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London, Saturday, Aug. 20, 1892.

PRINCE BISMARCK'S TOUR.

The *Freisinnige Zeitung*, which is edited by Herr Richter, announces jocosely that Prince Bismarck has been engaged by Manager Pollini, of a Hamburg theatre, to make a tour of the world as a talking champion. The tournaments are to be held in all the European capitals and finally at Chicago during the World's Fair. Professor Haackel, who visited Bismarck at Kissingen with a deputation of University students, according to the *Zeitung*, will accompany the Prince as lecturer and showman.

The occasion which called forth these caustic remarks is the tour which Prince Bismarck has been making through Netherlands, everywhere delivering speeches in which he shows all the spleen of a baffled politician; but it is especially evoked by his speech at Kissingen, in reply to the address of the students.

We do not desire to disguise the fact that it was by the operation of the Prince's stubborn will the humiliations of Austria and France were partly brought about, and the little States which formed the Germanic Confederation united into one great empire. The Prussians, who dominate the union, are, as might be expected, especially jubilant at the result, and correspondingly grateful to Bismarck who brought it to a consummation. Yet Bismarck's was not the only mind which worked out the problem of German unification. The Emperor William the First's clear conception of the prestige which this union would give to Germany, and of the consequent high position she would attain in the political councils of Europe, seems to have been the immediate cause of the consolidation which it was the traditional policy of the Prussians to effect, provided Prussia, and not Austria, could be made the dominant power. Prince Bismarck was undoubtedly, as a "man of blood and iron," well fitted to carry out a policy which required an inflexible will. But without Van Moltke's military skill and foresight even this well-planned arrangement would not have succeeded. In the popular estimation, however, Prince Bismarck, the only surviving one of the three principal figures in the drama, is now deemed worthy of all the glory.

But Bismarck miscalculated how far a policy of iron inflexibility may be carried. Iron inflexibility is needed in order to carry on a war successfully with foreign enemies, but in this age, when the people of the nations have learned to assert their natural rights against arbitrary rule, it may be carried too far, and Bismarck so carried it when he declared war against the Catholic Church. It was owing to the persecution he initiated that Herr Windthorst gathered about him the nucleus of a party in the Reichstag resolved to maintain Catholic rights—a party which has since grown to be the most powerful in the Chamber; and even while Bismarck was still Chancellor, notwithstanding his loud boasts that he would never go to Canossa, he was obliged to begin to retrace his steps by repealing many of the persecuting enactments by the passage of which a blot was put upon the escutcheon of the Empire; and this same policy of conciliation Baron von Caprivi has found it necessary to pursue, so that now nearly all the persecuting statutes have been repealed.

In fact, Bismarck, as a statesman, fell far below Herr Windthorst, and he suffers when a comparison is instituted between the two. It is said that there was no one in the Reichstag whom Bismarck dreaded as he dreaded Windthorst, and in his speech to the students he acknowledged that it was his wish to take the Catholic party as an example, and to imitate them in the formation of a united anti-Catholic party. He declared that he had sworn to found a Protestant Empire, and that, therefore, it is out of the question to attempt to rule with the

Catholic party as the principal support of the Government.

It is well that Prince Bismarck has thus openly announced his hostility to Catholics, for an open enemy is less to be feared than a pretended friend whose friendship is simulated that he may strike more surely a fatal blow. The Catholics of Germany will be on their guard against the declared enemy of their religion, whereas, if he had put on the mask of friendship, they might be carried away by a mistaken spirit of patriotism to shout with the multitude for the supposed unifier of Germany. But they will not support the enemy of their creed, and Bismarck must continue to be what he is now, a discontented grumbler. He evidently underestimates the vitality of the Catholic Church, which he imagines to be a merely human institution, and he therefore thinks she is to be crushed by civil legislation.

All observant visitors to Rome have seen on St. Peter's piazza the central obelisk which was erected by one of those Imperial tyrants who revelled in the shedding of Christian blood, and on which there was once an inscription informing the reader that it was erected to commemorate the extermination of the Christian name. On that monument this impious and boastful anti-Christian inscription has been erased and replaced by the announcement, "Christ lives, Christ reigns, Christ triumphs." So it is with the work of Bismarck. It was to result in the destruction of the Catholic religion, but he has himself lived to see the futility of his efforts to break down the imperishable edifice built upon the solid foundation of a firm rock, against which the gates of hell shall not prevail.

