

## The Catholic Record.

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EDITORS: REV. GEORGE R. NORTHGRAVES, Author of "Mistakes of Modern Ireland," THOMAS COFFEY.

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## DIOCESE OF LONDON.

The Conferences for the clergy of the London Diocese will be held at the Deanery, Windsor, for the clergy of the counties of Essex and Kent, on Wednesday, the 28th inst., commencing at 10 a. m. For the remainder of the clergy of the diocese at the Bishop's Palace, on Thursday, the 29th inst., commencing at 1:30 p. m.

## POPE LEO XIII AND MR. GLADSTONE'S GOV. ERMENT.

It is stated in letters from Rome that agents of the British Conservative party and Lord Salisbury are endeavoring to influence the Holy Father to an active hostility against the Gladstone Government. It is notorious that the Salisbury Government had been unremitting in their endeavors to secure the influence of the Holy See to check the efforts of the Nationalists to attain Home Rule. The Tory agents made large promises with this object in view, but their performances were nothing. They did not succeed, however, in hoodwinking the Pope, who is fully aware of the tortuousness of the Tory policy. Neither is it to be expected that they will now succeed in creating any unpleasantness between the Pope and Mr. Gladstone.

The Tory agents worked throughout harmoniously with the agents of the Triple Alliance, which it is well known the Pope does not favor, inasmuch as it is aimed against France, for which power he has constantly maintained a sincere affection, notwithstanding the anti-Catholic legislation of the existing Government, and indeed of successive Governments during the last twenty years.

On the question of the restoration of the Pope's Temporal Power, the Dreibund is also hostile to the Pope's declared policy. Austria, and perhaps Germany, are not at heart hostile to the independence of the Pope, but their present agreement with Italy necessitates that they should maintain the existing position of Italy as the price paid for her adhesion to the Alliance.

The cordiality of Lord Salisbury's agents with those of the Dreibund was one obstacle to their making much headway with the Pope, and it may be expected that they will not now succeed in creating any diplomatic breach between the Holy Father and Mr. Gladstone.

Mr. Gladstone made a couple of mistakes in his attitude towards the Holy See while he was in power. One was the publication of his pamphlet on Vaticanism, in which he gave it forth as his settled conviction that the claim of the Pope to a universal jurisdiction as supreme Head of the Church of Christ on earth is inconsistent with and subversive of the political independence of nations. But in practice, at least, if not in theory, Mr. Gladstone has sufficiently retracted this opinion.

If Mr. Gladstone were to put his old pet theory into practice, he would be a persecutor of the Church, as bitter as ever Bismarck was. But this he never will be; and indeed he has on more than one occasion declared his regret for having expressed certain extreme views in his pamphlet on Vaticanism. At all events he has confidence enough in the potency of Liberal ideas to believe that they do not need to be propped up by persecuting either the Catholic Church or any other form of religion, and he will act upon this conviction. The readiness with which he gave his support, and even earnest advocacy, to the Bill which was moved in the last Parliament, to remove all vestiges of the penal laws, by repealing the disabilities which would prevent Catholics from attaining the highest positions, including the Crown and the Lord Chancellors, is proof of this. If there is in the pamphlet on Vaticanism a different spirit exhibited from that which its writer now displays, it is because that pamphlet was written at a moment of irritation, when its writer felt that he owed the defeat of one of his projects to the firmness of the Irish Catholics in asserting their right to educate their children according to their own views. Mr. Gladstone himself would now concede to them willingly this right, which at that time he would have withheld.

The Pope is well aware of Mr. Gladstone's present attitude toward the

Church, and he has a liking for him personally. There is therefore very little danger that the Tory emissaries will breed any trouble between them by representing that Mr. Gladstone's policy will be anti-Pontifical.

Mr. Gladstone's Home Rule policy will be an additional reason which will lead the Holy Father to be favorable to the continuance of his administration. Of course the Holy Father would not under any circumstances interfere between the leaders of the two great British parties in their electoral campaigns, but he would naturally have his preference for one rather than for the other, and we have good reasons to believe that the preference of Pope Leo XIII. is for Mr. Gladstone. There is, therefore, every reason to think that the relations of the Pope with Mr. Gladstone's Government will be in every respect most cordial.

## RESULTS OF THE POPE'S POLICY IN FRANCE.

The wise advice already given by the Holy Father to the people of France in several Encyclicals to adhere to the Republic as now a well-established form of Government has borne fruit in the actual collapse of one of the factions into which the Royalists had been divided, and the weakening of the others; and the haven has even spread into Spain by bringing about the probable collapse of the Carlist party there.

