

In the matter of "total standing" or general average the result is still more gratifying. Two of the St. Boniface men have an average of 1 A.; one of these is Mondor, who is the only one in two years, the First and Second, in the whole University (over 130 students wrote in these two years) to reach the total standing of 1 A., or 80 per cent. Four other St. Boniface men have an average of 1 B., and the rest, five, are in second class. Not one is as low as third class. Not one has failed in any subject whatever. Nothing like this record can be shown by any other college.

The list of scholarships was not read by the Registrar on the plea that it was very long and that everybody could read it in the Class and Honor Lists and in the daily papers. We trust this will not establish a precedent. The good old way of reading out the names of the winners, inviting them to come forward and to be seen by the large and distinguished gathering of friends, and to receive the congratulations of the Chancellor, should not be changed.

The Rev. Dr. Bland, in his address, revealed himself a finished speaker with a charming voice and manner. His principles, however, were less admirable. There was a manifest catering to popular watchwords, with a very inadequate realization of their value, as when he spoke feelingly about the most unrestricted liberty of speech and then qualified it by adding, "providing truth and righteousness be respected," a very big limitation indeed.

The Hon. Mr. Roblin ably stated the case for the Agricultural College and highly approved of Rev. Dr. Patrick and Mr. J. A. M. Aikins, the University representatives on the board of this proposed college.

CONSIDERATIONS OF CATHOLICISM BY A PROTESTANT THEOLOGIAN.

Sacred Heart Review.—CCC. The "Presbyterian Witness" of Halifax, N. S., under date of March 19, page 4, column 3, comments an article of mine, appearing in this Review, but which it inadvertently credits to the "Ave Maria," in which I give my reasons for thinking that as Protestant persecution of Catholics seems pretty much at an end, so Catholic persecution of Protestants does not appear likely to revive. There may be local and temporary recrudescence on either side, but probably nothing more. I remark it will be remembered that persecution of Christians in the future is more likely to be anti-Christian than Christian, instancing the policy of Combes, which I am glad to perceive that the "Witness" much to its credit, frankly describes as "odious."

The "Witness" says: "Mr. Starbuck's argument is good and it will do good." So I hope, though not for just the reason which it assigns. I am not arguing with Catholics as to the wrongfulness of persecuting Protestants but with Protestants as to the apparent futility of such fears for the future. However, the "Witness" thinks that I have ignored a vital consideration, namely, "that the Pope insists on his church being always and everywhere the same."

Now if the editors had read more of my numerous papers, amounting to three hundred of these series, they would have discovered that I have ignored very few points indeed which are in the minds of Protestants touching the Church of Rome. However, as repetition is not only the mother of learning, but still more of conviction, and as I have been reminded that I must take account of new readers as well as of old, I will, I hope, once for all, repeat somewhat in detail my grounds for believing that we may reasonably look forward to a future of kindlier feeling among Christians generally than in the past.

Before doing so, let me remark that I am much gratified at being praised by Presbyterians, for although now an Episcopalian in membership, I doubt whether I do not love Presbyterianism better than any other form of Christian-

ty, above all when, as in Nova Scotia, it is still substantially good Scottish.

The plea that Protestants must always be looking for explosions of persecution by Catholics, wherever they recover the power to persecute, because otherwise they would disobey the Pope's exhortation to be always one and the same, is of perpetual repetition, and is utterly futile.

It is utterly futile because it is utterly untrue. The Pope does, indeed, require the Catholic Church to be one and the same in doctrine. But he does not require uniformity in rite, in discipline, or in administrative policy. He allows that in different regions, in different ages, among different races, under varying conditions, the Church may vary indefinitely in all these particulars. The old saying, "dissidium jejunii non impedit consonantiam fidei," "A difference of outward observance does no wrong to unity in the faith," is still in full force throughout the Church, and receives the widest possible application. Are the South Americans, who are exempt from the fasts of the Church, any less perfectly Catholic on that account?

First: Look at the profound difference in everything but doctrine, between Latinism and Orientalism. About nine-tenths of the Church is of Latin rite, and does not differ very much internally in observance or discipline, although even within this the Ambrosian rite, the Old Sarum use, the Mozarabic liturgy, vary widely from the Roman, and from each other, besides particular pontificals and breviaries of certain orders.

But when we come to the difference between East and West, there is hardly anything left in common except doctrine and the substance of the sacraments. The liturgies, their languages, secondary ceremonies, vestments, the number and furniture of the altars, all these things are completely unlike. And how deep the cleavage of discipline, between the West, with its unmarried, and the East, with its married priesthood, the separated and the Uniate churches being in all these particulars almost exactly alike. In administration also, as the Catholic Dictionary remarks, the Pope governs the Latin Church, which is his own immediate Patriarchate, more directly than he does the various Eastern rites, which are mostly left under the control of their own patriarchs. Of course the United Easterns must acknowledge his immediate and ordinary jurisdiction, but, as various Popes have taken pains to assure the Orientals, he does not thereby hold himself morally excused from handling their ancient usages and historical traditions, and their peculiar genius with a very special reserve and reverence. In the West there has been from the beginning a much greater measure of uniformity, so that local usage, although nowhere viewed as unimportant, is not so specifically momentous as in the East.

