

to find a platform on which all can stand, a meeting ground which will enable us in our educational system to consult for the highest elements in human nature, a simple creed that underlies the elaborate faiths of Christendom, and yet is sufficient to turn the thought of our youth into the right way that they may set their hope in God?

I doubt very much whether there is any great popular outcry even in Quebec, and certainly not elsewhere, that the federal government shall forthwith settle the educational affairs of the new provinces. I am confident that many Catholics must feel as strongly as Protestants that the proper persons to determine these matters are the citizens of the provinces themselves. Nor will it be contended by many that our constitution necessitates federal interference. If it does, we had better amend it. It has been the general policy of Liberalism to resist sectarian institutions unless it could be shown that they were unavoidable; and that cannot be shown in the west until the west has had time to grow conscious of its own individuality.

It would be most unfair, therefore, to say that those who oppose any attempt to force sectarian schools upon the west are moved by prejudice and are stirring up strife in Canada. No cause can be held responsible for its intemperate advocates, though the best cause may be injured by them. But I hold that no one who wishes to consult for the best interests of the Catholic church in Canada; no one who wishes to see a spirit of peace and harmony developed amongst us, can for a moment argue that the life of the new west should be held in thrall from its very birth-hour by any legislation on educational affairs which does not grow out of the deliberate wishes of the people there after they have duly considered every factor in the problem before them, and have reached conclusions which are neither anti-Catholic nor anti-Protestant, but which take into account the things which will best conserve the unity and progress of the whole commonwealth.

There are those here who may live to see the day when the greater Canada shall be west of Winnipeg. Immense areas of the finest wheat land in the world yet await cultivation; and year by year, from many different quarters, thousands and tens of thousands will find their way to our great inheritance. It would be calamitous indeed if the seeds of our western life were not sown in the soil of righteousness. All the churches may find there an open door; and we ought to rejoice in the self-sacrificing work which has been done already, not less by the Catholic priest than by the Protestant minister. The church in the west has no need to ask the state to do for her what she is able to do for herself. It would be just as unfair to enact that

separate Presbyterian or Anglican or Methodist schools should be imposed upon the west as separate Catholic schools. We have a common Christianity, and it is enough that the state should recognize that, leaving each church to emphasize its own special tenets in the way which seems best.

Nor must we forget that western life, in many respects, is more untrammelled than our own. It is not the habit of the pioneer to put the accent on any denominational label, or to set class against class in a community which needs nothing so much as concerted action for the good of all. The growth of the west is sure to foster amongst us a greater regard for our own country, and at the same time encourage a healthy Imperial sentiment which makes us discern, as we never could otherwise, how much we owe to the traditions of British liberty. And, provided the west is allowed in a constitutional way to be the architect of its own fortunes, I shall be surprised if we do not see developed there a new Catholicism which recognizes that One is our Master, even Christ, and that all we are brethren; that the differences which seem to divide us are of far less consequence than the common faith which binds us together; and therefore that it is possible to include under the same educational control all the youth of our land, and to teach the generation that shall follow us how to keep the unity of the spirit in the bond of peace.

As illustrating the necessity for absolute accuracy in Bible translation, the London Presbyterian publishes the following, furnished by the British and Foreign Bible Society: In the first edition of "St. Matthew" in Micmac, for the Indians of Nova Scotia, the translator found, when he came to revise it, that in chap. 24, 7, instead of "Nation shall rise against nation" he had written "A pair of snow-shoes shall rise up against a pair of snow-shoes." But there was only one letter misprinted—naookitukumiksijik (a nation) having been displaced by naookitakumiksijik (a snow-shoe)! The translator, we believe, was the late Dr. Silas T. Rand, who did so much faithful mission work among the Micmac Indians of Nova Scotia.

South Western Presbyterian: The decadence of family reading and family prayers, the shutting up of the old family Bible and keeping it clasped, have lessened the stock of familiarity with the old Book and reverence for it. Once it occupied the place of honor in the house. Now it is scarcely opened. With the decrease of reverence for it there has come less impression from its teachings and a lowered sense of responsibility. God hasten the day when it shall be re-enthroned in the house.

SPARKS FROM OTHER ANVILS.

Presbyterian Banner: The most powerful intellect is the one that has the widest grasp upon truth and thereby has most of the mind of God. The secret of mental strength is to get our minds belted to God's mind so that we shall think as he thinks, and then we shall be strong in the Lord and in the power of his might.

Christian Observer: The decline in family religion which is so much lamented is a very serious thing among us. It usually means lack of family discipline, and training in respect and obedience to law. The result of this is to produce a generation of young people who are self-willed, lacking in respect to all authority, and lawless in general.

The Congregationalist: Ours is a harder task than that which our fathers faced. Their conveniences and appliances were fewer, but they were not caught and often submerged in the rush of affairs as we are. We have many labor-saving and time-saving devices, but somehow we find it difficult to save time enough for maintaining the family altar, for private meditation and prayer, for regular attendance upon church, for sustaining its institutions and for doing of little kindnesses to our fellowmen.

Presbyterian Witness: What do we, ministers and congregations, believe concerning God? Our creed; how much of it do we sincerely and utterly believe? Probably we believe more than we often think. But above all else it is important that we "Believe in God" and realize our relationship to Him. He our Father: we His children: He the great Spirit ever near us, within us, over us, the spiritual atmosphere in which we exist; we, His loving and submissive worshippers. His Spirit helps our infirmities and teaches us to realize our relationship to our Father.

THE PRIME OF LIFE.

Present business conditions would seem to be moving the "prime of life" steadily backward toward youth. Fifty years of age used to be considered the "dead line"; now people are talking ten or fifteen years younger than that as the limit of eligibility in engaging new men. The absurdity of this will, of course, bring about its own reaction. A gray-haired business man whose enterprise leads the world in his own field, and whose son is now a member of his firm, said with a laugh, the other day, "I remember telling a man when I was thirty-five years old that I was in my prime. Think of it!" That man's present is his prime, and always has been, and always will be. That is what God intends. The present is all that we have for work and service. Therefore the present is always of first, or prime, importance. How does that affect today's plans?—S. S. Times.