

# The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname.)—St. Pacian, 4th Century.

VOLUME XIV.

LONDON, ONTARIO, SATURDAY, SEPTEMBER 24, 1892.

NO. 727.

## HON. EDWARD BLAKE'S SPEECH.

(CONTINUED FROM PAGE FIVE.)

which they have had power to act, whether political or municipal.

MR. BLAKE'S PRINCIPLES OF ACTION.

My own principles of action are well known to you. I have stated them in this country often, and I have repeated them in the other land, for I do not change my opinions with the country to which I go. (Applause.) I will repeat them to-night. I will restate them from public speeches which I have made, and I ask you to consider whether they are reasonable, whether they do not answer the emergency. This is what I said:—

"I have been in public life a good many years. The Irish population of my Province is, of course, composed of the Irish Protestant population and the Irish Catholic population. I have endeavored to do my duty and to act upon what I believe were sound Liberal principles towards all classes of the population. I have found myself opposed by a solid body, by the great majority, by the vast bulk of the Irish Protestants of Ontario. They are my strongest, and sternest, and fiercest political opponents to-day. I have found myself opposed to-day by the great bulk of the Irish Catholics of Ontario. They also, with some noble exceptions, were amongst my opponents when I was defeated in South Bruce during my absence from the country through ill-health. It was the Irish Catholics who rejected me, who deprived me of my seat in Parliament and obliged me to stand for another constituency at a subsequent date. I have endeavored, notwithstanding all that, to do my duty, and to act, according to my lights, honestly, justly and fairly towards the Irish Catholics and towards the Irish Protestants—towards all classes. I make no distinction whatever in consequence of class or creed, and I extend no bid for the support of any class or creed. The position of the Irish Catholics in Ontario is, in my opinion, a most anomalous one. They know that from the Liberal party they will obtain all they can justly claim, whether they give or refuse their support to that party. They know that the Liberal party will always act on the principle of justice, freedom and equal rights, because that is the plank upon which we stand. They know they have nothing to gain by supporting us, because they will not gain one jot or tittle beyond what those principles of justice, freedom and equal rights require. They know they have nothing to lose by opposing us, because they know never less strenuous their opposition may be, it will not make us one whit less earnest or less active in the promotion of their interests and of the common interests, according to the same principles of justice, liberty and equal rights. And, therefore, there is no need for them to turn their backs on us or the other in order that they may obtain from the Liberal party their need of justice and liberty."

And a little later, speaking during an unhappy temporary agitation upon religious questions, I said this:—

"I hold those men false to the principles of religious freedom who would sow discord between Protestants and Roman Catholics on this (the educational) subject. I freely tender to my Roman Catholic fellow-countrymen, first, religious freedom and next their stipulated rights, but more, I say that, being strong we ought to be what the strong should always be—generous to the weak. Measure foul, leaped up and raised high, is the measure to be given by the strong to the weak, and by so acting we will exemplify true Liberal principles; we will do our best for the promotion of true Christianity and for the spread of the Gospel."

I rejoice to say that when I repeated these sentiments amongst the Roman Catholics of Ireland, when I sought their support in my own country for home rule, and in other countries, they met with an enthusiastic support as applied to the education and their course of action respecting the Protestant minority as the most earnest and strenuous of Protestants, amongst whom I count myself, could possibly demand.

THE LAND QUESTION.

Now, Mr. Chairman, besides the national aspirations of Ireland for local government; besides the evils inflicted on her in various ways by the existing system of government, there has always been present the great question of the land. It is impossible and it is needless to enter into details on that question to-night. You know, this and since largely composed of Irishmen, knows that a system of tenancies-at-will, or for short periods, under which the tenants effected all the improvements while the landlords were absentees; that system, combined with the death of other employments, with the increase of the population and the relations of supply and demand as to the land, had produced absolutely intolerable conditions under which there was no real freedom of contracts. The tenants were largely rack-rented on their own improvements, the landlords took all but the barest possible subsistence, they even took more, the remittances from relations in America, and the earnings of the unhappy tenants in England, Wales and Scotland. You know that all earlier efforts, however well intended, at remedial legislation were towards recognition legally of the moral and equitable ownership subsisting from this condition as to the making of improvements and toward the provision of a kind of dual ownership. You know that, owing to serious defects in the measures themselves, partly to the falling value of products, and partly to a complication of circumstances, those plans failed, and that it is now generally recognized that the true solution is to convert the tenant, in any rate, the small occupier, into the owner of the soil which he occupies. (Hear, hear.) You know that already something has been done to this end. But the Ashburne Act and all other subsequent acts are not adequate to complete the work. This plan demands, in my opinion, the creation of public authorities, with power, if necessary, to sanction compulsory purchase and to use the public credit to accomplish the operation. And still more is needed in those unhappy congested districts where there are small holdings in which it is not a question of land at all, in which, if the occupant had it rent free he could not live—small holdings which require to be enlarged, and which, on account of certain displacements

