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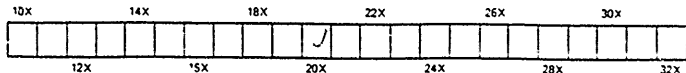
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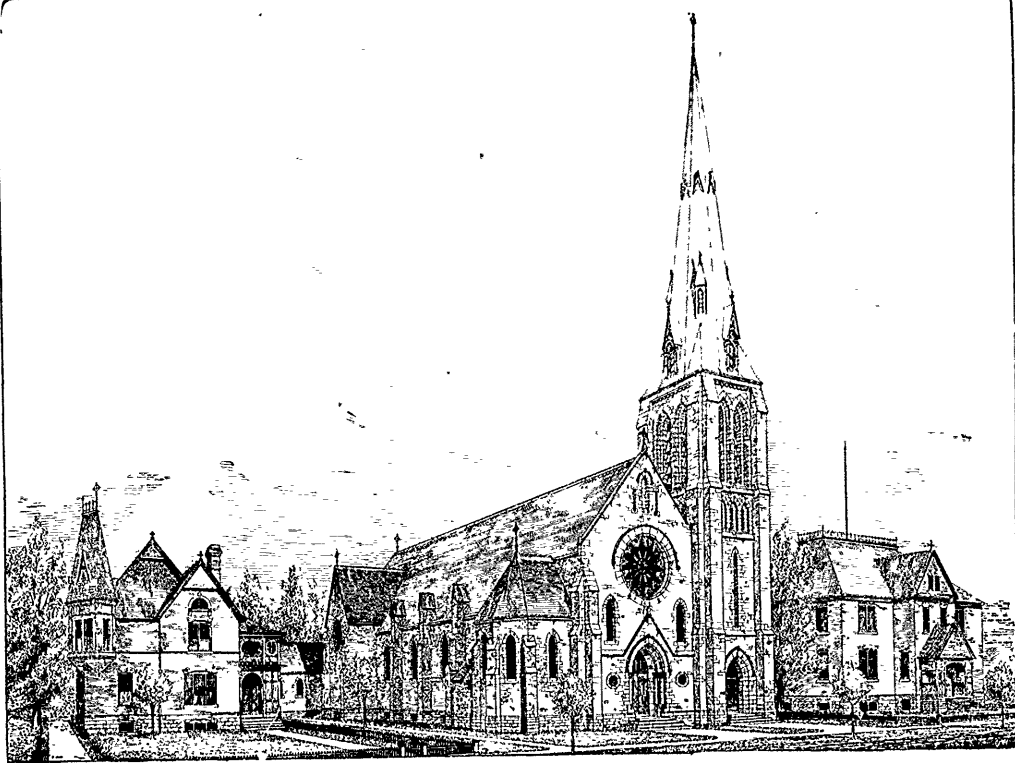












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abstinence association which had done much good. The next good move was the running of the Saturday evening people's concerts, which continued every winter until the past one, when he was absent in America. In 1870 Father Nugent personally conducted some thirty or forty young emigrants to Canada, where they soon made homes for themselves. In 1880, when distress bordering on famine afflicted the peasants in the West of Ireland, he was instrumental in sending about 800 persons from Galway to Minnesota, where he had homes provided for them. And the last great work of his was the founding and opening of the Women's Shelter in Bevington-bush. That work, necessary as it may have been in itself, was rendered doubly necessary by the movement—the crusade, as it was called—against houses that were kept for immoral purposes. Father Nugent felt that if the unfortunate women were driven from their haunts and homes into the streets, they should find shelter somewhere, and so with wise and far-seeing charity he opened the shelter at Bevington-bush, which ever since received general support (hear, hear). Now these women in themselves formed a noble monument to Father Nugent (hear, hear). He had raised from the streets and taken by the hand the fallen and the friendless, and rescued them from sorrow and suffering. All this and many other charitable acts would be remembered when he had passed away; but it was the desire of those now present to show that the citizens of Liverpool were not ungrateful for such philanthropic labors (applause).

