



"AD MAJOREM DEI GLORIAM."

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THE HOLY SEE and Manitoba

(From The Tablet.)

Mgr. Merry del Val will sail to-day on board the 'Umbria' for Canada, and never has any vessel carried so rich a freight of hopes for the peace of the Dominion. The Apostolic Delegate goes out as the representative of the Sovereign Pontiff to aid in settling a question which has been a trouble to Canada for seven years, and embittered her public life as nothing else has done. We have seen that what is known as "the Laurier-Greenway settlement" is unacceptable, because, however it might work in particular localities, it is based upon a system which has been condemned by the Holy See. It is months ago since we announced that that settlement was to be regarded as an arrangement which was tentative rather than final. We spoke of it as intended to serve as a basis for further negotiations, and not at all as standing, necessarily, for the last word of concession. This view of the situation was somewhat hastily challenged by critics, who, perhaps, forgot that London, the sensitive nerve-centre of the Empire, was quite as likely to be well informed as to the objects and policy of the Government at Ottawa as cities situated on the Red River, or even upon the St. Lawrence. At any rate it is now happily admitted in Canada that the question is still open, and that no party is irrevocably committed to the terms of the settlement arranged between Mr. Laurier and the Prime Minister of Manitoba. Thus the Conservative "Monde" says: "Les libéraux, Mr. Laurier en tête et tous ses serviles organes en queue, ont essayé de chanter une nouvelle chanson. Le Règlement n'était pas définitif; il n'était qu'une base de règlement sur laquelle les parties intéressées pourraient discuter et parvenir à s'entendre." Even more direct testimony is afforded by Mr. Laurier's own organ in Quebec, "Le Soleil," which, after admitting that the present proposals are regarded as unsatisfactory, says: "But we have not reached the end, and we have good reason to hope that further negotiations may yet result in an honourable settlement." The mere fact that forty-five Catholic members of the Senate and Commons of Canada, including four or five members of Mr. Laurier's Administration have associated themselves in a common request to the Holy See to send an Apostolic Delegate with powers to deal with this question was of itself a sufficient indication that the time for negotiation was not yet ended. For it is obvious that if Mgr. Merry del Val were to find himself obliged to leave Canada with his work undone, and to report that he had been unable to secure for the minority in Manitoba their reasonable rights, he would at any rate leave behind him a united Catholic party, and a party united in opposition to the Government of Mr. Laurier. It must be clearly borne in mind in any estimate of the present political situation in Canada that the Government at Ottawa is kept in power absolutely by the votes of the overwhelmingly Catholic province of Quebec. In the six Protestant provinces the

two great political parties, as far as their representation in the Federal Parliament is concerned, are almost equally divided. Catholic Quebec gives Mr. Laurier the support of 50 out of its 65 members, and that majority of 35 keeps the Liberal party in power at Ottawa. This help of the Catholic province was given to Mr. Laurier in the full faith that he would secure redress for the Catholics of Manitoba, and because he stands pledged to his promise of May 7 to bring about a settlement which should be "à la satisfaction de toutes les parties intéressées," and failing that, not to hesitate "à exercer ce recours constitutionnel que fournit la loi—recours que j'exercerai complet et entier." These words of the Prime Minister stand on record, but his followers from Quebec are even more deeply pledged. The great majority of the members returned by the Catholic province signed a promise by which they solemnly undertook to resign their seats if the Government failed to see justice done to the Catholics of Manitoba. In joining in an invitation to the Holy See to send out an Apostolic Delegate to Canada, these men have burned their boats behind them. They are bound either to secure for the oppressed minority in Manitoba such terms as in the opinion of the representative of the Holy See they are entitled to, or else to withdraw their support from Mr. Laurier, and so wreck the Liberal party in the Dominion. The very fact, however, that Mgr. Merry del Val goes out with the cordial assent of all the Catholic members of the Government is itself sufficient proof that it is confidently expected that an honourable and satisfactory arrangement will be arrived at. We are convinced that Mr. Laurier is personally anxious for such a result; and certainly in this case his highest duty, his honour, and his political interest, all combine to point out to the Liberal leader the path in which he must tread. Happily, if the Parliament of Manitoba should, contrary to expectation, persist in refusing further concessions, and so compel Mr. Laurier to redeem his pledge to use the powers of the Federal Government to the utmost, he may rely upon the loyal co-operation and support of the leaders of the Conservative party. But Mr. Greenway must recognize by this time that the public opinion of the whole Dominion, as expressed by the leaders of both parties at Ottawa, is against this intolerant attempt to rob the Catholic minority of their separate schools. So far he has successfully asserted the independence of the province, and withstood the action of the Parliament of Canada, and he may well be satisfied with his achievement. He has now to deal at Ottawa with men belonging to the same political party as himself, and must understand that, if he refuse to come to terms, he is signing the death-warrant of the Liberal party in Federal politics.

