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Catholic Record.

LONDON, SATURDAY, JULY 10, 1886.

CALENDAR FOR JULY.

CONSECRATED TO ST. ANNE, MOTHER OF
THE VIRGIN.8 St. Elizabeth Queen. St. Kilian, Bp. & M.
9 St. Eusebius, Conf. and Doct. of the Ch.
10 Seven Brothers and St. Rufus and
Secundus, MM.11 4th Sunday after Pentecost. St. Pius I.,
P. and Martyr.

12 St. John the Baptist, Abbot.

13 St. Anselm, P. and Martyr.

14 St. Agostino, Bp. Conf. and Doct. of
the Church.

15 St. Henry, King and Conf.

16 Our Lady of Mount Carmel.

17 St. Alexis, Conf.

18 5th Sunday after Pentecost. St. Camillus
of Lellis, Conf.

19 St. Vincent, Paul, Conf.

20 St. Jerome, Conf.

21 St. Prothas, Conf.

22 St. Mary Magdalen, Penitent.

23 St. Apollinaris, Bp. and Martyr.

24 Vigil of St. James, St. Christopher, Virgin
and Martyr.25 6th Sunday after Pentecost. St. James the Greater,
Ap. St. Christopher, M.

26 St. Anne, Mother of the B. V. M.

27 St. Paulinus, Conf.

28 St. Anastasia and Companions, MM., and
Innocent, P. and Conf.29 St. Martin, Virgin, SS. Elizabeth and Comp.,
MM.

30 St. Aden and Sennen, MM.

31 St. Ignatius Loyola, Conf.

THE SPIRIT OF PARTY.

One of the greatest, if not the very

greatest, evil of the representative system

of government is that intensity of party

spirit which it never fails to engender.

In Britain, the United States and Canada

party spirit has very seriously retarded

the growth of a sound, independent pub-
lic opinion, ready and capable of graspingand dealing with, on its merits, any one of
the great public and social problems thatfrom time to time present themselves for
intelligent action to freely governed

peoples. No sooner does a party

leader pronounce on any of these

questions than men, forgetting the

merits of the arguments he advances,

take sides against him. We have a

striking instance at hand—that of Mr.

Gladstone's Home Rule measure. The

British Premier has had the courage to

bring down a measure which Lord Salis-
bury himself would, it is now clear, have

brought down, had he last November

secured a majority over, or even an

equality with, the English Whigs and

Radicals. His purpose was to secure the

political allegiance of the Irish vote to

the Tory party by the passage of a mea-
sure of Irish self-government. When,

however, the polls were closed and

heads counted it was found that, even

with the Irish Parliamentary party, he

could not control a working majority

in the new Parliament, he resolved to

throw pledges and purposes

and policy to the winds in order to win

over English support enough to tide him

through a session or two. How egre-
giously he failed our readers well know.

Mr. Gladstone then came into power,

persuaded as fully as Lord Salisbury

was persuaded that the great absorbing

question before Parliament was the Irish

difficulty—a difficulty that could no

longer be met by half-way measures of

heartless and unending reform—but

by a grand, radical, sweeping proposition

of justice. After long and careful con-
sideration, he did, on the 8th day ofApril last, submit such a proposition to
the Commons of England. The

words had hardly died away

from his lips than the dogs of party war

were let loose by the very men who had

it themselves in purpose to bring down

some very similar measure. No term

of vituperation, no language of ferocious

invective strong enough, no vocabu-
lary of barbarous and inhuman abuse ex-

tensive enough to supply, since that

time, the wants of his assailants. De-

nounced himself as an enemy of his

country, reproached as an associate and

abetter of dynamiters and assassins, held

up to ridicule as demented, and

blackened as a coward or a despot or

both, the grand old man's measure itself

has by his enemies been very largely

kept in the background, and thou-

sands now casting their ballots against

it know little or nothing

of its merits and need not if the evils

which it proposed to eradicate for ever

afflict the Irish, to them a foreign and

barbarous people, not the equals, but the

slaves of Englishmen. Party spirit is at

this moment England's curse. Parties

are, of course, essential to the due work-

ing of the British system of government,

but parties should, for the sake of the

public good, be, in a supreme national

and imperial crisis, prepared to sink all

mere partisan divisions for the good of

the entire country. Burke says that

"party divisions, whether on the whole

operating for good or evil, are things

inseparable from free government. This

is a truth which, I believe, admits

little dispute, having been established

by the uniform experience of all

ages. The part a good citizen

ought to take in these divisions has

been a matter of much deeper contro-

versy. But God forbid that any contro-

versy relating to our essential morals

should admit of no decision. It appears

to me that this question, like most of the

others which regard our duties in life, is

to be determined by our own station in

it. Private men may be wholly neutral,

and entirely innocent; but they who are

legally invested with public trust, or

stand on the high ground of rank and

dignity, which is trust implied, can

hardly in any case remain indiffer-

ent, without the certainty of sinking

into insignificance; and thereby in effect

deserting that post in which, with the

fullest authority, and for the wisest pur-

poses, the laws of their country have

fixed them. However, if it be

the office of those who are

thus circumstanced, to take a decided

part, it is no less their duty that it

should be a sober one. He ought to be cir-

cumscripted by the same laws of decorum,

and balanced by the same temper, which

bound and regulate all the virtues. In a word,

we ought to act in party with all the

moderation, which does not absolutely

enervate that vigor, and quench that

fervency of spirit, without which the

best wishes for the public good must

evaporate in empty speculation." Mr.

