



# CATHOLIC CHRONICLE.

VOL. XXVIII.—NO. 30.

MONTREAL, WEDNESDAY, MARCH 6, 1878.

TERMS:—\$2 per annum in advance.

### NEW AGENTS.

Mr. J. W. Kennedy of Richmond is our authorized agent for the counties of Richmond and Sherbrooke. We trust that our friends in these counties will receive him kindly.

Mr. James J. Kelly has kindly consented to act as our agent in St. Stanislaus de Kostka.

### HORRORS OF THE FAMINE IN CHINA.

A correspondent engaged in the relief work in the Northeast of China writes:—

"People of all ages die of actual starvation by thousands. The famine extends over a district which includes, at least, 5,000 villages, and in these latter together I am certain within the mark in saying that 500 die daily, perhaps 1,000 may be within it. A few days ago I traversed the worst part. Thousands upon thousands have perished already. Houses are pulled down in every village to sell the timber and thatch in order to get food. Those who can get husks and dry leaves, ordinarily used for fuel, are considered well off. Most of the poor young girls had been sold; old men, middle-aged, young men, and children die daily of sheer starvation, and others freeze. The dead cannot get a burial; they are too many, and none can afford the expense; so they are cast daily into large pits." This is a description of what happened last year. This year even worse horrors are reported. The people at Shanai are said to be living on the corpses of their fellow beings who died of starvation! And the strong are killing the weak for the sake of obtaining their flesh for food! Up to the present time the principal relief has come from the Christian missionaries Protestant and Roman Catholic, who have distributed among the sufferers the funds subscribed by their communities in the open ports.

### AN ENEMY'S TESTIMONY.

M. Louis Blanc, a French socialistic writer and a bitter enemy of the Catholic Church, in a lecture recently delivered, speaking of the destitute condition of thousands of sick weavers in Lyons out of employment, said:

"When King Henry, three centuries ago, laid his hands on the cloisters and abbeys of England and gave them to his courtiers or appropriated them to his own use; when he confiscated into his own treasury the revenues of the Church, which then aggregated more than 28,000,000 francs—when he did these things he introduced poverty, pauperism, and starvation into his dominions, and necessarily so, since after the suppression of the cloisters the poor found no longer existing the presence of that warm-hearted charity which previously had extended alms and assistance to them in their distress."

Since the suppression of said monasteries, the self-elected regenerators of society, of whom M. Louis Blanc, is a conspicuous member, have found nothing substantial to substitute in their stead. Promises in abundance they give us, but nothing that we can see or touch. They are what Burke justly calls "architects of ruin," powerful to destroy but incapable of effecting anything productive of good. And it is because they follow the advice of such as these that many of the working classes of the European countries are the prey of designing demagogues and wretched poverty. If Louis Blanc and his followers believe the suppression of the medieval monasteries was a crime, why, if they are sincere, do they persist in upholding that same policy as carried out in our day by the late wolf of Savoy, or the barbarian who guides the destinies of the German Empire?

### IRISH PRISONERS IN CHAIN GANGS.

We quote the following passage from the report of Mr. Chamber's examination on the McCarthy inquest:

I ask you how you were removed? Always chained in gangs except from Dublin, when we were in two.

Were you removed by night or day? Night, generally.

Had you sufficient clothes on these removals? Worse than we had in prisons on some occasions.

Mr. Anderson—I presume this is only with regard to McCarthy.

Mr. Coroner—McCarthy was with him.

Coroner—When you say loaded with chains do you mean anything different from ordinary handcuffs? Except after the first removal to England; after that we were handcuffed and then chained, and chains passed through the handcuffs. It is a peculiar way they have in England.

A Juror—What was the length of the chain? It will depend on the number of men who are chained by it. There is a bracelet placed on our hands. There is a chain passed through a link and then brought round from the man on the left, up from the left hand. We had a chain in our hand which went round the whole circle. There were six of us removed together.

