

tion. This is not the way Great Britain deals with its people. The British people are allowed to give a religious education to their children, and those who do so are not compelled to pay for the education of those of other people. This is the justice we demand for the Catholics of Manitoba—the same justice which the Catholic people of Quebec willingly concede to the Protestant minority in that Province.

THE REV. D. S. PHELAN AND THE CHRISTIAN ENDEAVORERS.

The astounding charges of immorality brought by the Rev. D. S. Phelan, editor of the *St. Louis Western Watchman*, against the young men and women of the Epworth League and the Christian Endeavorers, have excited much indignation among the Protestant press; and it is gratifying to observe that the Catholic papers of the United States, as well as the Archbishop of St. Louis, are equally decided in condemnation of the sweeping charges made. Father Phelan has been very properly condemned for his violent language. We oppose Protestantism as a system, because it substitutes a man-made organization for the divinely instituted Church of Christ, and sets the private opinions of individuals to pass judgment upon the laws and teachings of Almighty God. But this is no reason why we should represent all Protestant organizations as hot-beds of iniquity.

We are quite of opinion that the Christian Endeavorers and the members of the Epworth League are honest in their convictions that their efforts to bring Christians of every denomination to practice the duties prescribed by their various methods of discipline, will be productive of great good. We believe that these methods will fail, because they are on a purely human basis, and can never fill the place for which Christ instituted the sacraments, and the great Sacrifice of the Mass. But even a morality founded on natural motives, and appealing to natural sentiment, is better than no morality at all. We therefore approve of the efforts of the members of these organizations and of the Salvation Army to become better Christians, and to induce others to become better, even though the methods they adopt fall far short of what should be done by practical Christians. Yet it is not fair to represent the participants in these methods as the bond men and women of every vice.

The Christian Endeavorers have, since Father Phelan's attack upon them, petitioned Monsignor Satolli to suspend Father Phelan. Though we disapprove of the language which he has used in reference to the Endeavorers, we believe they have overstepped the bounds of discretion in making such an appeal to the Pope's representative on this continent.

The Church has its laws and discipline, and Mgr. Satolli may be relied on to follow those laws in his dealing with the case. It cannot be expected that he will accept the dictation of a society which does not recognize his authority, but which, on the contrary, constantly repudiates and endeavors to destroy it.

The ecclesiastical authorities are the judges of what reparation should be made for Father Phelan's unwarranted attack upon the harmless societies against which he has launched his wholesale denunciations. These associations have no such wicked objects in view as the A. P. A. and P. P. A., and though we do not believe that their general conventions which bring thousands of young men and women together, sometimes in one city, and sometimes in another, will bring about any moral reform, we cannot approve of any general attack upon the morality of these young people, who are endeavoring to do good, even though the methods they adopt are ineffectual in accomplishing the purpose they have in view.

EDITORIAL NOTES.

ABRAHAM LINCOLN once said: "You can fool all the people sometimes; you can fool some of the people all the time, but you cannot fool all the people all the time." This idea, forcibly if not elegantly expressed, should be treasured up by the politicians who are endeavoring to fan the smouldering embers of prejudice and bigotry to a white heat. We have no patience with them. Sad enough is it when itinerant preachers and nondescript lecturers employ the assassin weapons of calumny and misrepresentation, but it is a sight inexpressibly mournful to behold men presumably educated employ them. It is a prostitu-

tion of honor and truth. It is an example of awful significance to the youth of our country. It makes our cities but abiding-places of acrimonious controversialists and brings contempt as sincere as it is well merited upon our country. Again we declare our detestation of such unpatriotic and un-Christian methods and we shall bend our every energy to the exposing of politicians who shape their conduct by them.

NEVER has the RECORD uttered one word derogatory to the character of the men and women who do not share its religious belief. True, our columns have at times breathed a spirit of hostility, but only towards those who would fain rob us of the priceless heritage of our Catholic faith. To all others have we extended the hand of fellowship, but we shall ever combat any man or set of men who uprear between creed and creed the barriers of prejudice and hatred.

WE ARE Canadians, and our first purpose should be to promote the well-being of our country. Every honest man deplores the utterance of the malicious word. Attached he may be to his creed, but not so much as to ignore the rights of others. There are thousands of such men in every great commercial city of Canada. They pierce the veil with which politicians would conceal their sinister designs, and such is our trust in their honor and integrity that we know they shall mete out punishment to the men who are proving themselves recreant to the duty they owe to their country.

