

the impression that, amongst the different topics skimmed over in the course of that too short conversation, no reference was made to the all-absorbing questions that agitate the public mind in Canada. Of course, on these it could not be expected that His Grace would care to pronounce—much less say anything that might be used as a public, or even quasi public statement. Like all great students of human events he certainly has followed, from a distance, and in as much as his countless occupations and immediate cares and responsibilities would allow, the different currents of ecclesiastical, educational and journalistic events in Canada; and, without pretending to judge of matters so far outside the circle of his own great sphere, still he is able to go directly to the source of the difficulties and to indicate the causes, the effects, and the most probable final results. The inconsistency of the promoters of discord in the matter of our school agitation is more apparent to him than to many of those who are in the very heart of the struggle. With that justice, so characteristic of the Catholic prelate, he can see the rights that our French-Canadian friends have to the language, and their inheritance of institutions; while, with the keenness of the far-seeing observer of events, he is aware of the steady advance that the English tongue is making, particularly in this age of commerce and business activity, of rush and grab.

As far as the present school difficulty is concerned, while it would be unfair to attribute any expression of opinion to the learned and experienced prelate, still we can say that he is in accord with the view that the whole matter must eventually right itself upon the constitutional keel of the Privy Council's judgment, and that it will strike all impartial minds how inconsistent are the men who sought protection for the minority, when in all human probability that minority was going to be Protestant, and who now repudiate these guarantees when the change of circumstances, brought about by the introduction of railways and the influx of another element, established a Protestant majority. The great common sense of the country will, in the long run, secure real equality of rights for the people.

The kind way in which Archbishop Ireland speaks of our non-Catholic fellow-Christians is, in itself, an explanation of much of the astounding influence which he wields even outside the members of his own fold. There is nothing narrow in his views, nothing small in his ideas; he stands upon an eminence and gazes around in all directions. His is a truly Catholic soul; with sympathies as far-reaching as the limits of humanity, and sentiments as delicate as they are grand.

We have striven, without at all intruding upon the privacy of the occasion, to give our readers some idea—however inadequate and feeble—of the man, of his physical as well as mental stature, of his characteristics, in as far as the circumstances would permit us to judge of them. We feel that we are doing a duty in attempting, in our rough and feeble style, to present a pen picture of one whose high station and universal prestige, constitute him a most conspicuous personality in the ranks of the mitred hierarchy of our Church. Heartily do we repeat, for Archbishop Ireland, the sincere wish conveyed in the simple words *ad multos annos!*

We have to thank the Daily Witness for the courtesy extended, in allowing us to have the portrait of the late Judge Barry, in time for our issue—which was a day earlier than usual—last week. In

fact we have many such kindly turns, on the part of our contemporary, for which to be grateful. While we differ strongly on certain questions, still that difference in no way prevents an accord upon many other matters of deep social and general interest, and in no way does it affect that mutual assistance which the ethics of true journalism demand. It is always a pleasure for us to acknowledge any such favors and to return the compliment whenever circumstances allow.

THE TRUE SPIRIT.

The real spirit of Christianity is one of charity, one of tolerance, one of natural assistance. We often hear of most generous acts on the part of Protestants when Catholic undertakings are concerned; likewise we find Catholics acting with great liberality towards Protestants. These things are as they ought to be. But too frequently do we read of a very unchristian spirit displayed in the language used by persons whose position and vocation should make them more considerate and tolerant. It is painful to hear or read of those clergymen who ascend their pulpits or platforms to abuse or insult those who do not happen to be of their particular belief. It makes an intelligent, a large-minded, an educated person feel ashamed of the age he lives in, or rather of a category of the men who live in his age. Unfortunately, and we must admit it in all frankness, this method of hurting unnecessarily the feelings of others, is not entirely confined to the non-Catholic clergymen. But if we have too frequent examples of uncalled for and hurtful harshness, thank God they are the exceptions. We would be long sorry to hold our Catholic friends responsible for the expressions that too frequently fall from the lips of some overzealous ministers. Above all, we would not like to blame the high-minded and sincere members of other communions for the rabid, senseless, calumnious assertions of those fire-brand preachers who make a business of their anti-Romanism and who exert their talents in the direction of destroying every germ of Christian Charity in the hearts of their hearers.

But it is refreshing and reassuring to turn from the contemplation of bigoted outbursts to the samples of kindly feeling that are so frequent, but so very sparingly recorded. In a recent number of the "Outlook," a non-Catholic publication, we find the following: "An interesting item has reached us from Ohio, where a Roman Catholic priest gave notice at two services of a benefit which was to be held in behalf of a Lutheran pastor who had lost all his property by fire. The priest recommended that his people buy tickets, and so help a man whose misfortune was great, but the worth of whose work all recognized." A contemporary adds: "Such happenings as these are more common than some people imagine, but it is nothing unusual for the friendliest relations to exist between the priest and the Protestant preacher in country missions." And we might add, in many city districts as well.

