

GREAT RALLY OF TOTAL ABSTAINERS.

The annual convention of the Catholic Temperance Union of America will be held this year in New York city. The Rev. A. P. Doyle, the indefatigable secretary, is working might and main to make the meeting a memorable one in the annals of temperance. He is very outspoken and uncompromising in his assertions, and yet there is no fanaticism in the generous soul of the eloquent Paulist. He is very enthusiastic in the cause. There are few who, while at New York, do not step into the pleasant sanctum in the Catholic World building to have the pleasure of a few moments' conversation with Father Doyle. He talks very directly, like all men who think well and know how to express their thoughts in fitting language. One thing impresses you immediately—his sure grasp of the problems of the age. He has great faith in the future of the Church in America, and the blue eyes light up and the glow of excitement flushes his countenance as he outlines the Church of the twentieth century.

But temperance lies nearest his heart.

"It is well for man who in splendidly-appointed studies lay down the limits of temperance. I admit their theories. The Church has always condemned the doctrine that drink is *per se* an evil. I do not say it, but I do say that total abstinence is one of the most powerful agents for the amelioration of the condition of humanity."

And so he talks, and you feel that he is a man who counts neither toil nor trouble provided he may plant in every hamlet and city the banner of Total Abstinence.

Monsignor Satolli will attend the convention, which will open on Wednesday morning, August 9, in the Church of the Paulist Fathers.

The C. T. U. has now a membership of 61,000. It is growing slowly but solidly. It is now the custom in many places to administer the pledge to young children; and this, in our opinion, the best means to advance the cause of temperance. Bishop Tierney, of Hartford, has, within a short time, pledged 8,000 children at their first Communion.

Cardinal Manning used to say: "Fair play for the children, from whom we hope so much. Let us give them a knowledge wherewith to shield them. Bid them enroll the children, even the youngest. If they never know the taste they will never know the temptation."

THE ISSUE IN PARLIAMENT.

The Manitoba school question was discussed in Parliament on the 22nd and 23rd April. The matter was introduced into the Senate by the Hon. R. W. Scott, the father of the Ontario Separate School Act which is the guarantee of Catholic school rights in this Province, being the basis of the clause in the Confederation Act which secures the permanency of the Separate school system. It is to be borne in mind, however, that this clause is not for Catholics alone, as it secures the Protestant Separate schools of Quebec at the same time, and likewise the Protestant schools of Ontario, of which there are ten in existence at the present time in sections wherein there is a majority of Catholic ratepayers.

In reference to the contention that is so persistently made now by the Toronto *Globe*, in union with the followers of Mr. Dalton McCarthy, that the Provincial rights of Manitoba should be respected, and that the Dominion Government should not interfere by legislating to restore Catholic rights, Mr. Scott correctly maintained that there are no Provincial rights when a Province endeavors to over-ride a provision of the Constitution the object of which is to protect a minority against arbitrary treatment by the majority.

It was precisely to meet such cases as the tyranny of the Manitoba Government that the right of appeal to the Dominion Government and Parliament was granted to minorities on the matter of education, and it is ridiculous to assert that Parliament should not take action when the Provincial Government refuses redress, as has been the case with Manitoba to the present moment.

Sir Mackenzie Bowell followed the Honorable R. W. Scott, and after feelingly eulogizing the late Sir John Thompson, stated his attitude on the school question.

In 1863, when the Separate School Act of Ontario was passed, he opposed it; but when once Separate schools were established under constitutional guarantees, he was not in favor of abolishing them.

He declared that he is strongly in favor of Provincial rights, and so he voted against interfering with the Province of Quebec on the settlement of the Jesuit Estates claims, and his course on that question was almost the cause of his losing his election when he next presented himself before his constituents.

On the present occasion he is also in favor of Provincial rights, and he hopes that Manitoba will deal patriotically with the question, and thus relieve Parliament from dealing with it. If the Manitobans are truly patriots they will do this, but if they desire to continue to be firebrands, they will reject all overtures, and oblige Parliament to act.

Mr. Bowell added, emphatically: "All I can say is that when that time comes they will find the Government of this country quite prepared to assume the responsibility, no matter what the result may be."

We do not consider that we have any right to assume that these words mean anything else than what they plainly imply, namely, that the Dominion Government will introduce legislation to restore Catholic rights, if the Manitoba Legislature refuse to do its plain duty. We give credit to the Hon. Mr. Bowell for this manly declaration. We have no desire to humiliate the Manitoba majority and Government; and if they show a readiness to repair the injury which they have themselves inflicted, we, as Catholics, are quite willing they should do so. We have every desire to respect Provincial rights; but when wrongs are inflicted under the guise of rights, we vehemently protest, and as the Constitution of the Dominion affords means of redress, we shall continue to advocate the use of those means, if the majority in Manitoba persist in their injustice.

