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LETTER OF RECOMMENDATION.
UNIVERSITY OF OTTAWA,
Ottawa, Canada, March 10, 1905.
The Editor of The Catholic Record,
London, Ont.

Dear Sir: For some time past I have read your estimable paper, The Catholic Record, and congratulate you upon the manner in which it is published.
Its matter and form are both good; and a truly Catholic spirit pervades the whole.
Therefore with pleasure, I can recommend it to the faithful.
Blessing you and wishing you success,
Believe me to remain,
Yours faithfully, J. A. FALCONE, Arch. of Ottawa,
Apost. Deleg.

LONDON, SATURDAY, FEB. 25, 1905.

THE CHURCH AS THE GUARDIAN OF CHRISTIAN TRUTH.

At the annual meeting of the Diocesan Anglican Synod of Montreal held last week under the presidency of Archbishop Bond, Bishop Carmichael and the clergy of the Diocese being also present, the Rev. Frank Charters, Rector of St. Simon's Church, preached the opening sermon which touched upon several topics of current interest. The subject of most general interest to the Christian public was "The Spiritual Restlessness of the Present Age," and on this point we rejoice to be able to say the rev. gentleman took no uncertain stand against those teachers of a new theology of which the purpose and end is to destroy belief in, or to belittle the dogmas of Christianity.

Only a few weeks ago two prominent ministers of New York delivered discourses in their respective churches in which the very foundation of Christian truth was attacked, and several similar discourses have been recently delivered in St. Paul's Church, London, England, by one of the canons of that Cathedral. We are, therefore, justified in saying that the present tendency of Protestant denominations is towards the uprooting of the Christian faith in all revealed truth, and this tendency is conceded by the Rev. Mr. Charters, who said:

"The world to-day, in its power, is different from the world of the Apostle (St. Paul) who uttered the text" (from which the preacher spoke). The text referred to is

"Wherefore, beloved brethren, be strong and unmovable, always abounding in the work of the Lord, forasmuch as you know that your labor is not in vain in the Lord." (1 Cor. xv. 58.)

The preacher pointed out that now "new statements, new presentations of the Christian system" are looked for. He continued:

"It is said that old methods should be softened: dogmas should be clothed in new verbiage. Above all, in regard to the person and work of Christ, to His differing degrees of knowledge at different periods of His life, to His use of the Hebrew Scriptures, to the very miracle of His resurrection, there should be a suspension of judgment. In a word, as regards the intervention of the supernatural in the natural domains, there should be no final pronouncement at the present time."

It is certain that at the present day the progress of these views which would turn the whole of the miraculous events of the Old and New Testaments into mythical stories has been alarming, but this tendency is confined to Protestantism, and it is the natural result of the principles of Protestantism which have raised human fancies, to become the judges of God and God's revelation.

The Rev. Mr. Charters pointed out that there is sin and sorrow and death on earth to-day, just as was the case in the days of the apostles—and no human philosophy had found a cure for these things. A religion without dogmas cannot offer a cure. We have the remedy in the teaching and the resurrection of Jesus Christ, but the platitudes of philosophical speculation will not assuage the broken heart, nor will the conclusions of science assure the sinner that his sins are blotted out.

All this is very true, and the reasoning is correct. But when uttered by a man who has not the authority of an infallible Church to maintain his statement of the case, these words can have no more weight than those very speculations of philosophy of which the rev. gentleman spoke. Why is it that the Church of England has not restrained

the Rev. Canon Henson in his utterances? Why has she not pronounced definitely in the case where the dogmas and narratives of Holy Scripture have been declared to be fables? Is it because the Church has received no authority from God to make such definite pronouncements?

From the commission which Christ gave to His Apostles it is evident that this authority was given to them and their successors: "Teach all nations . . . to observe all things whatsoever I have commanded you." (St. Matthew, xxviii. 20.) "And if he (an offending brother) will not hear the Church, let him be to thee as the heathen and the publican." (xviii. 17.) And whosoever shall not receive you, nor hear your words going forth out of that house or city, shake off the dust from your feet. Amen, I say to you it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment than for that city."