There is still some room for difference of opinion as to the exact constitutional rights of the Catholics of Manitoba as laid down by the Privy Council in Brophy's case. Many of our friends in Canada take the view which was expressed by the Hon. Charles Mills in the debate upon the Remedial Bill. According to this opinion the Parliament of Canada has no discretion,

but is bound to proceed to grant redress as soon as they have ascertained that the minority, being entitled to appeal to them, have demanded it and cannot get it from the Province. We have not the slightest wish to lay down the law to anybody, and we shall presently show that the point is not quite so important in the present case as it seems; but we do not share Mr. Mills' view. In the first place the Act says:

"In case any decision of the Governor-General in Council on any appeal under this section is not duly executed by the proper provincial authority in that behalf, then, and in every such case, and as far only as the circumstances of each case may require, the parliament of Canada may make remedial laws for the due execution of the provisions of this section, and of any decision of the Governor-General in Council under this section."

If it had been intended to refuse the Parliament of Canada any discretion in the matter, and to make the clause more than permissive, we should expect to find the word "shall" where in fact we find "may". Then consider the consequences of Mr. Mills' interpretation. The second sub-section of the 22nd Section of the Manitoba Act is wider in its application than the first sub-section in two ways. It has been held to extend to post-Union legislation, and so covers the Act of 1890; and also extends to legislation which "affects" the educational rights of the minority and not merely to legislation which "prejudicially affects" it, as in the first sub-section. If Mr. Mills, therefore, is right, when once Manitoba had legislated upon education, its work passed for ever out of its control and could never be repealed or modified, or even improved, without the assent of the minority. The circumstances of the province might become entirely changed, but no alteration in the school laws of the province would be possible without the assent of, perhaps, a minute minority. Under these circumstances the permanency of the laws of the Medes and Persians would be nothing to those of Manitoba. Surely it is impossible to suppose that it was meant to give the minority such an absolute power to block legislation that the Parliament of Canada would be forced to assist them to prevent any change, however beneficial, which they liked to object to. At the same time, though we believe that the Dominion Parliament would be constitutionally entitled to use its own discretion, in the present case it has no choice but to enforce the prayer of the Catholic minority. Not only are the equities of the case absolutely clear, but the parliament of Canada is precluded by its own action from doing anything else. The decision in Brophy's case established the right of the Catholics to appeal to the Governor-General in Council. They did so, and the Governor-General acting with his responsible advisers, and exercising the quasi-appellate jurisdiction vested in him, heard the appeal and declared that it was well grounded. When Manitoba refused to obey the Remedial Order, the parliament of Canada brought in the Remedial Bill to enforce and give effect to the decision of the Governor-General, and carried its Second

Reading by a substantial majority.

The Liberal Party, when opposing the Bill, explained that they did so solely because they believed they could secure the same object by other means. Those other means are now on their trial. If they fail, Mr. Laurier is bound by every consideration of duty and honour to revert to the policy of his opponents, and so to give effect to the judgment of the Governor-General as ratified in Parliament by the vote of March 20, 1896.

Brieflets.

The Free Press refuses to call the Tribune names on the plea that it is useless to fire a cannon at a cat.

Lord E. Talbot, who made his maiden speech in the House of Commons on the 15th of March, is the Duke of Norfolk's brother. Like the Duke, whom he resembles very much, he is a fervent Catholic.

Carter H. Harrison, the recently elected Mayor of Chicago, graduated from St. Ignatius (Jesuit) College in that city in 1881. His father, it will be remembered, was assassinated while holding the office of Mayor of the same city.

"New Ideas" for March gives a sectional diagram of the first practical portable acetylene gas lamp, patented in the U.S. January 5th by H. E. Casgrain, of Quebec. A lamp on the same lines was tried lately at St. Boniface College and gave a very brilliant, steady light for several hours.