In the House of Commons the question was also debated, and Mr. McCarthy made a long speech, on the same lines which he usually follows in dealing with this question. He admits that the logical sequence of the action of the Dominion Government, so far taken, is to introduce remedial legislation, should the Manitoba Government fail to do so.

The Honorable John Costigan replied eloquently and effectively to Mr. McCarthy. He blamed the latter for endeavoring to inflame the public mind by creating the impression that Catholics wish to force Separate schools upon the people of Manitoba, or to interfere with Provincial rights. There is no such question at issue. The question is, shall rights be restored, of which the Catholics have been unjustly deprived, according to the decision of the highest tribunal in the British Empire?

He expressed the hope that the question will be satisfactorily settled by Manitoba itself, without forcing the Parliament to interfere. With this hope we fully concur.

REV. ROBERT JOHNSON.

We regret very much to say that the Rev. Robert Johnson, the new pastor of St. Andrew's church in this city, gives evidence of a narrow mindedness and a want of intelligence which is really deplorable. Surely there is already in this city quite enough of religious bigotry! And Mr. Johnson would, we think, make for himself a better record were he not to engage in the work of refurbishing and adding to it. People coming from small places into cities are sometimes prone to air their vast attainments. It is a failing of our nature."

So long as Mr. Johnson confines himself to the truth we will not find fault with him. In his address recently before the Western Bible Society he *insinuated* what is not the truth. Many and many a time have Catholic authorities proclaimed the position of the Church in regard to the reading of the holy scripture; and in the Douay bible we find, on the front page, a letter from Pope Pius IV. in which he exhorts that

"The faithful be incited to the reading of the holy scriptures, for these are the most abundant sources which should be left open to every one to draw from them purity of morals and of doctrines, to eradicate the errors which are so widely disseminated in these corrupt times."

What, then, should we think of the Rev. Mr. Johnson when we find him stating that "even in Italy, notwithstanding the thunders of the Vatican, thirty colporteurs traveled up and down the country, until now an Italian newspaper printed portions of the scripture?" Adding—"So it is in Spain, the country of the Inquisition."

As to Spain we will allow a Protestant gentleman to give Mr. Johnson some facts. The following article has

lately been going the rounds of the press:

Mr. Hirmann Maxim, inventor of the Maxim automatic machine gun, who has achieved further fame by his success in building a flying machine, is eminently a practical man and judges facts at their true value. He has a factory at Placencia in Spain and one at Crayford, England. In a recent interview published in the New York *Sun* he pointedly comments on the morality of the inhabitants of the two places, much to the disadvantage of the English town: "I have never seen," he says "so high a grade of morality among any people as the Basques at Placencia. There is absolutely no dishonesty or immorality in the town. If any one should purchase a loaf of bread and not pay for it, it would be the talk of the town. The factory which we purchased was open, so that any one who liked might enter, for years before we bought it, and not a scrap of steel or brass was stolen. Had this factory been at Crayford or Erith, it would have been completely gutted the first night that it was left unlocked."

Continuing Mr. Maxim said: "On my return to England, I was waited upon by a lady who said she came to collect money for the Spanish mission. I told her I never had given a cent to missionaries, because I had always understood that, as a rule, they were the greatest humbugs under the sun. In fact, I believe that missionaries get us into a lot of trouble everywhere, and it would be a good thing if there were no such thing as a missionary in the world. However, I had just returned from Spain, and I must say I felt some interest in a Spanish mission. I felt that at last the time had come when I could conscientiously do something for the poor."

She was very quick to whip out her book and pencil, and said: "How much shall I put you down for?" "That depends," I said. "How many Spanish missionaries do you propose to bring over, and will any of them be located at Crayford?" "She hesitated for a moment, seemed to be very much amazed, and said: "Oh, we do not propose to bring Spanish missionaries here! We are going to send English missionaries to Spain."

I then told her of the high morality of the Spaniards, and added: "Now, madam, you know what class of people we have at Crayford. Would it not be more in order to bring some Spanish priests out here to try and convert the barbarians that we have about us, than to send missionaries out there in order to induce a highly moral people to change from one kind of Christianity to another?" "Oh," she said, "but I think you must admit that the Spaniards are priest-ridden!"

"Perhaps so," I replied; and asked her if she could tell me how much it would cost to get a half a dozen Spanish priests to come to Crayford and Erith, as it might pay the company to employ some. She went away without the subscription."

