

Northwest Review.

"AD MAJOREM DEI GLORIAM."

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FROM A PROTESTANT PULPIT.

Dr. Gladden Corrects Some False Notions About Catholic Belief.

From the Catholic Columbian.

At the annual services at the First Congregational church, this city, last Sunday evening, Dr. Gladden discoursed on "Why I am a Protestant," instituting a comparison between the Mother Church and the modern sects which have sprung therefrom. Of course, as a Protestant minister he drew the lines of demarcation sharply and avowed his utter disbelief in the theological system of the Roman Catholic Church. Notwithstanding his uncompromising Protestantism, however, he is willing to accord to his Catholic neighbors the rights of conscience which he himself enjoys and he had only words of scorn and denunciation for that form of sectarian bigotry which stoops to every vile means to misrepresent and calumniate the Catholic church. In the course of his sermon Dr. Gladden said:

"In this brief sketch of the ancient Greek church with which most of you are not, I dare say, very well acquainted, I have indicated by comparison, some of the principal features of the Roman Catholic church with which you are somewhat better acquainted. Still it would not be safe to assume that you are all very well acquainted with the Roman Catholic church. People may live very near together and not know each other very well. Most of you have learned what you know about the Roman Catholic church from hostile or prejudiced sources. We are inheritors of a bitter conflict, a religious conflict; and history shows that there are no influences which so completely close the mind against the truth as those which are engendered by religious strife.

INVOCATION OF THE SAINTS.

"I have no doubt, for example, that most of you would say, unhesitatingly, that Roman Catholics worship the saints and the Virgin Mary; but that is not quite true. There may be ignorant Roman Catholics of whom it is true; just as there are a great many Protestants who believe there are three Gods; but it is not the Catholic doctrine. All Catholics are taught that God and God alone is an object of worship; their Catechism, as one authority says, "demonstrates the great difference there is between the manner of imploring God's aid and assistance and that of the saints; for it expressly declares that the Catholics pray to God either to bestow on them some blessing, or to deliver them from some misfortune; but since the saints are more acceptable in His sight than they are, they beg of them to be their advocates only, and to procure for them such things as they want. For which reason the Catholics make use of two forms of prayer widely different from each other, for when they make

their application to God Himself they say, "Have mercy on us! hear us!" But when they address themselves to the saints they only say, "Pray for us!" In all cases whether the prayer is direct or indirect, the favor is expected from God alone."

"I am sure that this distinction is perfectly clear and intelligible; and yet I doubt whether one Protestant in ten ever recognized it.

DOCTRINE OF INDULGENCES.

"So, too, with respect to the doctrine of indulgences. I suppose that most Protestants believe that the Roman Catholics are able to purchase for money permission to sin; that the indulgence is a kind of license which is sold for money, to gratify one's appetite and passions. Statements of about this nature have been made in school histories; and when Roman Catholics object to such books, the Protestants have come to the rescue, and declared that the obnoxious statements should not be modified. But this is not the Roman Catholic doctrine of indulgences. No Catholic is ever able to procure any license for future wrong doing. Nothing like that was ever conceived of by any intelligent Roman Catholic. Nor is there any way of procuring absolution

from past sins, except by confessing them to God, and receiving, through the priest, His pardon. The payment of money has nothing to do with this. But the Roman Catholic doctrine is that a sinner who has confessed and forsaken his sins must yet do works meet for repentance; that the church has a right to impose upon such a penitent certain works of penance. It is discipline prescribed for him, on account of his transgression. Now the Church holds that this discipline, which consists of fasts, pilgrimages, or other meritorious works, may be commuted by charitable gifts or donations of money. Just as the courts sometimes substitute fines for punishments, so the church reserves the right to substitute contributions of this sort in lieu of her other discipline. But it must be observed that an indulgence can be granted only to one who has repented and confessed and been forgiven; that, in the words of Bishop Keane, it is not the remission of sin nor of the eternal punishment due to sin—still less is it a permission to commit sin in the future. It is a modification of the Church discipline.

