

Mr. Villeneuve, on the "connected with the and amasses wealth out of the blood of his fellow-men shall vote of mine, and so men are put forward for so long I for one shall follow the Witness' advice ballot with a 'P.'"

It is necessary to argue seriously, as the laws of liberty to exercise the they see fit, or, if they exercise it at all. But, as a growing conviction of the public that of every citizen to use the best way possible of government, as the of the occasion demand; it is to imagine a con- circumstances in which a tion may not be arrived how a vote should be in accordance with tious convictions. If obligation, it is difficult deliberate ballot-spoilers from gross neglect for a sacred duty. At all the wrong is clear that they were Canadians who were in- advice of the Witness.

ON THE CHURCH.

Our last issue an account or worse than blunder, Mr. Rider Haggard in "Montezuma's Daughter" relates the story of an in Seville, confirm- statement that he had seum of Mexico a skele- had been taken out of a religious house, arising out of these elicited the fact that the in Mexico by Mr. Hag- that of a body taken from cemetery and placed to illustrate how human body is preserved of Mexico. The body, not that of a nun, nor from the walls of a con-

ool Catholic Times takes the exposures of Mr. take on this subject, to her ridiculous blunder in King Solomon's Mines, known novels. Therein an eclipse of the sun as place when the moon was event which could not event mysteriously in science eclipse of the sun can at new moon, when the between the earth and the

nd's novels have been read, owing to the bold- which he depicts impossible it is evident that, or as an antiquar- from being an authority

difference between Mr. Jules Verne, that the from his sometimes putting that science, has made in some particular re- has yet succeeded in some instances more than probably succeed in, has cept within the bounds of edge in every other re- much is to be learned countries regarding the geo- products, the people in- and other matters per- The discoveries of he uses to which these he possibly be applied ally described by him. before, much truth in his great amount of infor- conveyed to the mind the machinery only, or aus of which the knowl- ed, being fictitious; but such that it is easily dis- from the truth which con- son proposed to be im- mind of the reader.

nothing of all this in Mr. itings, the success of the arisen merely from the marvellous which is in- who delight in his style this being the case, he from pretending to por- y and practices of the h, which it appears he w to caricature and not he should confine him- of a Munchausen char-

have done so likewise, but though these writers have shown so much hatred of Catholicism, and indeed of all religion, in their novels, their pictures of the history of the Church are so grossly exaggerated beyond the most extreme limits of probability and even possibility, that they cannot de- ceive any except the most ignorant. Yet we do not remember that even these writers have attempted, as Mr. Haggard has done, to give credibility to their vile stories by means of foot- notes making statements to the effect that the events they describe ever had their counterpart in real life. Eugene Sue, on the contrary, expressly states in his preface to the *Wandering Jew*, a villainous romance, that his description of Jesuitism is purely imaginary, and that it was his intention merely to represent what Jesuitism would be if its principles were strictly carried out.

It is needless to say that the prin- ciples on which the novelist rests his fabric are as imaginary as the fabric itself. He lays it down that the Jesuit must obey his superiors in all things, even to the perpetration of the most horrible crimes. The Jesuit of fact has for his motto, "*Ad maiorem Dei gloriam*."—"For the greater glory of God," and to the attainment of this end all his actions are directed. His life must therefore be quite different from that depicted by either of the novelists we have named. His vow of obedience is limited to obedience in things law- ful, and this must have been known to these novelists, who wrote solely with the object in view to raise the worst prejudices of an irreligious public against an illustrious order which has done so much for religion. Judging from their works these writers might be esteemed as ignorant of the order they described, if they related what they be- lieved to be truthful. But they were not so ignorant. Their venom is therefore to be attributed to a diabolical malice which seems to have entirely possessed their souls. Yet it is upon such misrepresentations that much of the prejudice rests which exists so widely-spread among those Protestants who regard these writings almost as an inspiration.

We mentioned already in our pre- vious article on immured nuns that Mr. Haggard had borrowed his ideas on this subject from Sir Walter Scott's "*Marmion*." The pleasure afforded to a certain class of readers by such tales as this was made evident when, some years ago, all Ontario was in a ferment to force Marmion as a subject for literary study on the children at the Provincial High schools, for no other reason than because it contained this slander against the Catholic Church.

