

Northwest Review

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SATURDAY, APRIL 1, 1905.

Calendar for Next Week.

APRIL

- 2.—Fourth Sunday in Lent.
- 3, Monday—Votive office of the Angels
- 4, Tuesday—St. Isidore, Bishop, Doc-
tor.
- 5, Wednesday—St. Vincent Ferrier,
Confessor.
- 6, Thursday—Office of the Blessed
Sacrament.
- 7, Friday—The Most Precious Blood.
- 8, Saturday—Votive office of the Im-
maculate Conception.

THE SEPARATE SCHOOL QUESTION.

To the Editor of the Free Press.

Sir,—It is a pity that neither Mr. Fielding nor Sir Wilfrid nor anybody else in the discussion of the Northwest school question in parliament can get down to bedrock in discussing the separate school business in Canada. To go to the root of it in parliamentary speech might be to rouse the wild feelings evoked by seeming to charge to all of any creed division the barbarities of mischievous boys. You remember how exciting, how dangerous it seemed in the States, immediately after the Spanish war, to specify publicly what many calm observers state to be the mere truth, viz., that the hideous trouble with the Filipinos, and a similar trouble with the Cubans, that was almost provoked, was really caused by the bullying deportment and gibes of a limited number of hoodlums among the American troops. Just as these mischievous "boys" hastened to learn in Cuba just enough Spanish to yell "to hell with the Cubans," so did they learn in Manila. In both countries the semi-jocular ruffianism that would, in the States, produce only retorts in like spirit, gave profound offence to the sensibilities of natives who did not understand that variety of the American ways. Well, in many a Canadian public school some boys of the creed majority are sure to apply foul taunts to those of the creed minority. No supervision by teachers can prevent this. The vilified boys seldom tell. They may retort in kind, or fight, or keep silence, for fear of worse happening to them later. I well remember Catholic boys, at several public schools of my youth, being taunted as "Dogans," "Papists," compelled to hear the Mass reviled, insulted in every way conceivable by young savages of the hostile persuasion. The young savages were not irretrievably bad, they were merely boys untrammelled by so much civilization as some few boys obtain early. Sometimes they were promptly "swatted" by other boys of their own faith, generous spirits who happened to be fond of one or more of the boys or girls assailed. Oftener the evil example was imitated, and wholly unrebuked.

This sort of thing breeds some personal and creed hatreds that last as long as life. It is still true that many a life-long friendship between Catholic and Protestant boys is formed at common schools. The evil done is in proportion to the domineering of the majority boys. Now, Canadian Protestantism is still very considerably leavened by north of Ireland Protestantism. This variety is not like American Protestantism. It has not outgrown memories of King James of old persecutions, of terrible ancient revenges, of the Boyne, Derry, or even of the risings that Cromwell so fearfully suppressed. Scotch Protestantism, which also much informs the Canadian variety, is milder than the Ulster kind, but dour with uncoloured memories, and a more perfect persuasion that Catholics are predestinated to eternal torment. Again, the English-speaking Catholics of Canada are largely and often lately derived from the British Islands. There Catholics are used to being treated as the under dog. Here their susceptibility to take or surmise offence or insult is keen.

Moreover, Catholics are bred in a peculiar reverence or affection for their church, as few Protestants are. To the Protestant his church and minister are

seldom sacrosanct. He is not taught from infancy to associate them with his own sense of mysterious worship. The Protestant is scarcely touched by a sort of taunts that wound Catholics deeply. If the children of that faith have to endure insult, the strong spirits among them are apt to become embittered, and the weaker afflicted in a worse way. They being amenable to the public opinion of their young circle, are not infrequently disturbed and shaken in the faith that they yet adhere to. It makes them, not Protestants, but bad Catholics. Now bad or cynical Catholics are not a very desirable sort of citizens. Their repudiation of moral and religious obligations is apt to be in proportion to the profundity of their church's claims.

It is commonly imagined in Canada that the separate school question does not exist in the States. Because none but secularized public schools are state established there, it is supposed that the creeds have affiliated in primary education. It seems scarcely known here that American Catholics support a great number of parochial schools, besides paying taxes to the public schools. American Catholicism may endure this calmly, though twelve years' residence in Boston gave the present writer an opinion that many of them feel bitterly aggrieved. At any rate, to apply the same system in Canada would not, according to American experience, be to rid the country of the separate school question. It seems certain that this matter, in the Dominion can be settled only by the slightly preponderant creed majority conceding to Catholics everywhere substantially such liberties as the Catholics of Quebec concede to the local creed minorities.

