

balance, or abroad beyond the seas, where the still greater Ireland offered up prayers and gifts and sacrifices for so grand a consummation.

The House of Lords will reject the bill, and blast the hopes and crush the aspirations, and shatter the peace and destroy the happiness of the sister kingdom. Never, if Britons rule the seas. Never, if the voice of England must be listened to in the Councils of State. Never, if Ireland at home or abroad has a tongue to speak and an arm to lift. "England," says the *Daily Chronicle*, "represents a thousand interests, above all the interest of Labour—mechanics, agricultural labourers, farmers, shop keepers, sailors, traders, the whole busy fabric of modern civilization. The House of Lords stands for two—rent and snobbery—yet these 500 persons, some with abhorrent memories behind them—like the Castlereaghs and Clanricardes—others faithless and timid Wings, like the Duke of Devonshire—others life long enemies of the people, like Lord Salisbury, others, again, more low evil lives and race-course notoriety—possess the supreme constitutional balance of England. Their pranks may not even be discussed with freedom in the House of Commons. We have only to think of it seriously, and the odious tyranny of it strikes us as keenly as it strikes foreign observers of our institutions."

It is not possible to conceive how free-born Britons, the masses of the English and Scotch people who uphold the Gladstone ministry and call for justice and fair treatment to the Irish people, may tamely, or at all, submit to so hideous an anomaly, as that the fortunes of a nation and the fate of the Empire should be left to the passions and prejudices of so unrepresentative and so unworthy a body as the British House of Lords. Let the Clanricardes, the Castlereaghs, and Salisburys rage and protest all they may, their impotent fury can have no weight with the determination of the great majority in the three Kingdoms to undo the wrongs of centuries. "Must we not admit," said the Grand Old Man in his last great speech, "that after 700 years of British connection with Ireland, the result of our treatment is that we have brought her to such a state that she cannot, without danger and ruin, undertake the responsibilities which in every other country are found to be within the capacity of the people and fraught with the richest benefits? We repel the charges which have been made by the opposition. We deny that the brand of incapacity has been laid by the Almighty upon any particular branch of our race, when every other branch has displayed capability on the same subject, and has attained to success which is an example to the world."

The great majority in the three kingdoms share in the convictions of Mr Gladstone—viz.: that during seven centuries Ireland has been cruelly and wrongfully treated as a nation, and that no brand of incapacity rests on her people. If a general election is called for, to oppose the rejection of the House of Lords, and protest against its unjust and tyrannical dictation, a cry may be raised

and a general move be advanced for the total suppression of so intolerable an incubus on the free choice and freely expressed will of a great and powerful nation.

But, however it may fare with constitutional changes in England, made necessary by want of foresight or imbecility on the part of the Lords themselves, nothing can now impede the onward march of Ireland to her glorious destiny of a free, self-governing and prosperous nation.

Not until the historic vote was taken on the night of the memorable 1st September could it be said that the prophecy of Erin's Bard came true:

The nations have fallen, and thou art still young.
Thy sun is but rising while others are set.
And the slaver's cloud over thy morning hath long.
The full noon of freedom shall beam round thee yet.
Erin, Oh Erin, the long in the shade
Thy star will shine out when the prod shall fade

The Church and the School.

The *Globe* in its issue of the 2nd instant, gives a synopsis of a pronouncement by Father Brandi, S.J., Editor of the *Civiltà Cattolica*, upon the School question in the United States. Our contemporary remarks that those who expected "a change of attitude towards the educational question in mixed democratic communities like the United States will receive a severe shock" when they read this letter, emanating, as it does, from a very high and indeed semi-official source. We do not see why even the most nervous should feel a shock in the case. If shock there was, it was from the other direction—that the struggles of years should be practically abandoned, and the principle of religious education driven out of the school-room. Though the Apostolic Delegate, by his decisions, could not have intended such a thing, still that was the interpretation put upon them by those who were never averse to rid themselves of the burthen of supporting two school systems. The Holy Father set the matter right in his letter to Cardinal Gibbons, and now the learned Jesuit brings out a pamphlet, dwelling exhaustively upon the Apostolic Delegation and the good which it is expected will result therefrom, both to the children of the faith in America and the universal Church.

The pamphlet is divided into various sections, the first of which treats upon delegates in general, the second upon the appointment of the Delegate to the United States, and the third to the Pontifical letter of which there is now question.

