



CATHOLIC CHRONICLE.

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NEW AGENTS.

Mr. Farquhar McLeod has kindly consented to act as our agent for Dalhousie Mills.

Mr. Michael Cleary has been appointed as one of our travelling agents. He shall shortly call on our friends in the county of Glengarry.

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.

AN OUTRAGE.

The Fredericton correspondent of the St. John's Freeman sends the following account of an outrage committed on tombstones in the Catholic graveyard at Fredericton:—

A Most Outrageous Act.—On Sunday night last some ruffians entered the Roman Catholic Cemetery and broke and disfigured ten or twelve of the tomb stones. It is not necessary that we should search our vocabulary to find fitting names for the perpetrators of this act; for the individuals base enough to enter the resting place of the dead, and desecrate erections to their memory, are base enough to do crimes the most heinous. It would, perhaps, be well for Mr. Marsh to keep his eyes open for the offenders, and to commence to read some law touching on such offences, so that should the offence be brought to justice he may be able to deal to them the penalty the law and insulted society demands.

SCOTLAND AS IT WAS.

A writer in the New Zealand Tablet draws a picture of Scotland as it was. He says:—

"Since the change of religion in Scotland, that country has of course advanced greatly in letters, material prosperity, and refinement of manners. But there is much reason to believe that in the virtues of genuine piety, honesty, temperance, and chastity, as well as manly independence, and disinterested patriotism, our rude Catholic ancestors in 'wild and stern Caledonia' were superior to their more refined and lettered Presbyterian descendants of the present age.

"In the small but picturesque Abbey town in Scotland, where I was born and spent my boyish days, I have seen innocent amusements and kindly acts done to the poor at Christmas tide which were obviously remnants of Catholic usages. Even these have, I presume, now passed away. The money and food then given to the aged poor, not always entirely 'deserving,' were given voluntarily, and in such a way as not to wound their feelings. The cold and often repulsive charity of a modern Government 'almshouse' is but a sorry substitute for the voluntary warm charity of Catholic times.

This is too true, for we know that the Irish peasantry have often died by the way side, rather than enter a poor-house.

AN ENGLISHMAN ON ENGLAND.

A book has just been published on the "History of the English People." We have not seen the book, but by all accounts it is fairly written. This is what the New York Sun says about it:—

"One of the merits of Mr. Green's work is the frankness with which it recognizes the indebtedness of England to Ireland. The author points out how much more largely the conversion of England to Christianity was due to Irish missionaries in Northumbria, than to Roman missionaries in Kent. He dwells at great length on that astonishing epoch of Ireland's history—the seventh century—when, amid the Celtic race which Roman and German had swept before them had turned to the moral conquest of their conquerors, and as if Celtic, not Latin Christianity would mould the Churches of the West. Mr. Green, too, gives due attention to the notable civilization, directly traceable to Irish influence, which culminated in Northumbria during the first half of the eighth century, and which for five hundred years was not again paralleled in England. It is, indeed, not to be forgotten that while all the English land south of Watling Street was sunk in barbarism, the schools of Yarrow and York were the literary centres of Western Europe, and the whole learnings of the age seemed to be summed up in a Northumberland scholar."

CATHOLICS IN THE ENGLISH NAVY.

There are 5,350 Catholics in the English Navy, and yet there is not one Catholic Chaplain in that branch of the service. In the House of Commons recently:—

Mr. A. M. Sullivan, asked the first Lord of the Admiralty to state the number of Catholics in the navy, and wished to know whether any ships carried Catholic chaplains, and, if not, whether any steps would be taken to extend to Catholics in the navy the privileges enjoyed by their co-religionists in the army.

Mr. W. H. Smith—I must refer the honorable member to Return No. 142 of the year 1876. I may state, as nearly as possible, that of the sailors and marines in the navy—we have no record of the officers—33,172 belonged in that year to the Church of England, 1,748 were Presbyterians, 4,162 were Protestants of other denominations, and 5,350 were Catholics. In the ships afloat there are no Catholic chaplains; but at all the chief naval ports there are Catholic chaplains who are paid by the Admiralty, and have free access to the seamen of that faith on board Her Majesty's ships. Every facility

is afforded to Catholic seamen or marines to attend Divine service at the ports, but I cannot hold out any prospect of the appointment of Catholic chaplains to ships of war.

The request was refused on the fictitious plea of 'Want of room!'

THE MOST REV. DR. MACHALE.

