

Northwest Review

Senate R. Room.

THE ONLY CATHOLIC WEEKLY PUBLISHED IN ENGLISH BETWEEN LONDON (ONTARIO) AND THE PACIFIC COAST

VOL. XXII, No. 4.

WINNIPEG, SATURDAY, NOVEMBER 4, 1905

\$2.00 per year
\$1.50 if paid in advance
Single Copies 5 cents

CURRENT COMMENT

We begin this week the publication of a most remarkable paper on "Socialism" by Mr. Charles S. Devas, read on Sept. 27 at the annual conference of the Catholic Truth Society, at Blackburn, Lancashire. Mr. Devas is the author of "Political Economy," one of the Stonyhurst series of text-books on philosophy, and those who have used that work in their teaching know how far it excels all other manuals of political economy. The author states fairly and solves, as far as may be done, more social problems than any two or three of the many text-books on these questions written by non-Catholics. His power of clear condensation, so noticeable in the manual mentioned above, is a marked feature of the paper we are now reproducing, and often takes the form of epigram, as when he says: "The essential dignity and rights of man were affirmed to good purpose by Christianity eighteen centuries before they were affirmed to little purpose by the French Revolution." This monograph will no doubt appear in pamphlet form; but meanwhile we gladly seize this opportunity of furnishing our readers with the most complete short antidote we have yet seen to the spreading craze of socialism. We believe it to be a craze which can find lodgment only in the brains of men who have lost touch with historical Christianity, and who, having learnt nothing of human nature because of their ignorant contempt of the great thinkers of the past, dream vain dreams of an earthly future, which the most elementary knowledge of their own souls and a cursory view of the progressive moral deterioration of the non-Christian world in direct rebuttal of the shallow theory of constant social progress would suffice to brand as impossible. We are convinced that the good sense of mankind, leavened as it is, consciously or unconsciously, by sane Catholic teaching, will make short work of socialism, wherever and whenever the latter may threaten to take everything into its hands, except, perhaps, in very small communities, where it may flourish for a short time until the novelty of it wears off and reveals its antagonism to the fundamental and most legitimate tendencies of human nature. But there will very likely come, before many years, a sharp life-and-death struggle between Socialists and other Utopians on the one hand and Catholicism and all the saner elements of society on the other; and the better informed the latter are beforehand, the shorter and more decisive will be the struggle.

The Free Press of last Saturday had the following judicious editorial comment on a letter which we reproduce elsewhere.

"The letter addressed by Hon. J. A. Calder, Minister of Education in the Saskatchewan Government, to the Northwest Baptist, and published in the Free Press of yesterday, presents a speaking contrast to the article which called it forth. In that article, the religious paper in question uttered one unwarranted imputation against Mr. Calder—an imputation which less characterized Mr. Calder than the utterer of it—and followed it up by eleven questions. The imputation and the questions are reproduced in Mr. Calder's letter, and are all answered by him. The letter is in every way a most enlightening one. No one who reads it can be left in any doubt as to which side of the controversy has the advantage of enlightenment and courtesy, and which side the disadvantage of bigotry and lack of knowledge of the matter under discussion."

The Northwest Baptist vainly strives to dissociate itself from Protestantism in general, the only real difference being one of degree, not of kind: it protests more ignorantly and offensively than any other of the protesting bodies, that is all. But no really learned Protestant, who is not a Baptist, credits its pet fable about the Baptist religion having existed in any corporate and

continuous form before the so-called Reformation of the sixteenth century. The attempt to build up a continuous pre-Reformation history of the Baptist body is an afterthought intended to cover up a discreditable origin, like the ambitious upstart who concocts for himself a pedigree to make himself appear respectable.

The Prince Albert Advocate contrasts in the following effective way the noisy political interference of several Protestant clergymen in Mr. Haultain's interest with the silence of all Catholic priests.

"Some incidents of the present campaign remind one of the illustration of the ox that was gored. It was a terrible, a monstrous thing, that Mon. Sbarretti should be suspected of meddling in politics—but what about the clergymen on the other side who are now stumping and writing inflammatory letters in support of Mr. Haultain? No Roman Catholic priest has spoken one word or written a line in favor of or against any candidate, and we have not seen or heard a syllable against any Protestant church or creed from priest or layman. What a tempest there would be if a Catholic priest came out stumping in favor of Government candidates! But there is not a word of disapproval when Rev. Mr. Marshall travels around with Mr. Donaldson, or when Rev. Mr. Lawson writes columns of abuse of the Roman Catholic church in support of Dr. Munroe. Oh, that's different."

As an illustration of this political canvassing for votes by Protestant ministers, we have received a letter published in the Saskatoon Phoenix of Oct. 19, by the Rev. S. G. Lawson, with a request that we should reply to it. But as it is a hotch-potch of ignorance, misrepresentation and malevolence, we consider it a waste of time to enter upon a detailed refutation of its slanders against the Church. The very title "An Intolerant Old Sinner," applied to the Province of Quebec, reveals the animus of the writer. While hypocritically professing his own tolerance, and his standing up "for equal rights to all denominations, Romanist (sic), and Protestant alike," he delights in using insulting language, as when he speaks of "Romish schools, Romish teachers and Romish books." That he uses this abusive language purposely is apparent from his using elsewhere "Roman Catholic" and "Catholic," the only names we recognize as our own. His ignorance appears in his crowing over the expression "confessional schools," used by a Catholic Bishop, as if the adjective confessional referred to the sacrament of penance, when it is merely a too literal translation of the French phrase, "écoles confessionnelles," the proper English equivalent of which is "denominational schools." His malignant misrepresentation, noticeable in the entire drift of his letter, is especially noteworthy when he says: "Rome is, and always has been, conscientiously opposed to 'education as the cause of infidelity' and she believes that 'ignorance is the mother of devotion'." His two short quotations, which are the stock-in-trade of shameless blatherskites like Chiniquy and S. G. Lawson, are, of course, unaccompanied by any reference, because they are pure inventions, diametrically opposed to historic truth. What Rome has always believed, with Alexander Pope, is that a little knowledge, like Lawson's, is a dangerous thing and often leads to heresy or infidelity, but that, as Francis Bacon wrote, deep draughts of knowledge bring back the erring mind into the paths of truth. As to devotion, Rome has always taught the exact contrary of Lawson's lawless lie, viz., that true learning is the mother of devotion.

What are we to think of the culture of a man who writes: "From the ninth to the sixteenth century Rome had all control of the world—600 years" (queer arithmetic, 9 from 16 generally leaves 7)—"and history calls them the 'Dark Ages'?" What history? The conspiracy-against-truth history which poisoned the Protestant mind for three hundred years, but which has been for

the last fifty years making way for the history written by really learned and unprejudiced Protestant historians, who are gradually accepting the Catholic view of the Middle Ages. Mr. S. G. Lawson has evidently never read any of the modern history based on official documents, or he would not start Rome's control of the civilized world at the ninth century, but at least at the fourth, and better still at the first. Were it not for that control, Mr. Lawson and all his friends would now be Huns, or Goths or Mohammedans. If they can read at all, however wrongheadedly, they owe it to the Church of the Ages of Faith.

However, we cease to wonder at Mr. Lawson's ignorance of the history of the remote past when we observe the kind of authorities he relies upon for his reading of recent and current events. Thus he pins his childlike faith to the following passage from the Presbyterian Record: "The results of the control of public education by the leaders of the Church of Rome are seen in France, among a Roman Catholic people where for centuries education has been in the hands of the church. The State found it absolutely necessary, not many months ago to take the education of the country into its own hands. Its safety and independence were imperilled." Could there be any worse travesty of history than this? The education of the French people has ceased to be in the hands of the Church for more than a hundred years, ever since the French Revolution of 1789, and even before that time the evils of that revolution were prepared by anti-Catholic education. Throughout the first fifty years of the nineteenth century the Church struggled in vain to obtain freedom of education and when she finally did obtain it she staved off for the next fifty years, not by a monopoly of education, but by free competition, the despotic rule of an atheistic oath-bound minority which derides the very idea of independence. And yet the ingenuous Mr. Lawson, who, bigot though he is, would abhor the infidel rulers of France at the present time, if he only knew them as they are, believes that "the State found it absolutely necessary to take the education of the country in its own hands." Necessary for its own tyrannous and vile purposes, in order the more safely to corrupt the people, yes; necessary for the best interests of the State itself, no.

