

The British Prime Minister On the Irish Land Bill

During the debate in the second reading of the Irish Land Bill in the British House of Commons, Mr. Coghill moved the rejection of the Bill, claiming that there was another person to be considered besides the Irish landlords and tenants, namely, the general taxpayer. He disputed the contention that the Bill was necessary for the prosperity of Ireland; that the country was now more prosperous than at any period in her history, as was shown by the savings bank returns. The establishment of an institute of industry was a better omen for the future prosperity of Ireland than all the misguided Land Bills of enthusiastic but visionary statesmen. (Laughter). There was no originality in the present Bill. It was precisely the same measure as was brought in by Mr. Gladstone in 1886—only much worse. (Laughter). One of the questions he desired to put to the Government was whether they intended to introduce Home Rule. But whether the answer was yes or no he did not care, his point being that by the Bill under discussion the Government were giving Home Rule by a side wind to Ireland. If once the Bill were passed it would be impossible to refuse Home Rule or anything else which the Irish people demanded. (Nationalist cheers and laughter). He also objected to the lack of security for the dole of 150 millions. It was, in his opinion, an utterly bad Bill. Its finance was unsound, and it was based upon false hopes and sentiments. If this great revolution passed it ought to be followed by an immediate appeal to the country. In that case he was sure the verdict of the British taxpayer would be that by those men whom he had placed in power to safeguard his interests he had been cheated, defrauded of his money, duped, deceived, and betrayed. (Loud ironical cheers and laughter).

Sir G. Bartley seconded the rejection of the Bill. It would impose a burden of half a million on his constituents, many of whom were as poor as any in Ireland.

Premier Balfour, in speaking to the amendment made a vigorous speech, which will be read with much interest, as it goes to show what a sweeping change has occurred even in our day in the opinion held by certain parties in public life in Great Britain.

The Prime Minister said he did not interpose at that early stage of the debate for the purpose of dealing with the able and detailed criticisms of the member for Waterford, which, no doubt, gave food for consideration, but which, as the hon. member had himself admitted, must be referred to a later stage. He had merely risen for the purpose of replying to the speeches of the mover and seconder of the amendment, speeches which had gone to the root of the matter. All Irishmen were apparently agreed that the Bill had sufficient merit to justify the House in reading it a second time; but the mover and seconder of the amendment did not grant it even that modest amount of merit. He (Mr. Balfour) did not wish to go into the matter in any controversial spirit, but he wished to prove to the two hon. members that the party of which they were such distinguished ornaments—(much laughter)—did not deserve all the attack and all the obloquy which, at all events, Mr. Coghill had seemed desirous of pouring out upon it. (Ministerial cheers). It made him (Mr. Balfour) feel how old a member he was when he found that the history of land purchase was so much understood by hon. friends of his. It was just twenty years since he had begun to preach the cause which he was now pleading to the best of his ability. Between the scheme of his right hon. friend and the scheme of Mr. Gladstone, as embodied in the Land Purchase Bill of 1886, there was some analogy, and he was therefore surprised that Mr. Coghill, who had said so much about the Bill of 1886, had not referred at all to the Bill of 1891, which was an exact parallel to the present Bill. He supposed no hon. member would get up to speak on the question of land purchase without knowing that there was an 1891 Bill. (Laughter). Reference had been made to 150 millions—in fact, the Bill only dealt with a hundred millions—and without going to the land at all he was told by his

right hon. friend that in the guarantee fund alone he had absolute security for at least 90 millions.

A gloomy picture had been drawn of the whole of the Irish tenantry repudiating their liability, but he did not think they need disquiet themselves with vain imaginings. He agreed that when the Government of 1891 had brought forward what he might call the parent Bill there then might have been room for gloomy anticipations. Since then Ireland had gone through many changes, but all through that intervening time the instalments had been paid with absolute punctuality. Public sentiment in Ireland was not in favor of repudiating debt—(Nationalist cheers)—and he had no reason to think that the time was likely to come when it would be thought an honorable or tolerable transaction that the Irish tenantry should repudiate their obligations. (Renewed cheers). Moreover, in the event of repudiation, the community in Ireland would lose the Imperial contribution. It had been urged that the tenantry of Ireland should not be singled out for special treatment. It was a fallacious argument. As he (Mr. Balfour) had said on previous occasions, this was not a local question but one of Imperial importance. It had to be remembered that whilst English and Scotch land was a marketable commodity Irish land was not, in any sense of the word, nor had it been for many years. The only purchasers were the tenants. Why? The reasons went far back into the beginnings of Irish history and English rule in Ireland. Who would buy a commodity the value of which was settled not by the free play of supply and demand, but by judges and land commissioners whose decisions satisfied neither party. Again, unlike the landowners in Scotland and England, the Irish landowners did not spend a shilling upon their land. (Nationalist cheers). He thought that in Ireland they had the most intolerable land system which the world had ever seen. There was no evil attaching to any land system which did not attach to that of Ireland. (Nationalist cheers). Were the Government, then, to sit by and see these evils not diminishing, but gradually accumulating? (Cheers).

