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LETTER OF RECOMMENDATION. UNIVERSITY OF OTTAWA.
Ottawa, Canada, March 7th. 1900.
the Editor of The Catholic Record.

the Editor of THE CATHOLIC RECORD.
London, Ont:
Dear Sir: For some time past I have read
your estimable paper, THE CATHOLIC RECERD.
and congratulate you upon the manner in
which it is published.
Its matter and form are both good; and a
truly Catholic spirit pervades the whole.
Therefore with pleasure, I can recommend
it to the faithful.
Bleesing you and wishing you success.

sing you and wishing you success, Believe me, to remain.
Yours faithfully in Jesus Christ,
† D FALCONIO, Arch, of Larissa.
Apost. Deleg.

LONDON, SATURDAY, MAY 6, 1905.

HIS EXCELLENCY, LORD GREY, ON RACE AND CREED DIS-SENSIONS.

His Excellency the Governor General of Canada, Earl Grey, visited Toronto on Monday, April 24th, and his reception was cordial, such as Toronto crowds are wont to extend to distinguished visitors, and especially to those who represent Imperial authority in the Dominion of Canada. It was not, however, quite so enthusiastic as it will undoubtedly be on future occasions, after His Excellency shall be better known and shall have manifested those personal qualities which have made the receptions accorded to other Governors-General popular outbursts of welcome.

The Governor General spoke enthusiastically of the vastness of the Dominion, which is a rich belt of land thousands of miles wide, stretching from the Atlantic to the Pacific, and blessed with an inherent virtue which enables it to produce the best fru ts, the hardest cereals, and most strenuous men that can be found on the earth. These facts give Canada the opportunity to prosper to that degree that it may yet outstrip our southerly neighbor, the United States, in real prosperity. But he asked us to remember that "the great trade which is open to Canada from Asia is due to the protecting arm and the fleet of the old mother which is keeping open the door of Asia to Canadian trade. Yet Canada does not contribute a single ship or dollar to the Imperial service." He gave it to be understood that he did not state this by way of complaint, nor have the people of Great Britain complained of Canada's attitude, but on the other hand they recognize that in many other ways Canada has contributed towards the greatness of the Empire.

His Excellency then turned to the consideration that Canada is populated chiefly by two great but distinct races. It is not, indeed, as he admitted, in the province of the Governor-General to interfere in the line of policy among different policies to be adopted by the Canadian Government; but, he added, there are subjects on which men of all parties are agreed and on which it is permitted me to express an opinion without running the risk of raising a single dissentient voice, and one of them is the hope that the clash of race and creed conflict shall never be heard in Canada, and the conviction that in the complete union between the two great races lies the secret and strength of your future."

We most heartily endorse these wise words of his Excellency. At the same time we feel constrained to remark that in insisting upon the freedom of educating our children according to our religious convictions, we are doing nothing towards arousing creed or race hatreds. It is those who would im pose upon us by brute force a system of education which we are convinced is defective in certain points, who en deavor to create these hatreds.

It is not our fault if Protestants can not agree among themselves in regard to some dogmatic religious teaching to be imparted in their schools, and we have no desire to impose upon them our conviction that such teaching should be imparted. But Catholics can and do agree on this point, and we have the inherent natural right to make religious teaching a part of our school curriculum. so long as we do not impose our views upon our Protestant neighbors. We do not desire at all to coerce our neighbors

into adopting our views so far as their schools and their children are con cerned; but neither do we wish to be coerced into adopting theirs on a matter which we deem of the highest import-

Our attitude is that our children should be taught their religion, and as this cannot generally be done adequate ly at home, that it should be done by competent teachers in the school room. and that no such penalty be imposed upon us as the payment of a double tax for carrying out our convictions in practice, at least in localities where we feel ourselves sufficiently strong and able to support schools which fully meet our views. To this may be reduced the whole Catholic demand for Separate schools, which do not in any sense interfere with the education of Protestant children, and with which the Protestant population have, therefore, no right to interfere by putting in our way such obstacles as we have referred to above.

Be it remembered that before the Public school system was established in the country at all, we had this freedom of education, and we uncompromisingly insist upon retaining this right under a system whereby the State takes upon itself the general management of We are quite willing that the State

shall insist upon the schools attaining a certain standard of secular instruction. and that the teachers shall be competent; but we insist upon the full liberty to make religious study a part of the daily programme of things to be taught.

THE REAL AND THE FALSE ISSUES.

