

through it any considerable number of fresh recruits. And the worst feature of the movement is that it has given to lawlessness a sort of sanction which must tend to produce disastrous results.

Welsh Non-conformist Conscience.

—As everybody knows, the Welsh Non-conformists are the most determined opponents of the Education compromise of 1902. In many parts of the principality whole county councils are refusing to give assistance, which under the terms of the new Act they are empowered to give, to voluntary schools within the area of their jurisdiction. Thus the Carmarthen county council decided not to allocate any of the rates to the Voluntary schools, and, as was only fair therefore, to omit collecting rates in districts where there was a Voluntary school only. But in other districts it wished to impose rates on all Churchmen and Non-conformists alike, for the maintenance of schools to which the Churchmen naturally objected. This is an excellent sample of the Non-conformist conscience, which considers it wicked to pay rates for schools it dislikes, but considers it quite virtuous to force other people to pay rates for schools which they dislike. Non-conformists in Carmarthenshire shall not be obliged to support church schools; but Churchmen there shall be forced to support Non-conformist schools! Such is the Non-conformists' idea of equity. However, the clerk of the council raised legal objection to the proposals of these Carmarthen Non-conformists, who, so far, have found no way out of their legal difficulty.

The Irish University Question.—Mr. Shawe-Taylor, with a degree of courage upon which he is to be congratulated, persists in his attempt to bring together a conference of Catholics and Protestants on the Irish University Question. He has now suggested the names of a number of gentlemen for the proposed conference. The list is not large and in the event of the conference being actually summoned it will, no doubt, be added to; but it will be freely admitted by Catholics and Protestants alike that the gentlemen named are representative men. We notice with pleasure that Captain Shawe-Taylor's efforts are sincerely welcomed and encouraged by the Catholics. The attitude they have taken up proves that they only demand that the University problem should be approached in an equitable spirit and that they are not at all opposed to such a settlement as will commend itself to well informed and impartial men of non-Catholic creeds. So far the reception accorded to Captain Shawe-Taylor's appeal by the Protestants has not been as hearty as could be desired, but mayhap they have merely been waiting to discover the opinion of their Catholic fellow-countrymen before giving their adhesion to the project.

Mr. George Moore.—Mr. George Moore is a writer whose imagination is full of the resources of fiction, and since he has not been known to be very strict as to quality in drawing upon them for the public, we have been wondering whether the announcement that he has become a Protestant is a joke or meant to be serious. If he is in earnest, we can only pity him. Never before perhaps was such a flimsy cause given for the renunciation of a religious creed. Mr. Moore is indignant with the Irish Hierarchy for the reception accorded to the King at Maynooth College and he proclaims that the Irish Bishops have at all times been wanting in patriotism and that they would resist the concession of Home Rule. Mr. Moore abandons his faith on political grounds, but he displays a strange ignorance of contemporary affairs. Everybody who knows anything of the Home Rule movement is aware that the chief cause of its defeat in the days of Mr. Gladstone was the conviction of English Protestants, owing to the support it received from the Catholic Hierarchy and clergy, that the granting of self-government to Ireland would mean "Rome Rule." But how is it that Mr. Moore, who is so zealous a patriot, can rush from the Catholic Church, amongst whose children there have been so many martyrs in the cause of Irish

freedom, to Protestantism, which, as a creed, has been so largely responsible for Ireland's calamities?

The Popes and Ireland.—Mr. Victor Collins, writing from Paris to the "Daily Mail," commences on Mr. George Moore's abandonment of his faith. He looks upon Mr. Moore's action as "truly Gilbertian," and expresses regret that so clever a man should be so illogical as to cut off his nose to spite his face. So far so good. Mr. Collins is sound in the doctrinal position he takes up, but he does scant justice to the Popes who befriended Ireland when he writes: "He must long have known that Popes have usually been anti-Irish, and that we Irish have remained Catholic in spite of our contemptuous treatment by Rome. Papal policy has nothing to do with Roman doctrine, as O'Connell very plainly stated when he reminded the Pope of his day that we took our religion from Rome, but our politics from Ireland." History shows that when Ireland was fighting for its existence as a nation it had no better friends than the Popes. It was a Pope who sent Rinuccini to help them. In their direst straits they always turned to Rome, and not in vain, for sympathy and encouragement. And their greatest men, such as Hugh O'Neill and O'Connell, after the burden and heat of the day, sought rest in Rome.

Catholic Interests in France.—M. de Cassagnac may protest as he will against the impeachment by the Bishop of Tarentaise of the conduct of the Catholics of France; but most impartial observers will, we feel sure, agree with Mgr. Lacroix. His charge against his co-religionist is certainly severe. He tells them in the plainest language that they have betrayed the interests of the Catholic religion in France. The instructions of the late Pope were clear and positive. He called upon them to renounce their dynastic views and to prove themselves believers in constitutional principles. The response was far from satisfactory. Many rallied to the Republic nominally, but in reality continued to hate that form of government. Mgr. Lacroix is of opinion that if the great mass of Catholics had accepted the advice of Leo XIII. and acted upon it, the government could not have treated them with the injustice and scorn it has heaped upon them. We believe with the Bishop that if the government saw them strong and united, it would never have adopted the persecuting policy it has been pursuing; and even if it did, it would be unable to continue it long for the Catholics would be in a position to make quick work of the Government's forces.