Marmion is, of course, conceded to be a work of great literary merit, if beautiful language, and vivid descrip- tion constitutes such merit. But it is undeniable that the story is one which is not any more suitable for the read- ing of youth than would be one of Zola's novels, or the New York *Police Gazette*. Nothing would have induced the Ontario public to desire Marmion to be studied in its grossest details, except the fact that there is something in it to insult Catholics.

In his other works Sir Walter Scott does not thus grossly do violence to public morality, nor does he go to such extremes in hatred to Catholicism as the writers we have already men- tioned. Yet there is plenty in all his works to show that he was indoctrinated in all the hatred against the Catholic religion with which Presbyterians of his age were filled from infancy. The Catholic priesthood, especially, are always represented by him in the worst possible light. Priests as repre- sented by him are always either villains or madmen. We need only add that the very ultra character of such descrip- tions should convince the readers of his books, that they are not truthful; yet we know it is no exaggeration to say that many Protestants accept these fables as if they were historical truths. It is no wonder that a generation which has learned history from such sources is intensely prejudiced against Catholics and the Catholic Church.

We must here add that the history of the Marmion agitation in Ontario should be sufficient to convince fair- minded Protestants that Catholics are reasonable when they assert that it is next to impossible to have a strictly non-sectarian system of education. In an anti-Catholic atmosphere the educa- tion given to children will always be more or less anti-Catholic in character; yet this is only one out of many rea- sons why Catholics insist upon educa- ting their children in Catholic schools. Our chief reason for this is that we wish positive religious teaching to be

given to them, and on this matter parents have the first right to decide, and it is not either the duty or the right of the State, or of a hostile major- ity, to override that decision.

TROUBLE IN STORE FOR THE A. P. A.

It is stated that a special session of the Federal Grand Jury of Ohio is to be called immediately for the purpose of taking under consideration a charge made by citizens of Toledo against members of the A. P. A. of that city, for organizing armed bands for the purpose of waging war on citizens of the United States. The case has been reported to the Federal Attorney-General at Washington, and will be pushed at once to an issue, as the United States law provides that men organizing in the manner indicated are guilty of treason and conspiracy, and as there is proof that the A. P. A. branches purchased arms last August under pretence of suppressing the expected uprising of Catholics to seize the Government of the country, it is believed that the charge of conspiracy will be sustained.

The movement to prosecute is not confined to Catholics, but extends to Protestants who are opposed to the workings of the A. P. A., they being indignant that any armed body of men should organize themselves without authority to take the law into their own hands, so that a determined effort will be made to crush the society in Toledo, where for two years it has dominated the polls by exercising the balance of power between the two great political parties.

The suit is brought directly against the treasurer of the association, Mr. G. W. Ostrander, who has admitted in an interview that the various councils in the city ordered 3,000 guns last August. It is believed that abundance of evidence will be brought forward to prove the facts, and that the society will be crushed out, and the leaders severely punished for their audacious infraction of the law. The leaders only are aimed at in the prosecution, but among these there are several prominent men, including the mayor of the city.

It is now said that the pretended terror of the A. P. A. exists throughout the United States originated in the invention of a bogus circular letter from Pope Leo XIII. by a Detroit wag, and the alarm of the Toledo society has made them a laughing-stock of the whole city; but as the rumor resulted in so dangerous an act as the actual arming of thousands of the citizens against the Catholics of the city, it cannot be passed over as a mere laughing matter. It will therefore be made a subject for judicial investigation.

THE CLERGY AND THE P. P. A.

Some of our separated brethren are loud in their denunciations of certain Catholic clergymen who have taken an active part in repelling the onslaughts of the A. P. A. We confess our inability to see the justice of their accusa- tions. A priest would be a poltroon to stand idly by while enemies endeavor to blacken the fair fame of the Church to which he has given his heart's best love. We do not believe that a priest should meddle in party politics, for that would be beneath his sacred dignity; but if he should, we might censure his imprudence, but we could not convict him of wrong-doing.