"Doubtless the doctrine was itself grossly misrepresented and abused by those who in Martin Luther's time went about hawking indulgences; and the strong words with which Luther denounced this abuse were well deserved. But we must be careful when we talk about it to know not merely what extravagance men have said in public harangues, but what is the real doctrine of the Church. Let me quote the definition of this word in the Century Dictionary: A remission of the punishment which is still due to sin after sacramental absolution; this remission being valid in the court of conscience and before God, and being made by an application of the treasure of the Church on the part of a lawful superior.

"Indulgence cannot be obtained for unforgiven sin. Before any one can obtain for himself the benefit of an indulgence, the guilt must have been washed away and the eternal punishment, if his sin has been mortal, must have been forgiven."

CIRCULATION OF FALSEHOODS.

"I am sure that these definitions must convince a good many of you that you have been told a great many things about Roman Catholics which are grossly untrue. In fact I think that there are very few Protestants who do not entertain very distorted notions about Catholic beliefs. If it were not so it would not be possible for such execrable forgeries as are constantly circulating through this community to have any currency—forgeries in which the most monstrous beliefs and purposes are attributed to Roman Catholics—beliefs and purposes of which they are as innocent as unborn babes. The black art of calumny has long been practised in this world; one who is somewhat familiar with the history of controversy has met with a good many samples of it. But it is my belief that nothing more wickedly calumnious was ever concocted than many of the stories about Roman Catholics which have been freely circulated through this community for the past two years. I suppose that many of those who have circulated these calumnies have believed them to be true. I have therefore taken pains to give you, in two simple instances, illustrations of the kind of unjust judgment which is current, that you may beware of bearing false witness against your neighbors.

"The common conception of the doctrine of indulgence is, as I have shown, very different from the true doctrine. But, after all, this doctrine, as commonly believed and taught by Roman Catholics, furnishes a good reason why I could not be a Roman Catholic.

CHRISTIAN SPIRIT OF FELLOWSHIP.

"When I say that I am a Protestant rather than a Roman Catholic, that does not mean that because I am a Protestant I am an enemy of Roman Catholics or even of Roman Catholicism. It does not mean that I think Protestants are right in everything, and that Catholics are wrong in everything; that our system is wholly good and theirs wholly bad; that we are the friends of Christ and they His foes. I think that we are a good deal nearer right than they are; but that does not make it necessary for me to array myself against them. There are persons who cannot conceive it possible that you should differ with anybody without being his enemy. In politics and religion the people on the other side are to them the enemies of God and their country. We who have lived in Columbus a good many years know that the Republicans are all patriots and saints while the Democrats are all traitors and thieves. Or is it just the other way? Well, it is one way or the other, that we know. And it is just so with religion. To be a Protestant, in the opinion of many who call themselves by that name, is to bear in the heart a deadly hatred for Roman Catholics—to be willing to believe anything horrible that anybody may say about them—to be inclined to deprive them of their most sacred rights as citizens,—even to deny to them the privilege of getting an honest living by honest labor. I am not that kind of a Protestant. Because I differ widely and radically from my fellow-citizens on the subject of religion, I see no reason why I should not freely concede to them all their rights as citizens and human beings. Nay, I cannot deny that they are not only my fellow-citizens but that they are also my fellow-Christians. They worship the same God that I worship; they follow the same Lord Jesus Christ who is my Master; and even if they are in error, that is no reason why I should hate them and persecute them, and say all manners of evil against them; it is a reason why I should treat them justly and generously and kindly."

May that day dawn at last when so many wandering sheep will be gathered in again to the fold of the Good Shepherd! Dear Associates of the Apostleship, it would be an object worthy of your zeal and ambition for the glory of God to hasten its coming by unremitting prayer to the Divine Heart, the only Pastor of Souls.

PRAYER.

O Jesus, through the most pure Heart of Mary, I offer Thee all the prayers, work and sufferings of this day, for all the intentions of Thy Divine Heart, in union with the Holy Sacrifice of the Mass, in reparation of all sins, and for all requests presented through the Apostleship of Prayer, in particular that the extending of the devotion to the Divine Heart in German-speaking countries may hasten the moment of return to the unity of faith. Amen.

"BY THEIR FRUITS YE SHALL KNOW THEM."

Education and Catholic Schools.

To the Editor of The Tablet.

