

## INFIDELITY AND AVARICE.

(From the Jubilee Pastoral of Archbishop Lynch, of Toronto.)

It has been the constant and earnest endeavour of secular men to banish all religious teachings from the schools, even in our own country and in the United States.

What will be the harvest which society must necessarily reap from a population educated without religion, its restraints, its hopes and its teachings of future rewards and punishments. It will be Socialism and Nihilism, the workings of which we see in Russia. The students of the universities are the grievous sores of the body politic of that country. Every country that professedly banishes religion from its schools will reap sooner or later the dire effects of irreligion. The very pagans of India with their religious restraints, though not worshipping the true God, educate their children with more religious feeling than many so-called Christians, and hence parents are treated with respect, and their governments have more stability.

There is another great evil which has its ramifications in almost every grade of society. It is too great a desire of becoming rich. "He who hastens to become rich is not without sin," says the Holy Spirit—Prov., 28-29. From the very refined and church-going lady who desires to procure goods and fineries at a lower rate than would furnish the working people with the bare necessities of life, to the heavy contractor who, pressed by other contractors, must grind down his workmen to starvation wages, to make out a good remuneration for his services, all appear to be in too great a hurry to become rich.

Children are put to men's work on child's pay. They must work to earn a pittance to enable their parents to rear and support them. Such a state of society is not in a healthy condition; hence the frequent strikes for higher wages. The competition between contractor and employee is keen, because the gentlemen or the company want to get work done at too low a figure, and hence the root and spring of all the miseries that follow. The generosity of people require long and deep lessons of justice, honour and humanity. In the true religion alone will be found a remedy for these evils. Religion teaches the powerful rich justice; to the poor man honest work and a faithful discharge of just contracts and obligations towards their employers. It is the will of God that there should be in this world various grades of society. The young and the old, also the rich and the poor, the weak and the strong, the learned and the less learned, the governors and the governed, some with more talent, others with less, all depending on one another in some degree.

These conditions of life through the providence of God change constantly, hence the common expression, "the up and downs of life." At last death comes to end all, and we shall go to the house of eternity. Let us all, dearly beloved children of Christ, prepare for that time and avail ourselves of this further grace which God holds out to us in the present Jubilee.

## M. LITTRÉ.

THE *Daily News* is more than disturbed by the intelligence that M. Littré on his death-bed sought the blessing of that Church against which during a long life, he had blasphemed, and submitted to that faith of which he had spoken all manner of evil.

It is quite natural for the *Daily News* and the atheists of Paris to feel great annoyance at the contempt which such an act, on the part of one whom they reckoned a leader, casts upon them and the whole sect of "Sans Dieu;" and they realise more than ever the truth of the assertion of Saint-bibai, that infidels are "no credit to their party when on their death-beds."

It is painfully amusing to observe how anxious are the free-thinkers that the world should believe that M. Littré received the rites of the Catholic Church (and thus in the strongest manner possible gave the lie to all his former folly and wickedness) for any motive rather than that of saving his soul. One suggests that he declared his belief and asked for and received baptism to please his wife and children; a second, that it was done out of gratitude to the nuns who attended him; a third, that a well-known priest, to whom he was greatly attached, persuaded him into the Catholic faith.

Any reason will do with these extraordinary genui except one that includes prayer, and grace, and whatever is supernatural.

The "Sans Dieu," as Jean Grange has so happily named them, have exhibited on this occasion of the conversion of one of the most notorious of their number more than their average hardness and rascality. They admit that, when ill on a former occasion, M. Littré was watched by a regularly appointed guard of infidels, for the simple purpose of preventing him from the use of his liberty, had he desired to receive the consolations of religion; and at his interment the other day they were gross and coarse enough to express openly, and in the hearing of the members of the family, their regret at having failed this time in keeping the priest by force from the death-bed of the dying sinner.

Such is liberty as understood by your civilised atheist and Liberal of the nineteenth century. Liberty for himself and his party for the accomplishment of every atrocity, and the most savage tyranny over all the rest.

Face to face with this school of prodigate barbarism, the Catholic Church has only one thing to do which she perfectly understands. She has to pray and to endure. There is no arguing with a demoniac. But with real noble and fair science it is her delight to reason as it is part of her work to guide. She hears with calm compassion the vulgar calumny of those self-styled professors whose audience is the mob; she listens while in accents of malicious rage (which is eloquence to the *communard* and the *sans-ouïttes*, they denounce her as the enemy of progress and science. But her justification she seeks elsewhere: in her own work against mankind, in her tender care for the human soul in the first place, in her unmasking of all mis-called knowledge which would

lead the rational creatures of God to self-worship instead of to that of their Creator; in her leading her children safely to the heights and depths of all science by proving that Biblical revelation can have nothing to fear from true scientific theory.

We suppose that whenever the school of infidels gets the chance, it will prove the Church to be the enemy of science. We wait for that. We remain perfectly unmoved by the shouts of the unreasonable crowd shrieking out that she is this already, for we remember (had we nothing else to keep us firm in our position) certain admissions which, in an evil hour for the credit of their own consistency, have escaped from such men as Taine, Renan, Darwin, Vacherot, and Littré.

