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REV. GEORGE S. NORTHGRAVES,

REV. WILLIAM FLANNERY,

THOMAS COFFEY.

Published and Proprietor, THOMAS COFFEY

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Catholic Record.

London, Sat., Sept. 27th, 1890.

THE METHODIST HOUSE OF

COMMONS.

At the general conference of the Meth-

odist Church, now being held in Montreal,

the use of tobacco was condemned in the

following comprehensive and sweeping

resolution:

Mr. Jas. Carson read the report of the

Special Committee on Tobacco, as follows:

That whereas the attention of this Con-

ference has been called to the great and

increasing evils arising from the use of

tobacco, especially among young people

of the present day, and whereas our

young people naturally and properly

look to leaders in the Church for advice

and example on this and other important

questions, therefore, be it resolved, that

this Conference asserts its abhorrence of

the use of tobacco as destructive to the

physical constitution, and especially ruin-

ous to the young. We emphatically and

earnestly recommend that every official in

our Church be urged to be total abstainers

from its use, and, alarmed by the grow-

ing use of tobacco among the youth of

our country, we earnestly recommend

that no one shall have a place in our

Sabbath schools or in the educational in-

stitutions of our Church or in our ministry

who is not a total abstainer from its use,

and we further recommend that our

people use all their influence to have the

teachers in our Public schools and higher

institutions set the example of total

abstinence from its use.

These Methodist conferences are forever

passing resolutions and submitting reports

that are both of a tyrannical and im-

practicable character. The fragment we

may be used to excess, like every other

sedative or wholesome stimulant, but its

occasional abuse by some men who have

no control over their whims or passions

should not be a reason for its total pro-

hibition. To many a hard-worked mis-

sionary, whose nervous system has been

unstrung all day by overwrought mental

toil, the most soothing and refreshing

sedative is a quiet rest from labor and

anxiety with some light literature and a

comforting pull at a pipe or cigar. The

law that would refuse him this harmless

indulgence is, to say the least of it, ex-

acting and rigorous in the extreme. In

Europe clergymen, as a rule, allow them-

selves the luxury of a pinch of snuff, and,

unless taken immediately, no one thinks

of objecting to the custom. There are

ministers and priests in America who

never indulge in narcotics under any form;

but if all the clergymen who smoke in the

private enjoyment of domestic life, and

when resting from care and trouble, were

eliminated and debarred from preaching

there would be very few left to do mis-

sionary work. When so-called Church

divines and principals of colleges and

Methodist Bishops come from great dis-

tances to put their heads together and

devise means for the spread of God's

kingdom and the increase of holiness

among men, they might turn their atten-

tion to something more essential to reli-

gion and more practical than the use of

tobacco among missionaries. But a

Methodist conference would be nothing

if not unresponsible, impracticable and

tyrannical. We could understand a

Christian body of learned divines teach-

ing and explaining to their adherents,

for instance, the meaning of each article

contained in the Apostles' Creed. If they

gave exact definitions as to the true

meaning of such essential doctrines as

"I believe in the Holy Ghost, the Holy

Catholic Church, the communion of

saints, the forgiveness of sins and the

and self-denial. But this is exactly what the Methodist teachers will not do. They don't believe in contending riches, or in fasting forty days and forty nights, or in making eunuchs of themselves for the kingdom of God. The very demon of intemperance, whom they strive to conquer by the strong arm of the law, laughs at their impotence. Probably intemperance is one of those demons that may be cast out only by "prayer and fasting." But during all the sessions of the Montreal conference not one word was introduced about the Christian observance of "prayer and fasting." The contrary appeared in the debate on Intemperance. Some contended that three years' incumbency in one parish was not of sufficient length to allow the minister to do all the good he might by a longer stay amongst the people. Mr. J. S. Williamson moved that "if requested by the Board of Trustees a minister might remain a fourth year in the same parish, and if the same request was repeated he might stay a fifth year." Mr. Warren Kennedy opposed any such change. Dr. Fotts described the last speaker as a good old Tory Methodist, who believed in tradition of the fathers as much as in justification by faith. Rev. J. F. Garman agreed that it was to the advantage of city clergymen, with salaries of \$2,500 a year, to have a longer term. Rev. Dr. Austin said that Methodism needed elasticity. In large centres in England it was losing its power because of the frequent removals. For the sake of the minister's wife and children he pleaded for an extension of time. Mr. Ed. O'Flynn asked was this change for the glory of God or for the ease and comfort of a few ministers who live in big cities? Rev. Dr. Johnston prophesied that there would be still farther extension than now demanded. There were men who wanted to change about on the principle "that if you shake up the sugar bowl the lumps will come to the top." Rev. Geo. Bishop thought that when a man was wanted he might be retained for four years. Rev. J. J. Rice did not believe in extension. He said that if ministers were left four years in any parish they "would be getting into politics and all kinds of tomfoolery." Extension of term was finally voted down.