The present Bill was not intended to turn disloyal people into loyalists of Home Rulers into Unionists, but it was intended to take away one of those sores which festered, and which aggravated every political movement which otherwise might be innocuous. If his hon. friends thought that loyalty was to be promoted and the Union aided by keeping up in Ireland anything in the nature of the intolerable and absurd system which now prevailed there, surely they were mistaken. The Government did not recommend the Bill to the House as a means of converting any man to the political opinions of the Government, but they believed that good Government and contentment ought at least to tend, and would tend to harmonious feeling between every section of the community, whether living in Ireland or Scotland, but the primary object of the measure was to substitute a good system of land tenure for a bad system, and to remove some of those intolerable circumstances partly due to evils handed down from ancient times, and partly due to the well meant but erring attempts of England to cure land laws chaos, and a bye-word which reflected the utmost discredit upon the powers of British statesmanship, and which he trusted the Bill of his right hon. friend would do much to remove. (Loud cheers).

Bishop of Waterford On Intemperance

The Most Rev. Dr. Sheehan presided at the fifth annual meeting of the Connell and District Branch of the National Society for the Prevention of Cruelty to Children, and in moving the adoption of the annual report, which showed the society to be in a flourishing condition, said that some objected to the establishment of these branches from a feeling of local patriotism that no cruelty existed in their community, while others who admitted that the society might do good, objected to it on the ground that it invaded the privacy of homes and would do evil. He ventured to say that after four or five years' work, those who were loudest in objecting to that society would now be loudest in its praise.

Continuing, His Lordship said, Cruelty has been found, and anxious as we may be to deny it if we could, it probably will be found in every corner throughout the length and breadth of the land. For unfortunately drunkenness is to be found in every corner, and wherever there is

drunkenness there is cruelty. I, for one, have always been of that opinion, and the longer the experience that I gain of the working of the society, the more I am convinced of the fact. There is no cruelty in the Irish heart. I believe there is rather much more of the excessive love of home and those who are there. But there are times when the Irish heart ceases to be the Irish heart; there are times when the devil of intemperance gets hold of the Irishman and the Irishwoman—changes their entire nature, and from loving fathers and loving mothers they become in truth and for all practical purposes savages. They forget the sacred ties that bind them to the members of their family; they trample upon the obligations which they owe to husband, wife, or child, and then, and only then, they become cruel. One has only to turn to the report and look into the history of the specimen cases given there to find in it very lurid light. Here you see from beginning to end it is the same story—drunkenness first and cruelty afterwards. We have often, unfortunately, in every corner of the land, this drunkenness, and as long as there is cruelty to children the existence of this society and others like it is justified in every Christian land.

But you have passed from this stage, for not only is it proved that the society deals with that cruelty in a manner which is in perfect harmony with its mission, but against its methods no man can say a word. The society calls itself the Society for the Prevention of Cruelty to Children, not a society for punishment. There are times when punishment is necessary, but punishment is adopted as one of the means of prevention, and that punishment can be effective in a case of this kind where no other means can do it—no one who knows anything at all of human life will doubt. There are persons in every community in the land, and especially when they are victims of intemperance, and no other force is available with them except the force of the law. Moral power, moral suasion is lost on them. They may call themselves Christians, but they are as far removed from all real reverence or submission to the law of Him whose name they bear as savages in the back woods of America that never heard of the name of God.

The society is justified, and now you are entering upon the second stage, and let me say that I think the second stage, if it has not the difficulties of the other, has nevertheless difficulties of its own, and these are considerable. The figures in the report speak of the work that has been done, but more important still are the cases of prevention which neither you nor I can tell about. And there are a great many other ways in which, I cannot help thinking, this society is doing excellent work. Its direct purpose is to prevent cruelty, but many a time, no doubt, indirectly it brings the children to school and places within their reach, the incalculable blessings of education. Many a time, too, I have no doubt, it has a share in the glorious work of preventing intemperance, but its direct results are large enough without seeking to bring for its praise those that are of a more indirect character. You are here to-day to hear the history of the society's work, and when you leave this meeting, and when the proceedings of this day are reported in the newspapers, I hope the result will be to enlist a still larger number of friends in the society's cause—to gain for it a support even above the liberal support which it has hitherto received in this town and neighborhood.

