

The Catholic Record

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TO CORRESPONDENTS.

All matter intended for publication must have the name of the writer attached, and must reach the office not later than Tuesday noon of each week.

THOS. COFFEY,
Publisher and Proprietor.

LETTER FROM HIS LORDSHIP BISHOP WALSH.

London, Ont., May 23, 1879.
DEAR MR. COFFEY.—As you have become proprietor and publisher of the CATHOLIC RECORD, I deem it my duty to announce to its subscribers and patrons that the change of proprietorship will work no change in its one and principle, that it will remain what it has been, a thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and the promotion of Catholic interests. I am confident that under your experienced management the RECORD will improve in usefulness and efficiency; and I therefore earnestly commend it to the patronage and encouragement of the clergy and laity of the diocese. Believe me, Sir, Yours very sincerely,
+ JOHN WALSH,
Bishop of London.

Mr. THOMAS COFFEY,
Office of the "Catholic Record."

Catholic Record.

LONDON, FRIDAY, JULY 29, 1881.

THE TAKING OF THE BASTILLE.

The anniversary of the taking of the Bastille was this year celebrated in Paris with general enthusiasm. The Bastille was taken by the Parisian population on the 14th of July, 1789. So odious had it become as a state prison, that it was razed to the very ground. Its destruction was a fierce and fervid declaration on the part of the people, that the cruel system of burying prisoners alive in the loathsome cells of bastioned and garrisoned dungeons should forever end. The Bastille had a sad and mysterious history. Many who were immured within its darksome recesses never again saw the light of heaven, nor breathed the air of liberty. Still worse, of some the manner and time of their death remained entirely unknown. To incur royal displeasures, even to become odious to some favorite minister or courtisan was in itself sufficient to condemn one to years or a life time in this hated prison. The cruelties which in the popular mind became after a time associated with the Bastille rendered its very name execrable. Even after the lapse of so many years since its destruction its name is still odious. The Parisian populace always celebrate with ardor the anniversary of this bulwark of despotism. But it were well if on such anniversaries the people could be got to ask themselves whether, for the despotism of royalty, they have not substituted the tyranny of an ill-regulated democracy. The true principles of freedom are today as much strangers to France as they were in the worst days of the Bourbons. Demagogues have taken the place of princes, and the French nation enjoys none of the security, none of the solid internal peace, none of the true national happiness consequent upon the freedom begotten of religion. The adherence of the French republican party for a whole century to the worst principles underlying the revolution of 1789, has alienated from it the support of those who look on religion and morality as the basis and groundwork of good government. The constant aim of the republican leaders seems to be the obliteration of God from society. The attitude of the present rulers of France has most assuredly placed the country in that most unenviable, and we may add, untenable position. If they sincerely desired the permanence of republicanism they had eliminated from its contact the rampant atheism which makes French radicalism a reproach to freedom everywhere.

A government that interferes with liberty of conscience, that prohibits liberty of speech even in the representative bodies of the nation, that bans the freedom of the press, and invades the inalienable rights of domicile on French territory, cannot be considered friendly to liberty. Yet the leaders of the French republican party of to-day boast of their efforts to promote in this way the freedom of the people. The people might justly cry out in the face of such palpable mendacity,

"Save us from our friends." A republic with such a record as that of France, is but a fraud and a delusion. It is no republic, it is a despotism centred in the hands of a few unprincipled men, haters of religion, and foes to the best interests of mankind. Before the next anniversary of the taking of the Bastille, the French people will have pronounced at the polls their verdict on the present government. We are by no means certain that the people will be permitted a free expression of opinion, but we hope that every French citizen who values true freedom and national advancement will seek to enforce such an expression. Then, when the 14th of July next comes, the people may, in their rejoicing over the destruction of the Bastille, also congratulate themselves on the possession of a government relieved from the tyranny of demagoguism.

THE DECREASE IN IRISH POPULATION.