The Prince Albert Advocate publishes a letter from His Lordship Bishop Pascal's secretary, Rev. Father Michel O.M.I., flatly contradicting the statement made in a previous issue of that paper that His Lordship had attacked Protestants and Protestant schools in a sermon preached at St. Louis de Langevin. The word "Protestant" had not even been used. His Lordship merely pointed out that the Catholic Church insists upon her children being educated in Catholic schools. The Advocate's informant evidently does not understand French, the language in which the sermon was preached.

The Brandon Sun, in answer to the objection that Mr. John W. Sifton should not be appointed Governor of the Northwest Territories because he is the father of the present Minister of the Interior, replies that, "as that event occurred some thirty-six years ago, it seems hardly fair to bring it up against him now." Quite true, Sunny; besides, this is not nepotism but paternalism. John W. is like Judge Conkling who resented being known mainly as "Roscoe Conkling's father." However, Sunny, you are off the track. Tom Greenway is the proper man for Governor of the Territories.

In "Our Dumb Animals" for March, Mr. George T. Angell says: "Just before going to press comes to our table the New York 'Journal' of February 19th with two columns telling 'how in a New York school a pet kitten was vivisected by a 'lady' teach-

er. One little boy vomited, one little girl fainted away and several of the children were made sick and could not attend school in the after-noon. 'This kind of business comes from the infernal education now being given so widely in some of our Protestant colleges and schools. How Pomeroy would have enjoyed it! Saying nothing of the truth or falsity of any form of religious belief one thing is as clear to us as the rising of the sun, namely that it is a thousand times better for the human race that the children of Protestant parents should become Catholics than that they should become devils. No cat-killing is allowed in parochial schools or convent academies!"

Who are the Priest-ridden?

In one of the newspaper offices here, says the Washington Church News, just as all the "copy" was in and things were slack, one of the men, commenting on an item, began berating the Catholics as priest-ridden. A woman writer was preparing for home when she asked: "What do you mean by priest-ridden?" "I mean that the Catholics support a body of lazy priests far in excess of the demand; that they have them not only for use but for ornament, such as monks; I mean that they are priest-ridden in every sense; that they are the very antithesis of plain Protestantism. You cannot walk out without meeting a priest."

"Do you seriously think what your words imply? I wonder if you would care to know the truth?" "Most assuredly, I would be glad if you could show otherwise, said the man with that air of tolerance which characterizes a cocksure bigot. "The whole world knows the truth of what I say."

"The world may know, but statistics do not," said the lady. Then turning the leaves of the last census reports, she said, "I find here that the Catholics are the largest religious denomination in the country."

"It is shown that for over six millions of people they have 6012 priests, or one priest, including bishops and monks, for each 1,027 Catholic people in the United States. I find that the Baptists have two million members, and 15,401 ordained ministers, or one minister for every 139 members. The Methodist Episcopal Church numbers a little over a million and a half. They support 9,261 ordained ministers, or one to each 181 members. The Presbyterians have a minister to care for each 117 members. Every 107 Congregationalists have a minister to keep them in the straight and narrow path."

"Will you let me see those statistics?" "Certainly. 'Let the galled jade wince, our withers are unprung.' When it comes to being priest-ridden it would seem that plain Protestants have to carry about ten times more weight than the Catholics."

This reminds us of one of the late T. W. M. Marshall's favorite sayings, that there was more priest-craft in one week in the most obscure Protestant sect than there has been in the Catholic Church from the days of Simon Magus down to our own.

Hon. Senator Bernier's recent speech in the Senate will be published next week.

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Northwest Review.

TUESDAY, APRIL 13 1897.

TERMS OF OUR SETTLEMENT.

THE CATHOLIC PLATFORM

- 1 Control of our schools.
- 2 Catholic school districts.
- 3 Catholic teachers, duly certificated, but trained in our own training schools as in England.
- 4 Catholic inspectors.
- 5 Catholic readers, our own textbooks of history and descriptive geography, and full liberty to teach religion and comment on religious questions at any time during school hours.
- 6 Our share of school taxes and government grants, and exemption from taxation for other schools.

CURRENT COMMENT.

Lives Of the Saints.

