

Northwest Review

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COMMENT

Complaints having come to us about a paragraph in our issue of the 25th ult., as if it cast a slur upon the gentlemen at present administering the Government of this province, we beg to make an explanation. For the better understanding of this explanation we first reproduce the paragraph in question as it appears under the heading "Current Comment", in the 4th column of the first page of that issue.

Two days after the Telegram had trumpeted abroad the Hon. Robert Rogers's great hopes for the western extension of Manitoba, the same wise and prophetic journal deploras the fact that there will be no such extension in any direction. But it omits to give the reason thereof. The only obstacle to the territorial expansion of our province in its iniquitous and cruel school system. Not even the wildest corner of any unorganized territory will consent to saddle itself with such a tyranny. Manitoba must be content to remain small and mean so long as it maintains its small and mean school policy.

If, in the foregoing paragraph, we mentioned the name of the Hon. Robert Rogers, it was merely as an introduction to what we had to say, not as if he, or any other member of the present Manitoba Government, was responsible for the school act now in force in this province. In fact, by using the single word, "Manitoba," we distinctly excluded all present governmental responsibility, and we alluded to the "small and mean" campaign carried on throughout this province by our daily and weekly journals, by Protestant preachers of all shades of opinion, and by anti-Catholic lodges. In giving what we considered the real reason for the non-extension of the boundaries of this province, we were not writing from any special information received from any quarter, ecclesiastical or lay, we consulted no one as to what we should write, we argued purely and simply from the obvious difficulties of the case. Should this province be extended in any direction, will not the question immediately arise whether the Manitoba School Act should be extended to that new territory or not?

Throughout the quoted paragraph we clearly referred to the state of popular feeling, not to the dispositions of the present Provincial Government, which has always been remarkably just and fair to Catholics.

The following editorial paragraph from "The Casket" has the true Catholic ring about it, completely free from either Conservative or Liberal bias.

"We read Sir Wilfrid Laurier's speech introducing the Autonomy Bill, with a return of the admiration which we often felt for him as a public man, before his attitude on the Manitoba School Question compelled us to take sides against him. But when we turned to another column, and saw the 'Globe' taking the unprecedented course of flatly contradicting its Leader's statement, that the British North America Act required the continuance of the Separate School System in the New Provinces about to be formed, we could not help wondering whether the Government is preparing for itself a way of escape from a storm similar to that which overthrew the Conservative party in 1896. If our fears prove groundless, if Sir Wilfrid and his administration stand firmly by the school policy he has outlined, and steadily refuse to accept any amendments which will neutralize that policy, we shall praise him as warmly as we blamed him in 1896. Not for having done a favour to our co-religionists in the North West; it is no favour but their constitutional rights that they ask; for not having done anything more than his plain duty as Sir Charles Tupper did it in

1896. But to do one's duty in the face of all the bigots and secularists of Canada requires courage of a high order and deserves the same praise now which we gave it then. We hope Mr. Borden will stand shoulder to shoulder with Sir Wilfrid Laurier on this occasion, as the latter should have stood with Sir Charles Tupper in the matter of the Manitoba School Question. If he does not do this we shall have the same censure for Mr. Borden now, as we had for Mr. Laurier in 1896."

No sincere Christian can read the following dispatch without realizing how the plea of "no harm", commonly urged in defence of dangerous amusements and immodest dress, becomes futile and flimsy when once the soul gets a grip on spiritual things.

Dixon, Ill., March 12.—After Evangelist William A. Sunday, a former baseball player, preached a sermon on impure amusements at the tabernacle last night, hundreds of persons went forward and publicly renounced dances and progressive card games. Society women have also announced an intention of foregoing décolleté costumes. Nearly 4,000 persons heard the address and more than 3,000 others clamored for admittance. Gamblers have broken their tables, burned paraphernalia and turned the gambling rooms into places of worship.

The March "McClure's Magazine" contains a luminous and most interesting summary of the triumphs of "Modern Surgery" by Samuel Hopkins Adams. To anyone that remembers how, ten years ago, the great body of surgeons were seized with a craze for operating so boldly and radically that one of the contributors to a medical journal spoke of it as a "highway robbery of the abdomen," it is extremely comforting to learn that the operator of to-day "excises the disease instead of the organ, performing not as much as he may, but as little as he can. This is the touchstone of modern surgery: to save not life alone, but the structure of the human body. Its watchword is conservation."

While not impugning the general theory of evolution considered as an explanation of the origin of some special species, Mr. Edwin V. O'Hara, in the March "Catholic World", proves, by the testimony of contemporary biologists, that Darwin's much-lauded theory of natural selection is being rejected on all sides. He quotes Merz's "History of European Thought in the Nineteenth Century," published in 1903, as saying: "Although natural selection is a definite formula which allows us to understand and clearly define one of the many factors which are at work in the development, in the genesis and growth, of living beings, it is only one. It is not a prime mover. . . it is a check upon the over-luxuriance of other existing forces of production and development." It is, therefore, no more the main cause of evolution than an automatic brake is the cause of the motion of a railway train. O. F. Cook, in an address before the Biological Society of Washington, March 19, 1904, said: "By preventing motion in one direction selection may be said of course to cause advance in another; but it is apparent that this capability is negative and passive, or a mere figure of speech. Selection. . . is no more the cause of the developmental progress of the species than the turns of the road are the motive power of the vehicle." Professor Koken, of Tuebingen, states that "the purely paleontological method has separated us from Darwin to an extent that could not have been considered possible during the first decades after his work appeared." According to Hertwig natural selection, far from being a scientific explanation of evolution, is a "very vague" formula which gives a "mere shadow of explanation," and notwithstanding which, even eminent men of science "know nothing" of the actual cause of a particular transformation. Professor Dastre, of the Sorbonne, Paris, writing in the "Revue des Deux-Mondes", for July 1,

1903, has this to say: "It may be noted that natural selection is not a single hypothesis; it is a linking together of three hypotheses. If we separate the links of this chain, we can show that not one of them will stand test. The first hypothesis is that of the advantage in the struggle for existence which is given to an animal by the possession of small adaptive variations; the second is that of a preservation, by transmission, of this acquired character; the third is the progress, always in the same direction, of these profitable variations, which, accumulating, finally create a specific character. None of these hypotheses will support a searching examination." Further on, Professor Dastre says: "Now it appears that while Darwin succeeded in establishing the idea of the continuity of living forms by means of generation—that is to say, transformism—he was much less successful as regards the means which he proposed. To speak plainly, he failed. There are but few naturalists at the present time who attribute to natural selection any role whatever in the filiation of species."

At the same time as the foregoing article, there comes to us in the "Scientific American" of the 4th inst., a confirmation of this denial of natural selection. Dr. Sanderson Christison, writing about "Curious fishes of the deep sea", says: "It appears that many surface-water species stray into the deep sea; and while the shift from one environment to the other is necessarily through a graded course, it is a mystery why any should ever have remained under such unfavorable conditions. Such a naturalization would seem to be a reversal of the most natural kind of selection, and there appears to be no theory to account for it." He even goes so far as to call in question the universality of evolution even among the lower orders of marine animals. Speaking of the bottom of the deep sea, he says: "As if to demonstrate the limited and circumscribed influence of environment, we here also find crabs, prawns, crayfish, shrimps, lobsters, mollusks, starfishes, sea-urchins, corals, sponges, protozoa, etc., which are not only identical in all essentials with shallow-water specimens, but also with specimens of the remotest geologic showing."

The following short sketch of a deeply earnest and most significant address by a medical practitioner of the highest repute was tucked away in the "Local Notes" of last Monday's Free Press. Dr. Halpenny's dispassionate arraignment of the public schools, in which he himself was a successful teacher, is singularly opportune at the present juncture. It will serve as a terrible warning to Catholic parents who, allured by the brilliant accessories of those schools, may have overlooked the moral pitfalls with which they are honeycombed, and from which the Catholic school, with its constant safeguards of purity and its continual exhortations to frequent confession, the only effectual preservative against the bondage of youthful lusts, is happily free. This is the paragraph which deserves to be emphasized by editorial comment.

Dr. J. H. Halpenny, former medical superintendent of Winnipeg general hospital, addressed the Y.M.C.A. boys Friday night on the subject of personal purity. He first presented in his entertaining manner the story of great progress of the old Romans, which was due to their proper living, and then traced their downfall as the result of sensualism. He warned the boys against associating with companions of vicious habits, and the use of vile language. He said that he had seen the evils growing from school associations during his experience as a teacher, and was sorry to say that the public schools were one of the chief factors in spreading evil influences among boys. Another of the agents leading to the same end was intoxicating liquor. He warned the boys that they must reap what they sowed.

It will be observed that, although Dr. Halpenny places the public schools and intemperance among the evil influences against which he warned the Y.M.C.A. boys, he views the former as "one of the chief factors in spreading" the evil, while intemperance is only "another of the agents leading to the same end." A terrible arraignment indeed!

Unreflecting persons, hearing the noise made by the Orange lodges over the school clause in the Autonomy Bill, are apt to forget that it is "all cry and no wool." The fanatical clamor is utterly devoid of any real reason. It is all made up of words wrested from their obvious meaning. The shouters vociferate "equal rights", when they really mean the right to Protestantize Catholics and ride roughshod over Catholic rights. They shriek of "civil and religious liberty," not for others but only for themselves. No decent Protestant is influenced by such a senseless outcry. Why, then, should he fear lest his brother Protestant, who is not a L.O.L. member, be swayed thereby? Let the bigots yell. The days are past when they could, as in Ireland in the thirties, maim, burn and kill with impunity. And for them there is no middle course. Intellectual weapons they cannot use for the simple reason that they have no brains. But they are mortally afraid of those who have. They want to stop Catholic teaching because they know it to be irresistible in its influence over clear and logical minds.

The following letter appeared in the Free Press of the 13th inst.

To the Editor of the Free Press,
Sir.—In your issue of a recent date I notice a communication from H. T. McPhillips, in which the following statement is made: "At no time in the Northwest or in Manitoba or in any part of Canada was a Protestant compelled to pay taxes to the support of separate schools." I beg to differ from this, as I am a Protestant and have paid taxes for the past sixteen years, very much against my will, to the Roman Catholic separate school at Lebret, in the Northwest Territories.