Another authority Mr. Lawson relies upon is the infamous Michael J. F. McCarthy, whose writings against the priests and Catholic people of Ireland are a tissue of discredited falsehoods. Whatever illiteracy there may be among the poorest inhabitants of Ireland is due to their poverty, and that poverty is due to the oppressive misrule of a government which refuses to grant them equal educational facilities, as in their oft-rejected claim to a Catholic University.

Illiteracy is one of Mr. S. G. Lawson's favorite bugbears. But wrong education is worse than illiteracy. It is infinitely better to be an illiterate Catholic with a fair knowledge of Catholic doctrine and a general idea of true history, as every Catholic child must have even if he know not how to read, than to be wrongly educated as Mr. Lawson is and to have false views of the larger half of Christendom. Illiteracy is no proof of ignorance or paucity of ideas. The people of Attica were desperately illiterate, according to the Lawson standard, even in the days of Pericles; but they were far from ignorant or uncultivated. So, in our day, even if Mr. Lawson's allegations of illiteracy in Catholic countries were true, that would not prove that these illiterates are as ignorant or as unchristian as S. G. Lawson. There is more real enlightenment and more earthly happiness in the poorest Catholic country than in the richest non-Catholic empire. Catholic nations are the cleverest, the most sensible, the most cheerful, in the world, and they spend precious little of their time criticizing Protestants, while the entire religion of stupid firebrands like Lawson consists in blackguarding Catholics.

But it is not even true, as Mr. Lawson asserts, that there is much illiteracy in the Province of Quebec. The latest statistics show that there is less illiteracy in Quebec than in Ontario. Mr. S. G. Lawson cannot get one single fact right. Thus, while, with the help of the Presbyterian Record, he manufactures imaginary grievances against the school situation of Protestants in Quebec, Mr. Arty, chief executive officer of the Protestant Board of Education in Quebec, loudly proclaims that Protestants are quite satisfied with their educational status.

It is not a little surprising that the only paper published in Saskatoon should open its columns to the vapors of a third rate fanatic like S. G. Lawson. Haultain must be hard pushed when he uses such disreputable aids. Lawson calls Quebec "an intolerant old sinner." We know nothing of his age, though he is certainly ignorant enough to be very young and wicked enough to be very old; but he is undoubtedly an intolerant sinner. Intolerance is the very breath of his nostrils. It completely blinds him to the absurdity of charging with ignorance the Church which educated Europe, and which has nothing but kindly pity for the sciolism of the majority of its clerical antagonists.

In a paper on "The Rights of Minorities," read by Father Joseph Rickaby, S.J., at the Blackburn meeting of the Catholic Truth Society, we find the following excellent reply to a common objection against separate schools.

"It is not within my province, nor within my purpose either, to deal with the rule continually quoted against us, that public money involves public control. Public money, as our opponents are always telling us, is given for secular education. We too undertake to provide secular education; and for all the details of that secular education for which alone public money is given, we challenge the most unlimited public control. We do not take away from education, but we add. We add one whole subject, religious Catholic education; and that subject we claim to have taught in our own way, not in other men's way who do not understand it. Our education is secular, but not secularist: that is to say, it is not exclusive of those three articles of the Christian creed, God, Jesus Christ, and the life of the world to come. We contend that our children will not grow up less worthy and less efficient citizens of this world for being trained over and above that in the duties of a citizenship that is in heaven. I am aware that M. Combes and the Grand Orient Lodge think otherwise. But are they really Liberal? Are they a model for English politicians?"

The "Scientific American" is evidently not in touch with the vilifiers of the Province of Quebec from whom we hear so much just now; for our New York contemporary, in its issue of Oct. 28th, has the hardihood to say that "the great cantilever bridge which is now being built across the St. Lawrence River at Quebec will include the largest single span ever erected in the history of the world. It is well understood among engineers that the true test of the magnitude of a bridge is not its total length as made up of many individual spans, but the length of the individual span itself, and in this respect the Quebec bridge is pre-eminent. It reaches across the St. Lawrence River in a single span of 1,000 feet. This is nearly 100 feet greater than the spans of the Forth Bridge cantilevers, which measure 1,710 feet in the clear. Next in length is the Williamsburg suspension bridge, which is 1,600 feet in the clear, and then follows the Brooklyn Bridge, 1,595 feet, and the new Manhattan Bridge adjoining it, which will be 1,470 feet in the clear." Not only will the Quebec Bridge have the largest single span in the world, but to quote the "Scientific" again, it "will be a structure relatively lighter and cheaper to build, and of unquestionably more graceful appearance than the far-famed bridge across the Firth of Forth."

The Tribune is not only—as, without any proof, it accused us of being—"glaringly unfair," it is simply dishonest. After having had three full days to read what we published last Saturday, when we affirmed that we had witnesses to prove the insults of Carberry hoodlums, the self-appointed champion of truth and honesty and equal rights said, on Wednesday last, that we invented the whole grievance. We invented nothing. In fact, it was the unsolicited story of our witnesses that first suggested to us the advisability of making it public. We did so, and have attained our object, which was to shame the bigots. For some time at least there will be no more jeering at the priest when he visits Carberry, except, perhaps, when no one is looking on or listening.

Clerical News

The death of Father Strubbe in Montreal removes one of the most eloquent and zealous Redemptorists in Canada. Edward Stubbe, born Sept. 22, 1848 at Bruges, Belgium, was ordained priest June 7, 1873, and was for several years professor and principal of the college of Thielt. He afterwards entered the Redemptorist order and made his profession therein Oct. 15, 1883. The following year he was, at his own request, sent to Montreal, where, in St. Anne's parish, he labored strenuously and preached with uncommon eloquence, soon mastering the English language. He preached equally well in both French and English. In 1902, his superiors recalled him to Belgium to put him in charge of apostolic work among the soldiers of Liege, for whom his virile manner of speech was especially suited; but his departure from Montreal had left such a void that he was restored to his old parish in 1904. His return was hailed with demonstrations of popular enthusiasm. But in spite of his robust constitution and stout appearance, he soon wore out his large frame by responding to all the calls on his priestly zeal, never counting the cost, if only he could help on the salvation and perfection of souls. At the beginning of last September he was obliged to enter the Hotel Dieu hospital for diabetes, which afterwards developed into cancer of the stomach. At his last moments he was assisted by Rev. Father Lemieux, visitor of the order, by Father Rioux, local Rector and by many other of his brother Redemptorists. The funeral took place on Monday last at St. Anne's church amid a great concourse of sympathizing clergy and heart-broken people.

Rev. G. Fraser, parish priest of St. Anne de Lapocatiere, Que., came here last Saturday with Father Cloutier, when the latter returned from a visit to his aged mother. Father Fraser, who, although of Scotch origin, speaks French much better than English, is visiting some of his friends in Manitoba.

Rev. Father Lorieau, F. M. I., was here last Monday.