The April intention for the Apostleship of Prayer is a renewal of devotion to the lives of the Saints. Associates of the Holy League are invited to pray that all Catholics may revive in themselves and in others the time-honored practice of reading every day some saint's life. Surrounded as we are with the allurements of light literature or the fascinating trifles of mere ephemeral news, we need a special grace of spiritual strength in order to return to those well-springs of eternal truth that are ever flowing from the biographies of really great and good men and women. And here it need hardly be pointed out that the first and best life to read is the story of the Saint of Saints, Our Blessed Lord and Master, as told in the four Gospels. Any Catholic who has been remiss on this point, and we fear there are not a few, would do well to turn over a new leaf during this Holy Week which is upon us. Let him take up his Holy Week book and read therein the greatest story that was ever written, the story that transformed the world, the tragedy of the suffering and dying Christ. If the Gospels are the cream of the only book of which God Himself is the author, surely the cream of the Gospels is to be found in those four great narratives which Holy Church makes her priests read or sing on Palm Sunday, Holy Tuesday, Holy Wednesday and Good Friday. No other life is so heroic, so touching, so lovable, so divine. But the lives that come nearest to that unapproachable one in their power of stimulating noble effort and strengthening character are the lives, first of His Blessed Mother, and then of His other Saints. St. Augustine, St.

John Colombino and St. Ignatius Loyola were converted by reading these pious biographies. And if so many Catholics nowadays indulge in a milk-and-water and featherbed christianity, "giving their love of love to the world" and the flesh "and only their love of fear to God when He thunders," it is because their minds are no longer saturated as they ought to be with the wine of high endeavor and the oil of Christian patience, sweetness and love.

Silence Broken.

Last week we suggested that Mr. David Crendon, contributor to the "Casket", should ascertain why the name of Father Martin, S.J., the architect of St. Patrick's Church, Montreal, had been left out of the jubilee member of the True Witness. We have since found that our excellent Montreal contemporary, in its following number, nobly repaired an omission for which not itself but its contributors were responsible; for it published a long and interesting "sketch of the life of the architect of St. Patrick's Church, Father Felix Martin, S.J." It would now be in order for the writer of the history of the building of St. Patrick's to mention the name of the then Bishop of Montreal; "His Lordship" is repeatedly referred to, but the immortal name of Ignatius Bourget, the greatest Canadian prelate since Plessis, is studiously suppressed. People who are acquainted with his great struggles thirty years ago can guess why.

Heathen Moralists.

The St. Boniface College address to His Grace on the anniversary of his consecration recently animadverted on the superior morality of the heathen Regulus as compared with modern promise-breakers. Our attention was lately called to a passage in one of Plato's dialogues which also illustrates the superiority of the healthy heathen mind over the intellect of the supporter of godless schools. In the Menexenus, which all the candidates for the University Previous examination must read, Socrates is made to say: "All knowledge, when separated from justice and the other parts of virtue, appears to be knavery and not wisdom." To accentuate the importance of a passage so utterly at variance with the views of the local majority, Mr. C.E. Graves, the editor of the Menexenus, adds in a note: "Mere intellect," says Julius Hare (Guesses at Truth), "is as hard-hearted and as heart-rending as mere sense; and the union of the two, when uncontrolled by the conscience, and without the softening, purifying influence of the moral affections, is all that is requisite to produce the diabolical ideal of our nature." And every-day facts prove that it does.

Separate Schools Promote Union.

Among the many good points which Father McCarthy brings out in his interesting communication printed in this issue there is one which affords a striking refutation of the threadbare theory that common schools promote a fellow feeling between Catholics and Protestants. The experience of Manitoba before 1890 and of Quebec at the present time tells quite the opposite way. The reason is plain. Good feeling can prevail only where people are satisfied, and neither Protestants nor Catholics are fully at home except in their own denominational schools.

The Tablet.

We reproduce in another column a fine article from the Tablet. Our metropolitan contemporary has in a great measure come round to our view, though with characteristic

self-complacency it carefully shuns all mention of the blunders we recently showed up in some of its articles on this same school question, and takes to itself the merit of always having understood the case and of never having been imposed upon. Now that, it has come round, we are satisfied and are quite willing to honor its British vanity. It certainly does know more of what is going on here than the Irish World. In the latter's issue of the 3rd inst. we find a half-column "How the Manitoba question originated," in which, besides many minor inaccuracies, all mention of the Privy Council's second judgment is omitted.