In the assemblage which listened to Earl Dorby Catholics, Protestants, Unitarians and Jews were included. All applauded the labors of Mr. Nugent's life and the sentiments to which the Lord Mayor gave utterance. Such a scene is an event of no little significance. In the case of Mr. Nugent it is especially significant, not the least among the good works performed by him being the promotion of kindly feeling between people of different religious denominations. It is not too much to suppose that some share of the enthusiasm Liverpool is now putting forward in his honor is the fruit of his own exertions against sectarian ill feeling.

**After Thoughts About the Encyclical.**

The London Spectator is one of the most respectable organs of English Conservative opinion. To compare great things with small we take the liberty of contrasting its treatment of the Pope's Encyclical with the criticisms of The Toronto Week, which pretends to serve the same class of readers in Canada. The article in The Week we noticed the other day. Its vulgar sectarianism it did not even attempt to veil. Of course its editor was utterly incapable either of judging the contents of the Encyclical, or measuring its probable effect upon Anglican opinion. One turns with some relief to the views of an intelligent paper. The Spectator says: "We greatly doubt whether, from the point of view of the Papacy and of Cardinal Vaughan, the emphatic restoration at the present moment of a truth

known to all students of theology is even injudicious. There are minds, no doubt, in England which will be disappointed by the Pope's proud utterance, minds which are filled with the modern passion for compromise, which cannot rid themselves of the hope that the Papacy will concede something, will declare that two plus two make three and ninety-nine hundredths, and that then there will be a restoration of visible unity and a ceasing of varieties of faith. We do not believe those minds are numerous, but still they exist, and they may be driven by the Pope's tronchancy into a sharp recoil, which will take them further from perfect submissiveness than ever. But there must be many more minds in which any fresh perception of the unchangeableness of the Roman Church, of its unbroken continuity, of the haughtiness with which it disregards not only opinion but its own apparent interests, will develop admiration, and with admiration love, and with love belief in the institution loved. Only the possession of truth, they will say, could give the Church such impenetrability to modern ideas, such scorn for all that seems powerful outside herself, such profound confidence in herself and her own permanent teaching. The English minds that long for Rome are usually tired of their own fluctuating judgments, and longing to be guided by some permanent and final authority, and here is the authority asserting itself, unfeared, unhesitating, as incapable of doubt as it claims to be of error, calmly demanding the one thing, submission, which those minds have hitherto refused."

Here we have a correct description of the soil in which the words of Pope Leo are destined to bear fruit. "The English minds that long for Rome are tired of their own fluctuating judgments." Here they have the authority that does not fluctuate that is "as incapable of doubt as it claims to be of error." Religious minded men who recognize the necessity for authority, see that if it ever existed in the English Establishment, or any other branch of Protestantism, it is to-day a mere figment. Again The Spectator says:

"Protestants always believe that Rome, which is often wise and always patient, looking back as she does through centuries in which she has survived all things, is also always crafty, that she would suppress her distinctive doctrines to gain a new people, and re-word her pretensions if thereby she could secure some temporal advantage. They suspect the Roman Church, in fact, of an habitual use of "policy," hardly to be distinguished from habitual readiness to deceive. Where in this Encyclical is there a trace of that readiness to trick? The submission of Great Britain to the Papacy would be the greatest triumph ever secured by the Church since Constantine made Christianity the legal creed of the world; would not only bind to her the most vigorous and aggressive of all modern peoples, but would give her free entrance into, and indeed a dominating influence over countries which contain a fifth of the population of the globe, countries which Rome does not forget, but, on the contrary, eagerly tries to influence and convert. The Pope's word would be felt in Delhi and Uganda almost as strongly as in London or New Zealand.

The Pope, who is a great diplomatist, knows well that Popery is even more offensive to the English than Roman Catholicism, that, as Dr. Croighton told us, the English mind almost instinctively resists influence from outside, that the island rejects his claim to jurisdiction with a sort of passion; and it is while approaching men of this type, while desiring to convert this depot of power, that he put forward, in language so lucid that it has an undesigned effect of hauteur, the very doctrine which of all others will be most fatal to his hopes, so puts it forward that there is hardly a Board school child who could mistake his meaning, or doubt that he claimed a divinely-bestowed commission to interfere in England in matters of faith and morals and ecclesiastical discipline at his own will. If that is tricky, where is directness?"

We have even seen Catholic writers upon the Encyclical who were into their praise of its terms a suggestion of diplomacy. They may consider themselves rebuked by this candid Protestant journal.