Rev. Father Lecompte, S.J., returned last Saturday from his visit to California, where he was present at the golden jubilee celebration of St. Ignatius college, San Francisco. This celebration lasted a whole week and was fittingly crowned by a splendid discourse from the eloquent lips of Mr. Bourke Cockran, the greatest living orator in the United States. Father Lecompte, while paying a great tribute to the oratorical powers of the illustrious New York congressman, said that what struck him most was the fearlessness with which he and other Catholic speakers affirmed Catholic principles, and practically manifested their faith. Thus, on the Sunday he spent with his Jesuit brethren in San Francisco, he witnessed in their church a monthly communion of the Women's Sodality, in which seven hundred women of all ages and conditions received. The previous Sunday eight hundred members of the Men's Sodality had made their monthly communion. Each sodality has its own

chapel and its regular weekly meetings. The San Francisco papers were full of illustrated reports of the jubilee of St. Ignatius college, one of them contrasting the modest first home of the Jesuits in 1855 in the early days of the California gold quest with their magnificent church and college on Hays street today. The coadjutor Archbishop, the Most Rev. George Montgomery, who represented the titular Archbishop Riordan during the latter's absence from the city, was present at the alumni banquet and in a speech of hearty congratulation expressed the hope that one of the California Jesuit colleges might one day become a university, adding that the whole world was coming round to a sense that Christianity must be made a part of the education of the young. One of the most eloquent speeches delivered at that banquet was Mr. John J. Barrett's reply to the toast of "The Jesuits."

The Very Rev. John Stanislaus Flanagan, Dean of Limerick, who died at his residence, Adare, on Monday, Oct. 16, in his 85th year, was at the Seminary of St. Sulpice, Paris, when the revolution of 1848 broke out, and he had to make his way out of the city in lay disguise. For some years he was a member of the Birmingham Oratory under Dr. Newman, with whom he always remained on terms of the closest friendship, and he assisted Dr. Newman by preparing some of the theological matter for the "Apologia pro vita sua." The present Bishop of Limerick was the Dean's curate for some years.

The Happiness of Home.

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Persons and Facts

On October 25th the Holy Father received Lieut. Frank E. Ridgely, three other officials and forty-eight Catholic sailors of the U. S. cruiser Minneapolis, now at Naples.

Mother Mary Angelica returned from Montreal last Saturday as Provincial and Superior of St. Mary's Academy. Sister M. Mechtild of the Blessed Sacrament accompanied the Mother Provincial and also resumes her post as superior of the Convent of the Holy Names at St. Boniface.

The British Pilgrims in Rome had an audience with the Holy Father on Tuesday, Oct. 17, and at its close his Holiness was photographed with them.

Mr. Richard Thomas Gillow, probably the oldest justice of the peace in the United Kingdom, has died at his residence, Leighton-hall, Carnforth, Lancashire, in his 99th year. Deceased was a prominent Catholic.

The Lord Mayor of Liverpool has handed over to the Italian Consul General a sum of £556, subscribed by Liverpool citizens for the relief of sufferers through the earthquakes in Italy.

The Press Association sends a long account of the escape of the Universities (Church of England) Missionaries, whose station at Mesasi in German East Africa was sacked by natives in August last. The black rebels burned down their station, and killed the Europeans. Canon Porter in the course of a letter says: "A remarkable experience befell the Benedictine Mission. Almost before they realised what had happened, a Brother had been killed and a Father and Brother wounded. In their terrible plight they all solemnly knelt while Father Leo gave Absolution. On seeing the Sign of the Cross the raiders fled." All the Fathers were seriously wounded. One of the sisters is missing (which means dead), and the Bishop and four of his companions have been killed.

Mr. Michael Davitt writes: "It is not too generally known that, like Emmet and Wolfe Tone, William Philip Allen, one of the Manchester martyrs, was a Protestant." From an article by Mr. O'Dea in the "Catholic Fireside," it would appear that Allen before his

death received the ministrations of Monsignor Gadd. Mr. Davitt has contributed £5 to a fund for relieving the wants of Allen's father, who is in his ninety-fourth year.

The Plenary Council of the Australian Hierarchy was solemnly opened at St. Mary's Cathedral, Sydney, on Sunday, September 3. The following message was sent to President Roosevelt, Washington: "The Catholic Bishops of the Australian Commonwealth, assembled in Plenary Council, heartily congratulate you on the triumphant issue of your noble efforts for peace."

Lord Brampton, the celebrated English judge and convert, has lately been very unwell, though some improvement was noted in our latest English exchanges. Henry Hawkins, born Sept. 14, 1817, is now in his 89th year. He was admitted to the Bar in 1843, was made a Q.C. in 1858, and judge of Queen's Bench in Nov. 1876, retiring from active service in 1898. He was knighted in 1876 and created First Baron Brampton, of Brampton in the County of Huntingdon, in 1899. He became a Catholic some ten years ago and has often expressed his gratitude for the grace that was granted him so late in life. He is famous for his clearness of judgment and his sense of humor.

At Elche, in Valencia, a fine and well-preserved mosaic floor has been discovered beneath the foundations of a small church which was being repaired. The inscriptions on it are in Greek and it is supposed to date back to the sixth century, when that portion of the peninsula extending from Malaga to Denia was Byzantine, the rest of Spain, on the other hand, being already beneath the heel of the Goth.

There is now living in Winnipeg, a Mr. Walter Spencer Hamilton, who is a cousin of Lord Hamilton of Dalzell, second Baron of that name. This secondary title, Dalzell, presents an anomaly which is startling even to those who are used to the eccentricities of English pronunciation, for it is pronounced Dee-ell.

Mr. Charles Stanton Devas, whose paper on "Socialism" begins in this issue, was born in 1848 and is a son of Wm. Devas of Woodside, Old Windsor, and Anne, daughter of Chas. Stanton of Upfield, Stroud, Gloucestershire. He was educated at Eton and at Balliol College, Oxford, and is a member of that college and M.A. of that university, where he took a First Class in the 'School of Law', and Modern History, 1871. He was received into the Catholic Church in 1867. He was for nine years examiner in Political Economy at the Royal University of Ireland. He has published "The Ground-work of Economics, 1883; 'Studies of Family Life,' 1886, translated into German; "Political Economy", Stonyhurst Philosophical Series, 1892, translated into German, 2nd edition, 1901. He has read papers before the British Association, 1894 and 1901, has written articles in The Economic Journal, The International Journal of Ethics, and the Dublin Review. He wrote with Mr. W. S. Lilly, the Introduction and Notes to a re-issue of Byles' Sophisms of Free Trade, 1903.

A monument, representing Pius X. in the act of giving his blessing, was unveiled on Oct. 22 at Riese, the birthplace of Giuseppe Sarto, the present Pope. The entire village was decorated, and national flags were conspicuous everywhere, while the walls were covered with inscriptions, one of which read, "Long live Pius X., the first citizen of the world." The eldest sister of the Pope and other relatives, who were present, received much attention.

By some unaccountable delay a long and interesting report of the inaugural banquet of St. Mary's Club, Calgary, on Oct. 5, did not reach our office till this week, too late for more than this passing notice. However, as the report is a model of what such reports should be, and reflects great credit on the Calgary Daily Herald, we shall publish it in a subsequent issue.



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Consulting Staff Surgeons:

Dr. W. S. ENGLAND, M.D., Dr. J. H. McARTHUR, M.D., Dr. R. MACKENZIE, M.D.

Attending Physicians:

Dr. J. H. O. LAMBERT, M.D., Dr. C. A. MACKENZIE, M.D., Dr. E. W. NICHOLS, M.D., Dr. W. Z. PRATMAN, M.D.

Attending Surgeons:

Dr. J. O. TODD, M.D., Dr. JAS. MCKENTY, M.D., Dr. J. E. LEHMANN, M.D.

Ophthalmic Surgeon:

Dr. J. W. GOOD, M.D.

Children's Ward Physicians:

Dr. J. R. DAVIDSON, M.D., Dr. G. A. DUBUC, M.D., Dr. A. J. SLATER, M.D.

Isolated Ward Physicians:

Dr. J. E. DEVINE, M.D., Dr. J. P. HOWDEN, M.D., Dr. J. HALPENNY, M.D., Dr. W. A. GARDNER, M.D.