That liberty was conceded to the Catholics of the Territories long ago by a Protestant Premier and an uncommonly Protestant Parliament. Sir Wilfrid is but confirming what cannot be taken away without bad faith. Those opposed to him, let them profess what they may, are really requiring parliament to break faith. They can have no practical purpose whatever, if it be not to put the creed minority of the new provinces in jeopardy of their schools. To deprive them of that long enjoyed right would be not merely a breach of faith, but contrary to public policy, since such deprivation would tend to put 41 per cent. of the people under a just sense of wrong. That is why Sir Wilfrid and Mr. Fielding are right, are statesmanlike, are safe, and sure to be supported by the electors.

E. W. THOMSON.

Ottawa, March 23.

CERTAINTY OF OUR FINAL DESTINATION.

Second Lenten Sermon by Father Drummond.

Winnipeg Tribune, March 27.

The series of Lenten sermons on "The Last End," by Rev. Father Drummond, S. J., at St. Mary's Church, was continued last night before a large congregation. Following from the opening discourse which showed the harmony that results in one's life-actions if the idea of the last end predominates, and the contrary effects of the contrary idea, Father Drummond last night proceeded to adduce witnesses to the fact that there must be a last end. It seemed self-evident enough, he remarked, but he would go on to prove it because the great mistake of the sinner is his self-deception on this point, trying to put away the idea, so that he may not be deterred from the pursuit of his sinful career. The forgetfulness of the last end is the great sin of the world. It is this concentration of all man's ends in the passing things of this world that constitutes the difference between the religious and the non-religious school. In the non-religious school the only thing impressed on the pupil is decency and self respect, but nothing at all about the most important of all knowledge, of the knowledge of that final destination for which he was created. The whole system is as the teaching of astronomy with the great central basic law of gravitation left out.

WISDOM REQUIRES IT

The text of the sermon was taken from the psalms, "Know ye that the Lord He is God; it is He that hath made us, and not we ourselves." The substantiation of the absolute certainty of the last end, the preacher began, is to be found primarily in the witness of God, and secondly in the witness of man. Postulating, as Christians, that man's origin was in his creation by God, it follows that in this creation there must have been a purpose, and there could have been no purpose without the fixing of a last end; for God is wisdom, and wisdom is simply the co-ordinating of

all means to an end. If a man does not direct his actions towards a certain end he is not a man of wisdom, and according as his caprices are irrelevant and without any purpose he is called foolish and even crazy. Since God is wisdom He must have fixed an end for His act of creating man.

God's Providence also requires that He must have fixed a final destination for man, the being of His creation. Having created, He must preserve the world. Providence means fatherhood, and none is so full of love as God, who is love. His love could never permit His creatures to be the sport of every hazard like the waves of the ocean.

JUSTICE REQUIRES IT.

God is also infinitely just and therefore He must reward the good and punish the wicked. The judgment hereafter and what follows is the terrible thought in the mind of the sinner. It is because this thought is so terrible that the superficial literature of today centres itself in the things of the world and avoids the thought of the last end entirely. But all this literature can never efface from the conscience of man the conviction that some day he must be judged by a being who is absolutely inexorable.

God as Creator must also be legislator, because there must be order in the creation. Scientific men are verifying every day the marvellous and constant order of the natural system. We are all confident that this district will see a total eclipse of the sun in August, because scientific men have been able through the order existing in the material system to foretell it. If God had a purpose, then, in creating the material creation, must He not have had a fixed end in far greater measure for man, who stands so much higher? Law is but an ordinance which leads society or an individual to the end for which it exists; "what is last in execution is first in conception." God as legislator must have fixed an end for His creature, man.

NATURAL REASONS.

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These are the known germ diseases. All that medicine can do for these troubles is to help Nature overcome the germs, and such results are indirect and uncertain. Liquozone attacks the germs, wherever they are. And when the germs which cause a disease are destroyed, the disease must end, and forever. That is inevitable.

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| Bright's Disease | Liver Troubles |
| Bowel Troubles | Malaria—Neuritis |
| Coughs—Colds | Many Heart Troubles |
| Consumption | Piles—Pneumonia |
| Colic—Cramp | Rheumatism |
| Constipation | Rheumatism |
| Cataract—Cancer | Serofilia—Syphilis |
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but there is for man himself a final purpose. The contemplation of the Heavens brings out most impressively the thought of order; higher up, it is the same with plant life, sustained by the sap out of the bowels of the earth; and higher still, in animal life predominated by instinct. This instinct, shows in a remarkable manner, the superiority of man, for that instinct, guided by God, has ever performed in the very same manner from the time of its creation. The bees today build the very same honeycombs that they built thousands of years ago, which have been absolute perfection for their purpose. Man, on the other hand, with his intelligence and free will, can do perfectly or imperfectly, as he wills, and is a progressive creature.

Father Drummond in his conclusion summarized the reasons assuring the certainty of the last end, from God as Providence, as Justice, as Law-Maker.

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