

to its exchanges by the "Catholic World" speaks of the paper we have just been criticizing as "the leading article" in the May number. The only sense in which Dr. Seton's notes deserve that designation is the sense of local precedence; in other words, that article occupies the first pages of the magazine. In point of excellence several other articles are far superior to it. One of the most interesting is Louise Imogene Guiney's "Aubrey Beardsley: a Reconstruction." The interesting part of her article is, not her defence of the young artist as "devilry of the boy, who, boylike, loved to give solemnity a shock," but her touching account of his sincere conversion to the Catholic Church about twelve months before his death. Miss Guiney's defence of one who was, at the zenith of his talent, almost satanically nasty, is not only frequently unintelligible verbiage but flatly contradicted by her own assertion that, after he turned to God, "the thought of some of his drawings was a torture." From his bed of incurable consumption he telegraphed to his publishers to destroy at any cost certain specified designs. Beautiful and thorough indeed was his conversion. He passed away on the 16th of March, 1898, "after days of terrible suffering which he rejoiced in, offering it in union with the Passion of Christ." We don't think he would now approve of that sketch of his—a stupidly staring girl's profile, entitled "Hail Mary"—which the Catholic World uses as a cover illustration for this issue.

It is characteristic of the present management of the "Catholic World" that the Encyclopedia Britannica, one of the most anti-Catholic publications of our time, is quoted with approval as calling Clement XIV., who suppressed the Society of Jesus, "the best and most calumniated of the popes," and this is by way of introduction to a fresh instalment of what the editor erroneously styles "Letters of Ganganelli." Voltaire affirmed, from internal and external evidence, that these letters were not written by Ganganelli, and certainly several of the sentiments expressed in this collection are, as the American Messenger of the Sacred Heart brands them, "censurable, rash, dangerous and suspicious."

NOTES BY THE WAY.

Speaking one day this week to a young Englishman just arrived from the old country we were especially pleased with some interesting particulars he gave, regarding the progress of the Faith in the mother land. He described it as something wonderful, and speaking of the London District, from which he came, he referred, as an evidence of the truth of what he said, to the extraordinary proportions of the out-of-door demonstrations and processions which are periodically held in various parts of the metropolis and which were unheard of ten years ago. And not alone in London is great headway being made but the same condition prevails more or less all over the country—in the rural districts as well as in the cities—and one of the most satisfactory features is the large

number of vocations for the religious life amongst both men and women. As a proof of this we would quote from an address recently delivered by the Bishop of Liverpool, who declared that during the last two years, besides opening a large number of churches and schools, he had planted in his diocese no less than forty young priests from college, had opened eight religious houses, and introduced to the diocese between eighty and ninety nuns. He added that in the diocese of Liverpool alone the number of religious women was half what it was in the whole of Catholic England before the "Reformation." These figures speak volumes for the vitality of the Faith in the old country and at least prove that if the day is still long distant when England will be once more Catholic, the present generation are witnessing and assisting in a wonderful revival which would have appeared impossible to the Catholic remnant of comparatively a few years ago.

We would like to enter a plea on behalf of the lay nurses engaged at St. Boniface Hospital. Most of these young ladies have relations and friends in Winnipeg, and many of them have gone from homes in this city to attend the sick and suffering in the noble institution across the river. For their services they receive but scant remuneration, in fact we believe that for the first year they are given no pecuniary recompense, and the second year they receive only a nominal sum. It is natural that when off duty they should wish as much as possible to visit their relatives and friends in Winnipeg, and we think it is an intolerable hardship, in view of all the circumstances of their case, that they are compelled to pay the toll at the bridge every time they cross it. We understand that the doctors and medical students who attend the hospital have passes for the bridge and we cannot conceive why the same privilege is not granted the nurses. The explanation may be that the matter has not been presented to the officials of the corporation which controls the bridge, and we would suggest that steps be at once taken to put it before them. In other large cities all privileges of this kind are granted to hospital nurses freely and as a matter of course and we shall be very happy to hear that the nurses at St. Boniface Hospital have been relieved of this tax to which they certainly should not be subjected.

At the time of writing this note the carpenters' strike in Winnipeg is still going on. We trust that before this reaches the eyes of our readers a settlement will have been arrived at and that the contractors will have seen the wisdom of graciously acceding to the very moderate demands of the men. We are confident that the men have the sympathy of the vast majority of the citizens in their effort to ensure fair pay for good work, and for ourselves we may say we are surprised that the employers should have hesitated a moment about accepting the terms that have been offered them. Thirty cents an hour is to our mind a very small rate of

payment for skilled mechanics especially in a city like this where the expenses of living are so high, and where carpenters lose so much time on account of our climatic conditions, and it seems to us that contractors who cannot agree to pay this wage should go out of business. In a lecture recently delivered on the subject of "What is a living wage?" the Catholic doctrine is thus defined by the celebrated English Jesuit, Father Rickaby: "A man must live; this man can only live by the wages of his work; therefore whoever hires all his labor and working power must pay him wages enough to live upon." Father Rickaby then points out that a man has a right not only to live, but to live becomingly; even in pagan times Aristotle maintained that no man had a moral right to keep more slaves than he was able to feed. "So if an employer cannot afford to pay the life-wage, he must cease to employ labour." Considering all the conditions of existence in this country the carpenters of Winnipeg are demanding no more than a life-wage and it is simply nonsense for the employers to resist such a demand. Either they can pay it or they cannot. If they can they should do so willingly and without pressure, if they cannot they have no right to be in the business at all. This is true Christian, Catholic doctrine, applied to the carpenters strike in Winnipeg, and we trust that the miserable affair will be soon settled on these lines.

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