It is gratifying to observe that notwithstanding the strongly worded resolution passed by the House of Bishops of the Anglican Church in Rupert's Land, against the granting of Separate Schools in the new North-West provinces, all the Bishops of that Church do not agree with those who assembled at Winnipeg on March 1 and passed unanimously the resolution above referred to which practically means that Catholics should be denied the right which they have hitherto possessed to have schools in which religious instruction may be imparted to their children.

At a banquet given by the St. George's Society of Halifax, Bishop Worrell made a strong plea for justice, fair play, and toleration in the consideration of questions affecting the interests of the different nationalities in Canada. He spoke eloquently and forcibly of the rapid growth of the patriotic Canadian spirit within recent years, but he reminded those present who are actuated with love for England as their mother country, that the varying elements in Canada must be blended together in order to assure the interests of the British Empire. He continued:

"We have in Canada a composite race, and as in England, Norman and Celt are blended, so in Canada, the maple leaf will be the brightwhen it is seen to only with the rose, to grow and shamrock, but also with the lily of France. Let us remember that we must have the spirit of give-andtake, the spirit of respecting the con-sciences and convictions of all Canadians. We would make a great mistake if we would cause friction to grow be-tween different nationalities of this great country.

We heartily agree with Bishop Worrell's view of the case. There is, indeed, no need of the bulldozing of one race in Canada by another, and any attempt of this kind must necessarily beget strife and wrangling between the races who make up the great bulk of Canada's population; whereas the exercise of toleration and charity would serve to weld Canadians of all creeds into a harmonious whole having the common interests of the country at heart.

There are differences of religion as well as of race, but these differences are so ingrained in the people by education and practice from their earliest years that on this point there is no hope of unification for very many years to come. The same is to be said of racial differences. It will therefore contribute greatly to the welfare of the country that in the matter of race and religion we should agree to differ while we mutually aim at the material progress of the country, which is an nterest common to us all.

Here also it is proper to remark that the resolution passed by the Bishops of Rupert's Land against the school clauses of the Autonomy Bill professes to have in view solely the preservation of provincial rights over education. The same pretence has been put for ward by Baptist conventions, Methodist congregations, and Presbyterian synods and presbyteries. If this pretence were true, the matter of Separate schools for the North - West would merely be a question of secular politics, and it would follow that these religious bodies are busying themselves about political matters which do not concern them, and from which they should

such false pretences. Every one knows that it is not really on the ground of provincial political rights that such resolutions have been passed. Nearly all these resolutions were passed on Sundays, after divine service and even in the churches. Can we believe that religious denominations which profess to be most straight for the observance of the Lord's Day would so far forget themselves as to hold purely political meetings on that day?

Nor is it that these denominations are really opposed to religious teaching either in or out of the schools. They have all their denominational colleges in which their peculiar religious dogmas constitute part of the teaching. Their strenuous efforts are therefore directed against the teaching of the Catholic religion to Catholic children in Catholic schools, though it is well known and understood that, under a Catholic school system, the Catholic schools will be maintained only by funds which come from Catholics themselves, whether it is given under the form of taxes, or of the Government grants given for educational purposes - grants to which Catholics give their share equally with their Protestant neighbors.

To show that the public in general are not deceived by these false pretences we may quote here a passage from an editorial in a recent issue of the Montreal Witness. Under the title "A False Issue," the Witness

"What is curious is that repugnance to the very principle of Separate schools is the real source of the feeling against the educational clauses of the constitutions of the new provinces. All those who have expressed themselves strongly on the subject, whether public bodies passing resolutions, or orators or newspapers, have had an instinctive unwillingness to allege this. In ever case the fight is made upon provincial rights. Even the Globe has set interference with provincial rights as the danger which threatens the country."

The weakness of this argument is hen exposed by the Witness:

"This mode of arguing has its does not lie in provincial separate-ness, but in national solidarity; and this universal abouting weak side. The strength of Canada provincial rights as paramount, and this speaking of the national Government as an outside power which has no business with local affairs is, nationally speaking, a very bad sign.

ally speaking, a very bad sign. . . . "It always seems strange to us when this cry is echoed among the minority (Protestant) in Quebec, which has everything to lose by it. The declaration that education is absolutely a mat ter for the individual province, and that any national stipulation with regard to it is an outrage sounds very strange coming from people who not submit for a moment to such a system of schools as the majority in their

"People may say that they do not believe this: that many Roman Catholics in their hearts prefer the non sectarian school. This is not to the They say they do hold the onscientious objections, and who but themselves can say what they believe in When they cease to prefer Separate When they cease to prefer Separate schools, they will presumably have none. We may say it is only the none. We may say it is only the priests who want the Separate schools but our system of government is based on persuasion, and if they can persuade the people more than we can, we have t the declarations of our fello citizens as to what they really do

This reasoning is conclusive, and so far as we can see the powers granted to the Dominion Government and Parlia nent to preserve the rights of minoris ies were given them for the express purpose of preventing the comparatively small provincial communities from oppressing local minorities by intoler ably oppressive legislation especially in the matter of education.