MR. O'BRIEN.

Some days ago Colonel O'Brien introduced into the Dominion House a bill to amend the North-West Territories Act. Its object was to give power to deal with education and to abolish the official use of the English language. The hon. gentleman's opening remarks were greeted with immense cheering, as the introduction of this same bill is looked upon as the standing joke of the session. The Colonel is an enlarged edition of Mr. Whalley, a member of the Imperial Parliament who, some years ago, at each session of that body, introduced a bill for the inspection of convents. Mr. O'Brien, who is the party of Mr. Dalton McCarthy, is quite a character in the House, and indeed our legislators would perhaps often times starve for a laugh were the colonel and his bills not a feature of Ottawa life. The colonel—dear good man!—has become possessed of the conviction that the English language should be the language of the world, and the Protestant faith—or at least that portion of it which demonstrates each year on the 12th of July—the only faith which should be tolerated in the universe.

In the colonel's character, we regret to say, although we find much humor, there is a latent streak of malignity which casually crops out. The bitterness of his Protestantism flows onward with the rapidity of the waters of the Cedar Rapids of the St. Lawrence, when he makes reference to a Catholic member of the House. This was the case recently in his speech on the introduction of the motion alluded to above. For the Minister of Marine and Fisheries he seems to have a deadly animosity, and insinuated that that gentleman has no ability whatever, but is merely placed in the Cabinet as a representative of the Irish Catholic element. We wish we could whisper in the hon. gentleman's ear that the Irish Catholics in the Dominion are as worthy of representation as are the followers of William of Orange; and

as to the quality of the legislative timber we would also like to say to him that it would be paying but a small compliment to Hon. Mr. Costigan to say that he is quite the equal of those who have been placed in high positions because of their wearing a button with "No Surrender" inscribed upon it. Mr. Dalton McCarthy and his party, Colonel O'Brien, are a peculiar combination. How long the party will hold together we cannot say, but, judging by the Haldimand election, there seems to be not the least prospect of their attaining any prominence in the House.

EDITORIAL NOTES.

The *Canada Farmer's Sun*, the official organ of the Patrons, finds fault with the *Canadian Freeman* for styling a certain person "a P. P. A. Patron candidate." Before criticising the statements in a contemporary the *Farmer's Sun* should be a little more careful in the statements advanced by itself. What authority has it, for instance, for styling the *Canadian Freeman* "Archbishop Cleary's paper?" But let this pass. As to the complaint made by the *Freeman*, our Toronto contemporary stands on very slippery ground, for surely the *Sun* must know that quite a number of prominent Patrons became members of the P. P. A. conspiracy within the last few years, taking particular pains to make it known that they were members of both associations—for the purpose, no doubt, of reaping a harvest of votes in each. We cannot, consequently, see anything out of place in characterizing one of these men as a P. P. A. Patron. Far be it from us to say that the *Sun* is a P. P. A. organ, but our contemporary must admit that the open alliance of prominent members of the Patron order with the Know-nothing movement has done the Patron society an injury from which it will perhaps never recover.

In our last issue we made reference to the great success of the Catholic students of Georgetown University in a recent debate in competition with the Columbians, of Washington, D. C., as showing that the McCarthy party of Ontario assume false premises in giving out as the first principle on which their opposition to Catholic education is based, that such education is necessarily inferior to that imparted in so-called secular or "non-sectarian" schools. We learn from English exchanges that the same lesson is to be learned from the scholarship examination which was held in Liverpool in December, at which, notwithstanding that the Catholic candidates were comparatively few in number, a Catholic young lady pupil teacher, Miss M. Haskew, of our Lady's Catholic school of that city, gained the highest number of marks of all the Liverpool candidates, being the second place on the County list, the total number of female candidates being 5,042. A single fact like this is of more value than all the frothy and unfounded assertions of Mr. Dalton McCarthy and his co-laborers in the crusade against Catholic education.

It is stated authoritatively that the civic authorities of Berne, Switzerland, have abandoned their intention which was announced somewhat more than a year ago, to publish the authentic records of the Reformation effected in Switzerland under Zwingle and Calvin, and which are preserved in the archives of that city. The reason for discontinuing the work is that the disclosures would be so scandalous as to throw great discredit on the character of the Reformers, and on the whole work of the so-called Reformation.