Bishop Hawkins (colored), of the British Methodist Episcopal Church, was then introduced. His Lordship stated: "They tell me Heaven is a grand place, and I'm bound to believe it. I believe I am very near it now with so many men of God around me. I am here on a level with you. Your God is my God, only I am a little blacker than some of you (laughter). I have a soul which is whiter than snow. Sixty-eight years ago I was told that if I obeyed my Master there was a kitchen in heaven I might get into by and bye. I propose, in company with this here Bishop Garman, to go right into the parlor (laughter and applause)."

Daring Friday evening's session Bishop Hawkins was again introduced by Dr. Williams, when Dr. Garman called on him for an address. Bishop Hawkins then delivered a characteristic address, which elicited loud laughter and great cheering. Rev. T. Minter, also colored, related some amusing incidents which occurred in his life, at the close of which, says the report in Toronto Empire: "There were loud calls for Bishop Hawkins to sing some of his celebrated melodies, which produced great enthusiasm among the audience, as they cheered again and again."

Dr. Fotts then took up a collection for the colored Bishop, who was so pleased with the result (\$90) that he sang two more songs, "Nearer My Home To Day" and "O My Way to Canada." The scene was now most thrilling," says the report. "Even the fraternal delegate from Ireland, the Ven. Dr. McMillen, was as enthusiastic as the youngest member of the conference. Everybody was delighted."

Colored Bishop Hawkins ought to be retained for the Ecumenical Council of Methodists, soon to be held, where Methodist delegates will be drawn together from the four corners of the earth. It would certainly be a welcome and exhilarating change from the weighty and ponderous discussions on the use of tobacco, the means of prohibition and the dangers attending "extension of term." If the council's deliberations were varied by negro melodies and anecdotes told in character by Bishop Hawkins and Rev. T. Minter. The sessions of the Methodist Conference in Montreal have been very pleasant, if not beneficial to Christianity in general. The gentlemen who took part in it are to be congratulated on their change of tastes and the complete absence of interference with the concerns of other Churches, that distinguished their deliberations one year ago. The Jesuit Fathers have not been attacked, nor has Christian teaching in Catholic Separate schools been denounced as dangerous to society and religion. We only hope the coming Ecumenical Council will prove as pleasant and as harmless as the conference just held in Montreal.

Rev. Prof. Austin, of the Alma College, St. Thomas, came prominently before the Conference with a huge proposal,

a king that a sum of \$40,000 be placed at his disposal, "to clear off," as he put it, "a pressing debt." The committee, we are told, "came to the conclusion that the time was not opportune for such a scheme, and refused permission mainly on the ground that Alma ought to attend to her debt as the Hamilton and Waltham Ladies' Colleges had done." Nothing more was heard from the Professor, as doubtless some Brother reminded him that he was a shining light in the Equal Rights movement, and the granting of his request would be deemed a serious breach of the rules of that body. An exactly similar resolution was a few years ago introduced at a meeting of the Lime Kiln Club in Detroit, by Prof. Penstock, but Bro. Gardiner at once ordered it to be placed under the table. In the case of Prof. Austin the decision was much the same in effect.

ARREST OF THE IRISH LEADERS.

