



CATHOLIC CHRONICLE

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CALENDAR—MARCH, 1877.

30th—Good Friday. St. Acacius, Bishop of Antioch, remarkable for his courage and his magnanimity. He faced tyrants who thirsted for blood, without thinking of fear. The date of his death is not known. Haydn, Composer, born, 1732. Beethoven died, 1827. Treaty of Paris, 1826. Peter O'Neill Crowley, shot in Kilkenny Wood, 1867. APRIL, 1877. 1st—Easter Sunday. St. Hugo, Bishop of Grenoble, born, 1053, succeeded a mercenary and negligent pastor at Grenoble and rescued the people from sin. He was a perfect model of every virtue. At his sermons it was not unusual to see the whole audience melt into tears together. He died, 1132. Loss of the Steamship "Atlantic," 1875. The "Ashburton Treaty," settling the North-western boundary question, signed, 1842. 2nd—Octave. St. Francis of Paul, born, 1416. His bed was for years a rock, and his food herbs which he gathered in the woods. He obliged his followers to observe a perpetual Lent, and always to abstain from fresh meat, eggs, butter, cheese and milk. His intention in enjoying this perpetual abstinence, was to repair in some sort the abuses of Lent amongst Christians. Charles XIII., of France, paid the Saint the greatest honour. He died, 1508. Professor S. F. Morse, died, 1872. Battle of Copenhagen, 1807. United States mint established at Philadelphia, 1792. 3rd—Octave. St. Richard, Bishop of Chichester. Born at Droitwich, famous for its salt wells, six miles from Worcester. He became Chancellor of the University at Oxford. He died, 1253. First Baptism by St. Patrick in Ireland, 433. John Napier, died, 1792. 4th—Octave. St. Isidore, Bishop of Seville. He compiled many useful works, and was regarded as one of the most learned men of his time. Died, 636. Oliver Goldsmith, died, 1774. Sir G. Drummond, K.C.B., Administrator of the Govt. of Canada, 1815. 5th—Octave. St. Vincent Ferrer, born in Spain, 1357. Became a Dominican. He converted a great number of Jews and Mohammedans. Died, 1419. Battle of Capquoin, 1845. Canada discovered, 1499.

ANSWERS TO CORRESPONDENTS.

"AN IRISH CANADIAN," Ottawa.—Next week. "A SOLDIER OF THE CROSS," Victoria Road.—Many thanks. "J. B.," Port Hope.—Will try next week. "VERITAS," Ottawa.—Writes to "correct" a statement which appeared in the letter of our Ottawa correspondent. He informs us that a written invitation was sent to Mr. Costigan, and that the St. Patrick's Literary Association did its best to secure Mr. Costigan's attendance on St. Patrick's Day. A correspondent defends "The Lowe Farmer" of Ottawa, from the charge of bigotry which was made against him by "our Ottawa correspondent." We regret that we are not able to insert the letter. "PATRICK," Starnesboro.—Sends us an account of the celebration of St. Patrick's Day at Hinchinbrook. We regret that we find ourselves unable to give the report in full, but we may notice that the "respected pastor, Rev. Mr. McEvoy, delivered an eloquent historical dissertation on Pagan and Christian Ireland." "J. R."—Many thanks. We shall do our best. "M."—Yes. A fair correspondent defends Mr. Luby from an attack made upon him by the Star. We are forced to hold the letter over. "D. P.," Quebec.—Obliged to hold over. We shall be very glad to do as you desire. "G. G.," Brockville.—Comes too late. Next week. "F. F.," Prescott.—Next week. Came too late.

EASTER SUNDAY.

The day of mourning is past and the day of rejoicing has come. CHRIST our LORD has risen from the dead, and death shall no more have dominion over Him. The Christian world throws off its mourning, and rejoices at the Resurrection of their GOD. The humiliations of mortality exist no more; the great work is done; CHRIST crucified; and the Resurrection is come. All is consummated! In that beautiful book "The Catholic Offering" we find the following passage which so well illustrates the sufferings and the Resurrection of our SAVIOUR:—