Of course the advice given to the French people to give up their adhesion to the monarchical parties and to support the Republic does not apply in full force in Spain, which is monarchical; but it is applicable to this extent, that it is now understood that the worn-out dynasties which have long since forfeited all just claim to be the legitimate line of rulers are not entitled any longer to the support of the people.

Comte Maurice d'Audigne, the President of the Legitimist Association of France, not long since resigned his position as President of the Legitimist Committee, which was operating also in unison with the Spanish Carlists; but now the Duke of Madrid has written to M. Du Bourq, of Paris, formally announcing that in obedience to the Pope's desires, he has determined to hold no more communication with the Legitimists, and to offer no further opposition to the Republican Government of France.

Certain other recent events have occurred which show further the wisdom of Pope Leo XIII's advice. Several elections have recently taken place in French constituencies which have been marked by a moderation and peacefulness which have not been known in France since the overthrow of Napoleon III. On the one side there has been no such abuse of Republicanism as has hitherto been customary, while the candidates on the other side have carefully refrained from those slanders of religion with which their election addresses would have been filled one short year ago. In fact the elections were simply between Republicans of more moderate views than have hitherto appeared upon the field at all.

It was no easy task for good Catholics to become supporters of the Republic in the face of the opposition to religion which had been uniformly manifested by the Republican Governments, ever since the overthrow of the Empire; and this accounts for the tenacity with which they adhered to one or other of the old Royalist factions. But the Holy Father has shown beyond cavil that this antagonism of Republicans to religion is altogether accidental, and is not at all inherent in Republicanism. He has shown that religion may gain a victory over irreligion by constitutional means, and he has thus brought about a union under the banner of the Republic, between those Catholics who have hitherto been contending against each other under the factional banners of dynasties which can never again hope to attain power in France. This new policy will be sure to result in the final triumph of religion. The most earnest Catholic monarchists are beginning to see this, and are taking measures to repair the evils of past legislation by returning to the Chamber of Deputies men who will sustain the Republic indeed, but who will also sustain religion, and thus act in unison with the wish of the bulk of the people, who are really Catholic, though they have not hitherto asserted in an effectual manner at the polls the religious principles which really animate them. We may look for an early change in this respect, so that the next Government of the country shall be Catholic as well as Republican.

## AMERICAN INTOLERANCE.

We have always been accustomed to hear the American people lauded for their grand spirit of liberality in all things. The God-given constitution guarantees to every citizen a freedom not enjoyed in any other country under the sun. Supposing such to be the case, our astonishment was unfeigned when the other day an item appeared in a Detroit paper stating that twelve young lady graduates of Catholic schools were refused permission to present themselves for teachers' examination—for the simple reason that they were graduates of Catholic schools. Previous to this year no objection had been offered to graduates from Catholic schools; all that was asked of them was to give proof of ability in passing the requisite examination, when, if successful, they received the same honors as graduates from Public schools. The history of the past few years shows that graduates from Catholic schools have sustained the honors of their respective schools by brilliant examinations.

What has caused the Board of Examiners to declare these young ladies ineligible this year? The answer will not be entertained by true Americans; they have not as yet opened their eyes to the real situation of things as they exist, particularly in Michigan. For the last couple of years the city of Detroit has, through the influence of a few narrow-minded men, received as citizens a class of disappointed Canadians who bring with them the prejudice and bigotry of the *Mail's* teaching. They failed miserably in their efforts to destroy Catholic schools and everything Catholic in Ontario, and now band themselves together under the name of Patriotic Sons of America—in the vain hope of injuring Catholics in the States.

The *Evening News*, of Detroit, some time ago, made public the object of this organization; and the people, Protestant and Catholic alike, laughed at them, and in fact scouted the idea that such Know-nothingism could take root in a city where there exists so much harmony as there does in Detroit. The effect of this indifference on the part of Catholics, and all honest Americans, is now becoming felt in this first slap at Catholic children. Let us hope that now they may see the true workings of this society, for then all good American citizens will unite in crushing out a spirit so unworthy of any American who really loves his country, its laws and its institutions—a spirit which is worthy only of such bigots as are trained in the school of the Toronto *Mail*.

For our part we can only rejoice that so many of this ignorant, narrow-minded class are leaving our own dear Canada, where we enjoy, despite all their efforts, religious freedom and religious rights.