It is to be expected that the national Parliament will be dominated by greater breadth of views than the Legislatures of smaller provinces, and the people generally will place more confidence in. and will more willingly obey the laws emanating from the national body which is not so easily swayed by local prejudices and interests.

Among all the resolutions passed against the educational clauses of the Autonomy Bill, we must regard that of the Bishops of Rupert's Land as the most uncalled-for and inconsistent. From the other religious bodies nothing else was to be expected; but the Anglicans of the Dominion have over and over and again declared themselves to be the uncompromising advocates of religious education. Why should the Bishops of an Anglican province now proclaim themselves the opponents of such education where Catholics are chiefly, though not solely, concerned ? We leave the answer to our readers.

THE PEOPLE OF ENGLAND HEAR THE TRUTH.

The Hon. Senator Fulford of Brockville is at present on a visit to London, Eng., but the echoes of the debate on the Autonomy Bill have reached him. Naturally, he takes a deep interest in what is transpiring in Parliament during his absence, and in the Morning Chronicle of April 25th he gives his

Fulford ranks high among the Senators of the Dominion, both for integrity and ability, his opinion of the matter will have great influence in forming public opinion on the subject, and will show the true position of Orangeism in its attempt to raise a no-Popery cry on a very narrow and shaky foundation. The Senator says:

"In a population where Catholics number about 43 per cent. of the entire population, and where there is a very small but active minority of political Orangemen, it is not to be wondered at that there are sectarian extremists.

"It is only by the efforts of people of this character that the political aspect of the Orange order can be cept alive. A certain class of mediocre bigots can only secure political promi nence through these means. Therefore, it is found necessary to wave the Protestant banner every decade or two.

" Now, as heretofore, the agitation is confined almost Toronto, which is extremely Tory, and more wildly Orange than any city in Ireland. The introduction of legislation in the Dominion Parliament by Sir Wilfrid Laurier creating two new provinces in the North-West furnished nother wild outburst from these so ing, as I have said, but an extremely proportion of the population of the Dominion, and confined almost altogether to Toronto.

Under this legislation, Sir Wilfred Laurier proposed that the rights conerred upon the Roman Catholic minor ity in the area comprising these tw provinces, which were deliberately conferred upon that part of the country thirty years ago, should be continued. That is the sum and substance of the offence by the Premier the Dominion, which in the eyes of this small minority is being heralded by your correspondent as signifying the abandonment of Canada to the rule of

The Senator then explains that already since 1875 in the territories now to be formed into provinces, the right existed for both Catholic and Protestant minorities to establish Separate Schools. and that at present it is merely proposed to continue that right. These schools, however, should scarcely be called separate or sectarian schools, as they are in every respect public schools, except in the one particular that from 3.30 to 4 o'clock p. m. the resident clergyman is allowed to give religious instruction. The standard of education, and of the teachers, and public inspection of the schools is to be the same which is required for the Public schools.

Senator Fulford continues:

"The present population, Catholic Protestant, has moved into as well knowledge that Parliament had by legislation many years previously re-cognized the right of Roman Catholics to establish Separate schools if they so

We are glad to notice that such reasonable views are brought to the attention of the people of England by one so able to deal with his subject as the Hon. Senator Fulford.

A SUSPICIOUS PEACE-OFFERING

On April 26th Mr. George Taylor, the Conservative chief whip in the House of Commons, who is also a prominen Orangeman, made an offer to the Liberal party which can be construed only as a complete surrender of the Conservative position on the Autonomy Bill. There are, indeed, certain reservations in the offer which may be compared with those made by General Stoessel to the Japanese when he offered to Port Arthur.