Pathologist:

Dr. G. BELL, M.D., Dr. F. J. MACLEAN, M.D., Dr. WM. TURNBULL, M.D. Assistant

There is in St. Boniface Hospital a Ward for C. N. Ry. patients, who are attended by physicians appointed by the C. N. Ry. Co. They are: Dr. C. A. Mackenzie, Dr. R. Mackenzie, and Dr. Wm. Rogers. And a second Ward for C. P. Ry. patients, attended by Dr. Moorehead, who is appointed by the C. P. Ry. Co.

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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.

For lands owned by private individuals apply to the various real estate agents in the city.

For situations as farm laborers apply to: J. J. GOLDEN

PROVINCIAL INFORMATION BUREAU, 617 MAIN ST., WINNIPEG

Smoke the T. L. CIGAR

At a meeting of the Board of Studies of the University of Manitoba, on Wednesday, Father Chenier was re-elected Chairman of the Board. This is, we believe, the 25th consecutive year this honor has been conferred by his colleagues on Father Chenier. The Board of Studies is the originator of most of the important measures passed by the council, and might be called the mainspring of the University.

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SOCIALISM

By Mr. Charles S. Devas

This paper on Socialism by Mr. Devas was read at the Wednesday morning session of the Catholic Truth Society's Conference, Sept. 27, at Blackburn, England.

Like all others who speak of Socialism, and wish to be clear, I must say at once whom I mean by Socialists—not the Anarchists who oppose all government, not the Communists who would have all things held in common, not the extremists or Dynamiters who would use violence to attain their ends, not any of these whom there is no necessity to confute, but the scientific or moderate Socialists, who would proceed by way of the ballot box, with law and order; and would contrive that sooner or later all capital or means of production or sources of income should be transferred to the hand of the State, whether the central or the local Government. Now the question that may occur to you is whether, after all, this moderate Socialism is an enemy, whether there is any need of fighting, whether, at any rate in Great Britain, we have any complaint against the Socialists. Are they less civil to us than is any other non-Catholic body? Why pick a quarrel?

But Great Britain is not the whole world, and looking outside, wherever the Catholic Church is a strong force and simultaneously the Socialists are a strong force, we see the two in violent antagonism. You have only to cross to Belgium to see them forming two political parties in daily hostility. At least half the blame of the cruel persecution of the Church in France falls on the shoulders of the Socialists. In Germany a strong Government left off persecuting the Church because in her they recognized the only force that could withstand Socialism successfully. In Italy a Government once bitterly anti-clerical is becoming eager for an alliance with the Church as a shield against the Socialists. The same antagonism is seen across the Atlantic. The two rapidly growing and spreading bodies in the United States are the Socialists, who already make up nearly half the voters, and over against them the Catholic Church. Within the last 14 months two books have been published in the United States on the Catholic side, showing the true facts of the momentous case; the earliest by Father Gettelmann, S.J., being an enlarged and adapted translation of Father Cathrein's work on Socialism in its 8th edition; the latter book is by the Right Rev. William Stang, Bishop of Fall River, entitled "Socialism and Christianity"; and in neither book is there any question of conciliation. "Little can be done," writes a Socialist American Magazine, "until men and women face the two curses of our country and our time, the curses of capitalism and Christianity." "The real Socialists," writes Bishop Stang, "have done with God and His eternal laws. Real Socialism means rebellion against God and society." And the Bishop writes from the long personal experience of his pastoral work. "Is there nothing in your way?" he asked a Socialist leader not long ago. "Yes, sir," the man answered slowly, "there is one thing in our way, and that one obstacle is the Catholic Church."

Three Main Pillars of Socialism

And yet it seems a pity to be compelled to take up arms against a scheme and a school that gives us so fair a promise. Indeed, what could appear on the surface more reasonable than

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orderly Collectivism? Three principal arguments strike me as the pillars and prop of the Socialist position. The first is the argument that it is just and fair for all men to start alike; and that if a man is to be poor and fill a low station, it is to be his own fault and own doing, and not due to the mere accident that he was born of poor parents, while another is in high station from no personal merit, but from the mere accident that he was born of rich parents. This may be called the argument from justice.

The second argument is from the immense saving to be worked by collectivism, with its joint and orderly system of production, and the avoidance of the incalculable waste of the competitive system, such as the vast sums spent on advertising or on the work of commercial travellers, a large body of the most intelligent men in the country using up their brains and their time chiefly to induce purchasers to buy from one commercial house rather than another. Then there is the waste of things made that no one wants, the waste of the spoilt or unsold goods, the waste of a dozen men doing what a couple could do if they only acted, in delivering goods for example, in combination instead of competition, as letter delivery compared with milk delivery. Now all this waste is ended by Collectivism, which forms the logical conclusion to the great process you see around of producers, production and sale, even retail shops on the largest possible scale. What a vast fund will be in hand from all labour being usefully employed instead of some 25 per cent. being simply thrown away. This may be called the argument from economy.

The third argument is drawn from the evils that in most industrial countries are the lot of so many: ill-fed, ill-clad, ill-housed, over-worked, under-paid, unemployed, exposed from youth upwards to evil surroundings, moral and physical. A way out of these evils must be found. "We have found the way and the only way," is the glad tidings or gospel of Socialism. "Present conditions are intolerable: your deliverance a necessity: Collectivism the one answer to your most urgent need."

This argument may be called the argument from necessity; and backed up by its comrades, the arguments from justice and from economy, the three appear to offer a formidable front to all opponents; for like ethical considerations, monetary considerations, and humane considerations appear to drive us to the Socialistic conclusion. But then appearance is not always the same as reality.

(Continued on page 6).

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SATURDAY, NOVEMBER 4, 1905.

Calendar for Next Week.

NOVEMBER

- 5—Twenty-first Sunday after Pentecost. Our Lady of Suffrage.
- 6—Monday—Of the octave of All Saints.
- 7—Tuesday—Of the octave.
- 8—Wednesday—Octave of All Saints. Commemoration of the Four Crowned Martyrs.
- 9—Thursday—Dedication of the Basilica of the Saviour.
- 10—Friday—St. Andrew Avellino, Confessor.
- 11—Saturday—St. Martin of Tours, Bishop.

HON. MR. CALDER ANSWERS QUERIES

Questions by a Somewhat Excitable Religious Paper Replied To by Saskatchewan's Minister of Education—Striking Contrast in the Tone of the Questions and the Answers.

Regina, Oct. 26.—Hon. J. A. Calder, Minister of Education, has addressed the following letter to the Northwest Baptist of Winnipeg:

To the Editor of the Northwest Baptist.

Sir,—In a recent issue of your paper you addressed a series of questions to me with respect to the "school question," and I shall be much obliged if you will publish this brief statement in reply.

In referring to me you state: "He (Mr. Calder) has yet to learn that there are some who have deep religious convictions, a strong sense of justice and a courageous love of independence." In connection therewith I need only say that this is a truth I have learned long ago. I find everywhere throughout the province that a strong sense of justice prevails. Scores of Christian ministers are supporting Mr. Scott and the Liberal party in the present campaign, for the very simple reason that they are not blinded by passion and prejudice, but believe sincerely and honestly that the Dominion Government took the only constitutional course open to it. The same is true of thousands of Christian citizens who are just as sincere and just as courageous as the writer of the above statement; and, I may add, that to impute wrong motives to those who take this stand is unworthy of one who occupies the editorial chair of a Christian paper.

With regard to the questions asked me, I shall answer each in its order briefly.

"Q. 1.—Which has the right by law of 1867 to initiate school legislation, the province or the Dominion?"

A.—Every province in Canada has the power to initiate school legislation subject to the restriction that such legislation shall not deprive minorities of the rights they had by law, when the province joined the union.

"Q. 2.—Has the federal power right to do more than disallow?"

A.—The federal power in the case of Manitoba included in the Manitoba constitution the provisions of section 93 of the B.N.A. act, with a variation; the words "or practice" were inserted. This action on the part of the Dominion parliament was ratified by the B.N.A. act of 1871, and in section 2 of the same act, parliament was given power to do the same thing when creating provinces out of the Territories.