The marked decrease in the population of Ireland, as shown by the late census returns, is a sad but emphatic commentary on the misgovernment which retards its growth. The population of Ireland was, thirty-five years ago, in the neighborhood of nine millions; to-day it is little more than five. These figures speak for themselves. If Ireland enjoyed the benefits of that "glorious" constitution of which we hear so much, how is it that her population is year by year decimated by famine and by emigration? The cause of the decrease in Irish population is plainly this: that Ireland has been brutally and shamelessly misgoverned. What ever has been wrung from her oppressors in the shape of reform has been wrung through fear or through force. But we are told that the Irish have the same opportunities as the English and Scotch to become wealthy. Under a just government, equitably administered, this would certainly be true; but with a system of government devised to keep Ireland in poverty and degradation, the Irish have none of the opportunities of becoming wealthy enjoyed by their neighbors. Ireland might indeed, as an agricultural country, become one of the wealthiest and happiest in the world, but with its present infamous system of land tenure this is simply impossible. Give the Irish the soil of Ireland, and the people will be happy and content. The land bill now before Parliament is but a small instalment of justice to the Irish people. We trust, however, that one of its immediate effects will be to check the tremendous exodus which threatens to depopulate Ireland.

ARBITRATION.

Recent South American advices state that several of the republics in that unfortunate region have decided on substituting arbitration for war as a mode of settling their difficulties. We do, indeed, sincerely trust that this may be the case, and that war, which has so long cursed the South American continent, may forever disappear from its soil. No peoples in the world have the same opportunity of laying the foundations of great, prosperous, happy and enlightened communities as the South American nations. They have the advantages of a luxuriant soil, deep and navigable waters, hardy and vigorous populations. With little or no labor they now export products of inestimable value to every part of the world. They have gold and silver and precious stones in endless quantities, they have forests of untold wealth and endless variety, while their vegetation is unequalled in any part of the world. With resources such as these the South American nations have made but poor progress in national life. Why? Because civil and international strife has occupied too largely the attention of rulers and people. War after war has desolated some of the fairest and most promising regions of the great peninsula. Towns have been destroyed, trade paralysed, agriculture neglected, and education despised by means of these brutal and ceaseless quarrels. There is no reason why the South American nations might not be as happy and as well governed as any others.

There is on the contrary every reason why they should be more so. The people are not less intelligent than others, nor less fitted for self-government. But the consequences of endless strife are in South America as injurious as they have proved in older countries. There are good reasons why the principle of arbitration should work well in South America. Its people are of similar origin and belief, and the interests of its different countries are far from dissimilar. Under its operation many of the nations beyond the equator—now suffering from the dire results of war, foreign and domestic, had soon recovered strength and vigor. Governments secure from foreign wars could easily repel domestic dissension and thus ensure the security so essential to national happiness.

THE ROMAN OUTRAGE.

The insults publicly offered the remains of the late Pope on their conveyance to the church of San Lorenzo, in Rome, are indicative of the spirit animating certain classes of Italian society. The creatures employed to commit this unnatural and disgraceful outrage are but the tools of the designing leaders of the many secret associations which menace the peace of Italy. Their audacity shows their contempt for religion and their hatred of authority. King Humbert might, were he so inclined, derive some very useful lessons from this recent outbreak of communistic vandalism. What was done to the remains of Pius IX. may yet be done to the remains of his father and to his own. The Italian Kingdom is at this moment one of the most insecure of political structures. Built on the sandy foundation of robbery, mendacity and spoliation, its tenure of existence is indeed uncertain. Its builders were men of no principle—and raised a monument to their own folly. We do not associate the Roman people with the outrage by which their city has been so wantonly disgraced. The citizens of that venerated metropolis have recently shown in a marked and expressive manner their utter abhorrence of radicalism. But the Sardinian government and its agents have at command a rabble ready to outrage and affront all that is sacred in the eyes or dear to the hearts of humankind. The group of hirelings who sold their services to wicked and heartless men, bent on desecrating the remains of one of the best and noblest of men, have brought on themselves the execration of the whole Christian world. If their prompters sought to injure the cause of religion by this unhalloved attempt they utterly failed. If, on the other hand, their object was to injure the memory of the great Pius IX. their failure is none the less remarkable. His memory will ever live in the hearts and memories of the Catholic world, as a great Pontiff, a wise and gentle ruler, a friend and benefactor of his kind.

A CHANGE NEEDED.

It is rather astonishing that the American press will allow itself to be humbugged day after day by that person whose special duty it seems to be to transmit his private feelings over the cable. Any one who has closely watched the news transmitted, having reference to Ireland, cannot fail to detect the most glaring falsehoods. Some time since Cardinal Manning, it was said, denounced the Land League. Shortly after this the Cardinal made a speech in which he spoke approvingly of that organization. Then we are gravely informed that Cardinal Manning's recent discourse on the Land League produced a bad impression at the Vatican. In an interview with the Bishop of Meath which took place recently, the Holy Father made use of the following remarkable language: "Assert your rights, head your people, and lead them to victory." These facts prove beyond a doubt that the English end of the cable is controlled by a person whose duty appears to be to do dirty work for the English ministry. In speaking so freely about what takes place at the Vatican, this man displays a degree of impertinence which is rarely equalled.