SIR,—It is to be regretted that Lord Bray has lent the weight of his authority to the insinuations and criticisms recently made by Mr. Costelloe on our Secondary—i. e., non-Elementary—schools. When started at the Clifton conference these charges, I was glad to observe, practically found no seconder, and very little sympathy from any point of view; but now they have been formally and conspicuously repeated, and must not go unchallenged.

It is noticeable that this onslaught on the methods and results of our school teaching is in one respect unlike the controversy that disturbed us a few years ago on school discipline, inasmuch as now the attack is from without, not from within. Then, at least, the critics professed to speak from personal experience of what they had known, or suffered, or endured; whilst as to the authority of our present critics, we know that they have never been amongst the taught at any Catholic college. Mr. Costelloe's admission is remarkable: "I know too little," he is reported to have said, "of the past work of our schools to attempt anything like a criticism of it." Yet he proceeds to make the strongest criticism of that work, both past and present. "I leave to others to say whether our college prize-men know classics as a scholar should, or have any decent grounding in history, or have any sort of literary culture, or any philosophical training; science may be better—I know not." And again: "To allow our children to be turned out, generation after generation, less educated than their fellows of other creeds, or of none, is not merely stupid but immoral." If this is not a rhetorical way of stating that the system of training in our schools is deplorably behindhand, language has no meaning. Lord Bray, evidently puts his interpretation on the language used, for he declares that Mr. Costelloe's "criticism is more fatally effective than any framed in words;" though why he should style the above very plain insinuations "the discreet silence of Mr. Costelloe" I do not know.

One cannot argue with a sneer, and I share Father Gerard's difficulty in meeting vague charges. But let me state some plain facts, which may serve to test whether boys leave our schools "without any sort of literary culture," and "less education than their fellows." During little more than half a century one Catholic college alone has had amongst its alumni a Parliamentary orator second to none, a naturalist of European fame, three judges of the High Court, including Lord Chief Baron in Ireland; has given to New Zealand a Premier and also the first elected Speaker of its Assembly; Chief Justices to three of our colonies; English Ministers to Bavaria and Greece; and Governors to Malta and Trinidad. The same school has given to the Services half a dozen General officers of distinction, and three British Admirals; whilst among its living alumni are to be found the newly appointed Ambassador to Russia, the late Commander of the Channel Squadron, and the officer in command of the Pamir Delimitation Commission. Is such a list consistent with low aims, inefficient teaching, and entire lack of literary culture?

Take another test. I have before me the Honours Examination Papers in Classics and Mathematics set to boys in the Higher Classes at Stonyhurst during the last fifteen years, representing a course of work done in addition to preparation for the London University course. I should be glad to furnish copies to our critics, to judge for themselves; or, if necessary, to allow a committee of Protestant head-masters in England to judge as to whether the literary or scientific standard of these examinations is below that of any English public school. I make another appeal to our critics. Let them personally visit our schools and learn their several systems; let them go to the class-rooms, interrogate the boys, attend their debating clubs, examine their reading rooms, workshops, laboratories; and I shall be surprised if their sense of justice will not oblige them to admit that "LAISSEZ-FAIRE" is not the equivalent of "fatal inactivity."

If one may refer to one's own experience, mine is this. I formerly shared the vague idea to which our critics have given expression, that the average Public school man was turned out in every way a superior being to students from Catholic colleges. A long and wide acquaintance with Public school men of every degree and kind has produced in my mind a fixed conviction, that on the whole, boys leaving, for instance, Beaumont, Downside, or Stonyhurst, are in point of mental grip, culture or attainments, not a whit behind the products of Eton, Harrow, or Winchester.

Your obedient servant,

NICHOLAS SYNNOTT,
14, Herbert-crescent, Haus-place, S. W.

PRAYERS FOR THE DEAD.

Annual Requiem Mass in a Protestant Episcopal High Church.

