace of Justice, where, by nearly every barrister, a severe sentence was anticipated. But says a competent critic and auditor: "The jury by acquitting the disciples condemned their masters. The verdict is a stinger in the face for masters in socialism and anti-militarism, MM. Briand and Clemenceau, whose articles and speeches read to the jurors contained tenfold what the incriminated poster (that was immediately torn down) contained, bearing the signatures of their twelve feeble followers, prosecuted for pale reflections of teachings by "arrived Ministers of State."

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¹⁸ On July 17, in the Twenty-fourth Colonial Regiment, quartered at Perpignan, a serious mutiny of three hundred soldiers led to their breaking out of the caserne and attacking civilians in the street, with whom they had quarrelled, with fixed bayonets, according to the *Temps* correspondent, though the official version minimizes the occurrence into a small soldiers' row.

A RECENT INDICTMENT OF IRISH ECCLESIASTICAL POLICY.

NOTWITHSTANDING the force and vitality of Burke's law, that "You cannot frame an indictment against a whole nation," the number of writers in the public press who attempt such a task is legion. Indiscriminate generalization is, indeed, the besetting sin of this period of restless typewriting activity. International hatred, interstate antipathy, class animosity, commercial rabies are all being sedulously nourished all over the civilized globe by the propagation of the deadly poison of the half-truth and the attribution of special wrong to whole communities, the class being held accountable for the sin of the individual. This is one of the most depressing symptoms of our age. We have only to look at the columns of the daily press to become aware of the mischievous effects of generalizing. Strikes and boycotts, frightful crimes of violence often being the deadly accompaniment, abound. The name of the capitalist enrages the labor union; the labor union is regarded by the capitalist as far more deadly in its influence than the upas tree. It is a reading age—at least more newspapers are