It now appears that it was precisely on the question of the Emperor William the Third's courtesy to the leader of the Catholic party, the late Herr Windthorst, which led to Prince Bismarck's resignation of the Chancellorship. He wished to prevent the Emperor from attending the banquet given to Herr Windthorst by his colleagues, but Kaiser William refused to submit to such dictation as to "what he should eat and with whom he should sit at table." And this determination of the Emperor is what Bismarck referred to when he said in a former speech that an error had been committed when the Government decided to go to Canossa. But Bismarck has now no power left him but to talk, and his talk is but the language of a discontented and powerless egotist.

AN AMERICAN VIEW.

Our highly esteemed contemporary the New York *Freeman's Journal*, which, by the way, is one of the ablest of the Catholic journals of the United States, condoles with the Canadian Catholics, in an editorial article in its issue of the 6th inst., on the subject of Separate schools in Manitoba.

We are pleased to have the good-will of our American colleagues, and on our side we wish our co-religionists of the great Republic all that liberty of religious education which they are endeavoring to secure, we are sorry to say, with but little success, as far as any recognition by the State is concerned.

The *Freeman's Journal*, however, appears to be very much mistaken in regard to the position of Canadian Catholics in reference to Catholic schools. It very properly represents the decision of the Privy Council as an invasion and overthrow of Catholic rights in Manitoba. But it is somewhat of an error to say that the English Home Government has sanctioned the outrage. It is not a case of the English Home Government interfering to perpetrate an outrage on Catholics; it is a matter of interpretation of our own Canadian laws. By a curious arrangement, which in our colonial position is at present unavoidable, the British Privy Council's Judicial committee is the highest judicial authority for Canadian as well as British law, and its decisions must be accepted regarding the interpretation of all laws existing; but if our contemporary's view of the case were correct we could have no hope of changing the position of things except by influencing the Imperial Government and Parliament to change the law so as to be more favorable. This is not the state of the case. It is for Canada itself to change its own laws when they are found to work unsatisfactorily. The constitution of Canada does not differ very much from that of the United States in the present instance. Our Provinces are authorized to legislate for themselves except on certain subjects of interprovincial importance.

Manitoba is therefore fully authorized to legislate on the subject of general education; but the difficulty in the present instance arises from the fact that in some provinces, namely, Ontario and Quebec, the legal rights of the Protestant and Catholic minorities, respectively, are so protected by constitutional guarantees that the Provincial Legislatures cannot interfere with them, unless to improve the status of their educational systems.

In the case of Manitoba it was generally believed that there was a similar guarantee, but the decision of the Privy Council is that the law of the Dominion constituting Manitoba into a Province has not the effect it was intended to have. But the Manitoba Constitution is a Dominion Act, and the Dominion Parliament has the power to amend it. The matter is thus sent back to Canada to be dealt with as circumstances demand; and we have a very reasonable hope that a fair solution of the trouble will be arrived at.

It will be seen by this statement of the real position of affairs that the Catholics of Canada have not so much reason to complain of their treatment by the British Government, or to cry out for annexation to the United States, as the *Freeman's Journal* appears to think we have. Besides, we would remind our esteemed contemporary that what we claim to be our right in educational matters is not granted to the Catholics of any one of the United States, so that we would not better our condition in this respect by annexation, which is the supposed panacea for all woes.

The *Freeman's Journal* points out that, in case of annexation, Quebec would preserve its autonomy and educational system. But we would remind our contemporary that the case of Ontario is also worth considering. The Catholics of Ontario enjoy a Catholic school system which is recognized by law, equally with the Public school system, except in some minor details. This we would almost certainly lose if we were absorbed into the United States.

There is another thing in the *Freeman's Journal* article which does scant justice to the Canadian Catholics. We are told that "the Canadian Catholics having passively allowed initial infringements upon their rights without a proper protest; in many instances, as in the desertion of Louis Riel, having acted in a cowardly and undignified manner, in failing to sustain their friends, now find themselves confronted with a situation that threatens the existence of every privilege which they have so fondly cherished. Our words are strong, but they have the point of truth, and if they awaken ever so slightly our co-religionists to the position they occupy in the minds of those who wish them well, we will be satisfied."

