THE LIBERALS CONFIDENT

ENTHUSIASTIC POLITICAL MEETING HELD AT SOREL.

Laurier Speaks on the Burning Question of the Day—The Chieftain as Popular in Ontario as Quebec.

Sorel, in the Province of Quebec, was the scene of the evening of Aug., 8th., of a political meeting attended by several thousand people. Hon. Mr. Laurier and his Montreal friends reached there by a special excursion train, which also took up a large number of passengers at every station along the route. Upon his arrival, the leader of the Opposition was enthusiastically received, and was escorted to the residence of Philippe Beauchemin, president of the organization committee. The meeting was held in the public square, and when it opened, after the presentation of an address by Mr. Dauphinais, in the name of the Liberal Association of Sorel, and a few remarks by Mr. Beausoleil, M. P., Mr. Laurier addressed the meeting, and was enthusiastically received. After the usual thanks to the electors for having come in such large numbers, Mr. Laurier asked why so great a crowd had assembled. Because their hearts were troubled with unrest and anxiety caused by the indecision, weakness, and tergiversation of the Federal Government in regard to a very important question. (Loud applause.) A session of Parliament had just been held for a reason which neither the Government nor the friends of the Government dared to explain. A general election ought to have been held, and had, in fact, been decided upon; but a session had been convoked instead. The calling of that session had been lightly, even joyfully, commented upon by Ministers, Deputy Ministers, and the Conservative press at the time it was called. The session finished amid sadness, disappointment, recriminations and accusations on the part of the same Ministers, and Conservative press. (Laughter and cheers.) They had sowed joy and had reaped tears. (Renewed laughter and cheers.) The reason the session had been called was in order that legislative force should be given to the remedial order—that justice should be accorded to the Catholics of Manitoba. During the Vercheres election the bold Colonel Ouimet spoke very strong language, and made a direct threat, as became a soldier. (Laughter.) He called religion to his aid, and declared before high Heaven and the Supreme Being, that if executive effect were not given to the remedial order by Parliament at the session which was then coming on he would cut off his head—he would cease to be a member of the Cabinet. Heaven had witnessed lots of queer things, but never many queer things than the conduct of Mr. Ouimet in this respect. Heaven had seen Mr. in this respect. Ministery and Heaven had seen him go back to it after three days had expired. (Applause and laughter.) To talk seriously, it was a fact that the session which had recently closed had been called for the purpose, as the Government had solemnly assured the public at the outset, of giving legal force at the remedial order. The Government's solemn promise was a false one. (Cheers.) Why had the Government broken its promise? The false gods who constituted the Government at Ottawa only knew. One thing was certain, and that the two Ministers who went back after their three days' strike had gone back to pick up the crumbs that fell from the Government table. But the presence of those Ministers in the Cabinet, and any action that they might take, would make not the slightest difference in the question. As Mr. Beausoleil had just said, the present Government would never settle the question. It had never intended to settle it. (Applause.) The present situation constituted, he he was sorry to say, a crisis in the history of Confederation. That was a circumstance of solemn moment. He had always been, and would always be a friend of Confederation. He had the fullest faith in the institutions of our country if they were honestly administered. (Applause.) If anxiety and distrust prevailed to-day it was not the fault of Confederation, but of the men who were now administering the affairs of the country. (Applause.) These men were the incarnation of hesitancy, tergiversation and vacillation. It seemed as though their virtility had been buried in the grave with Sir John Thompson. Was any further proof necessary than the fact that the session was called to settle the school question, and that no attempt at all at settling it was made during the session? Had not Mr. Ouimet when in Vercheres called on God to witness the declaration he made that it would be settled? And had not that declaration been proved to be false? Turning to the repeated statements of the Conservative press, especially of the sanctimonious portion of it, such as the holy Minerve, that he had been silent on the school question, the Liberal leader indulged in a little banter, which was greatly enjoyed by the large crowd who listened to him. He knew those Conservative papers well, he said. They would be delighted, it would seem, if he said a word about the school question. In Quebec these pious Conservative newspapers were Catholic, in Ontario they were Protestant. In Quebec the saintly Minerve, Sir Adolphe Caron, Mr. Ouimet, and the Ultramontanes were listening to him with a club in their hands, ready to down him if he said a single word about the school question; and in Ontario Mr. Clarke Wallace, Sir Mackenzie Bowell and the Tory and Orange organs were dogging him with another club, ready to strike him if he dared say a word on the same question. (Laughter.) Now, he had expressed his views on the school question on many occasions and in many parts of the Dominion. He had said over and over again that it was a question of fact, and that the Federal Government had a right to interfere. It had shuffled and dallied with the question all along. Why had it not interfered? He would tell them why, said he, doing so he was speaking with a sense of his responsibilities as a public man speaking to his countrymen. It was because in this country Catholics and Protestants had each their own ideas on the subject of education, and that the ideas of each were different. He was of the same faith and race as those he was addressing. Catholics were in the minority in Canada, and also, of course, in Parliament. This school question could not be settled by an appeal to Catholics or by an appeal to Protestants—by an appeal to Catholic prejudices or by an appeal to Protestant prejudices. It could only be settled by a statesman who had the courage to discuss the question in the same terms before both Catholics and Protestants. (Loud applause.) He had used the same language in dealing with this question in Montreal, in Toronto, in Winnipeg, in every place east and west which he was then using in Sorel. Our constitution guaranteed to our people every right to which they could lay claim; to every minority every right to which it could legitimately and fairly lay claim. (Applause.) Every reform that had been accomplished in Canada had been accomplished by Liberals—the Liberal Catholics of Quebec and the Liberal Protestants of Ontario. (Applause.) In support of this statement, Mr. Laurier appealed to the patriotic memories of men whose names are enshrined in Canadian history—Nelson, Brown, and Blake, the father of Hon. Edward Blake, and others. That race of Canadian Protestant and Catholic Liberals had by no means died out. The school question could only be settled by an appeal to the sentiments of justice, which existed in the hearts of both Protestants and Catholics. (Applause.) It was a significant fact that Mr. Angers had stepped out of the Cabinet while Clarke Wallace remained in it. Mr. Angers was in favor of separate schools, while Clarke Wallace was opposed to them. Yet, why had Mr. Angers left the Government when it had stated that it would restore separate schools in Manitoba? Because he felt and he knew that the Government did not mean what it said. (Cheers.) He (Mr Laurier) had been accused by the holy Minerve and others, who proclaimed their ardent love of religion when it paid them to do so, that he was a man of no religion. He did not boast of being very religious, but he could conscientiously claim that he was as religious as Mr. Ouimet, or Sir Adolphe Caron, or the pious editor of La Minerve at election times. (Applause.) The statement that Liberals had no religion was a low trick resorted to for political purposes. Other Canadian public men had been reviled by the Conservative press in the same fashion. Telesphore Fournier, who was an honor to his race and country, had been so reviled by the self-styled religious Conservative press. To-day he (Mr. Laurier) was denounced by the Conservative press as being a man devoid of religion. The day might come when justice might be meted out to him as well as it had been to Fournier. (Cheers.) There was one thing which he would never do. For no reason whatever would he do or help to do anything of which his conscience as an honest man did not approve. (Applause.) Our Saviour had told us that not every man who, like the editors of La Minerve, Le Courrier du Canada and others, cried out, "Lord Lord," shall be saved. (Cheers.) Mr. Laurier quoted amid derisive cheers an article in the Montreal Gazette of July 29th stating that the Government of Canada had opened negotiations with the Government of Manitoba with a view to repairing the error that had been made in issuing the order-in-council. That was a strange admission to make. Having contrasted the action of the Attorney-General of Ontario, Sir Oliver Mowat, with the Attorney-General of Quebec, Mr. Cangrain, in their conduct in bringing to justice men like McGreevy, Connolly and St. Louis, and spoken of the evils of protection, Mr. Laurier concluded by stating that when the Liberals got into power would see that such a tariff was levied as would benefit the masses of the people and not a few monopolists. From the Liberal party monopolists would receive no consideration, no quarter. (Cheers.) "I am a British subject," he said, "and I am proud of it, but I frankly say that, as a matter of business, I would rather get an American dollar than an English shilling for the same amount of work or produce."