Gladstone has not had the fame or the

fortune to meet with moderation or

sobriety from his opponents. Their con-

demnation of his measure and of himself

has been shamefully lacking in both

qualities. Mr. Gladstone's bill, if de-

fected, will not be defeated on its

merits, and Ireland, if condemned

to twenty years more of coercion, will

suffer not because of any wrong on her

part, but because of passion aroused

and prejudice successfully appealed to. We

have had in Canada much to suffer from

party spirit in its most ferocious and

unreasonable form. Some of our best

men have been driven from the legisla-

ture, some of the most healthy and well-

considered propositions rejected, and

many great crimes committed, because

of the blind fury of partisanship. We

are now on the eve of a general election

as well for the Dominion as for the

great Provinces of Quebec, Ontario, and

Manitoba. If ever there was need of

moderation and sobriety, that need is

now present. The destinies of Canada

are not to be wrought out by hatred,

anger and ill-will, but by mutual regard,

kindly forbearance and Christian char-

ity.

THE BRITISH ELECTIONS.

The result so far of the British elec-

tions is not, we regret to be forced to

declare, altogether encouraging to the

cause of Home Rule. Scotland has, as

far as heard from, done its duty nobly

by the "grand old man," but many of the

popular centres of England, in some even

where the Irish vote was upon former

occasions numerous enough to decide the

issue of elections, the results have been

far from satisfactory. It is, of course, at

this stage of the contest impossible to

predict anything with certainty of the

final result. But it does not now seem to

us improbable that Lord Salisbury may

secure a majority over all parties, and

in early autumn form a Tory coalition

cabinet. This is a result that we look

not to with any feeling of pleasure, for

its must again place the two countries

in a position of antagonism and of

struggle. If Salisbury, again in power,

attempts the suppression of the National

League, we shudder at the mere con-

templation of the consequences such an

attempt must involve. A policy of

coercion can have but one result, out-

rage, murder, lawlessness and rebellion.

We do hope, however, that whatever

may be the immediate outcome of the

elections, that the Cromwellian policy

threatened by Salisbury, Churchill and

others will not be even attempted. The

attempt must end in failure and lead to

the total separation of the countries. But

while we could not look with

satisfaction on the return

to power of the Tories, we

have still hopes, in spite of such a con-

tingency, that Ireland's day of freedom

is at hand—freedom without rebellion—

freedom without separation. Mr. Glad-

stone has, we would fain believe, not-

withstanding that the title seems for the

moment turned against him, sown the

seeds of peace and forbearance and

equality in soil that will yield rich

fruit. England does not certainly desire

to lose Ireland, but lose her she must if

she unfortunately persists in refusing

Home Rule. The interests of both coun-

tries demand an early and final reconcil-

iation. The inauguration of a coercive

policy cannot but retard this much-

desired result and seriously imperil the

empire itself.

THE KULTURKAMPF IN FRANCE.

La Semaine Religieuse produces from one

of the principal Protestant organs of

Switzerland certain reflections well

worthy meditation on the part of French

statesmen. Prussia—says the Swiss

journal—Prussia, the country of the

Reformation, has, after fifteen years of

sterile combat, made its peace with

Rome.

The chief of the house of Hohenzol-

lern, the aged Emperor William, yes-

terday sent to the Vatican, to be offered

by his ambassador to Pope Leo XIII., as

a pledge of reconciliation, a cross of gold

resplendent with diamonds. At the same

moment Prince Bismarck, the first of

contemporary European statesmen,

declared before the Parliament of the

kingdom that the concord of the two

powers, Church and State, was one of

the constituent elements of all society,

as liberty of faith and of conscience was

the necessary condition of all moral life

with individuals. He, haughty leader

that he is, reorganized that to continue

a combat without end or result against

these two great truths were to misap-

prehend the laws of history and misun-

derstand the very foundations of all polit-

ical organism. And the Prussian Parlia-

ment, so long hopelessly divided, did

upon this occasion vote the obsequies of

the Kulturkampf by a majority that has

not for years been known in its midst.

Conservatives, Protestant and Catholic,

Liberal Conservatives, National Liberals

and Progressists, all combined to vote the

entire revision of the May laws. While

Leo XIII. thus accomplishes in Protes-

tant Prussia a first and important por-

tion of his programme, which is to group

around the Holy See all the Conserva-

tive strength of the world against the

rising tide of social revolution and of

anarchy, France, hitherto Catholic, de-

clares war against the Pontiff. The

Kulturkampf, extinct at Berlin, is re-

kindled at Paris in the name of

democracy and of liberty. French radi-

calism aspires to success just where the

philosophic liberalism of Germany met

with dismal failure. It seeks to breathe

into France a new soul composed of

reason and of science, and to free it

from the yoke of clericalism. It

first assails the school, and makes it a

purely lay institution, and it will follow

up the church until it proclaims its

separation from the state. The serious

minds of France do not, however, view

this struggle without alarm and appre-

hension. The war seemingly proclaimed

against the hierarchy and its abuses (?)

they see directed against religion itself,

and discord sown where peace was prom-