

easy to see the logical bearing of the distinction which is made between Behring Sea, outside of the prohibited zone, and other parts of the North Pacific, in the permission to use shot-guns in the latter and not in the former. On the whole, however, it is fair to assume that the arbitrators did not prepare and adopt the regulations without the fullest consideration, in the light of all the evidence attainable, and that substantial justice has been done in the premises. The indications are that both parties will accept the result with hearty good-will, though there may be considerable grumbling on the part of those on either side whose personal interests may be, or may be supposed to be, unfavourably affected.

This brings us to the second point, which must be dismissed with but a remark or two, though it would be easy to enlarge upon it. To a certain extent, not only the rights of the two nations in the Behring Sea and the North Pacific were at stake before the Paris tribunal, but the principle of international arbitration itself. The eyes of the lovers of rational and peaceful methods of settling international disputes not only in Great Britain and the United States, but all over the civilized world, followed the course of proceedings at Paris with more than ordinary interest. On two preceding occasions important questions between these two Anglo-Saxon nations had been settled by somewhat similar references and, though on both occasions the awards were accepted and the difficulty ended, at least for the time being, in neither could the result be said to have been completely satisfactory. That the damages which Great Britain was required to pay in the Alabama case were excessive seemed clear from the fact that a large sum remained unclaimed in the United States treasury after all claims had been fully satisfied. That the amount awarded to Canada by the Halifax Commission in consideration of certain fishery privileges granted to the subjects of the United States was excessive is, it is claimed, proved by the fact that substantially the same privileges have since been granted without any money consideration. Hence the dissatisfaction of large numbers, first on one side then on the other, with the outcome of these two experiments, had caused international arbitration to be regarded with distrust by many in both countries. Under these circumstances the third case became in an important sense a test case, so far as that method of settling disputes between the two nations is concerned. If the result prove, as seems now in every way probable, fairly satisfactory to both parties, the principle of arbitration may be considered to have been established on a firm basis between the two countries. It is hard to conceive of them as ever again resorting to war for the settlement of any dispute which may arise. Such a result is a boon to both nations and to the world, compared with which the ownership of all the seals in the Pacific would be a bagatelle.

## THE ATTACKS ON THE CHURCH AND THE CLERGY.

In this nineteenth century, echoing to Browning's trumpet-notes:

"God's in His heaven,  
All's right with the world!"

or, whispering, with Tennyson, where most it doubts:

"Strong Son of God, immortal love,  
Whom we, that have not seen thy face,  
By faith, and faith alone, embrace,  
Believing where we cannot prove,"

there are yet to be found a few, who, losing sight of the plain teachings of evolution, maintain a studied attitude of opposition to the Church or of antagonism to religion. These itinerant iconoclasts, offering nothing save an utterly discredited philosophy, to replace that which they are fain to destroy, and assuming a world-wisdom they are far from possessing, would annihilate every creed, shut up every temple, silence every priest. The burden of their loud-mouthed protest is "clerical domination" and the "opposition of the Church to all reforms." Being but little acquainted with profane history, still less with the great documents that tell of the world's struggle to know God, they misinterpret the one and seek to dismiss the others with an ill-timed jest or sneer. Such men the ages to come will willingly let die. Never will they be more than camp-followers—often a source of danger while the conflict rages, seldom really useful after it is over—these fault-finders who make so noisy a show of their "freedom from superstition," as they call it. Mankind needs not too much unbelief—"a little leaven leaveneth the whole lump." It has always been the believers who have fought the battles of reform and thus will it be long as the world lasts. Hard is it for him who believes not in God to believe in man.

"Man is a religious animal," said the sage of old, and none spoke more truly. The most searching investigation has failed to make known the existence upon the face of the globe of a people, however savage or barbaric, in whose thoughts and actions are not to be discovered the seeds, which, after countless centuries had run their course, blossomed to the full in Jesus of Nazareth. The evolution of religion—for the world is nearer God with the rolling years—tells of man's steady progress, of the purification of his thoughts, of the uplifting of his soul.

The "medicine man" and the shaman—still to be seen amongst the lowest races—have given place with us to a Beecher, a Phillips Brooks, a Spurgeon, a Cardinal Manning. The rude secret wigwam, around which gathered in awe and trembling the savage populace, has been succeeded by the splendid churches and noble cathedrals of modern Christendom, whither all may repair who list, with minds unawed nor cowed by superstitious fears. The birch-bark scroll, the rude notes of the magician, have disappeared before a Bible representing the ripest thoughts of the most religiously-minded people the earth has known.

To condemn the Church, then, is to condemn man himself, to condemn society, which is the expression of his aims and aspirations and the improvement of which is the best measure of his usefulness in the world. In ruder ages, the Church was rude; when man was cruel and rapacious, his creature, the Church resembled its maker; when he fell, it fell, and when he rose it rose with him. The Church has never

been worse than the worst of the men amongst whom it has existed, nor is it ever better than the best.

For all the crimes that may be laid at its door, for all the injustice it has at times condoned, for the corruption and profligacy it has winked at or overlooked, for all its errors it has been guilty of, the Church, since the dawn of human history, has been perhaps the greatest power for good in the world, one which on the whole has steadily tended to advance and up-build the race. If the Church has had its Smithfields and its St. Bartholomews, its *auto-da-fes* and its massacres, it cannot be denied credit for the noble services performed by it in the Dark Ages when, spurred on by the Church militant, the people of Europe went forth to battle against the Saracen and saved the home of liberty and progress from the eclipse of barbarism that threatened to obscure it for ever. Do we remember "Bloody Mary" and the Spanish Inquisition? Let us never forget how those brave old prelates stood shoulder to shoulder with the barons of England at glorious Runnymede, forcing a reluctant king to sign the charter of her liberties.

If the Catholic Church burned Bruno and tortured Galileo, it was the light of faith—the hope to bring unknown nations to the fold of Christ—that guided the daring Genoese over the storm-tost western seas to make known to men another hemisphere. It is the same light that has led the Jesuit fathers to leave scarce a corner of earth unvisited, and with untiring zeal to study the history and languages of the peoples with whom they have dwelt, and to leave behind them monuments which the scientific world can never be too grateful for. If to the governments and to the people of the Old World the "Society of Jesus" has been the servant of darkness and a subverter of human liberties, to science, in the New World, its members have contributed material of inestimable worth.

The priesthood of this Church may have been justly charged with profligacy and moral misconduct, but we cannot blink the fact that it has always stood firm for the sacredness of the marriage tie. It was this Church that we saw, a short time ago, refusing to condone the offence of a great political leader, who sought with the cloak of patriotism to cover up his lewdness and by putting forward his services to his native land to excuse his crime against society and civilization. Had it not been for the Church, Parnell might have won and once more would it have been recorded that public services were held to atone for private crimes.

If Luther and Melancthon thought Copernicus an "arrogant fool" and a "mischievous-maker," and even failed to discountenance the burning of heretics, we may not hide the fact that by them were laid the foundations of modern European liberty. That against which which they protested has been shorn of its temporal power.

If stern and relentless John Calvin had Servetus put to death, if his followers have sought to make religion a thing of gloom and fear, the facts remain that the Reformer made a new Geneva and that the strict morality of his Church is still a world-wide influence for good—and a needed one. If the old Puritans of New England burned witches, persecuted Quakers, fasted in and out of season, or even refused to kiss their wives on the Lord's Day, we cannot help admiring their nobility of character, their tenacity of purpose, for we know that it was Massachusetts, the home of