Some people are accustomed to regard the Church as the guardian of faith, the gentle consoler of human affliction, keeping within spiritual lines and making no impress on this great pulsing world. But this is surely an erroneous idea. The church must take an active interest in social mat- ters. The business of the church is to save souls—the first and before all else. Therefore must she take most active interest in social matters. The body is too intimately united with the soul to permit us to care for the one without caring for the other. The Christian who is to be saved lives in the world and cannot escape the influence of his surroundings; if we would gain him over to grace these surroundings must be made favorable to the conquest.

Something more is needed than to preach truth from the pulpit and proffer sacramental favors to those who will- ingly throng around our altars. We must follow them out over the dusty highways of life, and over the foes that are waiting to pluck out from hearts the seeds we are planting in them. We must remember thousands who do not come near us; and, so far as our ability goes, strike down the fetters that bind them to sin and to hell. The social conditions of legions of souls con- strain them to live away from Church

and from God, and it is utterly futile to talk to them of a higher life until these conditions are altered.

NOTES BY THE WAY.

Our readers will doubtless remember the blasphemous *Life of Jesus* written by the noted Ernest Renan. It caused quite a sensation when pub- lished and earned for the author the distinction of being the most reckless Freethinker in all France. It became fashionable to quote and defend his opinions, and the gilded youth of Paris liked no better pastime than the refutation of the claims of our Saviour to a divine origin. Now the scene is changed—all Paris is laughing over the mistakes of Renan. M. Challeme- Lacour, the successor of Renan in the French Academy, has departed from the usual method of praising his pre- decessor, and has given us instead a dissertation exposing the methods of Renan and branding his assertions with the stigma of inaccuracy and falsehood. Monsabre had indeed shown how unworthy M. Renan is to the title of a reputable historian; but the remarks of M. Lacour, who is a noted Freethinker, may perchance produce more effect.

We have received a communication asking for information regarding a certain McNamara, who is causing some trouble across the border. He is, we believe, a man who proved recreant to his priestly vows, and is now vilifying the creed in which he was born and bred and which he promised to cherish and to defend.

We had the pleasure recently of hearing Archbishop Ireland lecture on the Labor question. What struck us was the attention of the auditors. Not a sound was heard save the ringing voice of the speaker denouncing oppression and defending the rights of the workman. The language was simple and understood by all, and each one went home with a new idea. There was no attempt at word-painting and building of elegant phrases. The prelate was there to instruct and not to tickle the ears of his auditors with ornate rhetoric. One glance at the flushed, earnest face in the pulpit assured us that his soul was in his subject, and we went away no longer wondering at the influence of this man over the minds and hearts of his countrymen. He is not what you would call an orator. But the days of oratory are over. What men want now is an idea. Strip it of useless verbal gar- ments and let it stand out in bold relief. Speak to the people in simple, homely tongue, and your words will find a hiding place in the hearts of your auditors.

WHAT becomes of our college gradu- ates? This is a question that is oft- times asked and never answered satis- factorily. True, there are some who are leading the van of the army of our professional men, but there are many who have, through sheer idleness or negligence, neglected to use their edu- cational gifts. And when asked the reason of their failure in life they reply that they had no opportunities. This has been from time immemorial the answer of the sluggard. Wise men create their opportunities. They look not to others for help, but rely on persistent, unflinching labor to bring them to the much-coveted goal. They are daunted by no difficulties and obstacles, but strengthen their deep-seated resolve to employ the gift of life in a manner de- serving the source from whence it emanates. Hence, no matter how clouded the dawn may be, the evening is resplendent with the glory of work well done, of duty performed.

And earth holds no more precious re- ward for a human soul.

Some of our young men throw away their books as soon as the portals of the *Alma Mater* close behind them, and in a few months the instructions of their professors are but vague and confused memories. Thus they enter their life's work embarrassed and handi- capped. We have seen them in various employments, and in many instances they were the inferiors of the veriest office-boy. They forget that a college, no matter how well equipped, can but give them a method for after study, and when neglected they defraud them- selves of the fruits of years. The seed has been planted but never garnered, because forsooth the malignant vapors of idleness prevented its growth.

When shall they realize that work is the essential condition of success?