We thank our contemporary for its good wishes, which we are confident it expresses in good faith; but we can safely assert that it is mistaken in regard to the alleged unreadiness of Canadian Catholics to battle for their rights. As lately as 1890 our educational rights were menaced by the Conservatives of Ontario. The Catholics of Ontario fought their battle openly at the polls, and won. If the truth could be ascertained, we believe it would be found that not one per cent. of the Catholics of the Province shirked their duty on that occasion, either through cowardice or ignorance. In 1886 a similar battle was fought, with a similar result. Perhaps if the opportunity presented itself, the Catholics of the United States would show in an equally favorable light, but they have certainly not yet fought the battle of Freedom of Education. They are still taxed for schools in which they do not educate their children, and they have as yet made no serious effort to assert their rights in any single State. Even in the very issue of the *Freeman's Journal* in which the Canadian Catholics are held up as being cowardly in the discharge of their duty, we are informed that the temporary arrangement by which a moiety of justice was accorded to the Catholics of two western towns of Minnesota, has been broken up in one of them, undoubtedly because the opposition of some Protestants made it impossible for Catholics to work satisfactorily under the temporary experiment which was there made. Now would it not be in order for the *Freeman's Journal* to show that the Catholics of New York city and elsewhere had sustained the Stillwater Catholics till they had gained their point, before taunting Canadian Catholics with cowardice and want of dignity when the battle is only sniffed from afar?

Let us assure our contemporary that in Canada, and even in Ontario, there are honorable and honest Protestants who will join hands with us to prevent any palpable injustice from being perpetrated upon us; and this is the secret of our past successes. Are we not reasonable in entertaining the hope that the injustice which is threatened to the Catholics of Manitoba will also be averted?

In regard to the case of Louis Riel, to which our contemporary refers, we have to say that it was not a case of religious rights at all. Louis Riel's first rebellion was undertaken for the assertion of the rights of the early settlers and Indians in the Province, and it was settled by his being ultimately pardoned, and by a full recognition of the rights of the population then in occupation. We have never seen any good reason why we should seek to justify Riel's second insurrection, whatever may be thought of his first. Hence there was no reason for identifying his cause with that of the Catholic Church. We were in favor of mercy being shown him; but certainly not on religious grounds. We have no need, therefore, of discussing his case with the *Freeman's Journal*, as if the cause of religion were bound up with that of Louis Riel.

Before our contemporary criticizes again too harshly the Canadian Catholics, we trust that the Catholics of the Republic shall have gained their educational battle as we have done, and that they shall also, by their courage, have obtained justice for the poor Catholic Indians of the West who are now suffering persecution at the hands of U. S. Commissioner Colonel Morgan.

DISESTABLISHMENT IN WALES.

The question of Home Rule is not the only one which has been decided by the recent British elections, though it is agreed to by the Liberal party that it is the most important matter which is before the country requiring settlement. The Welsh Liberals are a unit in demanding the disestablishment of the State Church in Wales, and as it is natural for most people to imagine that matters which concern themselves are of the very first importance, it may be readily inferred that they are pushing their party for an early measure of disestablishment; and when we say the Welsh Liberals are doing this, we may well say that Wales is doing it, for there are only two supporters of the late Government holding seats for Wales. Wales is almost unanimous in demanding the abolition of tithes and State Churchism, only the few who belong to the Established Church being in favor of the continuation of that enormous iniquity on a dissenting population.

Of the Welsh members of Parliament thirty are pledged to support disestablishment and disendowment. The two members who are not so pledged, positively at least, are the Conservative members, Hon. G. T. Kenyon and Sir Pryce Pryce-Jones. The former said nothing on the subject in his election address, and the latter once offered to vote for disestablishment if the majority of the people demanded it. There can be no doubt now of the wish of the majority, whatever room there may have been for doubt before. Nevertheless the two members we have named will vote with the Tories.

But the Welsh Liberal contingent are open to reason, and recognize the fact that the oppression of a more numerous people, by laws which bear more heavily than the tithe laws, is a matter which calls more loudly for immediate redress than the grievance of which they have to complain. Hence they have signified to Mr. Gladstone that they will not press their views until the Irish question be put on the road to settlement; but they insist that after this be done the question of the gigantic Welsh grievance be taken up next.

Mr. Gladstone is not at all unwilling to meet the views of the Welsh members, so that at an early date the question of disestablishment of the Church in Wales will certainly be brought before Parliament, and disestablishment in England will surely follow before very long.

