

suppose that occasion will be found, later on, to inquire further into this matter. A friend of mine, always a great admirer of the ex-Minister of the Interior, dropped me a line the other day. He says:

I am reading carefully all that is being said and done these days at Ottawa. The situation is simply appalling. The people are perplexed and confounded. This is the boldest card ever played in Canada, and I am afraid that it will win. I am anxiously waiting Sifton's speech in the papers to-morrow. My present notion is, that he will go back to Laurier. If he does my suspicion is, that the whole thing was a fake from the beginning. He did not 'go' out, but was 'sent' out for the purpose of leading the westerners back. He recalls the artful method resorted to by Armour of Chicago, in leading his wild steers from the ranches up to the slaughter house. As they smell danger from afar, Armour keeps a large Mexican steer, fat and sleek, which he has trained to rush into the bolting stubborn throng, frolic round and play up 'big' for a few minutes, then he takes the lead straight for the slaughter house, when all the others follow; the gates close behind, and the big brute quietly steps to one side into a stall for a fine feed of boiled oats.

The next day, on March 25th, he wrote again. He said:

I have just read Sifton's speech. I forgot to tell you that the boys around Armour's call that big steer Judas.

Now, let me quote an extract or two from the Reverend Jeremiah Crowley, a Roman Catholic priest of the city of Chicago. Recently the government of France, which has been Roman Catholic from time immemorial and which had a concordat with Rome, has abolished that concordat and has expelled certain religious orders in that country. The Reverend Mr. Crowley, himself a Roman Catholic priest in good standing, against whom his most malignant enemy has not been able to produce a single charge as to either his moral or spiritual conduct, points out that these members of these religious orders come in large numbers to the continent of America and are encouraged by the higher authorities of the church, and that they work against the best interests of the Roman Catholic Church as well as against the public schools of the United States. And he closes his argument upon that subject with these words:

I submit to the American people this question: Is it to the best interests of the nation that a multitude (now over a million) of its children should receive their secular education in schools which, for their highest supervision, are subject to ecclesiastics whose perpetual residence is in Europe, who have never seen the shores of America, who are strangers to our language, our customs and our laws, and who attack Americanisms?

This is a quotation from that gentleman. I will now come to some of my Irish fellow countrymen, citizens of the United States, who have expressed very strong opinions on these matters. In the United States, as

well as in Canada, there is an organized attempt to force clerical schools upon the people. There is there what is called a federation of church societies who are engaged in this work, openly, there is no secret about it. I know that it is customary for some people to speak with bated breath and bowed head when speaking of corporations; but a corporation is a corporation the world over, whether in the United States or the Dominion of Canada. As I say, there is in the United States a union of Roman Catholic church societies whose openly proclaimed object is to bring this question into the politics of the country, and to create a great middle party if possible, and thus to force the two parties in the United States to come to its terms. Now, a number of prominent Irishmen have been consulted on this matter, Irish Roman Catholics, and I will give quotations from a few of them. Here is one from Mr. John P. Kelly, a leading resident and business man of the city of Milwaukee, Wisconsin—these quotations are all from the residents of the city of Milwaukee. Mr. Kelly says:

A Catholic political party or a Protestant political party or a socialist political party has no place in this country.

Mr. John Toohey, another Irishman:

I am utterly opposed to the taking of any steps in this country that will have a tendency to arraign the different denominations against each other in governmental affairs. I firmly believe that the confederation of all Catholic societies into one grand body as proposed, would be one of the gravest mistakes that the Catholics of this country ever made. It would be a step backwards, one that would do the church more harm than good. It naturally would beget counter sectarian political action.

Mr. John F. Donovan:

I can see no reason for any organization of that kind in America. Catholics have no complaint to make as to their treatment by legislatures or by citizens generally. On the contrary, I believe that we are receiving all that we can decently expect or demand.

J. H. Kopmeier:

While I know the motives and purposes of its organizers are praiseworthy and commendable, I am convinced that the federation movement will stir up feeling and latent bigotry, defeat its own purposes, and injure Catholics individually and collectively. A Catholic movement of this nature will beget a counter movement which will do us irretrievable injury.

C. M. Scanlon:

At the launching of the movement, Bishop McFaul advocated that it be a factor in politics, and from that time down to its last meeting it has been dabbling in politics. Its conventions uttered loud protests against phantom wrongs and passed resolutions that have served no other purpose than to record its blunders and bring reproach upon the church.

These are the opinions of leading men in reference to this organization, given on July