## THE MAIL AND HON. EDWARD BLAKE.

The *Mail* of Saturday has in its editorial columns a most violent attack upon the Hon. Edward Blake because he, a Protestant, has identified himself with the cause of Irish Home Rule, a cause which is that of a "Catholic and Celtic" people; and on this account it endeavors to throw ridicule on the welcome which is to be tendered to Mr. Blake on his arrival in Toronto.

Mr. Blake happens to bear the same name as Cromwell's famous admiral, and the *Mail* says he is descended "from a clergyman of the Established Church, which Macaulay says the Protestants of all denominations in Ireland regarded as the sumptuous trophy of their common victory over the Catholics."

Further we are told that "he is one of the intrusive and dominant race of Saxon oppressors which it is the aim of every good Celtic Irishman to expel from their usurped abodes;" and from all this the inference is drawn that Mr. Blake ought not to support the Nationalist demand to establish "a Catholic and Celtic nationality."

As far back as 1880 Mr. Blake was an earnest advocate for Irish Home Rule. He saw at that time how heavily the laws which enabled the landlords of Ireland to seize upon the last farthing of the earnings of the tenantry through the exaction of excessive rents, and the raising of the rents whenever the property was increased in value by the hard labor of the oppressed tenant, and he saw that in vain redress had been over and over again demanded from the Parliament at Westminster.

Later Mr. Blake was himself an eye-witness to the cruelty with which the landlords evicted their tenants who were unable to pay their exactions;

and on the principle that the first right to the fruit of the soil belongs to the laborer, he was confirmed in his opinion, and he gave expression to it in his famous saying that the sight he witnessed "cried to heaven for vengeance."

It was then clear to Mr. Blake that the Parliament of Westminster had too much work peculiarly its own to remedy the grievances of Ireland. No matter how loudly Ireland might cry out for redress, her people might starve, they might die on the roadside by thousands, but their voice could never gain the attention of Parliament. These were some of the considerations which led Mr. Blake to adhere to the opinion that Ireland needs a Home Parliament which will understand the wants of the people and legislate for them.

It is all the more creditable to Mr. Blake that he, a Protestant, was ready to advocate the claims of justice when the people who are to be benefited are, for the most part, of a different creed, and possibly in part of a different race. But it is a new doctrine to be inculcated among Christians, that a Protestant Christian ought not to maintain the cause of justice and humanity when the sufferers are for the most part Catholics. The good Samaritan who rescued the poor Jew who was left for dead on the road between Jericho and Jerusalem was of different race and creed from the man whom he relieved; yet our Lord puts him forward as the model of charity and commands that we all "go and do likewise."

But the question of Home Rule for Ireland is not a religious question, as the *Mail* represents. It is a question of giving the bulk of the population, whether Catholic or Protestant, the fruit of their own labor. A Home Parliament will secure this in the fairest possible way, without even infringing upon the really just claims of the landlords. Mr. Blake is deserving of all the high encomiums which have been passed upon him that he, a stranger to the country, though Irish in origin, has consented through pure love for justice to devote his energy and legal talent to the noble work of assisting to frame a Home Rule Bill which will bring a prosperous future to the country of his ancestors, while doing justice to all classes who will be affected thereby, landlords as well as tenants, and Catholics and Protestants alike.

The banquet tendered to Mr. Blake in Toronto was worthy of the great Irish-Canadian statesman, against whose integrity no one dares to utter even a whisper, and of the cause, which is the noblest of which we can have any conception in the field of politics.

Want of space prevents us from making in this issue further comments on the anti-Catholic and anti-Irish article of the *Mail*.

## EDITORIAL NOTES.

We offer our congratulations to Father Rooney, of Toronto, on the occasion of having the title of "Monsignor" bestowed upon him by our Holy Father. Long may he live to reflect honor and dignity on the Church!

WE HAVE been asked to exchange with a new Methodist paper published in Washington, D. C. On the front page we find an article referring to the vast educational movements of the "Romish" Church in the capital. We will be glad to put our contemporary on the RECORD better manner.

THE *New World* is the name of a Catholic paper just started in Chicago. It has the approbation of most Rev. Archbishop Feehan, and the Board of Directors comprises twelve of the most distinguished priests of the Archdiocese. It is a credit to the Catholics of Chicago. It may be said that this is the only serious attempt which has been made to give the Catholic people of the Western metropolis a first-class Catholic family newspaper. Such is the *New World* in every particular. Would we had more of them, and fewer of the boiler plate papers, in which is to be found matter the reading of which is productive of no good. We are pleased to note that Mr. John Hyde, one of the cleverest Catholic writers in the country, has been assigned the position of editor.