"The mystery of the Resurrection is the demonstration of her faith, the foundation of the Rock of ages upon which reposes. Against that Rock the billows and storms of nearly two thousand years have raged in vain. Against that Rock the gates of hell shall never prevail; for He, by whom death and hell were overcome, has planted upon it, with His own right hand, His 'chosen Vine,' whose branches shall overspread the world and bring forth a fruit which shall remain until the consummation of time. How different from the mystery of His Birth is that of His Resurrection! At Christmas, we rejoiced, it is true, and great joy was announced to all people, because a Saviour, Christ the Lord, was born for us in the city of David. But whilst we rejoiced at our own deliverance, we could not be insensible to the humiliations of our most loving Redeemer. The wretched stable, the narrow crib, the poor swaddling-clothes, the piercing cold, the suffering members of our Infant King;—the amazing humiliation with which He was almost annihilated for the love of us, must fill our hearts with confusion and sorrow, and draw forth tears of compassion in the midst of all our joy. What was mortal has put on immortality, what was corruptible has been clothed with incorruption, and what was sown in weakness has sprung up in glory. 'The Lord hath reigned; invested Himself with beauty. The Lord had put on strength, and girded Himself' with might to execute judgment on the world, to cast forth 'the Prince of the world,' and, therefore, 'Death is swallowed up in victory.'"

A TRAITOR'S DOOM.

Mr. O'Keefe, M.P., was elected as a Home Ruler for the town of Dungarvan, at the last general election. Some time since there was an election for the County Waterford, and an Irishman, who is a Home Ruler, and a German resident of London, contested for the vacant seat. Everyone expected that Mr. O'Keefe would support his countryman, the Home Ruler; but no, Mr. O'Keefe stood by the obliging German, who condescended to come all the way from London to honour Waterford by standing for the representation. Well, the German was sent about his business, and the Irishman was returned by an overwhelming majority. And now we rejoice to hear that the political traitor O'Keefe, is likely to share the fate of his protage. We read in the Waterford News that:— "It has reason to believe that Mr. O'Keefe, M.P., will not again seek the suffrages of the electors of Dungarvan. After his traitorous conduct at the recent election in Waterford county the statement is very likely indeed to be verified."

THE LORD LIEUTENANT OF IRELAND AND THE CATHOLIC HIERARCHY.

Some time since the new Lord Lieutenant of Ireland, the Duke of Marlborough, gave a dinner at the Castle in Dublin. Besides the viceregal party there were a number of invited guests, among whom were some members of the Catholic Hierarchy. In the list of names that appeared in the papers as being present, the name of the "Rev. Father Burke" occurred, and for a while everyone thought that it was the great preacher,—"Father Tom" as he is often called. When the illustrious Dominican saw this report he wrote the following letter to the Freeman's Journal:— "Dominican Convent, Tallaght, 6th March. "DEAR SIR—In the Freeman of this morning I find the name of Father Burke mentioned as having received an invitation to dine at the Castle. To prevent mistakes, I beg to state that I am not the person in question, as I never received any such invitation. I don't know any great personages in the world, and I should certainly be out of place in their society, as my duties and state of life are quite in another sphere.—Believe me, dear Mr. Editor, yours faithfully, "THOMAS N. BURKE, O.P." The editor of the Freeman appended the following:— "We published the list as it was furnished to us and are not therefore responsible for the mistake."

LIBERTY IN GERMANY.

Day by day, Germany is falling from her high estate. Persecution and emigration are the engines which are working her ruin. Her trade is almost destroyed, liberty has fled the land, and military despotism rules supreme. The Irishman is of opinion that:— "The press laws are as severe in Berlin as they are in Dublin. Imprisonment is the punishment reserved for the German journalist who dares to question the justice of the iron rule of Bismarck.

Baron Von Loe, formerly secretary of the German Legation in Paris, has been condemned to one year's incarceration for his temerity in attacking the government in three articles published in the Reichsloche. Tyrannical must be the code which provokes the censure of a man occupying the social position of Baron Von Loe. He is not the only victim of the municipal court of Berlin. Dr. Gehlsen, the editor of the Reichsloche has been sentenced to five years' imprisonment, and Count Hermann Arnim, formerly Councillor of Legation, has to undergo three months of durance vile, for he, too contributed some caustic comments upon the despotism of modern Germany. Prussia has never been a pleasant place to live in, but the French war, instead of uniting the small states in a harmonious union, has distracted the relations between the central power, and the mass of the people. Kaiser-William expected a qualified millennium under the Imperial sceptre; Bismarck looked for submissive order, obedience and complete subjection; both have been disappointed. German unity is a myth—it was once a dream, and it is still an unreality, a shadow without shape or substance. Bismarck's most poignant grief comes from beholding a united France standing face to face with a disunited Germany. In an unguarded hour the Gaul was overthrown by the Teuton. The result is a demoralised Germany and a regenerated France.