Hon. Mr. Marchand, the leader of the Opposition at Quebec, upon being called upon said that it was not surprising to find him on a platform where Federal politics were discussed. The Conservative party was the same everywhere. The cowardice which it displays at Ottawa in hesitating to settle a question which has been hanging four years, it also shows at Quebec in its inability to deal with the finances so as to restore equilibrium. The Conservative party has broken its pledges at Ottawa and it broke them at Quebec when it plunged the Province further into debt. The Federal Government, by its system of protection, levies unjust taxes for the benefit of monopolies, the Quebec Government, by direct taxation, has raised an unnecessary amount to give to its friends. Mr. St. Louis is the preferred contractor of the Ottawa Government; the Quebec Government is likewise in love with him. Mr. Beemer is a gentleman who receives preferred treatment from the Ottawa Government in the matter of railway subsidies, with the result that $25,000 fell, certainly not from Heaven, into the Conservative election fund. The Quebec Government has voted an additional $100,000 to the same gentleman, and no doubt it expects that he will be equally benevolent and grateful. Then there are dissensions in both Cabinets; each has its rows, but the Ministers in neither case come to blows, because in both they have a Premier who serves as a buffer. Mr. Bowell or Mr. Tallon, both are the befitting head of a Cabinet which cannot accomplish anything. Mr. Marchand concluded his parallel by predicting the defeat of both Governments within 12 months.