The Archbishop of Tuam is the most popular bishop in Ireland, and the oldest bishop in the world. A contemporary tells us that:—

Most Rev. John MacHale, Archbishop of Tuam, Primate and Metropolitan of the Province of Connaught, in Ireland; born in 1791, at Tubernaven, in parish of Adergroyle, and diocese of Killala; nominated by Pope Leo XII., Bishop of Maronea, in parva infidelium (in Ecclesiastical Province of Rhodope, under the Metropolitan of Treves) and situated on the shores of the Egean Sea, of which the first recorded Bishop (Alexander) was present at the Council of Sardica in A.D. 340; on March 8, 1825, as coadjutor to the Right Rev. Peter Waldron, Bishop of Killala; and consecrated on Sunday, June 5 following, in the Chapel of St. Patrick's College, at Maynooth (in which ecclesiastical establishment Dr. McHale, then a young but distinguished priest of barely thirty four years of age held the important office of Professor of Dogmatic Theology, having succeeded the well known Dr. La Hogue in 1810). On the death of Bishop Waldron, May 20 1834 (anno aetatis 82 and aetatis 19), he succeeded to the bishopric of his native diocese; but within three months afterward he was promoted by Pope Gregory XVI., Aug 5 following, to the Metropolitan Archbishopric of Tuam, then vacant by the death of the Most Rev. Oliver Kelly, at Albano in Italy, on April 1834, and since then—a period of nearly forty-five—he has governed his diocese and province single-handed and without the necessity of assistance from a coadjutor bishop. Archbishop McHale is therefore now in the fifty-third year of his episcopate and eighty-sixth of his age—the senior prelate by consecration of the hierarchy of the whole Catholic world—Patriarch, Father, or Doyen of the Episcopate of Christendom, Prelate-Assistant at the Papal Throne, May 9, 1848.

THE "GLOBE" IN A TRAP.

The Globe stated last week, that the rioters who attacked O'Donovan Rossa and his friends, were not Orangemen. In support of this statement it does not furnish any proof, and public opinion is not likely to be hoodwinked into such a belief. The Globe must know as well as other journals, that it was Orange rowdies and no one else that did the harm, but it could hardly be expected that the Globe would admit it. However it admits that

It was, then, what John Knox used to call "the rascal mob," that was alone to blame, and it is by them, and them only, that the city has been put to all the expenses caused by the destruction of private property, and by the severe injuries done to some of the defenders of the public peace. That the police did their duty, and did it well, under trying circumstances, is universally acknowledged. That our city was shown to have such a large number of the "dangerous class," ignorant brutal and self-willed, must be a matter of regret to all who are zealous for the reputation of Toronto. Not a word can be said either in defence or extenuation of their conduct. They were bent on mischief, and ignorant or indifferent to the fact that any damage done to private or public property had to be made good by the city. Lenity to such persons is cruelty to the decent citizen and taxpayer, and impunity in this case will only be taken as an encouragement to greater excesses in time to come. They owe this to their own reputation as well as to the best interests of the city. They must repudiate with indignation anything like being identified with such an unwholesome rabble as that which created all the mischief on Monday evening.

The "rascal mob,"—"ignorant, brutal and self-willed,"—"unwholesome rabble,"—these are harsh phrases to use towards Orangemen—but they deserve them, and worse, if possible.

CHARACTER OF THE POPE.

The Roman correspondent of the London Times is remarkable for the harsh things he often says about the Church. Such a man is not likely to be prejudiced in favour of the Pope, and what he says may therefore be taken as coming from "impartial" sources. Writing to the Times he says:—

"Cardinal Pecci will be the best of all possible Popes if ruling powers, energy, blamelessness of life, true piety, charity, talents and acquirements, moderate views, and moral virtues could fit any man for the sacred office." The same correspondent relates the following of the new Pope: "He was 27 years old when he was sent a delegate, or, as we should now say, sub-prefect, to Benevento, a Papal enclave on the frontier within the Neapolitan territory, at that time infested by a brigandage exhibiting all the features it now has in the provinces of Palermo and Girgenti, flourishing under the patronage of the petty nobles and landowners of the district." The Cardinals Pacci, Pedicini, and De Simone, who belonged to Benevento, appealed to the Pope, condemning the too severe and resolute measures by which the delegate was providing for the public security. Pecci fought the brigands tooth and nail, pursued them in their mountain fastnesses, and stormed them regardless of the complaints of the landowners, who stood upon the 'inviolability' of their domiciles and domains. One of these, the most powerful, called upon the delegate, telling him he

was going to Rome, where he had interest enough to remove him from his office. "It is very well, my lord marquis," quoth Pecci, "but meanwhile I will shut you up in gaol for three months, where I will keep you on bread and water with your friends the brigands." And he was as good as his word, and during the nobleman's imprisonment his castle was taken by storm, the brigands were all killed or taken, and the people blessed the brave delegate. A prelate who had the learning of a Bellarmine already showed the courage of a Montalto."

