

to introduce ceremonies according to their own fancy, there can be nothing wrong in the beautiful ceremonial of the Catholic Church which has its authority from God to "do all things decently and in order," as St. Paul required the Corinthians to do; (1 Cor. xiv. 20) for the Church has certainly the authority to do as much as individual pastors—and more—for the Church is, according to the same Apostle, "the pillar and ground of truth;" and its commands are promulgated in the name of the Holy Ghost, as were the commands issued by the Apostle assembled at Jerusalem, as recorded to the Acts of the Apostles; xv. 28.

So far are we from claiming the innovation, that we are pleased to find our Methodist friends approaching even ever so slightly to the principles which underlie Catholic faith and practices, and which they abandoned as idolatrous at and since the Reformation. However, we would like to see some consistency in their religious practices.

THE IRISH QUESTION IN PARLIAMENT.

The Government of Premier Balfour has had a precarious time for some weeks past arising partly from the revolution which is taking place in the minds of its supporters in regard to the fiscal question of Protection vs. Free Trade, and partly from its dilatory way of dealing with the question of Home Rule for Ireland. Considering that both Government supporters and the Lord Roseberry section of the Liberals are anxious to make the public believe that Home Rule is dead, the Irish question has proved to be a very lively issue.

At the beginning of the present Parliament, the Government majority was over 130, but at the beginning of the session, it had dwindled down to 80. Now the majority to be reckoned upon does not exceed 40, and on two or three recent votes, it scored less than 30.

Early in February, the Irish members fiercely attacked the Government, whereupon Mr. Wyndham, the Secretary for Ireland, told the House plainly that the Government has no intention of granting Home Rule. He said, however, that an amendment to the Land Act would be brought forward to repair the defects which had been discovered in that Act, which the Irish members declared had fallen far short of expectations.

Mr. John Redmond, the leader of the Irish Nationalist Party, thereupon declared emphatically that "no such thing as an alternative policy to Home Rule will be accepted by the Irish Party as a remedy for Irish grievances, which he detailed at some length, and he gave it to be understood by the Liberals that even they need not expect Irish support by any alternative policy to that which Ireland demands.

Mr. Redmond admitted that last year there had been valuable legislation remedying some of the evils of past government, but this fact will not abate the demand for Home Rule, and in reply to the statement of some of their opponents that Ireland is not capable of self-government, Mr. Redmond said, even if this were the case, the Irish would rather govern themselves badly, than be well-governed by another nation.

The attitude of the Government in relation to education in Ireland was also fiercely attacked. In regard to the establishment of a Catholic University, Redmond pointed out that the iniquitous state of affairs at present existing had been many times admitted both by Mr. Balfour and his predecessors in the Government, yet nothing had been done towards remedying the evil. The Government had played the devil's game of false promises too often. "Now," he added, "if the Government desires the support of the Irish in Parliament, nothing short of the introduction of the requisite legislation will secure it."

As regards the land question, "It is seen," Mr. Redmond said, "that last year's Act has failed; and the failure is a new proof that this Parliament has neither time nor capacity to legislate satisfactorily for Ireland. The Act must be amended forthwith, alike both in the interests of tenants and landlords." In conclusion, Mr. Redmond declared that neither the present, nor any other Government would have Irish support unless it foreshadowed, at least, an appreciable advance on the road to Home Rule.

Mr. Wyndham declared that "the Government cannot at present explain what it may do in the direction of education in Ireland. The matter ought to be settled, but it is useless to attempt anything until all parties in Ireland are agreed on the substantial details."

He denied that either the Government or himself had made any plan towards granting Home Rule to Ireland, or that it had any understanding with the Nationalists in order to obtain their support. Nevertheless, it is the Government's intention to introduce

an Act to amend the Irish Land Act to clear up all doubtful points to which objection had been made.