S. CRUTHERS.
Manitou, March 6, 1905.

Promptly that same day, the 13th, the Very Rev. Father Magnan, Provincial of the Oblates, registered in the columns of the same paper this courteous but categorical contradiction:

To the Editor of the Free Press.

Sir.—As I have been a resident of Lebret, N.W.T., for nearly twenty years, and actively engaged in school work during that time, I can safely speak on that matter.

I beg, therefore, to say that Mr. S. Cruthers (however much I dislike contradicting my old friend) in his correspondence of the 13th, makes an erroneous statement when he says he "paid taxes to the Roman Catholic separate school at Lebret, N.W.T." No such "separate" school did or does exist there. Protestants and Catholics are on the same footing for the use and management of the school, Protestants being eligible, and one actually elected trustee. Hence the assertion of Mr. McPhillips holds good.

J. P. MAGNAN.
St. Mary's Church, March 13.

The Toronto "News" is mistaken when it calls our recent appeal to all Catholics, Conservative and Liberal alike, to strengthen Sir Wilfrid Laurier's hands on the school question, "a very mischievous form of agitation," which will tend to marshal Protestants in a solid phalanx on the opposite side. There is little or no danger of that, simply because, despite the general opposition, in any case, of most Protestant clergymen and all Protestant secret societies, there always remains a large body of independent Protestant electors who are capable of appreciating the reasons given by the Catholic body and who are not the slaves of party cries.

Besides, the system we recommend, viz., union of all Catholics on religious questions only, has worked very satisfactorily in Germany for the last thirty years, and Germany is, surely, as militantly Protestant as any part of the Dominion. The German Centrum is always ready to side with any party that it deems right on any other than Catholic questions, and so wise has been its general policy that not a few Protestants have joined it, for they find in it—to adapt Newman's famous words—"a serviceable bulwark against errors more fundamental than their own."

The Tribune's daily farrago of quotations from enemies of Catholic schools seldom contains anything definite nor anything worthy of comment, the most of it being rant and balderdash. But in last Tuesday's issue the Rev. R. G. McBeth, a native of Manitoba, makes a statement which one can immediately nail as untrue. "The curriculum of the Roman Catholic schools in Manitoba," he writes, "showed so little that was calculated to fit the young for the active struggle of life that hosts of parents in the Church braved its wrath and sent their children elsewhere, rather than have them handicapped." It is hard to believe that Mr. McBeth, having lived here at the time—he speaks of the Catholic schools before 1890—could have made so false a statement through mere ignorance. The plain and undeniable fact is that, before 1890, there were more Protestants sent preferably by their parents to Catholic schools than there were Catholics attending Protestant schools, and most of these latter took refuge in the Protestant schools because they would no longer be tolerated in the others.

Owing to Mr. M. Scott Van Koughnet's historic name, his first letter was calculated to mislead the public as to the nature of the schools we seek to have guaranteed in the constitutions of the new provinces. What we want is schools where Catholics of all nationalities can in conscience send their children to have them taught, together with the government's programme of secular knowledge, the truths of their religion. What Mr. Van Koughnet says about the French language or French influence in these schools is utterly foundationless. He ought to know that these schools are under the immediate jurisdiction and inspection of the provincial authorities, and that, according to the existing law all schools shall be taught in the English language, although the law allows the use of French or other languages in a primary course. There is, therefore, no question of race or language in the measure now before Parliament, but a question affecting the vital interests of religion. In proportion to our regret at seeing Mr. Van Koughnet, in his first letter, apparently lend the benefit of his name, as a Catholic, to those who are opposed to the Catholic education of Catholic children, is our present satisfaction in seeing him, in his second letter, explain away his first apparent attitude towards Catholic schools.

Clerical News.

Dr. O'Reilly, the Archbishop of Adelaide, and Metropolitan of South Australia, who is on his way to Rome, possesses an accomplishment unusual in an archbishop. He can "set up" type. He was the editor of a weekly paper before he became a prelate, and his compositors went out on strike. In this emergency he took to the case himself, and industriously acquired the art of typesetting. He afterwards called the strike a blessing in disguise, as it saved him the trouble of writing any more leading articles. Thenceforward he put them in type straight from his head.

Cardinal Gibbons is a fervent advocate of pedestrianism as a means of

prolonging life and of adding to health and vigor. His Eminence has passed the allotted span of life, yet he does a ten-mile tramp almost every day of his life, only denying himself when the weather is most severe. To Baltimoreans he is a familiar sight out for a jaunt, but strangers generally are astonished when told that the diminutive man, without one single exterior sign of his dignity, is the illustrious churchman and scholar. He usually walks alone, and it is a token of marked favor to be invited to join in his rambles.

By the death of the venerable Jesuit, Father Edward Kelly, of Dublin, the last survivor of the Examiners for the Catholic University of Ireland in 1857 has passed away full of years and honor. He was one of a trio of brothers who enrolled themselves at an early age in the great society founded by St. Ignatius, and was the last survivor of the three. Having been Examiner at the Catholic University from 1857 to 1859, Father Edward Kelly, with the sanction of the late Bishop Ryan, opened St. Munchin's College, Limerick (he himself having been appointed first rector), in 1859, and one of the first pupils was the present Bishop of Limerick. As Rector of Clongowes Wood College, in the eighties, he was exceedingly popular, and he had a great celebration in 1884 for the tercentenary of the Sodality of the Blessed Virgin. His labors while at Gardiner street require no eulogy; he was a veritable apostle among the poor.

In the list of Manitoba appointments lately gazetted, among the commissioners for taking affidavits is the Rev. Wilfrid Lalonde, of St. Adolphe.

Canon Cotter has been nominated Bishop-Auxiliary of the diocese of Portsmouth, England.

The venerable Father Lacombe, who went east lately on the sad mission of accompanying to the Longue Pointe asylum Father Culerier, is reported as saying to a Montreal interviewer: "I have been in constant touch with the people of our Northwest, for forty years, and I have never had any trouble whatever, but my heart is sick because of the hard feeling the school question has engendered among the Protestants of this country. My policy has always been for peace, but I do feel indignant at the conduct of the Protestant ministers of eastern Canada."

Brother Joseph Greenway, C.S.S.R.—no relation of the Hon. Thomas—came from Montreal on Tuesday and continued the next day on to Yorkton, where he will henceforth work in the Redemptorist house there.

Persons and Facts

Montreal, March 14. — (Special) — A remarkable feature at the Windsor station this morning was a venerable Chinese lady named Ah Ling Ching, who, accompanied by a party of Chinese relatives, was travelling by the G.T.R. from Halifax en route from Demarara to China. The lady presented a most venerable aspect and had to be carried around by her servant. She claimed to be 172 years old and looked it. In a short chat she casually mentioned that she had lived in Demarara for 50 years, but was very old when she went there.

Washington, March 14f — The secretary of the treasury today received the following communication:

Dear Sir,—I am sending you herewith \$12,000, which is to go to the use of the United States government. Years ago I defrauded the government of that money and have returned it all, and am now paying fourfold, in accordance with the teachings of the scriptures. The way of the transgressor is hard, and no one but God knows how I have suffered the consequences, and I would seek to do a bountiful restoration. May God pardon while the United States government is benefited.

A SINNER.

The amount, which was in currency, has been deposited in the treasury to the credit of the conscience fund.

In celebration of Senhor Manuel Garcia's 100th birthday on Friday, March 17, the venerable musician is to

be presented with his portrait, which has been painted by Mr. John Sergeant, R.A., and is also to be entertained to dinner in the evening. — Liverpool "Catholic Times", Feb. 24.

A marriage has been arranged between Mr. Cuthbert D. Riddell, of Felton Park and Swinburne Castle, Northumberland, and Evelyn, daughter of Mr. and Mrs. Liddell, of Stillington Hall, in the North Riding of Yorkshire. Both parties are members of well-known Catholic families, the Riddells being one of the oldest Catholic families in England, their connection with Northumberland dating from the time of the Conquest. Within recent memory the Riddells have figured amongst the Prelates of the Church in England. One of them was Bishop William Riddell, who died about sixty years ago. Another is the Right Rev. Dr. Arthur Riddell, Bishop of Northampton, who is a nephew of Mr. Riddell. Mr. Cuthbert Riddell is a widower. His first wife, Miss Miriam Montague, a grand-daughter of the sixth Duke of Manchester, died after less than a year of wedded life.—Ibid.

Mr. Richard Davey writes to us intimating that according to the Parisian correspondent of the "Sunday Times" the English Catholic church in the Avenue Hoche, Paris, which was built by the contribution of English, Irish and American Catholics, has been seized by the Government and is about to be put up at public auction. The closing of this church, formerly under the care of the Passionist Fathers, offers, he says, a fitting opportunity for a general agitation among the Catholic public and their sympathizers against a wanton act of sacrilege on the part of a Government intent on suppressing Christianity.—Ibid.

On March 4th Lord Edmund Talbot, M.P., laid the foundation stone of a free library which is to be built at Littlehampton, at the cost of Mr. Andrew Carnegie, on a site given by the Duke of Norfolk.

The "Birmingham Daily Post" says: "It is no part of the Unionist policy to maintain at all costs a dominant party in Ireland, without reference to the claims of the Irish population as a whole."

A French correspondent in Warsaw, draws a gloomy picture of the present situation in Poland.

Rev. Lewis Drummond, S.J., left on St. Patrick's Day, for Ardoch, N.D., where he lectured that evening on "Some Irish Orators." He returns next Monday.

Mr. William Redmond, who has intimated that the state of his health may compel him to retire from public life, is still in the early forties.

Our Manitoba climate does not seem particularly hard on old people. Last week we chronicled the almost unprecedented record of a French Canadian couple in Montreal who celebrated on the 1st inst. the 76th anniversary of their marriage. On the 10th inst. Carberry, in the persons of Mr. and Mrs. Hugh Boyd, made a fair bid for second place in matrimonial continuity, for on that day the worthy couple celebrated the 64th anniversary of their wedding. Apparently they, too, came from the province of Quebec, since they were married at Lachute in 1841, but they have been residing in Manitoba nineteen years. Among their eight children still living are Mr. Nat. Boyd, ex-M.P. for Macdonald and Mr. W. J. Boyd of this city.