The power of an Apostolic Delegate is the very power of the Supreme Ruler of the Church, and therefore commands all honor, favor and obedience. This power of the Apostolic Delegate in no wise prejudices that ordinary and immediate power of episcopal jurisdiction wherewith Bishops "set by the Holy Ghost as true pastors over the faithful, rule and guide, each the respective flock assigned him." Other sections treat of the conditions of the Church in the United States and its relations to the Constitution, its progress during the century, and the special interest which the reigning Pontiff has taken in its welfare. Touching upon the school question he reminds his readers that the Holy Father, having diligently

examined the propositions drawn up at the meeting of the bishops, the publication of which he deemed inopportune, holds that all interpretations opposed to the wise decrees of the Baltimore Council are totally alien from the mind of the Delegate, "as they are assuredly from the mind of this Apostolic See." What is the mind of the Apostolic See is easily gathered from the Acts of Pius IX., and particularly of Leo XIII.; whilst the Apostolic Delegate has made his meaning evident, more especially in a public declaration in which he said: "That to us, Catholics, education morally speaking which is not Catholic is an impossible education. Schools without religion cannot be approved, because they are prejudicial to individual persons, to the family, to the State."

This resume gives a poor idea of an exceedingly able pamphlet upon the Apostolic Delegation to the United States, and some of the questions arising therefrom. But our attention is more closely directed to the ill grounded hope expressed by the *Globe* that there was some expectation of a change of front towards education. Discipline may change, but the principle of religious education will perish only with the Church, which can never yield up to another its commission of teaching. The difficulty is not of the Church's making; it has been made by the State insisting that its subjects should be educated in a certain class of schools in which conscience has no voice and no protection against dangerous surroundings. It is very true that where Catholic population is sparse, it is difficult, and sometimes impossible to maintain schools, just as it is hard to supply priests for scattered families. The principle is not thereby affected. The decision and solution lie with the Bishops who, in America, have guarded this trust, which was greatly exposed, with a truly apostolic zeal and a saintly prudence. Nor need the advocates of the public schools be anxious as to whether our teachers or the prelates who are responsible will not be true to the great charge in their hands. Those who work for conscience' sake are as fully alive to the interests of all concerned as the hirelings who toil for money; and wherever an independent comparison has been made, as in the World's Fair and in the Canadian House of Commons, the teaching of Catholic schools compares favorably with all comers. Written examinations, cramming, book learning are not the only elements in an educational system which will commend themselves to the thoughtful leaders of men. Moreover material success is not the desired end which is to be instilled into the mind by those who are forming future generations. That certain schools in Quebec are not up to the mark proves very little—least of all does it prove that the Church has not a sense of its responsibility in assuming the education of its people. If our friends in Quebec are too slow to adopt new methods in teaching and other matters, it is equally certain that the English speaking world is likewise too hasty in running after every new fad. A happy mean is a surer guarantee of progress and real success.

Book Notices.

The September number of the *Donne's Magazine* opens with a eulogistic article on Boyle O'Reilly, written by a very warm friend and admirer. One who sees no fault in his friend, and Mr. Mosley the contributor of this sketch, sees none in Boyle O'Reilly, has surely a kindly eye. He tells some interesting stories of the man whose name ranks high amongst the poets of a poetic race, and whose noble character deserved much of the admiration bestowed upon it by one who may well value the friendship and memory of such a man as Boyle O'Reilly. It is well illustrated with views from scenes of life passed in holiday season.

The article on Faith and Science by Father Zahm, C.S.C., is of a scientific character, and is written with the express hope that the day is near at hand when a synthesis of all the sciences will be found in the scheme of faith, and when an era of light and liberty will open upon the study of all sciences, human and divine. As the magazine is a popular one a question like faith and science fails to be treated with that completeness and technicality which are desirable and necessary.

A very interesting day, rendered more so by the illustrations, is spent at Hawarden with England's greatest statesman, the Hon. W. E. Gladstone.

Many of the editorial notes discuss the financial situation of the United States, advocating bimetalism with considerable language and argument. The editor is in the hope that the money of the ideal future, the coin of his Utopia, will be simply a token, and have no commodity value.

McClure's Magazine for September presents a very readable lot of articles, principally biographical and fictional. Amongst the former are a life of Dr. Hale, Pasteur, and a thrilling sketch of an engineer on a fast express. Dreams go by Contraries, An African Story and Stranger than Fiction form the principal romances.

The Cosmopolitan for September has reached us. It is a memorial number of the World's Fair, and is most beautifully illustrated. The introductory to the article "A World's Fair" is the World's College of Democracy, and is by the Editor, Mr. John Brisben Walker. A first impression, by Walter Besant, takes us into "Dreamland," as the novelist terms it, and says it should no more be called the White City. The Foreign Buildings are well described by Price Collier, and also Notes on Industrial Art in the Manufactures Building, by George Frederick Kunz. An Outsider's View of the Woman's Exhibit, by Ellen M. Henrotin, is most interesting. Foreign Folk at the Fair, by Julian Hawthorne, is devoted to the Midway Plaisance. Mr. Hawthorne observes, "The midway Plaisance could not take the place of the Fair, but the Fair would not be half as delightful as it is without the Plaisance." The closing article of "A World's Fair" is by Benjamin Harrison. Jose. A Tale of Old Sorocco, is short and is finished in this number.