It is evident that these promises avail only to those to whom they were made, and we are only to expect their fulfilment in the lawful successors of the Apostles. The pastors of the Catholic Church alone can claim a regular and uninterrupted succession from the Apostles, and the obligation of hearing the Church must be fulfilled by hearing, believing, and obeying the pastors of the Catholic Church. It is true, therefore, that the Church of England has no authority to enforce the obedience which must be given to the Catholic Church. Hence also, we find that where it is necessary to enforce obedience, the Catholic Church speaks with the authority of Christ, and insists upon obedience, and a docile acceptance of the truths of religion as she teaches them.

There was an instance of this some years ago when Professor Mivart, a prominent man of science, wrote a series of magazine articles in which he strayed from the accepted teachings of the Church in regard to the punishments of hell. His theory was that hell is not a place of punishment, but of natural beatitude where souls are merely shut out from the beatific vision of God. This was condemned by the Roman Congregation whose office it is to watch over the purity of faith, and Dr. Mivart submitted to the correction. But some years afterwards, in 1900, he once more gave, publicly to the same error for which he had been condemned, and declared further that the doctrines of the Catholic Church should be modified or at least explained so as to meet the modern views regarding Christian doctrine. He held that the history of the deluge as recorded in the Bible is contrary to the teachings of science, he denied the virginity of Mary, the Mother of God, and the resurrection of Christ from the dead, together with many other Christian doctrines. He said, however, that to meet his views it was not necessary to alter a word of the creeds or dogmas practised by Catholics. It would be sufficient to change or modify their meaning.

The result of Dr. Mivart's pertinacity in error was that he was declared unworthy of being admitted to receive the sacraments of the Church, and we regret to have to say that he died outside the communion of the Church.

The Church could not retain him by force, but she used her authority to condemn his errors, and to prevent them from spreading among faithful Catholics who might have been led astray if the Church had not condemned them.

Why do not the Protestant denominations guard the faith originally given to the saints with similar care? The reason is clear: they have not received from Christ the authority which would enable them to do so.

THE NEW PROVINCES.

Under the above heading an editorial writer in the Montreal Gazette of the 7th inst. professes great anxiety lest the mention of the securing to the Catholic minority under the proposed new regime a continuance of the Separate school system now in vogue in the Territories should "antagonize the Protestant majority or any portion thereof." In such case he suggests that they, the majority, might not be disposed to "concede all reasonable 'privileges' to the minority." "Privileges" mark well; in a word, the majority may not be willing to allow Catholics to continue to use the right, (privilege he styles it), of using their school taxes to educate their children in institutions under their own direct control." He admits that "Separate schools now exist in the western territories under conditions very similar to those which prevail in the Province of Quebec—conditions no reasonable objection can be taken to." Moreover, his objection would seem to be that any claim to have the present condition of affairs guaranteed by the proposed new legislation would tend to curtail the powers of the provincial legislature; but more on this point later. Meantime it may be asked, with

the example of New Brunswick before them, is it in any way unreasonable on the part of the minority to seek to have their present rights, (not mere 'privileges,') guaranteed them—rights which they at present enjoy independent of the will of the "majority or any portion thereof."

And in this connection it is pleasing to note that one of the points raised by Premier Haultain in his correspondence with Sir Wilfrid Laurier, just laid before Parliament, is that "vested rights" shall be preserved under the new legislation. Evidently Premier Haultain does not entertain the fear of "antagonizing the Protestant majority or any portion thereof;" no more than did Sir Alexander Galt in the case of the Catholic majority in Quebec referred to hereafter.

Yes, those rights are given them by the present Constitution of the Territories, notwithstanding the attempt made by the late Senator Atkins to have the clause relating to Separate schools eliminated from the Bill. This attempt was happily defeated, but the action of the Senator only tends to emphasize the intention of the Dominion Parliament, proving that the insertion of the clause was no hap-hazard act or oversight.