PLACE, then, the Manitobaschool question in its true light before the people. We have no fear of the verdict, for justice and truth point out the only way of solving the problem. Give these people their schools. Place them if you will under Government supervision, but do not rob them of their rights. That they have a right to separate schools cannot be denied by anyone who has even a bowing acquaintance with the history of Canada. It is a right so definite and well defined that Manitoba Catholics would be paltry cowards to relinquish one iota of it. To surrender now would be an indelible disgrace.

THE preachers who are busily engaged in refurbishing the antique weapon of "priestly power," etc., will not meet the old-time enthusiastic welcome. The day has passed for that sort of thing. We should, however, advise them to read their Bible prayerfully and meditate upon the terrible denunciations against liars and calumniators. Then they may enjoy "A peace above all earthly dignities. A still and quiet conscience."

A BLATANT "patriot" of St. Louis, a jeweller named Wright who advertised himself as "the A. P. A. jeweller and watchmaker," has suddenly come to grief. Wright was one of the leaders of Apalism in Missouri, and it was his declared intention to save American institutions from the blighting influence of Romanism. His was the task to purify the atmosphere of American political life, and the way he took to purify it was this: He sold jewelry on the "consignment plan," and the jewelry he had in his safe belonged mostly to two firms to which he was indebted in the amounts of \$150 and \$350, respectively. But just the day before his establishment broke up he took care to increase his indebtedness by running up a couple of bills for \$100 and \$19 respectively. This was on Friday, and on Saturday he wheeled his thus acquired property to the railway station in a baby carriage, and disappeared. The police are now trying to find him. It is just of such material as Wright is made of that A. P. A. and P. P. A. leaders are built. We have had specimens of them in Ontario.

THE Manitoba Legislature met, as announced, on the 9th inst., but as it appears that the Government of the Province have not as yet made up their minds how to act regarding the school question, the Legislature was again adjourned to June 13. The purpose of this second adjournment is not very clear, as the members of the Government still declare that they will not obey the remedial order. If they have made up their minds to this, it is difficult to see why they should not officially announce their decision. The real motive for the extraordinary course they are pursuing seems to be to delay as long as possible the granting of a remedy to Catholic grievances, in the hope that something will turn up to enable them to evade the question. If they neglect to take

action, however, the reasonable inference will be that they do not intend to obey the remedial order, and thus they will virtually hand over to the Dominion Parliament their prerogative of dealing with the matter of education as far as Catholic Separate schools are concerned.

MR. BALFOUR'S book on the Foundations of Belief has come in for much criticism, both favorable and adverse. It paints a moral, however, in showing how disquieted may become an individual on religious questions when bereft of the guidance that alone can give security to his intelligence.

A RECENT writer has declared that if the end of the century had a leader such as Thomas Carlyle we might be spared much sham and nonsense. Possibly, however, we might have an increase, for Carlyle was himself a monumental sham. He was not so at the beginning of his career, but he talked himself out, and toward the eventide of his life said an infinite deal about nothing.

THE A. P. A. of Stockton, California, were lately much disappointed in a lecture delivered by a member of the order, the Rev. Dr. Rashin, who was engaged to deliver a series of lectures. The reverend doctor told his audience "that Catholic priests would compare well in morality with the Protestant preachers. He had been in the ministry for thirty years, knew how it was from an inside view, and, man for man, he believed the priests might challenge comparison with the ministers. As for the Sisters, no body of women of like numbers could be found more pure, and he didn't believe a like number so brave and self-sacrificing could be found. As to toleration, if Rome were dead and Protestants had their way they would burn the free-thinkers or banish them." The whole lecture was in similar strain, and the lodge resolved that Dr. Rashin's engagement should be cancelled. His talk was not of the kind they wished to hear. It was not truth they wanted, but something that would nourish their hatred of Catholics. Surely Dr. Rashin will deem it his duty to come out from the Babylon of falsehood lovers.

THE Rev. A. Andrews, pastor of the Minnedosa Methodist Church, Manitoba, sees and admits the propriety of doing justice to Catholics on the school question, and he writes a long letter to the *Winnipeg Free Press* on the subject, pointing out that if justice be not granted, the tables may be turned on the Protestant minority of Quebec in a manner that may not please them. He says:

"If here in the Province of Manitoba where the Catholics have had Separate schools for about eighteen years, just because we were in majority, our Government, without any mandate from the electorate, swept them away with surprising haste in legislation; how would the Protestant minority in Quebec be likely to fare at the hands of their Catholic fellow citizens? We have always boasted of Protestant fair play, yet in this case, the might does the right, and justifies itself by saying: 'There is no wrong done to anyone.' But who says there is no grievance? The majority. Are we in a position to decide for them? How deeply they feel the wrong is plain from the fact that for the past four years they have been supporting their own schools, while being at the same time called upon to pay taxes to support schools which very few of their people utilize. . . . It is amusing to hear gentlemen posing as the champions of fair play, talking about the Roman Catholic hierarchy of Quebec attempting to rule this province. Had they taken away any rights of ours, and we were endeavoring now to regain them, we might have taken this position. The real contention is that we Protestants have taken what the highest court of this great empire has decided was their right, according to the declaration of the constitution, and they are seeking its restoration in a legal and regular manner. But we stand, saying, 'Hands off, we have done you no damage, and no relief, therefore, can be allowed, and with uplifted hands cry out, 'No priesthood can be allowed to check Manitoba.'"

MR. LOYSON, formerly known as Father Hyacinthe, but now a schismatic, has suddenly discovered many excellencies in Mahometanism, and he is at present advocating a religious alliance of the Gospel and the Koran in Algeria. Perhaps we may next find Mr. Loyson exhibiting himself in the dime museums as a howling dervish, in which capacity he may prove more of a success than as one of the propagandists of the Old Catholic Church, as he failed so egregiously in this field. In his new role he says:

"As a sincere disciple of Jesus I do not believe that I offend Him in recognizing Mohammed as the prophet of the Arabs. It was not without the

Divine inspiration that he founded the grand religion of Islam. By the political alliance of France and Islam we shall create a military power with which the world will have to count, and by the religious alliance of the Gospel and the Koran we shall make a light shine upon souls such as they have not yet seen."

AT a public meeting held in Dublin under the presidency of the Protestant Archbishop of that city, for the purpose of promoting the establishment of an intermediate commercial school for Protestants, Lord Chief Justice Fitzgibbon paid a tribute to the efficiency of the work done by the Christian Brothers. The traducers of the teaching Catholic religious orders might learn something from His Lordship's remarks, which were to the following effect:

"This was the system that the Christian Brothers had brought to such extreme perfection, because in all their schools every class was weeded out at the end of term, promotion by merit took place, and at the head of every large Christian Brothers' school there was what was called an intermediate school. The result was that last year the Brothers carried off very nearly 50 per cent. of the entire intermediate endowment, by means of boys selected for the most part from the lower classes, and promoted from school to school. These boys were turned out to compete with Protestant boys at an enormous advantage, and were, as he could say from a knowledge of government competitive examinations, beating them all along the line by nothing but good teaching."

MAY MEMORIES.

A Canticle of the Springtide.

All along the valley the tender light of the chaste moon and of a countless number of stary worlds was shed in softest radiance. The smile of God had rested on the green hillside, and the heavenly rains had turned the clear voices of the twin streams in a sublime canticle of spring. It was May, sweet, smiling May.

Lute and harp and viol were charming the early night with music in praise of the immaculate Virgin; voices were stilled to appreciative silence as the strings, under the hands of masters, swept the sweet tones with a rare freshness—almost a fragrance—over the spell-bound listening hearts.

The theme was old as the world and new as the first breath of morning. It contained few words, but they were tender and true. It read:

Arise, make haste, my love, my dove, my beautiful one, and come.
For winter is now past, the rain is over and gone.
The flowers have appeared in our land.

The prelude was an inspiration. The bright, sparkling tones revived many a forgotten impression—a wayside shrine: a garland of wild flowers; the old familiar chimes that became again a living voice with their sweet, heart-thrilling melody calling the flower of blooming childhood to the Madonna's sheltering arms; the children's hymn, full, strong, vigorous, from the heart.

Again, a city street through which a child walked hand in hand with the best of mothers to receive the Greatest Gift.

Now a flower-strewn meadow where the shooting-stars, as the children loved to call the wild blossoms of the prairie, made a heaven of the grass, and where the bright bouquets were culled which made the altar of Mary a bower of beauty. Even the wooded nook, like a green cloister sheltering a cluster of chosen and chaste May-buds which even the devout may not disturb. The wild hyacinth mingling its purple of penance with the baptismal innocence of the fragrant white violet lingering still to charm the sylvan solitude like a promise of Paradise.

Then the theme that called all these loyal subjects of a little kingdom—the Kingdom of Love.

Again it is the May-time. The flowers, like God's gracious benedictions, are strewn everywhere. They await us by the shallow stream, where every pebble is a gem, so wonderfully bright each seems through the transparent waters.

The winter is now past, the rain is over and gone.