"Q. 3.—Why did not the Dominion let the province legislate, and then if their legislation was faulty, disallow it?"

A.—When Saskatchewan joined Canada as a province on Sept. 1, 1905, it had a school system in existence which provided certain minority rights and privileges. The Dominion parliament

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in providing for the safeguarding of these carried out both the letter and spirit of section 93 of the B.N.A. act. In this respect we have been treated on the same basis as every other province in Canada.

"Q. 4.—Has history furnished a better illustration of impudence than the action of the western members in overriding the natural operation of the law?"

A.—Questions of this nature should be eliminated from the discussion.

"Q. 5.—If a few Canadians in 1867 made a foolish compromise, which practically affected Ontario and Quebec, why should Quebec now seek to break the bargain by virtually saying that Ontario meant not Ontario, but all the rest of Canada?"

A.—The fathers of confederation represented practically the whole population of Canada in 1865-6. Whether the compromise reached was a foolish one or not is altogether aside from the argument. The compromise was reached, and is embodied in the Imperial act of 1867. More than that the wording of section 93 of this act makes it applicable to every province in Canada. The Conservative party at Ottawa insisted that this section should be made to apply automatically to Saskatchewan, but this would have given rise to confusion owing to the fact that we have had two school laws, one providing for full state control, and the other providing for clerical control. The insinuation contained in this question that Quebec is responsible for the educational clause in our constitution is an unworthy one. Our constitution was approved of by the majority of the representation in parliament of every province in Canada except Ontario.

"Q. 6.—Why should a man with an ounce of rugged manliness in him endure that a few people in 1867 should make it impossible for him to act freely to-day?"

A.—This question also is entirely aside from the issue. If the people of Canada or of Saskatchewan are dissatisfied with the Canadian constitution, they should move to have it amended by the Imperial parliament. The anti-Liberals in Saskatchewan do not ask for this.

"Q. 7.—Will Dr. Calder frankly say whether his wretched attempt to reconcile the legislation with law is because he is a staunch party adherent, or because he is lacking in good, honest Scotch independence?"

A.—I may say frankly and sincerely, regardless of any party adherence, that I firmly believe that the Dominion parliament took the only course open to it under the constitution, and I may add that I am just as firmly convinced that the cry raised about "coercion" is a mere election dodge to catch votes. The proof of this lies in the fact that not one of the so-called provincial rights candidates is in favor of changing our present system.

"Q. 8.—Will he tell us why in a new western land, presumably settled by freemen, one religious sect should be specially selected for distinction?"

A.—One religious sect is not specially selected for distinction. Section 93 of the B.N.A. act applies to Protestants and Roman Catholics alike. So does section 17 of the Saskatchewan act. The Canadian constitution refers only to the two great religious bodies. The fact that it does not refer to the different Protestant denominations is altogether apart from the issue. Again we must accept the constitution as we find it.

"Q. 9.—Why should any law bunch people into Catholics and Protestants? Does not Mr. Calder know that such law is an insult to every Baptist, not one of whom but will rightly claim a higher and more ancient lineage than that his church has risen on the wrecks of Rome?"

A.—This question has absolutely no bearing on the discussion. No matter what we may wish or think, the fact remains that section 93 of the B. N. A. act recognizes two and only two

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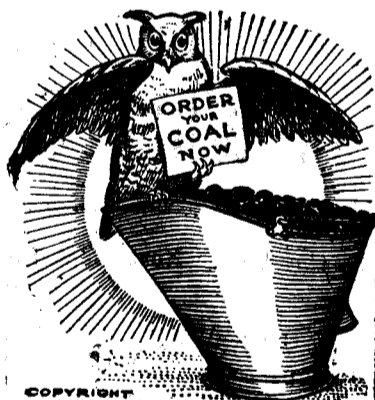
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ligious sects, namely, Protestants and Roman Catholics. If the people of Canada, or of any religious denomination wish to have the constitution of Canada changed, they will have to apply to the British parliament. The Haultain party do not ask for this.

"Q. 10.—Will not Mr. Calder acknowledge publicly, as he must do in his own soul, that this whole miserable thing was not born of justice or loyalty, but is the child of an intriguing institution which has cursed every European land, and which is a menace to progress and prosperity in our own land to-day?"

A.—This question is unworthy of the writer unless he is entirely ignorant of the facts. As is well known the separate school provision in the Canadian constitution was the result of a demand made by the Protestant minority of Quebec. In the Quebec conference, they first raised the question, and insisted that their separate schools should be perpetuated. Eventually it was agreed that the same privilege should be extended to minorities, whether Protestant or Roman Catholic, in every province in Canada.

"Q. 11.—Or, if we come down to his own level, will he explain how much of the present system is actually perpetuated by law, and how much of it may be altered by the governor-in-council? Is it not plain that the only things perpetuated are the minority schools; the only things not perpetuated are the beneficent regulations of the department of education? Isn't there a loophole for separate schools in their most offensive form?"

A.—There is no more loophole than if the province were absolutely free. This is shown clearly by the educational conditions existing in Manitoba when the minorities had no rights or privileges by law at the time this province joined Canada. Consequently in Manitoba they have a Public School act but under that act the Roblin government and the legislature have granted many privileges to schools in Roman Catholic settlements. In the province of Saskatchewan no change can be made in our school system or in the regulation governing schools, without the sanction of the lieutenant-governor-in-council, which is directly responsible to the provincial assembly and the people. The Liberal party, and the present government have declared in favor of maintaining the present system in its entirety. Mr. Scott from the public platform has made the pledge to the people of the country that his government will do nothing that will in the slightest degree modify our present really national system of full state controlled schools.

J. A. CALDER.

Regina, Oct. 23.

FIRST EVENING
IN THE NEW OCTAGON

Dramatic Entertainment at St. Boniface College

Those who remembered the painful overcrowding of the old Academic Hall of St. Boniface College heaved a sigh of relief and pleasure as they were ushered into the spacious new octagon last Monday evening to witness the first performance given therein. The hall, which measures 96 by 95 feet and occupies the whole ground floor of the new wing is finely ceiled in metal and has a well appointed stage built outside of the octagon proper. The entertainment was offered to Rev. Father Legompte, Superior General of the Canadian Jesuits and was honored by the presence of His Grace the Archbishop, Monsignor Dugas, many other clergymen and a large and distinguished audience, which felt quite at ease in a hall that could easily seat a thousand persons.

The college orchestra, under the able leadership of Father George Robichaud, opened with Gillet's "La Fete du Rameau," and between the acts skillfully accompanied Maurice Gellely, who sang feelingly "Le Drapeau du Carillon" Marcien Beupre and Benjamin Prince, two little lads whose sweet voices voices rendered Weber's "Barcarole d'Oberon"; and Rubenstein's "Calm of the Sea" sung by a chorus of small boys.

The first play was "La Capitulation de Levis a l'He Ste-Helene en Septembre, 1760," a dramatic sketch in three dialogues founded on the history of the capitulation of the Commander-in-chief of the French army before Montreal in 1760. The struggle between M. de Levis' sense of honor inclining him to fight till death and obedience to the Governor of the colony, M. de Vaudreuil, (J. Monder) was finely portrayed by A. Beupre. The

treachery of De Corbiere adds interest to the action, Jean Trudel taking the part with appropriate wickedness. Two other French officers, De Bourlamaque (Alb Baribeau), and Pouchot (Alex. Bernier), ably supported their Commander-in-chief, Bernier's clarion voice and brusque military manner being perhaps the most effective feature of the acting. J. B. Sauve, as the Captain of Canadian Militia, showed himself the stalwart soldier. This dramatic sketch brings out very strongly the cordial intercourse between the French regular army and the volunteer Canadian militia, and whenever the latter were praised, or the glorious future of Canada was foreshadowed, the audience was quick to catch on and applaud.