THE CHINESE QUESTION.

People who know, in California, say that the Chinese are a blot upon the State. It is said that there are 50,000 Chinese already in California, and the Pilot sums up the situation thus:—

In the four years from 1863 to 1864 the number of Chinese immigrants arriving at San Francisco was 6,000. In the three months ending June 30, 1877, the number arriving was 6,891. It is this enormous rate of increase that excites alarm in the Pacific States. There are now, at the lowest estimate, 150,000 Chinese in that section. These immigrants, most of whom, as it is noted, are imported by speculators in cheap labor, never think of establishing a home. "They bring with them neither wives, families nor children," say the committee. "They are able to live upon rice, tea and dried fish, costing upon an average from twenty to thirty cents a day. One hundred Chinese will occupy a room which, if sub-divided, would not accommodate five American workmen with their families." Thus herded together they live in an atmosphere of immorality and constant physical danger. The occasional cargoes of women imported are notorious of the most debased class. Taken all in all, the Chinese, as seen in California, where, as appears from this report, they already amount to a white voting population in numbers, constitute an element calculated to excite very grave fears for the future of the Pacific section.

But probably the strongest point made by the Committee is the following, which does not need to be enlarged upon:—

"The third and principal objection to the Chinese is the fact that they do not assimilate with our people, but remain a distinct and alien element. In this respect they differ from all other immigrants. The German, the Irishman, the Frenchman, have sought our country as a permanent home for themselves and their posterity, promptly and cheerfully adopting our habits, customs, and political institutions. Devoted to our people, to our government, and our laws, they speedily become our worthiest and thriftest citizens, vindicating in the council chambers of the nation their knowledge of our political principles, and illustrating upon every battlefield where liberty has been attacked the patriotism which such knowledge inspires."

THE SKIRMISHING FUND.

It appears that Dr. D. D. Mulcahy makes some claim against O'Donovan Rossa for expenses incurred in the burial of O'Mahony. Dr. Mulcahy appears to have thought that he should have been paid out of the "Skirmishing Fund," the trustees of which deny having employed Mulcahy. We take the following from the Pilot:—

"We have been requested to publish the following announcement:—

"TO THE SUBSCRIBERS TO THE SKIRMISHING FUND:—An effort was made on Saturday, March 9th, in the Supreme Court Chambers, New York, to have an injunction issued restraining the trustees of the Skirmishing Fund from the free use and control of the fund, and restricting the same to the jurisdiction of the court, at the instance of Denis D. Mulcahy. From utter lack of evidence to support Mr. Mulcahy's claim, the Court, on a mere reading of his petition, rejected it at once."

"We deem it proper to state that the trustees of the fund have not at any time employed Mr. Mulcahy, never entered into any contract with him, or any promise to pay for any services, and have had no need or occasion to employ or contract for the services of Mr. Mulcahy from the beginning of the collection of the Skirmishing Fund up to the present time."

"If Mr. Mulcahy had any claim, either in law or equity, against the Skirmishing Fund or its trustees, it would have been cheerfully paid without any resort to legal proceedings being necessary; but no claim, either in law or equity, exists, nor is such likely to exist in the future."

"It will be gratifying to the contributors to the fund to know that, whatever personal annoyance this or future litigation may give the trustees of the fund, the fund itself is thoroughly impregnable to assault, and is securely held for the purposes for which it was contributed. It may also be in order to state that the Skirmishing Fund had no connection with the O'Donovan Funeral Committee beyond the fact that O'Donovan Rossa, as Head Centre of the Fenian Brotherhood, borrowed from the trustees the sum of \$2000, and gave them his note for the payment of the same, the cash being accounted for in that form when handed to the present trustees. This sum the Fenian Brotherhood has not yet been able to pay back."

JOHN J. BRADLEY, Chairman of Trustees. THOMAS F. BOURKE, Sec. of Trustees

ST. PATRICK A PROTESTANT.

