



CATHOLIC CHRONICLE.

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S. CATHOLIC UNIVERSITY.

During the Foundation Stone—President Cleveland and the Cabinet Ministers Present—A Distinguished Assembly of Ecclesiastics.

WASHINGTON, May 24.—The ceremonies attending the laying of the corner stone of the University building of the new Catholic University of America, took place this morning.

At 2 o'clock Cardinal Gibbons, accompanied by Col. and Madame Bonaparte, drove to the University grounds, where about 3,000 people had already assembled.

At the conclusion of the address Bishop Kane, rector of the university, stepped forward and, addressing Miss Caldwell, who subscribed \$300,000 to the fund for the erection of the university, read a short letter from the Cardinal expressing the profound gratitude of the Church for her magnificent gift.

Given at Rome, at St. Peter's, this seventh day of May, A.D. 1888, in the tenth year of our pontificate.

CORPUS CHRISTI. ROW THE DAY WILL BE OBSERVED—THE ROUTE OF THE PROCESSION.

reboars, and the music promises to be particularly grand.

The annual procession will be, however, celebrated next Sunday morning, weather permitting.

CATHOLIC NEWS.

The Emperor of China has donated \$42,000 to the Archbishop of Peking for a new cathedral.

The corner stone of the new American Catholic University was laid at Washington on the 24th ult.

Cardinal Gibbons' "Faith of Our Fathers" is now published in English, French, German and Scandinavian.

The great missionary, Father O'Neil, O.P., is obliged to abstain from preaching for the present on account of throat trouble.

Bishop Ireland was chaplain of a Minnesota regiment during the war, and is now honorary member of the Loyal Legion.

The first establishment of the "Community of Priests in St. Basil" in Canada was founded at Toronto in 1852 under Bishop Charbonnel.

A new system of confessionals, that close up when not in use, has been put into the Church of Our Lady of Good Counsel, New York city.

It is a mortal sin not to discharge the Easter duties. There is neither in life membership of the church nor in death a Christian burial for those who die without having repaired this neglect.

The Holy Father has created the Belgian Congo an Apostolic Vicariate, and intrusted the work of administration to the Congregation of Belgian missionaries at Sheild, near Brussels.

The foundation-stone of the new Church of St. Joseph, Highgate-hill, London, which is to be erected as a national memorial of the Papal Jubilee, was laid by Cardinal Manning on Thursday, the 24th ult.

The old Jesuit estate in Quebec is to be sold by permission of His Holiness. Cardinal Taschereau has consented to Hon. Mr. Mercier's plan, which are to cut two grand avenues through the estate, and sell the proceeds on either side of them, devoting the proceeds to the object to be designated by the Pope.

HISTORICAL SKETCHES OF IRISH LANDLORDS.

(San Francisco Monitor.) In contrast with the admirable character of the tenant-farmers of Ireland, which we delineated last week, we present a few extracts from writers upon Irish landlordism as it operated in Ireland throughout the greater portion of the present century, during which time it has done more to destroy the domestic prosperity of the Irish people and to drive the honest, hardworking tenant farmers and agricultural laborers into the poor-houses, than any other power at work for the impoverishment and slavery of Ireland.

One peculiar feature about landlordism in Ireland is found in the fact that it is just as tyrannical, libidinal and rack-renting in 1888 as it was in 1775, when an English tourist thus described it: "The landlord of an Irish estate, inhabited by Roman Catholics, was a sort of despot who yielded obedience in whatever concerned the poor to no law but that of his own will."

Such writers as Carleton, Lady Morgan, Maria Edgeworth, Samuel Lover, Charles Lever, and others of later date, have left their impressions of the baneful influence which the landlords of Ireland exercised in destroying every industry in Ireland. But, aside from all these authors, we can find sufficient evidence to prove the countable character of Irish landlordism even when its representatives wrung from the poor, half-starved and naked tenantry the last farthing of rack-rents. In 1831 Mr. W. Bryan issued a work entitled "Practical View of Ireland," and thus he describes landlordism as he found it then:

"The arbitrary power of the landlords of taxing, through exorbitant rents, the industry of the peasant, is productive of as much debauchery and fatal extravagance in the higher orders, by the temptations it holds out, as of wretchedness and poverty in the lower, by the calamities it creates. To prove these assertions I quote the evidence of Mr. J. Burke, under-sheriff of Mayo, who states that of six embarrassed persons who were enabled to evade processes, four were magistrates."

