

bigger than she had any idea would be accepted. The exclusive control of the Me-Kong river with practically no opposition east of it might lead to the acquisition of the remainder of Siam, but this would require time, more time, perhaps, in the French estimation than would be needed if a war of conquest were inaugurated at once. It is no wonder that consideration of the Siamese situation is for the time being overshadowing the home rule question in the British parliament.

### CATHOLIC EDUCATION.

In an interview in San Francisco Monsignor Satolli was questioned particularly regarding the Catholic school system, and he said among other things that where Catholic schools are established of a grade equal to that of the public schools all Catholics will be expected to send their children to the church schools, but there is no compulsion about it. It is left to the ordinary to decide. In special cases Catholic children may attend the public schools, provided they are taught their own religion in some way, by parent, priest or otherwise, this teaching being always kept sacredly in view. The eminent prelate could not say whether or not this would tend to decrease the number of children in the public schools; time alone could tell that. The only idea of the church was to have its children educated and not allow them to fall short of the necessary training in their own religion. The Catholic church, he said, believes in education, the highest education in all secular branches, but it also believes the heart of the child should be equally well trained at the same time. Religious education should go with and form a part of a complete education. Thus whenever a parochial school can be maintained on a par with the public school it is much preferable because to a secular education there is added religious training. But when from poverty or fewness and from being scattered in numbers, a Catholic congregation cannot support parochial schools of equal merit with the public schools alongside of them, an exception must be made to the rule and if the bishop can make some sort of arrangement whereby the religious part of the education of such children may be taken care of outside of the hours for secular education he is authorized to do so. All of which sounds reasonable enough to those who incline to reverence, and is likely to find its chief opposition among those of an Ingersollian cast of mind and the professional politicians of the day. It is difficult for any one to see and impossible for any one to prove that the knowledge and practice of godliness conflicts with or detracts from in the slightest degree a secular education.

Being asked as to the so-called Faribault plan of education, Monsignor Satolli replied:

The plan suggested by Archbishop Ireland in connection with the school at Faribault was that an arrangement be made with the school board whereby religious instruction may be imparted to the Catholic children of the public schools in the school house after the regular sessions have adjourned. It

is too extreme a view. The pope is liberal in this, for he says: "Let the child have the best secular education it can get," and he says to the bishop, the priest and the parent, "Manage the matter in some way, which you can by exerting yourselves, so that the faith is taught the child any way. Teach the faith to the children, but in your methods of doing so adapt yourselves to the necessities of your surroundings."

It appears that the monsignor is a very discriminating and unusually well posted man.

### THE LAKE'S SALTNESS.

A correspondent of the St. Paul Pioneer Press asks that well-informed paper the reason that the Great Salt Lake is salt, and says the question is asked in Harper's school geography. Perhaps because the answer given in the text-book is unsatisfactory, or because it is not given at all, the questioner appeals to the newspaper; and the latter handles the subject so well that it is worth quoting here, where everybody knows the Lake is salt, and how salt it is, but may not know what causes it to be so. Says the P. P.: "The sea is salty because the alkaline salts of the earth are washed by rivers into the sea, and here the pure water evaporates, while the saline ingredients remain, and the same is generally true of all other bodies of salt water. In the report of the United States geological survey for 1870 occurs this remark about Great Salt Lake: 'I infer that a great fresh water lake once occupied all this immense basin; that the smaller ranges of mountains were scattered over it as isolated mountains, their summits projecting above its surface; that the waters have slowly and gradually passed away by evaporation and the terraces are left to reveal certain oscillations of level and the steps of progress towards the present order of things, and that the briny waters have concentrated in those lake basins which have no outlet.' Of the latter the Great Salt Lake basin is a typical specimen, and as a salt lake it is of comparatively recent origin."

[COMMUNICATED.]

### CHANGE IS NOT ALWAYS PROGRESS.

Human nature exhibits wonderful similarity everywhere in that it seeks for and desires change; no matter as to nationality, politics, trade or religion, the best of things seem to become monotonous somehow from continued association. This does not always indicate lack of appreciation, dissatisfaction or renunciation either. The path in which a person continuously walks, if ever so ornate or beautiful, may lose for a moment its unquestioned charm, while a rugged, unattractive spot may become refreshing by its very contrast. A quick mentality revolts at routine if too much prolonged. A groove is wearisome in that it seems to curtail that essential love of freedom which inheres in the best of men, and pressure as is known can neutralize the loftiest counsel, the otherwise profitable course, if unduly exercised or inculcated too continuously. To be

too urgent in the advocacy of a correct principle, a good cause, a desirable thing may provoke inattention or defeat; and too much praise may also lead to disappointment; hence the old proverb, "good wine needs no bush."

There is one great feature in the national character which seems to give the lie to this idea, and that is an ostensibly increased devotion to the flag which is so fulsome at times as to be almost nauseating, for it is thought to be the very essence of patriotism and the one manifestation of loyalty to country which is beyond dispute. Yet the subjects of the mother country rarely speak of its flag; it is not ostentatiously displayed on every school house or saluted daily by its millions of children; yet loyalty, love of country and of its queen have been exhibited on the battlefields of the world, and though its flag float on every sea and its rustling folds make music around the globe, its worship is more silent while love for it is not less profound. All other phases attest the fact that variety is an essential of natural life. We are disposed to be more fitful, wavering and volatile. The love of change seems almost Frenchy in its rapidity; and commonly one sensation or one topic displaces another with the exuberant nonchalance of childhood playing with its toys.

We have local illustrations of this disposition which justify comment. In our municipal and other official control of this Territory and its districts, there was for many years a groove-like condition. Yet things were well controlled. There was economy, progress and stability. But many became restless and wanted a change, and they got it. And yet can it be said that this was done by electing better men, more honest ones, men more patriotic, more solicitous for Utah and her cities? Hardly! It was a change, and the citizens have "paid dearly for their whistle!" The liberty of the subject cannot be denied in this, but afterthought asks, What has been gained by it—or lost? The surplus in the municipal treasury has melted away, taxes have been increased, and a bonded debt has been created. As an offset to this we are referred to sewage and paving and water; to increase of population, to suburban extensions, to electric cars and electric lighting, to the increase of homes, the building of school houses, the money spent on public buildings. These are all noted and quoted as evidences of gain.

Setting aside the fact that much of this is due to private enterprise and much to municipal compulsion, is the balance timely, was it needed, or was it not that strangers in gaining control exhibited an indifferent extravagance and proved that love of place was the parent of such expenditure? It has been urged that the People's party, or the "old regime," were too slow. The question is pertinent, would either the Gentiles so-called or the Mormons have submitted to any project of the old party so expensive as these, no matter how desirable or necessary they might have been? It has been said that "change is lightsome," but to this city it has been onerous, and without that element of compensation which marks all statesmanship and reconciles men