

THE CATHOLIC RECORD

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Approved by the Bishop of London, and the Bishops of Ottawa, Hamilton, Kingston, and Peterboro, and leading Catholic Clergymen throughout the Dominion.

London, Saturday, Jan. 1, 1887.

A GLORIOUS TRIUMPH.

We have the hearty satisfaction of announcing, just as we go to press, that Mr. Mowat has literally swept the Province, and that his majority in the new legislature will aggregate about thirty.

THE NEW YEAR AND THE OLD.

We begin to day a New Year, and a happy year we trust it will be for this entire country and for the whole human family. The year that has just closed has indeed been an eventful one.

In Britain the year has been a very remarkable one, even for that country. A change of government took place at the very opening of the twelfth month.

In France the year was troubled and turbulent. The anti-religious policy of the radical legislative majority took more definite shape, and a very offensive School Law was passed.

In Germany the year was peaceful and fairly prosperous. The Government seems more and more disposed, notwithstanding its hesitancy as to details to come to a lasting arrangement with the Vatican as to the status of the Catholic Church in its Prussian dominions.

France and Germany through their military authorities have been comparing arms, and each finds the other far superior in effective force and in the outfit made to secure effectiveness.

It is impossible to avoid having some sympathy with the Social Democrats of Germany, in view of these ruinous follies of Bismarck, Von Moltke and their cohorts.

Both countries are certainly suffering greater evils from the armed paces they now have than a sanguinary war could inflict.

Italy has been seeking to play at radicalism on a smaller scale than the French republicans adopted. The government of the peninsula is literally led by the nose by the Masonic coterie, and is as ridiculous an administration as to day exists anywhere.

Events elsewhere in Europe do not call for any particular mention, except, perchance, the crisis in Bulgaria, which is, however, but part of the great Eastern drama in which Russia and England bear principal parts.

The next House of Representatives, (omitting the vacant seat in Rhode Island), will contain 168 Democrats, 152 Republicans, and 4 Independents, giving the Democrats a clear majority of 12.

The scholar in politics is no better, but is apt to be worse, than the working-man. Letters never made a man love liberty if the love were not born in him; and the wealthy surroundings of "the cultured class" tend rather to develop a dislike of liberty for common people.

We are sorry to see that Mr. Cleveland's Administration has set the common people farther from power, and raised the aristocratic element higher in America than it has ever stood before.

In every State, the old fashioned, plain, faithful Democrats, the honored by the people, have been set aside from council and influence, and new men, of a new order, not Democrats either with a capital D or a small one, have been taken into the confidence of the Administration.

his place filled by the "scholar" and aristocrat in politics, who was looking after his own and his class interests, and had no hesitation in deserting the sinking Republican ship."

In Canada, the year just ended was one of much violent political agitation, the Mail newspaper seeking to bring about a war of creeds and races.

The Canadian Pacific Railway. The Canadian Pacific has now 3,348 miles in operation and in 1885 carried 1,427,367 passengers. From the statistical abstract and record for 1885 we learn that the distances on the main line are now as follows:

Table with 2 columns: Location and Miles. Montreal to Callander... 344, Callander to Port Arthur... 641, Port Arthur to Winnipeg... 424, Winnipeg to Savona's Ferry... 1,207, Savona's Ferry to Port Moody... 213.

Total... 2,893. 1,908 miles of this having been built in four years and nine months.

The Canadian Pacific is a work in the completion of which every Canadian can take a pride. A valued periodical states: "The reasons why the Canadian Pacific Railway deserves the prominent position it occupies are easily stated. They are:—

1. The national importance of the railway—not only to Canada but to the British Empire.

2. Its vastness, the difficulties which were encountered, the rapidity with which the work was carried on, and the wisdom of the course adopted—Canada is in a position to reap at once the advantages which, varied to a degree, are found in the development of the natural resources of thousands of miles beyond her reach.

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The safety of this Republic and of all republics depends on the common men and women; and the danger ahead will come from our aristocratic and plutocratic as it has come to other countries.

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all the materials at hand for the building up here on a solid basis of a great community of freemen. Our enemies are internal dissensions, inter-provincial conflicts, the quarrels of race and creed.