Returning to the status of the Protestant minority in Quebec, did any one suppose at the time that the articles of Confederation were being considered that in his action the Protestant representative, the late Sir Alexander Galt, intended, or that the members of the Conference meant to curtail the powers of the proposed Provincial Legislature when he insisted and they consented to insert the clauses which guarantee to the Protestant minority the very rights they now enjoy in regard to education and cognate subjects; nay, the demand went further, and it was made law that certain twelve counties in the province should be set aside as a Protestant "reserve," as it were, the boundaries of which no mere Act of the legislature can disturb; and it is a well known historical fact that on the concession of the claims of the minority in the province of Quebec largely depended the success of the negotiations, which, failing to be done, might possibly have killed the scheme of Confederation. Surely these facts are known to the writer in the Gazette, and being known to him, it does indeed, in his own words, "seem ungracious and ungrateful for a representative of the religious minority in the province of Quebec to thus write; but that does not in any way alter the situation . . . in the West." Precisely! Ungracious and ungrateful are the words that suit the position. As with others so it appears to be with the Gazette—"Eaten bread is soon forgotten."

THE TEMPERANCE MOVEMENT IN GERMANY.

The Evening Post of New York publishes an interesting letter from a German correspondent, Mr. Werner A. Stille, of Hanover, which announces that in the German Empire a temperance movement is rapidly growing in strength the object of which is to put down the "inveterate habit of beer drinking."

This movement, according to the writer of the communication in question, is based upon grounds differing considerably from those which underlie the temperance movement in America and England. In these countries, the religious, moral, and economic aspect of the drink question are chiefly dwelt upon by temperance reformers, arguments being drawn from these sources to combat the evil of intemperance; but in the present German movement, the chief reliance is placed upon the evil effects of alcoholic beverages as discovered by scientific investigation.

Professor Forel, we are told, was laughed at and ridiculed in 1887 when he urged upon Germans that the English cure for alcoholism, which is total abstinence, should be tried in Germany and Switzerland, in which countries it was the fashion to treat alcoholism with alcohol. The same Professor Forel is now one of the leaders of the new movement, and he is aided by several eminent scientists who have enlisted in the cause with him.

Scientific experiments made under direction of Professor Kraepelin show, what every one in this country has long been aware of, that the feeling of increased vigor and alertness after drinking a moderate quantity of wine or beer is entirely a delusion. On the contrary, the powers of mind and body are diminished by these beverages, and the enfeebling effect persists much longer than was suspected.

On experimenting with type-setters, it was found that when these men had drunk half a bottle of wine each, they were under the delusion of increased vigor and capacity for work, while they actually did inferior work. The disturbing influence was still quite distinct on the following day, so that a second day of abstinence was necessary to

bring the men back to their own standard of efficiency.

It is said that these and other experiments which have been made in connection with this subject have attracted much attention, and have been followed by many people joining the abstinence society of Good Templars in Schleswig-Holstein, and the cities of Bremen and Hamburg, and the leaders of the movement have strong hopes that their efforts to diffuse scientific knowledge on the subject will be rewarded by a great increase in the number of total abstainers throughout Germany.

The facts adduced should have the same effect in Canada, for it is a certainty that the results as told by the Professors who have investigated the matter in Germany are as applicable to our climate and people as they are to those of Germany and Switzerland.

THE NEW ONTARIO MINISTRY.

In the formation of the new Cabinet of Ontario by Premier J. P. Whitney, we are pleased to know that he has selected two prominent Catholics to fill important positions.

While holding that no man should be appointed to a position on account of his religion, at the same time he should not be excluded, when properly qualified. As to Hon. Mr. Foy's fitness for any position in the Cabinet there can be no doubt whatever. In fact it is admitted by both parties. Not long since he was offered a high Court judgeship by the Dominion Government, but preferring the political field, it was a bygone conclusion that he would be a Cabinet Minister if the Conservatives succeeded at the late elections. We shall be much mistaken if Hon. Mr. Foy's administration of his department is not most creditable in every regard.

Hon. Dr. Rheame is a prominent physician, a native of Essex county, and has practiced in Windsor for many years. He is an able and fluent speaker in both French and English, and in the prime of life, full of energy and perseverance, and, judging by his services in the past, we can predict for him also the credit that will attach to an honest and business-like administration.

Hon. Mr. Foy was educated at St. Michael's College, Toronto, and Hon. Dr. Rheame at Assumption College, Sandwich; and therefore we have every right to expect that they will be a credit not only to the State, but to the Church of which they are members.