During this debate several Irish Nationalist members denounced emphatically the double-dealing and hypocrisy of the Government towards Ireland. The Hon. Edward Blake declared that in the matter of the Irish University, the wishes of the great bulk of the people should be satisfied, and not merely those of the London-derry Quarter, as Mr. Wyndham's speech suggested that the Government desired to do. It is wrongfully said that Home Rule would be Rome Rule. On the contrary, it would remove dissensions arising out of religious beliefs and would make Ireland united, and change the whole front of national life.

Later in the same month the point alluded to by Mr. Wyndham in his denial that he had prepared any plan for Home Rule was again the subject of a hot debate. Sir Anthony MacDonell, the Under-Secretary of the Lord-Lieutenant, had been sent to Ireland as a man of great experience and tact, to pursue a policy of conciliation, and with the approval of the Lord-Lieutenant, the Earl of Dudley, had prepared a plan for the removal of Irish grievances by degrees, called a "devolution proposal." Lord Dunraven had been consulted in the preparation of this plan, and it was hoped that it would go far toward meeting the wishes of the Nationalists. When the proposal was made known, and the fact was discovered that semi-elective councils were proposed to be established, the Ulster Unionists bitterly criticized it, and threatened to abandon the Government in a body.

The Government declared that they had no intention to press this plan, and Mr. MacDonell was censured for having published it. It was then discovered that Lord Dudley had authorized Sir Anthony MacDonell's action, and the Government desired that the matter should be dropped. But the Ulster Unionists raged more than ever, insisting upon the retirement of both Mr. Wyndham and Sir Anthony.

It must be said to Premier Balfour's credit that he was unwilling to sacrifice these efficient colleagues, but Mr. Wyndham, fearing lest the Government should be weakened by his retention of office, insisted that his resignation should be accepted as he felt that his usefulness would be greatly impaired through the bitterness of the opposition developed during the debates. Mr. Balfour accepted his resignation with regret.

The Orange wing of the Government supporters were not satisfied with this, and though it was universally admitted by all outside of this section that both Mr. Wyndham and Sir Anthony were most useful officials, the resignation of Sir Anthony was insisted upon, for the reason that the discovery was made that he is a Catholic, and though his office was nominally subordinate, he was regarded on account of his efficiency, rather as a colleague than a subordinate of the secretary. In fact, he was offered as a sacrifice on the altar of Ulster intolerance. To such a state has this intolerance risen that the intolerant even now are not satisfied, and demand the resignation also of Lord Dudley, so proud are they of their success hitherto in obtaining their demands. There is reason to believe, however, that the Government has reached the limit of its concessions, and this further demand upon their subservience will not be granted. At all events, from present appearances, the Government will be short-lived. If there were any prospect of its growing stronger, Mr. Joseph Chamberlain would scarcely have expressed himself as he did, to the effect that the Unionists would be strengthened by being for a time in opposition—an event which is likely to occur at an early date, for a Government is necessarily in its last stage when it is so dependent upon the unreasonable of an insignificant group in the House of Commons.

RELIGION IN THE UNITED STATES.

The Catholic Almanac of the United States gives interesting statistics showing the very great progress of the Church in the great Republic. The total Catholic population of the continental United States is now 12,462,793. As this estimate is derived from the reports sent by the diocesan Episcopal Secretaries, and as these in turn are derived from the returns given annually by the parish priests of the whole country, the figures may be relied upon as almost absolutely correct.

The recent insular territorial acquisitions have the following Catholic population: the Philippine Islands, 7,058,699; Porto Rico 1,000,000; the Sandwich Islands 32,000; making the gross total 20,553,492, which is almost one fourth of all the people under the flag of the United States, while the continental Catholics are more than one seventh of the entire continental

population. This is the population which has at present a voice in the government of the country, but according to the nature of things, the territorial population must at some time be admitted to participate in the government, in which case the Catholic influence in public matters will be very much increased. So true is this that some persons are already foretelling that within a generation the United States will be a Catholic country. We are not so sanguine as to expect this so soon, though should the rate of increase of Catholics be kept up to the same as it has been for many years, the time must come in the somewhat distant future when this will be the case.