The second play—for this was a bilingual entertainment in which it was not easy to decide whether the French or English actors did better, although a visiting priest who just barely understood English preferred the English acting—was that glorious old Catholic drama, "The Hidden Gem," written by Cardinal Wiseman for the golden jubilee of Ushaw College in 1858. The title role, that of Alexius, the sainted pilgrim, ordered by the Holy Spirit to lead a hidden, unknown life in his father's house, subject to the jeers and contempt of his slaves, has seldom, we feel sure, been played with more theatrical finish than it was by Harold Conway. Ed. McKeown looked truly paternal and majestic in his purple and fine linen as Euphemian. Baribeau, who took an important part in both plays, but who, despite his name is more at home in English than in French, played the bullying, suspicious steward remarkably well. McDonell, as Bibulus, the rebellious and thievish slave, did the conspiring and cringing to perfection. One of the best actors was Picard who, as Gannio, spoke his lines with great naturalness and distinctness and sufficiently loud. This is a point the St. Boniface College actors will have to attend to in future. With a new hall twice as large as their old one they will have to speak louder and not let their voices drop at the end of the sentences. McManus and all the other players with short parts were well up to the standard. But the performance most in keeping with the character of this admirably ennobling drama was that of Dutton as Carinus. Though his make up and appearance were most attractive, there was no self-consciousness, no acting, no mouthing, no posing, but just the earnest sincerity of a truly Christian boy who felt what he said. On leaving the hall one experienced a distinct sense of uplift, as if one had been breathing the pure air of heaven.

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While undergoing the "cure" for nearly a month, there was a fair opportunity to form an idea as to things German along the Rhine. Of course it is merely a superficial impression, but superficial impressions of any foreign country are all we can get without prolonged residence and profound study. The first thought, then, that forces itself on the visitor to this part of Germany is the astounding prosperity of the country. The great river that was once the home of romance has become the seat of prosaic industry. Along its banks, prosperous cities succeed one another in swift succession and the tall factory chimneys outpeer the castled crags. Every town has its new quarter laid out in broad streets and well paved. On all sides new districts are being opened up and new and magnificent

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depend on the springs for its prosperity. It has a political and commercial importance of its own. Formerly it was the capital of the Duchy of Nassau, and is now the chief town of the Prussian administrative district. Moreover, its beautiful position on the south slope of the Taunus range, its equable climate and its proximity to the Rhine make it desirable as a residence place. It is specially affected by business men, and it is said that there are some ninety millionaires living in the town. Hence the municipality and springs' committee can afford to spend money on the upkeep of the city, and, to judge from appearances, the money is well spent. The chief streets are of asphalt, and are washed down every night. The sidewalks are of concrete, and are scrupulously clean. There are no offensive odors, except such as come from the delicatessen stores, and these to the German nose are not odors, but works of art. The town is surrounded on three sides by parks, not large, but well laid out and kept with such military precision that every blade of grass seems to stand up stiff like a soldier on dress parade.—Rev. P. S. Yorke in The Leader.

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AS IT IS IN LAWRENCE, MASS. Says "Our Parish Calendar" of Lawrence: "We are educating in the parish schools of St. Mary's parish and missions, this year, record taken Sept. 27, 1,661 children. Our French Catholic fellow-citizens are educating about 1,500. Our French and English-speaking Catholics, besides paying for the education of their own children, are also contributing to the education of their fellow-citizens' children. We are saving to the city of Lawrence annually to say nothing of the cost of school buildings, at least \$80,000 a year. Why? For conscience' sake. Is it just?"

A POINTER FOR JELLY-FISH CATHOLICS.

The Dublin Leader, commenting on a Protestant gentleman's tribute to the Rev. Dr. O'Riordan of Limerick who has been appointed rector of the Irish College at Rome, and whose book in answer to Horace Plunkett's fault-finding with the Catholic clergy is already looked upon as a classic, says: "After all, the men who stand fearlessly and steadfastly by their guns gain all the respect that is worth having in the end."

SOCIALISM

(Continued from page 3.)

Equality Considered

Take the first argument: why should men start all on an equality? Tell a Brahmin he should start equal with a Pariah and he will laugh in your face. Ah! but the Hindus are sadly behind the age. Perhaps; but then ask the modern Germans who are certainly in the front, and many of their philosophers will tell you that the business or function of the great mass of the people—German, British, or any other—is to minister to the welfare, physical and intellectual, of an elite, of a small number of superior beings. Or ask our own men of science, and they will declare that mere nature knows nothing of this equality, that everywhere is inequality, struggle, survival of the individual best adapted for the cosmic process. And quite apart from any question of wealth, anyone can see the utter inequality of individuals at the very start, inequalities of health and physical capacities, of moral and intellectual qualities, of their temper, their wits and their memory; so that merely to equalise money, fortunes would be a very imperfect attempt at giving all an equal start. Every unearned advantage in the race of life would have to be neutralised, every undeserved defect compensated; and so great would be the complication that it would require more than human power and impartiality to adjust the points of this universal handicap.

But after all, does not Christianity preach equality? Undoubtedly, but not the Collectivist equality. One God indeed for all, one redemption, the same law, the same sacraments, the same conditions of salvation, the same human nature alike in the sad weakness from original sin and in the glorious possibilities from the action of grace. Hence master and slave, philosopher and road-mender, Roman and barbarian, white man and coloured, were all brothers in Christ, all knelt at the same altars. The essential dignity and rights of man and of woman were affirmed to good purpose by Christianity eighteen centuries before they were affirmed to little purpose by the French Revolution. But Christianity preached no levelling of ranks, no abolition of inequality of conditions. Rather it taught that all inequality of rights and authority is from God, that all should be tempered by duty, that all obedience should have responsibility as its correlative or counterpart, that we should acquiesce in the diversity of all manner of gifts as providential, and no more rebel against a man being endowed from his very youth with superior power or superior wealth than against his being endowed with a delicate ear for music, or with keen eyesight, or with a beautiful voice, or with muscular strength and agility, or with powers of physical endurance, all superior to our own.

And notice as a particular point how Christianity, by the great emphasis it lays on family life, thereby emphasises inequality; for the family is the main ground of inequality. To support wife and children and provide for them after death is the main ground of industry and frugality. Hereditary capacities alike and hereditary weakness are handed on from parent to child no less than hereditary property. Hence, al-

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though Collectivism may profess to do no injury to family life, it is in essential contradiction to it by removing its main ground, the devoted union of man and woman for the welfare and advancement of their children.

Let me add one more remark on this argument from justice. Not merely is equality impossible, but I doubt whether it is wanted. Do the Collectivists understand that for the inhabitants of British India, namely, three quarters of the population of the whole British Empire, the average yearly income per head is £2 according to an official and optimistic account, while other estimates bring it to less than £1 10s. a year or a penny a day. This being so, if there are any Socialists in this prosperous city of Blackburn, are they prepared to throw in their lot with their fellow subjects of India and share and share alike, and equalise the scantiness of the one income with the relative abundance of the other? Or will the Socialists of America treat the ten million negroes in the States each as a man and a brother, and become the fellow-workmen of a common Collectivism. Or will the Australians welcome the Chinese to be as one with them on their almost vacant continent?

Collectivism and Economy

So much for the first great support of Collectivism, the argument from justice. The second argument from economy equally fails on examination. I well recognize indeed the waste under our present system, and believe half of it might be avoided. I fully approve of collective ownership and collective working within limits, in reason, up to a certain point, the exact point being a question of circumstances. The post, the telegraphs, the supply of water, gas and electricity, and tramways, seem to me in most places to be best in public not private hands; add for India and Ireland the railways, waterways and forests. In each case the limits of this Collectivism can be discussed; but in all cases its character is totally different from the omnivorous Collectivism that would swallow up every kind of capital, and leave the private man nothing at all. And observe particularly that Collectivism in moderation is not the smallest step towards the Collectivism of the Socialists. You might as well say that to use butter as part of our diet is a step towards eating nothing else. Collective ownership as an ingredient of social diet is wholesome, but as the exclusive diet is fatal.