**England and Ireland and the Education Grant.**

The Imperial Government has not only been enormously overtaxing Ireland, but it has been denying the Irish National Schools the full amount of the fee grant they are entitled to receive. The latter question was discussed last week in the House of Commons and the Government fully admitted the spoliation. A few facts place the matter in a clear light. The English Education Act was passed in 1891. The Irish Education Act was passed in 1892. The question of the fee grant between the two countries was dealt with on this principle: that Ireland should receive 9-80ths of whatever sum England got. But not a year has passed that England did not get a large school grant included in the supplementary estimates; and in these supplemental sums Ireland has so far had no share. In this manner "the weaker partner" has been deprived altogether of £72,477. The Government admits all this after it has been discovered, and, by the way, the discovery was made in Ireland by the Archbishop of Dublin. But it could not have been news to the Treasury Department.

Brought face to face with the fraud in the House of Commons Sir Michael Hicks-Beach made the following statement:

The grants Ireland received (during the years from 1892 to 1895) were the grants which . . . were asked for by the National Board. They were . . . not what the National Board might have asked for at the time, and what probably would have been given if they had been asked for.

This means that Ireland might have had the actual amount of her fee grant for the asking; but because she did not ask she did not receive. She asks now too late to be refunded the arrears; but the error will be rectified in the future. In other words the Treasury officials are blunderers; and because their blunders were not pointed out to them before they were known they cannot be rectified after they have been committed. To this logic the Archbishop of Dublin makes the very practical reply,

through the columns of The Freeman's Journal, that the money is rightly due to Ireland, that it has not yet been paid, and that there is no getting over these two facts.

The Archbishop corrects the Chancery of the Exchequer in another most important particular. He points out that the full amount of the grant was applied for in the year 1894-5 and the application was rejected. On three distinct occasions the claim was put forward by the Commissioners of National Education and as often refused. The official correspondence is referred to in evidence by the Archbishop:

And, after all this, the Chancellor of the Exchequer, in endeavoring to explain why Ireland did not get the benefit of the proportionate principle in 1894-5, now informs the House of Commons that it was because the money in question was not asked for by the Commissioners of National Education?"

So that the blunders of the Treasury Department were pointed out two years ago and still were not corrected. What ever ground of refusal the Chancellor stood upon in the year 1894-5 he declared that he had finally abandoned it in respect to the year 1895-6, according to his own statement in the House as follows:

When the present Government came into office they carefully examined this matter in the light of what had happened in the past, and they were completely satisfied that the course which had been followed was not one in their judgment that was proper and right. They therefore decided, in the first place, to give to Ireland as much as anybody had ever claimed for the year 1895-6.

Here we have the fraud fully acknowledged as far as the past is concerned, although restitution is denied. But the Archbishop corrects the Chancellor, and offers incontrovertible evidence to the effect that the Treasury refused to alter the old policy towards Ireland in respect to the year 1895-6. He publishes the correspondence to show that up to the end of the financial year 1895-6 the proper vote was rejected by the Treasury officials. The portion withheld, £3,375, was, however, put into the estimates now under discussion in the House of Commons, which is plainly a case of applying the grant to next year and refusing it for the financial year 1895-6.

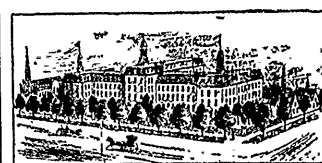
This certainly looks like a deliberate attempt to maintain the fraud as long as possible by foundationless statements. After five years the proper vote is now proposed to be given for the first time; but as the Archbishop points out: The claim of Ireland to receive the full proportionate grant for 1892-3, 1893-4, 1894-5 and 1895-6 is in every respect identical with the grant now under discussion.

**Registrar Anderson's Speech.**

From The Dufferin Post—Our report of the Twelfth of July speeches in Orangeville was substantially correct, and we may say that several who heard the speeches have complimented us on the surprising correctness of our account. There was only a bare epitome of Registrar Anderson's remarks, but what was printed was absolutely devoid of the slightest misrepresentation. The Post prides itself on the fullness and accuracy of its reports of interesting public meetings, and this is the first time that it has been even hinted that we were guilty of inaccurate reporting.

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