Now the treatment of heretics is not a matter of doctrine, but of discipline. It is, I suppose a doctrine, that the Church, abstractly speaking, has authority to exercise a coercive jurisdiction, through her own officers, over all the baptized, and to inflict upon the refractory any punishment not capital. So also this is a part of the creed of the Presbyterian Church of Scotland, except that she puts coercion, capital, and non-capital alike, over heretics and schismatics, in the hands of the magistrate, who, however, is bound to carry it out. The last Scottish execution of a heretic about 1690 or 1695, though inflicted by the state, was distinctly carried out under the bidding of the church. See Lord Macaulay.

Now as Scottish Presbyterianism, without a change of creed, has consented to a profound change of practice, in the treatment of heresy and schism, even so has the Church of Rome, and with inward consent, as Froude himself reminds us. So far as the growing freedom of erroneous teaching is the fruit of growing indifference to religious truth, so far, of course Rome laments it. But then, so do all true Christians. So far, on the other hand, as Christians are more and more inclined to meet spiritual errors by spiritual remedies, there is absolutely no doctrine of Rome which forbids her to welcome this

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growing refinement of religious zeal. The harsh methods of the Middle Ages were allowed even then as a lamentable necessity, although so profound a Protestant as Paul Sabatier maintains that they were sometimes, as against the Albigenses, an overwhelming necessity. Yet even then, when such Catholic nations as England, Scotland, Ireland, Scandinavia refused to receive the severe continental legislation against heresy, they found themselves thereby neither "in spiritual nor in temporal difficulties" with their Head, so that the misgivings of the "Witness" as to our time seem curiously chimerical.

As I have shown already, some elder bishops and Popes, as Ximenes, St. Pius V., Bonner, perhaps even Bossuet, persecuted some, as Talavera, Tunstall, Fenelon, refused to persecute, and Innocent XI. energetically remonstrated against the Dragonnades. Neither class found themselves on this account in "spiritual or temporal difficulties" with the Church, except that when Talavera fell into the hands of the Inquisition, Rome rescued him from them.

Come now to the nineteenth century. In 1830 overwhelmingly Catholic Belgium enacted that Catholics, and the few Protestants and Jews, should be civilly and religiously equal. The Bishops asked the Pope whether they could support this constitution. He told them they could, which they have most loyally done to this day. Lately the Catholics there have had a strong temptation to give non-Catholics the choice between having their children taught Catholic doctrine or taught nothing, but they have disdained to avail themselves of this trick. They have been advised by the bishops, and these by the Pope.

In, or near 1838, Charles Albert, of Sardinia, was petitioned by 600 leading citizens of Turin, 80 of them priests, to enfranchise the Waldenses. He consented. I have read a detailed Protestant account of this, but it makes no mention of any adverse suggestion of Rome.

From 1855 to 1870 the Catholic hierarchy in Austria seems to have had greater authority than ever before since the Reformation. Yet, says Dr. Schulte, it found no fault when the Government raised the Protestants to full civil equality. As Patrick Henry says, we can only judge of the future by the past.

CHARLES C. STARBUCK.  
Andover, Mass.

\* (Persecution is defined:—"Harsh or malignant oppression; the infliction of pain, punishment, or death, upon others unjustly particularly for adhering to a religious creed or mode of worship." St. Pius V. never persecuted in this sense. Our friend the Rev. Mr. Starbuck, has in mind, no doubt, the exploded charge that the holy Pope, "hired assassins to murder Queen Elizabeth of England." Hergenrother

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and other modern historians show that "there is not the smallest proof that the Pope in any way favored, far less instigated, such a plan."—Ed.)

FROM OUR EXCHANGES.

"Education unmixed with religion is a snare and a delusion," declares the New York Observer (Presbyterian). "It is like sharpening a knife to a keener edge, and thereupon placing it in the hands of a madman." Yet when Catholics say exactly the same thing, and are not content with saying it, but advance a definite proposition to remedy the evil, the New York Observer and almost every other Protestant paper throw up their hands in holy horror lest the present public school system suffer.—Sacred Heart Review.

As we intimated as imminent last week, the treaty between France and England has been signed, and can operate to remove all causes of dissension between the two nations. The French, however, appear to think that they have got a salve to their self-love, without real advantage, which falls to Britain. If so, their deplomacy must have degenerated, since they played at Republics and Empires, for in the centuries prior to 1800 they always made up in treaties what they lost in battles.

But in what way soever the French may take their new covenant, the same is, no doubt of it, a great triumph for Lord Lansdowne, whose French extraction and literary and linguistic attainments have stood him in better stead at the Foreign Office than all his old War Office work. In the latter he stood very near losing a great war; in the former he has brought to effect a great peace.—The Universe (London).