The unexpected and arbitrary arrests of John Dillon and Wm. O'Brien form the topic of universal discussion. All the leading journals of England and America have pointed and well-reasoned articles on this coup d'etat, or rather this piece of London cruelty and folly on the part of Lord Salisbury's government. Without receiving a moment's warning, without giving any provocation or committing any offence, two of the most popular, most trusted and prominent chiefs of the Irish leadership are collared by armed policemen under magistrate's warrant and dragged before a justice of the peace, to answer for the crime of telling people not to starve themselves or their children. "Self-preservation is the first law of nature," said they, to the thousands who look up to them for counsel and encouragement. "The potato crop is a failure; your cattle, and produce of the dairy must be sold to meet the exactions of the landlord. Meet first the needs of your children to you for food and for clothing. Save yourselves and families from actual starvation first and pay the landlords afterwards." Such, it appears from the cablegram's report, is the only offence which the accused have been charged with. Both Mr. Dillon and Mr. O'Brien had secured berths on the Oceanic to leave for America on the 1st of October. They were coming to America to raise funds and obtain supplies by means of which the horrors of a general famine might be avoided, and life be made possible for thousands of Irishmen during the rigors of approaching winter. By the arbitrary and unexcused for arrest and imprisonment of those two champions of Ireland's cause, it would appear that Salisbury and Balfour are determined that no aid shall come from America to the thousands doomed to perish from hunger in Ireland. John Dillon said lately in a public speech: Let the British Government supplement in some manner the loss of the potato crop, let them save the lives of their subjects in Ireland or let them give us permission to do it. Let them allow the Irish people to rule themselves, or provide them with the means of escaping the consequences of British rule. The Salisbury Tory Government is unwilling to do either. They will make no provisions for the thousands in danger of perishing nor will they allow the chosen leaders of the people to go to America, where money and means will be found in sufficient abundance to remedy the defects of England's misgovernment. If the people of Ireland legislated for themselves, as we do in Canada, and "as civilized people do in every other country on God's earth—if they had their own commerce, their own manufactures, their own free homes and their capital kept at home and invested in their own industries—they would not be dependent on one crop for the sustenance of the nation. If one crop failed, there would be money and goods left to exchange for all the necessary supplies, and no such horrors as periodical famines would be looked forward to every ten years. In this matter of the brutal arrest of Messrs. Dillon and O'Brien the Globe's English correspondent says:

"Instead of marrying, as was expected, Mr. Balfour has taken to imprisoning Irish members of parliament. This outburst of official zeal in the middle of his official holidays took friends and foes alike completely by surprise. His supporters are printing long-winded articles in praise of his brave and manly action, but you may search them all in vain from top to bottom to find a single hint of reason or comprehension of his motives for this action. The universal opinion is that he had no other motive than to prevent Messrs. Dillon and O'Brien from going to America to collect funds for the League."

There is certainly nothing more galling to Balfour's heart than to see his plans of starving the Irish into submission frustrated by remittances from America. It is very certain, and the world has it on the word of Sir Wilfrid Blunt, that Balfour aimed at killing William O'Brien and John Dillon by torture and the degradation of imprisonment and solitary confinement in the bastilles of Galway and Tullamore. How then should people hesitate to believe that he would scruple at

starving the Irish people and killing them off by wholesale. They have no love for him and he knows it. At a dinner one day in Dublin, where the parish priest of Bray happened to be a guest, Mr. Balfour said: "Father Healy, do you think the people of Ireland hate me more than the devil?" "Oh, my lord," said the priest, "if they did not hate you more than they hate the devil we priests would have no business in the country." Balfour began by making the Irish people hate him, and now he returns them hate for hate, but having the power to make them feel his utter detestation of the whole nation, he is determined to starve them, nor allow any other nation to come to their relief.

Let us be suspected of exaggeration, we submit the comments of the Toronto Globe's correspondents as cabled on Monday last from London, England: "But if one thinks of the governing of Ireland as something more than a political game there is much to be said in favour of a revolution in this present situation. Yesterday there were eviction parties at work on the rack-rented estates in five different parts of Ireland, with an aggregate force of four hundred and fifty constables, ejecting tenants and dismantling the cottages of their own building. In one place in the mountains near New Ross the tenants showed the police that they were absolutely without potatoes through the blight, and even now are suffering from hunger daily, but out they went all the same and their homes were destroyed after them."

A RAMPANT FANATIC.

The kind of fair play which the bogus Equal Rights would extend to Catholics in Canada if they could accomplish their will, is exemplified in a letter which appeared in Saturday's Mail over the signature of "Fairplay Radical." This writer is troubled with a *concocted scribble*, and he never tires of writing letters in the Mail, the whole burden of which is to the effect that the Catholics of Canada, and, indeed, of all parts of Her Majesty's dominions, should be ostracized and left without a vote in the government of the country. His present complaint is that Mr. Mowat's popular majority at the last election was only fifteen thousand, and that if the Catholics of Ontario had "stayed away from the polls, Mr. Mowat would have been in a minority of thirty-five thousand;" and he draws from this fact the inference that "the Bishops of the Roman Catholic Church were so well pleased with Mr. Mowat that they ordered their fifty thousand Roman Catholic voters to vote solidly for him."