(To be continued.)



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DION AND THE SYBILS

By Miles Gerald Keon

A CLASSIC CHRISTIAN NOVEL.

No reader indeed of competent acquirements would fail to find his trouble and curiosity rewarded were he to look at the private Basle edition of the Sibylline Oracles, published in 1544, by John Oparinus in that town, and edited by Xystus Bethuleius. It contains that most wonderful acrostic which became a subject of critical disquisition with a host of great thinkers and celebrated authors during four successive centuries after the generation wherein Dionysius is represented by us as telling Paulus his opinions. We allude to the acrostic beginning "Idrosi de chthon Krioecos semeion ot'esai"

This acrostic Lactantius unhesitatingly identifies with the same concerning which Cicero (who rendered its meaning so far as he understood an enigma to be solved by the event alone) defended the Sibyls from the charge of uttering senseless or random oracles. Saint Augustine of Hippo translated it (and his version survives); Theophilus (seventh bishop of Antioch, dating from St. Peter); St. Justin, philosopher and martyr; Origen (seventh book, ag. Celsus, p. 516); Eusebius (chap. 18), and other weighty authorities, all treat this acrostic as identical with the one discussed by Cicero and by Varro before the birth of our Redeemer. Natalis Alexander accepts the same position. That all this was a "pious fraud," invented three hundred years afterward, is an explanation which our readers would not thank us here for discussing; but which, were this the proper place, and were we sure of carrying with us the attention of those for whose satisfaction we are writing, we believe we could demonstrate to be historically and critically untenable.

Be that as it may, the initial letters of the acrostic spell our blessed Lord's two names, all down the lines, like a golden fringe, and relate his life and death in the text, darkly and briefly. We will quit the subject by merely asking if it is a pious fraud that the Sibyls predicted a Redeemer of mankind, born of a Virgin, just about to appear? What mean the well known lines in the 4th eclogue of Virgil—

"Ultima Cumaei venit jam carminis aetas; Jam redit et Virgo."

If Virgil was a flatterer of his patrons were the Sibyls so? Was their meaning the same as that of Virgil's politeness?

This brief digression was essential to the issue of our present narrative. To which we now return.

Paulus and his mother were entertained hospitably, as was usual among the Athenians, and "tasted salt" in every house which they would care to enter. They took a little villa near Athens, where Dionysius, and a lady called Damarais, who had known Aglais when both were girls passed most of their evenings in witty and wise conversation during many peaceful years. Paulus was now past thirty-eight, and had never felt tempted to marry or forgotten the Syrian girl who had refused to share his fortunes when they began to dawn so splendidly. He had studied the "holy books" which Esther had stated to be the cause of her refusal, and there he found not only a religion and a code of morals worthy of the name, but, above all, the long series of predictions concerning him who was to embrace all nations in one flock, and abolish such barriers as had sundered him so cruelly from the love of his youth.

At last some change of scene and occupation became necessary to him, and his yearning remembrance determined the direction in which it should be made. The mother and son said adieu to Dionysius, to Damarais, and to Athens, and embarked in a Cretan vessel for Syria.

CHAPTER XXIII.

It was early morning, in the thirty-second year of the Christian era, when a handsome, soldier-like, and majestic man, wearing the costume of a Roman legatus, or general, stood on Mount Olivet, southeast-by-east of Jerusalem. He was looking west. The Syrian sun had climbed out of the Arabian sands behind him, and it flung his tall shadow level and far over the scanty herbage among the numerous sad-colored twigs of the olive-shrub. Opposite, just below him, across the deep ravine of the Kedron brook, better known by the awful name attached to that with which it blends, "The Jehoshaphat Vale," shone the fiery splendor of God's temple. Its glorious eastern front, here milk-white

with marble, there breast-plated with gold, its half-Greek, half-Roman architecture capriciously and fancifully varied by the ornate genius of the Asiatic builders whom Herod, the Idumaeen, had employed, were of a character to arrest the least curious eye, and to fill the most stupid and indifferent spectator with astonishment and admiration. And yet this was but the second temple—how inferior to, how different from the first!

"Underneath him, fair Jerusalem, The Holy City, lifted high her towers; And higher yet the glorious temple reared

Her pile, far-off appearing like a mount Of alabaster, tipt with golden spires."

This was Mount Moriah, the hill of God on the left, as the Roman general gazed, facing westward, was Mount Zion, the city of David, now the palace of Herod the tetrarch, encompassed by the mansions of Hebrew nobles.

"Here I stand at last," thought Paulus, "after so many checkered fortunes, looking down upon the most beautiful, the most dazzling, and the most mysterious of cities! To see Rome thus may be the lot of an eagle as it soars over it, but has never been granted to human eyes. And even could Rome be viewed in this way, it would want the unity of whiteness. Ah! strange city! Wondrous Mount of Zion! wondrous Hill of Moriah! wonderful temple! Not temple of Jupiter or of Venus, or of Janus, or of this or that monster or hero, but Temple, say they, of God! The temple of God! What a sound the words have! What a sound! Homer's Iliad from beginning to end is not so sublime as this one phrase, this tremendous and dreadful appellation. And there it stands, flaming against the morning sun, in green marble below, in white marble above, in breast-plates and pinnacles of gold; too proud to receive even light without repayment, and flinging floods of it back. And this is the land of the prophets whom I have at last read; yonder beyond the wall, north, is Jeremiah's grate! This, too, is the age, the time, the day, the hour, to which they all point, when the God of whom they speak, and of whom the Sibyls also sang is to come down into a visibly ruined and corrupted world, and to perform that which to do is in itself surely God-like."

"But one thing is dark even in the glooms of mystery. How can a God suffer?—be thwarted, be overcome, at least apparently so, by his own creatures and these the very worst of them. What can these cries of grief and horror which the prophets utter mean?"

As Paulus thus mused, half-pronouncing now and then in words the thoughts we have sketched, and hundreds upon hundreds of similar thoughts, which we spare to record, some one passed him, going down the Mount of Olives, and in passing looked at him; and until Paulus died he never ceased to see that glance, and in dying he saw it yet, and with a smile thanked his Maker that he saw it then also—especially then.

The person who thus passed our hero was more than six feet in height. He was fair in complexion. His hair was light auburn, and large locks of it fell with a natural wave and return upon his neck. His head was bare. His dress was the long, flowing robe of the Jews girdled at the waist, and as Paulus afterward fancied, the color of it was red. He was in the bloom of life. Our hero could see, as this person passed, that he was the very perfection of health, beauty, vigor, elegance, and of all the faculties of physical humanity, and even the odd, and strange, and wild, and somewhat mysterious thought flashed through Paulus's mind:

"My God," thought he, "if there were a new Adam to be created, to be the natural, or rather the supernatural king of the human race, would not his appearance surely be as the appearance and the bearing of this person?"

And the person who passed was more-over thin, and a little emaciated. And he would have seemed wan, only that the most delicate, faint blood-color mantled in his cheeks. And he looked at the hero Paulus with the look of him out of whose hand none hath power to take those whom he picks from a vast concourse and elects. And Paulus felt glad and calm, and without anxiety for the future, and free from all bitterness of the past, and firm yet grave, and when his mind went actually forth to look upon the things that were around it, he saw nothing but the face and the glance.

(To be Continued.)