Canadian Pacific TIME TABLE

	Lv.	Ar.
Montreal, Toronto, New York and east, via all rail, daily	15 00	12 30
Montreal, Toronto, New York and east, via lake and rail, Mon., Thurs., Saturday	15 00	
Tuesday, Friday, Sunday		12 30
Rat Portage and intermediate points, daily except Sunday	8 00	18 30
Lac du Bonnet and intermediate points, Wed. only	7 00	19 30
Portage la Prairie, Gladstone, Neepawa, Minnedosa, Shoal Lake, Yorkton and intermediate points, daily except Sunday	7 30	20 40
Rapid City and Rapid City Junc., daily ex. Sunday	7 30	20 40
Pettapiece, Miniota and intermediate points, daily except Sunday	7 30	20 40
Portage la Prairie, Brandon, Moosomin, Virden, Regina, Moose Jaw and intermediate points, daily except Sunday	7 30	20 40
Morden, Deloraine and intermediate points, daily except Sunday	8 25	14 00
Glenboro, Souris and intermediate points, daily except Sunday	13 35	12 15
Pipestone, Reston, Arcola, and intermediate points, Mon., Wed., Friday	7 30	20 40
Tues., Thurs., Saturday		20 40
Napinka and intermediate points, Tues., Thurs., Sat. Mon., Wed., Friday	8 25	14 00
Brandon Local, daily except Sunday	16 30	12 20
Portage la Prairie, Brandon, Calgary, Lethbridge, Macleod, Prince Albert, Edmonton and all points on coast and in East and West Kootenay, daily	18 05	8 50
Stonewall branch, daily except Sunday	16 50	10 20
Winnipeg Beach, daily except Sunday	16 10	10 00
St. Paul Express, Grtna, St. Paul, Chicago, daily	13 55	13 40
Emerson branch, daily except Sunday	15 45	10 45

F. P. BRADY, Asst. Gen. Supt., Winnipeg  
C. E. MCPHERSON, Gen. Pass. Agt., Winn pe

Canadian Northern TIME TABLE

Leave Winnipeg	STATIONS	Arrive Winnipeg
	<b>EAST</b>	
Daily ex. Sun.	St. Boniface, Ste. Anne, Steinbach, Bedford, Sprague, Warroad, Beaudette, Rainy River, Stratton, Emo, Fort Frances.	Daily ex. Sun.
10 25		16 25
Mon. Wed. Fri.	Mine Centre, Glenorchy, Atikokan, Kishabowic, Mattawin, Kakabeka Falls, Stanley Jct., Ft. William, Port Arthur.	Tues. Thurs. Sat.
10 25		16 25
	<b>WEST</b>	
Mon. Wed. Fri.	Headingley, Eli, Oakville, Portage la Prairie, Beaver, Gladstone, Plumus, Dauphin.	Tues. Thurs. Sat.
10 45		17 00
Tues. Thurs. Sat.	Headingley, Eli, Oakville, Portage la Prairie, Beaver, Mayfield, Hummerston, Halboro, Glendale, Neepawa, Eden, Burnie, Glen-smith, Dauphin.	Mon. Wed. Fri.
10 45		17 00
Mon. Wed. Fri.	Sifton, Ethelbert, Minn-tonas, Swan River.	Tues. Thurs. Sat.
10 45		17 00
Mon. Wed. Fri.	Bowsman, Birch River, Novra, Mafeking, Powell, Westgate, Erwood.	Tues. Thurs. Sat.
10 45		17 00
Mon. Wed. Fri.	Ashville, Gilbert Plains, Grand View.	Tues. Thurs. Sat.
10 45		17 00
Fri. Sat.	Fork River, Gruber, Winnipegosis.	Sat. Tues.
10 45		17 00
Mon. Wed. Fri.	Oak Bluff, Sperling, Homewood, Carman, Leary's and intermediate points.	Tues. Thurs. Sat.
7 00		17 50
Daily ex. Sun.	St. Norbert, St. Agathe, Morris, Myrtle, Roland, Miami, Belmont, Wawanesa, Brandon, Ninette, Minto, Elgin, Hartney and intermediate points.	Daily ex. Sun.
8 05		18 25
	<b>SOUTH</b>	
Daily	Twin City Express between Winnipeg, Minneapolis and St. Paul, 14hrs. 20min. Via Can. Nor. and Great Nor. Rys. Morris, Emerson, St. Vincent, Hallock, Warren, Crookston, Ada, Glyndon, Barnesville, Fergus Falls, Alexandria, Osake's Sauk Centre, St. Cloud, Clearwater, Monticello, Ossea, Minneapolis and St. Paul.	Daily
17 20		10 10
Daily	Minneapolis and St. Paul Express via Can. Nor. Ry. and Nor. Pac. Ry. Morris, St. Jean, Lettelier, Emerson, Pembina, Grafton, Grand Forks, Crookston, Minneapolis, St. Paul, Duluth, Superior.	Daily
13 45		13 30

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