Ten years later an English gentleman, writing of the condition in which he found the tenant-farmers of Ireland, says: "The tenantry are in a low state of serfage; their condition is abject; their treatment haughty; their distance from intercourse with the lords of the soil immense; they are handed over to the tender mercies of agents, whose chief duty is the exaction, by every possible means of the highest possible rents; and the mere collection is regarded by their employers as a full discharge of their duties."

Everybody is familiar with the name of Jonathan Swift, the Protestant Dean, who wrote so manfully in favor of Irish rights. Here is his opinion of Irish landlordism: "Another cause of this nation's misery is that Egyptian bondage of cruel, oppressive, covetous landlords, expecting that all who live under them should make bricks without straw, who grieve and envy when they see a tenant of their own in a whole coat, or able to afford one comfortable meal in a month."

Speaking of the depopulation of Ireland, even in his time, Swift says: "These cruel landlords are every day unpeopling the kingdom, forbidding their miserable tenants to till the earth, against common sense and justice, and contrary to the practice and evidence of all other nations. The rise of our rents is squeezed out of the very blood and vitals and clothing and dwelling of the tenants, who live worse than English beggars."

To such a degree of destitution had the landlords of Ireland dragged down their poor tenantry that it wrung this cry from the flinty heart of the London Times in 1839: "More misery is crowded into a single province in Ireland than can be found in all the rest of Europe put together. To this pass are things come: in order to benefit a small knot of haughty, unfeeling, rapacious landlords, the well-being of millions is disregarded, famine and misery stalk through the land, and all good government is rendered impossible and government of any kind impracticable, except through the medium of military force."

Finally, in 1852, the London Times was again forced to frame still another indictment against Irish landlordism in these burning words: "It is no earthly use to go on abusing the Irish landlords. Their names already stink to the end of the earth, and we might as well go on expatiating forever on the vices of tigers and wolves as to be saying every day what we think of a class which, for selfishness and cruelty, has no parallel and never had a parallel, in the civilized world."

The Irish landlord's only notion of a tenant is as the payer of rent; his only notion of government is the squandering of grants. When the cotters can pay no rent he turns them out to die, and when the Government will give no more money he turns round and blackguards them. We think it scarcely necessary to add

anything to what the London Times asserts regarding one of the sources of Ireland's ruin. One of the objects of the Irish National League is to protect the tenant farmers of Ireland from these vampires whose true character is delineated in the foregoing extracts, and in thus standing between the tyrant and his slave, the vampire and his victim, the idle autocrat and the honest industrious son of the soil, the Irish National League deserves the unanimous and undivided support of the Irish people all over the world, as well as the commendation of the Church and the blessing of that God Who abhorreth the avicious, the iniquitous, the oppressor of the poor, and Who has declared that His hatred precisely such injustice as has long been practised by the landlords of Ireland towards their patient, suffering Irish tenantry.

A PLEA FOR MONARCHY.

GEN. DECHARETE SAYS IT ALONE WILL SAVE FRANCE.

The Two Parties that are Struggling for Supremacy—Nothing to Justify Bonaparte's Claim for Authority.

New York, May 28.—The Herald's Paris correspondent says Gen. de Charette delivered a stirring speech at St. Etienne on Saturday before the corporation of Armorer, which presented a handsome rifle to the young Duke of Orleans. He said: "All ideas seem in confusion at present—ideas of morality, rights and justice. We have waited long, but now or never is the time to act. In his three manifestos or declarations the Comte de Paris has shown us with all the dignity of his royal word the danger of the situation, the means of escaping them and the marvellous programme of the monarchy. I will not impeach the Republic. It will do so itself. The Republic is nothing but a party out to interest an individual as the head of another fraction of the Republic party striving to force himself on the nation as the representative of authority, nothing justifies his claim, least of all some of his recent acts. He possesses the enemy of the Parliamentary system, yet he solicits the suffrages of France to get access to the very Parliament which he accuses of incapacity and intolerance. What constitution does he offer us? None! It is mystery. He is the logical, unconscious outcome of the revolutionary spirit. He is a negation. Yesterday he was a soldier who had won his spurs. What is he now, and what will he become to-morrow? But let the Republicans fight their own quarrels. As for the monarchy it holds its own against all enemies—aye—and despite even friends, because it rests on honesty, liberty and authority; because the scandals of yesterday bid us fear the scandals of to-morrow; because it will give us the right to educate our children as we please; because I wish a strong defender for our social and political liberties; because I wish fruitful allies for our country, and because to realize all these good objects I desire authority. The monarchy has lost none of its rights, it has only lost possession of them. This possession must be recovered by an act which will be legal, not create a right. This is the distinction between ourselves and the plebeian party. I am not in favor of leaping into an abyss or to approve of choosing a greater evil that good may come out of it. I believe that France is not lost. I hold that she has never been nearer her political and moral resurrection, for never yet has she so felt the need of honesty and authority, and still, Catholic. Let us boldly raise our banner, let us pass from words to deeds. Let us use all means in our power to affirm the monarchy; let us be disciplined to obey our chiefs; let us not be afraid to believe that the monarchy alone could save France I would not speak as I do. None of us would hesitate to sacrifice his life to give back to his country the great blessings of peace, honesty, liberty and authority and when the hour strikes I shall march in the first ranks."