The Coroner—There were other prisoners besides yourselves? Yes, sir. I believe about eight from a gang. McCarthy was one of the gang.

Now, what food did McCarthy get during these two years—how many ounces of meat did you get a week? Fifteen ounces a week.

### WHAT THE NEW POPE DID AS CAMERLINGO.

The duty of verifying the Pope's death falls upon the cardinal Camerlingo, and he does this by visiting the chamber of death, striking the Pope on the forehead with a silver mallet and calling upon him by name. It is not till this has been done, and till the Pope has been officially set in form certified to be truly dead, that the great bell in the Capitol is tolled to announce to the Romans that they are Popeless, and that the supreme authority of the

city has passed to the College of Cardinals and their marshal. Such of the cardinals as happen to be in Rome are at once summoned together, and notices are sent to those at a distance. The Maestro di Camera delivers the Fisherman's ring to the camerlingo, or chamberlain of the Vatican, and it is formally broken before the assembled cardinals: coins are struck bearing the arms of the camerlingo, sede vacante; and the camerlingo, taking possession of the Vatican and its treasures, consigns the corps of the Holy Father to the penitentiaries of the Vatican basilica for interment.—*Full Mail Gazette.*

### AN ENGLISH ESTIMATE OF THE POPE.

Pecoli is tall, with a fine head, high forehead narrowing at the temples, long face, and straight features. He has a large mouth, prominent chin, cheerful, open countenance, and large, well-shaped ears. His face reminds one of Gonsalvi, the renowned minister of Pius VII. He has a fine sonorous voice, great dignity even austerity of manners in public life, but privately is affectionate, unassuming, sociable, and witty. The general opinion is that for learning, tact, energy, dignity, amiability, real moral worth; and sincere piety the Sacred College could not find a more deserving Pope than Cardinal Pecoli. At Perugia he followed the same policy recommended by the late Cardinal Ruffini Sforza. Cardinal Pecoli's private life at all periods is above reproach. He has considerable literary talent, and has written poetry. He never has had intercourse with the functionaries of the present Italian Government, but is esteemed by them all, and those with whom the necessity of his duty brings him into contact are perfectly charmed with him.—*London Times.*

### VICTOR ENMANUEL'S SUCCESSOR.

The successor of Victor Emmanuel, who has taken the title of Humbert I., will very probably prove a more bitter enemy of the Church than his deceased father was. Victor Emmanuel did what he did unwillingly, and because his ambition got the ascendancy over better feelings. Humbert has no such feelings. He is said to be a freemason and an infidel at heart. The *London Tablet* says:—

There is much to apprehend from the accession of Humbert I., the son of Victor Emmanuel is supposed to possess many of his father's defects with none of his redeeming qualities. A bigoted Rationalist, and of a morose and suspicious nature, he has never held out much hope of a noble future. The Republican party are known to rejoice at his accession, because it at once deprives the brand-new Monarchy of the strength derived from Victor Emmanuel's personal reputation, and opens up wide prospects of further persecution of the Church to be encouraged by the free-thinking Prince, and of the ultimate destruction of the Monarchy by the very means which will have been set at work against the Church. Subservient to German influences, according to common report, easily cajoled by flatterers, nourishing a bitter hatred of the Pontifical regime, uncultivated, headstrong, and presumptuous, the new King of Italy is not unlikely to add to the afflictions of the Papacy even while preparing the way for the ruin of the house of Savoy.

It is said that M. Gambetta has returned from his visit to Rome, even during the late King's life, with a profound and depressing conviction that the Italian statesmen were irrevocably committed to the policy of Prince Bismarck. Victor Emmanuel was, however, still inclined to oppose a certain restraint upon designs against France or the Papacy. His son had no such inclination. No sentiment of gratitude to the Napoleons for Magenta and Solferino has ever stamped itself upon his heart, and even the French "Anti-Clerical" may soon have to confess that the "Ultramontanes" are not so dangerous to the French nation as Prince Bismarck at Berlin and the partisans of Prince Bismarck at Rome. For a moment in Italy itself the loss of their favorite revolutionary King may impose silence on contending factions in the revolutionary ranks, but the feeling of restraint will quickly pass away, and "united Italy" will then be tested as it has never been tested yet.

