

increase of the past fourteen years will be continued, and that the next census will report a wonderful advance upon the figures given in that of 1901.

At present it is a disputed point whether the division of the new country shall be made by means of a boundary line running North and South, or by one running East and West. Either division will give about 1,000 miles of railway to each of the new provinces into which the territories will be divided. In one case, that of the division line running North and South, the Canadian Pacific and Grand Trunk lines will each have about 500 miles of their railways in each Province, while should the boundary line be made to run East and West, the Grand Trunk and the Canadian Pacific will each have 1,000 miles of their respective lines in one of the new provinces. It is at the present moment most likely that the division line will be made to run North and South. Assuming that this will be the mode of division, the capital of the Eastern province would be either Regina or Prince Albert, or of the Western, either Edmonton or Calgary. All these towns are at present urging their respective claims to this honor.

A most important question arises in regard to the framing of the Constitution which is to be given to these provinces, that is, the educational question. There is at present in the territories an Educational Council consisting of five members, of whom two are to be always Catholics. These are appointed by the Lieutenant Governor in Council, and the term of office of these appointees is two years. The duty of this Council is simply to report School conditions to the Government after due investigation, as the Government alone has the matter of education under its control. The population is very varied both as to creed and nationality, and provision is made for such religious instruction as the local School board of the district may permit. No child, however, is to be compelled to be present at any religious exercises to which the parents of such child object.

So far as language is concerned, the principal instruction is given in English, but any local school board may also allow a primary course of instruction in French. The Germans are agitating in some localities to have their language placed upon the same footing as French, but whatever may be done towards meeting this demand, it does not appear that the language of other nationalities, which are nearly or fully a dozen in number, shall be taught, as these nationalities are so numerous, and their populations are comparatively small.

There is no doubt that in the constitution of these new provinces which will be brought up before the Dominion Parliament, adequate provision should be made for the establishment of Separate Schools for Catholics, wherever and whenever the Catholic population is ready to do its share towards maintaining such schools by local contributions or taxation sufficient to make up the balance needed for their maintenance, after the Government appropriation for school purposes shall have been apportioned to Separate as well as Public schools in proportion to the work done. It is the natural right of Catholics to have schools for Catholic children in which the Catholic Christian doctrine shall be taught by teachers of their own selection, who shall be competent to teach the Catholic catechism. The Ontario Separate School law, or the law of Quebec, could be advantageously taken as the basis on which provision for the establishment of Separate schools should be based.

The Protestants of Quebec have Separate school laws with which they would not part for any consideration, and the Catholic people of Quebec have always shown themselves willing to give every privilege to the Protestants of that Province, needed to bring the Protestant Separate schools to the highest possible state of efficiency. There should be no hesitancy on the part of the Dominion Government and Parliament to grant a good Separate school law to the Catholics of the North-West, and a law such that it cannot be tampered with by any local Government which may be established in the new Provinces.

The Separate school laws of Ontario and Quebec have been found to work well, giving to both Catholics and Protestants the kind of education they desire for their children, whether it be religious or secular, and then there is now absolutely no friction in the operation of these laws beyond what occurs in the operation of the laws in regard to any subject which may be legislated on, and the reason for this is that the Separate school laws are placed by the Constitution of the Dominion beyond the sphere of the Local Legislatures to be tinkered by them whenever local demagogues endeavor to excite the

waves of bigotry for their personal advantages.

The case of Manitoba should be a lesson to our legislators, that local legislatures are subject to being swayed by the passing storms of bigotry which narrow-minded individuals raise to suit their own ends. But the larger sphere of the Dominion Parliament should be beyond such influences; and it is precisely to place the rights of minorities beyond the influence of fluctuating storms of bigotry that the power was granted in the British North America Act to the Dominion Parliament to secure the rights of minorities. It is, therefore, the duty, primarily of the Dominion Government, and secondarily of the Dominion Parliament to secure to Catholics for the future the privileges which they at present enjoy in the North-West, of having Catholic schools, the efficiency of which shall be secured by their receiving the same encouragement and aid from the Government, and from all Municipal bodies, which are or may be given to Public schools under a Public school law.