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Obituary

THE LATE GOVERNOR LAWLER

We regret to have to chronicle the death of Captain Patrick Lawler, governor of the Provincial jail in this city. He breathed his last on Monday evening at 8 o'clock, surrounded by all the members of his family except one, Mrs. Woodford, of Brooklyn, who had not time to reach her father's bedside. For the last year, his seventieth, he had not been at all well, and only a few days ago he was granted six months leave of absence, and intended going abroad for the benefit of his health. Last Tuesday he developed pneumonia, but not until Sunday was it thought to be dangerous. On that day he was operated upon, but it was of no avail. Father Cahill, O.M.I., visited him several times in his last illness and administered to him the last holy rites, after obtaining from him a written withdrawal from the ranks of Free Masonry: for although the late Captain was ever a Catholic at heart and by open profession of his belief and regularly attended Sunday Mass, he had many years ago allowed himself to be enrolled in that forbidden order, and had always put off his renunciation thereof. He was a faithful subscriber and constant reader of the Northwest Review.

He leaves a widow and five children: Mrs. T. M. Woodford, Brooklyn; Mrs. W. G. Stiles, Mrs. George Clements, Jr. and Ruby and Lawrence who are at home.

Patrick Lawler was born in County Clare, Ireland, in November, 1835. At the age of fifteen he enlisted in the famous third Buffs regiment. At the outbreak of the Crimean war he went to the front with his regiment. He fought in most of the notable engagements of that bitter struggle. At the storming of the Redan he was in the front of the fighting. At Inkerman his regiment was engaged. In front of Sebastopol he had a fracture from a shell. At the close of the war the regiment was sent on foreign service. Malta claimed it for four years. He took part in the troubles in Greece, when the Buffs went to Athens to help King Otto in support of the rebellion arising over Grecian neutrality in the Crimean war. From Greece proper the Kentishmen went to one of the Isles of Greece, Ionia. After a year of quietude there the fighting regiment was sent to India, where Sir Colin Campbell had counted on them assisting him to put down the mutiny. By the time the regiment arrived on the scene the mutiny was practically over. After a short time in Bengal the third Chinese war broke out in 1860. Patrick Lawler was present with his regiment at the capture of the Taku forts and the march to Tientsin and distinguished himself by a brilliant night exploit.

Upon the close of the war his regiment embarked for England, but the transport was wrecked on the African coast below Durban. The 600 soldiers on board reached shore by rafts, subsisting for many days on biscuits washed ashore. Rescue finally came from Cape Town, from whence they made their way to England. The regiment afterward returned to India, where Lawler served until 1871, when his long career in the English army proper came to a close. In 1874 he came to Canada, the west, and Winnipeg, where he became sergeant of police, the force then numbering three men and the chief. This position he filled with credit until 1880, when he was offered and accepted the governorship of the provincial jail, a position that in the years he has filled it has brought him much distinction. During his incumbency on the police force, Governor Lawler was sergeant-major of the Winnipeg Field battery, Lieut.-Col. Kennedy being its commander.

On the outbreak of the rebellion in 1885, Governor Lawler was asked by Lieut.-Col. Smith to assist him in raising and commanding a regiment, and he complying, a regiment of 480 men left a few weeks later by train for Calgary. The governor, by general desire, took the most onerous post in command, that of sergeant-major. The detachment marched from Calgary to Edmonton in seven and a half days, where it was learned that Chief Big Bear had committed a massacre at Frog Lake. That point was proceeded to, the victims given Christian burial, and then ensued a two-days' chase after Big Bear. The homicide was rounded up at French River, and defended his fortified position for half an hour, then getting away and being captured next day at Green Lake and handed over to Major-Gen. Middleton's party. Big Bear was brought at once to Regina, where he was sentenced to Stony Mountain. The regiment was in the field from April to July. At the conclusion of the rebellion, Governor Lawler was recommended for the honorary rank of captain in the Canadian militia, for which he was duly gazetted.

Governor Lawler was a thorough soldier, both by training and temperament. He was naturally quiet and reserved, attending closely to business, and seldom taking a holiday. His principal recreation during recent years has been bowling. He was a prominent and enthusiastic member of the bowling club. In military affairs he has always preserved his interest, taking a prominent part in all questions relating to the welfare of Winnipeg's corps, and was a member of the Winnipeg Army and Navy Veterans association. He was for years marshal at all prominent parades in Winnipeg. The last large parade that he marshalled was at the time of the visit of the Duke of York. His death removes one more link between the Winnipeg of to-day and the Winnipeg of the past.

R. I. P.

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"CATHOLIC TONE."

In view of the number and unity of Catholics in this country one must confess surprise that there is so little of what may be called Catholic tone in our social life and current literature. When we say "Catholic" tone we do not, of course, wish to imply that this tone is peculiar to Catholics; for very many outside of the Church, while failing to accept the true religion, drift into a Catholic way of looking at politics, philosophy and society. It seems easier for them to accept true political and social ideas than to believe the truth in religion. There are false political ideas which, if carried out, would injure the Church, destroy religion and undermine morality. There are true political ideas which, whether they favor religion or not, do not restrain its freedom or discourage its spread.

These true political ideas may be the common property of Catholics and Protestants. The same is the case with reference to philosophy and ethics. It has been remarked that within the last fifty years there has been a notice-

able growth in England of Catholic opinion outside of the Church. Many of the Ritualists, no doubt, are today diffusing a Catholic tone among the people of England, pausing only at accepting the truths of religion.

Here in the United States, with nearly fifteen millions of Catholics, we should naturally expect that Catholic ideas would have even a greater diffusion. On the contrary, opinions of an opposite character seem to be more popular.

As citizens having an interest in the general welfare, we should join with all right-minded people in opposing the growing laxity in morals and resisting the many attacks on the integrity of the family.

Catholics should be more active in diffusing a sound tone and a true opinion. There are, perhaps, as many Catholics engaged upon our secular press as members of any other denomination and yet there is no positive indication of their influence. It is not enough that the press is not anti-Catholic: it should be made, in so far as possible, Catholic in tone. So also in society and education. The crudest and most illogical ideas are allowed to rule the hour, simply because those who know better are too timid to correct or criticise. Lack of courage, carelessness and want of ability are the true enemies of Catholic tone in this country.—Milwaukee "Catholic Citizen."

ASHAMED OF CATHOLIC PICTURES.

"We are sorry to be obliged to admit," says the Paulist Calendar, "that there are Catholics so full of human respect, so narrow and uncultured withal, that they exclude sacred pictures from prominence in their houses, lest they be reckoned among the devout, or annoy the non-Catholic or infidel guest. They do not fear to offend pure eyes with dangerously suggestive pagan pictures, or refined tastes with the banalities of some fleeting fashion in art. They have not sufficient common sense or fineness of feeling to understand what they are shutting out of their lives and those of their children in banishing the Blessed Mother and the Divine Child. Wherever the pictures of the Divine Redeemer, of his Blessed Mother and the saints abound in the household, faith is strong, and the sinful mortal, though, as the poet says, 'he trip and fall, yet shall not bind his soul with clay.'"

THE PARENTAL DUTY OF TEACHING.

"It must always be borne in mind," says the Canadian Month, "and should, in fact, be inscribed over the hearth of every home in large letters that the educator of the child is the parent and not the teacher; that is, that the educators of the untrained child are primarily and in the first degree the parents, and only secondarily or in a minor degree, the teachers. No parent can shift this responsibility on to the most highly salaried teacher, or the most expensive boarding school in the world."



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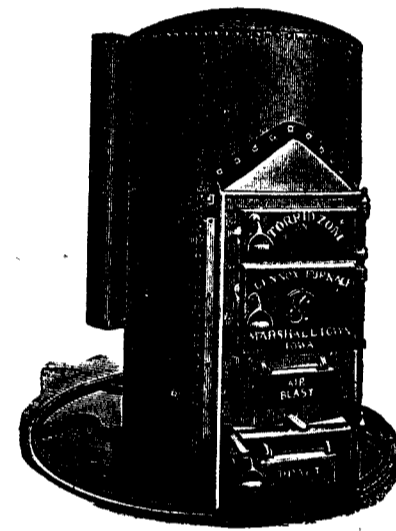
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