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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, which will remain, what it has been, thoroughly Catholic, entirely independent of political parties, and exclusively devoted to the cause of the Church and to 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,  
Yours very sincerely,  
+ JOHN WALSH,  
Bishop of London.

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

## Catholic Record.

LONDON, FRIDAY, NOV. 19, 1880.

### THE MASSACRE OF ST. BARTHOLOMEW.

We learn from a report in the *St. Thomas Times* that on Sunday, the 26th ult., Rev. M. S. Baldwin occupied the pulpit in Trinity Church of that town, and delivered a very eloquent sermon on the nature of sin and the terrors of the last judgment. There is nothing surprising in that a minister of the Gospel should expatiate on those subjects more than any other. But we cannot withhold our astonishment of the fact that an English church minister—holding a high standing and a very respectable position in Montreal—would, while treating such subjects, descend to the level of the ordinary swarmer or itinerant local, by dragging in "Papal Infallibility" and the massacre of St. Bartholomew, by way of condiment to his lengthy remarks. There surely must have been some cause for this forced digression, and the only one that presents itself to us at present is the supposition on Mr. Baldwin's part, that the church-going people of St. Thomas are incapable of sitting out an ordinary sermon without something palatable added to tickle their ears; or of digesting truth unless it be properly seasoned and spiced with a good old fling at Popery. We expected better treatment from our mother Church at the hands of Anglican ministers, who, as a rule, claim kindred with us, and who, as a rule also, make pretence of eschewing in their homilies those distracting subjects of historic hate, whose bitter memories may result only in stirring up bad blood and in exciting animosity and ill-will, instead of promoting Christian peace and brotherly love amongst men. We feel convinced that were Messrs. Baldwin and Ballard in possession of all the facts and circumstances that preceded and accompanied the massacre of St. Bartholomew, they would hesitate before laying the blame of it at the door of the Catholic Church. No doubt, in their school-boy days, they were taught to consider the Pope as the "Man of Sin," to regard Papal Rome as the "Beast of the Apocalypse," and to accept as proved and settled beyond doubt all and every horror, prejudiced and distorted history could charge her with. But now that they have attained maturity and come to man's estate, they should be in a position to study history for themselves, and form opinions that result from independent thought.

The massacre which occurred in France on the eve of St. Bartholomew, in the year of grace, 1572, was brought about, not indeed by Papal Rome, as all histories, even Protestant, concur in determining; but by a Huguenot rabble of hungry politicians, who, in their anxiety for Protestant ascendancy, were conspiring to place a Protestant king on the throne of France. With this object in view they broke out into open rebellion, raised a formidable army with such generals as Conde and Coligny to lead them to victory, and advanced to the very gates of Paris, where was fought the sanguinary battle of St. Denis (1568). Several thousands fell on both sides,

but the Huguenots were defeated by the royal troops, who had to deplore the loss of the valiant old chieftain, de Montmorency, high constable of France, mortally wounded on the battle field. Two days previous to this fierce encounter, Conde, with his army of Huguenot rebels, attacked the king on his way to the capital. Six thousand Swiss guards were scarcely able to protect his majesty from being captured. But they fought bravely all day long, the king in their midst, till they reached Paris at 4 p. m., where, says the *Chronicle*, "the French monarch took his breakfast and dinner at the same meal, for the ruffian Huguenots did not allow him to break fast all day."

The treaty of Longjumeau followed the Battle of St. Denis. But as the cities of Rochelle, Montauban and other places in possession of the Huguenots, would not submit to the king's authority, as by treaty agreed on, nor admit his lieutenants-general within their gates; war broke out afresh. On the 13th March, 1569, was fought the famous battle of Jarnac, in which the Huguenots were defeated and Conde met his death. The chief command then devolved upon the Admiral Coligny, who marched against the town of Poitiers, near which another bloody battle was fought, known as the battle of Montcontour, wherein the Huguenots were once more defeated by the Duke de Guise, and ten thousand men were left dead on the field of battle. Sismondi, a Protestant historian of great merit, declares that not only did the Huguenots wage war against their king and country, but that they called in foreign aid to add terror to their arms. Conde invited the English, to whom he delivered the city of Calais, the taking of which, a few years previous, by the valiant de Guise, had broken the heart of Queen Mary Tudor. The German Lutherans were also invited to cross the borders, and help by their arms to destroy all false worship and place a Protestant prince on the throne (Sismondi, vol. v. xviii, p. 291). After the battle of Montcontour, these foreigners, receiving no pay or provisions, fell to ravaging the country east of the Seine, and with great difficulty, and after much slaughter on both sides, were finally driven out of the country. All those horrible events led to the massacre of Coligny and his associates. The French people were goaded to madness and desperation, impossible to describe, by the never ending turmoils and sanguinary uprisings of a treacherous foe in their midst who would keep no treaty, and whom no concessions could ever satisfy.