The Tablet knows better than that, it even understands our Acts of Parliament better than Mr. Mills, though it ultimately comes round to his view also, and thus everything is "perfectly lovely." In a more recent issue (March 27th) of the same great weekly, "A Priest in London" (Rev. Father Dawson, O.M.I.) writes another of his telling letters, compared to which the editor's self-defending note figures very weakly indeed. Father Dawson shows a really astonishing familiarity with the details of Canadian affairs.

Our Exchanges

In reviewing our exchange list, which numbers more than a hundred and thirty quarterlies, monthlies, weeklies and dailies, we have decided to strike off some thirty publications, which, though always esteemed, are of little use to us.

"Donahoe's Magazine" has not turned up for a couple of months past; we have received the Editor's Sheet with extracts & appreciative summaries, but we do not like to use second-hand criticism especially of the interested kind. The Cath News of Preston, England, by its enterprise and 'go' has forced its English contemporaries to renewed effort and greater excellence. Of such exchanges as this we can never have too many.

A Great English Catholic Paper.

The "Catholic Times and Opinion," of England, reaches us this week in new and enlarged form, with eighty-four columns in place of seventy-two as heretofore, and twelve pages instead of eight. We rejoice very much at this evidence of the continued and increased prosperity of our great English contemporary which is now in all respects, as it has long been in many ways, the most complete and up-to-date Catholic journal published in the English language; there is no paper on our exchange list which we value more highly or look for more eagerly each week than we do the Catholic Times, for every issue contains a mass of matter of the most interesting description from a Catholic point of view. In it we get editorials which are evidently the production of not only most highly gifted writers, but also great Catholic thinkers, and the correspondence, news and reviewing columns are always as full of important and timely items as an egg is full of meat. In a word this paper is in all respects worthy of the courageous and valiant body of Catholics in England, who, small in number and living in the midst of what may be considered a hostile community, are nevertheless fighting the good fight with a vigor which has earned for them the admiration and respect of the great mass of their neighbors, and with a devotedness which recalls the zeal of the English Catholics in the Ages of Faith. To our mind there can be nothing more interesting to English-speaking Catholics living in Canada than a study of what is now going on in Catholic circles in the mother country, and there is no better medium through which to get really reliable information than the Catholic Times.

The paper has now a number of subscribers in the North-West and in case any of our readers

who do not now take it might like to do so, we may state the publishers will send it to any address in Canada for six months for \$1.00, or for one year \$2.00. Subscriptions can be remitted in dollar bills direct to the office of publication, 92 and 93, Fleet street, E. C., London.

REV. FATHER MCCARTHY

Education in Ireland.

Rev. Father McCarthy, O.M.I., who on the 20th ult. returned from a long and delightful sojourn in his native land, kindly sends us the following valuable contribution.

In my trip through Ireland, what pleased and delighted me was the prosperous state of education, from the poorest to the highest class of the population. I was gratified to see in this, that the Irish sustained their reputation of a learning-loving race.

It is true the epithet "ignorant Irish" had gone abroad, but an enlightened world to-day recognizes that it was not their fault but their misfortune. Their rulers in former days, anxious to crush out the nation, made it a felony to teach or be taught, and turned education into an engine of bigotry, at one time refusing any help, and at another making it anti-national in its character.

But no sooner do better counsels prevail and Ireland gets a small instalment of liberty, than her educational instincts come to the surface again.

Education in Ireland was "doomed to death, but fated not to die," and the island is to-day covered with seminaries, colleges, academies and free schools. The children of the gentry and of the poor tenants, taught by the Brothers and nuns, compete successfully with the pupils of more richly endowed institutions. One poor farmer's son in Tipperary lately carried off the Queen's gold medal for the United Kingdom at the Intermediate examinations. The Rockwell College students in the same county won for themselves prizes representing a money value of £1,250 or about \$6,200. — These results show that the children attending Brothers' and Sisters' schools do something else besides saying their prayers, since they come out ahead of those who lose no time about God or religion while in school.

In Ireland, alongside of the ruins of the ancient monastic and conventual schools the same religious orders have resumed their work of education and charity.

I have seen poor barefooted children walking several miles to school, not having had their breakfast, the Sisters or Brothers providing, gratis, a warm meal for them on their arrival.