of the existing population, require the transfer of a portion of them to other adjacent lands. Here, again, compulsory power by a public authority is required. Now, it is probable that the existence of these compulsory powers will, as in the case of the recent legislation as to laborers' allotments in England, render their use needless in almost all cases, and that the operations will proceed simply by the fact of the power existing without its use. It is clear to my mind to a demonstration that these general lines must be followed, and that their pursuit is in the interest of landlords and tenants alike, and that thus only can we hope to make Ireland a permanently contented and prosperous country. Now, how is this to be treated in connection with home rule? There may be other possible alternatives. I do not dogmatize; but three occur to me. One, immediate action by the Imperial Parliament; another, immediate transfer of power on proper conditions to a local Legislature; the third, a reservation of the question, for a limited time, on the expiration of which, if unsettled by the Imperial Legislature, transfer it to the local Legislature. I have a decided preference with reference to these alternatives; but it would be premature to discuss that now, or to disclose opinions which may be modified by further reflection and review of the situation. On these, as on other questions, a reasonable, practical public man must see what is proposed, and endeavor to reach the best attainable adjustment. The difficulties are great, but they are not insuperable. The complexity is serious, as may, indeed, prevent the framing of a fully detailed plan now; yet, I believe it to be not at all impossible to lay down now principles which shall safeguard the interests of the landlords as well as the interests of the tenants. There are many other details in connection with this measure—some of the most important characters. To their solution able men have been, and are now, bending their minds and energies. I believe they will be solved, and that we will see soon a good Home Rule Bill introduced into the Imperial Parliament. (Cheers.) Godspeed to-day! (Renewed cheers.) And take care that you help in your measure, for to us, under God's providence, is allotted a share in moulding this affair. Take care that you help in your measure to the speeding of that day, and the success of that bill when it does come forward. (Applause.) Mr. Chairman, I shall not longer detain you. There are many speakers whom it is important to the cause that you should hear, and I shall now close. But I shall say this only, that it would be ungrateful in the extreme for me to sit down without saying that both in Ireland and in England alike your fellow-countryman has been received and treated with a kindness and a consideration beyond a expectation, and which have touched his heart most deeply. They have kindly saved the affection and kindness of his friends at home.

Another burst of long-continued cheering, truly Irish in its heartiness and enthusiasm, followed the termination of the honorable gentleman's address.

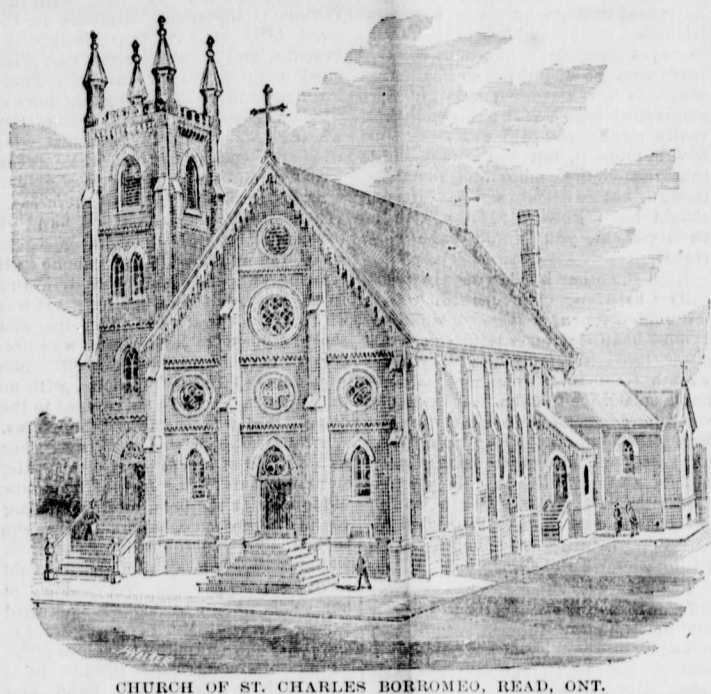
ARCHBISHOP WALSH.