If, even when arguing against the teaching of faith, the leaders and worshippers of mere physical science contradict themselves and justify the Church, and seem compelled by a resistless power to do this, surely our position is strong indeed!—*Univers.*

## A SERIOUS PROSPECT FOR ENGLAND.

(From the *Pall Mall Gazette*.)

MR. STURGE of Birmingham, has made a careful investigation into the reductions of rent which have lately taken place on the reletting of farms in all parts of England, and the result is not only interesting but startling. In Lincolnshire many farms in the fen districts would be let rent free to any tenant who would pay rates and taxes; heath land has fallen 15 per cent.; marsh land, 30 to 40 per cent.; and clay land, 40 to 50 per cent. In West Norfolk farms on chalk soils have fallen about 15 per cent., many on light sandy soils are unlet. Good fen land in Hunts has fallen over 50 per cent., and is even then difficult to let; tenants cannot be found for clay land at a fall of 75 per cent., and the value of freehold land is estimated to have fallen more than a third. In Leicestershire a good 500 acre farm, lately let at 34s an acre, has now been let on lease at 30s, the landlord having first laid out £2,000 on improvements. A 150 acre farm (half grass) has fallen from 35s per acre to 20s. In West Bthropshire many tenants have given notice to leave; others remain at reductions of from 20 to 50 per cent. In Worcestershire allowances have been made of from 25 to 30 per cent., and on one large estate only one farm is occupied, and the others will require an expenditure equal to six years' rent before they can be brought into condition again. In North Warwickshire a farm let for many years at £400 has been relet at £300, after a considerable outlay by the landlord on new buildings. Another let 150 years ago at 10s an acre, but of late at 38s 6d, is in the market, the tenant refusing to remain at 20s. In Central and South Warwickshire there have been reductions of 20 to 50 per cent., and a great number of farms are vacant. In one parish of 3,000 acres four-fifths are unoccupied. In Bedfordshire new lettings are 25, 50, and 75 per cent. below old rates. A farm recently let at 36s an acre is now occupied rent free. In Hertfordshire a farm of 400 acres is let rent free on condition that the tenant keeps it in cultivation; on an estate of 5,000 acres 1,800 have been relet at an average reduction of 27 per cent. On another property 1,600 acres are in the market. The fall in Essex is 40 to 50 per cent.; a farm let up to Michaelmas at £315 a year is now let at £100. In Oxfordshire four-fifths of an estate of 2,000 acres are unoccupied, and in another part of the county twenty-one farms are to let at nominal rents. In Somerset the fall in arable land is about 30 per cent. The rental of a Gloucestershire parish extending over 2,000 acres has diminished £1,000 a year. In North Wilts 10,000 acres are to be let on one estate, and a great area of land is going out of cultivation. A farm in South Wilts, recently let at £700 a year, has been let at £450. On one estate in West Sussex 5,000 acres are tenantless, and on another in West Herts eight large farms out of ten are on the owner's hands. In the South of Scotland reductions of from 20 to 50 per cent. have usually been made on new leases. It is of course becoming increasingly difficult to sell land unless the situation is exceptionally good, and there is every reason to expect that an enormous number of farms will be given up at Michaelmas. Good grazing and dairy farms are now the only ones for which anything like the old rent can be obtained, and landlords are willing and eager to let on terms which they would have scouted with indignation only a few years since. The seriousness of the prospect for next winter cannot be exaggerated, for it is certain that thousands of labourers will be thrown out of work, whose only resource will be the parish. At present in many localities the unsatisfactory state of things causes the position of farm servants to be most wretched; and small shopkeepers in country villages are unwilling to give credit even for a loaf of bread, never feeling sure that at the end of the week their customer may not be thrown out of work. Landowners with large nominal incomes, who have to pay jointure, interest on mortgages, and other charges, just as they had to do in the days of prosperity, are in a sorry plight; and some whose rentals amount to tens of thousands have not at their disposal as many hundreds as they are believed to have thousands, and in a few cases the reduction has made the real income of, say, £5,000 out of £20,000 (the difference between gross receipts and net balance after deducting outgoings) absolutely disappear. It is not strange that one of the principal house agents in London should have enough "season houses" to let to fill a large volume—when in other years at this time a single page would have sufficed for those on his hands.

The *Daily Express* of Thursday, June 2, says—Arranmore Island, the property of Sir William T. Charley, has become the scene of a great conflict between the tenantry and the police. A few days ago the tenants assembled in large numbers and levelled the walls which separate the landlord's preserves from their holding, after which they turned their cattle in to graze on them. In consequence of this a force of police was sent out to the island in boats, but the inhabitants of the island prevented the boats from landing, and with great difficulty the policemen and crews of the boats escaped to the mainland, the islanders chasing them with stones. It is stated that a gunboat subsequently attempted to land the police, but failed in doing so on account of the resistance offered by the people.