

is a veteran in the arena and is not a mob. After Mr. y and Mr. Mortimer in their usual strain, Protestant sentiment French yoke and not be sold at the behest of the Canadian hierarchy, Mr. in the platform, when were raised to put rately and fairly, but re by no means dis- any remonstrance, or in favor of minority ority is Protestant, as ust be treated with eation and generos. Catholic, it deserves: so it was deter- crowd that no one rd on behalf of the North-Western Pro- ere described by Mr. t of "wild mustangs," ey deserve no hearing. y, from an enlightened y Torontoians who rned that every Can- ight of free speech at a

to Mr. McCarthy's des- Manitoba Catholics, Mr. noisy audience to hear e if the poor half-bred, e only half-educated, e sympathy with their e themselves in the ed-

ceeded to show that the nment had endeavored ant schools on the Cath- Protestant prayers, es, all the signs and otentostanism, are about is what the advocates of a wish to force on the e having on their eful pretence that they e of religious liberty and

interruptions to his able e speech were going on, those who did not wish eak, that they could not r exhibition of the intol- which has disgraced that e of Ontario; and the eke was well deserved.

th to believe that this eigh passing as a public y represented Toronto: e shut our eyes to the fact e represented a large ecupulation, not of Toronto Ontario: though the elec- June demonstrated that e is not to be led even by e in that city is disposed to intolerance. The ques- e to the Catholics of e at be settled by Tor- e by Ontario alone, but e Dominion, and in the eich will be rendered the e of the people of the ion must have their say. e doubt as to what the final e. It must be to the e solemn guarantee shall e which was given to Man- hat Province submitted to e of the Dominion.

arguments submitted by e in favor of the Manitoba ere was very little which e which has not been fully efore now.

ore told before by woul- e to the whole Dominion eople "do not want" any e opinion among our people. e tells us the same thing eys:

e Mennonites of the North- e "You have the Protestant e Catholic schools: we e Catholics nearly two to y should we not have Men- e? I confess I do not e answer to that argu- e. The Icelanders want e schools also, so what the Manitoba thought was: e want to perpetuate Men- e. We do not want e them into classes. Her e bound to make them e able citizens of Canada: e it to try and weld them into eons whole, not a race e speaking different lan-

e heard enough of this e English language down e of the "inferior" French- e, willy-nilly.

English language is so e to all the languages e, that the others, with their e are not worth learning, e Mr. McCarthy not try his e age theory on the Crees of e West, and the Chinooks of e mbia?

ing the latter, by the way,

we may mention that they, of all nations of the earth, have adopted a thoroughly brief and phonetic system of writing. Why does not Mr. McCarthy force upon them the beauties of our English orthography and orthoepy?

The truth of the matter we thoroughly understand. We understand the anxiety of Mr. McCarthy and the Toronto hoodlums to interfere with the rights of the Manitoba Catholics. It is because they are Catholics, and there are certain people who cannot refrain from annoying Catholics whenever they have a chance to intermeddle.

For our part, we would have no objection to interpose against the Mennonites having their schools wherever they could maintain them at a proper standard; but as a rule the Protestants are satisfied with schools non-descript in religion; but Catholics require something of a more definite character as far as religion is concerned, and they have a right that their conscientious convictions be respected.

Mr. McCarthy may say: "We want no Mennonites!" but we know that his meaning is: "We want no Catholics!" however, we do not intend to ask his permission to retain either our religion or our residence in the country.

Here we may mention that Mr. McCarthy appears to be quite astray in his census statistics. He says the Mennonites have nearly double the Catholic population of the Province. Where did he get his figures?

By the last census there were 20,571 Catholics, with no Mennonites specified, whereas all the unspecified sects numbered 1,641. Where are the 40,000 members of this curious Protestant denomination?

Possibly the Mennonites of Manitoba have been included by the census enumerators under the heads "Lutheran" and "Baptists"; but as there are only 16,112 Baptists and 6,545 Lutherans in the Province—making altogether 22,657—only a fraction of whom can by any possibility be Mennonites, it is evident that Mr. McCarthy's statistics are but a romance devised for the purpose of giving a fictitious strength to a miserably weak argument. The device is unworthy of a lawyer of Mr. McCarthy's reputation: However—

We pause for an explanation.

