

sentiment. Mr. McCarthy pointed out that needless public discussion meant the closing of American purses, and Mr. Curran made the proud boast which the whole history of the Irish movement warrants him in making, that the Irish race in exile is willing to share its last dollar for the good of the cause so soon as evidence of unanimity shows the clear prospect of success.

If we may judge from the tone of the Irish press, there is every reason to believe that this unification has been largely accomplished. One of the best signs of at least an attempt at reconciliation is the presence on the platform, at a number of recent meetings, of men who were on different sides of the "cheque" question. Mr. Healy is still posing as "the man in the gap," but less and less as the attitude becomes stager.

**Father Lambert.**

The last issue of the Philadelphia Catholic Times appeared without the well known name of Rev. L. A. Lambert being in its wonted place. It is not too much to say that the magic of a great name has done mighty service for the paper, and now that he has retired, although he has left a great paper to continue the good work of the press in the Catholic cause, there must still be some abatement of interest on the part of the many who have looked to the scourge of Ingersoll for authoritative statement of the Catholic position where there might be reasonable doubt about it.

Father Lambert has always had a taste for the work of a newspaper, and the book for which he is chiefly famous was the outcome of his labor in that direction. It was in the columns of the Buffalo Catholic Union and Times that there appeared those letters in reply to Ingersoll which have been accepted by Catholic and Protestant alike as a fitting reply to the chief of American infidels. A controversy had been carried on between Colonel Ingersoll and Mr. Black in the pages of the North American Review, touching certain precepts of Christian teaching. Owing to the nature of the articles it was impossible for his opponent to follow Ingersoll's shiftness. Father Lambert saw his opportunity and availed himself of the columns of his paper to utilize it. He took up paragraph by paragraph, sentence by sentence, line by line, and even word by word, the reasoning of the arch-infidel and confronted him with countless examples of his own ignorance, shallowness, contradictions and falsifications. The work is a masterpiece of learning, of logic and of style; as administering a deserved castigation to one in ignorance and presumption posing as a seer and a prophet it has scarcely a counterpart. Of late his paper has encouraged the study of social questions, and has done much to forward the knowledge of the principles of Henry George's Single Tax movement, a free discussion of the matter having been carried on for some months past. It is to be hoped that his energy and his great mind are not yet to be withdrawn from the field where Catholic thought is fighting for its own.

**English Schools.**

The recent school elections in England have been the occasion of much bitterness. Early in the contest Cardinal Vaughan advised all Catholic electors to vote in favor of those candidates who were in favor of retaining religious teaching in the schools.

This appeared likely to injure the prospects of some candidates who were good friends of the Irish party, and to Mr. T. P. O'Connor, Mr. Davitt and some others there was the appearance of unjust interference, a sentiment rendered all the stronger by reason of the fact that Cardinal Vaughan has been known always as an active opponent of Home Rule. On this occasion, however, it soon became evident that Mr. O'Connor and Mr. Davitt were wrong in supposing they expressed the Irish Catholic opinion on the subject. Dear as are his political rights to the Irish Catholic, he has yet a stronger feeling wherever his religion is concerned. The Irish priests in London immediately met and issued a series of resolutions sustaining the position of the Cardinal Archbishop. The elections came off in due course, and by a narrow majority in London, the clericals were sustained. The Established Church had also entered fiercely into the contest, and the reports that have appeared in the cable letters so far attest only that part of the struggle.

In Liverpool the victory for religious teaching has been much more pronounced. The Liverpool Catholic Times in a post-election editorial makes a declaration of policy which reads very much like what might be expected in a Manitoba Catholic paper. It says:

"The time has gone past when there could be any legitimate ground for a misunderstanding as to the intentions of the Denominationalists. Politicians should entertain no doubt or misconception as to this; that we are about to follow up the School Board elections with a campaign which will not terminate until we have secured full justice for our schools. The iniquity of preventing us from receiving a share of the rates for our schools whilst compelling us to pay for the education of the children of Nonconformists must cease. This is the issue that lies before us. As to progress, we are not a whit less anxious for it than others."

The mistake made by Mr. O'Connor and Mr. Davitt was not easily overcome. A great many were still allowed to think that the alliance with the English Liberals should go even to the length of school board elections. His Eminence Cardinal Logue has set the matter right by an open letter in which after paying a high tribute to the character of Mr. Davitt, still expresses the opinion that the religious training of children is a means for the preservation of the faith the importance of which Mr. Davitt does not thoroughly appreciate. He then continues:

"It may be all very fair to enter into political alliance with these gentlemen for political ends; but when we are asked to sacrifice our religious or educational interests in return for their help, a point is reached where every Catholic must stop. And disguise it as they may to themselves and others, this is precisely what Mr. Davitt, and more recklessly still some of his colleagues, would have the Irish Catholics of England to do in the forthcoming School Board elections. Gratitude for help rendered to us in our endeavours to realize our national aspirations is laudable, but gratitude which involves a sacrifice of principle, above all a sacrifice of religious principle, can neither be rendered by us nor reasonably be exacted by helpers.

Their political aid can be paid in kind, as, up to this, it has been abundantly repaid; and I am firmly convinced, that if this payment were not the chief consideration, neither sympathy on their side nor gratitude on ours would long secure us their aid. Any return beyond this, especially a compromising return, would argue not that independent alliance of which Irish Nationalists so often boast, but the subjection of slaves to their masters."

It seems to us that the Primate of all Ireland has stated the Irish Catholic position in a manner worthy of his exalted position as the successor to the see of St. Patrick.

