

A NEWS MANUFACTORY.

The Toronto Mail and Empire is at its old work of endeavoring by means of exaggeration and misrepresentation to excite the electors of Ontario to oppose that portion of the autonomy bill which relates to Separate schools in the two new provinces which are to be incorporated into the Dominion. The clauses which propose to perpetuate the Separate schools are nothing more than a security that Catholic and Protestant alike shall enjoy the privileges which were accorded them in the past.

The Orangemen are an excitable race wherever Catholic interests and rights are concerned, and we have it on the authority of the Mail and Empire, announced in large capital headlines, that on this particular question "Orangemen will give no quarter."

No doubt it is to add fuel to the Orange flame that the school clauses of the Autonomy Bill have been submitted by Sir Wilfrid Laurier to the Papal Delegation at Ottawa for approval, and it was at one time added that they had not yet been approved by his Eminence, insinuating that this fact was the reason for any delay in bringing before the House of Commons the measure to be laid finally before Parliament.

Whence did the Mail and Empire get its information? That journal is not so deep in its intimacy with Sir Wilfrid Laurier as to have received it from him, and we venture to say he did not get it from the Apostolic Delegate either.

It was evidently a piece of information manufactured by the Mail and Empire's staff for the special purpose of fanning Orange hatred into a flame.

HOW PUBLIC OPINION IS MANUFACTURED.

The young man who wrote of the arrival in Montreal of some five hundred English and Scotch immigrants in the issue of the Montreal Star of the 7th inst. certainly deserves the medal. Being desirous, he says, of sounding the new arrivals on their views as to the question of the North-West schools, he singled out one of them and pointed blank asked him what view do the immigrants from Great Britain generally take of the school question. Are they in favor of the Separate school system? Of course the Englishman answered according to his lights and said they were absolutely opposed to the extension of that principle. Mostly non-conformists, he said, they have had some experience with the school problem, some of them having been in gaol for refusing to pay rates for the support of schools designed to propagate dogmatic teaching contrary to their own beliefs, and those who were certainly favor a national system, free from sectarian or racial bias. All very well in its way, but the young man failed to tell the immigrant that he had altogether misunderstood the question as it exists here—for here no man is called on nor is it proposed to call upon him to "pay rates" for the propagation of religious principles contrary to his own. Another remarkable fact in connection with the above is the use by the new-comer of the word "racial." How did he come to know about that particular point when only an hour or two in the country?

Such is the manner in which "public opinion" is manufactured.

This is the season when many of our separated brethren, we regret to state, appear to be actuated by the desire to misrepresent their Catholic neighbors. Surely some of them must believe in the execrable doctrine that the end justifies the means. The following statement from the Rev. Father Walsh, the respected pastor of St. Helen's Church, Toronto, shows the Mail and Empire to be a conspicuous offender along this line:

"I have seen the article in the Mail and Empire of March 14th inst. purporting to give the views of the late Archbishop Walsh on the question of the Separate school system in Ontario, and stating that he partially prepared a thesis countenancing the abolition of Separate schools in Manitoba."

"So far as the statement in that article refers to the late Archbishop Walsh they are incorrect. I am his nephew, and was his secretary, and am his executor, and I know these statements are not true."

Mr. Hugh Kelly said: "So far as Archbishop O'Connor is concerned, the statements, except in so far as they say he takes an interest in the schools, are not justified by any utterance he has made."

A very high-sounding and pretty theory is that of many of our Protestant fellow-citizens that we should have one class of schools for the entire Dominion, in which our boys and girls should grow up to manhood and womanhood side by side. If our neighbors are so very much wedded to this theory why do they not give Catholics the proof of their sincerity by advocating the abolition of Protestant Separate schools in the Province of Quebec?

ORANGE ASCENDANCY.

Orange Ascendancy, whether in Ireland, in Canada or in Australia, is always Ascendancy—nothing less will satisfy the brethren. In Canada to day Ascendancy is showing itself in all its hideousness under the specious plea of Provincial Autonomy and Equal Rights.