CHURCH MUSIC.

The Congregation of Rites published a decree last summer regarding Church music. It was addressed to the Italian Bishops, and, still while having no more force than as a suggestion in this country, it gave much valuable instruction with regard to the music to be played and the manner of playing it. No one can deny that oftentimes the music chosen is more adapted to display the vocal ability than to foster fervor and piety; and it is so much of the earth earthy that we forget that we are in a temple of the living God. Music should be an assistance and not an impediment to devotion. It should enable us to concentrate our thoughts and affections on the purpose of our assembling before the altar. We hear so much of the noises of the world during the week that we would fain forget them in church.

"There is no country in the world," says Father Graf, the chief of the Conservatory of Church music, "in which the standard of Church music is so low as in America. In this country cheap operatic airs have taken the place of the Church Music, and the Masses which could be made to accord with the Church's rules are sung in the way which flatters the organist, the choir master and the singers."

The Congregation lays down a few rules, which, if followed, will render invaluable assistance to the congregation. The first rule must have been suggested by a cleric who attended the execution of a difficult selection by a tenor or soprano, aided by the organist, who at the high notes pulled out every step and deluged the people who came to pray in torrents of sound. It says: Since a piece of part music, though it may be perfect in itself, may, through bad execution, become indecorous, it ought to be replaced by the Gregorian chant in the functions of the Church when otherwise one is not sure of a happy result. The organist who imagines that he is there to show the congregation how deftly he can manipulate his instrument, may be benefited by a careful perusal of the following rule:

"Figured music for the organ ought generally to be of a sedate and grave tenor, as is suited to the nature of that instrument. The accompaniment ought to sustain the chant and not to drown it. In preludes and interludes the

organ and the other instruments ought to preserve a sacred tone suited to the character of the sacred function."

Again another rule calls attention to a very common fault:

"In order to safeguard the respect due the liturgical words, and in order to prevent profanity in sacred functions, all music is forbidden in which the words are, even in the slightest sense, omitted or turned aside from their sense or indiscreetly repeated."

STAY AT HOME.

Stay at home, young men. It is time to preach this to some who, misled by false reports, are looking forward to the day when they shall take up their abode in the land of the Stars and Stripes. Many have gone, but few have found it the El Dorado of their dreams. And if they have succeeded it has been by dint of hard and persistent labor.

Commercial and social conditions are not now favorable to the sudden and easy acquisition of either advancement or wealth, and any young man who wends his way Stateswards in the expectation of securing one or the other will find himself sadly disappointed.

Labor unflagging is the essential condition of success—which can be attained in Canada as well as in any other country. This our young men forget. They look longingly at the future, and let pass unheeded many and golden opportunities. The tales of visiting friends engender and develop within them a spirit of unrest that prompts them to give up what they have for an uncertainty—for a will-o'-the-wisp whose wings are dipped in gold.

And so they go—but they learn the lesson that it is the man and not the country that furnishes the constituents of a success that means anything.

Let a young man labor unremittently and hopefully, and the future will come to him laurel-crowned. It is the half-hearted worker, who grudges his time and energy, that fails. Never did brave and silent toil pass long unrewarded. This is a truth proved by the experience of centuries. Any one who has achieved success will tell you that they wasted no time and that they endeavored to master the knowledge of their avocation. Competition is keen. Many a one, with a sob in his throat, goes down in the struggle for existence; but they are the timid ones who risked nothing and who were content with a knowledge but superficial of the duties of their calling.

There is always room at the top. Young men, perfect yourselves in your state of life, whatever it may be—and do your best. This is the test of life. Be proud of your country. She stands fair and queenlike among the nations. She is rich in her mineral resources, in her forests, in her streams; and she needs but the unwavering allegiance and affection of her children to be what God has destined her—a great nation.

We have much to learn from our cousins over the border, with regard to love of country. They have their days of rejoicing—breathing places, as it were, to reanimate their affection for fatherland. We also have our seasons of jubilee, but who will assert that they are celebrated with enthusiasm worthy of the object.

We have our croakers, an uncanny crew, whose lips, accustomed to the language of pessimism, know not how to utter the words of hope. They may be necessary, but we should give them as wide a berth as possible.

