

## PROTESTANTISM AND PROSPERITY.

(Continued from page three).

they were the most imposing evidences that God showered His blessings upon the professors of the pure reformed faith, while he withheld His bounty from the credulous and superstitious believers in the senilities and fables of Roman doctrine. Logic and reasoning were equally powerless to remove from his mind a conclusion which he had drawn unconsciously as a rule, from observing the facts. The weapons of the most acute controversialists were blunted against a conviction which he had sucked in with his mother's milk and fed afterwards with the strong food of his own manly experience. All this is now changed. Protestant England is no longer prosperous, and, if in the past her prosperity was in debt due to her Protestantism, then either her Protestantism has failed or to it her prosperity never was due at all. Whichever way the matter is looked at, Mr. Ballour and Mr. Chamberlain, in proclaiming England's approaching industrial and commercial ruin, have deprived the professional Protestant controversialist of the best weapon in his armoury. Catholics may do well to keep the fact in mind.

Of course the argument never had any validity. Perhaps the statement never was a fact. Certainly, if the signs of England's prosperity were conspicuous, and this may readily be granted, they were accompanied by other signs which forbade hasty and rash conclusions. The riches of this country were conditioned by poverty, and misery such as probably no part of the world could match. If England and Englishmen could boast of possessing wealth, and comfort, and prosperity unequalled elsewhere, yet, side by side with these things, it would be easy, as Cardinal Newman said, to point out "the cold, cruel, selfish system which this supreme worship of comfort, decency, and social order necessarily introduces; to show how the many are sacrificed to the few, the poor to the wealthy, how an oligarchical monopoly of enjoyment is established far and wide, and the claims of want and pain, and sorrow, and affliction, and guilt, and misery, are practically forgotten." The prosperity of units was built on the misery of hundreds and thousands. Is such prosperity worth pointing to as a proof, one way or another, of the accuracy of that form of religious belief which is general among the prosperous and the miserable? What has religion to do with these things? The success of Great Britain, to our mind, was based, not on its Protestantism, but on its coal-beds, and still more on its insular position. Coal gave us command of steam, and, in consequence, control of the industries of which steam power is the dominant factor. We became the manufacturers for the world, which, not having, or not yet having found, coal supplies at home, could not possibly compete with us. But time went on, and Belgium, France, Germany, Russia, America found that they could do for themselves what we had grown to fancy they must have done for them by us. Nor did its Protestantism save England in the stress of foreign competition. Having never affected this country's prosperity all along, it did nothing whatever in the day when it should have helped. As an argument, it had force; as a fact, it had none. Material prosperity depends on circumstances and conditions outside the sphere of religion. Religion has its concern with the world of spirit; prosperity with the world of matter. Men may be morally bad and yet succeed in business; they may be morally good and fail. A poor saint might make a very bad horse-dealer, and a good horse-dealer might make a very poor saint. Getting on well in this world is not always evidence of getting on well for the next. What has religion to do with commerce and manufacture? These are not the purviews of the gospel. "Not till the State is blamed for not making saints, may it fairly be laid to the fault of the Church that she cannot invent a steam-engine or construct a tariff." Protestantism and Catholicism are equally powerless to effect worldly prosperity, and the truth of their tenets must be settled by arguments drawn elsewhere.

## THE REV. DR. GEER AGAIN.

The Vicar of St. Paul's Chapel, New York, on Christian Education and the Schools.

To the Editor of the N.Y. Sun:

This question has ceased to be a point at issue between Protestantism and Roman Catholicism, and has become one between Agnosticism, established and endowed, and Christianity, disestablished and disendowed. State education touches for harm every one of our most disturbing national problems, except the necessity which is upon us of Americanizing the children of immigrants; and even that problem, can, in the long run, be better solved under the denominational system—subject of course, to rigorous State inspection and State control—better solved, for a reason that ought to be patent to all Christian educators, viz., that there can be no abiding and trustworthy love of country independently of religion.

It is Scyllia and Charybdis over again. We are sailing the ship of State with a sharp eye on the rock which is being beautifully and sparsely cleared; and of this fine seamanship we are rightly proud before the nations of the world. But our backs are being given to the whirlpool which has a dangerous reality—equal to that of the rock. A question of this gravity, therefore, can only be safely considered in the spirit, not of denominational zeal, but of purest patriotism, and in view of the 17,000,000 children now attending our public schools, who in large measure are the children of the poor.

Let this be my answer, in large part, to those who have differed, and may yet differ with me in your columns. Nor can the cry "Great is Diana of the Ephesians!" be longer considered a sufficient answer to these charges.

