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REV. GEORGE E. NORTHGRAVES, Author of "Mistakes of Modern Infidels."

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London, Saturday, Oct. 31, 1896.

MR. GLADSTONE AND THE LIBERAL LEADERSHIP.

A movement is on foot to lead Mr. Wm. E. Gladstone to return to political life, but it is as yet very doubtful whether the Grand Old Man, who is desirous of spending the rest of his days apart from the turmoil of politics, will be induced to alter his resolution.

Mr. Morgan has held a meeting of his constituents to discuss the advisability of his resigning his seat in order to give Mr. Gladstone an opportunity to be elected once more to the House of Commons.

Lord Rosebery's chief reason for retiring from the leadership was declared by himself to be the fact that though Mr. Gladstone had ostensibly retired from the leadership, he is engaged in practically imposing upon the party his views in regard to the Turkish question, and with these views Lord Rosebery does not agree.

Lord Rosebery said at the banquet that he has a strong conviction which no amount of rhetoric will destroy, that isolated interference on the part of Great Britain in Turkish affairs will result in a great European war.

It may be that Lord Rosebery is right in his anticipation of what might occur if Great Britain were to take isolated action, but Mr. Gladstone does not desire that the British Government should plunge recklessly into a war in which all the other powers would be ranged on the other side.

Mr. Gladstone has already recommended that the British Minister should be withdrawn from Constantinople, and the Turkish Minister sent home from London with every mark of British disgust at the Sultan's conduct.

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Great Britain, merely because the latter power had determined to prevent further wholesale assassinations of a suffering Christian people. On the other hand, it does not appear to be the correct thing to abstain from intervention through the fear that the Turks will act more barbarously than ever.

We believe that the general position taken by Mr. Gladstone is the one which affords a means whereby Great Britain will come out of this entanglement with honor.

He did not wish to dwell upon the cruel and shameful story of the causes which led the Irish to emigrate from their country, but he advised Irishmen to help raise the name and character of their race by the honest discharge of duties public and private.

On the subject of Home Rule for Ireland Lord Russell was very straightforward, putting himself among the most resolute of its advocates.

He said: "I have maintained the right of our people to self-government with a view, not to separation, but to the development of our country, because I believe it for Ireland's good and for the best interests of the Empire."

On expressing himself thus he was heartily applauded, by which it is shown that it is a false notion which many of the enemies of Ireland inculcate, that the demand of Irishmen for Home Rule is caused by hostility to Englishmen or to England.

AN OUTSPOKEN CATHOLIC AND HOME RULER.

Over-cautious people are much surprised at the outspokenness of Lord Russell of Killowen in declaring before the Catholic Club of New York his devotedness to religion and to the cause of Irish Home Rule.

Catholic Club of New York, is another example of the outspoken Catholic, and it was very fitting that he should be the reader of the eulogistic address presented by the Club to their distinguished guest.

Judge Daly expressly alluded to Lord Russell's adherence to the cause of Irish Home Rule, stating that this fact is one of the reasons why the latter is held in such high esteem by Americans, who, being all Irish Home Rulers, had followed with the deepest interest the grand achievements of Lord Russell.

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Commenting on these words, Mgr. Langevin says, in his letter to Father Leduc:

"If the venerable prelate could write thus before the judgment of the Honorable Privy Council of England had proclaimed our rights, what would he say now?"

sacrifice it for petty considerations of expected gain. The failures to succeed have usually been on the part of those who have feared to acknowledge their religion.

SCHOOL GRIEVANCES IN THE NORTH WEST.

We have received from the Rev. Father Leduc, of the Order of Mary Immaculate, in charge of the parish of Alberta in the North-West Territory, a pamphlet showing that in our North-West the Manitoba school trouble is not the only educational question which calls for the intervention of the Dominion Government and Parliament.

The pamphlet is prefaced by a letter from His Grace, the Most Rev. Archbishop Langevin of St. Boniface, Man., in which the principal points established by Father Leduc are enumerated, showing: 1st, That Catholics have been deprived by the North-Western Government and Legislature of all control of their schools, in spite of the Constitution.

There is this difference between the school laws of Manitoba, passed in 1880, and those of the North-West Territory, enacted in 1892, that the former boldly abolished the legal status of Catholic schools, while the latter, under pretence of allowing their existence, have erected such obstacles to their practical operation as to destroy their distinctive character, and freedom of action.