The Mother of beautiful love has arisen. The sweet smile and the ever open hands seem a perpetual welcome, the Rosary suspended from blue girdle; and the warm, bright roses glowing at her feet. Ah! now the music swells as with the voices of humanity. A fair procession without a pause passes unending while the sweet strains rise heavenward on the silent night. Banners of blue and white flaunt in the summer sky, and beneath the banners, souls, simple, sweet and sincere, pass on rejoicing. They come from camp and cloister, from the noisy city streets and the lovely country roads. These come with hearts full of love, alike from college hall and busy workshop, from the haunts of commerce and the cause of travel. And they come with the same loving salutation, the same dear, expressive words learned and lisped in childhood at mother's knee, and happily offered with the same devotion as a child, lifted in a sister's arms, placing a flower at Mary's feet. Yes, still it is a flower and a song. The music trembles and seemingly sinks in sorrow; it is only the rhapsody of love. A flower and a song, the tribute of a loving heart; the world offers nothing better and gives nothing

as good with its charm of fragrance and music.

Over the tender green sward goes a group of white-veiled maidens; again the blue banners wave. The Mother of beautiful love is the Mother of holy hope, and the colors of purity and peace take on a new significance as the words of consecration are pronounced and the Holy Names are named that make these forever Children of Mary. It is the voice of the Mother of holy hope that now sounds in the silence. There is a battle to be fought and there must be a victory. The contest is on no material field; the conquest is souls. All over the land the valiant ones are blooming like the flowers.

The rain is over and gone.
The flowers have appeared in our land.
Sweet music that has charmed us into the kingdom of love where the tender, true outpourings of constant hearts are chronicled in no courtly caledars, but where love and hope and sympathy are blended in a chorus of joy!

Bright and fair little kingdom of love where the throne is a shrine at which the hungry heart can ever worship, and always with glory and grace. The offerings may be pitifully small, yet nothing is unheeded. Now a flower; now a song; some beautiful blessing is asked; some more than mortal manifestation is requested. The loving worshippers are always importunate; they are never refused. Here they can be happy even as slaves, for it is a slavery without chains; or as knights, for the sword need never be unsheathed; or as poets, for they will not have to seek a theme; or as high-priests, for the victim is the Giver and the Gift.

Again the hymn of the children gathered about the love-lit shrine. The music sinks into a sigh; the voices of the twin streams sound still beneath the stars. The world is lost in a dream from which the smile of God will waken it again to bird song and the music of May.

Happy the hearts that have their dream! They enter the kingdom of love where the throne is a shrine. The chorus of sweet sounds is the music of May; the theme is a mother's love. The worshippers come from far and near, but they come. Hope holds out her arms, the vision is one of supernatural beauty.

A crown is held aloft; it is a garland of fadeless fame.

The smiling Roman saint has said: "The Madonna must be our love."
This dream is bliss without a sigh; the awakening is—heaven!—J. W. S. Norris, in the *Rosary*.

MISSIONS TO THE WHITES.

We lately took occasion to remark on the missionary spirit, and the obligation of Catholics especially in reference to the heathen at our own doors—the Indian and the Negroes. But the efforts of Father Elliot, of the Paulist community in this city, remind us that there is another class—perhaps it is hardly fair to call them heathen, though in a large number of instances they are scarcely less ignorant, at least to the Catholic religion than the veriest pagans in foreign lands.

In the April number of the *Catholic World* Father Elliot has a stirring article entitled "Musings of a Missionary," in which with characteristic zeal and fervor he pleads earnestly for missions to the whites.

His heart is all aglow with the love of these souls deprived of the inestimable blessings of Holy Church and he seems burdened with the weight of responsibility for their conversion and salvation. His experience at the North-West, first in Michigan and then in Ohio, has deeply impressed him with the vast importance of the work. He is convinced that the people, upon the whole, are in a receptive state of mind. He says the ears of our separated brethren are open to the truth.

"Let us realize," he writes, "as an actual fact that we caught a hearing. Accept our evidence, accept the evidence of many other priests from all sections of the country; we are witnesses who have tried the experiment and who have succeeded. The condition of things, therefore, is this: The Catholic Church in America is among a non-Catholic people who are willing to listen to Catholic truth. Stop at that fact and square your conscience with it. As laymen, priest or prolate, reckon with God thus: I am a member of the one true Church and I can get a hearing for its claims from non-Catholics; what should I do about it?"

Father Elliot insists that: "The non-Catholic people of America, good and bad and taken as they are, are religious in their tendencies. They believe in God as their maker and ruler, in Jesus Christ as their teacher and Saviour, in the Scriptures as God's book. And, taken again as a body, their aversion to Catholicity is not passionate. On religious subjects of every kind, not excepting Catholic doctrine and practice, they will converse much, read some and will listen to competent lecturers. May it not be affirmed that this condition of our countrymen places us in the position of the Apostle?—'Woe is me if I preach not the Gospel!'"