Mr. A. Pattullo, the talented editor of the Woodstock Sentinel-Review, was next asked to make the purely English speech of the day. In coming to Quebec he felt that he came among brethren, among fellow-Canadians whose supreme desire is to make their country one of the mighty nations of the world. Although they had their differences, and even their prejudices, all Canadians would unanimously declare that above all things the interests of Canada must be preserved. He could speak to them on behalf of one of the strongholds of Liberalism in Ontario, the old county of Oxford, which sends to the Ontario Legislature a man like Sir Oliver Mowat, and to the Ottawa Parliament such men as Sir Richard Cartwright and Mr. Sutherland, the Liberal whip. These men were sent to help the Liberals of Quebec to fight in the cause of freedom and good government. Nor were they ignorant in Ontario of the work of the French Liberals, of men such as Dorion, Laflamme, Fournier and Laurier. The people of this country recognize that the measure of prosperity they have enjoyed is due to their own frugality, and not to any system of Governmental interference. They realize that when the Government undertakes public works it is mostly to spend the money among its friends, and that for every dollar which finds its way back into the pockets of the people, four, five and perhaps ten are taken from them by unnecessary taxation. As to the school question, he could say that the people in Ontario were not as much excited over it as the politicians tried to make it appear. Mr. Laurier enjoyed the perfect confidence of those who wish to see justice done, and the people of Ontario believe in the sacredness of the constitution as the guardian of the rights of minorities. Had not the Conservative party tried to make political capital of the school question it would have been settled long ago in a manner satisfactory to the people of this province. The Liberals of Ontario showed their sentiments when they elected Mr. Laurier to lead them. They did not choose him on account of his race, but because they considered him the best man. The same conviction was fast gaining ground in the minds of the people at large, and it will result in a Liberal victory at the next election.

Speeches were also made by Messrs. Francis Langelier, P.A. Choquette, Tarte, Barthe, of Three Rivers, and O. Desmarais, ex-M.P.P.

THE CANADIAN PRESS.

The Ottawa Citizen praises the Icelanders of the Northwest, and says that instead of striving to remain an Icelandic colony in the Northwest they are proud to become Canadians, and to unite in the national aspirations o fthe epople of the Dominion.

The St. Thomas Journal says that there is no indication that Lord Salisbury or Mr. Chamberlain or any of their colleagues hold opinions different from those of their predecessors in office.

The Montreal Herald says that there are political bosses in connection with Canadian politics and that Sir Adolphe Caron and Hon. John Haggart are men who have secured a firm seat in the cabinet and their only qualifications are their efficiency to handle campaign funds.

Although canals do not pay at the present time the Kingston Whig believes that in future they may, and that they will always be useful as freight regulators, and especially will the Trent Valley and the Rideau be valuable in that way.

The Brantford Expositor says that Clarke Wallace is willing to risk his life rather than that Ireland should have Home Rule. He professes to be willing to risk his salary rather than that Manitoba should not have Home Rule. So far he has refrained from placing either in actual jeopardy.

The bicycle is a revolutionist, says the Montreal Star, for a little fellow, which never even rings a bell of its own accord, the bicycle is a great upsetter. It upsets pedestrians, established ideas regarding dress, railway and street car calculations, its riders and itself.

It may as well, therefore, says the Ottawa Journal, be taken as settled that the policy of inter-imperial and intercolonial trade, approved and adopted at the Ottawa conference, is impracticable and hopeless, Canadians who have hoped otherwise may now make up their minds that any relief from our tariff burdens must come from within, not from without.

The Hamilton Herald says that the country would be a gainer if instead of the Greenway Government being dismissed by Lieut.-Governor Schultz, Lieut.-Gov. Schultz should be instructed to pack his traps and go fishing. He is too much of a political tool to be regarded as anything more important than a public misfortune.

The Winnipeg Tribune devotes a column of editorial matter to expressing its opinion of Sir Charles Tupper, and speaks of him as a young sprig of chivalry, a man of average intelligence and no more, a giddy young man who has lost his head by inherited offices, a swaggerer whose pranks are affording a good deal of entertainment to the "obdurate bigots" of Manitoba.

THE KEELEY INSTITUTE.

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REV. MR. WATSON AND THE CATHOLIC CHURCH.

Editor World: When I saw it announced that the Rev. Mr. Watson was to preach on the "Mission and Responsibilities of Protestantism," I thought, both from the nature of the subject, and the exalted and honorable position of the preacher, that his hearers would be treated to a dignified and exhaustive discussion of the subject in hand. I called to mind a brilliant address of the noted evangelist, the Rev. Sam Small, on a kindred subject, when he rebuked bigotry and exposed calumniation of Catholics, and I had hoped to hear something of the same kind from Mr. Watson, but I confess to a feeling of keen disappointment when, on reading your report of the sermon, I find the "mission and responsibilities of Protestantism" given almost the entire go-by, and the discourse confined to a repetition of the old worn-out stories against the Catholic church, calumniations which have been answered and exposed over and over again, not by Catholics only, but by Protestant historians, essayists and clergymen of all denominations from the Methodist and Church of England to the Quaker and Free Will Baptist. I shall in this communication, by reference to Protestant authors only, and in the light of fact, show how thoroughly exploded is each derogatory thing alleged by Mr. Watson, against the church. My plan will be, first, to quote his saying: then to give the answer.