Across the Atlantic in Ireland—Ireland which has for ages been cursed with the organization hatched over a century ago in the parlours of Dublin—the faction are at their work, now under the plea of a "grievance"—the grievance being that for the first time since the so-called Union a Catholic—Sir Antony McDonnell—holds the position of Under Secretary to the Lord Lieutenant; the Chief Secretary being a Protestant. The Lord Lieutenant himself is a Protestant, no Catholic being by law eligible to that exalted position. Should the Lord Lieutenant absent himself from the country the functions of government devolve upon the Lords Justices, composed of certain of the judges of the higher courts, but here again no Catholic judge can be a member of that body, no matter how high his position in the Courts.

But their grievances are many. Amongst these may be noted their objection to the appointment of a Catholic as one of the five more important officials of the Board of Agriculture, although his four associates are Protestants.

Of course it makes no manner of difference to the Ascendancy that their fellows fill nearly all the important offices in Ireland. For instance: out of four Recorders only one is a Catholic; out of twenty-two County Judges only seven are Catholics; out of forty-four Benchers of the King's Inns, only nine are Catholics; in the Land Commission of three members only one is a Catholic; out of six Legal Commissioners only two are Catholics; and, according to a Return made to Parliament in 1902, out of sixty eight Resident Magistrates forty nine are Protestants and nineteen are Catholics, and out of six Police Inspectors promoted to be Resident Magistrates of the present Government, not a single one is Catholic; finally—as the Catalogue might be increased—out of 1272 Justices of the Peace 1014 are Protestants and 251 are Catholics, and this in a country where the population is Catholic by about five to one. In the face of this the Ascendancy men, in a memorial sent through the Lord Lieutenant to the Prime Minister of England, complain that the appointment of Catholics "deprives the Protestant subjects of the king of their civil and religious liberties, as well as render it impossible for them to earn a livelihood!" Could brazen cheek go further?

Yes, as has been said at the outset, Orange Ascendancy is the same everywhere. The "call to arms," has been issued by Grand Sovereign Sproule and is being responded to by all the Lodges. "Leave the school question to the respective provinces and they will do what is right," say these worthies. Ah! gentlemen of the Lodges, Catholics have too good reason to know what their treatment has been and would be wherever they might be at your mercy. Poor, unhappy Ireland, is an object lesson that those who run may read.

A LOYALIST'S (?) UTTERANCE.

Colonel Sam Hughes' threat, (he that finally defeated the Boers and brought the war to a close), that there would be rebellion in the North-West Territories if the Dominion Parliament forced Separate schools on the people of that region, is not new, while it is none the less disloyal, especially coming from a man bearing the king's commission, for after all it is only the echo of the late Mr. Clarke Wallace's threat of the "migration of ten thousand Orangemen from Canada, to line the ditches of Ulster should the (Queen's) Government grant Home Rule to Ireland."

But, seriously, is it becoming, is it not reprehensible, that an officer of His Majesty's militia should make use of such a threat?

We were very much surprised to notice in the last number of the Canadian Magazine a reference to the Separate School question which, to those unacquainted with the facts, would appear to be a very strange case indeed. A distinguished priest of the United States is given as authority for the statement that the Catholic Church and the Catholic people are firmly wedded to the Parochial School system of the Republic, while another priest is reported as stating that it is a curse to the country. If the editor would look at Hoffman's Catholic Directory he would notice that the latter individual has, as commercial men put it, "no rating." The comparison is odious. If the editor of the magazine found good cause for ejecting a man from his house, he surely would not expect in return kindly expressions of regard.

THE PENITENTIAL SEASON.

Not a few Catholics are basily devising excuses for exemption from the Lenten observances. Some have to work too hard, others are sick, some dread physical incommodeity were they to fast, and others again have an idea that penances are found only in museums and hair cloths. On the other hand many of the world's votaries are proclaiming the doctrine of self-denial. They echo the teachings of the heathen sages on the subject. They do not perhaps believe that natural nobility can be acquired and preserved only by self-denial, but they do proclaim that it stands for efficiency and health and liberation from artificiality and conventionalism and conduces to wholesome and independent living. Athletes practise self denial because they know that self-indulgence leads to defeat. The crown in the palaestra goes to the simple liver. And so, too, many stumbling along, blinking at shadows, and burdened with the trappings of a complex civilization, are striving to get into the free open spaces which are swept by the wind out of bric-a-brac and show and innate rivalry, but off naturalness. Then may Faith lift them up and give them the solution of the problems which throng past them, and put them into communication with the Love and Wisdom of God, and the beings who hem us around from birth to death.