I think honest people must see that the charge of "keeping the people in ignorance" is not to be laid on the Catholic religion, which creates and fosters such institutions, but rather on the 16th century reform system, which was inaugurated by destroying seats of learning and schools for the poor, and by confiscating the property which sustained them.

In England to-day there is progress, and the home Government find it good policy to live, and let live, and relinquish the hopeless task of crushing religion and education in Ireland, where the government National schools are practically Catholic, teachers and pupils being so, and text-books not objectionable. At the same time I wish to draw attention to the fact that the Protestant minority are allowed a separate building for their children, equipped and maintained by the National School Board.

I saw in several towns, along with the National Schools attended by Catholics, a SEPARATE NATIONAL SCHOOL for Protestant children. I also observed that the greatest harmony and good neighbourly feeling prevail between Protestant and Catholic children and between the parents of both.

The Catholic parochial schools and Colleges are also favored by the home government very materially in the way of "result fees" which are thrown open to competition by all schools, without favor or bias.

What a contrast presented itself to my mind, when I had to turn my steps homeward towards unfortunate Manitoba! Here I see we are three centuries behind the time. Here we see men re-kindling the fire of religious bigotry, long extinguished at home, in order to cover their own crooked ways. Thus an innocent misguided majority support the school game of the present rulers, for whom it is a winning one; justice & honor are ignored by the mass of the people, the covenanted rights to separate schools are trampled under foot by "Her Majesty's

Ministers' of Manitoba, although these rights are recognized by the Sovereign herself.

It is a sad spectacle, in these days of progress and liberal views among European Protestants, to see this Country mean enough to extort from the Catholic minority money to support Protestant Schools.

The famous Manitoba ultimatum "let the beggars pay taxes" has gone abroad, and makes a dismal echo in emigration offices. Capitalists don't care to invest where there is strife and rancour, and the world is sick of the Protestant horse circus. Irish emigrants, after passing through the Red Sea of trouble and untold suffering, are not disposed "to sacrifice their sons and daughters unto demons" by schooling them without religion. The brutal principle "to let a child grow up without any religion, and when of age to choose as it likes," is not admitted by the Irish nor by any Catholic, who knows enough of the Bible to see that this principle is truly satanic, for God says "Train up a child in the way he should go, and even when he is old he will not depart from it."

The Catholic people in England as well as in Ireland sympathize with us in our struggle, and praise the minority here for refusing to send their children to godless or Protestant schools.

Everywhere I went these people highly commended Archbishop Langevin's firm attitude in protecting the lambs of his flock, and sent His Grace by me a token of their appreciation.

While on my way to Manitoba, for the second time after 30 years, I was grieved to think of the contrast in public feeling between this and the first time.

In 1867 the Protestant and Catholic inhabitants of Red River settlement lived together like members of a happy family, each section having its own separate schools, just as each had its own churches, the authorities requiring merely satisfactory results.

In 1897 we have distrust, suspicion, and even bitter feeling, and a stiffly drawn line in social and commercial intercourse between Protestants and Catholics. So that with separate schools prevailed union & good feeling, whereas with public schools have come disunion and antagonism.

Let us hope that those who are responsible for the peace and prosperity of the country will not require three centuries to open their eyes to the mistaken "settlement" of the school question.

Slavish Majorities.

The voice of the majority is not always the criterion of right in public affairs, even if it is the arbiter to whose decision appeal must be taken. The "vox populi" is not always the "vox Dei". On this subject the Rev. J.E.C. Weldon, Head Master of Harrow College, treated in a paper on the "Relations Between Morality and Politics" which he read at an English Protestant Church Congress. In part, he said: "It is the worship of the people, or more strictly of a majority of the people, which is responsible for the present weakness of political morality. For if the will of the majority is always right, the object of statesmanship or of political life generally will be nothing more than this—to be on the side of the majority. . . This is not statesmanship; it is what Plato calls 'flattery'. Upon ethical grounds it is clear that a man who enters public life has no right to make a conscience of the popular voice; for if statesmen have no opinion of their own—if, when they have grown grey perhaps in the service of the State, they are the only persons who are debarred from saying what is right and wrong, or what ought and ought not to be done—if they must wait until every one else has spoken, and must take their cue from the largest number of loud voices—then the framers of policy in a nation will be they who are the least qualified by experience to frame it; the tail of society (as the saying is) will wag the head, and ignorance or folly will be supreme. But not only so; the politician who worships no divinity but numbers will not scruple for the sake of gaining a majority to demoralize the people whom he serves; he will tell them not that it is their duty to wish for what is right, but that if they do wish for a thing it must be right; he will appeal to

their self-interest, not to their moral sense; he will ask their support because he or his party will give them most, or do most for them, whether it be right or wrong to do it; he will teach them to look upon the franchise not as a trust, but as a means of getting some benefit for themselves. What is right is right, regardless of majorities. God and one voter are a majority where morality is involved, if all the rest of the nation were ranged on the other side. (Catholic Review.)