AMONGST our neighbors it is more than probable Indian Commissioner preacher Morgan will prove to be the Burchard of the Presidential campaign. He is a narrow-minded bigot, who has taken every opportunity to throw obstacles in the way of Catholic

missionaries amongst the red men. If Mr. Harrison be defeated he has only himself to blame. Morgan should long since have been removed from the position he has abused, even disgraced, by his intolerance. As Catholic remonstrances did not avail, Catholic ballots will probably bring about the desired change.

There is something illogical in the attitude of the Bleu section of the Ministerial party. They ought not to insist upon Sir John Thompson's promotion to the party leadership, and denounce as fanatics all who object to him, while they at the same time refuse to consider the question of Mr. Dalton McCarthy's entrance into the Cabinet because of his views upon certain public questions. Ontario Conservatives have as good a right to withhold their confidence from Thompson as they have Quebec allies have to repudiate McCarthy. —*Ottawa Free Press*.

The parallel lines are not quite straight, friend *Free Press*. If Sir John Thompson had, for example, gone carpet bagging in Quebec province with the avowed purpose of abolishing the Protestant Separate schools; if he had on all occasions spoken bitterly of the Protestant religion and its ministers; we would not be surprised to find them opposed to his advancement.

He has not done this, but he has, on the contrary, always demeaned himself as a broad-minded Christian gentleman. Could the same be said of Mr. Dalton McCarthy Catholics would be unreasonable and intolerant were they to oppose his entrance into the Cabinet. We have yet to hear of the first Catholic who has objected to a Protestant, as such, holding the very highest position in the land. The late Sir John Macdonald, though a Protestant and an Orangeman, was throughout his long political career warmly supported by Catholics; but now that a Catholic has been named to take his place, the irrepressible and unmanly bigot rises to make the silly remark that the Pope and the Jesuits would, in such an event, throttle the civil and religious liberties of the Dominion. As Sir John Thompson lately remarked, "The race of fools and the race of liars we will always have with us."

THE course of the Toronto *Empire* in regard to the Blake reception reflects but scant honor on the management. It may be taken as the pressure of that mischievous Orange influence which is a veritable curse to Canadian aspirations. A distinguished figure in public life, Hon. Edward Blake, accepts a call from Ireland to assist Irishmen in their hour of need. His magnificent talents, his profound learning, his rare gifts of oratory, have been enlisted in the cause of the land of his forefathers; and for this our Toronto contemporary desires to stab him under the fifth rib. The mode of attack is as cowardly as it is uncalled for. Mr. Blake's course since he entered public life in his native land is gone over, step by step, with the sole view of dragging him from the lofty position he holds in the minds of his fellow-Canadians. We cannot blame Conservatives when they take issue with the Liberal chieftain on questions of public policy. This is honorable political warfare. But we think it most reprehensible to adopt a system of guerilla warfare against the honorable gentleman when legions of his countrymen decide to express towards him admiration of his course in the old country. Can it be possible that the *Empire* is about to swing itself into the same muddy sidereal that has covered the *Mail* with mire? Is there a Goldwin Smith, a "Fair Play Radical" and a "Planer" lurking in the *Empire* sanctum? Why is Mr. Blake a very unlovely person because he wishes to procure for the land of his forefathers the same freedom possessed by the people of his native land? Have a care, *Empire*! Keep the Orange horse in check, or he may give you a fall.

THE Government of Mr. Gladstone have already taken one important step towards nullifying the arbitrary and tyrannical rule of Lord Salisbury and Mr. Arthur Balfour in Ireland. The counties in which the Coercion Act was proclaimed in force under the Salisbury regime have been relieved from its operation, the proclamation of the Act having been revoked by an order in Council issued on the 14th inst. This restoration of free speech is the first practical evidence of the reality of the policy of reconciliation which is to be pursued towards Ireland by the new Government. The benefit the country will derive from this needed measure may be judged from the single fact that returns not long since laid before the House of Parliament showed that the cost of the police in Dublin alone was greater

than that of the police of any city in the three kingdoms, London alone excepted. In Liverpool, for example, where the population was 552,500, the police cost £134,076 in 1890, whereas the cost in Dublin the same year was £150,531, the population being only 373,648. Liverpool with all its seafaring and foreign population has thus much less police expenditure than quiet Dublin. The cause is the bad system which makes crimes in Ireland out of what would not be a crime anywhere else under a civilized government.