The approval given by His Grace the Archbishop of Dublin to the "plan of campaign" has given general satisfaction in Ireland. The ultra Tory English element, represented by the Tablet, is of course horrified at His Grace's action and indicts him for practical cummunion.

GLADSTONE AGAIN THE MAN OF THE HOUR.

The resignation of the Tory leader in the British Commons of his place in the Cabinet, is an event of the very greatest significance in British politics. Lord Randolph Churchill occupied too large a place in the Tory party that his withdrawal from the Salisbury Cabinet can be looked upon otherwise than a fatal blow to that institution.

THE ANTI-RENT MOVEMENT.

The anti-Irish and anti-English papers on both sides of the Atlantic seem to have very mistaken notions of the anti-rent movement in Ireland. This movement is very generally denounced as communistic in character, an invasion of private right and a gross violation of contract.

CHRISTMAS IN LONDON.

Christmas Day was observed with the utmost solemnity in London. At 6 a. m. His Lordship the Bishop celebrated Pontifical High Mass in St. Peter's Cathedral in the presence of an immense congregation, to which he also addressed a brief but stirring discourse.

"Above all things, the Monitor is a journal that is utterly opposed to the spirit of revolution, and pledged to support legitimate authority in the world over. Its traditions, its associations, and its responsibilities are a more than sufficient guarantee that its utterances are words of morality, of wisdom, and of truth, and that the opinions which it expresses have been formed, not lightly, but after the closest searching and the most scrupulous thought."

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"I observe that now that His Grace the Archbishop of Dublin—(apprise)—has boldly come forward as a Churchman, an ecclesiastic against whom the most loyal organ in this country cannot breathe one single word, who proved his loyalty on the occasion of the despatch of the Sudan expedition by the Colonies, to kill and slaughter a people whom Mr. Gladstone declared to be rightly struggling to be free, by blessing their banners, by giving the troops his benediction, and by subscribing £50 towards that slaughtering expedition.

Therefore, if His Grace of Dublin was attacked on the ground that he is not a partisan of the British Government, I ask for some attention to the words of this letter of His Eminence Cardinal Moran, written at a time when the Land Act, which creates the tenant a joint owner with his so-called landlord, because we have declared long before this that it is the tenant who is the genuine owner of the soil; I ask the attention of the critics of His Grace to those words of Cardinal Moran, written on the 1st of October, 1880, long before the present movement had generated so many new ideas in the minds of the people of this country, ruling and ruled. This is written to a Land League meeting—"In many cases the rents that are required from the tenants are exorbitant and unjust. The protecting mantle of the law should not be extended over such unscrupulous contracts, and any such which are above a fair Government valuation should not be recoverable in the civil courts. Indeed, it seems to me that legislation on this head should be retrospective, and that the rackrents exacted from the tenants during the last twenty years should be returned to the tenants or otherwise computed as payments by instalments towards the purchase by the tenants of the fee simple of their holdings."

It is pleasing indeed to find the priests and people of Ireland united on this vital question of rack-rent. We have now Mr. Mundella, a member of the Gladstone Cabinet, declaring himself in favor of the plan of campaign, and there can be no doubt that the masses of the English democracy are heart and soul with the sorely tried Irish peasantry in their conflict with an alien and heartless aristocracy. It is by union with the democracy of Britain that the people of Ireland will obtain their liberation from landlord domination and from foreign legislation. Home Rule is clearly at hand. Not even the combined strength of British and Irish landlordism can arrest its coming. That coming will be hailed with joy not alone by the Irish race, but we would fain believe by the vast majority of Englishmen themselves.

"I have just got consent of the king to send over a French army and navy to aid your countrymen." Franklin, astonished, threw himself on his knees and clasped the hand of the king, kissing it several times. "Oh, America! Rome has saved my country! America will never forget it of Rome! The Catholics shall have all the rights the Protestants have. Convey to His Holiness the Pope my thanks for the all the American people. We shall never, never forget it for Rome." Theuncio said:

"Mr. Franklin, you must thank Father Carroll (Bishop Carroll) for it was he who induced the Pope of Rome to send me here in the interest of the American people. His letters in favor of your cause were laid by me before the French king and cabinet, and success has crowned his efforts."