Why and how we should practice penance our readers need not be told. But let us ask ourselves why we stand unmoved amidst all the mysteries of our daily life. Why are we so indifferent and indolent though we have the Blessed Sacrament and the Holy Mass and the Immaculate Mother and the legions of the Blessed? Why are we so heedless while eternity is at our doors, and Death snaps daily the tie that binds men to earth? Why have we not that fear of the Lord which is the beginning of wisdom? It is because we rear barriers between ourselves and God. It is because we are deaf and hear not the words of God. To hear them we must be of God. This is a truth that we can bore into with profit. Anent it, St. Thomas, speaking of the two ways of judging rightly—one by reasoning from first principles and the other by the matter of our judgments growing into a part of our nature—says that thus one man may come to judge rightly of chastity by studying moral science, and another by simply cultivating the virtue of chastity in himself. Thus also in the things of God the use of pure reason is certainly a great help, but the chief means of obtaining true wisdom is by these things of God growing as it were into our very nature according to St. Paul: "He that adheres to God becomes one Spirit with Him."

For this penance is necessary. We are not going to heaven by coddling ourselves or by weaving an airy fabric of sentimentalism or by carrying a stock of medals and pious pictures. We must work our way thither. We must fight and wrestle and do violence to ourselves before we come within hail of the Eternal gates. We must keep guard over our senses and accept the trials which beset us. We must have that sorrow for our sins which worketh penance steadfast unto salvation. If any man, says the Lord, will be My disciple let him take up his cross daily and follow Me.

Father Rickaby gives three practical counsels. Have a budget of charity; that is, set aside a fixed portion of your income for the purposes of charity and religion. Be a member of some charitable society, such as that of St. Vincent de Paul. If you are too shy to go among the poor yourself, get out a leader in works of charity and get on his staff.

"The curse of dual government" is what Lord Rosebery terms Home Rule for Ireland. He also declares that no wise statesman would advocate it. Most people will say that Gladstone had at least as much wisdom as my Lord Rosebery. Many a noble Lord in England possesses that cowardice which is generated by a bad conscience. The descendants of the carpet-baggers who followed in the wake of those who in the olden days slaughtered the original possessors of the soil become very much perturbed in spirit at the prospect of being compelled to deal fairly with the people of Ireland. In the early part of the last century there were in England those who said that Home Rule would be a curse if applied to Canada and that everything should radiate from Downing street. The experiment, so far as Canada is concerned, has been an unqualified success. There is no reason why it should not be equally so in regard to Ireland.

We beg to draw the attention of the publishers of Lippincott's Magazine to a story which appeared in the March number, entitled "The Second Nocturn of St. Patrick." It is written by a Vincent Harper. Surely the managing editor must have been absent when this miserable production found its way into

the magazine. There is neither wit, nor humor, nor point nor plot in the story. It is quite evident the writer intended to offer deliberate insult to the Catholic people. No doubt many Catholics purchase Lippincott's Magazine. If, however, such productions as this are allowed to continue, self-respecting Catholics will be obliged to discontinue their patronage. Mr. Harper's talents could be made to shine on the "yellow" papers or in writing songs for the Bowery music halls.

RELIGION IN THE SCHOOL.

REV. FATHER CRUISE TALKS OF THE CATHOLIC VIEW.