COMMON SCHOOLS.

Doubtless our common schools impart a very fair education to children who attend them. After a few years they will be enabled to pass an examination before a board of examiners. But how about their morals? What sort of a training has been imparted in this important particular? We have often alluded to the shameful disregard of due attention being paid to this most vital branch of education, and quoted largely from American papers in proof of the fact that the average common school was a sink of moral corruption. We may have been considered unreasonable in stating that our Canadian schools were little if at all better. A few days ago an exhibition of common school training took place on the 4th concession of London township. It seems a party of young people from the city went there berry-picking, and the owner remonstrated with them for trespassing on his property. One of our city dailies tells what subsequently took place:

"They turned on Mr. Routledge, abused him and ran him out of the field. He procured the assistance of Mr. Wandless, and went back, armed with a couple of stout clubs; the two made the brigade beat a hasty retreat. A few of the berry-pickers were felled and their pails taken from them, so stubborn were they in not going when politely asked by the owner. Where is such a crowd of freetrainers hatched? Young men and women, and by their dress and appearance, belonging to respectable parents. The language used by some young school girls is stated to have been of the most obscene and loathsome character, and such as fairly shocked grown-up men. The berry brigade is an index of what our public schools are doing in the way of morality for the people. Some of our common schools are hot-beds of obscenity and moral pollution."

This will become more obvious with the progress of time, and perhaps our separated brethren will then admit that the Catholic Church took a wise course in guarding its flock from the dangers which now surround the children of Protestant parents.

THE BRADLAUGH CASE.

The Bradlaugh case still remains undecided. The government should at once take action in the matter. If the majority of the members feel that it is not right that the member for Nottingham, as an atheist, should sit and vote in Parliament, why not have a bill to that effect introduced and carried through the houses. We fear that there is a great deal of insincerity in the matter. Those who are so anxious to exclude Bradlaugh should give some tangible shape to their views on the question. We ourselves hold that he ought not to be admitted into any Christian assembly, but we also hold very decided opinions on the enforced disfranchisement of a constituency. If Bradlaugh were once disqualified, the people of Nottingham could easily find a more acceptable representative, and thus enjoy the benefit of representation in Parliament to which every constituency is entitled.

EDITORIAL NOTES.

The Archbishop of Paris has addressed a letter to the Senators, urging the rejection of the bill subjecting students of theology to twelve months' military service. He maintains that preparations for the priesthood require separation from the world and prolonged initiation in habits of meditation and prayer, conditions not to be met with in barracks.

Says the London Christian World: "The Presbyterian Church has entirely lost her hold upon the city of London, although her wealthy and liberal laymen are as thick in the neighborhood of the Bank of England during the week as leaves in Vallombrosa. Formerly service was conducted in not a few churches, halls, and private dwellings, while more than one Presbyterian sanctuary of years gone by is to-day stored with articles of merchandise. Since all, or nearly all, the Presbyterians have quitted the city, it is not surprising that the churches should have followed them into the suburbs."

A CURIOUS scene occurred in Paris not long since. The Irish residents of that city went, on a certain day, to Versailles, where they placed a garland of immortelles at the foot of Hoche's grave—Hoche, the revolutionary General, who essayed to drive the English out of Ireland with a military force. The Irish demonstrators gave vent to their emotions

in a warlike poem, which contained allusions to Fitzgerald, Tone, Emmet, Leonidas, Sobieski, Kosciuszko, Botzaris and other liberators.

CARDINAL MANNING, in proposing Mr. Lowell's health at the Press Fund Dinner in London, said: "The weakness of England is a temptation to ambition, to greed, and to aggression; and when we have amongst us the representative of a Power so singularly and happily placed as America, we cannot but remember that we inherit a multitude of divisions which is in strong contrast to the unity of the fatherland of that distinguished Minister—a unity which speaks of benedictions that we do not possess, and of the absolute necessity under which we lie to live in that continual watchfulness which, unhappily, the condition of the Old World so imperatively demands. I hope that the union of England and America may be forever without strife; and that the condition of the Northern States may never be like the divisions of Europe—nay, nor like the divisions of Southern America."