THE FAMINE IN INDIA.

During the terrible famines which took place in Ireland since 1800, the British Government did little or nothing to save the people. It would not interfere with the law of supply and demand. Lord John Russell will be forever execrated for the part he took during the last famine in Ireland. But English statesmen of to-day are treating their Indian subjects better than their predecessors treated the Irish. The one were cruelly allowed to perish of hunger, and in a land of plenty, to starve to death—and all owing to that "accursed Union." In India however the natives are being cared for with prodigal hand, and we hear through a London contemporary that:— "The news from the Indian famine districts shows a decrease of about 60,000 on the relief works in Madras, and a slight increase in Bombay, but this increase is mainly owing to the return to work of labourers who have been on strike at Sholapur. Some deaths from starvation have been reported, but the rumour requires confirmation; and the Government works, such as the doubling of the railway lines between Madras and Arcconum, which is now in progress, will all contribute effectually, by the increased facility of transport, towards the relief of the distressed districts, and towards keeping the scourge in check for the future."

† JOHN, ARCHBISHOP OF TUAM.

"† John, Archbishop of Tuam" is the most beloved Irishman alive. No living man can evoke so much enthusiasm in Ireland, because none can point to such a record of faithful allegiance to her cause. His benediction was never asked for in vain when Ireland was the issue at stake, and he has stood by his countrymen whenever he was expected or required to do so. He is the oldest and the most patriotic of her prelates, and the Irish people may well venerate his very name. He recently sent a subscription to the Butt Testimonial and with it wrote a letter in which he explained his reasons for believing in the ultimate triumph of the Home Rule cause, and then he concludes thus:— "Mr. Butt and the policy of Home Rule to which he has pledged his energies—not a sham Home Rule, but a real, genuine Home Rule—in the restoration of a native Parliament, consisting of men knowing Ireland and interested in promoting the happiness of the land of which they are devoted children. Englishmen love their native land—they are jealous of its fame, and labour for its prosperity—and as far as they acquit themselves honestly of their duty towards it, none more ready than this present writer to second their feelings and applaud their patriotism. But let there be equal weights and measures, and whilst we grudge not to England its Parliament, with its freedom and its prosperity, I never shall resign the right or the hope of the restoration of our own Ireland's native Parliament, yet fresh in my recollection, as in that of the country, which, amidst all the penal laws—its sad contemporary companions—possessed the extraordinary virtue of charming those very penal laws out of half their political virulence.—Your faithful servant,

THE HOME RULE LEAGUE.

THANKS TO MONTREAL. (From the Dublin Freeman.) The council of the League met on Friday, at four p. m., in their offices, 29 Lower Sackville street. Among those present were—Messrs P McCabe Fay (in the chair), H J Gill, A M; Alfred Webb, George N Plunkett, Hon Judge Little, Thomas H Webb, George Delany, Dr J E Kenny, T D Sullivan, Philip Callan, M. P; A J Kettle, &c. The following letter was read:— "Montreal Branch, Irish Home Rule League. Montreal, 23rd Feb., 1877. "DEAR SIR—We beg to enclose a cheque on the

Bank of Montreal, London, for £25 sterling, payable to the order of Messrs. I. J. Kennedy and Thomas H. Webb, honorary treasurers of the League, as a contribution of the Montreal Branch to the funds of the parent association. We also enclose the names of the subscribers, and request that you will have those qualified—viz., subscribers of £1 sterling and upwards—enrolled as members of the League, and the names of the other subscribers entered on the National Roll. Please send cards for both classes of members by mail at earliest convenience.—We are, dear sir, yours very truly.

"EDWARD MURPHY, President. "A. BROGAN, Treasurer. "WILLIAM M'KAY, Secretary. "To J. M'Alister, Esq., Acting Secretary, Irish Home Rule League."