The Knights of Labor in the United States are fast realizing that the resig- nation of Mr. Powderly as Grand Mas- ter is an irreparable loss to labor organizations. He had his enemies,

who sought by every means to rob him of the prestige he had won by long and unselfish service, and, strange to say, they had the unenviable happiness of having their efforts crowned with suc- cess. His most bitter opponents, how- ever, confess that he was no noisy demagogue, inciting the workman to deeds of rapine and violence. He was guided by principles of right and justice. His policy was moderate and conducive to the best interests of all who toil. He believed "that in all agreements between masters and work- people there is always the condition expressed as understood, that there be allowed proper rest for soul and body. To agree in any other sense would be against what is right and just."

"CYNICISM is the sign of a wise man," says an old Greek. Some in our country affect to believe it. They trust nobody, and virtue and vice alike bring a sneer to their lips. They believe in nothing save fate. And yet when they cross the threshold of the world they were enthusiastic in their plans for the betterment of humanity. All things seemed fair and beautiful to their eager, expectant eyes. They had their ideals. But they wished for too much from human nature, and when deception in all its reality came before them they swept out all that was holy from their souls, rolled up against the door the stone of dis- trust and went their way. It is the old story of man looking to the world for consolation. The king- dom of God is within, and he who en- deavors to cultivate it knows no disap- pointment. "Youth," says an author, "soon fades and strength decays; and as shock after shock in your struggle through life demolishes one after another the air castles which you so long and so laboriously constructed, you will more and more feel the necessity of ceasing to lean upon broken reeds and of looking within your soul's interior for an abiding comfort. And if you find there but emptiness, even as you have found hollowness and deceit without, you will grow hardened and cynical. But if, on the other hand, you have learned to commune with yourself and make your soul's interior the guest chamber in which to entertain the Divine Word—the Emmanuel dwelling within you—in Him you will find renewed strength to fight your battles with the world, to help you in trouble, to soothe you in pain and to console you in sorrow and affliction." When shall we learn that the human soul can find no lasting en- joyment in the changing things of the world? This knowledge alone can make us patient and forbearing.

EDITORIAL NOTES.

A RITUALISTIC Church in New York has introduced the service of the Way of the Cross as one of its de- votions, and has purchased the pictures of the Stations of the Cross from the same dealer who supplied St. Patrick's Church, the pattern being also the same. This church is even dedicated to the Blessed Virgin Mary. All this is perfectly correct, but it is quite a novelty in Protestant services to have these Catholic devotions. It may be hoped that the congregation which has advanced so far may before long become entirely Catholic.

We are pleased to see it announced that Mr. E. J. McRobert, of this city, has resigned the trusteeship of the Grand Council of the P. P. A. We trust, for his own credit, that this means he has severed his connection with the society altogether. One by one persons who are endowed with many qualities will drop from the ranks of the conspiracy, and, no doubt, it will for many years be a source of wonderment to them why they ever allowed their names to be connected with it. Such was the outcome of the Know-Nothing movement.

WHY do not Catholics buy Catholic books? A great many are sorely in need of them. They cannot give an intelligible answer to a question con- cerning the doctrines of the Church. If they could give a reason for the faith within them they might be instru- mental in effecting much good. We do not believe in controversy, for it bears within it no germ of life, but we do believe in a person being able to give a plain statement of his doctrinal views. A knowledge of the tenets of their Church would make them ad- mire their beauty and truth and cause them to manifest by their actions that they have God's truth in their minds and God's love in their hearts.

The leading citizens of Boston have become tired of seeing the affairs of the city managed by the fanatical

clique which has been in power in municipal matters for the last four years, except during a short interval. A league has now been formed for the purification of city politics, and the principal merchants of the city have become members of it for the purpose of selecting the best men for municipal offices independently of religious con- siderations which have prevailed heretofore, with the result that the ex- penses of city government have been increased to an alarming extent. The membership of the new league has been limited to two hundred, and on the 22nd of February it was organized at a harmonious meeting at which officers were elected.