On the same day, last Saturday, a dispatch from Halifax announced the death of two centenarians in Nova Scotia: Dr. Philip Chisholm, of Loch Lomond, C.B., at the age of 102, and Mrs. Charles Weirs of Kept, Queen's County, at the age of 104.

The French Catholic Organ La Croix is using its most persuasive powers to induce French Catholics to imitate the action of German Catholics and to give their support to the efforts of M. Piu for the organization of Catholic congregations in France, into a volksverein similar in character to that which has proved so strong a barrier against the audacious aggression of infidelity and the sects in Germany. The volksverein in the Fatherland numbers to-day some 400,000 adherents, while the efforts of M. Piu have been instrumental in enrolling some 150,000 Catholic members in his organization.

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Hay Fever—Influenza
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Liver Troubles
Malaria—Neuralgia
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Piles—Pneumonia
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Rheumatism
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(Continued on Page 3.)

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A FEW POINTERS

On arrival at Winnipeg the wisest policy for any new settler to adopt is to remain in Winnipeg for a few days and learn for himself all about the lands offered for sale and to homestead.

There are districts that have been settled for many years in which land can be purchased. Some of this may be unbroken prairie which still possesses all the richness and productive powers of our virgin prairies. Other lands, cultivated and having comfortable farm buildings, are ready for immediate possession.

There are Provincial Government lands, Dominion Government homesteads, and railway lands to be secured.

The price of land varies from \$3 to \$40 per acre.

Location with respect to railways, towns, timber and water determines the price of land.

For information regarding homesteads apply at the Dominion Land Office.

For purchase of Provincial lands apply at the Provincial Land Office in the Parliament Buildings.

For C. P. R. or C. N. R. lands apply at the land offices of said railway companies.

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Dr. Osler's "Too old at forty" certainly does not apply to Irish-Australian barristers. The Hon. Townsend McDermot has just entered on his eighty-seventh year, and is still actively practising his profession in Ballarat, where he has lived for half a century. He is the oldest practising member of the Irish Bar, to which he was called in 1840. He also believes himself to be the only man now alive who was with Daniel O'Connell as junior counsel.

Mrs. Egan, mother of Dr. Maurice Egan, of the Catholic University, died Feb. 13, at Capitol Hill, Washington, D.C., Mrs Egan was born in Philadelphia in 1819, the daughter of Niall McMullen, and the niece of the old Don Juan McMullen, who founded the Irish colonies of San Patricio and San Antonio in Texas, under Spanish rule. Her mother was Bryde Johnston, a Philadelphia belle of the old regime. Mrs. Egan was a very attractive woman, retaining her charm and daintiness to the last. While with her son, who was tenderly devoted to her, she divided her time between her books and her Rosary. In his early years, she it was who noted and helped to develop his literary gift, reading Shakespeare to him when he was but a child, and following this up with the classic novels. She loved the "Imitation of Christ," and read from it for the last time only a few moments before she died.

Rev. Father Woodcutter held, last Sunday afternoon, a mass meeting of Hungarians in the Ontario Hotel, at which it was unanimously decided to take a census of the Hungarians residing in the city. The general opinion seemed to be that there must be at least one hundred Hungarian families in Winnipeg, and that, thanks to promised immigration, in a year from now there would be two hundred families. There is already talk of securing the use of the Holy Ghost Church for a regular Hungarian sermon on Sundays.

At six a.m. March 13, when the thermometer marked 8 degrees below zero, the following appeared in the Free Press:

"It was recently recorded in the Free Press, that during the recent balmy spell a buttercup in bloom had been picked, the date being Feb. 28 or March 1. This evidently was not the earliest, either, for Mr. F. C. Miller, of Edrans, who teaches at Deer Range school, eight miles north of Sidney, reports that two of his pupils found a buttercup plant with several flowers fully out on Feb. 24.

Rev. Sister Pominville, superior of Hospice Tache in St. Boniface, had a stroke of apoplexy last week, and is still seriously ill.

The next total solar eclipse is scheduled for Aug. 30, and the zone of totality will traverse Canada, but not the United States.

At latest accounts Mr. and Mrs. Nicholas Bawlf had visited Havana, returned to Miami, Fla., and gone to Hot Springs, Ark. They are expected home at the end of next week.

A recent number of the Scientific American (vol. 92, No. 9) describes in detail, with a photograph, the third largest aerolite in America. It fell in Kentucky in the early evening of Nov. 15, 1902, after a long luminous course through the sky over Ohio and Kentucky, and its light was visible even to observers in Tennessee. Before reaching the earth the mass broke into several fragments, three of which have been found as much as one and three-quarter miles apart. The largest piece, which is now in the Natural History Museum, New York, weighs 184 pounds, is chiefly composed of silicates of magnesia and contains no new mineral elements. In falling through space the inner mass of this meteorite must have brought with it the temperature of interstellar space, about 504 deg. Fahrenheit below zero, while its outer surface probably reached 7,200 deg. of heat. The few residents of the region where the meteorite struck the ground were much startled by the blinding light and the heavy detonations accompanying the fall. They spoke of the singing of the fragments as they flew through the air, and one eyewitness writes: "It sounded like a great buzz-saw ripping through a plank and coming at me through the air."

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SEPARATE SCHOOLS.

Questions From a Catholic.

Toronto, March 8.—The battle at Ottawa has incidentally brought up the question of the efficiency of separate schools, and the necessity for them from a Catholic point of view. In this connection the Rev. Father Cruise, in an interview, asks Protestants generally the following questions:

"1. Has the existence of separate schools in Ontario injured in any way the efficiency of public schools?"

"2. Does any denomination of Protestants in Canada seriously contemplate or wish for the establishment of separate schools for such denomination?"

"3. Is it against 'equal rights' that Protestants should not get what they do not want, what they would refuse to accept; namely, separate schools for each Protestant denomination?"

"4. Is it not absurd to say that there is as much difference between the religious opinions of Baptist and Methodists, or Presbyterians and Congregationalists, as between these and Roman Catholics?"

"5. Does not 'the man on the street,' with his practical common-sense, divide all Christians in Canada into two communities, Protestant and Catholic?"

"6. Is it not charitable to allow Roman Catholic children to receive instruction in their religion on week days, since it is practically impossible for them to receive such instruction in their churches on Sunday, on account of the peculiarity of the Roman Catholic church, which conducts divine service in a tongue not understood of the people?"

"7. Protestants may desire that the Roman Catholic church should cease to celebrate her services in the Latin tongue and adopt the vernacular, but is it likely this ancient church will change her usage in that respect, and should not practical men accept the situation as it is and make the best of it?"

"9. Does it not look like 'straining at a gnat and swallowing a camel' to be appalled at the sight of a child with a cigarette in his mouth, and yet to be indifferent whether such a child knows the ten commandments or not?"

"10. Why do some Protestants send money to the Grand Ligne mission in Quebec to spread the Bible among Catholics and at the same time these very persons are opposed to the existence of separate schools in Ontario, in which the Bible is studied and made the subject of examination for promotion, etc.?"

"11. Should not devout Protestants, in view of the religious teaching imparted in separate schools, bear in mind the words of St. Paul, 'What then? Notwithstanding every way, whether in pretence or in truth, Christ is preached, and I therein do rejoice; yea, and I will rejoice.' (Philippians I, 18)?"

He adds: "The Baptists of the west in their protest against the separate school clause in the autonomy bills, say: 'It (the bill) violates the principles conscientiously entertained by Baptists—equal rights and separation of church and state.'"

Now if the state is to take any notice of 'principles conscientiously entertained,' is not that to a certain extent a union of church and state? Baptists talk about their 'conscientiously entertained principles,' which the government is warned to take into consideration. Have not Catholics conscience and principle, too? And as Catholics number 40 per cent of the population of the Dominion, does not equal rights require that their conscience be respected as well as that of the Baptists?"

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JEWS WITH IRISH NAMES.

There is an unwritten law on the East Side of New York, says the "Sun", among the immigrants from Russia and the adjacent regions of eastern Europe, that a man may change his name if he thinks it too long or too cumbersome to carry through life in America. Sometimes the changes produce surprises.

Thus under the name of Charles Connor on the card of an East Side business man appears an announcement in Hebrew characters. There is, in fact, nothing Irish about this Mr. Connor save the name.

In Essex street and the neighboring streets one sees on the shop windows among such names as Rosinsky, Folovitz, Schulumski, Levy, and Cohen, the names of Burke, McCarthy, Roberts, Jones, Smith, Baldwin, Green, White, Black, O'Brien, and Prens. The bearers of all these names are of the same race.

McCarthy has been for a long time a popular choice on the East Side among Hebrew immigrants who abandon names difficult to spell or pronounce. Lately O'Brien has come into use. There are any number of Sullivans and Fitzgeralds.

OBITUARY

DEATH OF MGR. RITCHOT.

The Right Rev. Monsignor Ritchot, P. A., breathed his last at four o'clock on Thursday afternoon, March 16th. He was anointed for the second time by a Trappist Father the day before and received the Holy Viaticum. An obituary will appear next week.

A NOBLE EXAMPLE.

Just as we are going to press, we receive the following letter from a life-long conservative, an Englishman who was dismissed from a Federal Government position when the Liberals came into power:—

"Sir Wilfrid's educational bill has wiped out the bitter feeling I held against him over the Manitoba school question and loss of office. I am with him in this, heart and soul, Catholic first. And the Winnipeg Telegram will find out that there are numbers of Catholic Tories who are Catholic first, last and all the time. Success to the stand of the Review on the question. I pray for Laurier's success."

TAKING NO CHANCES.

The distinguished Abbot Gasquet of the Benedictine Order, who has lately returned to England, is a man of wit and humor, of which he gave some good samples in replying to a toast at a dinner recently in London, at which the company included the Archbishop of Westminster and a considerable number of the Catholic clergy and laity. Referring to his late visit to America, the Abbot told these stories:

"I have just come from a land of opportunities, as I heard an American professor call it at a meeting on the day after my landing. I was able to assure that meeting that I had already found America a land of opportunities. On my way to the meeting in the train a gentleman seized the opportunity and my umbrella. (Loud laughter). That is one characteristic of the American to lose no opportunity, and another is to run no risks, 'to take no chances,' as they say. I was told of an American who



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SATURDAY, MARCH 18, 1905.

Calendar for Next Week.

MARCH.