The case of Manitoba is not yet settled, nor will it be until all the rights which were possessed in that Province by Catholic schools, when it became a province of the Dominion, are restored. We ask that the Dominion Government and Parliament shall take care while framing a Constitution for the new provinces, not to leave a sore spot ranking in the hearts of the Catholics of the North-West, as has been the case of Manitoba. By all means let there be ample provision for the permanency of Catholic rights in the new Provinces which are to be constituted.

The Orangemen of York County at a recent meeting held in Toronto, resolved that there should be no Separate schools in the new Provinces. And why should they pass such a resolution? The Catholic Separate schools of Ontario have in no way interfered with the education of their children in accordance with their own desires. Why then should they desire to deprive Catholics of the liberty of educating their children in accordance with their conscientious convictions?

It is bigotry which is at work here; but the Government needs pay no attention to Orange ravings. It has been discovered through the last and many preceding elections that the Orangemen of York County do not represent the Dominion of Canada in any sense, and their lodge resolutions are in every case the ebullitions of insane bigotry.

A Baptist conference passed resolutions to the same effect as York County lodge. And why should it be a trouble to the Baptists if Catholic children are educated in accordance with their religious convictions? They are not compelled to contribute towards the maintenance of Catholic education in Ontario, and neither will they be compelled to do so when the rights of Catholics are admitted in the new territories.

We regret to see that the Toronto Globe of Feb. 13th takes a similar stand on this subject with York Co. Lodge and the local Baptist Conference referred to above. That is to say, it advocates the principle that an intolerable oppression be inflicted upon the Catholics of the North-West. It claims that on this question the example of the infidel Government of France should be followed. But why should we not follow the better example given by Germany and Great Britain, where full liberty is given to Christian parents to educate their children religiously, and these Protestant Governments have given this full liberty even in the face of strong opposition against such liberty offered by a noisy minority? We say a minority, because in fact, a majority of the people show their preference for religious teaching in the schools, by sending their children to schools where such religious teaching is to be had; and we say that this minority is noisy, because it has, at least in England, manifested so determined an opposition to the schools of the majority of the people, as to refuse to pay their school taxes except upon duress, on the plea that they could not pay money for the teaching of a religion which they believe to be false. And here it is to be remarked that in speaking of a false religion, they have not the Catholic Church in view, but chiefly the Protestant Churches of Anglicanism and Methodism, whose schools the most of the children attend, who go to the voluntary Schools of England, which are substantially the equivalent of the Separate or Dissident schools of Canada.

We are glad to be able to state that the Canadian Pacific and Grand Trunk railways have granted single fares to Peterborough on the occasion of the consecration of Bishop Elect Scollard to the new diocese of Saint Ste Marie. Purchasers of tickets will obtain tickets

from the agents, and this certificate will be honored at Peterborough as price of tickets for return trip.

ST. BASIL'S HYMNAL.

At the great fire in Toronto about a year ago the plates of St. Basil's Hymnal were destroyed, and in consequence some time elapsed before orders could be filled as usual. We are glad to be in a position to state that the 6th edition is now ready, and we will be prepared to deliver orders as usual. Price 75 cents. Address THE CATHOLIC RECORD, London.

Lord Strathcona, in reply to a request for a donation, made by the Ottawa University, has forwarded to the Very Rev. Rector the sum of \$10,000.

STORY OF THE CROSS.

A glowing tribute to the fortitude of the citizens of Baltimore, as displayed after the great fire that swept through the heart of the city a year ago, was voiced by Cardinal Gibbons in his sermon at High Mass at the Cathedral yesterday morning. The subject of the Cardinal's sermon was "The Cross," and he spoke of the noble manner in which the people of Baltimore had borne their cross.

One year from to-day, on the first Sunday of February, 1904, Almighty God, in the mysterious dispensations of His providence, imposed a heavy cross upon the citizens of Baltimore. The business part of your city was destroyed by fire, but you bore the cross like men. You accepted the burden. You did not flinch. And now as a reward of your fortitude and resolve to see a new Baltimore built upon the ashes of the old city. Had you dragged your cross after you instead of shouldering it, had you thrown it aside and wrung your hands in despair, you would be sighing to-day over the ruins of a burnt city. Such is the reward for bearing one's cross even in temporal affairs.

