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A GERMAN VIEW OF THE LETRIM CASE.

It is a comfort to find some newspapers on the Continent, few and far between though they are, representing the perennial conflict between England and Ireland in its true light, and unbiased by the leaders of the "leading journal," which is the only periodical written in English that generally comes to the eyes of Continental journalists.

"The unexampled religious and political oppression that was exercised with unceasing ferocity upon the Irish people for many centuries could not but produce a brutalizing influence on a nation whose high-minded and heroic character would, under more fortunate circumstances, have enabled it to enter the lists with others for the very highest prizes."

"In a material point of view the Green Isle was not so badly off prior to the Union, when the landlords would spend their incomes either on their estates or in Dublin, and there still existed a tie between the English proprietor and the Irish farmer although it was woven out of routine, selfishness and caprice."

"From the moment the Union was accomplished nothing kept back the possessing classes, who persisted in looking on Ireland as a conquered country obliged to pay tribute to the conqueror. They left Ireland to spend the income of the Irish estates on their lands in England and abroad. Whatever the Irish farmer earned he had to give up in the shape of rent to the distant landlord, while no good came to the tenants from the landlord. At the same time the agents of the emigrant landlords would oppress the tenants most unmercifully and no consideration of pity or charity would step in between the inexorable right of the owner and the last farthing that could be squeezed out of the unfortunate farmer. By this system of absenteeism Ireland was reduced to the direst poverty, and its people brought to despair and crime."

After giving a general view of agrarian outrages, the writer refers to the murder of Lord Leitrim in eloquent words, which we prefer to translate in extenso:

"The alarm and horror may well be imagined that seized upon all people in Ireland and England alike when the news came that an agrarian murder had been perpetrated on Lord Leitrim. In the first flush of legitimate excitement it was proposed to restore the exceptional laws that had been made in times of general fighting, and had been repealed long since. But calmer counsels have prevailed since, and it is no longer to be thought of that the Legislature and administration should attempt to put a whole nation into new chains on account of an isolated crime. Lord Leitrim was an extremely harsh landlord; the least infringement of his orders he punished by eviction, even if it was against his own interest, and so much was he detested that he had to turn many farms into pasture grounds for being unable to find tenants, however much arable land might have been sought after. His death was probably an act of vengeance for some fresh eviction recently ordered; but the indignation it causes should not be lavished entirely upon the murderer. Laws and public opinion are ready at hand, and are quite right in branding offenders against property, but they are very slow in punishing the abuse of property, although this offence is no less immoral than the other. Theft, robbery and imposture are not a bit less damning than usury, extortion, oppression, harshness of the creditor against the debtor—nay, the last-named crimes, be they defined by the law or not, do a great deal more mischief than those first named, for they poison the minds of the injured by exciting within them anger, hatred, vindictiveness and kindred passions, which often lead to criminal actions."

This is a common sense and, at the same time, thoroughly Christian view of the case, which differs very much indeed from the reflections made by the London daily papers on the melancholy event in question. The writer winds up by saying that "the law ought to punish the oppressor so as to prevent acts of vengeance on the part of the oppressed."

It were much to be desired that the majority of Englishmen understood the nature of the Irish question as well as this writer in a German newspaper.—London Universe.

THE FAITHFUL IRISH.

We were informed in Rome by a Capuchin Father, who was chaplain to gangs of French workmen employed in digging the Suez Canal, that an English contractor, who had in his pay a goodly number of Irish workmen, would not allow them the use of a boat on Sundays to go to Mass. "But the faithful Irish," said he, "tied their clothes upon their heads, swam from their little island on the Nile, and heard Mass, to the great edification of my French congregation.—Archbishop Lynch, of Toronto.

SCOTLAND. HOW THE RE-ESTABLISHMENT OF THE CHURCH WAS RECEIVED.

The re-establishment of the Hierarchy in Scotland has not caused anything like the excitement that was expected. Some protests have been made, but they are generally of a mild nature. The Catholic world rejoices at the happy accomplishment of the design of Pius IX to extend to Scotland the blessings he conferred upon England, Holland and other countries.