- 19—Second Sunday in Lent. Feast of St. Joseph, spouse of the Blessed Virgin. Tenth Anniversary of the Most Rev. Archbishop's consecration.
- 20—Monday—St. Cyril, Bishop of Jerusalem, Doctor.
- 21—Tuesday—St. Benedict, Abbot, Founder of the Benedictines.
- 22—Wednesday—The Lances and Nails, transferred from the 17th inst.).
- 23—Thursday—Votive office of the Blessed Sacrament.
- 24—Friday—The Holy Shroud.
- 25—Saturday—Lady Day or the Annunciation of the Blessed Virgin Mary.

IRISH POLICY.

We ought not, we suppose, be surprised that the "Times" has made itself the mouthpiece of the Irish Orangemen in attacking Sir Antony MacDonnell, the Under-Secretary. It has always supplied by its attitude on Irish affairs a contrast to the spirit it has displayed in dealing with affairs elsewhere. In writing of events in other lands it constantly advocates constitutional freedom; in its comments on Irish administration it invariably supports an unconstitutional policy. In making an onslaught upon Sir Antony MacDonnell the editor casts all regard for constitutional principles and fair play to the winds, and does not hesitate to misrepresent the Irish situation. The selection of Sir Antony as successor to Sir David Harrel was generally looked upon as a new and desirable departure. All satisfactory government is based on the consent of the governed. In Ireland, however, that principle does not obtain. There is a small section of the population, consisting for the most part of the Northern Orangemen, who have practically had in their hands the direction of Irish policy. They have appointed the men by whom the Irish policy has been carried out. This strange, extraordinary privilege was so regularly exercised that in time they treated it as a right. The vast majority of the people have had no voice in official appointments. Not only that, but care was taken that no one of their creed or sentiments should be chosen for an official position. About the time of Sir Antony MacDonnell's appointment the incongruity of this procedure began to be recognised. It was felt in England that when the army is so largely recruited with Irish Catholics, when they show their energy and capacity in so many phases of public life, and when, in view of possible wars with great Powers, their aid is of the utmost importance to Great Britain, it is not only an anomaly, but unwise to shut Irish Catholics out from official posts in Ireland. The Lord Lieutenant cannot, according to positive law, be a Catholic. According to practice no official in a prominent position in the Irish executive could be a Catholic. An experiment in the direction of Constitutionalism was made by the appointment of Sir Antony MacDonnell as Under-Secretary. The Orangemen were at once furious. The idea that the Under-Secretary should be appointed without even a hint or a suggestion from them and that a Catholic should be chosen for the post was intolerable to them. From that time up to the present they have day after day denounced Sir Antony MacDonnell, and on Saturday last their clamour for his retirement appeared in the "Times" in the form of a leading article.

What are the charges brought against the Under-Secretary? First, that he has sought to ensure wise administration by meeting the legitimate wishes of the majority of the

people. He has, says the "Times" a policy of his own, and Irish Unionists are convinced, rightly or wrongly, that the aim of that policy is to favour and strengthen the Clericalist and Nationalist elements of the country to the disadvantage of those who are loyal to the British connection." What a confession for a responsible paper such as the "Times" to make—that it is to the advantage of the Orange folk to keep up discontent amongst the masses of the Irish people, and what an argument for a change! Sir Antony MacDonnell has to plead guilty to the accusation. He has endeavoured to produce content amongst the people. In doing so he has sinned mortally against the canons of Irish administration. It cannot be permitted. "The retention of Sir Antony MacDonnell in his present office, with far more ostentation of authority and power than in the case of any of his predecessors, is," the "Times" declares, "regarded by the Ulster Unionists, in particular, as a sure indication that this policy is to be persisted in, and probably extended." It is scarcely necessary to add, after such a candid avowal of the views and motives of the Orangemen, that they believe firmly that the Administration in the hands in which it is now practically vested is swayed by influences that are irreconcilably opposed to Unionism and Unionists. The policy upon which Sir Antony has been acting has not been without result. It has been found that the number of the magistrates and police could in some places be reduced, as there was nothing for them to do. In this way too he has sinned against the Orange canons. The "Times" informs us that the Ulster Unionists are alarmed at the development of a policy "which aims at impairing the securities for order and property by the reduction of the constabulary force and of the effective magistracy, at a time when the judges have found terrorism rampant in many districts and when the United Irish League openly avow that they intend to accomplish the purposes of their forerunners some twenty years ago by a return to the old methods." Taking the country as a whole the judges, as statistics prove have found the calendars exceedingly light, and in some instances have been presented with white gloves. Sir Antony MacDonnell was "lent" by the India Office to the Irish Government. Since he has resigned his position on the India Council, the "Times" fears that he may be retained at Dublin Castle as Permanent Under-Secretary, and as a last warning to the Government threatens them with the hostility of a dozen members or so from Ulster.

We are sure that every one who is anxious for the welfare of Great Britain will condemn this carefully planned attempt to drive Sir Antony MacDonnell from his post. The object of the attack is very clear. The Orangemen are doing their best to get back their privilege of dictating what should be the appointments at Dublin Castle. They imagine they will succeed if they compel him to retire, and the "Times", which has usually been opposed to the wishes of the Catholics of Ireland, is lending them its assistance. They cannot boast that the policy which has been pursued in their interest has been of any real service to Ireland. Under it the Catholics have had no representation in the Government of the country, and were perpetually discontented. May not the policy of consulting the wishes of the majority even to the extent of an Under-Secretaryship have a chance?—Liverpool "Catholic Times", Feb., 3.

CORRESPONDENCE.

[We publish the following correspondence especially for the sake of Father McCarthy's reply and Mr. Van Koughnet's subsequent rejoinder affirming that he is not in favor of the public school Juggernaut.]

LEAVE THE WEST ALONE

To the Editor of The Tribune.

Sir—The attitude of the Toronto Globe towards the school question is a fair indication of the feeling of English speaking Canada from the Atlantic to the Pacific; to say nothing of the constitutional invalidity of the measure as it stands before the Dominion Parliament.

The paper in the course of its remarks points out that the question as it stands involves the principle of provincial rights, and on that ground all classes and creeds can stand together against it.

But, apart from its constitutional invalidity, there are other latent reasons why both Protestants and Catholics in

English speaking Canada should regard the measure with suspicion.

It must be obvious to all who attempt to look below the surface that religion has not been an active factor in the minds of its framers.

The object Sir Wilfrid Laurier and his French nationalist supporters have before them has never been one which involves creed, any more than does it relate to the future welfare and progress of the west, beyond the French sphere where the dream is of a French speaking west.

The measure is a forlorn hope which those behind it try to see a chance of bringing up the French speaking population of the west to a footing with that of the English. But it goes further. Mr. Armand Lavergne, a French Canadian Nationalist leader, and one of Sir Wilfrid's most ardent supporters, in a letter published in the World's Work, of recent date, gives the true key to the measure. He says, "I am a Canadian Nationalist and the idea of causing England any trouble does not disturb me. She owes us nothing and we owe her nothing. Let us go our way together as long as it goes well, but apart whenever we feel like it. My ambition is for my country alone, a nation by herself, respected by others as she would respect them herself."

This is, of course, all very fine. But any one whose mind is accustomed to dwell upon the tremendous and world-wide nature of the issues that were decided in 1759 upon the Heights of Abraham, can not fail to understand now that the splendid results which followed are being exemplified in the development of the Canadian West to-day.

The idea of a dual language in the west, with all it means, suggests at once something retrogressive and suicidal. Yet this is exactly what Sir Wilfrid and his Nationalist French supporters have before them, in their dream of an independent French speaking republic in future. In this connection it will be remembered that early last summer His Grace the Archbishop of St. Boniface left on a five month's trip to Europe, ostensibly to visit the Holy Land, the Pope, and to be present at the meeting of the Oblate Fathers in session at Liege, and the remainder of the trip in quietude and rest after much hard work in his diocese, but in reality to propagate a far-reaching scheme by which great numbers of French speaking peasants from France and Belgium have been induced to find their way, with their families, to the Canadian west. As a result, last fall quite a number of Belgians arrived, and were at once distributed in the French speaking settlements of the province. This season, and for many years to come, the patriotic efforts of the Archbishop will be marked by a continuous influx of this highly desirable class of French speaking settlers. It is expected by the Nationalists of Quebec, by this class reaching the country in numbers, along with the repatriated French Canadians and half-breeds from the States who are beginning to reach the country, the distribution of all in colonies in the new provinces, large areas will in time be occupied by a French speaking population. It is in this connection the separate schools will be looked to to play the part they are intended for.

At present, the French speaking population in the west hardly reaches the 30,000 mark. But it is not unreasonable to suppose, with the methods in vogue, in ten years' time the number will be in the neighborhood of 155,000. It is not vast, but what effect will this increase have upon the progress of the country, if, throughout it, are to be found large settlements of people who are not in touch with the language and feelings of their neighbors, and with ideas infused in their minds hostile to the traditions and aims of the English speaking people of Canada?

It is here we reach the point exactly where the separate school clause comes to be regarded with suspicion and disapproval by both the Catholic and Protestant English speaking people of the west. For the system aims at infusing the minds of those it is intended to serve with ideas and sentiments not in touch with the best interests of the country they have come to live in.

The idea of the country at large undergoing a change of language and sentiment, is of course absurd. But that faction and discord would become apparent is evident, and for this reason alone the west is averse to the measure. Men, both Catholic and Protestant, say we have the best interests of the country at heart, and if the school measure is going to be a cause of discord, where only, up to the present, harmony and kindly feelings have prevailed, we don't want it. Men remember too that in the east years ago, bitter feelings were rampant. From the earliest days in the west there never have been other

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than kindly feelings among Catholics and Protestants. So, from a strictly religious point of view, its best interests are not in touch with the measure as it stands at present. When the people of the new provinces want separate schools, as the Globe points out, it will be in their power to secure them by acts of their legislatures.

In conclusion, if the Nationalists of Quebec persist in forcing matters towards the end they dream of—a French speaking republic—it will be for them to remember that they have with them at present, a certain class of English speaking politicians among whom are found the Sifton type who live and grow rich on the vitals of the country. This class of man is no criterion of the vast number of English speaking Canadians, who are loyal to the best interests of country and empire.