THE CHURCH ON LABOR.

WORKINGMEN'S GUILDS TO BE STARTED IN EVERY CATHOLIC PARISH.

BALTIMORE, May 24.—Following the coronation ceremonies at Washington, the distinguished prelates of the Catholic Church will meet with Cardinal Gibbons at the Cathedral residence in this city to discuss the position which the Church in America shall take upon the various labor organizations.

During his recent visit to Rome, Cardinal Gibbons succeeded in influencing the Pope against siding with the Canadian Cardinal, Taschereau, in his warfare on the Knights of Labor, and the present conference, which was originally set for June, will now settle the attitude of the clergy in these matters.

The Archbishop who are opposed to the methods of the dominant labor organizations are in a minority. Despite this, however, it is very certain that none of the labor organizations will be condemned. Nor will they be commended.

Cardinal Gibbons has a new plan, and from all indications it will be adopted. When abroad some months ago he spent several weeks in France and Germany studying the systems of "workingmen's guilds" that have been so successful in both countries. He spent both time and money in securing all possible information on this particular subject, and, as a result, came back a convert to the idea embodied in these workingmen's clubs.

These guilds do not attempt to regulate wages. They provide free lectures, night schools for artisans, reading rooms and entertainments of various kinds, and in addition they are intelligence offices, where workingmen are supplied with situations free of charge, in short, they are editions of Walter Besant's "Palace of Delight" upon a small scale.

Cardinal Gibbons, it is said, will oppose any condemnation of the Knights and other prominent labor organizations, and at the same

time will not favor the endorsement of them any further than they have already been endorsed.

Instead, Cardinal Gibbons will propose the establishment of Catholic workingmen's guilds upon the plan of those of Germany and France, and will argue that by encouraging these guilds, without condemning other organizations, the desired end will be more readily reached. The Cardinal believes that condemning other organizations will only create opposition.

It is asserted that the Cardinal's ideas will prevail. He is known to be cautious and conservative, and has the confidence of the other members of his hierarchy. If he has his way, which he probably will have, the Knights of Labor will not be condemned. Workingmen generally will not know that a council has been held until they hear their pastors announce from the altar that guilds of Catholic workingmen are to be established in every parish.

THE POPE AND THE PLAN.

ARCHBISHOP WALSH EXPLAINS THE DECISION OF THE HOLY SEE.

DUBLIN, May 10.—In a letter to this day's Freeman's Journal, the Most Rev. Dr. Walsh, Archbishop of Dublin, gives a contradiction to the published statements from Rome in which his own name has been mentioned. In no single instance that he has seen do the references to himself contain even the smallest element of truth.

On the subject of the rescript His Grace observes: "It is well to have three things most distinctly understood in Ireland. First, that a most determined effort has been made, and rather that for a considerable time past a series of such efforts have been made, to bring under the unfavorable judgment of the Holy See the Irish Nationalist movement, or, at least, the Irish National League. Secondly, that the tactics relied upon for the accomplishment of the design were skillfully chosen, and consisted, in fact, in an effort to identify the League and the movement generally with methods of action which undoubtedly had, in many instances, been used in furtherance of the work of the League in particular localities, and, thirdly, that the persistent efforts thus made for months, and as regards one point for years, have ended in the most absolute and signal failure as regards the only object that was really aimed at or substantially cared for by their originators."

The methods of action in question, that is to say, the plan of campaign and the boycotting, involving as they do many grave questions of morality, were submitted by the Holy Father himself to a tribunal, where they were to be considered on their own merits and without any reference whatever to political considerations, with which, in fact, that tribunal has nothing whatever to do. The decision came to after a prolonged deliberation was an adverse one; and at once, not perhaps unnaturally in the circumstances, the conclusion was rashly drawn in certain quarters that the National League, if not indeed the Nationalist movement in Ireland, was thereby condemned. This pleasing delusion, however, had soon to be abandoned. But since then no effort has been spared by the discomfited intriguers to make it appear that the Nationalist organization has somehow or other fallen under a ban; that the step already taken by the Holy See is indeed only the first of a series of such steps, which will be taken, no doubt, deliberately but with the utmost determination; thus the formal condemnation of the National League is thus only a matter of time, and that as a general consequence all good Catholics who are to be found among its members will take the first opportunity of severing their connection with it.