In this very city of Montreal there was a time when the Catholic and non-Catholic congregations used the same edifice for purposes of worship. We are personally aware of a case, in the more remote sections of the country, in which the missionary priest took charge of the Protestant congregation until its members were able to secure a minister of their own. He did not attempt to impose his tenets upon them; he went to their assemblies on Sunday and read the Scriptures and instructed them on the

generally accepted moral code of Christianity; he attended their sick and consoled their dying; he went about doing all the good in his power. And when the time came that they were able to have a clergyman of their own denomination the priest handed him over a well-instructed and model congregation. In the very same case, years afterwards, the minister would summon the priest when his services were required by any Catholics in the more remote parts of the district. There was no rivalry between these men; but there was a great emulation. Of course these exceptional instances; yet they suffice to illustrate how much more successfully the true Christian spirit of charity can be inculcated by means of mutual understanding than by methods the very reverse.

It is not necessary to sacrifice one iota of our faith, nor to admit a single error, nor to be less tenacious of the great dogmas of our Church; while clinging faithfully to the teachings of our Holy Religion, we can still help in creating a better feeling and in causing those who disagree with us on matters of belief to respect and admire the tenets of our Church. If the non-Catholics with whom we have to deal are bigoted and ignorant, they are unworthy of serious attention; if enlightened and high-minded, they can appreciate the generous treatment they receive more than they can be made to fear the harsher methods. For these reasons, amongst others, we would like to see a more general spirit of mutual sympathy exist. Soon the more intolerant would gradually become ashamed of their coarser ways, and the sharp and cutting edge of acrimonious controversy would be blunted. And the people will always take the key-note from their spiritual directors. If the men appointed to guide and teach exhibit a more open charity, in precept and practice, the example will be followed by the laity.

There will always be a number, greater or smaller, of individuals who make it their business, either for political or personal ends, to create disturbances, and to bring discord into the community. But the great common sense of the people, in general, will crush them out, and the universal wave of charity will bear them off to the oblivion that is their natural condition. In this season of burning questions, each affecting, to a certain degree, the interests of the different sections of our cosmopolitan society, it is well to pause in the middle of a general excitement and to reflect well before giving expression to our ideas. Once the words are spoken that hurt, it is difficult to recall them, or to efface the lamentable effects that they are calculated to produce. The greater the heat of argument, the stronger the elements of contention, the more need is there for calmness, meditation, study and careful expression.

We would, therefore, ask of our own co-religionists to be as guarded as possible in their language and as considerate as circumstances will permit in dealing with the views, opinions, or sentiments of those who are not of our faith. We must remember that if our neighbors err, he may err honestly; that if we know he is wrong, he may not know it himself; that if he is intemperate in his treatment of our creed, or our principles, we must not be guilty of the same intemperance in his regard; that if he is wanting in true Christian charity toward us, we have no right to follow his example; that if he goes beyond the limits in his treatment of our most sacred tenets, he may possibly do so through ignorance of our principles, and on ac-

count of the atmosphere which he has always breathed. In a word, we would wish to see a spirit of harmony arise, one that would be in accord with the beautiful sentiments of the great Pope, Leo XIII., as expressed so recently to the non-Catholic world. Let that spirit but reign for a time, and soon many misunderstandings will disappear, many irritating questions will be settled, and the benefits that must accrue to both Catholic and non-Catholic will be as refreshing as the May breezes that come with this glorious spring.

AS LEGISLATORS, McCarthys—at least on this side of the Atlantic—are queer people. In the Illinois Legislature, on May 2, Mr. McCarthy, one of the members, introduced the following resolution:

"Resolved, That the members of the General Assembly do hereby request the daughters of Illinois not to accept the hand in marriage of any person not a citizen of the United States, by right of birth or naturalization, as we are of the opinion that the daughters of Illinois should be patriotic in their views and should disregard the title of any foreigner and marry none but a citizen of the United States."

Probably the object of the foregoing is to cut off the titled Europeans who might chance to covet the millionaire girls of the West. We don't think that it is aimed at Canadians, although if it were there would be little harm in the resolution—it would require something more high-handed than a mere resolution to keep an Illinois girl from accepting a good offer, particularly if coming from this side of the line. At least the past would lead us to so believe.

THE Governor of Nebraska has vetoed the bill permitting miscegenation—that is, inter-marriage between different races, the white and black presumably. It will soon be as difficult to get married in the Western States as it was once to secure a divorce. The trend of their legislation seems to be in the direction of granting every imaginable facility for divorce and of creating every conceivable obstacle to marriage. If the exact reverse were the case the criminal annals of the country would not be as black with abominable crimes as they are to-day. After all a human legislature makes a very poor show when attempting to regulate affairs that have been settled nineteen hundred years ago by the Divine Legislature.

THE coming of Spring, the opening of navigation and the general brightness and activity on all sides, have infused new life into the world. It is only proper that in the journalistic sphere pace should be kept with the universal rejuvenation. Consequently THE TRUE WITNESS intends to put on a new dress and come out in the latest fashion. This will probably be our last issue in the present form; the great number of our readers who have taken so much interest in this page of editorial notes will find the short paragraphs continued on the editorial page of all our future issues.

EVERY week brings some fresh discovery of lost gems of art. It is surprising to read of the precious manuscripts found hidden away in the libraries and museums of the continent. Recently a hitherto unknown cantata, by Rossini, was discovered in the Rossini Museum at Pesaro. It was sung there a few weeks ago. The subject is the episode of Francesco da Rimini in Dante's "Inferno." The dust of years covers many a precious relic that the hand of investigation will some day rescue from oblivion. What a mighty teacher the Past has been!