The battle at Ottawa has incidentally brought up the question of the efficiency of Separate schools, and the necessity for them from the Catholic point of view. The Separate schools of Toronto are remarkably efficient, and do not require defence from that point of view. From the standpoint of the Catholic educationist, Rev. Father Cruise, rector of Our Lady of Lourdes and Secretary to the Archbishop of Toronto, speaking to a Globe reporter, gave the following interesting interview:

"In a recent talk to some of our own people," said Father Cruise, "I made some observations that may present some new points of view to the public generally. How many there are who attack Separate schools, without knowing anything of their working or practical characteristics. Some do not pretend to argue rationally against these schools but shriek out, at their very name, Nehushtan, an idol, and employ the most extravagant terms of vituperation. Others do not go so far, but, like the Jews of Rome, in the days of St. Paul they say: 'As concerning this, we know that everywhere it is spoken against.'"

"To those who do not believe in Christ or His revelation, to those who do not regard the Bible as the inspired word of God, I do not speak; but I wish to reason, as if from the point of view of a sincere and thoughtful Protestant, and to ask Protestants, and especially Protestant ministers, a few questions."

SOME PERTINENT QUESTIONS.

"(1) Has the existence of Separate schools in Ontario injured in any way the efficiency of the Public schools?"

"(2) Does any denomination of Protestants in Canada seriously contemplate or wish for the establishment of Separate schools for such denomination?"

"(3) Is it against 'equal rights' that Protestants should not get what they do not want, what they would refuse to accept, namely, Separate schools for each Protestant denomination?"

"(4) Is it not absurd to say that there is as much difference between the religious opinions of a Baptist and a Methodist, or Presbyterian and a Congregationalist, as between any of these and a Roman Catholic?"

"(5) Does not the 'man on the street,' with his practical common sense, divide all Christians in Canada into two communities, the Protestant and the Catholic?"

"(6) Is not the Roman Catholic form of Christianity better than no form of Christianity—better than atheism?"

"(7) Is it not charitable to allow Roman Catholic children to receive instruction in their religion in school on week days, since it is practically impossible for them to receive such instruction in their churches on Sundays on account of the peculiarity of the Roman Catholic Church which conducts divine service in tongue 'not understood of the people'?"

"(8) Protestants may desire that the Roman Catholic Church should cease to celebrate her services in the Latin tongue, and adopt the vernacular, but is it likely that this ancient Church will change its usage in that respect, and should not practical men accept the situation as it is and make the best of it?"

GNAT AND CAMEL.

"(9) Does it not seem like 'straining at a gnat and swallowing a camel' to be appalled at the sight of a child with a cigarette in his mouth, and yet to be indifferent whether such child knows the Ten Commandments or not?"

"(10) Why do some Protestants send money to the Grande Ligne Mission in Quebec to spread the Bible amongst the Catholics, and at the same time those very persons are opposed to the existence of Separate schools in Ontario, in which the Bible is studied and made a subject of examination for promotion, etc.?"

"(11) Should not devout Protestants, in view of the religious teaching imparted in Separate schools, bear in mind the words of St. Paul, 'What then? Notwithstanding every way, whether in pretence or in truth, Christ is preached, and I therein do rejoice, yea, and I will rejoice' (Philippians I, v. 18)?"

THE BAPTIST ATTITUDE.

"The Baptists of the west, in their protest against the Separate school clause in the autonomy bill, say: 'It (the bill) violates the principles conscientiously entertained by Baptists, equal rights and separation of Church and State.' Now, if the State is to take any notice of 'principles conscientiously entertained,' is not that to a certain extent a union of Church and State?"

"The Baptists talk about their 'conscientiously entertained principles,' which the Government is warned to take into consideration. Have not Catholics conscientious principles, too? And as Catholics number 40 per cent. of the population of the Dominion, does not 'equal rights' require that their conscience be respected as well as that of the Baptists?"

"And now I am ready to answer a few objections. You ask me, How did the Roman Catholic Church get along in the old days, when there were no schools, or when they were very few in number? How did Catholics learn their religion then?"

"In the first place, the tone of society was Catholic. The numerous feasts that were kept, the crucifixes

and images in the streets, many things that met the eye, spoke of religion. Miracle plays, preaching friars in the squares and public places, all helped. Then, too, there were not the numerous distractions that now exist: newspapers, immense amount of light literature in circulation, telegraphs making the world, as has been said, one vast wireless gallery.