Let me now speak to you of the cross of Christ as the unfailing refuge amid the streams of life.

CONSTANTINE'S VISION AND VICTORY.

The Cardinal spoke, with his usual eloquence. The big edifice was crowded with worshippers. He took his text from the Gospel of St. Matthew, (xvi, 27), saying in part:

Before the blessed light of Christianity dawned upon mankind the cross was an object of universal contempt and abhorrence in the eyes of the pagan world. It was the instrument on which malefactors were put to death, and death by crucifixion was considered the most degrading of all executions. No Roman citizen could be legally crucified. Hence we find Cicero denouncing Verres, an unscrupulous Governor of Syracuse, for crucifying a Roman citizen.

"It is a crime," he says, "to bind a Roman citizen to scourge him, to crucify him, to put him to death. It is almost a parricide; but what shall I say of crucifying him?"

But when our Lord purchased the redemption of the human race by dying on the cross, that instrument became henceforth the object of the deepest veneration to Christians.

The cross, however, continued to be an object of torture and death in the pagan world till the time of Constantine the Great. This great Emperor was about to contend with Maxentius for the supremacy of the Roman Empire, and on the issue of that contest also depended whether Christianity was to be relegated to the background and continue to be hounded and persecuted, as it had been for three centuries, or whether it was to emerge from its obscurity, like the sun from a dense cloud, and was to be proclaimed the acknowledged religion of the Roman Empire.

A few days before the armies of Constantine and Maxentius met an extraordinary phenomenon appeared in the skies. Soon after mid-day Constantine and his soldiers beheld a luminous cross in the heavens, and on the cross was inscribed in Greek letters, "En touto nika" (in this conquer). This supernatural vision was an augury of Constantine's victory over Maxentius, a symbol of the triumph of Christianity over paganism and of the liberty of the Church after centuries of persecution. The Emperor had the heavenly sign engraved on his shield, the helmets and banners of his soldiers. And a large cross, called the labarum, with the cross inscribed on it, was borne by fifty soldiers conspicuous for their valor and heroism. Though the army of Constantine was inferior in numbers to that of Maxentius, he gained a decisive victory over his rival at the Milvian bridge, near Rome.

INCONVERTIBLE EVIDENCE.

This glorious miracle—the appearance of the cross in the heavens—is attested by the most incontrovertible evidence. It is attested by a number of coeval writers, both pagan and Christian, especially the historian Eusebius, who declares that it was related to him by Constantine himself, who confirmed the statement by an oath. It is attested by medals which were struck off to commemorate the event. It is attested by a statue of Constantine erected by himself with these words inscribed on it: "By this saving sign I have delivered your city from the yoke of the tyrant."

And it is confirmed by the splendid triumphal arch erected by Constantine in Rome, which still remains, bearing the inscription: "By the instinct of the Deity he delivered the commonwealth from the tyrant." It was not proper that the symbol of life should ever be afterward the instrument of death. Constantine afterward issued a decree forbidding a cross to be used henceforth as an instrument of death.

WHAT THE CROSS SIGNIFIES.

The cross is the standard of the Christian Republic. It surmounts our churches to indicate that all who

ship therein recognize a crucified Saviour as their Lord and Master, just as the stars and stripes flying from a masthead denotes that the ship which bears the flag is under the protection of the United States. A cross is also placed over the altar to remind us that Jesus Christ is the supreme object of our worship and that "there is no other name under heaven given to men whereby we must be saved."

The cross is the abridgement of the Christian religion. It is the gospel in a nutshell. It is the Alpha and Omega of the Bible. It is the Christian's guide-book to heaven. It is a manual which the unlearned as well as the learned may open and read and draw from its pages the hidden manna of spiritual delight. The most illiterate woman can kneel at the foot of the cross and then study in all its height and depth, the sublime mystery of the Incarnation. With the crucifix in her hands she realizes more about the fall and redemption of mankind and of the ineffable love of God for us than human philosophy can fathom. The cross is a book which the most eminent saints and divines loved to contemplate and from which they drew their inspiration.

WHAT ST. PAUL SAID.