How far Mr. Taylor was authorized by his party to speak in their name we are unable to say, but occupying as he does a very influential position therein, it may be taken for granted that he did not speak without author ity. It is certain on one hand that the Bill will pass with the largest contentious majority which has been given to any Bill since Sir Wilfrid Laurier's accession to power, and on the other that many Ontario Conservatives who can not readily vote against their party on Mr. Borden's amendment, do not wish to put themselves on record as voting to coerce the Catholics of the North West into the Public secular schools, as to do this would tell severely against them when they would next present themselves before their constituents for re-election. The Quebec Conservatives will (we believe) to a man vote on the side of justice and fair play, as most of them have already declared their intention of doing. These gentlemen have admitted that they receive from the Catholic majority in Quebec the fullest justice, and they cannot bring themselves to deny to Catholics in other provinces the same rights

which they enjoy. Mr. Taylor said that he understood the Minister of Finance, and the ex-Minister of the Interior to say that the school clauses under consideration give to the minority nothing more than they enjoy under the present territorial laws. If this be the case

Let the lawyers on both sides of the House get together and frame an amendment which shall contain nothing more, but which shall be put in plain

no opposition, because it is a national school, as both these hon gentlemen say, a national school with only one-half hour's religious teaching between 3:30 and 4 o'clock in the afternoon; and I am sure the people of the North-West, or of Ontario, or of any other section of the Dominion will raise n objection to that."

Thus we have it acknowledged that all the eloquence expended for weeks in the House of Commons by the Conservative opponents of the Bill was merely for political effect with their constituents. The Bill itself is acknowledged to be right and just; but right and justice were opposed, and bad blood was stirred up merely for the sake of enabling certain members of the House to pose before their Orange constitu ents as Orangemen in spirit if not so in fact; and to effect this the time of Parliament has been wasted for weeks

It is known that many Conservatives are tired of the long debate which has now become wearisome, without the least prospect of a successful issue, and are anxious to bring it to a close. But the clauses as they stand constitute the minimum of what Catholies have a right to expect, so that it is rather a brazen offer to withdraw opposition on condition that they shall be whittled down as far as possible before becoming law. We cannot at all imagine that the Government will for a moment hesitate to pass the clauses as they stand, even if the Conservatives think proper to carry on the warfare to the bitter end of defeat and disaster. It is for Messrs. Borden, Taylor and Co. to look to the consequences.

"The fox barks not when he would steal the lamb."

A DISAPPOINTED POLITICIAN.

We already expressed the opinion that in due time the question of the extension of Manitcha's boundaries will be considered by the Dominion Government, and it has indeed been stated by Sir Wilfrid Laurier that this matter will be attended to soon. This statement was made in answer to an inquiry by Mr. Borden, on April 25th, but Sir Wilfrid added very properly that this important matter cannot be taken up till the matter of the Autonomy Bills is disposed of. The renowned Archimedes is reported

to have uttered the statement : "Give me a place whereon to stand and I will move the world." This great mathematician implied by this the force which can be exerted by means of the lever, one of the elementary mechanical instruments used in the application of power to produce great mechanical effects. But the Hon. Robert Rogers desires to produce great effects without having even a place whereon to place his fulcrum, and this is part of the secret of his attempt to make it appear that Mgr. Sbaretti, the Papal Delegate, is the chief obstacle in the way of Manitoba's claims to an extension of the provincial boundaries. He professes to be in a great hurry to

pears that he must wait until other

business before Parliament is completed.

There was, in fact, no ground for

his manifestation of ill temper in regard to this matter, but he knows well by past experience that it is possible to stir up the feelings of a part of the population of some of the provinces claimed to be able to construct the of the Dominion by an appeal to anti-Catholic prejudices, and he thought it a favorable opportunity to appeal to these prejudices on the false ground that Mgr. Sbaretti had unduly interfered with Manitoba's claims. A no-Popery cry, he thought, would be sure to carry a general election in Manitoba for his party, and he therefore desired to precipitate an election on this issue. It does not appear, however, that either his Premier, Mr. Roblin, or the Lieutenant Governor of Manitoba could be brought over to his views, and the misrepresentations of Mgr. Sbaretti's interview with Mr. Campbell have fallen flat, and have not afforded Mr. Rogers the opportunity he appears to have sought to become Premier of Man-

DO CHEMICALS PRODUCE LIFE?

itoba in Mr. Roblin's place.