FOR MORE RELIGIOUS TEACHING.
"Moreover, the Church was never content, in any age of her existence, with the amount of religious instruction given. She always hoped for more, struggled for more. It has ever been, and ever will be, uphill work to impress upon fallen man the importance of eternity, and the wisdom of preparing by no means the ideal ages of religion. Besides, even then, the Church established when she could and where she could schools in which religion was a most prominent feature of education. Every monastery had some kind of a school attached to it."

"But you insist, cannot the parents teach their children religion? They can, but, unhappily, the average parent will not. He is too tired at night. He wishes to smoke his pipe or to read his paper, does not wish to be troubled. The mother, too, distracted by household cares, will not or cannot attend to this subject as it should be attended to. The close of the day, when children are fretful and scared, is not a good time for doctrinal instruction. The first fruits of the day should be offered to the Creator, when the minds of the children are fresh and buoyant."

"A Protestant weekly recently gave a picture of a noon-day prayer meeting of workmen, immediately after their dinner. If it is such an excellent thing to try to get workmen, at the noon hour for a little religious instruction and prayer, why so bitterly oppose religious instruction and prayer in the school room?"

SOME EXAMINATION PAPERS.

"I have here some of the papers set in the last diocesan examinations, which indicate the kind of religion teaching given in our schools. They prove, too, that Bible reading is encouraged in our schools. Teachers are advised that in studying the New Testament history the children should be told where they will find the same matter in their Testaments, and should be encouraged to read it as there narrated. This serves not only to familiarize them with the Scriptures, but also to arouse their interest in the work. The question asked is in this fashion: 'We are told in the New Testament that our Lord drove forth the buyers and sellers from the Temple: Write a short composition on the lesson we should learn from this with regard to our conduct in church.'"

"Nicodemus said to our Lord: 'Master, we know that Thou art a teacher from God, for no man can do such things as these unless he be a teacher from God.' Explain this text, narrating at least three important miracles performed by the Master to show that God was with Him."

"Narrate the parable of the Sower, with our Lord's explanation. 'When St. Stephen was martyred, a young man named Saul stood by consenting to the act. On what occasion did he next read of Saul?'"

"Give an account of the Council of Jerusalem. 'How can any man say we are doing wrong in following such a line of teaching?'"

NON-CATHOLIC MISSIONS.

After a short visit to friends in Columbus, Ohio, my next stop was at Arnheim, in the same State. Here my confere, Father Ignatius, O. S. B., received me with open arms, saying: 'You are just the man I want to see. I know you will be kind enough to give a lecture to the non-Catholics at Georgetown next Sunday. Will you do it?' 'To be sure,' I said, 'that's just in my line. I am at your service.' He immediately notified his parishioners to advertise widely a lecture for the following Sunday, to be given by a Father of the Apostolic Mission House, Washington, D. C. Arriving at the church, a new edifice, which was beautifully decorated within, I at once noticed that our small number of Catholics did their duty in advertising. Not only was the building crowded to the doors with Protestants, but many stood at the entrance for want of room. A recent first Holy Communion solemnity, the first of the kind in Georgetown, and witnessed not only by Catholics but by a great number of non-Catholics, induced me to lecture upon the Eucharist and the Holy Sacrifice of the Mass. Speaking of the preparation for the actual receiving of Our Blessed Lord, I dwelt upon that blessed institution for brokenhearted sinners, that second Baptism, the Sacrament of Penance or Confession, generally so much dreaded by our non-Catholic brethren. I spoke for one hour and forty minutes. They all held out and remained till the last moment, and even those standing outside seemed to suffer patiently the discomforts in order to hear the Word of God to the very end. The closest attention was paid to every word said. At the conclusion of the lecture some beautiful hymns were sung by the members of the choir. Then many of the non-Catholics came up to me, thanking me for the information they obtained with regard to Catholic truth. 'Father,' said one, 'your Catholic doctrines on the subject you treated are really attractive; the immense love of Christ, Our Saviour in Communion touched the very chords of my heart.' Another one introduced himself to me, saying: 'Sir, your speech cleared many a difficulty in my mind.' Some others asked questions about our Church, which I answered briefly. I was compelled to leave that same day in order to arrive at Columbus, Alabama, in due time, where I had to conduct the spiritual exercises for the Sisters. Hence, for further explanations, I referred my non-Catholic inquirers to my confere, assuring them that he would gladly provide them with the necessary Catholic literature and all information they might desire. Only recently he received five Protestants into the Church,