Mr. Watson—Rome is ever ready to throttle elementary popular education. Ignorance is her safeguard.

Ans.—Let the Protestant writer Laing in his Notes of a Traveller, give the first reply. Here is what he says: "In Catholic Germany, in France, Italy, and even Spain, the education of the common people in reading, writing, arithmetic, music, manners and morals is at least as generally diffused and as faithfully promoted by the clerical body as in Scotland. It is by their own advance and not by keeping back the advance of the people that the Popish priesthood of the present day seek to keep ahead of the intellectual progress of the community in Catholic lands, and they might perhaps retort on our Presbyterian clergy, and ask, if they, too, are in their countries at the head of the intellectual movement of the age? Education is, in reality, not only, not repressed, but is encouraged by the Popish church, and is a mighty instrument in its hands, and ably used."

Mr. Watson—Saxony, Denmark, Prussia and other Protestant countries lead the van as regards having the smallest measure of illiteracy. In Romish Catholic countries the opposite is the case. We are told that all these hundreds of years the missionaries of the Church of Rome have been most self-denying in spreading the light and giving the emancipating Gospel to all the world.

Ans.—Let the renowned and eloquent Pretestant historian, Lord Macaulay, answer: "We often hear it said that the world is constantly becoming more and more enlightened, and that this enlightening must be favorable to Protestantism and unfavorable to Catholicism. We wish that we could think so. But we see great reason to doubt whether this be a well-founded expectation. We see that during the last 250 years the human mind has been in the highest degree active—that it has made great advances in every branch of natural philosophy—that it has produced innumerable inventions tending to promote the convenience of life; that medicine, surgery, chemistry, engineering, have been greatly improved—that government, police and law have been improved, though not to the same extent. Yet we see that during these 250 years Protestantism has made no conquests worth speaking of. Nay, we believe that, as far as there has been a change, that change has been in favor of the Church of Rome."

Mr. Watson—Rome educates only when forced to. Ignorance is her safe-guard.

Ans.—Let Laing, in his Notes of a Traveller, again answer: "In every street in Rome for instance there are at short distances, public primary schools for the education of the children of the lower and middle classes. Rome with a population of 158,678 souls, has 372 primary schools with 482 teachers. Has Edinburgh so many public schools for the instruction of those classes? I doubt it. Rome, also, has her university, with an average attendance of 660 students, and the Papal States, with a population of 2,500,000 (in 1846), contain seven universities."

Mr. Watson—Prussia and other Protestant countries lead the van, etc.

Ans.—Let us hear from Laing again: "Prussia, with a population of 14,000,000 (nearly six times as great as the Papal States), has but seven universities. Berlin with a population of about double that of Rome has only 264 schools. These are amusing statistical facts, and instructive as well as amusing when we remember the boasting and glorying carried on a few years back, and even to this day about the Prussian educational system for the people, and the establishment of Government schools and enforcing, by police regulations, the school attendance of the children of the lower classes. The statistical fact that Rome has above a hundred more schools than Berlin for a population little more than half of that of Berlin, puts to flight a world of humbugs, certain systems of national education, carried on by governments, and their moral effect on society."

Mr. Watson—When Romanism dominated in Italy, only one in a thousand could read.

Ans.—What of it? At the same period the same thing could be said of every part of Europe, and still can be said of Asia and Africa.

Mr. Watson—Still men who do not know history cry shame when they are told that Rome stigmatizes popular education.

Ans.—Not those unacquainted with history, but those who are read in history cry shame at such a statement. Let us consult Hayden's Dictionary of Dates and we find that anterior to the rise of Protestantism, when the Catholic was the universal and exclusive Christian faith, 72 universities under the distinct encouragement and approval of the Popes, had been founded, and these include the renowned seats of Oxford and Cambridge. Since the Reformation 46 Catholic universities have been founded in Europe, making 118 universities in all. On the other hand since the first inception of Protestantism the total number of Protestant universities founded in Europe is 31. As far back as the year A. D. 1231 there were as many as 30,000 students at Cambridge. Has she a tithe, or half a tithe, of that number now?

Mr. Watson—Rome stigmatizes popular education.

Ans.—Let us hear from Mr. Laing again: It is very much owing to the zeal and assiduity of the priesthood in diffusing instruction in the useful branches of knowledge that the revival and spread of Catholicism have been so considerably among the people of the continent. The Catholic clergy adroitly (!) (we must remember Mr. Laing has his Protestant bias) seized on education, and not as we suppose in Protestant countries, to keep the people in darkness, and in ignorance, and to inculcate error and superstition, but to be at the head of the great social influence of useful knowledge.

Mr. Watson—Did Rome give the people the Bible?

