

THE CATHOLIC RECORD

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THEN AND NOW.

When the Irish Parliament was invited to vote itself out of existence, its members were assured that the design of the minister was to place Ireland on a footing of fullest equality with England.

What coercion will mean in Ireland, Cork has learnt already. The mayor of Cork, not having shown himself sufficiently loyal on the occasion of the jubilee, the resident magistrate of the district has suspended him as a magistrate and closed his court.

This new coercion act, aimed at the suppression of all constitutional freedom in Ireland, clearly proves that the Act of Union was never intended by its framers and promoters to be anything save an instrument of repression for Ireland.

Among the differences between the past and the present was the extraordinary proposal making the Viceroy master of the whole law and right of association.

Mr. Grattan in his great speech on Irish rights in 1780, when the Parliament of Ireland was a mere registering body of the will of the English minister, thundered forth this eloquent denunciation, which had Ireland taken to heart, would have saved countless lives, by arresting rebellion and preventing famine, and made that country one of the happiest on the face of the earth.

Grattan achieved a momentary, but Gladstone will achieve a permanent triumph. There was in the days of the first of these great men none of the friendliness between the two peoples that to-day strengthens the hands of the Liberal leader.

THE CRUCIBLE AND THE LAND QUESTION.

Much misapprehension seems to exist among non-Catholics regarding the position taken by the authorities of the Church, from Archbishop Corrigan to our Holy Father the Pope, in their attitude towards the theories of Henry George, as adopted and defended by Dr. McGlynn.

It is scarcely necessary to refute here the opinion which some hold, that the Catholic Church claims the right of pronouncing upon all manner of opinions, and of making her decisions articles of religious faith, and that on these grounds she interferes with Henry George's theories.

"There are no limits to the Church's action within the sphere of faith and morals: therein she is a law unto herself. . . . It is conceivable that the Church might hold the theory of evolution to be a matter affecting the integrity of the faith and the salvation of souls; she might arraign the doctrine of the conservation of energy . . . or she might even indict protection to home industry under certain circumstances.

If the meaning of all this were that the Church claims to be the judge whether or not a theory be conformable with or opposed to divine truth revealed, it would be correct: for Christ Himself has constituted her as such, and from her judgment in such a matter there is no appeal, for she is the only tribunal constituted: but the meaning intended to be conveyed is that the Church may claim to have the right to adjudicate in matters which are beyond her sphere, and that Catholics will be bound to accept her decrees.

The Chief Secretary has introduced into the House of Commons a Bill for the better administration of the Acts relating to the relief of the destitute poor in certain parts of Ireland.

In his office, the matter was laid before the Pope, from whose decision there is no appeal. The Dr. was summoned to appear before the Pope's tribunal to answer the charge brought against him, but instead of obeying, he ridiculed and set at defiance the authority of both Archbishop and Pope.

We regret the position to which he has brought himself, the more so as he had many good qualities; but he has only his own obstinacy to blame for the blow which has fallen upon him so justly.

It is not by despoiling the rich that the poor are to be relieved, but by teaching them to use to advantage the faculties which they are endowed by their Creator, above all by instructing them to exercise meekness and patience and other Christian virtues, which are true riches, and by relieving actual distress wherever it occurs.

Differences in the degrees of wealth of individuals are the natural consequence of our human condition. All are not born with equal natural gifts. All have not genius, all have not the same ability, strength and health, and even if they were equal, all do not employ the talents or faculties given them with equal industry or success.

I have pleasure in expressing my best wishes for the success of the CATHOLIC RECORD. I would not be without it for double the amount of subscription. It is very instructive, and its editorials are well and ably written.

THE REACTION.

Recent elections in Britain continue to show a marked change in public opinion on the question of Home Rule. We have already referred to the Spalding election with its many lessons of significant warning to the Tory coalition majority in the English Commons.

North Paddington, 1885—2,482; L. L. Cohen (C.).....2,482; Wm. Digby (L.).....1,797. Conservative majority.....685.

Our respected contemporary the Globe, discussing the figures of all these elections above mentioned, concludes with this just observation: "Evidently the three constituencies should be regarded as fairly representing the three great classes which make up nearly the whole of the constituencies of England."

The English voter had always been taught to look on the House of Commons as the very temple of freedom. He has lately, with mortification truly inexpressible, seen that body register its own submission to Tory despotism by voting for a clause, to enable a tyrannical and incompetent government to deprive Ireland of even the forms of free constitutional action.

Earl Granville, who recently presided over a meeting of the Kent county Liberal council, showed the hypocrisy and dishonesty of the Tories in their coercion policy. He pointed out that they claimed their criminal law amendment bill not to be a measure of coercion, and that many government supporters, who had at the last elections obtained seats on the understanding that they were opposed to coercion, gladly availed themselves of the excuse to support the iniquitous measure.

has a weapon more powerful than steel to attain his ends. The good men and true of Spalding and of Coventry have used that weapon with more skill and effect than they could have the instrument of slaughter. They have at the polls put to flight the cohorts of Toryism and declared to the world that not only will England be free but by England's emphatic decision and determination Ireland must too be free.

EARL GRANVILLE ON COERCION.

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Alluding to the charge that the Liberals were actuated by fear and governed by their alliance with the Parnellites, the noble lord asked if it was quite fair to attribute to them fear as sole motive, excluding the possibility of their being influenced by an honest desire to do what is best for Ireland and for the empire.

Do not credit the statements of those who allow it to be said, and who are fond of saying, though they do not let it out in public, though it is known to be their normal sentiment, that Ireland is a country made to be governed by force. Ireland is not a country made to be governed by force any more than Wales or England or Scotland was made to be governed by force.

THE TWO CRUCIBLES.

We read some time ago in La Monaca de Rome that Father Tondini, well known for his zeal in favor of the reunion of eastern and western churches, published in the *Rassegna Italiana* an interesting study on the tendencies, perceptibly manifest in Russia, in the last of this much desired reunion.

Whereupon Father Tondini shows citations from a controversy of M. M. Soloviev with M. Asakoff, director of the *Rus*, with what an ardent patriotism the former is animated and how pure are his intentions. His words, in fact, explain just how he sees and understands patriotism: It appears, said he, writing to Asakoff, you understand love of country to consist in attachment to everything proper to one's nation. Let us take, for example, Russian *rashok*—(under the name of *rashok*, which signifies schism, division, is comprehended all the conforming sects existing in the bosom itself of the Russian Church.)

"The second answer I have to the taunt I mentioned is this—As we, business men, others we worked in this uniform grove of coercion, to be blind to the failure of this policy—to act as if we had not been made aware that it might drive disturbance over the surface, but could not cure the disease? It is just legitimate for her Majesty's Government, after obtaining aid from a new source, to change in a few months from conciliation to coercion, if it is not unlawful for us after a longer experience to be convinced that you must deal with the malady and not with the symptoms?"

Thus the Frenchman speaks of beautiful France and of the pride of old England, while the Englishman speaks of the taking higher ground and attempting moral character to his national pride. So when the Russian desire to express their tenderness toward their country, they themselves with calling it "Holy Here is its ideal, which is neither servative nor liberal, neither nor aesthetic, just as it is not ethical; it is an ideal at once moral and religious." From that ideal to the king of the holy mission which Ru