There are thousands upon thousands of loyal, English speaking Canadians in the country to-day, from ocean to ocean, whose fathers before them nailed the British flag to the pine forests of Canada in 1759 and again in 1776. These and millions of other loyal, English speaking Canadians constitute the overwhelming majority, and among them are to be found men who by force of intellect and character, are qualified to lead the country, the moment the hour arrives when the indications are the spirit which underlines the school measure from end to end has taken form. That moment these misguided Nationalists will begin to realize when, perhaps it is too late, that in their somnambulism they have reached the old route the Acadians travelled 150 years ago or more, as they went forth to wander and disappear.

I am a Roman Catholic, and among my most cherished friends are many French Canadians both in the east and west, and among many other English speaking Catholics whose views are mine our hope is that the French will see the mistake they are making before it is too late, and will be content to fill the position they are entitled to in the west without infringing upon the rights and liberties of others.

M. SCOTT VAN KOUGHNET.
Winnipeg, March 2, 1905.

REPLY TO MR. VAN KOUGHNET

To the Editor of The Tribune.

Sir—In your issue of the 3rd inst., a letter appeared, signed M. S. Van Koughnet, touching the school question. As it appears no one thought it worth while replying, I consider it my duty as an Irish Catholic to do so. I do not think anyone, except the writer, considers the school question a French question. He does not seem to have much love for the French, and is apprehensive of their sinister designs, but he pays them too much of a compliment to say that they alone contend for Catholic or "separate schools," and thereby libels himself. No Catholic, worthy of the name, of any nationality, would send his children to any but a Catholic school, when such is available, and still less, publicly advocate non-Catholic

schools. Catholics in this matter wish to hold their own, and not to domineer over others. People of other denominations do not or cannot understand that with us the church and school go together. As well deprive us, or tax us for a separate church as for a separate school. Parents have a divine right to Home Rule. No sensible good Catholic thinks otherwise. For this reason I am sorry for the writer, that he calls himself "a Roman Catholic" and has the presumption to speak for English speaking Catholics in this country. In the British House of Commons in 1902 the Irish members sank their political differences, at the request of the English hierarchy, and voted with the Anti-Home Rule government, in order to carry the "Education Bill," which gave Catholic schools to England and Scotland. If this noble act of faith and generosity of the Irish is only in keeping with their history, I know from history and experience that English Catholics are equally true and sound on this question. The single exception of Mr. Van Koughnet proves the general rule.

With your kind indulgence I offer for his consideration the following quotation from the British prime minister, Mr. Balfour.

"The part of the Education Bill which deals with religious teaching in schools is, and always has been, recognized by me as being one of the most difficult problems that could be dealt with by any legislature. We dealt with it in 1902 in the best way that was open to us, and in that bill, though I was denounced by Non-conformists day after day and week after week, there is not one Non-conformist grievance under the old act of 1870 which has not been either entirely removed or enormously mitigated. But I admit, as I have over and over again admitted in the House of Commons while the bill was passing through it, that the system left by that bill, based as it was on the old act of 1870, had anomalies and had difficulties. Well, if the next government can remove them, well and good, but remember, the only direction in which a change can also be a reform, in which an alteration can carry with it an improvement is one in which the parent of the child is given greater control or a greater choice over the religious education which that child is to have. That is the true fundamental principle at which we ought to aim. If the other side can find a plan which will give the parents full control over the religious education, denominational or undenominational, which is to be given to their child, it shall have my support. That is consistent with our notions of liberty, with our notions of parental responsibility.

"Yes but it is not what the Non-conformists want. Many Non-conformists do want it. It is not what those who are electorally driving the other side desire, or will tolerate, and I am looking forward with profound interest to their attempt to deal with this difficult and critical subject—not in the spirit which I have described, not in the spirit of giving full parental control over the religion of the child, giving the religious education which the parent desires—but according to some cut and dried plan which happened to suit the Non-conformists in 1870 and is still embodied in our legislation. That plan will never succeed—it is inconsistent with the natural rights of parents—inconsistent I believe, ultimately with the religious education of the people."

JOSEPH McCARTHY, O.M.I.
St. Mary's, March 8, 1905.

MR. VAN KOUGHNET'S REPLY
To the Editor of The Tribune.

Sir—It has been my privilege to know Father McCarthy for a good many years and I regret he has seen fit to criticize me adversely and so severely in the matter of my letter published in your issue of the 3rd inst. The good priest accuses me of being void of affection for the French Canadians. I did take occasion to criticize at some length the Nationalists of Quebec, as a party, in their attitude towards the Empire. The Nationalists, it is true, are made up of French Canadians but not all of them—if I am not mistaken I took occasion in writing that letter to point out that many of my most cherished friends both in the east and west were French Canadians.

Then Father McCarthy goes on to say that I am not worthy to be called a Roman Catholic because, as he claims, I have written in favor of non-Catholic schools. If the good priest will take the trouble to read over my letter again and a little more carefully, he will discover that instead of being in favor of non-Catholic schools, I was explicit in pointing out that where the people of the new provinces want separate schools it will be in their power to secure them by acts of their legislatures.

The good priest also taunts me with being presumptuous in daring to speak for other English speaking Catholics in the country. I may say, for his information that, before writing, I was very careful indeed to learn the views of others, and among these men whom I do not think the good priest would care to meet in controversy for more reasons than one.

I think, if the truth were told, the real fault the good old priest has to find with me is not that I have said anything that involves my faith, but that I am not afraid to tell the world that there are many Roman Catholics in the country both French and English, who are loyal British subjects.

M. SCOTT VAN KOUGHNET.
Winnipeg, March 10, 1905.

STRIKING LETTER IN FAVOR OF SEPARATE SCHOOLS.

Mr. E. W. Thomson writes to the Boston Transcript.

Ottawa, March 10.—Sir Wilfrid Laurier, during the political turmoil of the past fortnight, with his leadership threatened, his ministry endangered, his country liable to be convulsed by a most serious feud, has evinced little anxiety or distress. He has been regularly in his parliamentary place, doing business alertly, his mind on the matter in hand, his voice composed, his courtesy unflinching. In private he has been almost blithe. "The world is a place of troubles," he will say philosophically, with an almost imperceptible lifting of the head as if to confront the storm, and a smile at once patient and genial. His unhurried aspect is always remarkable when there are roars around and breakers ahead. In quiet seas he sometimes permits himself the slightly fretful air of an amiable yachtsman in a dead calm. When others get excited he gets cooler and cooler. Such aeons of time he then appears to have! He will deal with the matter of the moment as if there were no other. Yet he has not a minute to waste. There are, at any instant, fifty things demanding his attention. Often his anteroom is thronged. His desk is littered orderly with documents awaiting his signature. Usually he has raised his pen to greet his visitor. It is scratching away again as the individual departs, for the five seconds before the next comes on must be saved by a man who "lives as ever in his Great Taskmaster's eye." There you have the secret of Laurier's strength, patience, assiduity, happiness, courage. How can a man be beaten, or even much perturbed who is secure in the citadel of his own heart?

Political defeat would be for Laurier but an incident in the travail of his spirit from the light whence it came to the light whither it goes. But any aggressor who proceeds on the notion that he has to deal with a mere contemplative sage in the premier, will surely find himself in the dreadful hands of a past master in Jiu Jitsu. That is much the art of allowing assailants to break their own bones.

The matter of the present crisis is that of confirming the separate schools system of the Territories in the bills which design to erect two new provinces from that region. Before proceeding in this business, which was sure to be vexatious and dangerous, but which had to be dealt with this session, Sir Wilfrid carefully re-examined the whole ground, with which he had been familiar all his long political life. Having himself decided what was right and necessary if the premises, he caused his minister of justice to clothe the intention in legal phraseology. That phrasing is objected to by Mr. Sifton and some other friends. If it had been devised by effect of a direct inspiration from heaven it would have been objectionable to enemies. If anybody can and will put the intention in better garb the premier will cheerfully accept the change of fashion. But he will stand or fall on the essentials of his intent. The other wills trying to nag and bully him out of that resolution must take the consequences of persisting unto a cataclysm.

In this attitude Sir Wilfrid is strictly within his rights. Having been elected leader of his party, and thrice elected leader of his country, he has the responsibilities of the trust. He would show an unfitness for the position did he imitate the pusillanimities of some who ever clamor that the head ought to submit to direction by the tail.

If Laurier were not a Catholic there could be no sort of color for the suspicion that he is moved in this matter by peculiar consideration for his

own church. The separate schools system of Canada has been assailed over and over again, in one form or another, during the past sixty years. It has invariably been sustained by large majorities of the electorate of the most Protestant province of Ontario. The late Sir Oliver Mowat, Presbyterian elder and premier of Ontario, met every sort of open or insidious attack on that system, and won by great majorities every time during twenty-four years. The Toronto Globe, which has now turned Turk on Laurier, supported the system, not merely as one established by the Confederation act, but as a good system per se, in many editorials of fifteen to twenty years ago, all penned with conviction that the system is admirable and just. The Rev. Mr. Milligan, moderator of the Presbyterian assembly, came out last week with a declaration of his opinion that the institution of such schools is good, right, required by the spirit of toleration and the interests of Christianity. The late Sir John Macdonald, long Premier of Canada, and almost always backed by an Ontario majority, fought for the institution of those schools before Confederation began, and won triumphantly. The assertion that they are maintained in Ontario by effect of the compact with Quebec, which the Confederation act, or Constitution of Canada, records, is therefore erroneous. Though a general and profound Americanization of that province would appear to be indicated by the loudness of the outcry against separate schools, every transaction of the past indicates that they would be maintained in full force today, could the question be submitted uncomplicated to the electors.