Ans.—Yes, she did, that is she preserved it, and handed it down to the people, and you cannot produce a single historian—Protestant or Catholic—who will attempt to deny this. For fifteen centuries the Church of Rome was the sole guardian and depositary of the Bible, and if she feared the sacred book, who was to prevent her during that long period from tearing it in shreds and scattering it to the winds? What has become of those millions of once famous books which were written in past ages? They have nearly all perished, but the Bible stands almost a solitary monument like the Pyramids of Egypt amid the surrounding wastes. It was not the Methodist church which preserved it, for before the life of John Wesley, barely a century ago, Methodism was unknown. It could not have been any form of Protestantism, for even you do not attempt to date Protestantism before the year A. D. 1525. Neither was it any of the humberless heresies which sought to rend the church in pieces during the fifteen centuries preceding Protestantism. They have passed away, but as Macaulay remarks "The papacy remains", and it was the Catholic church which rescued the Bible from destruction. Without her fostering care the New Testament would probably be as little known to day as "the Book of the Days of the Kings of Israel."

Mr. Watson—No, Rome burned and interdicted the Bible.

Ans.—Had she done so, which, as before shown, she could have done, neither the Methodist church nor Protestantism—whose profession is an "open Bible"—would ever have seen the light. Little do we imagine in our own age of steam printing, how much labor it cost the church to preserve and prepetuate the Holy Scriptures. Learned monks, who are now abused in their graves by thoughtless men, were constantly employed in copying, with the pen, the Holy Bible. When one monk died at his post another took his place, watching like a faithful sentinel over God's word. The canon of the Bible was framed in the fourth century. In that year Pope Damasus commanded a new and a complete translation of the Scripture to be made into the Latin language which was then the living tongue not only of Rome and Italy but of the civilized world. Curious way, Mr. Watson, was it not of burning and interdicting the Bible? This task of preparing the new edition of Scripture was assigned to St. Jerome, the most learned Hebrew scholar of his time. This new edition was disseminated throughout Christendom. In the sixth and seventh centuries the modern languages of Europe began to spring up and the Bible was translated by the monks into most of these tongues, and all in manuscript. There was no printing press in those days. Venerable Bede, who lived in England in the eighth century, translated the Sacred Scriptures into Saxon. He died whilst dictating the last verses of St. John's Gospel. Sir Thomas More tells us that before the days of Wycliffe the Scriptures in England were "by good and godly people with devotion and soberness well and reverently read."

Mr. Watson—Rome circulated the Bible, only when compelled to do so.

Ans.—Compelled to do so by Protestantism presumably, you mean, and it has been asserted that the first edition of the Bible ever published after the invention of printing was the edition of Martin Luther, whereas the fact is that before Luther had put his pen to paper no fewer than 56 editions of the Scriptures had appeared on the continent of Europe, not to speak of those printed in Great Britain. Of these editions twenty-one were published in German, one in Spanish, four in French, twenty-one in Italian, five in Flemish, and four in Bohemian. To-day, if you will open any English Catholic Bible you will find in the preface a letter of Pope Pius VI., (A. D., 1775) in which he strongly recommends the pious reading of the Holy Scriptures.

Mr. Watson—Protestants (following Luther) held that the Bible, as interpreted by itself is the only sure rule of faith and practice.

Ans.—What Bible? Are you not aware that the Bible put forward at the outset by Protestantism was grossly corrupted, so as to meet the new principles of Protestantism? Are you not also aware that one of the leading principles of the new religion introduced by Luther was "justification by faith alone," and that amongst other corruptions, so as to make the Bible fit the new fangled religion, the version of St. Jerome was altered, which teaches that "as the body without the spirit is dead so faith without works is dead also," was excised and left out, and that it was not for more than a century afterwards that the corruption and omissions were removed and restored? If you wish to learn all about this, and much more, you can find it in several Protestant histories of England and the Reformation. Let me refer you to Cobbett or Burnett's History of the Reformation, or still later to a living author and he, a Protestant clergyman, Rev. F. G. Lee, Vicar of All Saints, Lambeth.

Mr. Watson—Protestantism is founded on a book, and its subjects learn to read.

Ans.—Again, I ask which book? The corrupted version of Scriptures published at the time of the Reformation? Protestantism to be Christianity, must be founded—not on a book but on Christ, the same as the Catholic faith is. You have been telling us that the church interdicted the Scriptures, and I have quoted conclusive proof that she never did, that is the true Scriptures. But that she interdicted the corrupted text of Martin Luther and the Reformation, doctored Scriptures, doctored to meet the teachings of the early reformers, there can be no doubt, and as the teacher of truth, she was bound to do so.

Mr. Watson—Protestantism gives liberty of conscience.

Ans.—Yes, it looks like it when in the name of Protestantism in this Dominion of ours a rabid, determined effort is being made to prevent Catholics, contrary to the right which has been guaranteed them by the constitution, to educate their children in religious truth. A determined effort, I say, is being made to force their children into schools where the name of God is not so much as to be mentioned.

Mr. Watson—Scepticism and atheism are rampant in France, and the Catholic countries of Europe.