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among them a lady of a prominent family. This circumstance may have awakened the greater interest of non-Catholics there. No doubt the kind and favorable opinion expressed by so many of them in Georgetown with regard to the Catholic Church, promises great success in bringing others to the only and true fold of Christ.

OSMOND WISENEH, O. S. B., St. Bernard College, Ala.

THE CHURCH AND LABOR.

REMON BY CANON SIMPSON, BRADFORD.

"The Catholic Church and the Sor?" was the subject of the third of the series of lectures being delivered at St. Mary's Church, Bradford, by the Very Rev. Canon Simpson. At the outset the preacher described the condition of the serfs who succeeded the slaves in the tilling of the soil. Certain rights were granted them, such as marriage, but they themselves and their children were fettered to the estate on which they lived and worked. This state of affairs existed until the break up of the Roman Empire. Cultivation of land was practically unknown until the days of Charlemagne, who was living in the time of King Alfred, about the year 800. He became master of Western Europe, and endeavored to restore order in his Empire. Measures were taken for the cultivation of the land, and Charlemagne determined to adopt the system that had been in vogue in the days of the Roman Empire. Immense tracts of land were given up to princes and nobles, Charlemagne retaining the right levying taxes on the land. These in turn subdivided the land and put retainers of their own upon them, who were given a life-interest in the land. The owner took care that the land suffered no wrong or injury while in charge of the life-tenant. After a time the retainers built castles, and began to look on the property as their own. A certain portion of the estate they cultivated for themselves. The other portion they allotted to those who were living upon it, on certain conditions. These had to give a certain number of days in the year of their own free labor for the cultivation of the master's part of the estate. In England the holders of ten acres had to give 125 days of free labor. Three-fourths of the people in the reign of William the Conqueror lived under these conditions, which only came to an end in some countries at the end of last century. The conditions were very galling to the people, who looked upon their lot as ignominious and degrading. This was the position in regard to labor when the Church stepped in and asserted the dignity and nobility of labor. One of our Divine Lord's reasons in becoming a working man, and choosing working men as His Apostles, was to uphold the dignity of labor at a time when it was contemned and despised. The apostles went out to preach Our Lord's Gospel, and preach the dignity of labor at the same time. St. Paul writes to Timothy: 'If a man will not work that man shall not eat.' One part of the opposition which the world gave to the apostles was due to their espousing the cause of labor.—London, Eng., Catholic News.

PRAYERBOOK AS AN EVANGEL.

The strange and wonderful way in which the grace of God operates has been often exemplified to the eyes of priests and other close observers, and but very few of the incidents ever find their way into print. A case in point has recently come to light in Columbus. A young girl named Mary Foster was brought to the faith, and given the grace of a happy death, by means of a Catholic prayerbook which she found on the street when she was a little child.

The child had treasured the prayer book, whose pages she had coned o'er and o'er, doubtless finding much spiritual consolation therein. Not long ago she fell ill and she told her foster mother, when she saw that death was not far off, that she would like to have a Catholic burial. Mrs. Foster asked her then if she would not like to see one of the ministers of that religion, and when the girl ascertained that her mother would have no objection, she gladly assented.

Father Eis, pastor of Sacred Heart church, was accordingly called, and found the young girl to be unusually well instructed in Catholic doctrine, as, in addition to her prayer-book, she had somehow secured a catechism. She was baptised, made her first Communion, and passed away in the innocence of a pure and unspotted life. Father Eis said in speaking of her that she was one of the most beautiful and saintly souls he had ever encountered. She was buried from Sacred Heart church and laid to rest in Calvary cemetery. Truly "God works in a mysterious way. His wonders to perform."—Catholic Columbian.