Now, we ask Rev. Mr. Baldwin, were the Catholics of England to rise up, in imitation of the Huguenots, in open rebellion against their Queen and government—were they to place the Duke of Norfolk or the Marquis of Bute at the head of a formidable army, and insist upon having a Catholic monarch to rule over Great Britain—were they to call in foreign troops, and, after pillaging towns and burning churches, engage in four pitched battles, in which thousands of England's bravest sons lost their lives, would there not be sufficient excuse for a general massacre of the common foe of their country's peace and prosperity? And would not the entire nation rise up to a man, and every Orangeman in Ireland, and every loyal Briton in Canada, volunteer to cross over and massacre every rebellious Catholic in the country, or drive them bag and baggage into the ocean, and would not history and mankind declare that the Catholics who thus rebelled and ravaged their country by fire and sword deserved their fate?

But change the names, and say if the Huguenots did not deservedly draw down upon their heads their own chastisement? We do not say the French people were excusable for the massacre of St. Bartholomew, but everyone who is a judge of human nature must admit that the provocation was quite beyond endurance.

We may return to this subject.

PROTESTANTISM, says Froide, is essentially a negation, and never succeeded in napping out a plain course of life. It kept an denying every doctrine it originally possessed, until there was nothing more to deny.

### MR. GLADSTONE AT GIULDHALL.

Mr. Gladstone's speech at the Lord Mayor's banquet in Guildhall is to our mind a strange, and, for a statesman so eminent, a humiliating contradiction to his pre-election utterances last fall. Last year he vigorously denounced Lord Beaconsfield for his criminal inactivity in dealing with the Irish question. He went so far as to give *quasi* approval to the principle of "Home Rule," and certainly committed himself to the idea of a peasant proprietary. No man in the empire knows better than Mr. Gladstone the cause of the present crisis in Ireland. No man knows better than he that the present disturbed state of Ireland is mainly and directly attributable to the unjust and tyrannical system of land tenure prevailing in that country. Yet, without taking adequate measures to remove the cause of the present unfortunate state of affairs in Ireland, he declares that the "maintenance of public order is to be considered before the improvement of the law." But Mr. Gladstone certainly knows that the improvement of the law must be considered and secured before public order can be maintained. In vain will he fill Ireland with troops—in vain increase the constabulary force—in vain invite and encourage Orange aggression from the North. There cannot be, and, of a certainty, will not be, any security for public order until the tiller of the soil of Ireland is protected in his just rights. He is certainly not so protected now. Mr. Gladstone admits that he is not; Mr. Bright, in his letters and speeches, has repeatedly declared that he is not so protected. The government at the last session, by the introduction of a half-hearted measure of relief, admitted that something should be done for the Irish tenant. Yet nothing has been done, and Mr. Gladstone, when occasion was lately offered him at the Lord Mayor's banquet to propound a broad, general and statesman-like policy on the Irish question, delivered a hurrae full of empty menace to Ireland. Yet Mr. Gladstone is the leader of the so-called Liberal party from which Ireland was led to expect so much, and has received so very little. His speech is from every point of view gravely disappointing. It is a speech of utter hopelessness as far as Ireland is concerned, and, indeed, as far as British interests in Ireland are concerned; for, so long as arms and coercion acts and state prosecutions are the weapons used to enforce English authority in Ireland, so long will there be discontent and disturbance to distract Ireland and weaken imperial authority.