It was moved by Mr. Alfred Webb, seconded by Dr. Kenny, and resolved:— "That the best thanks of the League are due and are hereby tendered to the Montreal branch of the League, for the earnest and generous support they have constantly given us during the three years of our existence. That we are particularly grateful for this support, inasmuch as, coming from our fellow-countrymen living under a free government, it proves their conviction that Ireland requires self-government and freedom, which, in their opinion as well as ours, can only be obtained from a native parliament legislating in Ireland." This remittance, with those formerly received, makes a total of £275 received from the Montreal Home Rule Association during the past three years. The council then examined the accounts due by the League for the past two months, and authorised the treasurer to pay same. Correspondence was submitted, including a letter from the Derry Home Rule Association, per Dr. McCloskey, remitting £5 14s. The secretary was instructed to write to Dr. McCloskey and ascertain if, in accordance with the rules, he had retained one-half the subscription for the local expenses, and if he had not done so to refund him that amount. The meeting then adjourned.

Subscribers names next week.

MANITOBA'S OFFERING TO THE HOLY FATHER.

The Catholics of Manitoba, are about sending a curious and valuable present to the Pope on the occasion of his Golden Jubilee. We learn from a contemporary that these presents consist of some rare furs—black elk skin—and represents a Missionary sled being drawn by dogs. We learn that:—

"The sled rests upon a ground of white cotton and is drawn by three dogs, whose harness is a miracle of patience, for nothing is wanting. On the sled are cooking utensils, an axe and some kettles; on the sides rise, over a closed net work of little bags or pockets, the raw hides used to cover the load which consists of the Missionary's bedding, the linens, etc., for the Altar, and the food for the Missionary and his dogs. These little bags, or pockets, which are of a very pretty design, will, this time, be filled with gold pieces, the fruit of the Easter collection taken up in all the churches of the Diocese of St. Boniface. Behind the sled and holding the guide rope, comes the Missionary with his snow-shoes, his long whip in his hand, his loins girt with a belt of arrows, the maskinout stuck in his girdle, and his cow drawn over his eyes. All this equipage is contained within a space nearly three feet long and six inches wide. Notwithstanding this, the smooth polished surface of the Great Slave Lake can be seen in the distance; and beyond that, at the other extremity of the sea of ice, rises a Papal flag, on which are two appropriate inscriptions. "The furs, the harness of the dogs, and the gloves and the shoes are all yellow and white, the Pope's colors. "The object of this miniature outfit is not merely to gratify an idle curiosity, but to give the Holy Father an idea of what manner of equipage our Missionaries are obliged to travel with, and of the wilds of the Northwest, and their long winters, during which they bear the light of the Gospel from one tribe to another, sleeping in the open air, traveling hundreds of miles without meeting a living soul, and exposed to the fearful storms that sometimes sweep over those vast and icy solitudes."

THE CLERICAL ABUSES BILL—ITALY.

The Pope is passing through one of those stormy chapters in the history of the Church, during which so many of our enemies have, with "seers eyes," proclaimed our discomfiture and our doom. But the old ship will weather the storm as easily as a sea bird, and in a short time all the world will wonder at her vitality and her power. The Italian Parliament is doing all it can to insult the Pontiff, and to humiliate the Church, but the faithful Catholic people of Italy are not slow in expressing confidence in the Pontiff, and to protest against the bigotry of the Parliament. Protests against the Clerical Abuses Bill are coming from all parts of Italy, and the best blood of Italy is rallying around the Pontifical throne. The Tablet says:— "The great nobles who preside over the Catholic associations in Rome have issued formal and vigorous protests against the Clerical Abuses Bill, and against the impious language of its promoters. To these protests the Catholic nobles in the provinces have given their adherence in the most public manner. Letters have appeared from the chief men in Turin, Milan, Venice, Naples, Florence, and other great cities, in which the slanders upon Italian Catholics are refuted, and open professions made of loyalty to the Church and to her Head. Even men who rarely enter the arena of polemics