If we look primarily at anything bearing the name of Christ, in the interest of the rich, or of the cultured classes—those, e. g., who send their children to Groton, (Mass.) School, to St. Paul's, Concord, N. H., or to the Cathedral School in Washington, or to any of the smaller but splendidly equipped Church schools, we are sure to be led to a wrong conclusion. Christ came to preach the Gospel to the poor. So let academies and universities go their own way; there can be but one point of view for the Church and for all Christians in this matter of religious education, it is the point of view of the children of the poor.

My opinions on this subject were at one time strenuously opposed by a man now high in the councils of the nation. Today he sends two of his sons to a Church school of the highest order, and his daughter to another; both schools well known for aggressive Christian nurture. And I have acted as far as I could on the same principle. Yet neither he nor I think for a moment, that our children are one whit better in the sight of God than those of the poorest hod-carrier; or one whit better entitled to daily Christian nurture. We send our children to Christian schools because we rightly value Christian education and can afford to pay for it. The hod-carrier sends his children to the public school, since he has not the money to do better for them, because the State has made it impossible for him to secure Christian education for his children that condition of affairs is most repugnant to my sense of justice, as I do not doubt it is, on reflection, to his. There can be no Christian propriety or American fair play in such a cruel discrimination against the poor, in essentials. What Ruskin called the "height of black anger" surely would not be much out of place here.

Now for State education and our national problems: because it is not enough to say that the system is vicious. We must show why and how it is vicious.

1. State education touches the negro problem for harm.

It was Canning who said "to turn him (the negro) loose in the manhood of his physical strength, in the maturity of his physical passions, but in the infancy of his un-instructed reason, would be to raise up a creature resembling the splendid fiction of a recent romance (Frankenstein)."

What have we done during the last forty years with State education, or in any other way? what are we doing today to make that prophecy worthless? No nation was ever guilty of wilder folly than we are now guilty of in attacking this discouraging problem with an almost completely secularized and Godless education. Burke argued against total abolition, and said: "I confess I trust infinitely more (according to the sound principles of those who ever have at any time ameliorated the state of mankind) to the effect and influence of religion than to all the rest of the regulations put together." But we have outgrown all this age-honored wisdom, and are today reaping the bad harvest of our folly; and who is not looking into the future with forebodings?

We read in Harper's Weekly of Oct. 17 that the wives of Southern farmers "literally sit in fear" when their husbands are in the field, with their pistols always loaded and within easy reach; and that they dare not drive alone to the neighboring town.

2. State education touches the divorce problem for harm.

It does little in itself to strengthen the moral fibre of children, and it deprives the Church of one of her best opportunities to do that kind of work so effectively as to reduce the divorce evil to the lowest point. The public school system comes between the Church and her children for harm. The gospel, as a result, has not free course in this country; and until it has, the divorce evil will increase, and Church life and home life will continue to deteriorate, and innocent children will continue to suffer (Oh, the pity of it), and in increasing numbers; all, admittedly, to the peril of our existence as a nation.

3. State education touches the industrial problem for harm.

The less religion a people have, the more quarrelsome, unreasonable, discontented and suspicious of each other they become; more and more watchful for self-interest, without regard to the public good. Religion binds the classes and the masses together, and makes them more considerate of each other's feelings. No seeming exceptions to this rule can disprove it. I was taxed in your first editorial in answer to my letter, with pessimistic leanings; but the editorial on our labor troubles in your paper of October 13 is well high down to my low level, in what it more than hints at concerning "the bureaucratic despotism of the coming socialist organization," and of "the military despotism which must ensue, as surely as the night, must follow the day." If the years of prosperity for all classes have brought us the misery and the peril of which you write, what have we to expect from years of adversity? When labor threatens a general strike in all departments of work throughout the entire land, and when capital threatens to reduce labor to subjection by a process of slow starvation, verily the splendid dimensions of our great country shrink to those of small, and quarrelsome Verona. The air becomes full of portents of evil and we cry aloud in great perturbation of soul, "A plague of both your houses."

4. State education touches on political problems for harm.

By multiplying the number of those whose votes go to the highest bidder, because they have not had principles of honesty instilled into their hearts and consciences in any effective way, and that quotation of yours from Herbert Spencer that is most pertinent; "A nation of which the legislators vote as they are bid, and of which the workers surrender their rights of selling their labor as they please, has neither the ideas nor the sentiments needed for the maintenance of liberty." And you say of Mr. Spencer that "we must respect him as the foremost intellectual observer and sociologic authority of modern times," to which may be added the significant fact that he is earnestly opposed to both compulsory education and to public schools.