The New York branch of the Guild of All Souls held its annual solemn High Requiem Mass at the Protestant Episcopal church of St. Mary the Virgin yesterday morning at 9.30. The altar of the church was draped with black velvet, and the music of the church was of a most solemn character. Father Thomas McKee Brown, the celebrant, was robed in a black silk chasuble, embroidered elaborately with silver flowers. Curates Richard R. Upjohn and John A. Staunton, Jr., acted respectively as deacon and sub-deacon of the Mass. They were robed in the albatric and tunic, in color and embroidery corresponding with Father Brown's vestments. The altar of the church was lighted by many candles, but the light throughout the church was dim and sombre. After the reading of the gospel for the day the celebrant read the names of all the members of the Guild and of the parish of St. Mary the Virgin who had died in the year past, as well as the names of deceased persons whose friends particularly desired to have the repose of their souls prayed for at this service. The appropriate prayers in the manual of the Guild were then said.

After the Mass a business meeting of the Guild of All Saints was held in the parish house at which the Burial Guild of St. Mary the Virgin, consisting of sixty-eight members, was admitted into the Guild of All Saints. Canon Knowles, of England, presided, and the Rev. Harry Baumann, of Trinity chapel, acted as secretary. With the exception noted only routine business was done.

The Guild of All Souls has branches in all the prominent cities of the United States, the parent organization being in England. Its membership is confined to the Anglican party of the Episcopal church.

The Guild and its object do not receive the approval of the Broad or Low Churchmen (the "Mossbacks," as the Catholic Champion, the organ of the High Church party, published by St. Ignatius church of this city calls them in its number of Friday last). It is the custom of the members of the Guild to send quarterly to its General Secretary the names of their deceased friends, and he in turn sends their names to every member of the guild in the "intercessor" paper issued quarterly. Every member promises on joining and securing the badge of membership to pray once a week for each of those whose names are mentioned in the "intercessor" paper.—N. Y. Sun.

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The editor will always gladly receive (1) ARTICLES on Catholic matters, matters of general or local importance, even political if not of a PARTY character. (2) LETTERS on similar subjects, whether conveying or asking information or controversial. (3) NEWS NOTES, especially such as are of a Catholic character, from every district in North Western Ontario, Manitoba, the Territories and British Columbia. (4) NOTES of the proceedings of every Catholic Society throughout the city or country. Such notes will prove of much benefit to the society themselves by making their work known to the public.

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The Northwest Review

WEDNESDAY, NOVEMBER 13.

EDITORIAL COMMENT.

Mr. Synnot's letter to the London Tablet, of which we reproduce a portion on our first page, gives a most remarkable list of distinguished alumni from one single Catholic College in England. The institution to which he alludes, without naming it, is, as every well-informed English Catholic knows, the famous Jesuit college of Stonyhurst. The "Parliamentary orator second to none" is, of course, Richard Lalor Sheil, the "naturalist of European fame" is Charles Waterton, and the "newly-appointed Ambassador to Russia," Sir Roderick O'Connor. Mr. Synnot might also have instanced, as living alumni trained at Stonyhurst, His Eminence Cardinal Vaughan and the cultured editor to whom he was writing.

Both Lord Bray and Mr. Costelloe had been doing what so many of our critics in Canada delight in, they had been venturing to pass judgment on matters of which they were profoundly ignorant. Neither of them had "been amongst the taught in any Catholic college." Just in the same way here, men who have never seen the inside of a Catholic school are ever ready to carp at Catholic methods of education. Unfortunately a few superficial Catholics, with their imaginations unduly excited by baseless anti-Catholic slanders and their intellects fuddled by public school surface cramming, chime in with the shallow but pretentious crowd of non-Catholic sciclists.

A personage, from whom one would expect better things, is reported to have said lately that education in the Province of Quebec is two centuries behind the age. Well, even if it were, provided it were Catholic, it would be better than the best Protestant education in the world. The French nation of two hundred years ago was, on the whole, much better educated than any Protestant nation of the present day. Doubtless, educated Protestants of our day know more facts about matter and material things, geography, current events, philology, etc.; but their knowledge is not digested, not systematized as was the thought of Louis XIV's age; modern Protestant education distinctly fails in cultivating the judgment, that master-faculty that weighs evidence on both sides of every question and seizes the strong point in each.

