

consider his letter, but there is just one point in it to which we may refer in a general way, and this is his insinuation that the course of the Review regarding the school "settlement" is dictated by party considerations and that we are more anxious to protect and serve the interests of the Conservative party than to aid in effecting a fair and just settlement of the difficulty. On this point we ask the pardon of our readers if we once more take a little space in which to inform all whom it may concern that there is not an atom of truth in this charge inasmuch as neither the Review nor anybody connected with it has ever received or asked for the slightest favor at the hands of either of the two political parties. More than that we may repeat what we have said before, that those who are responsible for the editorial management of this paper are absolutely free of all party ties inasmuch as not a single member of the staff has ever been connected in any shape or form with either political party or received any appointments or favors from any government. Further than this, we declare that it seems to us to be the duty of all Catholics to hold themselves strictly aloof from such affiliations, and so be free to impartially consider the action of our rulers from a purely Catholic point of view. We trust that we have made our position on this point perfectly clear to our Regina correspondent and any others whom it may concern, and that he will see he is mistaken in the idea he has formed as to the motives which actuate the management of the Review.

THE FREE PRESS.

We reprinted last week a very significant article which had appeared in the Free Press and which purported to deal with "the practical side" of the school "settlement." It seemed to us, and we venture to say to the majority of those who read it, that the writer of the article really showed the impractical side of the arrangement and conclusively proved that it will be found impracticable. In another column of this paper will be seen a letter which has since appeared in the Free Press over the signature of "F. W. R." wherein the correspondent gives some of the reasons why Catholics should not be expected to accept the proposals, and incidentally lays bare a few of the absurdities which it is the intention of the legislature to graft on to the public school law of the province. After publishing the letter the Free Press printed a second editorial claiming that their first was written solely for the consideration of those who were prepared to accept the arrangement and not for such as "F. W. R." who was clearly an irreconcilable, and who, whilst rejecting the proposed changes, did not, the paper claimed, present any alternative. Anyone reading the two articles in the Free Press will easily see they are not both the works of the same writer. The first was evidently written by one who has a real and deep interest in the educational system of the province, and who sees the endless difficulties into which the changes will land those whose duty it is to administer that system. It was really a great article and one worthy of the columns of a leading and influential daily paper. No one, however, will be inclined to say this of the second, and we are certain that it was not the production of the same writer. Apart from this, however, our readers will see that the statement that "F. W. R." offers no alternative is not based upon fact. He shows that the present arrangement cannot be a settlement of the school question, and clearly points out that only a strict adherence to the Privy

Council decision can attain that end. This is in truth the only possible successful alternative to the proposed changes; let our politicians pass legislation that will carry out the judgment and the whole difficulty will be a thing of the past. Until they do this nothing will be accomplished in the way of a settlement for such palsy tinkering with the school law as is proposed will neither satisfy the Catholics nor, in the end, please the Protestants. It will not satisfy the Catholics, because it does not give them their rights, and it will not please the Protestants because it will upset their system and make it ridiculous in the eyes of educationalists the world over. The Free Press knows this as well as we do, and if it wished to be strictly honest, and would give up its foolish habit of blowing hot one day and cold the next, it would set itself to the task of trying to obtain that which is really needed and not waste its time and its space in puerile efforts to bolster up the ridiculous agreement made between the Federal and Provincial governments.

HERODS OF TODAY.

They Seek to Destroy the Children, But Will Fail as Did he of Old.

At the Immaculate Conception Church on Sunday evening, the Rev. Father Chierri preached from the words, "For it will come to pass that Herod will seek the child to destroy His life." Second Chapter of Matthew, 13 verse. He commenced with a graphic description of the circumstances attending the visit of the wise men of the east and the wicked king's attempt to destroy the Divine Infant, pointing out how his designs were frustrated by the power of God who sent His Angel to Joseph and Mary, warning them to fly into Egypt and to remain there until the Angel should return to announce to them that their period of exile was over. Proceeding he said that Herod was dead and had received his reward, and others who followed in his footsteps had met with the same fate. Yet there are still amongst the rulers of the earth those who are ruled by the same pride of heart and the same vain ambition—who feared the presence of the Divine Ruler, who could not bear to hear the name of Christ, who were afraid of the name of the Catholic Church and who for these reasons sought to destroy those who were the life of the Church. They could not destroy Christ Himself, for He was not within their reach, so they made their attempts on the young brothers of the Divine child. Hypocrites they were—for they would falsely claim that they sought only the good of these little ones, whilst their real aim was to destroy the Church of Christ by killing the souls of their loved children. The atmosphere in which they wished to bring up the beloved children of today would destroy in them all reverence for God, for their Saviour and Redeemer, and therefore never could Catholic children go to those beautiful school buildings which abound in the city, but for the present at least would withdraw to some retired place there for a time to live as it were apart from others, in exile, Catholics indeed would be thankful if their prosecutors did not pursue them even there, for it was openly said that those who could not be reduced by force, must be conquered by famine—that the longer the prosecution lasts the weaker the Catholics would become, until in the course of time they must give in. No! their enemies would not conquer, and why? Because the Angel of God had spoken, because the Bishops of the Church were speaking and the Bishops were the Angels of the little ones. Though persecution, they would stand nobly the struggle. It pleased God not to let Joseph know when the days of his exile should end; it seemed please God not to let them know when their suffering was to cease. But they knew that God was with them and they knew that they were protected by the mighty hand of Jesus. It was consoling to him at the beginning of the New Year to turn to them and with confidence to invite them to brace up their courage, to be prepared for new days of persecution and suffering. They would not yield but look to their dear children and contemplate in their souls the image of the Creator, and they might rest assured that the tears of the loving mothers and the sweat the fathers would have to undergo to earn the few pence they would have to contribute to the support of the schools would be changed by the hand of God into the jewels that would form their crown of glory in Heaven, and as in a crown there were jewels more precious than others, the most precious in theirs would be the souls of their dear little ones.