After Mr. Blake's speech had been delivered and so soon as the cheering which followed it had subsided, the tall, commanding figure of Archbishop Walsh, who had been sitting at the left of the chairman, was presented to the audience. His address was short but every word told, and the sentences were punctuated with prolonged applause. He began by saying that it was not his custom to stand upon public platforms to discuss purely secular matters. This was not merely a matter of politics, it was the question of a nation struggling to regain rights wrung from it by fraud, violence and corruption. In this gathering of free Canadians there was sympathy for those engaged in the struggle. It was a wonder indeed that any honest Canadian could be found adverse to the principle of home rule.

In such a country as ours, with its evidence of prosperity, with government of the people, for the people and by the people, it was meet and proper that Canadians should take interest in the Irish question, in the efforts to bring about a real union in place of the paper union between the kingdoms, a union signalized on one side by the strong arm of force keeping down the people, and on the other side by unhappiness and discontent. To an English gentleman who lately in his presence had declared himself a Unionist, he had replied that Home Rule were the true Unionists—men who desired a union of hearts. When in that union the Irish people stood side by side with the British nation, as they stood at Waterloo, invincible before the greatest military nation of Europe, so in the future might they stand against confederated Europe. (Applause.) He was glad to stand up to do honor to one who, with more than knightly chivalry, had left his country and his home to do justice to an unhappy land. He was glad to remember that years ago Mr. Blake had proposed to treat Ireland not only with justice but with generosity, a sentence that might well be blazoned on the walls of Parliament and throughout the land. In some quarters there was much talk of the necessity of safeguards to prevent the oppression of the Protestant minority. History taught that such safeguards were unnecessary. It was a historic fact that during the reign of Queen Mary of England persecuted Protestants went over to Ireland and the Irish people opened their gates to those persecuted for conscience sake. (Cheers.)

In a few concluding words Archbishop Walsh expressed the hope that the voice of the gathering would echo and re-echo throughout the length and breadth of the United Kingdom.

We particularly request subscribers who change their places of residence to send notice direct to this office without delay.



CHURCH OF ST. CHARLES BORROMEO, READ, ONT.

Special to the CATHOLIC RECORD.

The accompanying cut gives an accurate perspective of the new church of St. Charles Borromeo, which was dedicated on Sunday last by His Grace Archbishop Cleary, of Kingston. His Grace, accompanied by Right Rev. Mgr. Farrelly, of Belleville; Vicar-General Gauthier, of Brockville; Father Kelly, of Kingston, Secretary to His Grace; and Rev. Father McCarthy, pastor of the new church, drove out from Belleville on Friday, and were met on the way by a large number of parishioners who turned out to do honor to His Grace, who has shown on all occasions a most kindly regard, not only for the welfare of this parish, but for all the people under his charge throughout the Archdiocese.

Sunday was a red letter day for the Catholics of St. Charles' mission. They had worked hard and earnestly for many months to bring to completion the beautiful church which was now ready to be dedicated to the worship of God, and it was with no small degree of pleasure and pride they looked upon the fruits of their zeal and labor in the magnificent structure before them.

It was about 11 o'clock when the ceremony of dedication commenced; but long before that hour the whole road-side and fields adjoining were packed with people and carriages, who had assembled, not only from St. Charles' mission, but from other places for many miles around. Belleville, Deseronto, Napanee and other places were well represented. After the ceremony of dedication was over High Mass was celebrated by Very Rev. Vicar-General Gauthier, of Brockville. The musical portion of the ceremony was rendered by the choir of St. Michael's Church, Belleville, who did themselves much credit, under the efficient direction of Prof. Doyle, the organist. After Mass the committee of the Church stepped forward, on behalf of the congregation, presented His Grace with an address, which was read by Mr. Denis Hanley, to which the Archbishop made reply in his usual charming and eloquent style.