It was the Hon. Alexander Mackenzie, Presbyterian, and premier of Canada in 1875, whose ministry, backed by an enormous Ontario majority, put into the Northwest Territories act the clause which gave and which secures to creed minorities in that region the rights and liberties which Sir Wilfrid Laurier could not take from them if he would, and which he is constitutionally bound to provide for in his impending act for raising the Territories to the status of provinces. That clause was suggested by the Hon. Edward Blake, at one time minister of justice in Mackenzie's ministry, a devout Anglican. Mr. Blake then said that it was essential to our obtaining a large immigration to the Northwest that we should tell the people beforehand, what their educational rights were to be in the country where we invited them to settle. . . . It seemed to him, having regard to the fact that, as far as we

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could expect at present, the general character of that population would be somewhat analogous to the population of Ontario there should be some provision in the constitution by which they should have conferred upon them the same rights and privileges with regard to religious instruction as those possessed by the people of the province of Ontario. Mr. Donald A. Smith, now Lord Strathcona, Presbyterian, then member for a Manitoba constituency, backed Blake. So did the late Hon. David Mills, more recently a Dominion minister of justice, a Methodist. The clause was adopted without a division by the House of Commons protestant Ontario there and then preponderant. That clause reads: "When, and so soon as any system of taxation shall be adopted in any district or portion of the Northwest Territories, the lieutenant-governor, by and with the consent of the council or assembly, as the case may be, shall

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Total Assets, Dec. 31, 1904	\$2,557,983
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pass all necessary ordinances in respect of education; but it shall therein be always provided that a majority of the ratepayers of any district or portion of the Northwest Territories, or any lesser portion or subdivision thereof, by whatever name the same may be known, may establish such schools therein as they may think fit, and make the necessary collection and assessment of rates therefor; and further, that the minority of the ratepayers therein, whether Protestant or Roman Catholic, may establish separate schools therein, and that, in such latter case, the ratepayers establishing such Protestant or Roman Catholic separate schools shall be liable only to assessments of such

rates as they may impose upon themselves in respect thereof."

No voice dissented in the House. In the senate George Brown, then ex-"dictator" of the party which Mackenzie was leading, moved that the clause be excluded. He had to do so, because he had a record of opposition to the separate school system. The senate was then hostile to Mackenzie, but it passed the bill. George Brown then asserted, and everybody else who spoke in that chamber on the subject admitted the correctness of the statement, that "The moment this act passed, and the Northwest Territories became part of the union, they came under the Union act, and under the provisions with regard to separate schools."

The Union act, or Confederation act, provides (section 93):

In and for each province the legislature may exclusively make laws in relation to education, subject and according to the following provisions:

1. Nothing in any such law shall prejudicially affect any right or privilege with respect to denominational schools which any class of persons have by law in the province at the union." The other three provisos are to the same effect, and one of them provides that the Dominion may legislate for remedy of any grievances provincially imposed on a creed minority with respect to their educational rights.

It seems evident, and nobody has yet seriously disputed the fact, that Sir Wilfrid Laurier has no option but to put into his bills for creating two new provinces out of the Territories, a clause or clauses securing the minority as stated. Yet he is vilified, and accused of subservience to the papal delegate, because he does what the law and constitution require. Being a Catholic, he is accused, as the Protestants who set the course that he must follow were not accused. Yet he was engaged for many years in opposing undue and excessive claims made by the ultramontane element. His heart was clean then as now. Again he stands four square to all the winds that blow, a true Liberal, a convinced Tolerant, a supporter of civil liberty and the laws of his country. On that ground he can afford to fall.

It is not evident that the opposite leaders can afford to attack the position, Laurier's danger is wholly from disaffection in his own party. This comes not from the nature of his proposals, but from a quarrel in the cabinet. Mr. Fitzpatrick, minister of justice, has long been at daggers drawn with Sifton who resigned last week. He may be more concerned to humiliate Fitzpatrick than to oust the separate school system from the new provinces. Indeed he appears to admit they cannot be excluded or suppressed. That was settled thirty years ago.

But Laurier's present proposal is interpreted to be that the minority schools shall not only be supported by assessments set by their supporters, but receive a share of the funds derived from the sale of school lands.

"As those schools now receive a share of the territorial educational grant, it is not possible to perceive any just principle upon which they can be denied a share of the future school fund. They are public schools, just as the majority schools are. The minority school may be either Protestant or Catholic. It seems quite obvious that they cannot but receive a share of the school lands' fund. Hence there appears to be no need to specify particularly that it shall be paid to them. But to force Fitzpatrick from a superfluous specification might seem a defeat for him. It would be probably not so for Laurier."

His critics make much of allegations that the control of education should be left absolutely to the new provinces. That is not permitted by the constitution. Hence the strength of the contention that the governments of the new provinces could be trusted to continue the existing territorial separate school system, is not aimed at the true situation of Laurier. The contention itself might be met by replying that if the new provinces would voluntarily maintain the existing system, then the provision requiring them to do so is, at worst, superfluous. It is necessary if they could not be trusted as promised. In fact, the separate schools system is so thoroughly ingrained in the Canadian sense of justice that it is effectively maintained by local compromises in Manitoba, in New Brunswick, in Nova Scotia, though the two latter provinces are free to abolish it, as neither Ontario, Quebec, nor the Territories are.

An astonishing feature of the situa-

tion is that many men who profess an ardent desire to maintain Canada in separation from the republic, and who perennially clamor for the institution of costly, great Canadian forces for the sole purpose of strengthening the Canadian power of military resistance to an imagined future "Yankee invasion," are loudest in clamor that the French and Catholics should not have cause for pleasure in the final settlement of the separate schools question.

The French and Catholics are forty per cent. of the Canadian people. Their contentment is of vastly more value to the defensibility of Canada than would be an efficient army of a quarter of a million men. To keep them in reasons for ardently preferring the continuance of the Dominion to its junction with the republic must be of transcendent importance to any sincere and thoughtful opponent of annexation. Yet it is gravely proposed that the French and Catholics shall be disgruntled for no other gain to the race and creed majority than that of taking from the few French and Catholics of the new provinces their present right to devote their own school taxes to their own schools.

A few thousand dollars are involved. The sum could little benefit the majority schools, and the proposed robbery of the minority would not bring their children into the majority schools. They would continue to maintain their own, just as the Catholics of Massachusetts and New York do. So the creed and race majority have nothing to gain, except a trifling plunder, and the satisfaction that some bigots might entertain on seeing the French and Catholics disgruntled.

To a country situated as Canada is the devoted loyalty of forty per cent. of the people is a gain of paramount importance. When that loyalty can be retained by merely permitting them to exercise their natural right of having their children educated at their own charges, it may seem that the force of folly could no farther go than in robbing them of a liberty they so much value.

E. W. THOMSON.

BIGOTRY PUNISHED.

By Rev. L. C. P. Fox, O.M.I., in Donohoe's for March.

In the same suburban district was a large convent called St. Margaret's. The inhabitants of the capital of Scotland, were like all the rest of the Presbyterians in their various branches, rampant in their bigotry against all that was Catholic, and nothing vexed them more than the existence of this convent with its secluded sisters and aristocratic pupils in their Calvinist neighborhood, so they were ever on the watch for some plausible means of attack. The nuns had bought a large pig for family use. Now, there are few animals that can utter more excruciating noises than a pig. So when the cart containing the brute, securely tied up in a sack, stopped at the great entrance door, it took three or four strong men to get the pig within the convent grounds. The door was immediately closed amid the unearthly screeches and squalls of the new visitor, but not before some passersby, respectable merchants, or professional men on their way from their villas to their places of business, had time to witness the struggle and to hear the screams of one who, they imagined, was a captured lady about to be immured as an unwelcome guest in the terrible prison of a convent. They shook their heads at one another, and then proceed on their way. But the following morning two of the chief newspapers of the city had leading articles of considerable length giving the history of the capture and imprisonment of a victim of the cupid-ity of those infamous nuns, whose presence was such a disgrace to the community at large. The Bishop, without delay, consulted an eminent Catholic lawyer who resided in Edinburgh, and took an action for libel of one thousand pounds each against the proprietors of these two papers. In due course of time the trial came on, and resulted in a verdict in favor of the plaintiff. The judge spoke in scathing language of the slanders which had been printed and circulated over the entire country by the two newspapers and condemned by name the authors of these false reports. He even added that if the Bishop had claimed five thousand pounds as damages against the papers, instead of one thousand, he would gladly have given him all.

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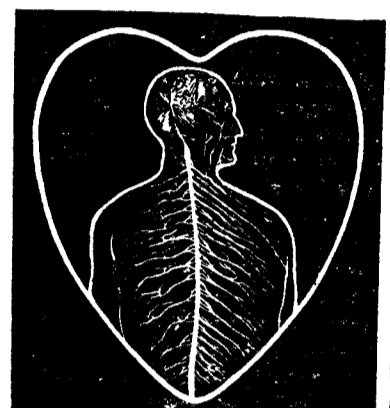
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IMPRESSIONS OF POPE PIUS X.

In the January "University of Ottawa Review," an extract is given from a letter dated "Rome, Dec. 13, 1904," written by a student at Propaganda. It contains a touching description of Pope Pius X. as seen at the recent canonization of St. Alessandro Sauli and St. Gerard Majella. The student writes: "This is the seventh time I have had the extreme pleasure of seeing his Holiness and receiving his blessing, and I must say that each time I felt his presence more keenly, and on this occasion in particular, I found it absolutely necessary to bite my lips in order to keep the tears back; and on all sides of me during the celebration, I noticed strong men and women weeping like little children. This seems to be very queer, and whether they were tears of joy or tears of sadness I know not; but I do know, the moment he raises his hand in the act of blessing, and looks towards you with that sweet fatherly smile, which brightens up his impressive features, you immediately feel a tremor vibrating through your whole being, and resulting involuntarily in an abundance of tears. Every now and then a cheer would burst forth from several of the multitude, but the moment the Pope noticed it, he immediately raised his finger, and everything became tranquil again as if by magic. The present Pope requested that there should be no oral or noisy demonstration whatever, and it must have been a pleasure to the grand old man to see how his wishes were all obeyed, by that conglomeration of different classes and races, which one would naturally expect to see excessively boisterous and even uncontrollable. It evidently proved that they recognized in him their Ruler as the Vicar of Jesus Christ on earth, for no other man on earth could possibly have controlled that crowd under the same conditions, and in the same easy and simple manner."

A swain named Wise having married a damsel named Martha Cheevus, the village poet celebrated the event in the following:—

At length she seized the proffered prize,
A happy one, believe us;
For matrimony made her Wise;
Before, she was Miss Cheevus.

"What are the things that touch us most as we look back through the years?" asked a lecturer, impressively.

There was a moment's pause, and then a small boy in the audience answered:—

"Our clothes."

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One of the pictures is called

"Heart Broken"

We will not let the reader into the secret of what has happened, but one of the merry little companions of the woeful little maid who has broken her heart is laughing already, and the other hardly knows what has happened. Cut flowers nod reassuringly at them, and a bright bit of verdure covered wall stands in the background. There is something piquantly Watteauesque about one of the petite figures, suggesting just a touch of French influence on the artist.