**The Manitoba Catholics.**

Press reports say that the Catholics of Manitoba who some time ago waited upon Mr. Laurier, purpose now to interview the members of the Government who will be shortly in that province. This pertinacity certainly deserves admiration. After having struggled for seventy five years to erect a system of education which would conduce to the moral and mental culture of their children, they find the work of their hands ruthlessly destroyed out of pure selfishness and bigotry. Their claims for justice were unheeded; the promises made to them and to their Archbishop were broken and denied; their appeal for disallowance of the repressive measure was disregarded; they were tossed from court to court as a helpless wreck is buffeted by the waves; in the highest court in the realm where to they had a right to look for all justice and all protection they were treated without courtesy, many of the judges not even putting in an appearance. They have brought their cause to one party and to the other, and by both alike have been met by meaningless speeches. Yet their cause is a just one; and because it is so, and in spite of the sophistical declamations of the Government they persist in urging it on every possible occasion.

The opponents of the Catholic schools are fond of urging that no part of the money of the State should go toward the teaching of any one religion. But Catholics do not ask for any such privilege. They provide secular education, and it is for this they ask their share of the school rate to which they contribute. It is not claimed that we know of that the Catholic schools are insufficient in this work. In the course of the recent election contest in England where the lines were somewhat similarly drawn the Bishop of Middleborough stated the Catholic position as it is there very clearly, in answer to an attack by a newspaper correspondent. Allowing for the slight differences in the systems, his words will apply with equal force to the situation in Manitoba:

"Finally your correspondent asks why Catholics ask a share of the school rate if they do not claim payment for the teaching of their religion. Catholics have never made a claim for payment for religious teaching nor are they likely to do so. They claim a share in the school rate to which they contribute their quota in consideration of the secular teaching alone. At present the Government grant and school fees are given as a payment for secular results alone, whether religious instruction be given or not. The Government takes no cognisance of the religious instruction. It does not concern it. All we as Catholics claim is that our schools be placed on a footing of perfect equality with the Board schools. We pay the school rate, we should not be debarred from sharing in the common advantage. At present we are most unjustly forced to support Board school without reaping any advantage whatsoever, and our conscience compels us to maintain our own as well. We produce results equal to the Board schools; let us be treated with equal impartiality."

**Remember Sentiments.**

*For the Register.*

Ah tonight I am weary, so weary!  
But its not from a lack of rest  
'Tis the darkness and gloom of November  
And the wail of a soul depressed.

All around me the shadows are creeping  
'Nath the frown of a London sky;  
And the winds seem to muffle their weeping  
As they hurriedly pass me by.

Not a flower may be found in the woodlands  
Not a leaf to adorn the trees,  
Not a bird its sweet warbling to mingle  
With the notes of the evening breeze.

Oh! the weight of the world weary spirit  
Seems heavier far to bear  
When the smile of our dear mother, Nature,  
Is withdrawn, and the combs are air.

And the dull, dreary earth seems as empty  
As the heart that has loved and lost,  
Where is sought but the low plaintive echo  
From the hour in which joy was host.

But the day ever dawns from the darkness;  
And the bird will return again  
When the slumbering flowers awaken  
At the call of the April rain.

To the soul, oft the dreariest moments  
But forbadow the dawn of grace,  
As the thunder-cloud, threatening, when  
rises  
Oft reveals the glad rainbow's face.

Should the faith of the Christian falter,  
Tho' afar from his native land  
Vaguely groping through dismal darkness,  
When withdrawn seems the helping hand?

Never! Not while we hope for the morning  
With its smiles of awakened friends  
Who shall join in that mighty beginning  
Where the land of the loyal extends.

—Rose F.

**Home Again.**

*For the Register.*

As of old I'm in the cottage  
Once the only world I knew,  
But unlike the world I live in,  
'Twas a world of hearts most true.

Yonder heaven-piercing steeple  
Crowns a structure dear to me,  
There it was I lipped to heaven  
Phrases learned on mother's knee.

O'er the Bonachers, sadly silent  
Are the dwellings of my dead;  
Mother's sleeping; move we softly,  
Lest she waken at the tread.

AUDIX.

**To St. Ann.**

*For the Register.*

Hail glorious St. Ann;  
Holy mother, most blest;  
Help of the helpless;  
Our refuge of rest;  
The deaf, dumb, and blind  
And cripples so poor,  
Never seek you, in vain!  
When they kneel at your door;  
From far and from near,  
We come to thy shrine;  
Pleading for mercy,  
And comfort divine.

L. Mc. P.

**The Dead Babe.**

*Eugene Field.*

Last night, as my dear babe lay dead,  
In agony I knelt and said:  
'O God! what have I done,  
Or in what wise offended Thee,  
That Thou should'st take away from me  
My little son?

"Upon the thousand senseless lives,  
Upon the guilt that vanishing thrives,  
Thy wrath were better spent!  
Why should'st Thou take my little son?  
Why should'st Thou vent Thy wrath  
upon  
This innocent?"

Last night, as my dear babe lay dead,  
Before my eyes the vision spread  
Of things that might have been:  
Licentious riot, cruel strife,  
Forgotten prayers, a wasted life  
Dark red with sin!

Then, with soft music in the air,  
I saw another vision there:  
A Shepherd, in whose keep  
A little lamb, my little child,  
Of worldly wisdom undefiled,  
Lay fast asleep!

Last night, as my dear babe lay dead,  
In those two messages I read  
A wisdom manifest;  
And, though my arms be childless now,  
I am content, to Him I bow,  
Who knoweth best.