HOW IRISH OUTRAGES ARE EXCITED.

TO THE EDITOR OF THE CATHOLIC RECORD.

SIR,—I promised in my previous letter to continue it, and enter into this most important subject more fully. Now, there is one point on which I wish to insist strongly: I have never, in any of my letters on the state of Ireland, said anything which I cannot prove, and for which I do not give good authority. What I have written has given, I am too well aware, great offence, not only to Protestants, but to some fashionable Catholics, who know just as little about the poor as the Protestants of the same class. But the question for anyone who wants to know the truth about Ireland should not be whether they like it or not, or whether this or that offends them, or reflects on them or their friends, but whether the statements put forth before them are true or not. Do these people believe in God and in His future judgment. What is the use of ignorance or denial of truth here, when neither wilful ignorance nor denial of truth will avail hereafter? What is the use of being angry with a person who tells the truth, because the truth is not palatable? Where is the fine spirit of justice and honour—nay, rather, where is the Christian charity of those who are angry with the person who boldly tells the truth? Those Catholics who to-day of Arc enoised, might have been the very first to bring fagots to the stake, when they were burned, had they lived in their time. Those who speak out boldly for the truth in reproof of vice in high places, and for justice to the poor, are generally honoured some centuries after their death, but they are almost as generally treated with scorn, and made to suffer sharply, if not cruelly, during their lifetime.

But to return to the deputation of men out of employment with whom I concluded my last letter. Here is at once the plain, common-sense explanation of Irish outrages. Hungry men are ready for anything, and as I said, in my previous letter, men who are not hungry, but who have hearts to feel for their hungry brethren, are very apt to join in the wild justice of revenge. This is, no doubt, very wrong, but condemnation comes ill from those who refuse charity to the poor, and who uphold those who oppress the poor. It is to be feared that Catholics too often take it for granted that, because they are Catholics, they are impeccable. Do Catholics of the upper classes ever realize all that the Gospel demands from them in the way of charity to the poor? If the poor are to be condemned because they complain, or resort to violence after long years of suffering, do these people believe that if they did their simple duty to the poor there would be very little poverty? It is no disgrace to the Catholic religion to say that some of the worst landlords in Ireland are Catholics. The faith is not less true because these landlords are Catholics, nor less holy because some of her children do not live up to the teaching of the Church. It is curious that no one ever seems to think it creditable to condemn Catholics for mixed marriages, for example, and such other evils; but the moment a word is said about a Catholic landlord, every evil he does or allows to be done on his estate must be hushed up because he is a Catholic. Hence it is that the most grievous evils have befallen the Church.

A fashionable English Catholic paper had a statement lately that Catholic ladies were so fearfully extravagant in their dress, that they lay awake at night, wondering how they were to pay their milliner's bills. No wonder that the husbands of such ladies oppress their Irish tenants and then revile them. And this very paper had little condemnation, if any, for this sinful extravagance, while it has ceaselessly condemned the Irish priests and people for their crime in not paying rent, which they could not pay, and get even the bare necessities of life.

Among the famine many of the special correspondents of the London press came to visit the present writer. A case had been reported in the London Daily News regarding the treatment of the poor tenants of a Mrs. Blake in Galway. Amongst other matters, the special correspondent stated that, even during this time of fearful distress, this Catholic lady was compelling her unhappy tenants to pay a tax for the periwinkles they picked up off the sea-shore. I was horrified at such inhuman greed, and as the gentleman in question came to see me, I asked him what it was possible his statement could be true. He gave me his solemn assurance that it was true. But there is another evidence, another witness; and he would be a bold man who called in question the truth of the two Protestant gentlemen who have spoken out so fearlessly for the oppressed, for these unhappy people who certainly do not lie awake at night, wondering how

they will get money to pay for costly and extravagant dress, but who must too often lie awake with the pangs of cold and hunger. This second witness is Mr. Mitchell-Henry, M.P., a gentleman personally acquainted with the place and the people, and he wrote a letter which was published in the Freeman's Journal, and addressed to the Lord-Lieutenant, in which he stated that he was shocked to observe that hunger and distress had not only worn out the bodies, but crushed down the very souls of these hapless people.

Their case was brought before Parliament lately, and Mr. Mitchell-Henry, the landowner's protector and advocate, and that gentleman having made inquiry from his friends, the police, assured the public that these tenants were "sturdy, cheerful peasants." But Foster has been contradicted by two other witnesses, one of whom at least he would consider worthy of credit.