PERNICIOUS INTERMEDDLING.

(N. Y. Freeman's Journal.)

In speaking recently of the trouble given to the authorities in the French possessions in Africa by the English Methodist Missionaries there, we said that possibly much of the trouble in Armenia arose from foreign missionaries intermeddling in local political affairs. It appears now that Mustapha Bey, Turkish Minister at Washington, in protesting against that part of the President's message which refers to Turkey, charged the missionaries with inciting the Armenians against the Turkish Government. It is said that Mustapha Bey presented to our State Department what the Turkish Government regards as proofs of this charge, and that they are now on file in the Department. Among those accused are Dr. Cyrus Hamlin, a Congregational minister, and Drs. Dwight and Washburn, of Roberts College, in Constantinople. The charge against Dr. Hamlin is that he identified himself with a political organization whose avowed object is the overthrow of the Turkish Empire. He is accused of encouraging this party by telling the Armenians that the powers of Europe would unite and free them from the tyrannous yoke of the Turks. In addition, Mustapha Bey is said to have submitted a large amount of documentary evidence to show that the Armenians have been incited to rebellion by missionaries, among whom there are many Armenians; and that the labors of these missionaries are more of a political than a religious nature. These complaints of the Turkish Minister are strikingly similar to those made recently in the French Chamber of Deputies in reference to the doings of the Methodist missionaries in the French possessions in Africa. It is probable, if the whole truth were known, that the objection to the same kind of foreign missionaries in the South American republics arises from the same cause—pernicious intermeddling in matters foreign to their supposed mission, by which they embroil the countries from which they come with those to which they go. If these missionaries conspire to overthrow the foreign governments under which they choose to live, they lose the right to appeal for protection to their home governments. No government can give or promise to give protection to its citizens who break the laws of the countries wherein they are sojourning.

THE BIBLE.

(Continued from page 1.)

fords no proof that all the books of the bible, as we have it are inspired, nor does it indicate which ones are. Again, there is a dispute as to the correctness of the translation of this text. In the Catholic Bible, which is admitted by scholars to be a more correct translation than the King James Bible, the text stands thus: "All Scripture inspired by God is profitable," etc. This is very different from saying all Scripture is inspired by God. The late English translation corrects the text. According to this correction there is nothing said of the inspiration of any part of Scripture. But even if its inspiration be granted, there is still required that faith of which St. Paul has just spoken as enabling Timothy to read with profit. Another text adduced by Rev. Mr. Gardner is this:—"The law of the Lord is perfect, converting the soul; the testimony of the Lord is sure, making wise the simple."—Psalm xix, 7. No one doubts that the law of the Lord is perfect and his testimony sure. The question is, Where is that law and that testimony found? You cannot affirm that it is in the bible until you have proved that collection of books to be inspired, uncorrupted, correctly translated and interpreted. As Rev. Mr. Gardner has not done this, he is not justified in assuming, as he does, that the law and testimony of the Lord is found in those books. It is difficult for the Protestant mind to see that this assumption begs the question. There are some other texts quoted, but, like the above, they all beg the question, assume an inspiration that, on Protestant principles cannot be proved. Rev. Mr. Gardner must admit that the texts he quotes, proves nothing to his purpose unless they are inspired. He ought, then, to have seen that the first thing for him to do was to prove their inspiration. Until this is done by him the proposition, "Holy Scripture does not contain all that is necessary to salvation," stands untouched. Even if the bible affirmed its inspiration, the affirmation would not prove it, for the inspiration of the affirmation itself would have to be proved. If the mere claim to inspiration made a good title to it, the Mormon and Mohammedan bibles would be inspired, for they both claim to be. Inspiration is a fact that must be proved by authority outside the Bible, or it cannot be proved at all. There is one thing then, necessary to salvation, that in the very nature of the case, cannot be found in the Scriptures—their inspiration. Hence, as a rule of faith, they are insufficient.

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