## MR. BLAKE ON HOME RULE.

## He Makes a Brilliant Oratorical Effort.

## APPEALS TO REASON

Not to Race or Creed Prejudices—The Battle Almost Won—Ireland is Nearing the Goal of Freedom—What Has Been Accomplished in Her Behalf and What Remains to be Done.

Toronto Globe, Sep. 20.

Mr. Edward Blake spoke eloquently on the subject of Home Rule for Ireland in reply to a complimentary address presented to him at the Horticultural Pavilion August 19. His speech, which was a brilliant effort, was received with the greatest possible enthusiasm. He said:

MR. CHAIRMAN, LADIES AND GENTLEMEN—I feel that I must, even now on this occasion, postpone for a moment the language of thanks to give utterance to the language of regret. I cannot but remember that the last occasion, not so very long ago, when I stood upon this platform to address an audience, I dare say numbering many of those I have the pleasure of meeting to-night, we were gathered together to hear one of the most gifted of Ireland's sons address us upon the subject of oratory, and that the lamented Daniel Dougherty has but a few days since passed away from the country which he adorned and enlightened for so many years. (Applause.) Having said so much, I ask you to forget for the rest of the evening that occasion, the lessons we then learned, and the man who enforced them, because I feel that my part, difficult enough at any rate, would become impossible if you were ungenerous enough to contrast my poor efforts with the eloquence which then enlightened and instructed us. I dare say thank you; for any attempt in more elaborate words to express my feelings would be an utter failure. I have to thank you for the great kindness of this reception, and for the language, altogether beyond my merits, in which you have been pleased to couch your very kindly feelings. However flattering that reception and those words might have been to me, I yet should have felt a difficulty in accepting a demonstration, even so magnificent as this, had it been in any sense limited or exclusive in point of race or creed or political affiliation. (Applause.) For it has been my constant effort to make this question rather a common meeting ground for Canadians of whatever race or creed or of whatever local party politics. (Applause.)

I have believed that four-fifths and more of our people from Halifax to Vancouver, favored Home Rule for Ireland—(prolonged cheering)—and that we took care to avoid embarrassing the expression of public opinion by the introduction of any such question as the question of race, the question of creed or the question of local politics. Canada as a whole could upon this subject speak with an entirely commanding and absolutely unanimous voice. I have believed that such a voice would be potent towards the success of the struggle; and so believing, I felt it a sacred duty to preserve all the elements which might make that voice as strong, as clear, as harmonious as it was possible that it could be made. I recognize that there are in Canada a few opponents of Home Rule, mainly, I think, members of an association that I won't name to-night; some within and some without its ranks, through honest fear and misapprehension, and others through long-continued prejudice and aversion.

IN THE CANADIAN PARLIAMENT.

I think it important, ladies and gentlemen, at the very opening of my remarks, but important more particularly in view of the tone and attitude taken in certain quarters in this city in reference to this event, to recall to your recollection the course of proceedings on the subject of Home Rule in your national assembly in the Canadian House of Commons. In that assembly three different Parliaments, elected upon three several occasions during ten years, have at different times spoken upon this question. The Parliament elected in 1878 spoke in 1882 upon an address moved by the Hon. Mr. Costigan, now present, supported by Sir John Macdonald, then the leader of the Government and of the Conservative party, and also supported by myself, at that time leader of the Liberal party. That address was carried with substantial unanimity. A couple of the members of the association to which I have referred did, indeed, dissent in speech; some more may, perhaps, have dissented in spirit; none dissented by vote. (Applause.) What was that utterance. I wish you to

mark its words. It is important in dealing to-day. It decries the Commons served with feelings and concern the Irish which had for some Ireland; that the were amongst the prosperous and no Majesty's subjects; offered the greatest traction for fellow ceive its fair propo from Ireland, and due to feelings towards the Imperi was undesirable in Dominion and of Canada and Canada exceedingly under allowing to each Dominion consider government, and that if consist integrity and w empire, and if status of the minor tected and secure, be found of meetin sire of so many Iri regard, and that come a source of pire, and that Iri abroad might feel greatness of the er creation for the Jus rule, the same dea tion for the comm felt by all classes I also asked for cler prisoners then Kilmainham. I the language of the pleased me. Their quent occasions, ferred a more decie that now historical versally, because that there were di of Mr. Costigan which they were l could be. Such as supported it with that it was a grea and I assisted in Gladstone did not was at that time o

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