WE HAVE received authentic infor- mation to the effect that the eleven French-Canadians, ten men and one woman in Maskinonge, who formally attached themselves to the Baptist Church about twelve months ago, in consequence of a difference with the Bishop regarding the erection of a parish church, have repented of their rebellious conduct, and have returned to the Church. Their reconciliation took place some months ago. These are the converts whose case is periodically harped upon by the *Mail* as evidence of the tyranny of the Church, and of the French-Canadian movement towards the liberty of Protestantism, in order to escape from ecclesiastical oppression. The *Mail* will now be compelled to find some other event as an illustration of its theories.

ACCORDING to the report of the Divorce Reform League of the United States recently published, many of the States Legislatures have become con- vinced of the necessity of so amending the marriage and divorce laws in such a way that the evil of granting divorces for the trivial reasons which have hitherto been allowed to prevail may be ended. During the last year eleven State Legislatures have amended the laws or passed new ones for the more strict observance of marital obligations, or to make the granting of divorces more difficult of attainment.

ANOTHER pretended ex-nun has been exposed in the West, where she has been delivering lectures on the iniqui- ties of convent life. Her name is Marguerite St. Omer, and her lectures, like those of Mrs. Margaret L. Shep- herd, were delivered under the aus- pices of the A. P. A. At Milwaukee her advertisement stated that she was an ex-nun who would speak from personal knowledge of the evil deeds perpe- trated in convents. Equivaries were instituted, the result of which was that it was ascertained that she was en- tirely unknown to the ladies of every convent which had been mentioned by her. She then endeavored to make the public believe that she had been a pupil in the convents of Notre Dame, Montreal, and the Sacred Heart, Chicago. Enquiring at these convents proved that she had never been in either of them, whether as nun or as a pupil. The order of Notre Dame has its mother house at Milwaukee, and from the records it has been found that there never was a nun of her name belonging to that order.

The question of religious teaching in the schools is now attracting great attention in England. The secular- ists demand that there be no religious teaching whatsoever, and that prayer and the reading of the Bible be forbid- den. The non-Conformists generally demand the retention of Bible-reading, but with no definite dogmatic teaching, but the clergy of the Church of Eng- land, and especially those of the High section of the Church, contend for the teaching of Christian dogmas. The school law at present leaves the decision of the character of the reli- gious teaching to each local committee, but the convictions of the minor- ity are respected under the law that specific denomina-

tional teaching shall not be given in the Public schools, though it is allowed in the voluntary schools, which receive State aid.

The *Canadian Magazine* for Febru- ary proves that its editors are deter- mined to make it a production of which Canadians need not be ashamed. The articles are written in a style so little adapted in this age of fast living. We sincerely hope that it may meet with the success it merits and devote itself to the description of Can- adian scenes and to questions that interest our people.

It is stated that Zola's novel on Lourdes will shortly be ready. To a representative of one of the Paris papers the author recently said that it

will not be a novel in the ordinary sense, but rather a mystery of five days, and possibly it will be divided into five parts under the titles "First Day, Second Day, etc." instead of chapters. It is promised that the book will not have the disgusting character of Zola's former works, but it is very doubtful that anything good can come from such a quarter.

SOME months ago a circular was issued by several Universalist, Unitar- ian, and Jewish clergymen, inviting the recipients to a conference for the purpose of organizing a new and Universal Church, which would be open to people of all religions. It is now stated that as a consequence of the Conference a creedless Church will be started in Chicago in a few days, the purpose of which will be to include in its membership Buddhists and Agnostics as well as Christians. As there will be no doctrines, there will be no heresies trials under this organization. The Rev. Jenkin Lloyd Jones, a well-known Unitarian minister, takes great interest in this new movement, which he defines as "a temple of universal religion dedicated to the inquiring spirit of progress and the helpful services of love," and built upon the "broad plain of humanity." We have thus reached the period when it is proposed to save mankind otherwise than through the work of Redemption done by Christ.

LAKE ST. LOUIS.