Ans.—Yes, this is so where infidel governments have gained the sway, as in France and Spain, and it has arisen from the very secularizing of the public schools, which Protestants in this country are trying to enforce upon Catholics, and which for the sake of their children they are stoutly contending against. In France, where the public schools were secularized in 1882, the most deplorable results are following. The official inspectors of work shops and factories in Paris report that for the want of moral education there are lost to all notions of respect and duty, and the records of the country show that the Houses of Correction are gorged with boys and girls, and juvenile crime is increasing at a frightful rate. Nor are things any better in the Australian colony of Victoria, where the secular sytem has been in operation for some 20 years. And it is the same secularized system which some (I am proud to say, not all, nor nearly all) Protestants are insisting upon for the Dominion.

Mr. Watson—But I repeat, Protestantism gives liberty of conscience, the liberty to do right.

Ans.—Did you ever read of the penal laws of England under the Reformation? What liberty of conscience was there under that code? Go and read any respectable historian, Protestant or Catholic, space does not permit of extended reference to their hideous character. Where was the liberty of conscience for the Catholic or the Puritan under these laws? Hear the Protestant historian Cobbett: "James II. wished to put an end to the penal code, he wished for general toleration; he issued a proclamation suspending all penal laws relating to religion, and granting a general liberty of conscience to all his subjects. This was his offence. For this he and his family were set aside forever. The Protestant clergy set themselves against him. * * * Now we are going to see a sketch of this terrible code. It went on increasing in bulk and in cruelty from the coronation of Elizabeth till nearly 20 years after that of George III., till events came, as we shall see, and broke it up. It consisted, at last, of more than a hundred Acts of Parliament, all made for the express purpose of punishing men because, and only because, they continued faithfully to adhere to the religion in which our as well as their fathers had lived and died during period of nine hundred years." Pray do not talk any more, Mr. Watson, of Protestantism and liberty of conscience.

Mr. Watson—England has grown wealthy.

Ans.—Well what if it has; although there again you are at variance with the facts? Cobbett, writing in 1821, says, after giving conclusive statistics, "No one can dispute any of the facts, and they are conclusive as to the point, that the nation was more wealthy before the Reformation than it is now." I grant you that wealth has increased marvellously since that time that Cobbett wrote. No argument arises, one way or the other, on this subject of increase of wealth. If there did, I could give you some appalling facts from Protestant sources showing that whilst the few have grown inadequately rich, the abject misery and number of the poor have spread more than in any country in Europe. These statistics, however, I reserve for another occasion, should they be disputed.

Mr. Watson—In the days of the Armada England, Wales and Scotland had 4,000,000; in 1891 they had 38,000,000 population.

Ans.—Assuming you to be right, the fact would not advance the argument, but here again you are at variance with history. In 1821 the population was probably about 25,000,000, and writing at that date the Protestant Cobbett says, after quoting innumerable proofs: "That England was more populous in Catholic times than now, we must believe."

Mr. Watson—What about the States of South America?

Ans.—Well, what about them? Read the works of the Protestant Southey, and he will tell you of the marvels of religious work and civilization introduced into these countries by the Jesuits. I may perhaps on another occasion recur to this subject, but want of space now forbids.

Mr. Watson "then passe to the attempt of Napoleon at the Vatican's instigation to establish a King on the throne of Mexico."

Ans.—Speaking of Mexico, reverend sir, and also as bearing on that "benighted Catholic country", Spain, let us quote testimony of a Bishop of the Methodist Episcopal church. Bishop Hurst is the prime mover in the scheme to establish a Methodist university in Washington, to emulate the ignorant Catholics who have already founded one there. In the last issue of the New York Independent the Bishop contributes an article on The Earlier Schools of New Spain. Here is what he says: "Very early after the conquest of Mexico by Cortes there was a disposition to found schools of various grades. Spain at that time was very distinguished for its great schools. * * * Naturally with the conquerors to the New World there went also the spirit of education. As Bishop Berkeley attempted to plant schools in the British colonies, so did bishops of the Roman Catholic communion do all in their power to found institutions of learning in Mexico. In Mexico the millions whom the discoverers had reached were in as complete ignorance as the occupants of a different planet. Here the church took the lead. No school was built or even contemplated, without its participation and control. * * * Each of the religious orders vied in an effort to establish schools of various grades, and adapted to the classes which were chiefly in view. The first school established in Mexico was the College of St. John Lateran, its object being especially to reach the Indians. The next school was the Imperial College of Santa Cruz, established in 1537. Afterwards came the larger college of All Saints, founded in 1586. No order was so intensely devoted to education as the Jesuits. Other orders were quite as aggressive in their evangelistic zeal and others in the publishing interest, but in the New World, as in the Old, the Jesuits far exceeded all others in the establishment of schools, and the wise distribution of educational forces. Father Sauchey was the Provincial of the new country in 1576, and his labors, in season and out of season, he endeavored to cover the whole country with a net-work of schools. New arrivals of Jesuits aided in the work of education. Each school became the centre of a new propaganda. Of all the schools founded by the Jesuits, the College of St. Ildefonso was the first It was established directly after their arrival in 1572. But immediately afterwards in the same year the great Normal College of St. Peter and St. Paul was begun. This in the later centuries became the common centre of the whole educational system of the new country. In 1616 the Jesuits established a large institution of learning at Zacatecas, and in 1659 one at Guadalajara. They also founded one at San Luis Potosi by special gifts, the inhabitants afterwards giving the important adjunct of a hermitage. A little after this came the Jesuit College at Queretaro, and similar institutions at Patzcuaro and Valladolid. At both these institutions the zealous Father Francisco Rammer labored, his term of service covering a period of 60 years."