We take from a contemporary the following sketch of the lives of the new Ministers:

James Joseph Foy, K. C., the new Commissioner of Crown Lands, has represented South Toronto in the Ontario Legislature since 1898. He was born in Toronto in 1847 and was educated at St. Michael's College and the Ushaw College, England. He is one of the leading barristers of Canada and was given the title of K. C. in 1883. Three years ago Toronto University honored him with the degree of LL. D. He holds important offices in several financial concerns and is director of the General Trusts Company.

Hon. Joseph O. Rheame, Minister of Public Works in the new ministry, is the representative of the French Canadians. He is the son of Oliver Rheame and Josephine Dupont, both French-Canadians. He was born at Anderson, Ont., August 13th, 1856; and educated at Assumption College, Sandwich; and Trinity Medical College, Toronto. He was married September 14, 1887, to Katherine Turner, of Lockport, New York. He was first elected to the legislature at the general elections in 1902.

HUNGARY AND IRELAND—A PARALLEL.

The following account of a recent interview given by the Emperor-King of Austria-Hungary shows so many points of similarity between the actual state of affairs in Hungary and in Ireland that the reader, by substituting London for Vienna, King Edward for the Emperor, John E. Redmond for Kossuth, the Irish for the Hungarian political situation, the status of the eighty odd Independent Irish members of the British House of Commons for the Hungarian party in the Austro-Hungarian parliament, he cannot fail to realize that the conditions are just the same. Then let him suppose it is Redmond who declares that "it is now impossible to govern Ireland without the help of the Irish party or against its wishes" and if he will thenceforward while reading the interview again substitute Redmond for Kossuth in the declaration of policy and intention made by the latter, the picture is complete.

During the first half of the last century Louis Kossuth, the Hungarian patriot and revolutionary leader, was, one might almost say, the most prominent character in European affairs. Occurrences move fast in the present twentieth century, and possibly one of the most remarkable events of its first decade is this very interview between the Emperor-King of Austro-Hungary and the son of the deceased arch-rebel whom the former had once condemned to the death of the felon. It is then in any way extravagant to draw the parallel between what has actually occurred

as regards Hungary and what may—in these fast moving days—occur as regards Ireland, the "Poland of the Seas?"

Only a few short years ago the Irish members were ostracized politically and socially, in the House of Commons and in the metropolis of the Empire. At the present time they are a recognized party whose good wishes and support Liberals, Radicals and Tories are alike anxious to obtain. Who, a few decades ago, when Parnell and some twelve or fifteen hundred "suspects" were in the goals of Ireland for their advocacy of a reform of the Land laws, would venture to predict the radical reform that has just taken place? The cry of "the land for the people" was almost treason in those days; now it is not alone legal but has actually been adopted by the English government, backed by the financial resources of the Empire. Here is the report of the interview, and who shall say in the face of it, and in the light of occurrences since King Edward ascended the throne that the not far off future may witness a scene similar to that which has just taken place in Vienna, in Windsor Castle?

Vienna, Feb. 12.—Francis Kossuth, the leader of the independence party in the Hungarian parliament, was received this morning by the Emperor-King and discussed for an hour with him the Hungarian political situation and cabinet crisis.

Owing to the sweeping victory at the polls on January 20, the opposition now controls the lower house.

Herr Kossuth has declared that it is now impossible to govern Hungary without the help of the united opposition party or against its wishes. He expressed fully the views of himself and his party.

The Emperor listened attentively but did not make any reply affecting the situation. The solution of the present situation may be decided by the Emperor, but it is hoped that a peaceable conference at Budapest with the Hungarian leaders will do much to help the situation.

Herr Kossuth declared that he came to Vienna with the purpose and in the hope of convincing the Emperor that no party exists in Hungary desiring to separate the interests of Hungary from those of the House of Hapsburg; that the independence party is most loyal and that Hungary would become the central point of the dynasty if it were permitted to have free and untrammelled development.