Church Plundering.—The Russian journals some time ago justly reprobated the conduct of the French Government in despoiling the religious orders. It is now the turn of the French pressmen, and they have seized the occasion to proclaim that they do not deserve to be compared with the Russians. For our part we must say that it is pretty hard to decide which is the more unjust. Six years ago Prince Galitzin, Governor-General of the Caucasus, conceived the idea of laying hands on the funds of the Armenian Church and crippling the autonomous power of the clergy. The ostensible pretext was their "seditious activity." It was proposed that the property should be placed under "a system of control." A special commission to which the proposal was referred found that the measure by inflicting a blow upon the Armenian Church would influence the whole Armenian population within the Russian Empire and beyond its borders, and under the circumstances deemed Prince Galitzin's scheme "inopportune." But the Prince was not to be baffled. He thereupon boldly recommended the confiscation of the property of the Armenian Church. The project was approved of, and now the official Russian journals are sternly condemning the Armenians of the Caucasus for making "unruly demonstrations" by way of protest. M. Combes and Prince Galitzin must have been studying the same ethical treatises.

The Catholic Association of Ireland.—We have carefully read the

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handbook of the Catholic Association of Ireland, as well as the address from that body which appears in our columns to-day. The conviction produced in our minds by the perusal is that the Association is performing a necessary and most useful work. If that work were intended to prevent Protestants or the members of any other denomination in Ireland or elsewhere from having a due share of the emoluments in the public service and in other occupations it would meet with no approval from us. We detest anything like unfair treatment on the ground of religion. It is because the Catholic Association is striving to put an end to the unfair treatment of Irish Catholics in their own land that we support it and think it deserves the support of every Catholic. Such had come to be the condition of affairs in Ireland that when a position of any importance was vacant Catholics felt that it was useless to apply for it. Anti-Catholic feeling of the kind should be vigorously put down and the best way of repressing it is by going to work as the Catholic Association has done. It is now actively organizing, and we feel confident that in the course of some time the fruits of its exertions will be seen not only in improvements from the material point of view, but also in social and intellectual advancement.

CATHOLIC NEWS AGENCY WASHINGTON LETTER.

Monday, Oct. 5, 1903.

From present indications there will be a large increase in the number of students at the Catholic University this year.

The Apostolic Mission house, opposite the Catholic University grounds, is nearly finished, and the Dominican College, the corner stone of which was laid with imposing ceremonies a short time ago, is going up rapidly. It is expected that the Dominicans will be able to occupy it in the beginning of the next year.

It will be remembered that the great Atkinson, who had charge of the Philippine schools for a time, made a report in which he pronounced against any religious teaching in the public schools of those islands, expressing the conviction that these schools should be absolutely non-sectarian. Governor Taft took up this report and the recommendation of Atkinson,

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and "cut it out." In its place he made an arrangement under which religious instruction is permitted, and is made perfectly feasible.

From the editorial rooms of the Catholic Telegraph of Cincinnati, located on the eighth floor of the Blymeyer building, I was able to obtain a most striking demonstration of the growth of Catholicity in the Queen City of the West. On Mount Adams some distance away is the Holy Cross Retreat, a Passionist monastery, built on the site of the old Cincinnati Observatory. At the laying of the corner stone of this observatory President John Quincy Adams was present, and delivered an address in which he expressed the hope that the cross of Rome would never be raised on that hill.

There is also on Mount Adams the famous Immaculate Conception Church, being the first votive church erected in honor of the Blessed Virgin after the definition of the dogma of the Immaculate Conception. Prominently over the church stands a bronze statue of the Blessed Virgin, eleven feet high, and illuminated by electricity every night.

Almost at the foot of the Blymeyer building are St. Francis Xavier's church and the Jesuit College. Close by is the old St. Thomas Church, now in charge of the Jesuits. In this church, which was then a Baptist meeting house, took place the celebrated discussion between Alexander Campbell and Archbishop Purcell of Cincinnati. After that the Baptist congregation disintegrated and the church fell into the possession of the Jesuits.

In another direction may be seen Rookwood pottery, founded by Mrs. Belamy Storer, now the mother house of the Sisters of Notre Dame, and not a great distance from there the Good Samaritan hospital conducted by the Sisters of Charity. Sister Anthony, the angel of the battlefield, was formerly its superior. The old soldiers were deeply devoted to her, and decorate her grave every year.

Another church, St. Ann's, is just visible in the distance. It has the distinction of being the only colored church in the diocese.

A large increase in the Catholic population of the South may be looked for in the near future. This will of course not mean a real increase in the Catholic population of the country, but rather a shifting of the population. Through this immigration the Catholic religion will become better known among the Southern people, with the result that many people will embrace it.

According to a census bulletin dealing with the growth of the population in the United States, the South has for the first time in the history of the nation shown a greater percentage of increase in population than the North, in the decade ended in 1900. The bulletin shows that the population of the nation increased during the decade 20.7 per cent., or 13,000,000 persons, or more than double the average percentage of increase in European countries. Of this marked gain in population the South shows nearly double the percentage of the North, the South and Southwest west of the Mississippi River, recording the greatest gain.

The figures are significant, as they indicate a certain trend of emigration to the Southern States, drawn there by the attractions of cheaper lands, more favorable climate, and advantages in social and industrial conditions over the West and Northwest sections of the country, which have for many years secured the bulk of the home-seeking immigrants. The public lands of the nation have been very generally pre-empted. There are no longer vast areas of arable lands in the Western States that may be had for the asking. With the exhaustion of the public lands the attention of the homeseekers is being directed to the South, where lands are cheaper than in the Central and Western States. Then, with the development of the coal, iron and timber interests of the South, labor of the skilled class has been in demand, and supplied largely from the North.

These are some of the reasons for the marked increase in the population of the South. It is an evidence of the new spirit of the South, an indication and a promise of still greater development of her marvellous resources.

E. L. Scharf, Ph. D.