It is not possible to say accurately how the figures here given compare with the total number of Protestants, as the official returns given in the census state only the number of communicants in the different religious bodies, which is necessarily a much smaller number than the total number of adherents. The Catholic communicants given in the census of 1901 is 9,401,798 while the Protestant communicants are stated to number 19,287,230. But the number of Catholic communicants is considerably greater in proportion to the whole number of Catholics than is the number of Protestant communicants to the whole number of professing Protestants. The most we can say in regard to this point is that the number of practical Catholics is nearly one-third of all those who are practical Christians of all denominations. We know indeed that there is a very large proportion of the population of the United States who are not Christians either in practice or profession, but the only way in which we can approximate to the number of these is by stating the fact that of the 72,000,000 of non-Catholics in the whole country, only 19,287,230 are reported as communicants of any Christian Church. Even if we suppose all the adherents of Christian churches to number double the number of communicants, we shall still have a very large number outside the pale of Christianity. Is there any hope that this practically Pagan population shall be brought back to religion? We cannot expect the Protestantism which has brought the country to this stage, perhaps chiefly by its system of Godless Education, but can we hope that the Catholic Church will find some zealous missionaries to bring this about?

ORANGE ASCENDANCY.

In the issue of the RECORD of 18th ulto a list was given of the relative number of Protestant and Catholic Public officials in Ireland. In this connection the New York Freeman's Journal gives the following additional list:

"Of 60 Privy Counsellors 4 are Catholics; of 13 Judges 3 are Catholics; of 60 sub-Commissioners (in the land courts) 11 are Catholics; of 21 County Court Judges 7 are Catholics; the head of the Police is a Protestant; of 36 Police Inspectors only 1 is a Catholic; of 170 District Police Inspectors 10 are Catholics; of 65 Resident (paid) Magistrates 15 are Catholics; in fact, in every department there is a majority of something like four to one of Protestants, while Protestants are not a fourth of the population of the country."

And yet the cry goes forth from the Orange lodges in this country: "Leave the settlement of the School Question in the new Territories in the hands of the majority!"—that majority being largely recruited from among the Ontario Orange faction.

The Prime Minister of England, Mr. Balfour, Mr. George Wyndham, the late Chief Secretary for Ireland, publicly declared themselves in favor of a Catholic University in Ireland, and great for a while were the hopes of the Irish people that their long deferred hope was about to be realized, when lo! the "Ascendancy" raised the cry "The Constitution in Danger!" and once again were the aspirations of the great Catholic majority doomed to disappointment. "The Constitution in Danger!" is now the shibboleth of the lodges within our own borders: leave the question of the schools in the new provinces to our merciful consideration, say they, and—you'll see what you'll see!

We regret we are this year forced to condense reports of St. Patrick's Day Celebrations, the press on our space for matter dealing with the Autonomy Bill being very great. We are sure our friends realize the necessity and importance of devoting as much space as possible to a defence of Catholic rights in the North-West.

Long ago Cardinal Newman said that intellectual education cannot be expected to concern morality. It has nothing to do with morality; that is dependent on character. The great English Cardinal said that he would as soon attempt to hold vessels at anchor with strands of silk, or quarry blocks of granite with razor blades, as expect intellectual qualities to restrain human passions or how out true success in the moral difficulties of human life.—Fordham Monthly.

THE "SECTARIANS" IN CANADA.

N. Y. Freeman's Journal.

The bigots in Canada are making a great outcry against Prime Minister Sir Wilfrid Laurier because of his intended legislation in regard to education in the two new provinces of Saskatchewan and Alberta about to be formed out of the Northwest territory of the Dominion. What the Laurier bill proposes is that the Catholics of the two provinces shall have for the maintenance of their own schools a share of the taxes paid by them for educational purposes.