He says further that when the independence party's idea is realized all differences between Austria and Hungary will disappear. The declaration of a strong independence of Hungary would, he said, increase the security of the King's throne and in future the fate of Hungary would depend on the Emperor's will, and that the independence party would be closely interwoven through mutual understanding.

Herr Kossuth's interview with the Emperor is regarded in Austria and Hungary as a historical event because, it is believed, it will lead to a closer relationship between the House of Hapsburg and the Hungarians who have been opposed to the existing double form of internal life between Austria and Hungary.

In substance the independence party's programme is the complete independence of Hungary from Austria as a nation but Hungary's continuance under the personal sovereignty of the head of the House of Hapsburg and mutual procedure unit between the two nations. Herr Kossuth declares that this policy is in no sense anti-dynastic.

Herr Kossuth's explanation have made a good impression in Vienna and particularly in certain Austrian circles where fears were entertained regarding supposed revolutionary tendencies of the independence party. In the future relations between Austria and Hungary, the Emperor will undoubtedly play an important part.

Herr Kossuth drove this morning to the Imperial Palace through a throng which he actually entered to shake hands with the Emperor and his family. The Emperor's residence the Hofburg, the residence of the same Emperor who once condemned Louis Kossuth, the father of Francis, to death.

This reception a few weeks ago would have been considered absolutely impossible.

TRULY CHRISTIAN-LIKE.

Mr. Charles Thibault, a lawyer by profession, who some twenty-five or thirty years ago was a noted political campaigner in the Province of Quebec, departed this life recently. Mr. Thibault's exploits were not confined to his own province of Quebec but extended to the Maritime provinces, where he frequently made his appearance amongst the French Canadians. He was a well-educated man and a powerful "stump" orator. Thoroughly versed in the history of his own country he also attained a general knowledge of Irish history and he some years ago published a pamphlet giving a synopsis of it.

In his last will and testament is a clause breathing the true spirit of Christianity, of which the following is a translation:

"Having in the course of my life taken a considerable share in several lively and betimes acrimonious disputes, professional and political, in which case I may have created enemies or even more or less alienated my friends by my speeches and writings, I ask of all and every one of them to grant me a generous and sincere pardon. In return, I pardon most sincerely and from the depths of my heart all who may have, or may have intended, to do me injury, whether in my reputation or worldly interests, hoping that God may mercifully grant these mutual pardons."

DEATH OF GENERAL LEW WALLACE.

The death of General Lew Wallace who departed from this world on February 15, at his home in Indiana, removes from among us a remarkable character. The General was distinguished in several very different spheres of action, namely, as a warrior, a diplomat, and an author. He fought bravely in the United States civil war, in which he distinguished himself as an able leader of men, and thereby marked himself out as a suitable diplomatic representative of the United States Government in several capitals of Europe.

The author of several historical novels such as "the Fair God," "Ben Hur," etc. In these works General Wallace is seen to have been a careful student of history, sacred as well as civil or profane. He evidently devoted himself earnestly to the study of the Aztecs and other aboriginal races of America; but his masterpiece was Ben Hur, the hero of the novel first mentioned above. To write this work required careful study of the state of the world during the period of our Lord's life on earth, and the accuracy with which Roman, Greek and Asiatic life is depicted shows how well the General accomplished his task. The sentiments shown in this volume are thoroughly Christian and demonstrate that the General believed in Christianity with a firm faith. It has been stated that his writing of Ben Hur was occasioned by a private debate which took place between the General and Colonel "Bob" Ingersoll. The Colonel, as usual, attacked with all his force the impregnable positions of Christianity, which were defended by the General with great skill; nevertheless the discussion led General Wallace to examine more minutely than ever the history of the times of Christ's life on earth, and in connection therewith the Oriental manners and customs as well as those of the Roman Empire, and Ben Hur was the result of his studies.

His account of the wise men who came from the East is full of interest, and is fairly probable, and in substance accords very well with the facts mentioned in Holy Writ, though in some respects it differs from traditions which have come down to us from the early Christian writers and Fathers of the Church, and which appear to be authentic.