### THE LAST WORDS OF PIUS IX.

The fools who manufacture news for the daily papers invented dying words for the wonderful Pope Pius IX. They were pompous words, such as a Calvinist preacher, steeped by habitual practice of a "justification by faith alone" might have rounded off by his empty life by uttering: "Guard the Church, that I have loved so well." We took good care not to reproduce, as possible, words so out of place. We have, now, what it is sweet to hear—the last words of the dying Pontiff. The Marquis de Baviera—good child, we think, of the Holy Father, was privileged to attend his death-bed. His account is circumstantial.

At one o'clock, P. M. (on the 7th, the day of the Pope's decease), Cardinal Billò commenced the prayers for a departing soul. The dying Pope, though struggling with the suffocation consequent on the choking of the bronchial tubes, repeated the words, as he could. Especially, in the act of contrition, he said: "Got Vosiro nome ajuto." "Why Thy holy help?" Expiring himself, he said, again: "In domum Domini sumus." "We will enter into the Home of the Lord." And, in the words expiring the passing soul, as Cardinal Billò, stopped for a moment, by emotion, at the word proficere." Depart, O soul. The Holy Father said: "Yes, Proficere." These were the last words of Pius IX.—*N. Y. Freeman's Journal.*

### IRELAND AND THE BRITISH PARLIAMENT.

FORECASTING RESULTS—REVIEW OF THE MEASURES NOW CLAIMING THE ATTENTION OF PARLIAMENT—HOW AND BY WHOM THEY WILL BE PRESSED.

The Cork Examiner has the following interesting article reviewing the situation:—

The Irish members have lost no time in giving effect to the desire expressed at the Conference for more vigorous parliamentary action. The Amendment to the Address, moved by Mr. Mitchell Henry on Thursday night, forms an auspicious opening of the campaign. The leading grievances of which the country has to complain have been ably agitated in the speeches of the past two nights and with a better chance of commanding attention than they would have on a less memorable occasion. At a time when the minds of the English members are filled with the gravest apprehensions of the future course of events, the complaints of Ireland are not likely to be treated with indifference or disdain. At such a moment the statement that the great mass of the Irish people, if not actually disaffected, are seriously disaffected with their position, is one which cannot, and will not be disregarded.

A salutary change of tone is noticeable in the speeches of the ministers, and most of the English members who have taken part in the discussion. With the exception of Mr. Plunkett who is prone to commit indiscretions, the speakers evinced a most conciliatory disposition, and were uncommonly complimentary in their references to the Irish people. The Chancellor of Exchequer refuses to believe that in a time of emergency Ireland would prove a sort of weakness to the British Government. Mr. Hughson, speaking from the front Opposition Bench, expressed the same view, and Sir Vernon Harcourt made a half apology for the neglect of Irish questions.

The complaints with respect to the treatment of the political prisoners have been received with unusual consideration, and the Home secretary has promised to institute a searching investigation into the case of poor McCarthy.

All this shows how much can be gained by timely and vigorous action, and is great encouragement to the Irish party. The portion of the royal speech devoted to Irish affairs is not very considerable. The two subjects with which the Government purpose to deal are of undoubted interest and importance. A liberal and satisfactory measure of intermediate education, making due provision for the wants of the Catholic population, would be very welcome, and a complete and thorough reform of the Grand Jury Laws would also be hailed with satisfaction. But, unfortunately, we have reason to know that there is a wide difference between the promises of the Queen's speech and the performances of the Session. In any event, whatever be the fate of the promised measures, the proposed legislation is miserably inadequate. It leaves a vast number of urgent questions untouched.