St. Paul never tires of speaking of the cross. So content was he with the knowledge of the crucifix that he depicted all other sciences. Writing to the inhabitants of the refined and wealthy metropolis of Corinth, he says: "I judged that I knew nothing among you but Jesus Christ and Him crucified." I am not a stranger, he declares, to your classic literature, but I regard all human culture as worthless in comparison with the sublime science of the cross. "God forbid," he writes, "that I should glory in anything save in the cross of our Lord Jesus Christ, by Whom the world is crucified to me as I to the world. With Christ I am nailed to the cross. We preach Christ crucified, to the Jews, indeed, a stumbling block, and to the Gentiles folly, but to them that are called both Jews and Gentiles, Christ the power of God and the wisdom of God."

Oh yes, great is the power of the cross. For not with uplifted sword, but with the cross, have magnificent men conquered kingdoms to Jesus Christ. Great is the wisdom of the cross, for by it we are taught the highest and most comforting knowledge—a knowledge which human science could never attain.

PROCLAIMS LOVE OF JESUS.

One of the most profound scholars that Christianity had produced was St. Thomas Aquinas. Statesmen, legislators, philosophers and divines have drawn from his works as from an inexhaustible mine treasures of knowledge. He was asked what were the chief books to which he was indebted for his varied learning. He replied: "The most instructive book in my library is the crucifix. This is the source of my inspiration." From that sacred fountain flowed to him those streams of heavenly science that gave such fecundity to his mind.

I need not remind you that when the Apostle of the Gentiles and the Angelic Doctor extol the cross it is not to the emblem that they attach the virtue, but to the prototype whom it represents. And when I speak to you to-day of the sublime power of the cross my object is not to glorify the lifeless wood, but Him Who hung upon it. My purpose is to glorify Jesus in His passion, His humiliations, His self-denial—all of which virtues are embodied in the standard of the cross. In a word, the cross is the synonym of Christ crucified.

Let us now consult this divine Oracle suspended from the cross. He will preach to us from that chair of truth of His love for us. He will preach of the value of our souls, of the enormity of sin. He will preach comfort to us in our tribulations.

The cross eloquently proclaims the love of Jesus Christ for us and inspires us with the sentiment of sympathy and gratitude in return. It is ever repeating these words of the Gospel: "Great is the love that this man hath, that a man lay down his life for his friends."

"God so loved the world as to deliver up His only begotten Son, so that whosoever shall believe in Him may not perish, but have eternal life." Look at the crucifix. Behold the arms, wide stretched on the cross. They teach us that the love of Jesus is not contracted, but broad and world-wide. He takes the whole human family in His fond embrace.

But while His love is so comprehensive, it is so concentrated in each one of you that you can individually claim His love as if His blood was shed for you alone, and every one of you can say with St. Paul: "I live in the faith of Jesus Christ, Who loved me and delivered up Himself for me."

ST. PATRICK'S DAY IN WESTMINSTER CATHEDRAL.

The Los Angeles, California, Tidings says: "This year, for the first time, we believe, there is to be a solemn celebration of the feast of St. Patrick in London, and it will take place in the new Cathedral of Westminster. The Archbishop of Westminster, Dr. Bourne, who is of Irish descent, has promised to take part in the great ceremony. The eloquent Dr. O'Donnell, Bishop of Raphoe (Ireland), will preach in Gaelic on the occasion. Thus the world moves along in its path of progress. A man of Irish descent Archbishop of Westminster and an Irish Bishop preaching in the Irish language in Westminster Cathedral on St. Patrick's Day! It sounds like a dream of a poet."

There is nothing true or good or beautiful which, if contemplated or done in the right spirit, is not also religious.

We can't all be Father Damien, but some of us who are anxious to do something for our fellow-men can at least join the St. Vincent de Paul Society, for the Propagation of the Faith. These are two excellent organizations, and the Catholic man who belongs to them may feel that he is doing something tangible for home and foreign missions.

THE SEED IS THE WORD.

The prodigious use constantly made of Holy Scripture by the Catholic Church is a salient fact which in its fullness few persons comprehend, even among those within her fold. It is like a vast landscape which lies before us in its beauty day by day yet ever unfolds new beauties from an apparently exhausted store. It were vain to attempt in one brief article a complete portrayal of this fascinating subject—the Church's use of and reverence for the Inspired Word of God. A few instances must now suffice.