The other picture presents another of the tremendous perplexities of childhood. It is called

"Hard to Choose"

As in the other picture, we will not give away the point made by the artists before the recipients analyze it for themselves. Again there are three happy girls in the picture, caught in a moment of pause in the midst of limitless hours of play. One of the little maids still holds in her arms the toy horse with which she has been playing. Flowers and butterflies color the background of this, and an arbour and a quaint old table replace the wall.

The two pictures together will people any room with six happy little girls, so glad to be alive, so care-free, so content through the sunny hours amidst their flowers and butterflies, that they must brighten the house like the throwing open of shutters on a sunny morning.

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Northwest Review

DION AND THE SIBYLS

By Miles Gerald Keon

A CLASSIC CHRISTIAN NOVEL.

The Emperor, and the Caesars, Tiberius and Germanicus, with the famous authors we have already more than once mentioned, Levey, and Lucius Varius, and Velleius Paterculus were present. Aelius Sejanus, the prefect of the Praetorians; Cneius Piso, the gambler; Plancina, his rich wife; Lucius Ziso, his brother, governor at Rome; with many persons who then sparkled in the court orbits, but whose names have perished out of human memory; and Julia, the emperor's daughter, Tiberius's new wife; and Agrippina Vipsanis, lately his wife; and Agrippina Julia, daughter of the former, sister of the latter, wife of Germanicus, and mother of Caligula; and Livia, the aged wife of Augustus himself, all appeared among the guests. Chairs and couches had been placed here and there. Augustus and the ladies we have mentioned were seated, some just within, others just without one of the arcades, between two of its columns, so that the moonlight fell upon some heads, the lamplight upon others; and a wayward, dubious mixture of both upon the golden tresses of Agrippina Julia, and a beautiful young girl near her, on whom Domitius Afer, the celebrated orator, was gazing with admiration. But she, when she at last observed his glance, fixed upon him such a look of combined scorn and amazement that the advocate winced and became livid. She was destined, one day, to be the subject of his fatal eloquence, and to appease by nothing less than her execution the vindictive vanity of the orator, because she had spurned the ambitious love of the man.

Tacitus alludes to the poor Claudia Pulchra's brief tale. Quintus Haterius, whose Shakespeare-like variety of mind and bewitching eloquence had, as Ben Jonson implies in a comparison already cited by us, few rivals, was seated not far from Augustus. Next sat Livy. Antistius Labio and his rival Domitius Afer, who now occupied the place and fame in the forum from which Haterius on account of his age had withdrawn, stood leaning against a pillar, each with his arms folded. Both these persons, as well as Livy and Haterius, wore the toga; Sejanus, the scarlet paludamentum. The other male guests—except Tiberius, whose dark purple robe was conspicuous, and Germanicus, who was dressed in the costume of a commander-in-chief, wore a species of large tunic, called lacerna, which contrary to the taste of the emperor, and despite of his frequently expressed disapproval had become fashionable. The story mentioned by Suetonius is well known. One day Augustus, seeing numbers of the people wearing the lacerna, asked indignantly, in a line of Virgil's, could these be Romans, "Romanorum rerum dominos, gentemque togatam," and ordered the aediles to admit none but toga-wearers into either the forum or the circus. But this was many years before the evening with which we are now engaged.

Among the groups collected in the Mamurran palace were representatives of the three great arts, in mastering which the highest education of classic antiquity was exhausted; we mean the arts of politics, of public speaking, and of strategy—government, eloquence, and war. They were all represented, each of them had its proper image in the groups we have described. As those pursuits constituted the favorite intellectual sphere, and comprehended all the fields of ambition, to be eminent in any one of them was to succeed in life, and to be adopted into that class of society of which so many distinguished members were entertained in the Formian palace on the night at which our tale has arrived.

If a man excelled, like Julius Caesar, in all the three arts named, he could revolutionize the world. The mechanic arts, the fine arts, philosophy, physical science, mathematics, attracted individual votaries indeed; but were neglected by the ambition of a few, as well as by the indolence of many.

The mention of physical studies recalls Strabo, the geographer, who was among the guests this evening at the palace.

Many others who were there we need not enumerate; but some will

claim a word and a glance. When Dionysius arrived, and introduced Paulus to the aged knight, Mamurra, the company was already numerous. Mamurra patted Paulus on the shoulder, and said, although the other day in the road he had not at once recalled old times, he remembered Paulus's brave father very well at the battle of Phillippi; and that he, Mamurra, had seen him and Agrippa Vipsanis together, rallying the wing which Mark Antony had broken, and that he himself had charged with the cavalry to help him. This speech was very gracious, and our hero, who well knew it to be true, blushed with pride and pleasure. While the glow of this natural and honorable emotion was still coloring his young face, as he bowed to Mamurra, the latter took him by the arm, and said in a low voice,

"Come, let an old soldier present the son of a former comrade, whose life was honorable, and whose memory is glorious, to the master for whom they both fought with equal zeal, although unequal fortune."

Augustus returned Paulus's low salutation with a faint yet not unkindly smile, and then looked with a sort of sleepy steadiness at Tiberius, who heard Mamurra's words, and whose face was apparently flaming with a dark red rage. Near Tiberius, who now threw himself upon the cushions of a couch plated with gold, just opposite the chair which Augustus had selected, stood a tall regular-featured, Brahmin-like man, in Asiatic dress, and next to this individual, Sejanus, with his usual air of supercilious composure, yet intent watchfulness.

The couch we have mentioned was long and large, and two ladies, one old, the other young, were already sitting at the further end of it. The first was Antonia, the mother of Germanicus, the second was Agrippina Julia, his wife. Just in front of them, upon a low stool, sat the son of the latter, Caius Caligula, with his eyes yet bandaged, as the reader will not be surprised to hear; while at his side, fidgeting with large, red, lubberly hands, stood a big loutish, heavy-looking boy, who was considerably the senior of that dear child. This was no other than Claudius, (or the fourth of the Caesarian dynasty, (or the fifth, if Julius Caesar be accounted the first,) reserved against his will, to mount the throne of the word amid panic and horror, that day when Caligula shall be hacked to pieces by Cassius Chaerias, in the theatre of the palace at Rome.

Thus, three future rulers of mankind, destined to bear dire sceptres in dark and evil days, were around the white hairs of Augustus Caesar to-night.

As Paulus stepped backward after Augustus's languid but not unkindly reception of him, Dionysius, who was just behind, moved quickly and gracefully out of his way, and Claudius, the big, loutish lad, being impelled thereto by the nature of him, shuffled forward so as to come in collision with Paulus.

"Monster!" exclaimed Antonia, ashamed of her son's awkwardness; "if I wanted to prove any one void of all mind, I would call him more stupid than you!"

Paulus glided into the background, saying with a bow and a smile, "My fault!"

He now found himself in the immediate neighborhood of that eastern group which his young sister had described as presenting themselves one morning at the entrance of the bower in the inn garden, when she was there listening to the strange conversation of Plancina; we mean Queen Berenice and her daughter Herodias, and her son Herod Agrippa.

They all three fixed their gaze upon him with that unabashed, hardy manner peculiar to the family, and Paulus was beginning to feel uncomfortable in their vicinity and under their scrutiny, when Germanicus Caesar approached, and complimenting him upon his brilliant exploit two evenings before, asked him whether he would like to join the expedition which was to start next day to drive the Germans from the north-east of Italy?

(To be continued)

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Imp. Lim.	Selkirk, Rat Portage, Fort William, Port Arthur, Toronto, Detroit, Niagara Falls, Buffalo, Montreal, Quebec, New York, Boston, Portland, St. John, Halifax.....daily	Imp. Lim.
6 45	Molson, Buchan, Milner, Lac du Bonnet.....Wed.	21 10
7 00	Selkirk, Molson, Rat Portage and intermediate points.....daily except Sunday	19 30
8 00	Keewatin, Rat Portage, during July and August.....Sat. only.....Mon. only	18 30
13 30	Keewatin, Rat Portage, Fort William, Port Arthur, Toronto, Detroit, Niagara Falls, Buffalo, Montreal, Quebec, New York, Boston, Portland, St. John, Halifax, and all points east.....daily	12 0
Tr'ns Pass.	WEST Portage la Prairie, Gladstone, Neepawa, Minnedosa, Yorkton, and intermediate points.....daily except Sun.	Tr'ns Pass.
7 45	Morris, Winkler, Morden, Manitou, Pilot Mound, Crystal City, Killarney, Boissevain, Deloraine, and intermediate points.....daily ex Sun	18 40
8 50	Portage la Prairie, MacGregor, Carberry, Brandon, Oak Lake, Virden, Elkhorn, Moosomin, Regina, Moose Jaw, Medicine Hat, Calgary, Banff, Revelstoke, and all points on Pacific Coast; Lethbridge, McLeod, Fernie, and all points in East and West Kootenay.....daily	17 00
Tr'ns Pass.	Headingley, Carman, Holland, Cypress River, Glenboro, Souris and intermediate points.....daily except Sun	Tr'ns Pass.
9 20	Portage la Prairie, Brandon, Broadview, Regina, Moose Jaw, Medicine Hat, Calgary, Banff, Revelstoke, and all points on Pacific Coast and in East and West Kootenay.....daily	19 00
9 40	Stony Mountain, Stonewall, Balmoral, Teulon.....daily except Sunday	15 20
16 00	Middlechurch, Parkdale, Victoria Park, Lower Fort Garry, West Selkirk, Clandeboye, Netley, and Winnipeg Beach....Tues., Thurs., Sat. Mon., Wed., Fri.....Winnipeg Beach.....	12 20
16 15Mon., Wed., Fri. Tues., Thurs., Sat.....	9 45
17 15	SOUTH Morris, Greta, Grafton, Grand Forks, Crookston, Fargo, Minneapolis, St. Paul, Duluth, Chicago, and all points south.....daily	8 45
14 00	St. Norbert, Carey, Arnaud, Dominion City, Emerson.....daily except Sunday	13 40
15 45daily except Sunday	10 45