How Catholics are influencing Anglicans.

This clipping is from an English Protestant newspaper: there was a singular scene at Westminster Abbey on Oct. 13th last. For many years the Roman Catholics, after a service in an adjacent church of their own, have made a pilgrimage to the tomb of Edward the Confessor in the Abbey on his feast day. For the first time the day was observed by the abbey authorities with choral celebration of holy communion in the morning and an address on the history and character of Edward the Confessor by the Bishop of Peterborough after evensong. His Lordship gave a masterly address on the subject, which was listened to with rapt attention. As the congregation came out there was a stream of incoming Roman Catholics anxious to reach the tomb, some carrying wreaths; and the double devotion to Edward the Confessor had an effect which anywhere else but in church would have been ludicrous.

MILL Run by NUNS

(New York Freeman's Journal)

A thriving woolen mill carried on by Sisters of Charity is an interesting fact in addition to being a "decided novelty," as the London Daily Chronicle describes an establishment of the kind in the West of Ireland. The paper also notices another fact bearing on the subject, viz., that it was by "the great and good King William," whom the orangemen worship, that the Irish woolen industry, once very prosperous, was destroyed. Both houses of the English Parliament made formal complaint to the King that English interests were being injured by the manufacturing going on and prospering in the "sister country." "The growth and increase of the woolen manufacture in Ireland," said the aggrieved Englishmen, "hath long been, and ever will be, looked upon with great jealousy by all Your Majesty's subjects of the Kingdom of England." To which His Majesty replied: "Gentlemen, I will do all in my power to discourage the woolen manufacture in Ireland." And he did it. Laws were soon after made which not only "discouraged" but destroyed the Irish industry, previously so flourishing.

The evil work thus done had a large share in causing the miseries of Ireland ever since. Recently praiseworthy efforts have been made to undo the mischief. Mills have been established in many districts of the country, but in none was an undertaking of the kind more of a godsend, because of poverty it relieved, than in Foxford, county Mayo, where the Sisters of Charity set the enterprise afoot. It was no light task for them to take up. Such things cannot be done without capital. It required over \$150,000 to start at Foxford. But Mrs. Morrough Bernard, the Superioress of the Sisters was not frightened by this. "Partly by gifts, partly by loans," she raised the money, "built a mill, stocked it with first-class machinery, and set about training the totally inexperienced peasantry in the art of manufacturing woollens." Such work for Sisters of Charity! If King William, "of glorious and immortal memory," were living, he would

have sent them to jail for it, or perhaps beheaded them. This sort of thing was not uncommon in Ireland in his time.

But conditions are slightly different in our day (no thanks, however, to the Williamites) and so the nuns of Foxford are free to employ the poor people around in making woollens, which they do to the extent, we are told, of an annual turnover of \$40,000, and with results to the neighborhood which the London paper thus tells of: "What a godsen weekly mill wage is in the homes can scarcely be realized in prosperous countries, where paying work is abundant. The Superioress notes with pride that when they came to Foxford there was but one butcher — an amateur — in the neighborhood. Now there are three professional butchers, all making a living. The enterprise of Sisters does not end with the factory. They teach girls cookery, dairy work, laundry work, etc., and encourage the people to rear poultry, superior breeds of fowls being given by the Congested Districts Board. Moreover, they have done wondrous things in inducing the cottiers in most instances to remove the ugly middens that until lately disfigured approach to their houses, and replace them by flower and vegetable gardens, the nuns supplying the seeds. The result is that an annual horticultural and poultry show is held at Foxford with some very fine exhibits."

Decidedly interesting we say again with English non-Catholic paper, and decidedly gratifying it must surely be to every body who may read about it, always, of course, excepting those truly enlightened one excellent persons who belong to the A. P. A. persuasion.

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