Let a man enter one of our churches at any hour,—what does he see? Along the walls runs the pathetic story in pictured representations, of his Saviour's sufferings endured for him. There he beholds the condemnation pronounced by Pilate, the cruel scourging endured by Jesus, the thorn-crown ing, the nailing to the cross, the dying down from the cross, the burial in the garden tomb. At the sanctuary he finds statues of Our Lord's dear Mother and His faithful foster-father. If it is Christmas time he finds there too, the pretty representation of the crib the Infant Jesus, the ox and the ass, the shepherds the wise men, the star. Over the altar is the crucifix always. Every thing he has seen in those churches to the people who throng those churches from childhood to old age the Scriptural message, St. John iii, 16: "For God so loved the world, as to give His only begotten Son: that whosoever believeth in Him, may not perish but may have life everlasting."

Let us enter one of our Catholic city churches, to watch what is going on in the early morning Mass is said: the worshippers gather, few or many as the case may be. They have come to assist at that tremendous sacrifice of which Malachi (ii, 11) foretold in Holy Writ: "In every place there is sacrifice, and there is offered to My name a clean oblation." But when all services are done, the church closed, locked, unvisited, till another "service" begins? By no means. People linger, though to outward sight nothing is going on.

Keep up your watch through all the long hours of the day. A child comes in, and making its toddling way to the crib studies the story of Bethlehem silently with wondering eyes. An old man comes in, and kneels long at the altar, an aged woman tells her beads: a young girl makes the Way of the cross; a boy doffs his cap, bends his knee, and says something no one hears to God,—a noisy, laughing, active boy, subdued for the moment into the absolute silence then of like a dart to game and jest and work. A laboring man leaves his dinner pail at the door to pray; close to the altar rail, someone in deep mourning is sobbing softly; Sisters come gently in each one with her own prayer, her own need. What does it all mean?

It means simply that the Real Presence of Jesus is at the altar. It means simply the Catholic Church's constant repetition to her people of the words of her Lord, treasured by her in Holy Scripture: "This is My Body. This is My Blood. Behold I am with you all days, even to the consummation of the world."

However poor and sad our dwellings, however noisy and troubled our surroundings, we have one peaceful holy home where we may go unquestioned, and its doors stand ever open: we have one place where peace is perfect, and where one Friend waits for us always, to hear our prayer.

Our shopgirls, our accountants, our school children, our old people, may not always be able to tell you just how many books there are in the Old Testament, or how many epistles in the New Testament; but they do know that their Church opens her motherly arms wide to them, and how she tells them that the Lord they love, and of Whom the Scriptures are full, is in this place.

The discretion of the Catholic Church is a marvellous factor in her marvellous make-up. She does not insist on her people knowing the Bible from cover to cover. She perfectly agrees with St. Peter, in his second epistle, iii, 16, that there are in the inspired writings, as anyone might easily surmise there would be, "certain things hard to be understood, which the unlearned and unstable wrest to their own destruction." With the awe and reverence that Catholics treat the house of God they also treat the Word of God, for there is in either of them an indwelling Spirit before Whom the wise strong angels veil their faces with their wings. But the Jesus, the Redeemer, of whom the scriptures plainly tell, Him the Catholic Church keeps ever before her children's eyes and in their thoughts; and that is one reason why her houses of worship are thronged on Sunday and are not left alone and unvisited on week days, because the Lord of the Scriptures is always in His holy place.—Sacred Heart Review.

A CATHOLIC AND THE BIBLE.

Dr. James J. Fox writes in the February Catholic World on "A Catholic and the Bible":

"When the tide of agnosticism was at its highest in the nineteenth century, many, the enemies of supernatural religion, believed that their most destructive arguments were furnished to them by the physical sciences. A leader, however, in the vision of vision vastly superior to his followers, declared that rationalistic criticism of the Bible, which had begun before physical science, had entered upon its triumphant career, and which was carrying on its work with but slender aid from physical discovery, was the real enemy of Christianity."