Mr. Watson—Ignorance is Rome's safeguard. She is ever ready to throttle elementary and popular education.

Ans.—Mr. Watson, you are mistaken. The unquestioned Protestant testimony to which I have called your attention proves you to be so. I do not accuse you of willful perversion, but unwittingly you have transgressed the commandment "Thou shalt not bear false witness against thy neighbor." Will you not as a reparation, read to your congregation the facts which Bishop Hurst lays before the world? As a righteous man surely you will do this.

Mr. Watson—Of the 890,000,000 people on the earth Roman Catholic governments control 242,000,000 and Protestants 520,000,000, or more than twice as many.

Ans.—You are absurdly out in your estimate of the world's population, but that does not signify. So you include, do you, for the purpose of your argument, all the hundreds of millions of Brahmins, Cingalese, Siamese, Buddhists, Hindoos, black, white and red, which are to be found in the British possessions, over which the sun never sets, in Europe, Asia, Africa America and Australia, as well as all the Catholics, and those of other persuasions in the Queen's dominions. If you wanted merely to tell us that Queen Victoria governs a third or a fourth of the world's population what, in the name of common sense, I ask, has that to do with the argument?

I think we may leave the subject now for the present. On some future occasion perhaps we may deal with "masses, mysteries and miracles," and such like "superstitions," as you would call them, and show how masses and prayers for the dead were abolished out of England, for the sole and only purpose of robbing the church of its temporal possessions by "due process of law." FACTS.

Vancouver, Aug. 14, 1895.

MILK BY THE PLUG.

Canada's representative in Denmark reports that during the past year a new industry has been established there which promises to prove both profitable and serviceable, and which might be followed with equal success on this side of the water, viz., the shipment of frozen milk to large cities. A year ago a Dutch merchant experimented in this direction by taking Danish milk, which is peculiarly delicate and rich in flavor, freezing it by the use of ice and salt, and sending it in barrels by rail and steamer to London. On its arrival the milk proved to be as sweet and well tasting as if it had been just drawn from the cows in the middle of Sweden. The milk was so much in demand and proved so profitable an article of commerce that the exporter immediately took out a patent on the shipment of frozen milk from Sweden and Denmark to London. He then sold the patent to a stock company, with large capital, which, on February 1st last, bought one of the largest Swedish creameries, converted it into a factory, and, using put in a special freezing apparatus, began, on May 1st, the export of frozen milk in large quantities. When the milk is received from the farmers it is Pasteurized, that is, heated to 75 degrees C., and then immediately cooled down to about 10 degrees C., and now the freezing is commenced. Half the milk is filled into cans and placed in a freezing apparatus where it will be thoroughly frozen in the course of three hours. The frozen milk is then filled into barrels of pine, the only kind of wood that can be used. The barrels, however, are only half filled with this frozen milk, the balance being filled with the unfrozen milk. This way of packing has proved to be not only practical one, as part of the milk has to be frozen in order to keep the whole cold, and part has to be in a flowing state in order to get the barrels exactly full, which is necessary in order to avoid too much shaking up on the road, by which the cream would be turned into butter the floating masses of ice at the same time prevent the unfrozen milk in settling the cream. Milk which is treated in this way has proved to keep quite fresh for 26 days. Every barrel holds 1,000 lbs. of milk, and twice a week there will be shipped 50 barrels, making in all about 100,000 lbs. of milk a week. The milk is shipped to Newcastle and from there by rail to large manufacturing cities, where it is sold in the streets or in retail stores. It is reported that a patent has been bought for Ireland also at a cost of $200,000, which proves how much the stock company expects from this new enterprise.

EXCELLENT REASONS exist why Dr. Thomas' Eclectric Oil should be used by persons troubled with affection of the throat, lungs, sores upon the skin, rheumatic pain, corns, bunions, or external injuries. The reasons are, that it is speedy, pure and unobjectionable, whether taken internally or applied outwardly.

IRISH-CANADIAN CORRECTED.