The land question demands immediate attention. The franchise requires to be reformed. There are half a dozen subjects bearing on the material resources of the country, which ought to receive the consideration of Parliament. Bearing in mind the meagre contents of the paragraphs of the royal speech in which the affairs of Ireland are dealt with we cannot help thinking how differently Ireland would fare if it had a Parliament of its own, with no other function than the promotion of the welfare of her Irish people.

The Irish members have taken it upon themselves to bring forward measures upon several of the subjects neglected by the Government. Mr. McCarthy Downing has undertaken to submit a bill upon the land question, which will, no doubt, be worthy of the most careful consideration, and Mr. Sharman Crawford will also deal with the phase of this important subject, more particularly affecting the tenant farmers of Ulster. Several measures in reference to the parliamentary and municipal franchise are announced, and a bill will be introduced to extend the principle of the ballot to the election of poor law guardians—a very necessary and useful reform. The reclamation of waste lands will be dealt with by Mr. John George MacCarthy.

The number of Irish measures of which notice has already been given is sufficient to afford abundant occupation, if opportunities can only be found for their discussion, but their faith must depend to a great extent upon the chances of the ballot. Only one measure introduced by an Irish member is to be rendered independent of this ordeal. The Government have promised to afford special facilities for the consideration of the Sunday Closing Bill, and the Chief Secretary has pledged himself to support the principal of the measure, reserving the right to introduce certain amendments and exemptions.

### "A SIGN OF THE TIMES."

Sometime since the *Witness* published a report about some unfortunate suspended priest who was saying "masses in Irish" in New York. It called these antics "a sign of the times" so we now give some more particulars about the suspended priest, in order to enable the *Witness* to make another indication:—

Almost every week through January and February inquiries have been made of us whether there was a "Catholic priest" or an Irish priest, in New York, creating a great sensation, in opposition to Rome, and trying to restore [?] the Irish Catholic Church, in all its old-fashioned beauty and simplicity!

There is a priest in New York, not of the Diocese of New York; a priest once belonging to a Religious Community, and afterwards officiating in a Vicariate Apostolic in the United States, named McNamara. J. V. McNamara, let us add—to designate him from sundry good priests whose patronymic is McNamara. The Ordinary of that Vicariate

Apostolic—one of the kindest and most forbearing of men—found it necessary, for the good of religion, to withdraw the faculties he had given Mr. J. V. McNamara. The latter came to New York, or its vicinity. He has engaged in sundry movements incompatible with what even a suspended priest owes to his indelible character. Finally, some days before last Christmas, this McNamara had it announced that, on Christmas night, he would say an Irish Mass, in a saloon situated in a not very reputable part of the city of New York. There was a shudder of horror among faithful Catholics, who heard of it, at the thought that, in New York, on the Night of the Nativity, so outrageous a sacrilege should be committed. Of course, no Catholic, not already lost to the faith, would go near the sacrilegious and blasphemous performances of this wretched man. His "show" is much larger in the papers that publish paragraphs about him, than in the miserable saloon where he performs his pranks. What he counts is notoriety. That is what ought to be denied him, in a community such as ours; where it is equally free to worship our Redeemer, or the devil. He is a Protestant priest, in the most exact meaning of the term. Any Catholic, attending his monitory performances, out of the idlest curiosity, would incur excommunication. The difference between a non-Catholic and a Protestant rests in this: The non-Catholic, perhaps, protests against nothing. The Protestant proper, is one that has once known the doctrine of the Catholic Church and sets up his protest against something the Catholic Church teaches! J. V. McNamara is a Protestant priest.—*New York Freeman's Journal.*

### MR. O'DONOGHUE M.P. ON THE LAND QUESTION.

A special meeting of the Kerry Tenants' Defence Association was held recently in Tralee, to hear Mr. O'Donoghue on the land question. John O'Flaherty, Esq., presided. Mr. O'Donoghue arose amid loud cheers to address the meeting. He said:—