A mere knowledge of facts without great ideas to marshal and co-ordinate them is like a wild undisciplined mob, fearfully destructive but powerless for good. This sort of training, universal in the most modern non-Catholic schools

and universities, produces, not a cultivated, but a dissipated and enfeebled mind, and explains the consequent spread of that extreme intellectual weakness—unbelief. Men lose all sense of perspective, and attach as much importance to the unproved assertion of a bold scoundrel as to the logical argument of a self-denying Christian. If this is the ideal of the personage we allude to above, we readily grant that the province of Quebec does not come down to it; but in the spread of great ideas among the people, such as the supreme importance of obedience to God's will, and in the judicial temper of its educated men, who, by the way, are more numerous than in any other part of this continent, it is not only up to date but a good deal above the average of contemporary America. The proof is to be found in the admitted superiority of so many of our French Canadian parliamentary debaters and in the remarkable utterances of such judicial luminaries as Judge Doherty (of St. Mary's College, Montreal) in his celebrated Canada-Review judgment and Judge Mathieu (of St. Hyacinthe College) in his recent masterly analysis of the conflicting evidence as to the sanity of Shortis. The system that produces such men is surely not behind the age.

In publishing the Rev. Dr. Gladden's rectification of certain Protestant misrepresentations we need hardly say that we do not stand sponsor for the errors with which he unwittingly interlards his splendid defence of the invocation of saints and the doctrine of indulgences. What he says of Christian Fellowship shows that for him, as for all thoughtful Protestants, there is no absolute truth. He "does not mean that he thinks Protestants are right in everything" and "that their system is wholly good." We, on the contrary, most emphatically think that the Catholic Church is right in every one of her articles of faith, and that her system is wholly good. He thinks Protestants are "a good deal nearer right" than we are. With him it is a question of approaching, without ever reaching, the whole truth. For us, we thank God that we are in the certain enjoyment of unadulterated truth. However, we fully agree with Dr. Gladden's exhortation to justice, generosity and kindness. Only, it so happens that most Catholics are never tempted to sin against these virtues in dealing with Protestants. Sincerely as we may detest their errors, we have no quarrel with persons who may be, for aught we know, the unconscious victims of ignorance and prejudice.

In our article "A plea for secular schools" will be found, quoted from a letter in the Regina Leader, a passage which contains more false principles to the square inch than anything of the kind we have come across for many a day. These errors are noted as they occur. One of them, however, deserves insistent iteration. It is the supposition, underlying the whole letter, that purely secular schools are a lesser evil, in the eyes of Catholics, than Protestant schools. This amounts to supposing that unbelief is a lesser evil than disbelief, that the exclusion of God is better than a false notion of his religion. Thus stated, the proposition refutes itself. Obviously, it is infinitely better to be a Protestant with wrong ideas of Christianity than to be a freethinker. The latter is a consummate fool, the former is only a misguided seeker after truth. By encouraging a taste for schools in which the First of all causes is systematically ignored, Freemasonry not only saps the very foundations of Christianity under every shape and form, but stunts and warps the reasoning faculty in the rising generation.

Ex-sheff Richard's "Acadia," which we noticed last June, is being favorably received by many influential newspapers and reviews in Canada and the United States. Not to speak of a very creditable article in the Tribune of this city, nor of most of the French Canadian organs, we read with pleasure the high encomium bestowed upon the book by Mr. Hazeltine, the famous reviewer of the New York Sun. But by far the best

account of this great work appeared in the Toronto Globe of the 19th ult. This review is itself beautifully written by one who has evidently studied up the question in all its ramifications. He concludes his five-column notice with this regretful remark: "There are a thousand things that one wishes to say about this book; points to bring out which emphasize the malice of those detractors it has been written to expose, but not less than a volume of comments would suffice."

The same reviewer says at the outset: "The book is more fascinating and more stirring than any romance. It approaches in length nearly a thousand pages, large octavo, and, though the author's purpose is anything but to please, the interest intensifies with the theme's progression. The style is copious and exuberant, and possesses both grace and lucidity. In the thought of the author it has probably a subordinate place, but it is fitting that so worthy an object should be clothed in so attractive a way. Every line is instinct with the intensity of his feeling, almost distressing in its communicability, held for the most part well in hand, but breaking out now and then in a glow of indignant wrath the reader is not slow to appreciate."

IS IT POSSIBLE?