He congratulated the people on the zeal and energy they had shown, and the sacrifices they had made, in the erection of one of the finest country churches to be seen in Ontario. He was glad to be able to say that in all his experience—and he had built many churches—the people of St. Charles' mission had given him the least trouble. In fact, he had no trouble. Everything had gone on smoothly and harmoniously without the slightest friction, all of which he attributed to the zeal of the people for the honor and glory of God. He assured them that such sacrifices were never made in vain. He also warmly congratulated the congregation on their financial position.

After His Grace had finished his discourse a procession was formed and the Blessed Sacrament transferred from the old church to the new edifice, and, with the benediction of the Archbishop, the proceedings were brought to a close.

DESCRIPTION OF THE CHURCH.

The church is a Gothic structure, 120 feet long, including chancel, and 44 feet wide over all. The sacristy is 17 feet by 22 feet, and has an entrance through a north porch. The bell tower is about 60 feet high, finished with turrets. There is a well-lighted basement 8 feet in the clear, under the church, for the furnaces and fuel, the massive walls of which are built in coursed lime stone and finished with a finely cut and heavily chamfered base course. The walls of the church are 18 inches thick, built of red brick, and trimmed with Toronto white brick, and the whole supported by substantial buttresses, capped with finely cut lime stone.

The roof is covered with "Eastlake" galvanized iron shingles, laid on oiled water proof paper, which gives the building a neat and substantial appearance, and makes it, at least

exteriorly, practically fire proof. The interior is neatly finished. The roof is a hammer beam truss, framed with a view to strength and beauty. The ceiling is a double gothic arch, finished in wood, and beautifully paneled in heavy mouldings, and presents a most elaborate appearance. A gallery for the organ and choir is erected across the front end of the church, and is finished very tastily, with heavy wrought brackets and a handsome Gothic railing.

The pews and Communion railing are made of ash, and beautifully finished. The kneeling stools are hinged to standards of seats, which is a decided improvement on the old style, as they can be much more easily adjusted while kneeling. When replaced they are always in their proper position, and are never tumbling and rolling over on the floor, to the annoyance of all present. The building is heated with two furnaces.

Rev. Father McCarthy and his people may well be proud of their beautiful church, as there are certain very few to equal it, outside of the large cities. The Catholics of the mission are not blessed with a very large share of this world's goods, but in the erection of so fine a church they have shown a zeal and generosity which is highly creditable to them.

Mr. Frank Dolan, of Belleville, was the contractor; and when it is said that the building was made ready for the seats in less than four months, some idea may be formed of the energy and ability he put into the work. Mr. Thomas Hanley, architect and contractor, of Belleville, furnished the drawings and specifications, and also executed the woodwork. Mr. William McGee, of the same city, did the galvanized iron work, and Mr. Waller, of Napanee, placed the hot air furnaces; all of whom did their work in the most satisfactory manner. Messrs. Harris and Walton, Belleville, supplied the seats, and made an excellent job. The total cost is about \$15,000.

ZOLA GOES TO LOURDES.

And instead of Returning a Scoffer, He Has None But Words of Approval.

M. Zola says that he went to Lourdes with the prevailing impression that it was a superstition unworthy of the end of the century, says a Paris letter in the London Chronicle. "My own pilgrimage there," he added, laughingly, "has cured me of that delusion. I have never seen such a marvellous display of unselfish fervor. The kindness of the pilgrims to one another amounts to true socialism. Poor and rich intermingle freely, and there is no show of human disdain or class pride. Lourdes, therefore, is not only harmless but useful in this utilitarian and sordid age. The happiest hours of my life have been spent among the kneeling devotees or following the beautiful processions. Nobly could help admiring the simple faith and enthusiasm of the worshippers."