**ORANGE AGGRESSION.**

One of the most disheartening spectacles in connection with the present land agitation in Ireland is the encouragement and protection given by government to a band of Orange desperadoes from the north, who have entered Connaught under military protection with the avowed purpose of cutting crops for a Mr. Boycott, who has had some misunderstanding with his tenants, but with the real purpose of goading the Catholic tenantry of the west into violence and lawlessness. These men, with murder and plunder in their hearts, have been accorded military protection. If Mr. Boycott and his tenants cannot agree, let the disagreement be settled in the courts of law. If Mr. Boycott cannot, in his own neighborhood, get farm laborers to do his work, let him, by all means, get such laborers from a distance, but let not the government, for the sake of Mr. Boycott, or any other man's crops, permit an invasion by armed ruffians of a peaceful and law-abiding locality. If the course pursued by the government be the means of bringing about disturbance between the military and the people, we have no hesitation whatever in saying that the people must, in self-defence, protect themselves against unjust aggression, come from whatever quarter it may. Lord Beaconsfield, with all his antipathy to the Irish people, would not, we feel assured, have lent himself to anything so unjustifiable as this Orange aggression at Ballinrobe. The Orange element is the most lawless in Ireland. It is the bane and the curse of the

Irish people at home and abroad. We had, indeed, never believed that a Liberal government could ever associate itself with anything so very vile and infamous as Orangeism. But as it has called in Orangeism to its aid, it must now bear the consequences of its action. We greatly fear that these consequences will be of a nature to weaken the legitimate strength of legal authority, and tend more and more to the development in Ireland of a spirit of lawlessness and anarchy. But the people will not be for this to blame.

### THE GREEK QUESTION.

The speech from the throne of the Greek monarch at the opening of the Hellenic chambers has called the Turkish government into an attitude of the most determined activity to resist the claims set forth in that speech. When that document became public property, we were certainly under the impression that the Greek government must have been, before committing itself so far, assured of the active and earnest cooperation of one or more of the great powers. We are still under the same impression. We are inclined to believe that Greece must be certain of the support of Russia in its expressed purpose of annexing to its domain the territory bordering on Larissa and Janina. With regard to the attitude of England, the *Mail*, we think, rightly put it thus:

"Mr. Gladstone is a scholar, perhaps we may venture to say a sentimental, friend of Greece. What can be done by diplomatic means will certainly be done. But England will never consent to go to war for an idea. The powers agreed—not, however, in the Treaty proper of Berlin—that Larissa and Janina, with the contiguous territory, should be ceded to the Hellenes. Now the Porte, so far from obeying the European mandate, is at this moment massing forces upon the Greek frontier, and as if to defy the powers, is adding new defences to those already on the Dardanelles. What is to be done? The French have always put themselves forward as the natural champions of Greece; yet now, when the supreme moment has arrived, they ignominiously withdraw, and leave Mr. Gladstone, with the Hellenes in one hand and the convention terms in the other, to aid Greece as best he may. The English Premier may sympathize to the fullest possible extent; but sympathy will not add an inch of the coveted territory to the Greek kingdom."

The course pursued by Turkey in resisting the threats of the combined naval forces of the powers in the Dardanelles affair has won the sympathy of many thitherto hostile to Turkish claims in England and throughout Europe. We therefore believe with our contemporary that whatever may be the personal friendliness of Mr. Gladstone to Greece, however strong his desire to see the coveted territory annexed to a kingdom, the modern representative in his eyes of the principalities of heroic ages, and the commonwealths of classic times, he cannot safely enter on an alliance with Russia to bring about this end. Russia has its own selfish views on the Eastern question, and we doubt very much if Russian preponderance at Constantinople were of any benefit to the Greek Kingdom. The whole policy of Russia has been, so far as known to us, a policy of self-aggrandizement and of absorption. It has used the discontent of the Christian tribes under Turkish sway with marked dexterity to accomplish its purpose of transferring its seat of empire to the Byzantine metropolis. If the Greek government now move its forces into Turkish territory, and be not speedily and amply succored by Russia, the result may be easily foreseen. But the interference of Russia may involve the interference in an opposite direction of Austria, and thus we may have within a short time a gigantic struggle in the east. Britain cannot afford to stand by without an assertion of its own rights in any adjustment of the eastern question. Its claims are not identical with those of Russia, and therefore cannot permit of a Russian alliance. The outcome of the present difficulty is not easily foreseen. We are certainly on the eve of startling events and of changes of the most vital importance to the interests and progress of Europe.