Amongst the 500,000 farmers who occupy Ireland there is not one worthy of the name of man who does not regard with loathing the atrocious doctrine that the landlords have a right to evict when they please, and that it is optional with them—altogether dependent upon the humor they may be in—to concede to the people, or not, the enjoyment of a limited occupation of the soil of their own country. (Cheers.) Cogent influences, not unfrequently irresistible, often compel an apparent acquiescence in this fatal doctrine, and it sometimes looks as if the despotism of the landlords was destined to be eternal. But there is a place where the flag of tenant-right is ever flying, where the protest against the omnipotence of landlordism is increasing, where the call to the tenant-farmers to rally for the attainment of their rights is ever sounding, and I am proud to be able to say that place is Tralee. (Cheers.) Our opponents can neither ignore us nor rest quiet upon our assaults. (Cheers.) They must step out from behind their privileges, and show that they may be permitted to retain their present position without prejudice to the welfare of the general community. Unless they can do this, that position is untenable, indefensible, the landlordism will as surely fall before the reprobation of an enfranchised people as did the walls of Jericho before the sound of the trumpet and the shouts of the army of Israel. (Great applause.) The days have gone for ever when kings could of right divide dispose of kingdoms and what they and their satellites and myrmidons have to prove is that the absolute, almost irresponsible, dominion of some twelve or fourteen thousand individuals over the soil of Ireland is compatible with the prosperity and the happiness of the Irish nation. (Hear, hear.) We of this association, like the other Farmers' Clubs throughout the country, now meet to proclaim the right of the tenant to the continued enjoyment of the occupation of the land, subject to the payment of a reasonable rent. These conditions are essential to the prosperity and happiness of the agricultural population. We are here to protest against the doctrine that landlords can do what they like with their own, and insist upon obtaining whatever rent they want. (Hear, hear.) As sure as I am standing here, that doctrine asserts a principle that leaves the agricultural millions of this island without homes and without property that they can call their own. We meet to protest against the evictions of tenants for non-payment of rent which has not been settled by an equitable system of arbitration where the occupying tenant objects to the terms proposed by the landlord. Landlords and their sycophants may open their eyes and start at the boldness of the attitude assumed by the farmers of to-day, but the course we are taking is the natural development of that political enfranchisement, seeds of which were sown in the time of O'Connell. Formerly the landlords made the laws, and arranged that Ireland should belong to themselves, and be disposed of for their sole advantage. We now propose to disturb this arrangement to the extent at least of guaranteeing to the people by law the continued enjoyment of the occupation of the land—that is, the right to live in their own country, and to the extent of compelling the landlords to be satisfied with reasonable rents, fixed by an impartial system of arbitration. (Hear, hear.) Let there be an end to the rivalry of landlords agents and bailiffs, and the reality of our movement will soon impress itself upon the privileged few. I do not entertain a doubt that in ninety-nine cases out of a hundred where rents are now raised the law is broken by the landlord. With regard to the future, as I have said, I thoroughly believe that we must set in the country as well as in the House of Commons if we mean to settle the land question. Mr. Gladstone has shown us one great example. He has shown us that he wishes the English people to do what will make an impression on the legislature. He calls upon them to assemble in great meetings and let their views be known. We must assemble in great meetings, and we must carry on our proceedings

hereso as to make itself impressed on all, that those whose privileges allow them to confiscate the rights of the people are odious to the people amongst whom they live. (Cheers)

### RUSSIA AND CONSTANTINOPLE.

"THE CAPITAL OF TURKEY IS THE CROWN OF THE WAR."