The ministers themselves, by their arbitrary conduct towards the people, contributed largely to the strength of the movement against the continuance of their dominancy. All over the Principality public demonstrations have been held against the tithe system during the last few years, and refusals to pay tithes have grown so general that frequently the police have had to go in consid-

erable force in order to make seizures, and even in force they have been often driven out of the invaded districts by the angry farmers.

The clergy in that part of Wales which borders upon England, foreseeing that the Church must soon be disestablished, have been agitating for some years the annexation of that district to Cheshire, so as to have their tithes continued; but under Mr. Gladstone's government it is certain that their petition will not be granted.

The farmers are told by the clergy that it is their duty to obey the law, and that they might as well refuse to pay rent as tithes; but the farmers answer: "We get value for the rent, because we have the use of the land; but we get no value for the tithes, for we do not, and will not, use your Church."

THE GLADSTONIAN VICTORY.

The division on the Queen's speech in the Imperial Parliament, on which depended the momentous question as to the party which is henceforth to rule the British Empire, has been at last taken, with the expected result that Lord Salisbury's Government is among the things that were. The speech itself, being the production of a ministry known to be moribund, contained no promise of a policy. Never was a more barren document laid before a deliberative assembly. On motion for a reply to the address, the usual resolution of non-confidence in Her Majesty's ministers was proposed, after the election of a speaker, and carried after discussion, by a majority of 40. The vote was exceptionally large, 660 members voting out of a house of 670.

Two seats are vacant, two members paired, one is absent on a voyage to Australia, and the four tellers, two from each side of the House, abstained from voting. These, with the speaker, made up the ten who did not vote.

Immediately after the votes were taken, and the result was announced, Mr. Balfour moved the adjournment of the House with a view to the resignation of the Ministry in order to make room for Mr. Gladstone and the men whom he will select to assist him in the formation of a new Cabinet. The names of the members of the new Cabinet have not yet been made known, but it is expected that Mr. John Morley will be the Secretary of State for Ireland, and that Sir Charles Russell will also have a portfolio. These names are deservedly popular in Ireland, and they will give to the people additional confidence in Mr. Gladstone's Government, if any further assurance is needed that the promises of justice to the Irish people will be faithfully carried out.

The Tories, of course, are prolific in prophecies that Mr. Gladstone will be unable to carry on the government with his present majority, which Mr. Joseph Chamberlain has thought proper to dub "a majority composed of Irishmen." If it is objectionable to Mr. Chamberlain and his party that the votes of Irishmen should be reckoned as sufficient to turn the scale on a notably Irish question, why do they not apply the easy remedy of letting Irishmen settle their own questions in a Dublin Parliament? It is the Tories who insist upon the retention of the Legislative Union under which Irishmen are obliged to come to Westminster to settle affairs which specially concern Ireland. It ill behooves them to grumble if the Irish votes turn the scale. The natural remedy is that they should adopt the scheme which the Irish members demand, Home Rule.

Conscious of their strength, and anxious to bring on the vote with as little delay as possible, very few Gladstonians spoke during the debate on the address, which was therefore carried on almost entirely by the supporters of the Government, who kept up a series of vituperative speeches against the Liberal party.

Mr. Joseph Chamberlain was especially bitter against his quondam friends of the Liberal side, and he compared the Gladstonian majority to a nebular hypothesis. Perhaps the comparison would have been more appropriate if it had been applied to his own followers, the Liberal Unionists, who become rarer at each election, and who are especially few in number now that a general election has thinned them out.

Mr. Chamberlain was very anxious that Mr. Gladstone should at once explain his Home Rule policy. There is no such hurry about this as he would have the world believe. The general principles of Mr. Gladstone's policy are well enough known. It is based upon the necessity of immediate

relief to Ireland, and over and over again Mr. Gladstone has stated that he will give a Home Rule measure which will satisfy Ireland. He has even given the details to some extent; but it could not be expected that while he was in opposition he should have a measure complete in detail.

It requires that the responsibility of office should be upon him before he could be expected to have it in such a state of perfection, as a measure of this kind cannot be got ready until he consult his colleagues and the various sections of the Liberal party to ascertain what provisions they favor, so that there may be no difficulties to cause dissension when the measure shall be definitely placed before Parliament.