This, the bigots declare, is giving "State aid" or "public money" to "sectarian schools." But all the same, allowing it to be "public money," it is the money of Catholics expended for education in the way the Catholics who pay it desire it should be expended. What right have non-Catholics to object to such expenditure? The money is not theirs. How is it their concern, then, and what just title have they to make objection?

Moreover they (the Protestants) may have for the support of their own schools a share of the tax paid by them. This ought to satisfy them, and would if they were not bigots. What do they want? They want sectarianism, though they pretend to be against it. The public school system, as in United States, with Protestant Bible teaching in the schools every morning, is Protestant sectarianism. It is not "excluding religion." It is admitting and permitting Protestantism, and Catholics are compelled to help to pay for it.

And even supposing the Protestant Bible were not read, and no mention of Bible or God allowed in any of the school books, that would still be sectarianism. It would be in accord with the religion or non-religion of agnostics, atheists and other such sects.

On what system soever, therefore, they plan it, they cannot keep "sectarianism" out of the schools. In spite of all they can do it will be there in some form. But there are Protestants who, if they cannot have it in their form, are willing to accept the theistic system rather than allow Catholics to have the spending of their own money on their own schools. The late Senator Voss, speaking in the United States Senate on the Indian school question, said that "there are people in this country, unfortunately, who believe that an Indian child had better die an utter unbeliever, an idolater even, than to be educated by the Society of Jesus or in the Catholic Church."

And there are people in this country, and apparently in Canada, who would rather see the children of Catholics die unbelievers or idolaters than that they should be brought up in the Christian religion of their parents, even at the expense of the parents. In short, it is a rabid hatred of the Catholic religion that prompts all this fury against "sectarianism," as they call it, in the schools. Sir Wilfrid Laurier understands this quite well. He knows well, that the religion banished from the schools means as a result unspeakable evils in the social conditions of civil society, as he has thus recently argued in defending the policy of the legislation he proposes:

"We live in the confederation of the seven provinces which constitute our nation to-day, where, by the will and tolerance of the people, in every school Christian morals and Christian dogmas are taught to the youth of the country; and we live by the side of a country, a great nation, a nation for which I have the greatest admiration, but whose example I do not take in everything in the schools of which these morals and these dogmas are not taught, for fear that dogmas might be taught in which all do not believe. When I compare these two countries, when I compare Canada with the United States; when I compare the status of the two nations; when I think upon their future; when I observe the social conditions of the civil society in each of them; when I observe in this country of ours a total absence of lynching, and an almost total absence of divorces and murders, for my part I thank heaven that we are living in a country where the young children of the land are taught Christian morals."

The system so commended works well and to the satisfaction of the people generally in Quebec and Ontario, where Catholics and Protestants have each their schools supported by their respective per capita tax. That it should be equally acceptable in the new provinces, the Toronto Star (a non-Catholic paper) suggests and urges as follows:

"There is no getting around the fact that in conceding Separate schools in Alberta and Saskatchewan the majority of the people of Canada will be conceding something to a minority. In the same line Ontario concedes something to a Roman Catholic minority, while in Quebec something is conceded to Protestant minorities. It is worth while to reverse the situation and consider it. If the 500,000 inhabitants of the two new Provinces were as overwhelmingly Roman Catholic as they are Protestant, and if the promise were that this preponderance would grow greater year by year, would we not as Protestants be as much concerned at this moment about the religious and educational freedom of Quebec (Quebec) as they must all feel the greatest interest, and in respect to which more misapprehension might be supposed to exist in the minds, at any rate of the Protestant population, than in regard to anything else connected with the whole scheme of federation. It must be clear that a measure would not be favorably entertained by the minority of Lower Canada which would place the education of their children and the provision for their schools wholly in the hands of a majority of a different faith. It was clear that in confiding the general subject of education to the local legislatures it was absolutely necessary it should be accompanied with such restrictions as would prevent injustice in any respect from being done to the minority. (Hear, hear!)"