The establishment of ecclesiastical centres in a country has always resulted in a rapid spread of religion. England is a striking instance of this. We have no doubt whatever that conversions will now be multiplied in Scotland, and that religious observance will flourish more than ever among the Catholic population. In June 1876, the general statistics of the Church in Scotland were as follows: 232 chapels, with 248 officiating clergy, who had under their spiritual care 320,000 souls composed chiefly of Irish, dwelling for the most part in the larger towns such as Glasgow and Dundee. Ten years hence these figures will be increased in a ratio that will make the world wonder. In restoring the episcopal hierarchy to Scotland six new Sees have been erected, namely St. Andrew's, Glasgow, Aberdeen, Dundee, Whithorn or Galloway, Argyll and the Isles. St. Andrew's, which has the additional title of Edinburgh, has been restored to the archiepiscopal or metropolitan rank, and has for its assignment Aberdeen, Dundee and Whithorn, Argyll and the Isles. In this See is included the counties of Edinburgh, Linlithgow, Haddington, Berwick, Seikirk, Peebles, Roxburgh, and the southern part of Fife, which lies to the right of the River Eden; also the county of Stirling, saving the territories of Baldernock and East Kilpatrick. The See of Glasgow, which is an honorary archbishopric, includes the counties of Lanark, Renfrew, Dumfriesshire, Baldernock and East Kilpatrick, situated in the county of Stirling, the northern portion of the county of Ayr, which is separated from the Southern portion of the same by the Lugton Water flowing into the River Garnock; also the islands of the Great and Little Cumbrae. The Diocese of Aberdeen comprises the counties of Aberdeen, Kincardine, Banff, Elgin or Moray, Nairn, Ross (except Lewis in the Hebrides) Cromarty and Sutherland, Caithness, the Orkney and Shetland islands, and that portion of the county of Inverness which lies to the north of a straight line drawn from the most northerly point of Loch Luing to the eastern boundary of the said county of Inverness, where the counties of Aberdeen and Banff join. In the diocese of Dundee is included the counties of Perth, Forfar, Clackmannan, Kinross, and the northern portion of the county of Fife, lying to the left of the River Eden also those portions of the county of Stirling which are disjoined from it and are surrounded by the counties of Perth and Clackmannan. The Diocese of Whithorn or Galloway includes the counties of Dumfries, Kirkcubright, Wigton, and that portion of Ayr which stretches southwards to the left of the Lugton Water flowing into the River Garnock. Finally, the Diocese of Argyll and the Isles embraces the county of Argyll, and Islands of Buta and Arran, the Hebrides, and the southern portion of the County of Inverness which stretches from Loch Luing to the eastern boundary of the said county according to the line above described.

THE APOSTOLIC DELEGATE. HIS VISIT TO VIRGINIA CITY.

His Excellency Dr. Conroy paid a rather unexpected visit to Virginia City on Tuesday, April 23rd. He was received and entertained with warm hospitality by Rev. Father Manogue. A banquet was given in his honor the day after his arrival, at the residence of Father Manogue. Besides Bishop Conroy and Rev. Dr. O'Connell (his secretary) there



JAMES NAPPER TANDY.

Though by no means among the most prominent men who figured in Ireland during the last quarter of the eighteenth century, the name of "Napper Tandy" is indelibly fixed in the memory of his countrymen as a very zealous and fearless champion of Irish rights at the time when Grattan and his associates were struggling for the legislative independence of their country. During our Revolutionary war, England, unable to keep sufficient troops in Ireland to defend the coasts against anticipated attacks from French cruisers, favored the formation of an Irish militia, and under an act passed by the Irish Parliament in 1778, a military organization sprang up, known as the Volunteers, which at one time numbered sixty thousand armed men. But as the example of America began to be felt in Europe, the patriots of Ireland commenced to bestir themselves to throw off at least the shackles that bound their trade and crippled their legislative action. In their contest with the government they were ably seconded by the moral effect of the Volunteers, whose cannon, bearing the label "Free Trade or else" were planted in College Green, while the debate on independence was going on inside the Parliament House. The officer who commanded those eloquent guns was James Napper Tandy, a Protestant gentleman of high social position and great influence in Dublin.