The World, a London paper of large and influential circulation, and by no means favourable to Ireland and to Catholics, says: "Mr. Foster opposes to Mr. Becker's description of Rinvyle, Connemara—made after laborious and minute investigation—the absurd generalities of a local sub-inspector of constabulary, who asserts that in condition the people there will compare favourably with those on the neighbouring estates; and this when just next door to Mr. Mitchell-Henry's admirably managed and improved estate of Kilmorel. But the official mind refuses to see anything except through official spectacles. The next witness is the parish priest, Father O'Connor. This is what he has to say of this Catholic lady's management of her 240 tenants:

"Mrs. Blake's some 300 tenants were all, with the exception of five, the recipients of relief meat. The great bulk of them were mainly supported by our committee, and to a certain knowledge several of those 'sturdy, cheerful peasants' were in actual, absolute, hopeless starvation, even after selling their cattle, pigs and fish. I am also aware of their condition and means, as I have to inquire into the condition of those for whom I make application for fishy loans, as well as of their securities, and to write out all with my own hand. My duty frequently compels me to direct the relieving officer to their condition. Would I could describe to you what a luxury many a sick creature considers milk! In the discharge of my sacred duties I have to visit their sick and dying, and I solemnly assure you such wretchedness and misery confronts me betimes amongst the 'cheerful' people as would wring tears from a heart of stone. I am an eye-witness of their misery and poverty, and I tell our Chief Secretary I am better qualified to speak of their condition than his infallible policeman or his oracular sub-inspector. I am often grieved when I see the 'sturdy' young boys and girls of Rinvyle, sometimes without a shoe on their foot, fleeing to England, Scotland, and America, from this abode of cheerless misery as from a plague-spot, when I know how unprepared they are for the labours and trials of a foreign country. Does Mr. Foster really mean that unless a tenant is ferocious from hunger he is bound to pay an exorbitant or impossible rent? Is there both Protestant and Catholic independent and most respectable testimony of their truth—what is to be said of the 'charity' of those who spend thousands on dress and pleasure, and not only refuse help, but even really desire to belie their poor Catholic brethren? Men so hungry and oppressed would be more than human if they did not rebel. And here is the one sole cause of Irish outrages. To say that such men are guilty of crime when they commit outrages is unhappy; but to speak of their crime as if there was something in them of exceptional wickedness, solely because they affect the upper class of society, is to make one law for the poor and another for the rich. This certainly is not the teaching of the Catholic Church. This is the teaching of the Bible and the moral tone of a class of men who loudly condemn their inferiors for sins to which they have no temptation; and of which they are too often indirectly the cause, and who condemn freely the far worse crimes of those whose position should be their last excuse for the commission of evil.

Why not denounce and be ashamed of English outrages, if outrages are to be denounced because they are sins. In one day's Daily Telegraph there was a record of seven brutal outrages against poor women; such outrages are simply unheard of in Ireland except at rare intervals, and never amongst the class who are at present agitating for permission to live in their own land.

But I must again return to Kenmare. The day after I had been waited on by these poor men, who only wanted work, there was some slight disturbance in our little town in the evening. Some boys wanted to burn the balliff in effigy, who had been evicting the people. What else could be expected? We are not yet in paradise. Men who have been months without regular employment not unnaturally follow each other in expressing their feelings when such an occasion comes in the way, and hence all these called outrages, few indeed, of which are true, and few indeed, which are not grossly exaggerated. It is a grand opportunity for a landlord or land-agent to terrify their English friends with wild stories of assaults and riots which had only the smallest possible substrata of fact. Next morning all kinds of wild stories were afloat. The police, it was said, had been stoned; one policeman it was said, had been months without regular employment not unnaturally follow each other in expressing their feelings when such an occasion comes in the way, and hence all these called outrages, few indeed, of which are true, and few indeed, which are not grossly exaggerated. It is a grand opportunity for a landlord or land-agent to terrify their English friends with wild stories of assaults and riots which had only the smallest possible substrata of fact. Next morning all kinds of wild stories were afloat. The police, it was said, had been stoned; one policeman it was said, had been months without regular employment not unnaturally follow each other in expressing their feelings when such an occasion comes in the way, and hence all these called outrages, few indeed, of which are true, and few indeed, which are not grossly exaggerated. 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