So, readers, if you want to learn something of the man who, next to Almighty God and Washington, gave you a flag and a country, turn to the Catholic Cathedral in Baltimore and see his tomb. Washington himself said, "Of all the men whose influence was most potent in securing the success of the revolution, Bishop Carroll of Baltimore was the man." The English king called him "the rebel bishop" Washington's Richelieu, the prime minister and adviser of Congress, the man who got the Pope of Rome to use his influence at the French court for the Americans. No, no, sir, said he, turning to Mr. Pitt, the Prime minister of England, "I shall never sign a bill granting Catholic Emancipation after the action taken by the rebel bishop of Baltimore. He had America detached from my dominions by the aid of the French army and navy, and by the force of Irish Catholics. No, no, Mr. Pitt, you need not stop to argue the question with me; my mind is made up on that question." "Then," said Mr. Pitt, "if that is your majesty's determination, I cannot remain in office, for I am pledged in one of the articles of union between England and Ireland to grant Catholic emancipation. It is necessary to save the union of the British Empire. I must resign." "Then," said the obstinate king, "do so, do so." So Pitt resigned like a man, and Catholic emancipation was not granted for twenty-eight years after this. This shows you what Ireland suffered for American independence. It also shows that Bishop Carroll's influence was mainly instrumental in securing our independence. The people of Boston turned out to receive the French army which was led by a Catholic priest with a crucifix in his hand through the streets of Boston. All the ancient burghers of Boston turned out and went to the Catholic church in compliment to the French, and all the old English statutes against the Catholics were repealed on the spot. This is the record of the day. The 60,000 Catholics in Washington can point to it with just pride.

Very interesting reading, indeed, is this, in the light of subsequent American history. Surely, had America known the nature and value of Archbishop Carroll's services, the Know Nothing agitation, with its murder, its rioting, its incendiarism, had never disgraced the fair fame

TWICE SAVED.

The American republic is under deeper obligations to the Catholic Church than many of her citizens know, or, if they know, would care to admit. The writers of American histories strive, in general, to convey to their readers the idea and the impression that America is a Protestant country, owing all its greatness to the "Mayflower" and "Plymouth Rock" with the traditions and the principles that both are supposed to typify. Nineteenth of these writers do not, of course, know any better—but, if they did, would they be prepared to render Rome her due? Would they be ready to acknowledge the debt of gratitude every citizen of free America should feel towards the Church Catholic? To the Rock of Peter and not the Rock of Plymouth is America indebted for her liberty. The part borne by the Most Rev. John Carroll, first Bishop and Archbishop of Baltimore, in the gaining of American Independence, is not as well kept before the minds even of Catholic readers as it should. The importance and far-reaching consequence of his support of the cause of freedom are understood by few.

We were, we must confess, quite unprepared—though much of our reading and research had had reference to that period of history—for the statement of Mr. John Pope Hodnett, who, writing in the Washington Republican of the services rendered by Catholics in the war of independence, says:

"Archbishop Carroll, of Baltimore, was the next man to George Washington. It was he who got the Pope of Rome to send the Papal nuncio to the King of France to get him to send the French army and navy to aid the Americans. It was he who got the Catholic generals, Baron Steuben and De Kalb, and the Catholic Polish generals, Kosciuszko and Pulaski, to join the revolution. Benjamin Franklin was sent by Congress to France to intercede with the king in behalf of the colonies. He was not successful. One bright morning he was sitting in the waiting room of the king's palace for an audience, looking downhearted and forlorn, for he had received a letter from Washington, saying: 'If France did not send over her army the cause must fail, for his troops were commencing to mutiny and he could not raise funds to pay them; they had no rations, and their feet were on the ground and cut and bleeding from the cold.' Franklin, looking downcast and woe-begone, as he was revolving Washington's last official letter in his philosophical mind, he was aroused from his melancholy stupor by a voice calling, 'Mr. Franklin! Oh, Mr. Franklin!' Franklin jumped up and rubbed his eyes. It was the Pope's nuncio. 'I have good news for you,' he said.