A MISSION was commenced in St. Michael's Cathedral, Toronto, on Sunday last, by four of the Redemptorist Fathers. It is intended for the congregations of the Cathedral, St. Michael's and St. Basil's, and will continue for two weeks. We doubt not the utmost good will result from the labors of these holy missionaries.

### THE FRENCH CRISIS.

The very first day of the session of the French Chambers witnessed a ministerial crisis. To foreigners it does now seem almost a matter of course and of necessity that every month or two a new French ministry should displace one in power for thirty days, more or less. Happy people, indeed, the French must be, for they never seem to run short of material for cabinet-making. The republic, which, according to its advocates, has done so much to promote steadiness and tranquility in France, has every month its little sensation in the shape of the downfall of one and the construction of another ministry. France has been a republic now for ten years. The number of ministers who have during that time administered to the wants of the body politic in that country is beyond calculation. They have been taken from every rank and shade of politicians. The left to-day, extreme left to-morrow, a union of both the day after. But a few weeks ago M. de Freycinet was compelled through the machinations of Gambetta to retire. M. M. Ferry, by an unexpected vote of the deputies, is about to withdraw. A vote of confidence may, indeed, keep him in office a little longer, but his doom is sealed. Even Gambetta's influence cannot retain him in power. Clemenceau, leader of the radical element, has vigorously denounced the Ferry cabinet. France to-day knows no more powerful politician than Clemenceau, whose radicalism is of the most advanced type. The radical chief mistrusts and opposes Gambetta, whose selfishness has so often stood in the way of tranquility. His opposition has already taken from the autocratic President of the Deputies much of the influence he once wielded over the masses in the industrial centres of France. The consequence is that Gambetta to-day would hardly venture to seek re-election in the metropolitan suburb of Belleville, in the representation of which he so often gloried. President Grevy has it in his power to further weaken and embarrass him by forcing him into office when Ferry withdraws. Gambetta does not covet the Premiership. He aims at something higher—the Presidency itself. Nothing but a revolution can bring him there.

### EDITORIAL NOTES.

The Prince of Wales has an annuity of £40,000 per annum, an annual revenue of £70,000 from the Duchy of Cornwall, and a grant of £10,000 per annum is made to his wife from Parliament. With all this money flowing into him it is asserted he is in great distress, and is looking about for some way of getting out of debt. Could not some one inaugurate a grand lottery or a series of charity concerts. Something should be done to make the Prince's accounts balance nicely every year.

MR. G. ELLIOTT, the late tenant of Abbey Mains, received the other day from his landlord, Lord Blantyre, a cheque for £948 9s. 7d. as an acknowledgment of his belief that for the last fifteen years Mr. Elliott had been over-rented, or rather that unfavourable times had not permitted the tenant to pay the rent he contracted for—£1600 per annum. Lord Blantyre estimates that a rent of £1400 for the time specified would have been something like what he ought to have received, and, summing up the total amount he would thus have been entitled to, arrears included, he finds that his late tenant has overpaid to the proprietor the sum already mentioned, viz., £948 9s. 7d., which is now returned accordingly.

THE correspondent of the *New York Sun*, writing from Geneva on August 13th, says: A single fact will illustrate the strange and alarming condition of the great Church of the Reform. There are in the city of Geneva five places of worship, and I think twelve official pastors, receiving from the State a salary of about 4,500 francs a year. Instead of preaching every second or third Sunday in the same pulpit, each of them preaches in his turn in each of the five churches. The consequence is that a person or a family who attends religious services every Sunday in the same church hears successively pastors of all creeds, and is tossed about on the waters of contradictory theological systems. In such conditions adoration and worship are no longer possible.

The nineteenth century is moving on at a brisk rate. Here is something new and refreshing—something which will serve to take peoples' minds off the telephone and such like common-place things. From a Protestant religious contemporary we learn that "The New England Methodist Episcopal Conference was asked last spring to ordain Miss Annie L. Shaw to the ministry, but declined on the common grounds already familiar to readers of religious papers that the pastoral office does not properly belong to a woman. Miss Shaw had built up a congregation in Massachusetts which paid her \$1,000 a

year, while its former pastor could only collect about \$400. As the Methodist Episcopalians would not recognize her claims on that account, she applied recently to the Methodist Protestant Conference of this State, and was elected to orders by a majority of four. She was thereafter ordained, though the President of the Conference declined to have any part in it, and withdrew together with other brethren. For this act Rev. Miss Shaw's church is to become Methodist Protestant."