think it now necessary to issue from retirement and step forth in defence of the faith. Thus in Siena the Marquis Bichi, a nobleman advanced in years, and compelled by delicacy of health to avoid public controversies, felt himself forced to break through his habits, and make an open declaration of his opinions. "I, as a gentleman, and still more as a Catholic, feel bound to unite myself with all those who detest these blasphemous insults. Every sincere Catholic must entertain the greater affection towards the Church and her Visible Head in proportion as he perceives the one and the other to be outraged by certain persons, who seem to have lost, together with their Christian belief, every sentiment of civilisation and of good breeding. And I declare myself to be drawn the nearer to the Vicar of Jesus Christ in proportion as he is aggrieved and insulted by his disloyal and degenerate sons." The "Clerical Abuses Bill," which is understood to be the prelude to the abrogation of the Guarantees and the withdrawal of all the immunities left to the Vatican, has evoked everywhere in Italy expressions of attachment to Pius IX., and has made it evident that the country at large is thoroughly alarmed at the prospect of fresh persecution of the Pope and clergy. The Senate has been in no haste to approve the Bill, and three of the five Commissioners or Referes to whom it was submitted have pronounced against it. The interests of Catholics in every part of the world are affected by a measure which prevents the voice of the Pope from being heard outside the walls of the Vatican, and thus imprisons the mind, as well as the body, of the Head of the Catholic Church."

A NEW RELIGION IN ENGLAND.

The cry is still they come. The Whitall Review of London tells us that we are soon to have a new Church in England. It is to be formed out of a section of the Episcopal Church, as the Review says:—

"In the first place a brand new Archbishop, with a very ancient title, is to be consecrated by one or more foreign prelates. Secondly, two suffragans, each with titles from old English sees, are to be consecrated simultaneously, but independently, and are to begin their conjoint labours in England, in the High Church interest, in July next. The names of the sees are already known. The difficulties attendant upon the consecration of the Archbishop and his suffragans (as far as regards any interference with existing jurisdictions, whether Catholic or Anglican) will be surmounted by the ingenious plan of consecrating them upon the high seas. The new prelates, as it is asserted, have either been already consecrated, or they will be consecrated very shortly. In regard to the 'faith' of the new Communion, it is reported to be founded on 'the faith of the undivided Church before the schism of East and West'—in the eleventh or twelfth century—with all reasonable and obvious dogmatic deductions therefrom. In other words, the formularies of this new ecclesiastical body, based upon the dogma, and rites of the Catholic and the Greek Communion are imagined to be acceptable to both. A brief 'Sacramentary' has been officially drawn up containing the Order for the Administration of the Seven Sacraments. This 'Sacramentary' or 'Manual of Essential Rites,' contains exact and express directions for the administration of the Seven Sacraments. The Manual contains also instructions for the use of the Christ or Prayer-Oil as in the Catholic and Greek Communion. The three Creeds of the undivided Church and of the Church of England, viz., the Apostles', Athanasian, and the Nicene will continue to be used in the new Communion. Finally, and this may be a sort of cold comfort to some of the Anglican Bishops, the new Communion will be non-aggressive and conservative—not destructive; while its chief pastors will only claim jurisdiction over those who are ready to render them obedience."

CHINA.

Chinese civilization is the most ancient, and the least progressive, of any civilized people in the world. Every adult in China is able to read and write, and as it is now, so has it been for many centuries. For eight hundred years the Chinese have been familiar with the art of printing, and their works in engineering, irrigation and industrial pursuits, have been commended by all observers. But they are as exclusive as ever. All the world is "outer barbarism" still. We hear that they entertain the idea of crushing all foreigners out of the country, for in a recently published report of the British Consul at Canton we are told:— "The import trade in foreign goods and produce in China has passed with few exceptions entirely into the hands of the Chinese, and some idea may thus be formed of the importance of the commercial revolution which time and circumstances have effected." And says the London Tablet when added to this statement about imports we have such startling announcements as the following: that the Government has purchased the Woosung Railway; that the steamer traffic on the coast and the Yangtze is gradually passing into native hands; that negotiations are now pending for the transfer of the vessels owned by the Shanghai Steam Navigation Company to the Pekin authorities; and that an offer has been made to the China Coast Steam Navigation Company with the same object; we can well understand that the Government of China is bent on being typically exclusive. We hear further that the Celestials mean to establish native houses in the great industrial centres of England, as well as on the Continent and in the United States, with a view to securing all the profits which may be derived from intermediary trade. Let it be remembered that there is much coal in China, that iron mines are being largely discovered; that cotton mills are about to be started, and that the cultivation of the poppy has become general; and we can understand that, with their resources of 'cheap labour,' the Chinese can carry out their ideas."