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of the union. This agitation, though still lived, indicated much injury to still greater disgrace on the republic and lost its vigor till it was shown the battle field that Irish Catholics were more ready to die for freedom than Puritan Nativists, who burned convents, sacked churches, and murdered innocent people. When the war of rebellion broke out—taking away two states out of the union, and leaving remaining fragmentary republic alone its helplessness and dismay—the American government had again to look to Catholic Church for its powerful assistance, not this time to John Carroll, but to John Hughes, Archbishop of New York. History tells us that on the 2nd of October, 1861, in the very dark hours of America's national existence, Mr. Seward, then Secretary of State, invited Archbishop Hughes to come to Washington—for a personal conference on matters of grave public concern. The confederate states had just sent Messrs. Mason and Slidell to Europe to seek aid, or, at all events, the recognition of the great powers for the new erected government of Jefferson Davis.

It was well known in Washington that England and France were in sympathy with the South. It was felt that might be induced by the Confederates envoys to recognize the South, and to give it credit abroad as well as confidence at home. Rightly did Mr. Seward judge that the official recognition of the Confederacy by these great powers would be followed by many, if not most other European States, and the cause of America receive not only a rude shock abroad, but perchance an irretrievable check at home. Hence his prompt action in sending the Archbishop. The result of the conference between these two illustrious men was, that the Archbishop was sent to France and Mr. Thurloe Weed to England. The nature and scope of the Archbishop's mission may be inferred from a letter to Cardinal Barnabo:

"I made known to the President that if I should come to Europe, it would be as a partisan of the North more than of the South; that I should represent the interests of the South as well as of the North—in short, the interests of all the United States, just the same as if they had never been distracted by the present civil war. The people of the South know that I am not opposed to the interests. They have even published that in their papers, and some say that my coming to Europe is with a view to bring about a reconciliation between the two sections of the country. But, fact, no one but myself, either North or South, knows the entire object of my visit to Europe. . . . I made known to the ministers of Washington that I would not accept of any appointment from them; that it was not their power to bestow any distinction upon me equal to that which the Church had already conferred; that I could not undertake to fulfill any written instructions; but that if I came I should be to my own discretion, to say and do what I should think most likely to accomplish the good, or at least to prevent evil. The good, or at least to prevent evil, was that I should go with a crucifix, and say for the interests of the country, prevention of war, and interests of humanity, any thing that should think proper.

This much, your Eminence, I think proper to communicate, so that your Eminence may have a clearer view of the circumstances under which I have acted, not doubting that your Eminence would have approved of my course, if I had had an opportunity of consulting you before my departure. I would take it a great favor if you would explain briefly those circumstances to our most Holy Father the Pope.

And now permit me to make some remarks on the motives which prompted the Government of the United States to request of me the sacrifice necessary involved in a tempestuous voyage across the Atlantic.

1st. The Government knows that the people of America, both of the North and of the South, whether Catholics or Protestants, have great confidence in me, as one who will never say anything but what he knows or believes to be true; that although loyal to the legitimate government in America, I am regarded as no enemy of the South; that the cabinet at Washington believe my personal reliance would be placed on my statements, on account of my being Catholic prelate, than would be placed on the words of any official minister of the United States, either in Paris, London, or elsewhere.

2d. The Government at Washington were pleased to think that, in requesting me to accept this mission, they were paying a great compliment to the whole Catholic people of the United States and they wished to give me also a mark of their confidence which might go for as an example for future administration to be well disposed toward the Catholics; and by this act to condemn that spurious action who, but a few years ago, undertook to treat the Catholics of America as equal citizens, unworthy of the equal privileges which the laws of the country extend to all its inhabitants.

Archbishop Hughes' mission was crowned with complete success. France would not, and England then could not recognize the Southern Confederacy, which, left to its own resources, had fought a long and losing battle till its final extinction in the spring of 1865. Thus twice in less than one hundred years was America saved by a Catholic Archbishop. Twice did the Church, long and so often called the enemy of liberty, throw her protective mantle around the struggling or threatened daughter of freedom—