GREAT efforts are being made to introduce the demon of discord into the present Irish agitation. Unfortunately the Orangemen have allowed themselves to be persuaded into giving utterance to some very nonsensical pronouncements about the prevailing state of things in that country. This is not the first instance wherein they have allowed themselves to be made the tools of the English Government for the purpose of weakening the force of the demand for pressing reforms. We should like very much to see the Orange and Green go shoulder to shoulder in the present peaceful but vigorous protests against unjust legislation and landlord oppression, but if our Orange friends will allow themselves to be exploited and befuddled by designing politicians who hold commissions to sow discord—men of the Ballykilbeg, Johnson and Kane stamp—well, we are sorry for them, and feel grieved that they do not possess manliness enough to rise above their narrow-minded bigotry, and for once show that they are Irishmen. But the Orange body at the present day in Ireland has diminished to such small proportions that any opposition it sees fit to show to national movements will afford but very small comfort to the government, while it will bring upon them only the contempt of every Irishman, Protestant and Catholic who is imbued with the God-given sentiment of love of country.

THERE are numbers of people who still believe that the Irish have little or no grievances which should be redressed. They have, through a narrow-minded method of looking at Imperial affairs, persuaded themselves that the misfortunes of Ireland should be laid at the doors of the people inhabiting that country. "Some human agency," says Lord Dufferin, "must be accountable for the perennial desolation of a lovely and fertile island, watered by the fairest streams, caressed by a clement atmosphere, held in the embraces of a sea whose affluence fills the noblest harbors of the world, and inhabited by a race—valiant, generous, tender—gifted beyond measure with the power of physical endurance, and graced with the liveliest intelligence." Lord Dufferin is an Irishman, but lest any weight might be attached to that fact by those whose minds are warped by a sort of Irishphobia, we will allow a celebrated Englishman to answer Lord Dufferin as to the cause. "We English," says Mr. Carlyle, "pay, even now, the bitter smart of long centuries of injustice to our neighbor Ireland. Injustice, doubt it not, abundant, or I need not be miserable. The earth is good, bountifully sends food and increase, if man's unwisdom did not intervene and forbid. It was an evil day when Strigil first meddled with that people. He could not extirpate them; could they but have agreed together and extirpated him. . . . England is guilty towards Ireland, and reaps at last, in full measure, the fruit of full fifteen generations of wrong-doing."

THE expulsion of the religious orders continues in France. Some strange occurrences take place as the decrees are being enforced. Tuesday's *Figaro* says that the congregations now threatened have carefully taken their precautions, so as not to be surprised in future, and their solid doors will have to be broken down with the axe. It is affirmed that at the House of the Dominicans, in the Rue Jean de Beauvais, Pere Jonin, the Prior, and another monk, who were decorated during the war, will appear with the Cross of the Legion of Honor on their white robes, and thus compel the intruders to lay down their axes and give them the military salute. At Vannes a crowd assembled on Monday morning before the College of St. Francis-Xavier, to await the visit of the academy inspector to the Jesuit Establishment. The official arrived at half-past eight, and was greeted with cries of "Vive les Jesuites!" On leaving the house the inspector was followed to his residence by the crowd. The Prefect, the Mayor, the Commissaires of Police, and the gendarmes made their appearance at half-past three, and were received with cries of "Vive la Liberte! Vive les Jesuites!" The Prefect endeavored to address the crowd, numbering about two thousand persons, but was unable to obtain a hearing. At Toulouse the utmost excitement prevailed during the day, as the expulsion of the Dominicans, Capuchins and Marists was expected, though it did not take place. About five o'clock a curious incident occurred before the Capuchins' Convent. The Pere Marie-Antoine was shaking hands at the door with some of his friends, when a man shouted "Take him away." The monk, who though seventy years old is still strong and as spry, went up to his insulter and said, "Well, mon ami, take me away." The fellow slunk away at once and the crowd applauded loudly.