

out all the past? Might is right these days. That is the only wear now, for votes are more potent than principles."

The article referred to is a complete refutation of the flippant assertions of Nicholas Flood Davin in his place in Parliament—he being a newspaper man, and therefore cannot plead ignorance of the fact that the educational grievances of the Catholic minority are publicly made known through the press and other channels in the North West.

Church Disestablished in Wales.

On Thursday evening last, Hon. Herbert H. Asquith, Home Secretary, moved in the House of Commons the disestablishment of the Church in Wales. The Bill was read for the first time and there can be no shadow of doubt of its final passage by a substantial majority of the House. While the public in general, and all men who are not blinded by unreasoning fanaticism, hail the measure with satisfaction, Welshmen especially have reason to rejoice and feel grateful. "For more than a century," said Mr. Asquith in introducing the bill, "the vast majority in Wales regarded the Church of England in Wales as an aggressive and sectarian power. To them it had been a symbol of national discord."

The Irish members, who were present, could well endorse every word of the Honorable Minister's condemnation of the Church of England incubus. It had been for more than one century in Ireland, a symbol not only of discord, but of tyranny and cruelty never surpassed in atrocity by the persecutions under Nero and Diocletian.

Its establishment in Ireland was accompanied by the Penal Code that set a price on the head of God's anointed, closed up schools and colleges, offered bribes to apostasy, and condemned a Catholic population to support in luxury and idleness preachers who could find no audience and bishops who owned no flocks. No such example may be found in history of a Government styling itself the freest and most enlightened on earth, forcing its subjects to worship God by stealth and in caverns, while compelling them to pay tithes of all they possessed to a clergy they had no faith in, and whose teachings they abhorred.

The Irish members who listened to Mr. Asquith's portraiture of the English Church in Wales could well remember the stormy days of the Tithes' agitation in their own country, when the proctors, who perambulated the farming districts, counting the stacks of corn and heads of cattle seized on for tithes, were followed by the shouts and threats of an aggrieved and infuriated peasantry. But the strong arm of British law sustained both parson and proctor, while the people were goaded to the madness of rebellion, and justice, long delayed, cried to Heaven for a change or for vengeance.

The Fenian uprising though never so inconsiderate, awakened the English Nation to a sense of the danger with which its very existence was menaced. Mr. Gladstone appealed to the masses

of his countrymen for a measure of conciliation with the Irish people, and declared afterwards, in a remarkable speech in the House of Commons, that the falling of the Clerkenwell prison walls brought about the fall and disestablishment of the English Church in Ireland. His prospect of disestablishment was fiercely opposed by the fanatics of Ulster, who held monster meetings of protest, and almost threatened secession from the Empire in case of disestablishment. One firebrand preacher—the Rev. Mr. Lylo—shouted from a public platform in the County Down that, if Protestant ascendancy were assailed, and the power of Rome bolstered up by disestablishment of the English Church, the Orangemen of Ulster would line the ditches with rifles from Derry to Belfast and kick the Queen's Crown into the Boyne.

While there is general rejoicing in Wales over the passage of Mr. Asquith's Bill there is corresponding wailing and lamentation among Orangemen and Coercionists. These latter cannot tamely submit to the idea of having to live on their own earnings, or belong to a church that is not supported by outsiders. They must reach out and grasp the earnings of others, and rake in, by iniquitous laws, compulsory contributions to their churches. It is about time that the eyes of all honorable men in England were opened to such methods of hypocritical rascality, and that an end would come to all such establishments, as well in England as in Wales and Ireland.

The London Times, the Coercionist organ, is wrathful over the Bill, and says: "It is in the highest degree contentious and complicated," being, it says, "a gigantic bribe to ratepayers to join in the spoliation of the Church, and for securing Welsh votes at the general election."

The idea of the Times condemning "church spoliation" is more preposterous than Satan rebuking Sin. What has the Church of England ever originated in or lived on but church spoliation? And what are English Churchmen and Orangemen contending for just now but for the luxury of continuing to fatten and grow rich on the plunder of other churches?

But an end is fast approaching to all such injustice; and Home Rule must obtain every where and in every department, in Church as in State.

Mr. McCallum.

No sooner had Mr. Conmee's Bill been sent to Committee by passing its second reading than Mr. McCallum, the new P. P. A. member, moved his bill, which was intended, he said, "not to effect the abolition of Separate Schools, but to give relief by removing certain objectionable features in the law." It provided for compulsory ballot, and that "no text-books not authorized by the Education Department should be permitted to be used and no legislative grant shall be paid to any school using unauthorized text-books."