It has been the aim of some modern cientists and notably of Darwin, Huxey, Tyndal, and others, to account for all existence of beings by the operation of material forces without attributing anything to God, and to the efforts nade in this direction much of the infidelity and atheism of the present day is to be attributed. It may be true, as some Christians have maintained, that the theories of these scientists do not necessarily involve the denial of God, and we are ourselves convinced that even if the theory of evolution were true it would still be necessary to admit that the protoplasms and prototheria which are said to have been the first parents of all living beings, must have been created by a Being of infinite perfections, otherwise they would not and could not possess the qualities by means of which they prothe manner which they should be the public are not deceived by real state of the question. As Mr. So far as I am concerned, there will be the public are not deceived by real state of the question. As Mr. So far as I am concerned, there will be the public are not deceived by real state of the question. As Mr. So far as I am concerned, there will be the man on the street may know what it means. Then, so far as I am concerned, there will be the man on the street may know what it means. Then, so far as I am concerned, there will be the man on the street may know what it means. Then, so far as I am concerned, there will be the man on the street may know what it means. Then, so far as I am concerned, there will be the man on the street may know what it means. Then, so far as I am concerned, there will be the man on the street may know what it means. Then, so far as I am concerned, there will be the man on the street may know what it means. Then, with all its harmony in diversity of before being experimented upon.

beings organic and inorganic. A protoplasm and a prototherion, ac. cording to the Evolutionist theory, are the primitive very simple forms of life from which have been derived all plants and animals by varied processions of development, till the wonderful variety

which exists was produced. We have said that even in the hypo. thesis which lays so much stress upon these primitive forms we must say that these forms come from an infinitely perfeet Being Who is God, but the ordinary evolutionist makes them self-exist. ent, and thus endeavors to get rid of God as the necessarily existing Creator of all things in heaven and on earth, and of heaven and earth also.

The existence of life has always been an insuperable difficulty in the way of those scientists, or as we may more properly call them. sciolists, who endeavor to account for the existence of evident design without a Designer, and of creatures without a Creator. Life whether of plants or of animals is something so different from mere matter that it has completely baffled the Atheistic investigators, and many of them, even including that leader of materialists, Hebert Spencer, have in their rational moments acknowledged their defeat, and admitted that there must be some superior Power Whom they have been unwilling to acknowledge and adore. That power is God, the Great First It is now claimed by one Dr. Jacques

Loeb of San Francisco, Cal., the head of the physiological department of the University of that city, that "after months of silent labor with larvae, up. fertilized eggs of sea urchins, parthenogenetic larvæ, and the minute cells of organism which give and perpetuate life on earth," he has by his experiments produced artificial means of fertilization in the egg of the seaurchin." He declares that his experiments, so far, " have been with the lowest forms of organic life, and now he is ready to enter the field of more complex organisms, and wrestle with the great problem of the whence, where, and how of actual life in the highe forms. He announces, as a despatch from San Francisco informs us :

"We are now able to imitate the natural process of fertilization in the egg of the sea urchin, completely by purely chemical and physical me The fact that the larvæ raised by the new method have the same vitality as the larvæ produced by normal fertilization, arouses the hope that it will be possible to undertake the solution of the problems for which the raising of parthenogenetic larvae in large numbers is preliminary."

We are not prepared either to assert or to deny the professor's statement, that he has discovered some chemical or physical means of developing certain germs of life by means different from that in which nature usually operates. Thus the eggs of birds are now very commonly made to produce chicks by means of incubators instead of by the arrange this extension, but it now apnatural warmth of the living mother. But the egg itself is as truly an organic being as the chick produced from it, and is itself as much the work of the Creator as the young bird. The same is the case with the larvae and seaurchins' eggs on which Professor Loeb has been experimenting. He has not germs of incipient animal life from inorganic matter, which should be done before it is claimed that life may be produced by the use of chemicals. We do not suppose that the Professor

even imagines that his success in his experiments, if it be real, dispenses with the necessity of a Creator, but we make these remarks to put our readers on their guard against the delusive reasoning of some self-conceited persons who are apt to draw false conclusions from such statements as have been made in the despatch in which the announcement of Professor Loeb's supposed discovery is made. At the same time we must say we are very dubious regarding the accur acy of the announcement, and, at all events, it by no means follows that even if the recent discovery be real, the proposed additional experiments will be successful in producing the forms of life higher in the scale than sea-urchins. However, it is certain that chemicals have never yet produced the germs of life, and we may assert with great confidence that they will never do so, though it may well be that in some instances if the proper chemicals were discovered which nature iiself employs in the development of germs already existing, and which are a part of creation, they may be used to develop? the life which already exists in the germs potentially, especially when those germs have already been partially developed to a more advanced stage than the germinal state, as is the case of birds' eggs, and also of the sea-urchins' eggs on which the professor says he made his experiments. In any case, the power of God is to

be discerned, and is found in the germs themselves as well as in the more advanced stage which they have reached

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