There could be no greater injustice to a population than to compel them to have their children educated in a manner contrary to their own belief. So much for the question in so far as Lower Canada was concerned. But Sir Alexander Galt continued: "There had been grave difficulties surrounding the Separate School system of Lower Canada, but they were all settled now and with regard to the Separate School system of Lower Canada, it was the determination of the Government to bring down a measure for the amendment of the school laws, before Confederation was allowed to go into force. (Loud cheers.)" Now, mark well, the Separate School Question in Upper Canada was all settled some years before Confederation so that it is scarcely

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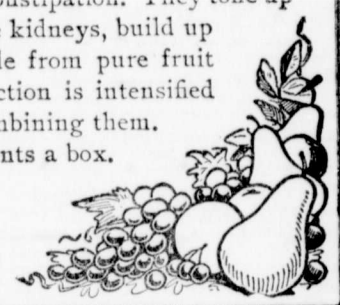
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WOMAN'S SACRED PREROGATIVE

We are all, in a great measure, what our mothers have made us. Yes, the destinies of the individual and the race, the purity and securities of nations, are dependent on the mother. She is the light of the home both day and night; she clothes the body and stores the granary of the soul. A thoughtful writer tells us of her worth in the house hold: "A healthy home presided over by a thrifty, cleanly woman will be the abode of virtue, comfort and happiness; the scene of every ennobling relation in family life. It will be rendered dear by many delightful memories, by the affectionate voices of those we love. Such a home will be regarded not as a nest of common instinct, but the training ground of immortal souls, a sanctuary for the heart, a refuge from the storms of life, a resting place after labor, a consolation in sorrow, a pride in success, and a joy at all times." Motherhood is woman's sacred prerogative. As mother she exercises the greatest influence on humanity. She is close to the child, constantly its companion, and on her is the weighty responsibility of moulding the frail body and the innocent soul of her offspring. She teaches the young the lesson of religion and virtue. She builds up character, forms the Christian man and woman, fashions the future cleric and nun, the lawyer, the merchant, the patriot, the soldier, and the statesman." — Bishop McFaul.

EUCCHARISTIC CONGRESS.

A Rome correspondent states that the Holy Father has approved the program of the International Eucharistic Congress, which is to be held at Rome in June next. The Congress will last from June 1 to June 6, and on the opening day His Holiness will pontificate in St. Peter's. On June 4 there will be a General Communion in St. Peter's and a procession of the Blessed Sacrament in the Vatican Gardens. On the closing day there will be a general reception of the members of the Congress by the Pope, who will also give Benediction. An invitation will be sent to all Catholic Dioceses throughout the world to join in spirit in the Congress by the celebration of a solemn triduum while it is in progress, so that the whole world may be united with the Holy Father in Rome before the Blessed Sacrament. It is also proposed to invite the faithful to make offerings of gold, jewels, and money to enrich the shrine of the "Sacred Table" which is preserved in St. John Lateran's. The Sacred Table is, according to tradition, a part of the very table on which Our Lord at the Last Supper instituted the Blessed Eucharist. Even already pilgrimages are being organized in different parts of the world for the occasion.

THE REPORTED COMPROMISE.