On the subject of marvellous cures the eminent novelist declares that he reserves his opinion. He has seen prodigies which are undoubtedly "extra natural." He prefers to treat Lourdes with the prudence shown by Catholicism and its chief, Leo XIII. He has encouraged the devotional side of the pilgrimage and has raised the Church to the dignity of a basilica. On the subject of the miracles supposed to be wrought there the only opinion expressed by the Pope has been to urge the necessity of purely scientific tests and the elimination of all mere hearsay testimony. Dr. Charcot believes that the faith of the patient is the chief factor in the marvels which occur at the famous grotto. All the pilgrims that he has known have been earnest believers. Their minds were bent upon being cured when they started, and they prayed incessantly during the journey. The solemnity of Lourdes has done the rest. Whenever a patient expresses

the desire to try Lourdes, Dr. Charcot never objects. He only suggests increased faith and purity of conscience. Lourdes is highly beneficial. It can only aid the cause of science, and eventually clear up the pre-natural problems of hypnotism, suggestion, and kindred subjects. The Doctor praises Zola for his painstaking and reverent method of dealing with one of the greatest social and religious phenomena of these days.

## IS IT A MIRACLE?

Mysterious Pictures Displayed on a Church Window in the West.

Boston Republic.

In the news columns of the Republic some weeks ago we briefly described the mysterious appearance of a picture upon a window in a Catholic church in Canton, Minn. Miraculous cures were reported from the place, but we declined to accept them until fuller authentication was forthcoming. We clip the following succinct and conservative report telegraphed from St. Paul by the correspondent of the New York Herald on Sunday, Sept. 11:—

I visited Canton, Minn., to-day, which has the last month become the religious Mecca of the North-West. The place is being visited daily by hundreds of people from all parts of the North-West, and travellers getting as far as St. Paul in many instances run down to the little place and see for themselves what truth there is in the story of a picture of the Holy Virgin, with a child in her arms, having been formed on one of the window panes in the Catholic church.

The picture is there, as every one who has looked for it will admit, and according to the stories circulated by the good people of Canton, its presence cannot be accounted for by other than marvellous means. It is a very fair picture. I visited the place when services were being held in the church, which is in charge of Father D. Jones, a man about fifty years of age, and who has been in charge of the church ever since it was built some ten years ago.

Immediately on approaching the building I beheld the picture. It appeared to be that of four persons, a man and a woman in the centre, quite distinct, a child on the left and another figure on the right.

About an hour after entering the church.

THE PICTURE VANISHED.

and that of a plump, rosy-cheeked little girl appeared. I saw the eyes grow dim, and about half an hour later it appeared to be the picture of a full-grown woman, with a child at her right. It remained the latter until I left, at 6 o'clock p. m.

I examined the window carefully on the inside, and could find nothing but a plain, flat glass, which was perfectly clear. There is no possible chance for a shadow to be cast on the glass from the inside, as you may cover the window and the appearance on the outside will not be affected in the least.

I conversed with a great many persons during the day, and each one had his own views on the subject. On Tuesday a travelling man asked permission to wash the picture from the glass, feeling sure he could do so. The permission was freely granted, but after scrubbing for nearly an hour the travelling man desisted. He is now a half convert to the belief that the picture is the result of a miracle.

In Canton itself and the vicinity this is the belief generally entertained. The people have seen a number of marvellous cures by simply touching or looking at the glass, and as no satisfactory explanation of the presence of the picture has yet been vouchsafed, notwithstanding the many offered, the belief is only natural.

A visit was paid to the church last week by one of Bishop Cotter's priests, who came at the request of the Bishop himself. The priest is a man of considerable scientific learning, and after carefully examining the glass said that to him it appeared as though the picture was the effect of molecular polarization.

He told me that in all probability while the glass was being cast a party similar to that in the picture stood by, and in such a position that their image was reflected on the glass. The effect of the sun's rays during the ten years the glass has been in the dome of the Catholic church at Canton served to bring the picture out.

The above is the most scientific and satisfactory explanation yet offered, but even it will not stand water when it is remembered that the picture is not always the same, but that at some times it is that of a party of four and again at other times shows only two persons.

THE REALLY MIRACULOUS CURES.