During the negotiations which have been going on for some time between the Dominion and Manitoba authorities for the settlement of the Manitoba difficulty, the North West school laws were spoken of as a possible basis of settlement.

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In a word, the following privileges were possessed by the Catholics of the North-West previously to the legislation of 1892:

delude the public into the belief that Catholics are represented in the Council.

It will be readily understood that the members of the Executive Committee, being simply a Committee of the Legislative Assembly, may be, as Father Leduc remarks, "good lawyers, good merchants in the various branches of trade, celebrated doctors, model farmers, distinguished politicians, in a word, clever in business of all kinds, yet destitute of the qualities and knowledge absolutely required for a perfect, intelligent, and practical administration of all the schools of our immense Territories."

So glaringly unjust has been the administration of the laws, that Mr. Haultain, the Premier, admitted the injustice when Father Leduc pointed out to him the condition of affairs.

These arbitrary measures surprised Mr. Haultain when brought to his attention, though they are a priori to be supposed to have been taken under his authorization, as he declared in October 1891:

The Catholics of the North-West have, most decidedly, grievances which need to be rectified, equally with those of Manitoba.

The North-West Assembly evidently took their pattern from the treatment accorded to the Catholics of Manitoba by Mr. Greenway's Government, and we trust they will follow the example set to them by the Catholic body of that Province, and will seek for redress from the supreme authority of the Dominion parliament, and, if necessary, from the Privy Council.

We shall in a future issue give further details of the treatment of the North-West minority at the hands of the majority. For the present we shall conclude by stating that we fully approve of Father Leduc's saying in the pamphlet now before us:

"Not only the Catholic minority are far from being satisfied, but, like the Manitoba minority, they will not cease to vindicate their right to Catholic schools, separate in fact, and not only in name. We will unceasingly protest against the injustice of which we are the victims and against the hostile, sectarian, arbitrary application of the school ordinance that governs us."

One swallow does not make a spring, nor yet one fine day! So also, neither does one day, nor a short time, make a man blessed and happy.

THE AMERICAN DELEGATES IN BOSTON.

On the arrival of the American delegates on their return from the Irish Race Convention in Dublin the representative men in Boston of Irish birth or origin gave a banquet to delegates, and among the guests was the Mayor of Boston, who desired by his presence to show that other Bostonians beside those who are of Irish descent feel an interest in the welfare of Ireland.

The Hon. Thos. J. Gargan presided, and with him at the head table were the Boston and other American delegates, who reported the good effect which the Convention is likely to have on the Irish people generally, who will undoubtedly follow the policy marked out by the Convention as the only one which will secure the victory for the cause of Ireland, which is to adhere to the rule of the majority of the Irish Parliamentary Party, and to strengthen the leader of that party by giving him a loyal support.

There are many other evidences beside the facts reported by the Boston delegates, to show that the policy of the Convention will be followed by the Irish people, even though it may be belittled and ostentatiously despised by the factionists who have a personal interest in continuing to keep up dissension.

At the Boston banquet, Father O'Callaghan, one of the leading spirits of the American delegation, expressed, in an able and eloquent address, the hopes entertained that the resolutions passed and the advice tendered by the convention to the people of Ireland will bear fruit and will result in their future practical unity.

Father O'Callaghan said: "Then I doubt not, would the eloquence, the high intelligence, of our fair city, have been more worthily represented, and the desires, the wishes, of our people more forcibly proclaimed. But if the States sent comparatively few of their more prominent men, the same cannot be said, nor in the same manner, of our icy neighbor of the north—Canada."

A REMARKABLE CONVERSION.

A letter from Pere Barnier, of the Society of Jesus, appears in the *Missions Catholiques* regarding the progress of the Catholic religion in Syria.

Mgr. Gregorios had been formerly Bishop of Horus, but was afterwards transferred to the more important See of Diarbekir, and he was regarded as the most suitable person for the Patriarchate when the See of Jerusalem will be again vacant.

Father Barnier states that Bishop Gregorios has been for some time a Catholic, and having business at Horus he was visited by the schismatical clergy of the diocese with the Bishop at their head, in the hope of inducing him to remain in schism, but he resisted their prayers and arguments, and became the guest of the Jesuit Fathers where he remained for some time.

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