It is scarcely necessary for us to say that this pretended Fairplay Radical is an unmitigated falsifier of facts. There is plenty of evidence that the Rev. Austias and Carman of the Province endeavored to bring to the polls a solid vote of those whom they could influence, but there is not a particle of evidence to show that the Catholic vote of the Province was not a perfectly free vote, and recorded freely for an honest and able administration. Even the Mail, with all its venom, frequently admitted, before and after the election, the superiority of Mr. Mowat's government over any combination which Mr. Meredith could offer in its place. On the other hand, it cannot be truly said that there was any special influence used by the Catholic clergy, Bishops or priests, to carry the country for Mr. Mowat. A no-popery cry was raised by Mr. Mowat's opponents, and, as a natural consequence, Catholics gravitated towards the support of the Government, just as the fanaticism of the country gravitated in the opposite direction, and the result of all the forces which were at work was that Mr. Mowat's administration was sustained by a most decisive majority.

No doubt it would delight Fairplay Radical and others of his way of thinking if the Catholic vote of Ontario could be thrown entirely out of the scale, but this is not to be. It is and it must be accounted as one of the factors in any election, and it is so much the better for the province if it was cast on the side of good government during the late campaign. But it was not the Catholic vote alone which gained the victory. Probably if the Orange vote were laid aside, Mr. Mowat's majority would comprise a majority of every important religious denomination and of every class of voters in the province. At all events, it is well that bigots like Fairplay Radical have reached the conclusion that they cannot terrorize Catholics into apathy by raising a no-popery cry. The votes of Catholics are as potent as those of any other class, and they will continue so to be in spite of the efforts of Fairplay Radical and the Mail to deprive them practically of the franchise under the hypocritical pretence of establishing "Equal Rights for Canadians."

In the meantime the province has reason to congratulate itself if it be true that the Catholic vote saved it from falling into the hands of an administration which would have been fanatical, if Mr. Mowat's government had been overthrown. Four French priests who held professorships in the Episcopal Seminary at Metz have been ordered by the German Government to leave German territory on account of their nationality.

THE PRECEDENCE QUESTION.

The over zealous Protestant press are very much exercised over the refusal of His Eminence Cardinal Taschereau to assist at the banquet recently given in honor of Prince George of Wales, because he was not accorded a place suited to his position as a Prince of the Catholic Church. At a recent conference in London, Cardinal Manning was given precedence next to the Prince of Wales, not only on account of his position as a Prince of the Church, but also because of his personal eminence and advanced age. It was claimed that the same position should have been accorded to Cardinal Taschereau. The ultra Protestant journals, however, are indignant that such a claim should have been made, and that thus special recognition should have been demanded for the Catholic Church. We venture to say that no disrespect was intended by His Eminence to be shown towards Her Majesty's son; but he was quite right in maintaining the dignity of the Catholic Church. The position of the Pope as a monarch is still recognized by all the sovereigns of the world, and, this being the case, the position of a Prince of the Church should be recognized also, notwithstanding that the Holy Father has been deprived of all his temporal possessions, except the Vatican itself. He has still his position as spiritual head of 250,000,000 of Christians, which does not depend upon the amount of territory over which he rules. It matters little whether this position be accorded to him or not by England or any other Protestant power. It is a position which is given to him in the hearts of his hundreds of millions of subjects, and Protestant powers have recognized it too as justifying that special honors should be paid to him. These honors radiate from the centre, to those who rank next to him in the Church. We presume it does not much trouble His Eminence Cardinal Taschereau that the Prince's advisers decided that the Admiral of the Fleet, and the Commander of the Forces should take precedence before him, but he upheld the dignity of a Prince of the Church by absenting himself when the precedence which was due to him was not to be recognized.

THE CHURCH IN DENMARK.