"Now, for all this there is not even a particle of foundation. The decision of the Holy See, which has already been published in your columns, is clear and definite in its terms. It is a decision on a question not of politics, but of morals. As such it will be received by our Catholic people as every decision which has ever yet been pronounced by the Holy See, in reference either to faith or morals, has been received by them. If doubts or controversies should arise as to its meaning or extent, these will speedily be solved by the Bishops of Ireland, or, if it should be necessary, by the Holy See itself. But the question of morality being thus decided, the operation of the recent action of the Holy See is at an end. The Irish people, whether at home or abroad, will, I trust, accept my assurance that neither the Nationalist movement nor the National League is in the smallest degree injuriously affected by the recent decree."

Nothing could be more happy than Mr. E. Harrington's report to Mr. Wm. Johnson, M.P., the Orange idol of Ballykibber, who, on the strength of the "Inquisition Circular," has taken to patronising the Pope in the House of Commons. Mr. E. Harrington complained that the sole duty to which the Grand Juries addressed their great minds seemed to be to pass resolutions condemning the Plan of Campaign. "That is not very phenomenal," interrupted Mr. Johnston, in good-natured approval of His Holiness.

"Well," retorted Mr. Harrington, "there are many phenomenal things occurring in these days. It is phenomenal to find the Pope disagreeing with the Irish members, it is far more phenomenal to find the hon. gentleman agreeing with the Pope (loud laughter). The hon. gentleman, I suppose, studies the utterances of the Pope—I hope the Pope studies those of the hon. gentleman."

It would be well if some one would forward to the Vatican some newspaper cuttings from the No-Popery eloquence of Mr. Johnston, that His Holiness might realise the class of allies to whom Monsignor Pericco has committed him in Ireland.

Count Molke-Huitfeldt, Minister Plenipotentiary of Denmark, in Paris, has been received into the Catholic Church. The conversion of the head of the Chapter of the Lutheran Cathedral at Copenhagen, is also announced.

Magistrate to witness: Do you know the nature of an oath? Ende Reuter: I reckon you do, you 'oaher. I've owned a balky mule for fourteen year.

OUR LETTER FROM IRELAND.

To the Editor of THE POST: DEAR SIR.—Having spent the past year in the beautiful and picturesque town of Sligo, I must say this lovely spot abounds in some of the most charming scenery I have ever beheld, both of lofty mountains, lovely lake and sunny vales, and knowing that some of your many readers will take an interest in some of the observations I have made while here, I submit them to your valuable paper with much pleasure. I was charmed on my arrival here in this enterprising and spirited little town to see so many fine public buildings. The business streets are wide and well paved with lime stone or gravelled. The houses, most of which are built of lime stone, present a neat and pleasing appearance; but what strikes the observer is the absence of window blinds. The people don't seem to feel their want here. The handsome cathedral is the first object of interest that strikes the eye of the tourist, who from the depot, it is the first prominent building that comes in view. It possesses one of the finest chimes of bells in all Ireland. I have been told they are a gift of one of the oldest and much respected merchant princes of Sligo, a Mr. Peter O'Connor, and reflect great credit on his noble generosity, and delight the whole town, for they chime forth three times in each day some of the choicest and most melodious of the melodies, which are most distinctly rendered, and can be well heard at a great distance from the town. Next to be admired are the spacious and finely built town hall and court house. The latter named will, ere long, be as famous as the old Kilmacmahon or Tallamore for the reception of political prisoners and those who are sentenced to imprisonment, varying from six months to a fortnight, for offences under the Coercion act. They were, says the Sligo Champion, a fine, respectable body of men. They appeared to be of all ages, from the white-haired sire to the boy in his teens. The prisoners were met by Mr. Milmo, E.C., and the secretary of the Sligo Borough Prison, on the railway platform, between two files of policemen, and marched thence via Wine street, Knock street and through Castle street to the county goal, causing very little stir in the place, the people are getting so accustomed to scenes of this distressing nature. I have made it a part of my pleasure to visit some of the many homes of the Irish Catholics who express their Home Rule and, in fact, at the present time, while I write, pretty well filled, with both young and old, who dared give evidence of their appreciation of the speech recently made by William O'Brien at Loughrea. There are 1400 not over fourteen years of age put in for even charging on this occasion, and on Wednesday last various batches of prisoners arrived in Sligo from England, where they had been sentenced to various terms of imprisonment, varying from six months to a fortnight, for offences under the Coercion act. 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