EDITORIAL NOTES.

The P. P. A. has issued a manifesto in connection with the Manitoba school question. It is sent out over the signature of Mr. E. S. Busby, who is Grand President. Mr. Busby is, we believe, a resident of a very small hamlet on the shore of Lake Huron, and, like many other members of the P. P. A., would never have been known to the world at large were it not for his connection with that society. It is pleasant to note that the P. P. A. is in its last gasp. It was never a healthy child, nor could such be expected, since it took its life from the swoopings of the Orange Lodges. Mr. Busby and his following wish, of course, to see injustice inflicted and perpetuated on the Catholics of Manitoba. He, furthermore, demands that the Jesuits be expelled from the country. That Mr. Busby is a hard-hearted man goes without saying, otherwise he would not make such a demand in the cold and cheerless month of March. We hope he will reconsider his decision and permit the Jesuits to stay with us,

at all events until the fine weather comes.

WE HAVE reason to believe that this will be the last manifesto issued by the P. P. A., unless the demagogism of Dalton McCarthy serves to keep the life in it a little while longer. Throughout the country the vast majority of intelligent and respectable Protestants look upon it with positive disgust, for they know it is a combination of the unworthies, who desire to raise into prominence by the promulgation of no-Popery ideas.

REV. JOSEPH PENDERGAST, O. P., a native of this city, celebrated his first Mass in St. Mary's church on last Sunday. We join with his relatives and many friends in offering to the young priest our hearty congratulations on his attainment of the highest and holiest vocation which it is given man to occupy. May his years be many and fruitful in good works in the service of God's Church in the great Dominion of ours.

OF COURSE we do not expect that a novel should be true in all its parts, for it is by its very nature a work of fiction, being the creation of the writer's brain, but a novel which has neither the semblance of truth in it nor the recommendation of literary merit is but trash, and is likely to do mischief, independently of the false impressions it gives of history and of humanity, by engendering a wrong literary taste. The mischief will be very great if such a novel be extensively read; but when in addition to all this, its purpose is to ridicule or cast disrespect upon religion, it is absolutely harmful and bad. Zola's novel on "Lourdes" unites all these qualities of a mischievous and evil book. The reviewer of the New York Sun is certainly not a judge whom we would expect to be prejudiced against Zola, yet he gives his idea of this last work of that purring writer as follows:

"At the same time it is not to be denied that reading 'Lourdes' is about as cheerful as having measles, and we are unable to see how the story can ever become popular. It is, indeed, not much of a story, but rather a vast account, unduly spun out, cheaply and wearisomely embellished, and marked by a good deal of what appears to be a humbug quality, we are sorry to say."

THE enthusiastic prophets who are predicting the conversion of England to the Catholic Church are, according to Cardinal Vaughan, but victims of a delusion. It is united too closely to the State to hope that it will be soon demolished.

OUR American friends, who are profuse in their condemnations of titles and those who bear them, were a little inconsistent when they thronged the theatre to catch a glimpse of the nobleman who captured the affections and money of Miss Gould. Such little things give colour to the oft-repeated statement, that snobs and snobdom are not things of the past in New York.

It is becoming fashionable to apply the high-sounding name dipsomania to what our forefathers termed drunkenness. We do not cavil at any name provided it is correct and explanatory of the object to which it is applied, but we do protest against the false charity that would robe the shameful vice of intoxication in the vesture of a disease of human infirmity. Physiologically speaking drunkenness is not a disease. We admit that the craving for alcoholic stimulants is greater in some than in others, but it can be cultivated or restrained. No law of necessity forces a man to abuse his rights as a reasonable animal. There is too much sympathy thrown away on the drunkard and too much fine phrasing on the laws of heredity, etc., as if aught could deprive him of the priceless boon of liberty. We are willing and anxious to assist any man to rise to the level of his better self, but he must understand that he is no poor unfortunate constrained by a miserable law but a free being having dominion over his appetites. He may shackle himself with the chains of a habit, and we need not, if he find difficulty in freeing himself, appeal to laws in order to discover the reason.

FATHER GROATS, S. J., has been installed Professor of Catholic Philosophy in the Protestant University of Amsterdam.