Mr. Chamberlain made a great effort to sow dissensions among the Liberal ranks by magnifying the differences which exist in them. There is little doubt, however, that Mr. Gladstone will be able to construct a strong Government. The Grand Old Man has expressed himself as quite satisfied with his majority. He said recently that great reforms have been carried through with even smaller majorities than that which he will have in the present House, and he has no doubt that he will be able to carry out all his promises. Home Rule is still in the foreground, and no Tory taunts will either prevent him from preparing his Home Rule measure, or induce him to produce a crude bill so as to meet their demand for a declaration of his policy in a shape in which it might be easy to throw discredit upon it.

EDITORIAL NOTES.

THE Stillwater (Minnesota) School case, which caused so much discussion, has been finally settled by a notice from the Catholic school directors to the Public Board of Education to the effect that the parochial schools will positively be reopened and maintained during the coming school year. It will be remembered that the arrangement which is thus cancelled was to the effect that the parochial schools should be placed under the management of the Public School Board, receiving their proper proportion of school aid, and that, to comply with the law, religious teaching should be given outside of legal school hours. Fanatics could not endure that Catholic children should be taught their religion under any circumstances, and an outcry was consequently raised against the compromise, making it necessary for the Catholics to have recourse once more to the parochial school system, in order to ensure religious teaching for their children.

The text of the decision of the Privy Council in the Manitoba schools case has reached us by mail, and it fully bears out what was announced by telegraph concerning it. It is, on every point, favorable to the Act of the Manitoba Legislature, and it interprets the Catholic rights to be all comprised in this, that Catholics or Protestants may establish schools at their own expense, and that their children cannot be compelled to attend the Public schools where denominational schools are established to which the children are sent.

A mass meeting of the Catholics of Winnipeg was held on the 9th inst., at which it was unanimously resolved to maintain their Separate schools. They will obey the unjust Public school law, which will tax them for schools which they do not use, and will continue to support the Catholic schools, independently of all State aid. This is, for the present, the correct course. In the meantime it is to be hoped that immediate steps will be taken to prepare the way to remedy the injustice which the Manitoban majority, in a fit of fanaticism, have inflicted on them. The course which the Catholics have laid out for themselves will put the inquiry before the public in its strongest possible light.

As a reason why the Catholics of the Dominion should abandon any effort to remedy the condition of the Manitoba Catholics, arising out of the decision of the Privy Council, the *Toronto Globe* says "the continuity of the struggle will assuredly not help the minority in Manitoba, who will receive all the more generous treatment when all the pressure of outside interference is removed." Thus what is an unquestionable right by natural and divine law, the right of the parent to educate his children in the manner which is consistent with his conscientious convictions, is to be made dependent on the good will and generosity of a local majority which has already manifested ill will and religious animosity.

Is this the kind of British subjects we do not wish to religious broils which raged in united struggle has been known now that ourselves to the have proved their enemies. We rights and those throughout the responsibility must have forced on the

On a recent curious exhibition and faro playing phernalia of the was sung and the gambling apparatus. He was a reformed played his skill in of his old trade of preacher's desk, a the congregation. been a professional five years and sa away after having demned to a term which he served against him being game. He dealt showing how far the hands dealt professional poker to tell every card hands. He gave congregation to could tell the back of the quite innocent. At roulette he wheel as to place black pocket as "professional game of chance robbery." All the doubt the revealed convert will enable to play mo they were able to thank him for the them on the game.

IRISH ELECT

Archbishop of Au To Justin McC House of Commons DEAR SIR—W forward you her don for £400 (s contributed by th my disease toward penses of your pain. It is the lute free offeri fathers, the ea amongst us, in su efforts to regain stitutional metho ture, of which sc century ago by combined with My people are e and, whilst they the community and ready subm ment and the la live in secure e of their indu ardent attachm try, and their l with her in al ture, in her so verses and tri present full of looking forward shall send a de —the Archbishop at the solemn i vived Irish P Green. May C Yours r J. J.

St. Mary's Cat Dr. O'Sullivan \$16.50 from 2 Madoc... Tweed... Ballycane... Brewer's Mills Marysville... Belleville... Read... Napanea... Trenton... Toledo... Perth... Merrickville... Kennebec... Smith's Falls... Prescott... Morrisburgh... Gananoque... Spencerville... Carleton Place... Pictou... Stanleyville... Chesterville... Brockville... Wolfe Island... Frankford... Westport... Camden...

The Burgon has publicly d Play" will n Chicago Exp Ammergau p Rev. Broth years in chan Toronto, has of St. Patrick year, and Re was in St. Pat to St. Mary's Patrick, of H in Ottawa, a Bridge's sch