The reasons why a temporary occupation of Constantinople should be an indispensable condition of peace were recently stated by the *Novoe Vremya*, an influential Russian paper thus:—

"Russia does not at present require the permanent possession of Constantinople, and if we took the city we certainly should not keep it; but it is necessary for the Russian army as a temporary resting-place and to the Russian soldier as a reward for his labors. For the people who supplied the material of the victorious army it is necessary as the crown and nimbus of the war, and as the seal of the document by which the existence of European Turkey is to be altered. Our past is essentially connected with Czargrad (the Imperial city), whence we received our religion. In the popular imagination Czargrad was a well-marked physiognomy and is closely bound up with the solution of the Eastern Question. Tirova, Sofia, Philippopolis, Adrianople—these are foreign words which convey nothing to the Russian mind and the Russian heart. Andrinople was the first Turkish capital in the Balkan Peninsula, but the people do not know what the city is for the Turks, and a peace concluded there would be no novelty for them or for us. What we require is a peace that will enter the popular consciousness as something great and glorious, and become a popular legend connecting the past with the present and the future. Czargrad alone can give its name to such a peace. That city stands as a goal, the crown, the nimbus of Russian glory, as the complete victory of Orthodoxy over Islam, and the Slavonic over the Turkish race. All the prestige of Mahomedan force will disappear as soon as the Russian troops enter Czargrad as conquerors, and dictate there the conditions of peace. Stamboul will disappear from the popular consciousness of Mahomedans as the centre of Islam, the inviolable sanctuary before which all must bow down, and which is protected by Allah and his prophet. At the same time in the consciousness of the Russian people, Czargrad will grow up as a symbol of Slavonic union attained by religion, civilization, and sacrifice. A standard always and everywhere plays a great part by uniting, animating, and encouraging, and the standard of Czargrad is the best possible one for that glorious peace which should crown the brilliant exploit of the Russian people and their Czar."

### THE TURN IN THE EASTERN QUESTION.

An event so long looked for should not have taken any nation by surprise; and if we turn our eyes to any other country but our own we see that it has not done so. Some of the Continental Powers have long been preparing for it, all are making special preparations to meet it now. Russia, who has already expended so much blood and treasure in bringing the question to an issue, is even now raising fresh levies to influence its settlement. Germany, always ready for action as she is, concerting schemes of speedier mobilization with a direct view to the same end. Italy, with a people already groaning under a weight of taxation unknown to oppressed Bulgarians, is adding to her armaments with the same end. Austria has prepared and is preparing, with the same end. Every great Continental Power is busied in providing means to ensure gain or to avert loss in the settlement of this formidable issue. And each one of them approaches that task under certain favorable conditions unattainable to us. They have the inestimable advantage of knowing their own minds; they are under no illusions as to the true nature of the crisis; their Ministers are distracted by no division of counsel, enfeebled by no cosmopolitan or sentimental influence from within or without, hampered by no opponents eager to push them from their places. There is nothing anywhere to prevent them from doing their duty to themselves and their countrymen; and they have at least the assurance of feeling that the only dangers they have to meet are before them, not behind them and within them. That is what we see when we look abroad, and when we turn to our own country, what do we find there? For unity we find distraction; for energy a babel of tongues. We have an army some tens of thousands strong, consisting principally of boys; and a navy which may or may not be adequate to the needs of an isolated Power in an era of increased naval armaments, and at an hour when any combination is possible. Meantime, and with all this around us—with such military strength as this, with our country derived in Europe, and its prestige ruined in Asia,—our Ministers seem to be leaving the whole field of diplomacy open to their enemies abroad, and contentedly allowing their enemies at home to debate for a week upon the question whether a few millions of money shall be voted for the national defence. The crisis now upon us has been long foreseen as eminently probable; for some months it might have been counted upon as a certainty. And yet if a year ago it had been predicted that when it came it would find us in our present plight, the prophecy would have been scouted as insane. No alarmist could have made us believe that at the crisis of the Eastern Question, England, with the largest stake in the game, would be thus sitting dazed and helpless at the board. But this is what has happened, and is happening. It seems as if through the interminable warring of the long controversy, through the din of disputes and denunciations, and speculating we had altogether lost the power of measuring the tremendous magnitude of the issue before us.—*Full Mail Gazette.*