The story about St. Patrick being a Protestant went the rounds of the press some time ago. It was about as ridiculous as the story about his being "a half mythical personage." As a contemporary has revived the silly story, we may as well quote what Father Tom Burke once said about the invention:—"There was a great discovery," says Father

Burke; "there was a great discovery made a few years ago in Ireland—a most wonderful discovery. What do you think it was they discovered?—that St. Patrick was a Protestant. (Cheers and laughter.) I remember meeting a Protestant parson, a very nice man, a respectable sort of man, in a railway carriage between Kingstown and Dublin, and we began to talk, as usual, upon religion, and he said to me, 'Well you know, of course you will acknowledge that what St. Patrick taught the Irish, is what we call Protestantism to-day.' (Laughter.) I looked at him. 'Oh, yes, of course,' I said, 'that's a fact.' (Laughter and cheers.) 'I hear,' said I, 'that Oliver Cromwell and Lot's wife were at his first sermon.' (Loud laughter.) 'Oh!' said he, 'that cannot be; that's impossible.' 'Well,' said I, 'it is just as likely as that St. Patrick was a Protestant.' (Laughter.) 'Sir,' said I, 'he was a Protestant Bishop?' 'Yes,' said he, 'he was that.' 'I read,' said I, 'of his going up the Hill of Tara, but I didn't read that his wife was with him on that occasion.' (Roars of laughter.) Moreover, the first thing that he told the Irish chieftains was that it was the Pope that sent him; and he did not come up there in a carriage and four—he walked up—and he told them that they would have to go to Mass every Sunday, and he began by saying Mass for them; and he told them that they would have to pray for the dead; and he told them that whenever they mentioned the name of the Mother of God, they were always to call her the Blessed Virgin. Now, said I, 'no Protestant bishop ever teaches these things.' (Cheers and laughter.) And, in truth, my friends, that is precisely what St. Patrick taught our fathers. We have in our possession Mass-books, the missals from the very time of St. Patrick; and before St. Patrick died he called the Irish priests and bishops around him, and this was one of his last instructions to them: "Whenever," said he, "there is any dispute amongst you, you must select two or three holy, good, wise priests, and send them to Rome to consult the Pope, the same as a child would consult his father or mother." (Applause.)

PIETY THAT PAYS.

No one will ever think of joining the church because of the likelihood of making a fortune out of it. However such is not the case in other churches. For instance, the English Protestant Bishops receive a good salary, have princely residences, and have educated and accomplished curates to do their work, at starvation wages. Here is a list of the salaries with comments from the Catholic Columbian:

Table with 2 columns: Diocese and Salary. Includes Canterbury (\$75,000), York (\$50,000), London (\$50,000), Durham (\$50,000), Winchester (\$50,000), Ely (\$30,000), Worcester (\$25,000), Bath (\$25,000), Exeter (\$25,000), Bristol (\$25,000), Lincoln (\$25,000), Oxford (\$25,000), Rochester (\$25,000), Salisbury (\$25,000), Norwich (\$25,000), Carlisle (\$22,000), Saint David's (\$22,000), Lichfield (\$22,000), Peterboro' (\$22,000), Saint Asph (\$21,000), Bangor (\$21,000), Hereford (\$21,000), Landaff (\$21,000), Sodor and Man (\$10,000).

Besides the government stipend here mentioned, each of these Bishops draws a large sum annually from what is termed the perquisites of his office. He also has a handsome palace, grounds, etc., rent free. These Bishops, all except one, have a seat in the House of Lords, and a vote on all laws passed by that body. They are all aristocrats, and vote in most cases against the people. The one exception is the Bishop of Sodor and Man. He alone has no vote in making the laws of England. He is generally some poor fortune-hunter, who was born and baptized a Catholic, and is rewarded for his apostasy with a salary of ten thousand dollars a year.

HORRORS OF THE IRISH EVICTIONS.

In Appleton's Journal for April there is a vivid description of the horrors of the Irish evictions. The writer says:—

Few stories in history are more painful than the tale of these evictions. The Irish tenant's home is passionately loved. Here his fathers lived before him; and every rock and bush has its sweet association. All his little store of worldly goods, moreover, is gathered within these humble walls; for he does not hire his house all stocked, as the English and Scotch farmers do. Under such circumstances the evictions became acts of the utmost cruelty and brutality. The Sheriffs who accompanied the landlords' agents protested that no execution was ever so trying to their feelings as the leveling of these wretched houses. The fiercest wrath of Nature, even could not stay the dreadful ruin. In hail and thunder, rain and snow, the gangs pushed on the work of destruction; the aged and bedridden, the nursing babe, were driven forth into the angry night to wander without shelter or food, until God, in some unforeseen way, perhaps by death, should have mercy on their misery. The story of these evictions makes the blood curdle and boil by turns, and forces one to look with horror upon the capabilities of human nature. For ten years the work went on; night and day, summer and winter, the "Crowbar Brigade" scoured the country. Hand-work was too slow, and a machine was invented which would fasten upon the doomed house and bring it down in instantaneous ruin. The wretched victims lingered about the sacred places until driven away by starvation, or the more

cruel blows of their masters. Such landed proprietors as did not embark in this horrid scheme yet forbade their tenants to receive any of the fugitives, as none wished the burden of paupers. Such peasants as had the means emigrated to America, and some landlords, indeed, paid the passage of those whom they turned adrift. But vast multitudes died in the swamps, the mountains, and by the roadside, or found a little longer way to the grave through the workhouse.