That have apparently been brought about by it, also, cannot be thrown aside too lightly. The story of the appearance as related to me is about as follows:—

On Saturday afternoon, July 30, 1882, Mass was held in the church as usual, being concluded about 4 o'clock. After it was over the priest, Father Jones, left the church and went to his residence. About half an hour of instruction was then given to the younger children, when they went to their homes, with the exception of two small girls, one of whom was Lorina

Laum, the daughter of J. G. Laum, the one sad-keeper of the place. They stayed in the church a little longer than the remainder of the children, and it is now presumed must have suddenly caught a glimpse of the picture.

At any rate, a few minutes later Father Jones was surprised by their rushing into his room, sobbing frightfully, and stating that they had seen something very queer in the church. Father Jones endeavored to get an explanation from them, but at last decided to visit the church and find out for himself what was the matter.

The three, therefore, again entered the church and the picture was pointed out to the priest. The window on which it appeared is situated directly in the dome of the church, and consists of a round glass about two feet in circumference. It is of clear glass, about an eighth of an inch in thickness, and, in fact, of common everyday glass.

Father Jones says that the glass is the same one which was put in the church at the time of its construction, and that he knows no change has been made. Other members of the congregation agree with him, and say that the glass has become too familiar for them to be mistaken.

Of course the news of the discovery was not long in finding its way about town, and the next day the church was visited by nearly every resident of Canton. Travelling men who visit the city periodically were also told of the occurrence, and saw the picture for themselves. Then the outside world was apprised of the news, and, as ever, accepted it in its sceptical, querulous way.

Two things are accepted facts—the glass is the same one which has been in the church for ten years, and the picture did not come there by physical means. This leaves the molecular polarization theory as the only acceptable one, and the following facts may serve even to dispel this as unreasonable:—On Aug. 24 Canton was visited by Henry McBride, living between Cresco and Bridgewater, Ia. He was afflicted with a white swelling and had been a cripple from birth. He came there on crutches, and on entering the church threw his crutches away, and has not felt their necessity since that time. Mr. McBride and his friends attest to the above.

A man by the name of Barrott, also of Iowa, hailing from Alma, had been afflicted with rheumatic trouble for some years, and was in consequence compelled to walk with crutches. He also visited the church and was instantaneously cured, also leaving his crutches behind as at a lasting evidence of the miracle. The crutches are preserved at the church.

Mrs. Larkin, who lives near the Iowa line, makes affidavit to the fact that a sight of the picture cured her of a nervous disease of long standing, which had made her partially helpless. Perhaps the strangest and most marvellous cure yet made was that of a Mrs. Doran, living in Canton. The lady had been a sufferer from rheumatism for over twenty years, and for the last six of them had been utterly helpless, being unable even to feed herself. Mrs. Doran was carried into the church, and after the usual services for the sick she was able to open and shut her hands and move her arms for the first time in many painful years. She has steadily improved, and is now able to use her hands and arms freely, and even to walk about the room with some assistance.

I questioned six of Mrs. Doran's neighbors as to the facts of her sickness and cure, and each one of them emphatically affirms the above statement.

Sunday last the place was visited by Father Lange of La Crosse, Wis., who said Mass. This was followed in the afternoon by benediction by Father Jones, and immediately after this the glass was slowly turned around and the picture retained its original position. There are several persons now at Canton awaiting an opportunity to test the healing properties of the picture and their number is increasing daily.

I saw Bishop Cotter to-day and asked if he had come to any conclusion regarding the matter.

"I have not," he answered. "That is a difficult thing to do. Despite the report made by the priest sent to investigate the matter, I have come to the conclusion to make a more thorough investigation and will do so in the near future."

Archbishop Ireland has as yet made no expression concerning the matter, although he has doubtless been kept informed by Father Jones and Bishop Cotter of the trend of events. It is likely that he will have something to say before long, as the matter is reaching an importance where it will soon demand recognition.

The Papal bulls appointing Right Rev. Thomas D. Beavan as Bishop of Springfield, Mass., have been received by Archbishop Williams of Boston, and he has set October 18th, the feast of St. Luke Evangelist, as the day of the consecration. The ceremony will be held in St. Michael's Cathedral, Springfield, and Archbishop Williams may perform the ceremony.