MICHAEL DAVITT made a good answer recently to a correspondent of the *Westminster Gazette*, who, over the signature of ex-landlord, maintained the exclusive right of the Irish landlords to the soil of Ireland, and justified the charge of a high rental because the land is "good old pasture land." Mr. Davitt in his reply showed that there are millions of acres which had been reclaimed from barrenness by the labor of the tenants, the fruit of whose toil had all gone to the profit of the landlords. Tenants who have reclaimed such holdings, or who have inherited them from their ancestors who did the reclaiming, have to pay for their own labor or that of their ancestors, at the rate of from ten to thirty shillings an acre per annum, to landlords who, to say nothing of the title of ownership by which they hold the ownership, have done absolutely nothing for the reclamation of the land, and have spent nothing for its improvement.

Mr. Davitt says that even if we admit the landlords' right to ownership, the rights of the tenants to their own labor would in equity reduce the rental due to the landlords to one-twentieth of the present rental. The true value of the landlords' title would be only its "prairie rent," which, if estimated at the value of unreclaimed land, would be very small. "Better virginal land than this in Ireland, on prairies in the West of America, would not bring a shilling [an acre for pasture purposes]."

CLIENTS OF MARY

Will Render Her Special Homage During this Month.

Catholic piety has linked to the month of May, which was ushered in on Wednesday, the sweet name of Mary, and the Church has especially consecrated this time to Mary's honor and praise.

Now it is that our blessed Mother bids her children come to her with joy and fullest confidence. "It is I who call you, I who am your queen, your sovereign, your advocate—the Mother of your God, your own Mother. For every child my heart is full of love, my hands are filled with blessings."

Who is there that can coldly listen to this invitation? Who is there that will not respond to this appeal? Since we are the children of God, brethren of Jesus Christ, we are also the children of Mary. Now she invites us to her sanctuary, now she calls us to her altar. She wishes to speak to us, to instruct us, to teach us by her own example the fear of the Lord which is the beginning of all wisdom and all perfection.

WE WILL RESPOND JOYFULLY.

The very name of Mary has for Catholic souls a charm sufficiently attractive. It recalls to us a perfection greater far than human creature ever attained. It is the symbol of love, of tenderness and of mercy. It inspires respect, confidence, gratitude, and devotion; and when these sentiments fill our hearts we cannot but gather near the altars of Mary and give fullest expression to our devotion. If the Queen of Sheba so earnestly desired to contemplate Solomon's glory and magnificence, if she wished to give expression to her admiration for his incomparable wisdom, how much more ardently should we desire to render our homage to the Mother of Him of Whom Solomon was only a weak and imperfect figure! Moreover, Mary is called by the Church the *very seat of wisdom*, and is, therefore, more worthy of admiration than the great King Solomon arrayed in all the splendor of his Eastern magnificence.

Mary is the all-powerful queen of heaven and earth. Is it not, then, most just and suitable that her faithful subjects should assemble and testify their respect and veneration for her—to thank her for the countless blessings which they owe to her inexhaustible munificence, and to give her again and again renewed proofs of their entire devotion? She is also the advocate and the refuge of sinners. What is more natural than to see unfortunate children hasten to cast themselves at her feet, to confide in the care of their eternal salvation to her hands, to shield themselves under the mantle of her protection, that they may escape the chastisement which justice demands?

WE WILL HEAR HER WITH DOILITY.

If Mary calls her children to her sanctuary, she wishes that they should be instructed. We cannot forget that our blessed Saviour when on earth told us that He had no other doctrine to preach to men than—the doctrine of His Heavenly Father. Nor has Mary any other teaching to give us now than that which she heard from the mouth of her own divine Son. To-day she gives the same command she gave at the wedding feast of Cana: "Do whatsoever He will tell you." Throughout her life on earth her only aim had been to do God's will, to observe what He commanded. Hence, our blessed Saviour publicly eulogized His Mother for her faithful observance of God's law. "Blessed is the womb that bore Thee," cried a woman among the multitudes that followed Christ. Immediately He answered and said: "Yea, rather, blessed are they who hear the word of God and keep it."

By these words our Saviour wished the people to understand that the especial merit of Mary, His Mother, was that she heard the word of God with docility and made this word the guide of her daily life. This will be our duty, and strive to make them the conduct of our lives each succeeding day, till God shall call us from this vale of tears.

WE WILL FOLLOW HER EXAMPLE.

Mary invites us to hear her teachings and strengthen us in the fear of the Lord. Here there is no question of servile fear, but of love, which forbids everything which can be displeasing to God, obedience to His law, and entire submission in all things to His adorable will. It is by the example of her own life that Mary will teach us the fear of the Lord. In the course of our meditations during this month we will find in Mary's life the perfect model of all the Christian virtues.

In the temple she will teach young people the practice of recollection and flight from the world. In her marriage with St. Joseph you will learn to follow God's will in the choice of vocation.