Editor World: Your correspondent of yesterday fills more than a column with figures and arguments, to disprove the statement that in Ireland Protestant sections are rich, and Catholic poor. He tries to palm this off as mine, when it was purely his own invention. The fact is, he does not know what I did say, since your report on the point was a mere epitome and not verbatim. It suits him, therefore, to make the opportunity he covets, by charging me with what best serves his purpose, and thus creating a text to fit his sermon. His sermon, however, serves me well, since it exactly proves my position, that the peoples over whom ultramontanism has ever dominated are being slowly, but surely emancipated by the liberating principles of the reformed faith. His closing sneer at the innumerable sects, whose shallowness his profundity so much laments, has simply the effect of a complement to himself, which he is welcome to enjoy behind the screen of an anonymous critic. This question of variety in Protestantism, as a mark of life, and as against uniformity, which in itself only proves death or absence of creative vitality, I shall reserve for Sunday evening, when it will come under a more general head. C. WATSON.

Vancouver, Aug. 15, 1895.

How to Cure Headache.—Some people suffer untold misery day after day with Headache. There is rest neither day nor night and the nerves are all unstrung. The cause is generally a disordered stomach, and a cure can be effected by using Parmelee's Vegetable Pills, containing Mandrake and Dandelion. Mr. Finlay Wark, Lysander, P. Q., writes: "And Parmelee's Pills a first-class article for Bilious Headache."

Dr. Price's Cream Baking Powder
World's Fair Highest Medal and Diploma

BRITISH COLUMBIA.

Interesting Transpirings Throughout the Province in Brief Form.

Hop picking will soon commence on the Coldstream ranch, Okanagan.

David Christie Murray met with a big house at Kaslo, with increased prices.

Miss L. Lewis, late of this city, has been appointed school teacher at Midway.

Prairie chicken and grouse are reported very plentiful this season up White Valley.

There was a slight frost at Revelstoke last week, but the crops were not damaged.

Haying is about over in the Salmon Arm country. The crop was exceedingly heavy.

C. Redmond, of the Bank of Montreal, Vernon, will probably be removed to this city.

August Short, of Nelson, has located a claim on Duck Creek, running $200 in gold.

The Kaslo Claim, a newspaper, has come to life again. It is humorous for a skeleton.

A new post-office has been established in Salmon river to be known as Glenemma. K. Sweet is post-master.

Lyons & Murphy have commenced work with a gold dredge at Rusty Bar, about six miles down the river from Ashcroft.

Harold Kingsmill is making a collection of ores from the Rossland mines to be sent to the New Westminster exhibition.

J. S. Clute, jr., of New Westminster, has opened a law office at Rossland, and has not gone into real estate as reported.

H. J. Bourne and S. Durham, of Revelstoke, have bought the Greely Creek shingle mill from the Shuswap Milling Company.

The Canadian Pacific Mining Company, operating at Woodbury, near Kaslo, has ordered 50,000 feet of lumber, which will be used to build mines.

Louis Rhault and partner returned on Monday to Kamloops from prospecting for placer diggings about 80 miles up the North Thompson and about 40 miles up Adams lake. The results were not particularly satisfactory.

The stage running to Rossland from Spokane, collided with two passengers and the driver, fell off the grade on the O. K. hill, and plunged 200 feet down the embankment at an angle of 45 degrees. Not a man received a scratch.

T. R. Lane, of Vancouver, and H. M. Richard, of Scotland, have gone to investigate a hydraulic proposition at Valley creek, near Barkerville. Major Dupont, of Victoria, intends to make arrangements for working a quartz proposition on Island mountain.

It is stated that $2,500 will be spent prospecting the ground leased for hydraulicing purposes on Texas creek, above the Thompson River Hydraulic Mining Company's property. Chicago parties are interested and if a plant is put in it will be of ample power.

Word has been received in Rossland of a shooting affray at Grand Forks, in which D. Coutney shot Quinn Dick. The trouble grew out of a dispute over mining property. Coutney shot Dick through the thigh, and beat him over the head with his Winchester. Dick is in a serious condition.

F. H. Allen, of Spokane, is spending a few days about Rossland. He shows rock from White Grouse mountain district sent down by Kelley Brigman that assays from $16 to $30 gold, and 25 to 30 per cent copper. It also carries silver and lead. The Bob Ingersoll, Golden Crown and Timber Line are the three claims specially mentioned.

A new mineral discovery is reported from Kruger's mountain, near Osoyoos, and prospectors have flocked into that district during the past few days in large numbers. The ore resembles the product of the Rossalind mines so closely that experts have difficulty in distinguishing between them. Among those who have staked claims is the manager of the celebrated Le Roi mine at Rossland. The excitement after verything points to the new discovery being of equal value to that of the new famous souther Kootenay camp.

The Vancouver Eagle Gold Mining Company, of Rossland, has declared another dividend of 10 cents per share, or $50,000, making the third since the first of the year. The first was paid on March 1st, and was $32,500; the second on June 15th, $50,000, and now it comes forward again with another $50,000, making a total of $132,500, the space of seven months' production. This dividend shows the mine to be a producer that can be relied upon to pay $200,000 a year to its owners, or about eight times its original