We have long ago learned to hold in contempt the subserviency of politicians to their party. We have witnessed the readiness with which they sacrifice every principle of right conduct and conscience to the exigences of the party. With them it is seldom a question of what is right and best for the country. Before party interests all must give way. It matters little to the politician what wrongs may be perpetrated on the weak; what injustice may be inflicted, or what good impaired, provided those interests be served. And these remarks apply to all parties. The spectacle is not one that is calculated to elevate our opinion of ourselves and our institutions. Probably the fault is more with ourselves than with the politicians. A pure and high-minded electorate would very soon give us pure and high-minded politicians. The politician is made either pure and honorable, or venal and corrupt, just as the one or the other course meets with the public approval. He is almost always guided by self-interest, but scarcely ever by principle. Hence it is that we find in public life so many demagogues, who care little for the principles of right government, or any other principles except self-interest. These men are ever ready to advocate any fad, to put forward any theory, to excite any passions, to create any discord, to perpetrate any injustice, to do any wrong without regard to consequences, provided their own interests be secured. They are patriots, if patriotism will best serve their purposes; but if treason to the law and the constitution of the country is more helpful to them, then treason it must be.

Familiar as these facts are to the most casual observer, we were somewhat surprised to read in the public press the statement of Mr. Joseph Martin, M. P., that these gentlemen carried their political animosities into private life. According to the member for Winnipeg, it is an offence against party politics for the people's representatives to be gentlemen, or at least to act towards each other as gentlemen should. Mr. Martin says: "A member of one party would not smoke a cigar with a member of the other party, in fact they could scarcely take a drink with each other." He adds: "There were but few exceptions to this rule." This is a terrible indictment to make against our representatives in parliament, and if it is as generally true as Mr. Martin would have us believe, it certainly is not creditable to the intelligence or the good sense of our representatives. Of course we can easily understand that in a large representative body, like the Canadian House of Commons, there would always be found some disagreeable, and, possibly, mean men, who would make it the one object of their existence to pry into not only the public, but even the private life of a political opponent, impute to him dishonorable motives, and charge him with deeds that

had no foundation except in the mean accuser's own corrupt imagination. We can readily understand men with gentlemanly and refined instincts, or generous and kind feelings, avoiding the companionship of such men; but, for the representative members of the two great political parties, who should be possessed of good common sense and sufficient culture to make them companionable, to deliberately avoid each other, or treat each other as social enemies, is something difficult to understand. We quite agree with the member for Winnipeg when he says: "This intense partisanship was a great mistake."

"A PLEA FOR SECULAR SCHOOLS."

Under the above reading, the Regina Leader has a letter signed "Fair Play," in which the writer sets up the plea of a purely secular school system as a cure for "all the sectarian and political strife which is being aroused over the Manitoba school question." The writer begins with an assertion the fairness of which no sane man will deny: "It is certainly an injustice to impose Protestant schools upon the minority," but when he says that "they ought to have separate schools, or the system ought to be secularized," we must take exception to this later alternative.

Most people will acknowledge that it is unjust to make Catholics support a Protestant school system such as we have in Manitoba; but it would also be unjust to force Catholics to support another system of schools that is still more objectionable to them. Smoked ham, as an article of diet, is conscientiously objectionable to Jews; but pork pure and simple is equally objectionable and would not be accepted by our Israelite population as a compromise. For a similar reason secular schools could not be made acceptable to Catholics as a compromise for Protestant ones.

The writer says that if the schools were secularized it would prevent any more Federal interference, because neither Grit nor Tory would dare to meddle with a law which gave equal rights and impartial justice to all. He supposes an equality that does not exist. Secular schools are unobjectionable to a very large number of Protestants who, whatever their sentiments may be, always accept such schools and send their children to them, rather than support religious schools, while Catholics never did, nor never will accept these schools, when it is possible to maintain, even at large financial loss, Catholic schools. This shows that "Fair Play" is very far astray when he calls such a compromise, "equal rights and impartial justice to all."