IN A recent interview which M. Vigne d'Oton, a French deputy, had with Pope Leo XIII, the Holy Father expressed himself very strongly in favor of the Republic of France. He did not say that he prefers the Repub-

lic form of government to any other, for the Catholic religion does not dictate to any people what form of government they should choose, but he did assert that the Republic is "a most acceptable form of government," and that he loves the French Republic intensely, in spite of its errors and wrong doings. "To attempt to govern men without religion," he added, "is the most dangerous of all chimeras;" and he condemned that attempt as the French Republic made it. There have been both good and bad kings, and we cannot expect perfection in any human government; but the Holy Father is very hopeful that good influences will in the end prevail in France, and that, by the triumph of good principles, the French Republic will in the end come as near the ideal of a good Government as may be expected from any human institution.

CATHOLICITY is making great progress in Hawaii. There are about 40,000 Catholics, out of a population of 100,000. The number of priests is about thirty, and they all are members of the Congregation of the Sacred Hearts of Jesus and Mary. Educational institutions are in a prosperous condition.

SPEAKING of the claims to unity advanced by the Anglican body Cardinal Vaughan said recently: "As one of their own Bishops has declared, Anglicans are more widely separated in doctrine from one another within their own Church than they are separated from the non-Conformists who are without. Who ventures to point to the Anglican Establishment as exhibiting a visible mark of divine unity? Who declares that she presents to the world the fulfilment of Christ's prayer for unity? Who would direct the enquirer to Canterbury as the city of the living God built upon the hill? It is not in reproach or in wonder that we point out the inevitable contrast between a divine and a human institution. It is rather in love and sympathy that we would fain direct, if possible, the eyes of men to the visible work of the living God. The marvellous unity in faith and obedience to a Supreme Teacher visible in the Church of Rome, can be explained only by the indwelling of the Holy Ghost, and the continual presence of Christ in His Church."

FOR ONCE, in a long time, the Toronto Ministerial Association has come to a wise conclusion, when Catholics are to be dealt with. At its regular monthly meeting, held on Monday, 4th inst., the Rev. W. Hunter, well known as a brave Nimrod in every anti-Catholic agitation, introduced the question of Manitoba schools, desiring that association should pass a resolution strengthening the Manitoba Government in its war against the Catholic minority of the Province. The Rev. P. C. Parker disagreed with Mr. Hunter, and stated that the Manitoba Catholics have not been justly dealt with by the Government. He said that the schools of the Province have been made Protestant, and not secular, and for his authority for this statement quoted the *North West Baptist* and a *North-West* clergyman. The Rev. Mr. Parker's views prevailed, and no action was taken by the association on Rev. Mr. Hunter's proposition. As far as the Rev. Mr. Hunter's explanation only increased the bitterness of his onslaught on the Manitoba Catholic minority, but the majority of the association were not to be led into a new crusade at the dictation of that gentleman, who has before now several times led them to, but their heads against a stone wall, so that they do not wish to repeat the experiment at the present time.

ARCHBISHOP KAIN has declared himself in favor of Church unions in temperance work. The decision arose from an invitation sent by the Young Women's Christian Temperance Union to the local Catholic society. The members, on account of difference of faith, hesitated, but the Archbishop told them that it was his earnest desire that they should co-operate with the other temperance organizations.

THERE is a big step from the blatant utterances of our atheistical friends to the beautiful and sincere tribute of Napoleon the Great and the personality of Christ: "How the horizon of this empire extends and prolongs itself into infinitude. Christ reigns beyond life and beyond death. The past and the future are alike to Him: the kingdom of the truth has, and in effect can have, no other limit than the false. Jesus has taken possession of the human race; He has made of it a

single nationality, the nationality of upright men whom He calls to a perfect life. Christ speaks, and henceforth generations belong to Him by bonds more close, more intimate than those of blood, by a union more than sacred, more imperious than any other union. He kindles the name of a love which kills out the love of self and prevails over every other love."

BIOGRAPHY OF SIR JOHN THOMPSON.