How many an Irish family here in Canada, could tell the history of its own brutal eviction from the homes consecrated by the memory of generations of dead. But the worst of it is that evictions are still common, for we learn, from late exchanges of a terrible scene at an eviction near Bullinacloe. The Bullinacloe correspondent of Dublin Freeman's Journal says:—

"On Monday, Feb. 18, Constable Egan and Sub-constables Kelle, Kelly, and Breen, accompanied T. Reddington, Esq., sub-sheriff, to the townland of Moher (on the estate of the Earl of Glancarty), where a man named Reynolds was to be evicted from his home and land. The sub-sheriff, when demanding possession, was told by Reynolds that the first man who would enter his house he (Reynolds) would take his life. A man named Patrick Comber, residing at the village of Mackney, to whom possession was to be given, made several attempts to break the door, when Reynolds, who was armed with a pitchfork, attempted to stab Comber. Constable Egan, who was in charge of the constabulary party, gave orders to his men to fix swords, and with much difficulty kept Reynolds and his wife from inflicting dangerous wounds. However, Comber received stabs in his arms, which were subsequently dressed by a doctor. The constabulary disarmed Reynolds, and brought him to the barrack."

Unhappy Ireland—her persecutions are not yet over—and still we hear Englishmen say that "there is no cause for discontent in Ireland!"

THE PAPACY.

The Spectator has been giving what it calls a "history" of the Popes. We thought it unnecessary to follow this "history" in all its stages, depending upon "impartial" authority to answer it. From time to time we give the opinion of Protestants in reply to the Spectator, and now quote from an authority whose ability cannot be called in question—the Rev. John W. Nevin, D.D., former President of Franklin and Marshall College, and of the Theological Seminary of the "German Reform Church":—

"In the Catalogue of Roman Popes, no less than thirty before the time of Constantine, that is, the whole list that far, with only two or three exceptions, wear the crown of martyrdom. Nor was this zeal outward only, or the fatalism of a name or sect. Along with it burned, as we have seen before, a glowing interest in the truth, an inextinguishable ardor in maintaining the faith once delivered to the saints. Heresies quailed from its presence. Schisms withered under its blasting rebuke. Thus, in the midst of all opposition, it went forward from strength to strength, till, at the beginning of the fourth century, finally we behold it fairly seated on the throne of the Caesars. And this outward victory, was but a faint symbol of the far more important revolution it had already accomplished in the empire of human thought, the interior world of spirit. Here was brought to pass, in the same time, a true creation from the bosom of chaos, such as the world had never seen before, over which the morning stars sang together and the sons of God shouted for joy. In foundation and principle at least, whether of philosophy, or of art, or of morality and social life, old things were passing away, and all things had become new. This is the grand argument for its miraculous success; of which Puritanism [why not say Protestantism], when it suits is ready to make as loud use. . . . as though it really believed this ancient glory to be in some way, after all, truly and properly its own."

The Papacy itself is a world of wonders. There is nothing like it in all history besides. So all will feel who stop to think about it in more than a foolish way. History, too, even in Protestant hands, is coming more and more to do justice to the vast and mighty merits of the system in past times, bringing in light upon it, and scaring away the owls and bats that have so long been accustomed to hoot and flit here at their own will. Those ages of darkness as they are called were still, to an extent, hard to understand, ages also of faith. The Church still had, as in earlier days, her miracles, her martyrdoms, her missionary zeal, her holy bishops and saints, her works of charity and love, her care for sound doctrine, her sense of a heavenly commission, and her more than human power to convert and subdue nations. True, the world was dark, very dark and very wild; and its corruptions were powerfully felt at times in her own bosom; but no one but a simpleton or a knave will pretend to make this barbarism her work, or to lay it as a crime to her charge. She was the rock that beat back its prod waves. She was the power of order and law, the foundation of a new civilization, in the midst of its tumultuating chaos. Take the conversion of Saxon England, in the time of Gregory the Great, and the long work of moral organization with which it was followed in succeeding centuries. Look at the missionaries that proceeded from this island, apostolic bishops and holy monks in the seventh and eight centuries, planting churches successfully in the countries of the Rhine. Consider the entire evangelization of the new barbarous Europe. Is it not a work fairly parallel, to say the least, with the conquest of the old Roman empire, in the first ages?