He says there is a common impression among our countrymen that if a man lives up to the requirements of the Catholic religion he will be a good man and a good citizen. This imposes upon all the obligation of making known as far as in their power, both by precept and example, the real truths and claims of the Catholic religion.

"Every parish priest," he says, "should be something of a missionary. Every parish church should have an apostolic side, as to doctrine, by lec-

turing, preaching and distributing literature; as to devotion by introducing extra-liturgical services which non-Catholics can understand and are likely to attend. . . . Every function of the parish church can, if the pastor wishes it, be made a medium of communicating truth to non-Catholics."

This suggestion about adapting our services as much as possible to the comprehension and appreciation of non-Catholics strikes us as timely, especially in view of the success which has attended such services in the Paulist church. The Sunday evening services conducted by Father Elliot in that church are attended by crowds of outsiders and all are invited to join in singing the devotional hymns which are found printed on cards in all the pews. The invitation seems to be generally accepted, as a great volume of sound rolls through the spacious church, Father Elliot's stentorian and musical voice rising above, controlling and directing all.

But the zealous Father is not content with parish missionary effort, he is ambitious that an organized system of missionary operations should be established in every diocese.

"But let us hope," he writes "that a band of Bishop's missionaries may soon be introduced into every diocese, as we already have one in the diocese of Cleveland—a limited number of the diocesan clergy set apart each for a term of years, for missions to non-Catholics. Let such missions once become part of the routine of a diocese and even routine men will rise to a missionary level."

And he is confident not only that great good will be done, but that if the work is zealously undertaken and vigorously prosecuted the whole country may be made Catholic in a much shorter time than mere routine men are apt to suppose.

"But meantime," writes the indefatigable Father, "some of us wait for ecclesiastical legislation. The unreary man covets the spur of the law until he feels it, and then he clamors for freedom. Priests, say, Why don't the Bishops take up Protestant missions? And then the people say, Why don't the priests take them up? And we all say, Why don't the Catholic press do it? And again why don't the religious orders do more of it? All of which means let anybody set to work converting Protestants—except me."

Authority he says is necessary, but missionary effort does not originate by law-making. "Fruitful missionary activity originates in the voices heard in the inner chamber of men's souls. Apostolic zeal flows from the springs opened in our hearts by the touch of the Holy Spirit. When he smites the rock abundant waters flow forth, when he lifts the rod the Red Sea of obstacles is parted asunder." We think the importance of this subject will justify our recurring to it in a future article with the design of showing Father Elliot's idea of the best mode of approaching outsiders in missionary work.—Catholic Review.

The Catholic Reaction in Europe.

That there is at present not only an absolute recoil all over Europe from the scepticism, impure literary tone, and maudlin sentiment of a few years ago, but also a distinct advance towards deeper religious feeling, can be easily gathered from the mode in which the reflections of the distinguished critic Ferdinand Brunetiere on the religious aspects of life, have been received in the different literary centres. M. Brunetiere has clearly given expression to views that, in an obscure sort of way, have been leavening in every country the minds of thoughtful men not ordinarily affected by religious influences.

Dealing with the subject from a purely earthly point of view, he makes a strong plea for Christian unity, proves the transcendent superiority of Catholicism to other forms of belief, and demonstrates the absolute impossibility of controlling the revolutionary forces at work in society without its aid.

The *London Spectator*, in a long and weighty editorial, declares that M. Brunetiere's opinions demand the serious consideration of England quite as much as of France.

But it is naturally in France that the views of the eminent academicien have been most discussed. There they have excited the furious rancor of a few inveterate materialists, but have aroused admiration in quarters where one would least expect them to make an impression. M. Berthelot's attempts to prove in the *Bue de Paris* that science is still God, and scientists are His prophets, have been met with a chorus of sarcasm in the comic journals of France's capital. M. Berthelot must have been so astounded at finding the mockers on the side of religion this time, that he will be hardly tempted to renew his assaults on M. Brunetiere's position.—James Clarkson, in *Dunahoe's Magazine*.

When Haste is Unseemly.

Should you hear an early Mass, don't rush out of the church as soon as the priest has said the last prayer. He may have something to say that concerns you as well as others; something, perhaps, about a holiday or a fast day. And if you miss that by rushing out too soon, you will, after reading this item, have to answer to God for not hearing Mass on that holiday or not observing that fast day, in case it was in your power to do so. So remain in the church until the priest shall have said this last say. Then go, and not before.