The appearance a few months after his death of a biography of Sir John Thompson is certainly testimony of public interest in the life and labors of the late Premier. The compiling of the biography of so distinguished a statesman must be accepted as a work both of difficulty and of delicacy, requiring the exercise of excellent political judgment to ensure a favorable reception at the hands of a discriminating public. Although the career of Sir John Thompson moved within the view of the present generation of his countrymen the nature of the work undertaken by his biographer is made none the less arduous on that account—possibly the task is thereby rendered even harder. The work demands that a host of authorities be consulted, and subjects, many of them of present discussion, searched with assiduity and thoroughness in order that the truth may be brought to light.

Mr. J. Castell Hopkins, the author of this biography (Brantford: Bradley Garretson and Company), publishes a list of persons whom he has consulted; but in candor it must be said that not one of them has furnished any material which should place Mr. Hopkins in his debt. The impression given by a perusal of the book is that the author himself had closely watched the public speeches of the Premier for some years, and also preserved a good deal of the newspaper criticism of which Sir John Thompson was constantly the object after his elevation to the leadership of the Government of Canada. Personal knowledge of Sir John Thompson Mr. Hopkins had none, and he has no results of such knowledge to offer his readers. This is a serious drawback in a biography, nor is it made up for, as has been hinted by any of the contributions through the various channels by which the author seems to have sought to gain information of this very desirable character.

Having pointed out these striking omissions it is only just to the author to praise his general treatment of such materials as he was provided with. The early appearance of a volume of this size (four hundred and seventy pages) affords in itself good ground for assuming that the work was done in a hurry—a fact for which the writer may be in no sense to blame if he were only performing an assigned task. Remembering this, along with the other disadvantages under which he labored, it is due to him to say that, under all the circumstances, he has turned out a very intelligent, unbiased and exhaustive account of Sir John Thompson's life as it was possible for one unfamiliar with him to have seen it. There is little of newspaper interest, however, in going back over ground so lately covered by every journal in Canada. One chapter in this volume, however, is of interest to all who profess to give the whole truth concerning Sir John Thompson and Mr. Dalton McCarthy, M. P., at the time when the latter was read out "of the Conservative party" by the since defunct Toronto *Empire*. Mr. Hopkins gives his readers to understand that Sir John Thompson ordered Mr. D. Creighton to read the champion of so-called "Equal Rights" out of the political party to which he had theretofore given allegiance. It may have been so, but for all that is advanced here the contrary is just as likely to have been the fact. It is said that Mr. Creighton "was very frequently in Ottawa, and was always there before any move of importance was made either in politics or in the policy of the *Empire*," that Sir John Thompson, after weight to the cross-benches, had at Belleville expressed his satisfaction that "the men who would divide the Conservative party" had passed out of its ranks; that Mr. McCarthy himself claimed the Government were responsible for the policy of the *Empire*, and all this there is not one word or one conjecture that is new. Indeed, it is dragging in an irrelevant matter in whatever light it may be regarded, and in the absence of any sort of new evidence it is absurd as well as irrelevant to talk about the affair. Mr. Hopkins' voluntary treatment of the recalcitration of the member for North Simcoe is possibly explained by the closing sentences of the chapter which he devotes to this tempest in a discordant party barrel organ. He says:

"Sir John Thompson and Mr. McCarthy seem to have been honestly consistent and honestly antagonistic. The one thought that in a country of mixed nationalities and races, the only possible and permanent union was a system of working by natural sympathy, forbearance and toleration. The other considered it absolutely necessary to build a nation as you would a house, upon a foundation of stone unmitigated with any other article—a basis of similarity in sentiment, uniformity in language and approximation in creed."

Mr. Hopkins must have written this sentence so hurriedly that he did not grasp his own meaning. It is greatly to be feared that Mr. McCarthy's ideal nation, with its "approximation in creed"—whatever that may be—would be as unsafe a place to live in as his house, the foundation of which would appear to have been constructed without mortar. Mr. Hopkins then goes on to add:

"The one was a man of iron will with intellect and passions under stern subjection to his sense of duty. The other also possessed a strong will, but with a somewhat impetuous and enthusiastic temperament. The one was willing to work and mould existing material with the aid of time and patience; the other was ready to overturn existing institutions or policies on the chance of replacing them with something better. Both had great ability. One is glad from the land he tried so well to serve; the other has still the opportunity for great and useful service to his country and empire."