The efforts of Grattan proved for a time successful, but the government never forgave the Volunteers for the part they had taken in the contest. As soon as peace was restored, it used all exertions to break up the organization, and succeeded too well. Tandy then joined Tone in forming the "United Irishmen," and for some time occupied the position of Secretary to the Dublin Societies. Falling under the suspicion of the authorities, he was at length indicted, but escaped to France. There he remained some years with many other Irish exiles, endeavoring to procure aid from the Directory, and the last movement of that sort with which we find his name associated, was the brilliant, but foolish expedition of Humbert. We are of the impression that he eventually died on the Continent.—McGee's Illustrated Weekly.

were present Father Dalton, vicar of the Grass Valley portion of this diocese; Father Coleman, formerly assistant pastor of Virginia City, but now of Smartsville, Cal.; Father Pettit, of Reno; Father Torney, of Carson; Fathers Nulty and Haupt, of Gold Hill; Fathers John, Philip, and Benedict (Passionist missionaries from Hoboken, N. J.); Fathers O'Sullivan and Maguire, of Virginia City. In addition to the clergymen there were present J. W. Mackay, C. C. Pendergast, R. M. Daggett, John Egan and D. E. McCarthy.

Dr. Conroy afterwards visited the Sisters' school and was much pleased at the appearance of the children. An address was presented to him to which he made a suitable reply. His Eminence also paid a visit to some of the mines, and in the evening took his departure for Omaha.

LORD LEITRIM. THE "SATURDAY REVIEW" ON THE SUBJECT.

Lord Leitrim was not murdered because he was a Protestant, nor was the ceremony of his funeral disturbed because he was a Protestant. He was murdered because he used his legal power as a landlord in a way of which the people disapproved, and the people met to insult the dead body of the victim because they were thus able, the burial being that of a heretic, to pay the last tribute of disrespect to a landlord whom they detested.

It is very difficult to understand Irishmen but they are so nearly connected with us that it is worth while to try to understand them, and the mournful incidents of Lord Leitrim's murder and burial seem to throw some faint light on what Irishmen of the humblest class feel and arc. They are, for example not at all like Sicilian brigands, and not at all like Continental Communists. Ordinary crimes of violence are very rare in Ireland. Ill-guarded houses are safe from burglars. Attacks on tourists are unknown. In all BRANCON'S long experience his cars which travelled the wildest roads, were not in any one instance molested or attacked. Nor is there in Ireland any Socialist envy of wealth. On the contrary, it is the pride of Irishmen that they recognize a gentleman at once and know how to behave to him. They enjoy passionately all the sports for which wealth alone can furnish the means. They love hunting almost as much as if they had horses to ride and they will walk twenty miles on foot to witness the humblest race got up to relieve the tedium of military existence. They have no antipathy whatever to the Englishman or Scotchman who comes among them for the legitimate purposes of being near his friends, or shooting, or fishing. Nor are they disinclined to make money and to work for it and the material prosperity of the country has notoriously increased with rapid strides in recent years. They do not seem indeed to have any great capacity for industrial invention or combination, but they go forward in their own way. The man who has one cow is anxious to have two. The owner of pigs likes to take advantage of the rise in prices which the English demand for bacon ensures. But on two points they have feelings, principles, and a moral code altogether their own. They have a standing hatred of the English Government, and they hate landlords as a class. But, with regard to both objects of their hatred, they have certain rules of action imposed partly by us, partly by custom, but also by what they really think right. If there is a chance of annoying the Government, they will annoy it; if there is a chance of rising against it, they will rise.

CATHOLIC EMANCIPATION.

LAST Saturday, April, 13th was the forty-ninth anniversary of Catholic Emancipation. Is it not strange that, there has been nearly half a century of "Emancipation," there is not in all Great Britain and Wales ("from John O'Groats to Land's End") as much as one Catholic member of Parliament, while Catholic Ireland sends to Westminster more than fifty Protestant members? Limerick and Galway (two intensely Catholic constituencies), as they would not reject Isaac Butt and Mitchell Henry (though Protestants, as they were faithful to Ireland). In all the forty-nine years there has been only one Catholic judge on the English bench.—Universe April 20th.

THE DISESTABLISHED IRISH CHURCH.