It is not expected from a historical novelist that his inferences from known facts shall be all correct. These inferences should be at least probable occurrences founded upon the character of the times of which the novelist writes, but as his work is a work of fiction with a historical basis, it is sufficient that the basis on which the work is built up shall be strictly true, while some of the characters may be fictitious, but so chosen as to enable the writer to elucidate the manners of the time "concerning which he writes. In this, General Lew Wallace has been eminently successful, even though he has in some instances chosen a theory which cannot be said to be any more than a probability, or even a possibility.

The description of the chariot race at Antioch is universally admitted to be a masterpiece of graphic description. It is one of the finest chapters of Ben Hur, and is very accurate in detail as regards what might happen to such a race. Other details of the book, in regard to the manner in which the Jewish people were regarded by the Romans, and to the Jewish ideas of the Saviour whom they expected are also very correctly brought out, and we cannot say anything else concerning the whole work than that it is a valuable contribution to Christian literature.

General Wallace had been ill for about three months before death, and when he was dying, his little grandchildren were brought in by their parents to bid him their last good-bye. It was a pathetic scene, and the children did not realize that they were looking for the last time upon their beloved grandfather as they kissed him and bade him good-bye. His last words were: "I am ready to meet my Maker," after which he became unconscious till he died.

THE EDUCATION QUESTION IN THE NORTH-WEST.

The North-West territories of the Dominion have grown in population to an extent unprecedented in the history of the New World, since they have been thrown open for settlement, and it is now universally recognized that Provincial autonomy must be granted to them as soon as a bill can be fully considered by Parliament granting to them, or at least to the more thickly settled portions of that vast region, the privileges of one or more provinces of the Dominion.

When the last census of the Dominion was taken in 1901, the total population of these territories was reported at 220,000 souls, of which Alberta, Assiniboia and Saskatchewan had 145,000, and the unorganized territories 75,000.

Ten years earlier the population was reported at 98,967; but at the present time the total population is said by those who know the country best, to be now over 400,000, and so rapidly is it increasing that it is supposed that when the next census will be taken, it will exceed that of the three Maritime Provinces taken together.

The population of the Maritime Provinces reached 893,467 when the census of 1901 was taken, and we cannot but think that the prognostications of so rapid an increase of the North-West Territories are somewhat exaggerated, but we have no doubt that the rapid

increase of the past few years will be continued, and that will report a wonderful increase in the figures given in the last census.

At present it is whether the division try shall be made by any line running North by one running East division will give a railway to each of the into which the territory is divided. In one the division line and South, the and Grand Trunk line about 500 miles of each Province, with boundary line be made West, the Grand Trunk Pacific will each of their respective of the new province at the present moment the division line will North and South. All will be the of the tal of the Eastern province either Regina or Prince Western, either Edmonton. All these towns are their respective claim.

A most important regard to the framing which is to be provinces, that is, question. There is a territories an Education consisting of five two are to be always are appointed by the error in Council, an office of these appointments. The duty of this Council report School conditions after due investigation alone in education under its relation is very varied and nationalities is made for such relief as the local School district may permit. ever, is to be compelled at any religious exorcise parents of such child.

So far as language principal instruction fish, but any local also allow a primary cation in French. T argitating in some lo their language placed footing as French, but done towards meeting does not appear that other nationalities, fully a dozen in number, as these numerous, and their comparatively small.

There is no doubt tution of these new will be brought up before Parliament, adequate be made for the Separate Schools for ever and whenever the lation is ready to do in maintaining such contributions or taxation make up the for their maintenance Government appropriate purposes shall have tioned to Separate schools in proportion t It is the natural right have schools for Cath which the Catholic C shall be taught by teach selection, who shall teach the Catholic Ontario Separate Sch law of Quebec, could be taken as the basis for the establishment of schools should be based.

The Protestants Separate school laws would not part for and the Catholic people always shown themselves give every privilege to of that Province, nee Protestant Separate highest possible stat There should be no the part of the l ernment and Parliament good Separate school l lics of the North-Wes that it cannot be tam local Government wh lished in the new Prov

The Separate school and Quebec have been well, giving to both C testants the kind of edu for their children, wh ions or secular, and absolutely no friction of these laws beyond the operation of the l any subject which may and the reason for t Separate school laws a Constitution of the I the sphere of the Local be tinkered by them demagogues endeavor