Editor Ottawa Evening Journal: I take exception to a passage in your editorial to-day's issue in which you say: "The System (separate schools) was agreed upon between and for the two provinces of Quebec and Ontario as an essential of Confederation." And my authority for so doing is the late Sir Alexander Galt, one of the representatives of the Quebec (Protestant) minority in the Government of Old Canada. In his speech at Sherbrooke while the Articles of Confederation were being settled, he said, with reference to the question of Education: "This was a question in which Lower Canada (Quebec) must all feel the greatest interest, and in respect to which more misapprehension might be supposed to exist in the minds, at any rate of the Protestant population, than in regard to anything else connected with the whole scheme of federation. It must be clear that a measure would not be favorably entertained by the minority of Lower Canada which would place the education of their children and the provision for their schools wholly in the hands of a majority of a different faith. It was clear that in confiding the general subject of education to the local legislatures it was absolutely necessary it should be accompanied with such restrictions as would prevent injustice in any respect from being done to the minority. (Hear, hear!)" There could be no greater injustice to a population than to compel them to have their children educated in a manner contrary to their own belief. So much for the question in so far as Lower Canada was concerned. But Sir Alexander Galt continued: "There had been grave difficulties surrounding the Separate School system of Lower Canada, but they were all settled now and with regard to the Separate School system of Lower Canada, it was the determination of the Government to bring down a measure for the amendment of the school laws, before Confederation was allowed to go into force. (Loud cheers.)" Now, mark well, the Separate School Question in Upper Canada was all settled some years before Confederation so that it is scarcely

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correct to say, as you do, that the Separate school system was agreed upon between and for the two provinces as an essential of Confederation. The system was an established fact in Upper Canada but in Lower Canada the minority insisted upon, and their demand was complied with, so that it was taken out of the power of the majority to interfere with their schools. The doctrine that each province should have full control over its educational legislation held no place in the minds of the minority of Lower Canada of that day, nor does it. I am satisfied, at the present time. The report of the meeting from which I have taken the above extracts adds that the honorable gentleman resumed his seat after a speech of three hours and ten minutes, and prolonged cheers, and on motion of Mr. Heneker, a vote of thanks was passed to him. Mr. Heneker, if my memory serves me, was a prominent member of the Anglican Church, and he had held some important office in connection therewith, hence the greater surprise at the action of the Anglican clergyman of this city as reported in your paper. Your obedient servant,
BRANNAUGH.

20th March, 1905. Ottawa, March 23, 1905.

Editor Evening Journal.—I altogether fail to see the force of your argument in your editorial to-day when you say: "It is not a question what school system had been 'established' or 'practised' in Ontario or Quebec prior to Confederation, as Mr. Walsh assumes. The point is that before Confederation Ontario at least had Home Rule in the matter of education, but agreed to abandon it by entering Confederation under the joint constitutional obligation of Separate schools. Had there been no Confederation, no agreement with Quebec, Ontario would have remained free to abolish Separate schools had she chosen. She gave up in that matter what was her right of Home Rule as Quebec did." Precisely: whatever rights of Home Rule she had—but as it happens neither Ontario nor Quebec, as individual provinces, have any right of Home Rule whatsoever. They together formed the "Province of Canada" whose Legislature made laws for both. It was the Province of Canada that, after a long and bitter fight, gave Separate schools to Upper Canada (Ontario) and it was that Parliament alone that could abolish them; not a likely occurrence after Justice and Fair Play had choked out Bigotry and Fanaticism. The Catholic minority in Upper Canada, so far as I am aware, were satisfied with their status at the time of Confederation; not so the Protestant minority in Lower Canada. A Bill was introduced into the Old Canada Parliament amending the School Law and guaranteeing the minority of that Province against any iniquitous interference with their schools at the same time a Bill was introduced giving a like guarantee to the minority in Upper Canada, but mark well the difference—the bill was the opposition to the latter (the guarantee in favor of Catholics) that both bills were withdrawn. Whence came that opposition? Certainly not from the Quebec members. Was this opposition a foretaste of what Catholics might expect from the Ontario Legislature, and was it this that suggested Sir Alexander Galt's proviso in favor of all Provinces? It was then that Sir Alexander Galt proceeded to London and had the clause relative to Separate schools in any of the Provinces—not alone Upper and Lower Canada but all Provinces—introduced into the British North America Act, I repeat: Neither Ontario nor Quebec, as individual Provinces, had any right of home rule either to retain or surrender.

Yours truly,
MATTHEW F. WALSH.