But these are not the only illogical and untenable arguments of "Fair Play." Further on, he says:

"Every vestige of religion must be removed from the school and all children placed upon the same footing; every child is a ward of the state, and it is incumbent upon the state to provide the children with such an education as will fit them to become good and useful citizens. This can be done without making any allusion to religion. The sciences are all secular. There is no such thing as Catholic chemistry and Protestant physics. In other words no religion has anything to do with facts. The facts are all secular; the sciences are all of this world."

In these few short sentences, "Fair Play" gives us ample evidence of his shallow notions of what an education should be. To place children on the same footing, every vestige of religion must be removed. And yet, he says, it is incumbent upon the state to provide the children with such an education as will fit them to become GOOD AND USEFUL CITIZENS! Although he boldly tells us: "This can be done without making any allusion to religion," he does not tell us how to do it. How the state can turn out "good and useful citizens" without teaching them morality; or how morality can be efficiently taught without the aid of religion, which is the very foundation of all morality and goodness, is entirely ignored by this writer. Chemistry and Physics, no more than reading, writing and arithmetic, are not the only things that go to make up the education of a child. They may help to develop

the intellect of the child; but they can never develop his moral nature, nor teach him his moral obligations to his neighbor, to the state or to God, the Author of his being. This can be done only by teaching him the laws of God, or in other words, by the aid of religion. Besides, chemistry and physics may easily be made a vehicle for antichristian teaching.

He says: "Every child is the ward of the state." This, in the sense in which he uses it, is equally false. In the first place the child is the creature of God, who has destined him for a higher and nobler end than a mere ward of any state; and being destined for that higher life, it is a most cruel and unjust thing for any state or any individual to interpose its authority to deprive that child of the happiness for which he was created. It is not only a crime against the child; it is a crime against his Creator. The child is the ward of his parents, not of the state. No civilization, based upon Christianity, or the laws of justice, would dare to interpose the authority of the state as against that of the parents, nor would any civilized code permit the state to usurp the God-given rights of the parents, so long as these parents do not forfeit their rights by unnatural neglect of their duties.

But this writer gives us the key to all his blunders when he says: "In other words no religion has anything to do with facts. The facts are all secular; the sciences are all of this world." Indeed! What is a fact? A fact is a reality; a truth. Is not God a Fact, a Reality, a Truth? Is not Theology the science of sciences? And yet this man tells us that: "The facts are all secular; the sciences are all of this world!" Probably the ignoramus who makes these astounding statements has received his education in a secular school, from which "every vestige of religion was removed." Who can doubt it, after reading the few short sentences quoted by us from his letter, which, by the way, teems with such "arguments" throughout? Who can wonder at Catholics making any sacrifice rather than allow their children to enter schools which produce such "men of light and leading" as "Fair Play?" "It is certainly an injustice to impose Protestant schools upon the minority;" but it is still more unjust and unfair to impose upon them a school in which their children are taught that religion has nothing to do with facts; that facts are all secular; and that the sciences are all of this world, and, therefore, that the knowledge of God, the Creator and Ruler of all things, the very Essence of all science, all knowledge, is not essential to education.

The letter, though dated from Woodstock, Ont., is published in a Regina paper, where sits enthroned, the Past Grand Master of the Masonic sect, and the grand ruler of the educational destinies of the Northwest Territories of Canada. This looks very suspicious, especially, as every one knows, the chief aim of that sect, however much it may seek to disguise the fact, is to dethrone Jesus Christ, ignore His authority, dishonor His Church and defy His laws. What surer way of accomplishing its design than to secularize the schools and corrupt the morals of His little ones?

A Touching Scene.

On last Thursday morning there occurred in St. Mary's church one of these touching and to the Catholic heart, most pleasing incidents. The children of St. Mary's school for boys, and of the Holy Angel's school for girls, had just completed their retreat and were assembled in St. Mary's Church for the final closing of these happy days, by receiving Holy Communion in a body. His Grace, our dearly beloved Archbishop, who is so devoted to the little ones of his flock, was the celebrant of the Mass. At the close of the gospel His Grace addressed a few very appropriate remarks to the children, telling them how devoted and grateful they should be to their teachers and with what love and devotion they should receive our Blessed Lord. The large number of boys and girls who came up to the Holy Table must have been a great source of consolation to their devoted teachers and pastor as well as to our beloved Archbishop. After the Mass was over His Grace again addressed the