"It will not be disputed that, within the pale of Protestantism, this has been the case. For Protestantism the Bible was the supreme and all-sufficient rule of faith. It was practically regarded as a book sent down from heaven. Every page, every line, every word in it was vouched for by Eternal Truth. Every

sentence in it might be detached from its context, and laid down as a categorical proposition with the preamble, *Thus saith the Lord*. When dogmatic Protestantism was compelled to abandon this position, under the fire of what has been called the higher criticism, it started on a path in which there was no logical resting place short of it ceasing to regard the Bible as anything more than a merely human production.

"In a hundred ways, the fact that Protestants through the advance of knowledge have been driven, against all their prejudices, traditions, and inclinations, to abandon their old faith, is perpetually dinned into Catholic ears. Our people understand well enough the essentially different position which the Bible occupies in Catholicism. If cross questioned on the subject, they would be found to stand on the principle of St. Augustine: *I would not believe the Scriptures but on the authority of the Church*. But most of them understand also that authoritative teaching is that the Bible contains no errors. The sum of all this pressure results often in an uneasiness which manifests itself in such question as: 'Must I believe that original sin was caused by the eating of a real apple; that the serpent really spoke to our first mother; that God was walking in the garden taking the tops of Chimborazo and deposited the ark on the top of Mount Ararat; that the ark actually contained specimens of all the animals in creation, etc., etc.?'

"One rapidly increasing class experiences still more acutely the need of more enlightenment than it has usually received. Notwithstanding the strenuous efforts of the clergy, an appealingly large number of our Catholic young men are going to non-Catholic universities, in which they breathe an atmosphere impregnated with rationalism and free thought. They have not learned to distinguish between what Father Prat calls 'old systems and opinions' and obligatory Catholic truth. They find that many of the former are incompatible with indisputable knowledge. This discovery shakes their confidence. Then arises a struggle, which, in some minds, is tragically brief, between intellectual honesty and religious loyalty. In others, the instinct of faith, if the expression may be permitted, together with some acquaintance with the history of lost causes, burst its way through the impasse, by reaching the decision that any beliefs hopelessly in conflict with scientific truth, whatever dignity they may have arrogated to themselves, are no teaching of the infallible Church."

Our tendencies to selfish discontent are constantly warring against our love of usefulness and service, and he who wishes to enjoy the full activity of freedom must learn to fight and to destroy the tendencies within himself which stand in the way of his own obedience to law. But he needs, for this, the truthful and open spirit which leads to wise self-knowledge; a quiet and a willing spirit, to make the necessary sacrifice of selfish pride.—Annie Payson Call.

Remember the poor—put a dime into the poor-box every Sunday.

"Flourfax" Fables

The Honest Flour Barrel and the Farmer's Wife.

Once upon a time an honest flour barrel was sent out to a farmer's house, full of flour—the wise wife looked the barrel over carefully and then said to her husband,—

"I don't think this is the flour I wanted—I don't see 'Royal Household' on it."

"No; it ain't 'Royal Household' said the farmer,

—but it is just as good

—for the grocer said so.

"—when I asked for 'Royal Household' he recommended this kind saying it was just as good, but didn't cost as much, so I said I'd try it."

"I wish you had done as I said—I don't think much of these 'just as good' grocers any way—I want the flour that is purified by electricity for I believe it is healthier. However, since we have got this, I suppose we might as well use it," and she had the barrel rolled into the pantry and opened up.

"Looks pretty good," she said to herself.

"Madam" spoke up the Honest Flour Barrel "even flour experts can't tell about flour just by looking at it. Any flour, if there is no other flour to compare it with, looks white and nice—but if you bake it into bread and then bake 'Royal Household' into bread you can see the difference."

"Now, the truth about this flour is, it is made of cheap wheat, in a cheap mill by a cheap process. Flour that is not highly purified contains a lot of stuff that isn't flour and the process of taking all of it out is expensive—that's why pure flour costs more."

"Pure flour is worth all its costs and more too. If you knew the whole truth about flour, you'd send me back and get 'Royal Household'."

And the Honest Flour Barrel having said its say subsided, but after the first baking, back went the barrel to the grocer and "Royal Household" Flour was sent in its stead.

—now the Farmer's Wife uses "Royal Household" and nothing else.

—and the grocer don't sell the "just as good" flour any more.

Any reader may have the "Royal Household" recipes free by sending name and address to the OGDON FLOUR MILLS CO., LTD., MONTREAL.