Among European countries, after Sweden and Norway, the little kingdom of Denmark is the one where Catholics are least numerous in proportion to the whole population. The Island colonies of Denmark in 1870 had a population of 127,401, and the kingdom proper 1,784,761. Among the last mentioned there were only 1856 Catholics, being slightly over 1 to every thousand soul. Nearly the whole nation belong to the National Church, which is Lutheran, and numbered 1,769,583 persons of all ages among its adherents. There are also mentioned in the census 4,290 Jews, 3,223 Baptists, 2,128 Mormons, and 3,660 belonging to other religions or to no religion. The Catholic Church, in fact, was proscribed for about three hundred years, and Catholics were subject to banishment, until, in 1819, Frederick VII. gave religious liberty. An interesting paper on the progress of the Church appears in the last number of the Catholic World, which gives a very hopeful account of the progress religion has made since the granting of religious liberty, and especially since the census of 1870 was taken. There were before 1849 some distinguished converts who were banished in consequence of their conversion. Among the number was the famous anatomist and the founder of geological science, Nicholas Steno or Steensen. His tomb is at the Cathedral of Florence, and a few years ago, when the geological congress met in that city, their first public act was to place a crown of laurel on the bust of the founder of their science.

Since 1870 converts have been numerous, and the number of Catholics has greatly increased. When the Jesuits were driven out of Germany by Bismarck's legislation, a college was founded a short distance out of Copenhagen, where many youths receive instruction. The Jesuit Fathers have also built a church in Aarhus, where there was in 1870 not a single Catholic. There are now in the town several hundred Catholics. A number of converts are also reported among prominent personages, amongst whom are the present Danish Minister to Paris, Count Moltke Hultfeldt, and the Baroness Rosenørn, both noted for their learning and nobility of character. Prince Vladimir, the youngest son of the King, and brother to the Empress of Russia, the King of Greece and the Princess of Wales, is also married to a Catholic princess, Marie of Orleans. Several churches have been built in the cities within the last few years, and the Christian Brothers are now about to build a school for orphans at Copenhagen. Several charitable institutions have also been erected, and the Catholics cherish the hope that the Church will shortly be in a most prosperous condition.

NOT ANTAGONISTIC.

Among the misrepresentations by which the opponents of Catholic schools endeavor to excite prejudices against Catholic education, none is more frequently made use of than the pretence that Catholics wish to destroy the Public school system. There is no foundation for such a statement, and it was most ably refuted by His Grace Archbishop Ryan at the dedication of a new Catholic High School which has just been opened in Philadelphia.

Through a generous bequest made by a private citizen, Mr. Thomas Cahill, a magnificent edifice has been erected in Philadelphia at a cost of \$170,000, which will complete the Catholic system of education in that city. The dedication ceremony was performed by His Grace, and he took the occasion to remark that there is no antagonism between Catholic education and that imparted in other institutions. Continuing, His Grace said: "There may be an antagonism of emulation. Every educational system ought to be a fraternity of feeling against the common enemy of ignorance. The Catholic Church is not afraid of education; it is not afraid of science. If I have doubts as to my religion, I may fear science, but if I am as certain of my religion as I am of mathematics then I have no fear. This seems to be the state of the true Catholic, for he seems of all men, to be the most confident of his religion. I do not say that he is absolutely right, but I do say he seems to be perfectly fearless of science, historic, or any other form of investigation."

"The chief objection we have to the system adopted in the Public schools is not that they educate the masses, but that they do not educate them sufficiently, because they omit one branch of paramount importance. With all that is positive in them we are in harmony, it is only to the negations we object. We go with them as far as they go, and we part with them with regret, because they will go no farther in educating the intellect and memory were to get together, but at the confining of that memory will power in man—the power that has really more influence than intellect and memory combined—we part. It seems to us that to perfect education we should take in man in his entirety and that we should develop and regulate will-power. This is the power to govern the passions—to govern that inner kingdom established in every human heart, to subdue rebel appetites to the dominion of reason and by improving the individual to improve the family and these aggregates of families, the nations of the earth. "In every human heart there is an element which has had more influence than any other on the history of fortunes of individuals and nations. It is an element as real as intellect or memory or love. Every man feels it more or less. Like intellect or love, it may be abused and rendered sometimes even grotesque. But it is real, intensely real. It is the religious element. It is intended to maintain the demeanor of intellect over passion. It can be educated, and should be educated in order to retain man. It supplies man with great effective motives for self sacrifice, and it is exceedingly difficult to see how morality can be maintained without it. In the words of George Washington, in his admirable farewell address to the people, "of all the dispositions and habits that lead to political prosperity, religion and morality are indispensable promoters." Let us with caution indulge the supposition that morality can be maintained without religion."