In introducing the bill Mr. McCallum thought the time would come when the Separate School system

would be abolished, and "the children of all nationalities and creeds resident in Canada would be educated side by side. This would do away with the bigotry and strife now prevalent." Any one who thinks that the bigotry and strife now reigning in this country are only skin deep and can be removed by an Act of the Legislature must be very simple and hopeful.

Does bigotry prevail only in those sections of the country where Separate Schools exist? How many Separate Schools are there in Mr. McCallum's riding? Yet that district is a hot-bed of ill-feeling. His own candidature was a rallying cry for hate and bigotry. Nor do we think that his measure, his language or the hopes he expresses are well calculated to bring about a more satisfactory state of things. His words are threatening; and his associations are treacherous. If the Legislature were filled with, or even if its majority were formed of, such men as Mr. McCallum and Dr. Ryerson we suppose that they would strive to wipe out Separate Schools from the Provincial laws and the British North America Act. That would not bring us nearer a settlement. The battle would still have to be fought out; for it is the fight of conscience, liberty and religion. The brute force of numbers may gain; but might can never make right. Good Catholics would still have to send their children to Catholic schools even after unprincipled politicians robbed us of our taxes and grants, and did away with our Schools. When Mr. McCallum can persuade Catholics that Protestantism is the truth, then may he hope to bury the hatchet. A shorter and more effective way is for him and his party to stop their attacks, to learn a little about the Catholic Church, cease the encouragement of such discord-sowers as Margaret L. Shepherd, and know that his duties as a member of the Legislature do not oblige him to pay so much attention to the education of the Catholic children of this Province. This, to quote the member's own words, will do away with the bigotry and strife now prevalent in districts where Catholicity is known least and where Separate Schools do not exist.

Unmasked.

A case of more than usual interest was held in the Assize Court of Toronto, the Hon. Mr. Justice McMahon presiding. The case, Marron vs. Youmans, was between two leading members of the "Loyal Women's Protective Association." The principal witness for the plaintiff was the notorious Margaret L. Shepherd. In her evidence, as evolved by cross-examination on the part of the defendant's counsel, all our interest centres. It revealed very little more than we knew already by information we ourselves had received from England and other sources; but it placed before the bigots of this Province the history of one who has pulled the wool over their eyes for the last eighteen months. Mayor Essery had better buy Margaret L. another Bible. How gratifying it must have been for Dr. Ryerson to read her evidence, and dwell upon the Hamilton Convention of the P. P. A. As for the Rev. Mr. Madill, President of the P. P. A., his thoughts must be

too deep for utterance. Here is the very standard bearer who was all over the country establishing lodges, lecturing upon and exposing the wickedness of Catholicity—rousing the tepid, strengthening the weak, encouraging the fervent—here she is, condemned out of her own mouth, under oath, in a court of law. If we are not satisfied it is because the examination dealing with this particular case did not bring out her whole history. But it brought out a good deal.

It commenced with her life in England when she was a penitent at the Bristol Convent. She admitted that she had been convicted two or three times before she came to America. She acknowledged that whilst she had a husband living she married again. She admitted that she had been a Methodist, but became a Baptist, and afterwards was sent to St. John, New Brunswick, by order of the Salvation Army. In cross-examination she stated that concerning three days of her life in Chicago she would prefer not to say anything. Upon further questioning she stated and gave the impression to the hearers that she was very ill at the time, wandered away and knew nothing until she found herself back in bed in her own house.

Her testimony showed that Mrs. Youmans, the defendant in the case, had been a very close friend of hers. In fact they were at one time almost inseparable. At least we should judge so by the following extract from a letter of Mrs. Shepherd to Mrs. Youmans: "I hope, my dear, that great success may attend your labours, and that in all you do God's blessing may rest, and I think there will be a great deal done if only the ladies held together in the future as in the past. With best love, believe me yours in the cause of our God and country, M. L. Shepherd." They are not quite so friendly at present.

Thousands in this Province drew back from their Catholic neighbors on the word of this brazen, disreputable creature, who was welcomed everywhere by people laying strong claims to respectability. Politicians, municipal and provincial, basked in the sunshine of her smile, and used her organizations for the advancement of their ambitious hopes. Ministers of the gospel welcomed her as an angel of heaven sent to destroy the host that surrounds the religious city of Protestantism. We do not care to enquire what are their thoughts now that Margaret L. has testified of herself. We have no doubt she testified in the best manner possible, but was unable to save her character from the condemnation of every one with a grain of self-respect. We have nothing more to say concerning this miserable, fallen creature, who, by her unblushing effrontery, has created more bad feeling among the people of Ontario in the last two years than can be allayed in the next twenty. Our only wish is that our Protestant fellow citizens who took her by the hand will be more careful when others of her stamp come; that they will not entrust the cause of this country to such people; and that they will not allow themselves to be beguiled so easily in the future. It says as little for their common sense as for their love of fair play.