It will be seen that in the capacity of a biographer Mr. Hopkins is wise enough in his generation to think a live jack ass still quite as good as a dead lion.

The Governor General in his preface to the book furnishes the following lively sketch of Sir John Thompson:

"Reverting to what has been said regarding the manner and appearance of Sir John Thompson the writer of this preface, if asked to give a description of the personality of the late Premier, would say, that the dominant impression left on his mind and recollection is that of combined strength and sweetness. When silent his countenance often might wear a composed, almost a stoical expression; but this as a contrast only made the bright and genial smile more attractive."

In short, as has already been said, in him were united gentleness and strength—marks of true manliness and nobility of character. "Sir John Thompson was a great man. He has made his mark. His influence has been for good and its impress is of an abiding nature. His country has reason to be proud of him; it has reason to be thankful for him; and it may be confidently recorded that his character and his abilities were such as would have fitted him to occupy with success and distinction the very highest positions that can be attained by any statesman in the British Empire."

WILL THINK BETTER OF US.

Splendid Results of a Mission to Non-Catholics in Virginia.

Cape Charles, Va., Feb. 28.—A very successful mission for non-Catholics has been held in this part of Virginia. It will be seen what an opportunity there was for it when I state that in the county of Accomack, where the mission was given, there is a population of 28,500, and only a dozen of that number are Catholics. This mission to our separated brethren took place last week in the town of Onancock, where there is a nice hall, about 1,000 people live thereabouts, and there is not a single Catholic within a radius of many miles. The mission was conducted by the Right Rev. A. A. Curtis, Bishop of the diocese of Wilmington, Del., and lasted for four evenings. As the good people of the town had rather peculiar ideas concerning the Catholic Church, and for the most part rather antagonistic sentiments toward it, the pastor, to be sure of attracting attention to the mission, thought well not to neglect the advertising, and accordingly about a month previous to the mission he mailed thirty-five copies of "Catholic Belief," with his compliments, to the same number of important citizens. The town was well posted some days beforehand, and advertisements put not only in the county paper, but even in the Baltimore *Sun*, which is generally read by the Eastern shore people.

On the day of the mission, dodgers were delivered to every house in town, stating that there would be no controversy and no collection. The question box was not only advertised, but little slips of note paper bearing the legend, "Write your questions on this slip and drop it in the slot," were distributed among the people. Each day of the mission tracts were likewise sent to every house and placed in the stores in profusion, so that every one in the community was reached in some form, whether he wished to attend or not.

But they did attend and filled the hall, and came every night through slush and mud, listening with the greatest attention to the explanation and defence of the faith. Questions, too, came in; they poured in. They were dropped in the slot, they came through the postoffice, they were presented at the hotel. Almost every possible question was asked, and was answered from the platform in a simple, lucid manner, to the evident satisfaction of the audience. Every evening after the lecture the Bishop held a sort of impromptu levee, the people pressing forward to shake hands and manifest their good will.

The last night there was an ovation, the Bishop having to pass several times on account of applause. Some forty people came to get books of information, which were willingly furnished them by the pastor. Were there any conversions? I can safely answer yes. The whole community was converted to think a little better of the Catholic Church than they had been taught to believe. Many were undoubtedly converted towards a spirit of charity and a better understanding of the eighth commandment. And what more can we ask than that we may get the world to listen to a true statement of what Catholics do believe? The spirit of God and their own good will do the rest.

During this year the Bishop will, in person, conduct several similar missions, and perhaps some time in the future some Bishop and some priest may reap the fruit of the sowing.

Hoffman's Catholic Directory.

The tenth volume of Hoffman's Catholic Directory, Almanac and Clergy List, has just been issued. It contains complete reports of the dioceses in the United States, Canada and Newfoundland, the Vicariate Apostolic of the Sandwich Islands and the Hierarchies in Austria-Hungary, Belgium, Germany, Great Britain and Ireland. All the reports have been carefully revised and a number of improvements and additions made in the present volume. Publishers: Hoffman Bros., Co., Milwaukee, Wis., U. S. S. printers to the Holy Apostolic See.

The double reward of kind words is the happiness they cause in others and the happiness they cause in ourselves.—Father Faber.