Canadian Northern

Lv.	EAST	Ar.
10 20	"Winnipeg to Fort Frances." St. Anne, Giroux, Warroad, Beaudette, Rainy River, Pinewood, Emo, Fort Frances.....daily except Sun.....	16 25
8 05	"Fort Frances to Port Arthur." Mine Centre, Atikokan, Stanley Jct., Fort William, Port Arthur.....Mon., Wed., Fri. Tues., Thurs., Sat.....	21 05
17 20	Twin City Express between Winnipeg, Minneapolis and St. Paul, 14hrs. 20min., via Can. Nor. and Great Nor. Rys. Morris, Emerson, St. Vincent, Crookston, Ferguson Falls, Sauk Centre, St. Cloud, Elk River, Minneapolis, St. Paul.....daily	10 10
13 45	Minneapolis and St. Paul Express via Can. Nor. and Nor. Pac. Rys. Morris, St. Jean, Letellier, Emerson, Pembina, Grafton, Grand Forks, Crookston, Minneapolis, St. Paul, Duluth, The Superiors.....daily	13 30
10 45	WEST Headingley, Eli, Portage la Prairie, Gladstone, Dauphin, and all intermediate points.....Tues., Thurs., Sat. Mon., Wed., Fri.....	16 15
10 45	Headingley, Eli, Portage la Prairie, Neepawa, Dauphin, and all intermediate points.....Mon., Wed., Fri. Tues., Thurs., Sat.....	16 15
10 45	Sifton, Minitonas, Swan River, and all intermediate points.....Wed., Thurs., Sat. Mon., Wed., Fri.....	16 15
10 45	Bowsman, Birch River, Erwood and intermediate points Mon.....Wed.	16 15
10 45	Fork River, Winnipegosis Fri., Sat.....Sat., Tues. Oak Bluff, Carman, Leary's and intermediate points.....Mon., Wed Fri.....	16 15
7 00	St. Norbert, Morris, Roland, Wawanesa, Brandon, Hartney, and intermediate points.....daily except Sun.....	17 50
11 06daily except Sun.....	16 30

CONSIDERATIONS ON CATHOLICISM

BY A PROTESTANT THEOLOGIAN.

CCLXXII.

Sacred Heart Review.

The "Republican" correspondent reproaches Rome that, notwithstanding her assumption of primacy over the Church, she has not even secured good morals, or anything even remotely resembling the kingdom of heaven on earth.

How does she compare with Protestantism? Was the Reformation, morally, an improvement upon her control?

We must not lay too much stress upon the high moral standard which, according to the emphatic testimony of the great French Jesuit Bourdaloue, was maintained by the Huguenots of the seventeenth century. A dissenting minority, closely watched by a hostile majority, has every incentive to live well, be they Calvinists, Jews, Jansenists, or Transylvanian Socinians. The vast throng of merely nominal Christians is naturally found in the sunshine of public favor.

How was it in Switzerland, where Calvinism gained the predominance, yet leaving 40 per cent. Catholic? Undoubtedly Calvin, unlike Luther, proposed a high moral standard, and it is probable that in the first enthusiasm of the new movement Geneva, at least, was exemplary in morals. Now, however, as the Swiss Calvinist Dr. Philip Schaff attests, the moral standard of the two religions is about the same.

Allowing for the ferocity which distinguished Scotland in the sixteenth century, there is no doubt that the Presbyterian Reformers were very solicitous for the moral elevation of the people at large, and that their efforts were not without result. Yet in view of the severely, I may fairly say savagely, legalistic methods they employed, we can not be surprised at the hideous array of hideous facts recorded by Chambers, and I believe by Buckle. In our time, unquestionably, Scotland is a land in which any one may find himself much at ease, and will meet with multitudes of eminently excellent people. Yet we must not forget that unchastity is far more prevalent than in Catholic Ireland; that there is a great deal of gross intemperance; and that, as to the frequency of crime, the "Spectator" has compared Catholic Bosnia with Presbyterian Edinburgh, much to the advantage of the former. True, crime especially concentrates itself in great cities.

Cotton Mather declares that New England was peopled by a sifted seed of grace gathered by God out of three kingdoms. Surely then she ought now to stand on a very high mount of moral excellence. Yet Colonel Higginson remarks that the influx of Catholic Irish has raised the standard of chastity. It may have lowered that of temperance, yet undoubtedly the former is the higher virtue. As to honorableness in business dealing, that has never been a distinguishing excellence of Puritanism. I need not speak of divorce, while the murder or unquiet children is too common to be urged against reception into church membership. Moreover, the confessional gives opportunities of dealing with individual conscience here which the pulpit does not.

The remark of the "Christian Register," quoted by the "Independent," that the growth of Catholicism in New England has in no way lessened the force of practical Christian living and aims, may be commended to the correspondent as proof that the coming in of Rome among us has at least not put farther off the kingdom of heaven on earth.

As to the severance of Germany from Rome we have the emphatic and repeated testimony of Luther himself, that it resulted in the precipitate ruin of national morality. Says he in one place, we are seven times worse; in another, we are ten times worse; in another, we are a hundred times worse than we were under the Pope. In other words, the collapse of German virtue is complete. Nor does he leave us in doubt as to the cause. When he argues with his disciples that they ought, by virtuousness and benevolence, to express their gratitude to God for the easy terms on which he has shown that they may be justified—rather at variance with St. Peter, who declares that "the righteous shall scarcely be saved"—he complains that they retort upon him: You have convinced us that God cares not very

much for love or good works. Very well; we will show that we are good Christians by being equally indifferent to them. And he declares that they are quite as good as their word. What a generation are we bringing up, says he, of thieves, robbers, liars, fornicators, adulterers, drunkards! He does not include murder, of which the Germans, like the English, have a great horror.

As to liberality, he signifies, that in the old Popish days, if they wanted money for a church, or school, or hospital, they had to be careful how they published their wants, or they were like to be smothered under the stream of contributions that would pour in upon them. "Now", shows he, there need be no fear of this. We may beg and beg, and begging is the end of it.

The native German honesty seems to have largely recovered itself as early as 1600, as Shakespeare bears witness, but to the old Catholic standard of liberality they have never returned. Lutheran and niggard are still almost equivalent terms until they come over to this more freetanded land. One thing, however, I will say for them: they are more liberal to orphan-houses than to anything else, and their orphanages are admirably controlled.

Luther, whose inborn frankness of speech was often too much for policy, repeats, without contradicting it, the language held by the Saxon Protestants about the Reformers. Why could you not have let us alone? they complained. When we were in the Catholic Church, you know, we were living in piety and Christian brotherhood. You have taken from us all our old virtues, and what one good thing have you supplied to us in their stead? This was a question easier asked than answered. Like Dante, in the antechamber of Hell, he "stayed not, but gave a hasty glance, and passed on."

I believe that there can be no doubt of the perfect unity and steadfastness of Calvin's doctrinal convictions from the time of his leaving France till his death. Moreover, the contemptuous silence in which, for instance, the Catholic Dictionary passes over the foul charges made against his life by doubly apostate monks and frenzied Lutherans, I believe to be thoroughly warranted. As to Luther, there can be no doubt that he was invincibly devoted to his own antinomian theory of Justification, and that he would have been quite as ready to slap St. Paul in the face as to slap Melancthon—"colaphos tuli"—had the Apostle ventured to remind him that availing Faith is that which "worketh by love." As he wrote to Tetzel, it was not what the Dominican had said about Indulgences that caused the breach. "The child had quite another father."

Yet when we come to the rest of Luther's system, it is sometimes rather hard to put perfect faith in his sincerity. For instance, when he denounces the Mass as "an abomination and idolatry," which ought not to be tolerated, even for a little while, though the world should go to ruin over the refusal, we can not forget, that after he had definitely abolished the Mass in Wittenberg, he openly threatened to return to the elder religion, saying sarcastically to his frightened hearers: "After all, what harm will the Pope's Mass do you?"

Most of his people, as he himself owns (I am speaking only of Wittenberg), would have been perfectly ready to accept his suggestion of return, could they have any confidence that, after having landed them in hopeless entanglements, he would not have doubled back upon himself again.

Surely such a way of dealing does not argue a very great seriousness of belief. Nor can we easily take it as honest conviction when he declares that no consequences, however ruinous to Germany or to Christendom (his clear vision foresaw the Thirty Years' War), could justify any toleration, however restricted, of the religion which he himself had professed until he was nearly forty years old. He is ready to see more than half the population of his country swept away, as happened in fact, and to see Europe involved in throes of a mortal struggle of a hundred years, rather than so much as to consent that the monks and nuns still left in the monasteries should stay there for awhile, or that those who were content with Communion under one kind should be allowed to receive it until final order was taken. No: it was not their conscience that should determine, it was his, and this evidently a fictitious one. No one who knows Luther even moderately well, and knows how little, at heart, he cared for ceremonial mat-

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ters, can easily believe that he really identified the Gospel with single or double Communion. That he should have insisted on the liberty given to the Utraquists, is perfectly intelligible; but that he should have insisted on proscribing all those who did not care to become Utraquists, and should have really believed that the Gospel would perish wherever the Cup was not found, is purely incredible. We can believe it of a Hussite, or of a Covenanter, but it is too much to ask us to believe it of a man so free and easy in all matters of outward administration as Martin Luther. We might as well believe it of Henry Ward Beecher, whose strong religiosity and coarse morality remind us, in a lower range, of the Wittenberg Friar.

One thing we may perhaps admit: that Martin Luther had come at least to believe that the universe revolved around his throne of power, "seated in the sides of the North," and that the slightest relaxation of the requirement of absolute obedience to him, in the minutest particular, would be ruinous—at least to Martin Luther.

I think that it may be pleaded with considerable likelihood that Germany, even under Alexander VI., was not so far from the kingdom of heaven on earth as under the Pope of Wittenberg.

Charles C. Starbuck.
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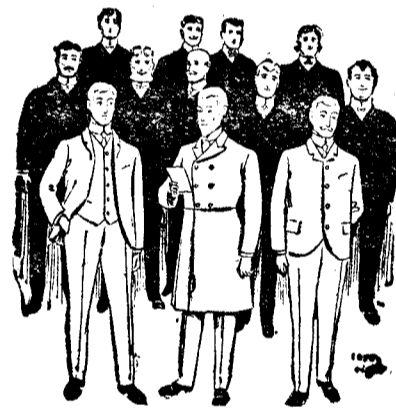


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