From her life at Nazareth mothers of families will learn the manner of fulfilling their duties, submission, solicitude, and domestic obligations.

Following the footsteps of Jesus, and on the hill of Calvary, she will teach all Christians fidelity, generosity, a spirit of devotion and sacrifice—in a word, all those virtues which must characterize the true disciples of a crucified God. If we come to Mary now with confidence, we may reasonably expect that she will one day conduct us to the presence of Jesus, her Son, to share His glory in life eternal.—The Month of May.

St. Paul's Seminary.

St. Paul has many striking characteristics that distinguish it from other seminaries in the land, writes Father Dauchy in the current issue of the *Catholic University Bulletin*. First of all it was built by one man, Mr. James J. Hill, president of the Great Northern Railroad, and did not cost the archdiocese one dollar. This gentleman, though all the other members of his family are of the household of the faith, is not a Catholic. A Canadian, indeed, by birth, he is, however an old-time resident of St. Paul, where he has amassed his large fortune. Desirous of making the community at large a sharer in the benefits of his wealth, and having been struck long since with the importance of the role, both religious and social, of the Catholic clergy, he reached the conclusion that he could do no greater work for the North-West than that of affording Catholic priests means of acquiring a thorough higher education at home.

In pursuance of this purpose he called upon the Archbishop of the diocese and offered him \$500,000 wherewith to erect and endow a seminary. The offer was gratefully accepted. Plans of the buildings were soon drawn up, and the benefactor to whose munificence the diocese is indebted for its seminary, not content with making this princely donation and examining the plans, has seen to it that they were faithfully carried out. Indeed, if his interest in the work may be estimated by the untrusting attention which he has paid to even the slightest details of it, we should say that of the many great enterprises in which he is actively interested, none is dearer to him than this one.

Important Irish Election.

London, April 27.—The Parliamentary election in East Wicklow, rendered necessary by the sitting member, John Sweetman, in withdrawing from the McCarthyite section of the Irish party and allying himself with the Parnellite faction, was very exciting. Mr. Sweetman upon deserting the anti-Parnellites applied for the stewardship of Childer Hundreds, and sought re-election as an Irish Nationalist, independent of all English parties. There were three candidates in the field, and the full vote of the constituency was cast. The election, which was fought bitterly throughout the day, resulted in the defeat of Mr. Sweetman. Result: O'Kelly (McCarthyite), 1,273; Sweetman (Parnellite), 1,189; Tottenham (Liberal Unionist), 1,159.

Sweet Remembrance.

Send her a few flowers to-day, even though they are worth about their weight in gold just at this time. Who do you mean by her? Well, the one special one in the first place, the one who is so different from every girl alive; and send some to mother, and a few to your sister if you can.

Most women had rather have posies than candy, if they state their preferences. A rose lasts as long as a box of chocolate with the average girl, and the effects are more satisfactory. Or, happy thought, send both.

TAKE STEPS

In time, if you are a sufferer from that scourge of humanity known as consumption, and you are told that you can be cured. There is the evidence of hundreds of living witnesses to the fact that, in all its early stages, consumption is a curable disease. Not every case, but a large percentage of cases, and we believe, are fully cured by Dr. Pierce's Golden Medical Discovery, even after the disease has progressed so far as to induce repeated bleedings from the lungs, severe lingering cough with copious expectoration (including tubercular matter), great loss of flesh and extreme emaciation and weakness.

Do you doubt that hundreds of such cases reported to us as cured by "Golden Medical Discovery" were genuine cases of that dread and fatal disease? You need not take our word for it. They have, in nearly every instance, been so pronounced by the best and most experienced home physicians, who have no interest whatever in misrepresenting them, and who were often strongly prejudiced and advised against a trial of "Golden Medical Discovery," but who have been forced to confess that it surpasses, in curative power over this fatal malady, all other medicines with which they are acquainted. Nasty cod-liver oil and its filthy "emulsions" and mixtures, had been tried in nearly all these cases and had either utterly failed to benefit, or had only seemed to benefit a little for a short time. Extract of malt, whiskey, and various preparations of the hypophosphates had also been faithfully tried in vain.

The photographs of a large number of those cured of consumption, bronchitis, lingering coughs, asthma, chronic nasal catarrh and kindred maladies, have been skillfully reproduced in a book of 160 pages which will be mailed to you, on receipt of address and six cents in stamps. You can then write to those who have been cured, and profit by their experience.

Address for Book, WORLD'S DISPENSARY (MEDICAL ASSOCIATION), Buffalo, N. Y.