5. State education over-educates and over-stimulates countless numbers of people whose after lives give no adequate play for their enlightenment and unhappily acquired ambition. Hence, deserted farms,

## IMMACULATE CONCEPTION.

Austin St., near C.P.R. Station.  
Pastor, REV. A. A. CHERRIER.  
SUNDAYS—Low Mass, with short instruction, 8.30 a.m.  
High Mass, with sermon, 10.30 a.m.  
Vespers, with an occasional sermon, 7.15 p.m.  
Catechism in the Church, 3 p.m.  
N.B.—Sermon in French on 1st Sunday in the month, 9 a.m. Meeting of the children of Mary 2nd and 4th Sunday in the month, 4 p.m.  
WEEK DAYS—Masses at 7 and 7.30 a.m. On first Friday in the month Mass at 8 a.m. Benediction at 7.30 p.m.  
N.B.—Commissions are heard on Saturdays from 3 to 10 p.m., and every day in the morning before Mass.

## C. M. B. A.

Grand Deputy for Manitoba.  
Rev. A. A. Cherrier, Winnipeg, Man.  
Agent of the C.M.B.A.  
for the Province of Manitoba with power of attorney, Dr. J. K. Barrett Winnipeg, Man.

The Northwest Review is the official organ for Manitoba and the Northwest, of the Catholic Mutual Benefit Association.

OFFICERS OF BRANCH 163, C. M. B. A. FOR 1903.

Spiritual Adviser—Rev. A. A. Cherrier.  
President—P. O'Brien.  
1st Vice-Pres.—N. Bergeron.  
2nd Vice-Pres.—F. Welnitz.  
Rec. Secretary—J. Markinski, 180 Austin street.  
Assist. Sec.—A. Picard.  
Fin. Secretary—J. E. Manning.  
Treasurer—J. Shaw.  
Marshal—G. Altmyer.  
Guard—C. Meke.  
Trustees—R. McKenna, J. E. Manning, A. Picard, N. Bergeron, J. Markinski.

## BRANCH 52, WINNIPEG.

Meets in No. 1 Trades Hall, Fould's Block, corner Main and Market Sts., every 1st and 3rd Wednesday in each month, at 8 o'clock, p.m.

Chancellor—Bro. E. J. Bawlf.  
President—Bro. W. F. Brownrigg.  
1st Vice-President—Bro. P. O'Donnell.  
2nd Vice-President—Bro. W. J. Kiely.  
Rec. Secretary—Bro. R. F. Hinds, 128 Grenville Street.  
Assist. Secretary—Bro. M. A. McCommack.  
Fin. Secretary—Bro. D. F. Allman, 270 Colony St.  
Treasurer—Bro. W. Jordan.  
Marshal—Bro. W. G. Eddy.  
Guard—Bro. H. Brownrigg.  
Trustees—Bros. G. Gladuich, R. Murphy, M. Conway, M. A. McCommack, and P. Shea.  
Spiritual Adviser—Rev. Father Cahill.

## ST. MARY'S COURT, No. 276

### Catholic Order of Foresters

Meets 1st and 3rd Thursday in Trades Hall, Fould's Block, at 8.30 p.m.

Chief Ranger, E. R. Dowdall;  
Vice Chief Ranger, R. Murphy;  
Recording Secretary, W. Kiely;  
Financial Secretary, Dr. J. P. Raleigh; Treasurer, Jno. Macdonald Representative to State Court; T. D. Deegan; Alternate, Jno. Macdonald.

(In Faith and Friendship)

## Catholic Club

OF WINNIPEG.  
COR. MAIN AND MARKET STREETS.  
Established 1901.

### FOULDS BLOCK

The club is located in the most central part of the city, the rooms are large, commodious and well equipped.

Catholic gentlemen visiting the city are cordially invited to visit the club.

Open every day from 11 a.m. to 11 p.m.

F. W. RUSSELL, H. BROWNRIGG,  
President Hon. Secretary

## PATENTS

Promptly obtained OR NO FEE. Trade-Marks, Carvers, Copyrights and Labels registered. TWENTY YEARS PRACTICE. Highest references. Send model, sketch or photo, for free report on patentability. All business confidential. HAND-BOOK FREE. Explains everything. Tells How to Obtain and Sell Patents, What Inventions Will Pay, How to Get a Partner, explains best mechanical movements, and contains 300 other subjects of importance to inventors. Address, H. B. WILLSON & CO. Patent Attorneys 792 F Street, N. W., WASHINGTON, D. C.



The

# Northwest Review

## INCREASED IN SIZE

And printed on Better Paper.

Send in your

Subscriptions

in

Advance

and

# SAVE 33 1-3 Per Cent.

It Should

be in

Every

# Catholic Home.