The disestablishment and disendowment of the Established Church of England in Ireland removed one of the Irish grievances which was more than sentimental; but this was not done in such a manner as justice to the Irish people demanded. The disestablishment and disendowment were marked as the establishment and endowment were, by the most shameless rapine and the most absolute disregard for the rights of the people. The great bulk of the property which, if it was not the property of the Catholics of Ireland, was the property of the Irish people; was divided amongst those who happened to be Bishops, Rectors and Curates at the time, no less than four hundred persons having been appointed curates just in time to entitle them, under the Act of Parliament, to a share of the plunder. The report of the commissioners for 1877 shows, as an exchange states, that:—

"The work of the Commissioners is very nearly over. That work during the past year has consisted chiefly in paying annuitants who have not commuted, settling with the owners of advowsons, and generally putting matters in such a shape as to leave very little more to be attended to previous to handing over the surplus funds to the Government, to be disposed of as may seem best. That surplus, it is now calculated, will amount to about six and a half millions of pounds sterling. This is much less than Mr. Gladstone calculated it would be, but quite as much as could be reasonably expected, when the manner in which the whole business has been managed is taken into consideration. Mr. Gladstone calculated that the entire capitalized revenues of the Irish Church would amount to about £16,000,000. This must have been considerably below what has been actually realized, for otherwise the surplus would have been much smaller than is even now reckoned on. For one reason or another Mr. Gladstone calculated the necessary expenses at much lower figures than those at which they now actually stand. He certainly did not make them too low if only ordinary equity were to be considered. But the House of Lords did not think his arrangement sufficiently liberal to the members of the disendowed Church, and the changes thus made added considerably to the outlay while the manner in which the commuting clergy and the Commissioners arranged their claims and commutations has been on a scale of such unparalleled liberality (to put the matter very mildly) as to make formidable inroads upon the funds above what any one could have calculated upon who looked on it as a mere matter of business. For instance, Mr. Gladstone calculated—and with the means at his disposal for forming a correct estimate he could not have been very far astray—that to commute with all the beneficial clergy would take £4,900,000. It had actually taken £6,320,000, besides £15,524 annually for annuities to those who did not commute. To put on the claims of the curates Mr. Gladstone thought would require £800,000. It actually took £1,800,000 and no wonder, when the consciences of the clergy could allow them to retain 40 "permanent" curates as appointed within the last year of the Church's existence as an establishment. It was thought that £300,000 would buy out all the owners of advowsons, but that work actually took £779,000. Upon the whole, while Mr. Gladstone calculated that to meet all claims with the greatest liberality would require £8,450,000, it has actually taken £12,227,000. In other words, to settle up an estate of some eighteen millions of pounds has taken considerably more than twelve millions. There can be no reasonable doubt that this is very extravagant, and that the disendowed and disestablished Churches have feathered their nests in a very remarkable fashion. It cannot be helped, however. It was the first experiment of the kind in disendowing and disestablishing, and it was but natural that blunders should be committed, though in this case some of the blunders have been of a character which many would be inclined to speak of under a harsher name."

AN EXTRAORDINARY IRISH PRIEST.

It may not be generally known that we have living in this country an Irish Catholic priest, whose history we will venture to say will be found the most interesting of any man now living. The man we allude to is Rev. Father Brophy, an inmate of the hospital of the Sisters of Providence, in Davenport, Iowa, who is now one hundred and six years old. He was born in Ireland, and while yet a youth he emigrated to France, where he received his theological education. He was a pastor in and near Paris for about thirty years, during which period he witnessed many interesting scenes. He saw the attempt of assassinating Louis Philippe by the firing of a bombshell while he was walking on the Boulevard. He saw the remains of Napoleon I., after they were brought back to Paris from St. Helena. He was intimately acquainted with Gen. Lafayette, and with his father confessor. He came to this country and was chosen pastor of St. Paul's Cathedral, New York. During this period he formed the acquaintance of the Protestant minister Bailey whom he converted, and who afterward became one of the most brilliant stars in the Catholic Church. This man was no other than the late Archbishop Bailey, of Baltimore, Provincial of North America. Father Brophy was a relative of Mrs. Surratt, and frequently he pleaded in her behalf to ex-President Johnson. He is emphatic in proclaiming Mrs. Surratt's innocence of the crime for which she, as he claims, was unjustly and unlawfully hung that of being implicated in the assassination of President Lincoln. All these facts in the life of Father Brophy are related by himself, and undoubtedly are true.—Western Citizen.