"The restraints of religion are especially necessary in our country, where there is so much liberty. If there are few restraints from without there must be the more power from within to control men. We cannot have good government without morality, nor morality without religion. Of course, some say, we leave this portion of education to home and church influence. If there are people who believe that these are sufficient, we have nothing to say to them, but the Catholic clergy and enlightened laity know full well that for us at least, these influences, great as they may be, are not all sufficient. When you take away the people who have not time to teach their children the Christian doctrine at home, and a second class who have not knowledge enough, and a third class who with time and knowledge have not inclination to do so, after perhaps a day more than two-thirds of our people. Again it is found practically impossible in a short Sunday school lesson to give a thorough teaching and deeply influence the young mind. The Church, by a maternal instinct for the defence and preservation of the morality of her children, makes immense sacrifices for popular religious education on this account."

"The Catholic Church is right in using every means to curb human passion. The people will soon see the need of more moral and more religious training in our schools." Catholics claim their right to educate their own children on the basis of religious truth. While claiming for themselves this right, we have no desire to force our religious views upon Protestants, but we ask that we be left free to develop the religious principle in our own children. We are ready to accord to Protestants all the liberty they wish for in educating their own children, but we ask that the same liberty be accorded to us. We believe that the exclusion of religion from the schools is a serious mistake, and we believe that Protestants themselves will find this out. But there is no need of any antagonism between Catholic and Public schools. Protestants should be as willing to accord to Catholics the same liberty of teaching religion as we are willing to accord to them. If Protestants prefer purely secular schools that is no reason why they should wish Catholics to abolish religious education. One of the arguments which is

persistently urged against the existence of the Separate School system is that the State should not pay money to keep up a semblance of union between Church and State. This is a dangerous fallacy. Catholics demand that the State shall furnish religious teaching, but we do not wish to have full liberty to furnish teaching ourselves, and that as we give fully from our pockets for religious teaching of our own children we shall not be compelled to pay a second tax for the education of people's children. It must be borne in mind that the taxpayers are the people who furnish the money by which the School system is sustained, and they have the right to decide how much or little of religious education shall be imparted to their children. The so-called Equal Rights who are so clamorous for the abolition of Catholic schools wish to inflict upon Catholics a glaring injustice. Convinced as we are of the importance of religious teaching, we have the right to insist that our Catholic schools shall have their fair proportion of Government aid in accordance with amount of secular work done in the schools; whether that aid be given by the Government in the form of educational grants in the form of taxes of Catholic payers. We claim, not as a favor, but a right the fullest equality for Catholic schools in which education is imparted in accordance with our religious convictions. We have no desire to antagonize the Public school system, but we claim liberty, which we freely accord to Protestants, to establish schools which do violence to our conscientious convictions.

A DUAL LANGUAGE QUESTION.

The Mail is ever on the alert to point some grievance in the Province of Quebec, by allying which it may rouse the passions of Ontarians against the people of Quebec, and, considering the amount of inflammable material on which he works, it has not set for itself a difficult task to be performed. Differences of race and religion which separate the two Provinces are ample opportunities for the exercise of its skill, and it must be acknowledged that it shows an ingenuity in finding causes of dissension, which, if applied, establishing peace and harmony, would be productive of much good. We are told in last Saturday's Mail that the "dual language" question has cropped up again in this Province, this time in the county of Pontiac.

Temiscamingue is the municipality where the difficulty is said to have occurred. As the locality is almost exclusively French, permission has been refused by the municipal council to publish its proceedings in the French language only. This was characterized by Mayor Bryson as a "high handed piece of tyranny of the majority against the minority." The population of Pontiac is very much mixed, but in those municipalities where the English-speaking population preponderates the proceedings are conducted solely in English. It can scarcely be deemed a very grievous wrong if in French municipalities which cannot afford two sets of officials, the proceedings conducted in French. It appears that Mr. Bryson's language was not at all justified by the circumstances, for would seem that the sole motive which led the people of Temiscamingue to take the course on which they have decided is a motive of economy. But for the Mayor to raise a cry of intolerance on such grounds is especially out of place, considering that for the county of Prescott where French-Canadians constitute a large majority of the population, it actually advocated the total exclusion of French as a subject of instruction in the schools. However, the Mail is so thoroughly Francophobic that we do not look for a reasonable or tolerant course when the subject under consideration regards the relations of British and French Canadians towards each other. It always assumes that the French Canadian are an inferior race who should be treated with contempt by the English speaking population of the Dominion. Herein it will find itself laboring under a great mistake. Canadians will have equal rights, whether they be of English or French origin. The population of