Mr. H. J. Morgan notices very favorably in *The Week*, a Toronto publication, a work recently published by M. Girouard, M. P. This work is a history of Lake St. Louis and neighboring places. It speaks of Lachine, Ste. Anne and Isle d'Orval, as well as several interesting localities near and around Lake St. Louis. It goes further, covering an ex- tensive portion not only of the Island of Mon- treal, but also at the same time of the Ottawa valleys. "The book," says Mr. Morgan, "is unique of its kind, not only as regards originality of design, but also in the happy treatment of its subject and the splendid character of its *font-ensemble*, as a specimen of Canadian book-making." The work was a labor of love, considering that M. Girouard was born near the Lake which he celebrates. Lachine at one time, Dorval at another, has been his home for many years. The county, Jacques Cartier, which he represents in Parliament, is not forgotten. It extends over a large portion of the country and abounds in historical events and picturesque scenery. All this is done justice to by M. Girouard. This fascinating description and clear historical narratives cannot fail to render his book highly interesting to the citizens of Quebec province. It commends itself also to the people of Ontario, for whom it is desirable that they should know more than they do concerning their fellow-country- men of Quebec and the land which they in- habit. The work, referred to, speaks only of one county and some neighboring places. But this county is a fair sample of all the other counties, and, taken accordingly, may be gathered the correct picture of the *counters d'etre* throughout the lower province, *ad- unis* *disseminés*. This knowledge would be highly advantageous to both sections of the Dominion, inasmuch as it would bring them into closer and more friendly relations, and would tend to strengthen that *entente cordiale*, which, it is most desirable should exist in all its power between the federated provinces.

Mr. Morgan likens M. Girouard's work to the best productions of our English authors. It is a "local history," he says, "so complete and reliable in its treatment and character as to deserve a place in Canadian collections alongside the best efforts of Hart, Lighthall, Scadding and Lemieux."

M. Girouard had already come before the public in works of high literary merit: "*Lavallée Lachine et le Massacre du 5 Aout, 1838*," "*Les curieux Paris de Lachine et le Chevalier de la Salle*," and "*Les anciennes Cotes du Saint Louis avec un tableau des anciens et nouveaux proprié- taires*."—Very truly, Dr. Dawson, in Ottawa Owl.

DEATH OF A RELIGIOUS.

On the 26th ult., at the Sacred Heart Con- vent, in this city, Madam Scott, a native of this country, breathed her last. Her illness was protracted, and when the end came it was unexpected. She had been a Reli- gious for many years, and the former pupils of the convent will in a particular manner re- gret to know that one who was very dear to them in the summer of their lives has been laid to rest in the touchingly modest yet ex- traordinary plot in St. Peter's cemetery, along with her co-laborers who are gone before and who, like her, had given up all for Jesus. To the good Religious the world's praise is of little account and distasteful; but now that she has left us may we not say that her life was most holy and her death most edifying—may we not say too, that, as her last moments approached, as the things of this life were fading, and the portals of eternity opening to her gaze, the One whose trusted servant she had been surely sent His angels to accompany her pure spirit to His beautiful and eternal home. That it may be so we pray.

MERRITTON'S MERITS.

THE ENTERPRISING VILLAGE HAS MANY THINGS TO HOAST OF, BUT ITS EDUCATIONAL STRENGTH IS ITS GREAT- EST PRIDE.

On every count this is a strong school, said the Separate School Inspector at his recent visit. The attendance is fully sus- tained, the requisites are amply supplied, the classes are conducted in a thoroughly satisfactory manner, decided progress has been made within the year, and the general tone of the school is all that can be desired to insure continued success. This must be very gratifying to the ratepayers in general and to Father Lynett in particular, who takes an active interest in the work of the school.

Sadlier's Catholic Directory.

We have been favored with a copy of Sad- lier's Catholic Directory, Almanac and Ordi- naire 1894. It contains full official reports of all dioceses, vicariates, prefectures, etc., in Canada, the United States, British West Indies, Ireland, England and Scotland; the hierarchy in Germany, Austria-Hungary and Australia. It is the most useful directory of the kind published, as the kind published, con- tained therein is on a larger scale than any other, and it has been compiled with the very greatest care. Price \$1.25 per copy. To be had from D. and J. Sadlier & Co., Montreal and Toronto.

CARD OF THANKS.—The Sisters of St. Joseph return thanks for a bill of four and fifty six bread tickets kindly donated to their orphanage by the Forest City Curling Club.