A vote of thanks was passed to the Bishop on the motion of the Mayor (Alderman Thos. Morrissey), seconded by Gen. Sir Chas. Gough, C.B.

THE AIR CURE.

"It's queer to me," said a healthy looking citizen, "that more people don't take the air cure. There's nothing like a breath of fresh air; it is delightful and refreshing, renovating and renewing, uplifting and invigorating, stimulating and exalting, and without any depression, and all this is absolutely free. There are far more people now than ever before in this country that go in for outdoor sports, for bicycling and all that sort of thing, and so get the fresh air; but there are many left who do not give themselves the benefits of it as they might. It isn't necessary for a man to have a bicycle or a horse or a steam yacht to enable him to take the air cure; such helps, of course, might make it easier to take, but they are not essential. It can be taken effectively walking; and there's nothing like it. Air might not heal a broken leg, but for many ills of mind and body it will be found a sovereign remedy."

French And Irish Catholics.

We find in "L'Union," a monthly review of Catholic workmen's associations, published in Paris, says the New York "Freeman's Journal," an article entitled "Resurrection," in which the writer seeks to keep French Catholics from losing heart on account of the temporary success that has crowned the efforts of the enemies. He bids his countrymen to consider how Irish Catholics resolutely fronted a far more relentless and far more devastating persecution than that to which French Catholics are now subjected. In the end the Irish were victorious over the enemies who would have robbed them of their religious faith.

We translate the opening sentence of the "L'Union" article: "At this time, when a considerable number of Catholic religious works are so seriously hampered, and when very many of them have been utterly destroyed, it would be well for us to look around us and see how elsewhere the tempest of persecution spent its force, and note whence came the resurrection. For our purpose it will suffice to consider the actual condition of Ireland, filled with priests and religious and covered with splendid churches and monasteries, in a flourishing condition. Let us, then, recall the history of Ireland from 1534 down to our days." The writer then goes on to state that when the much married founder of the Church of England began his war upon the Irish Catholics there were in Ireland about eighty Dominican and Franciscan monasteries, besides monasteries belonging to their religious orders. There were a thousand Irish Franciscans. After the persecution had raged for thirty years there remained in all Ireland only four Dominicans.

The persecutors had done their work in a thorough manner, and might well flatter themselves with having dealt the Catholic religion in Ireland a death blow. But they forgot to take into account the sacrifices the apostolic spirit render men capable of making. When there was a lull in the storm priests belonging to religious orders who had received their education in Spain and France began finding their way back to Ireland. The writer in "L'Union," speaking of their return, says: "They returned hidden away in the holds of ships, like so much contraband goods, just in the same way as Kruger's cannon were smuggled into the Transvaal."

Within fifty years six hundred Dominicans had taken up their residence in Ireland. Again the persecution broke out, under Cromwell, and four hundred and fifty of these heroic souls either suffered martyrdom or were driven into exile. Only one hundred and fifty succeeded in saving themselves by hiding in caves. In 1698 there were in Ireland 875 secular priests and 495 priests belonging to religious orders. Almost all of the latter were transported on infected ships to distant islands. The exact number of those so deported was 424.

The secular priests were forbidden to celebrate Mass, either in public or in private, unless they took an oath that they had cast off all allegiance to the Holy See. Rather than do that they heroically chose to live as hunted outlaws in the fastnesses of the mountains and in caves, all the time exercising their ministry with the ever present danger of a horrible death by disemboweling and quartering staring them in the face. An act of Parliament passed in 1648 ordered all Archbishops, Bishops, Vicars-General, Canons, Jesuits, monks and brothers to leave Ireland before the 1st of May under penalty of being "hanged disemboweled and quartered" if found on Irish soil after that date.

Even as late as the reign of Queen Anne Parliament enacted that the son of a Catholic father who became a Protestant should immediately enter into the possession of his father's property, even though the father was still living. Commenting on this and similar anti-Catholic legislation of the British Parliament the writer of the "L'Union" article says: "It is useless to prolong the enumeration of these acts. When one reflects that it was only in the last century that all these legal disabilities disappeared, one cannot help asking how was it possible for the religious life to survive? How was it possible that the succession in

the priesthood was maintained? How was it possible that eventually all the lost ground was recovered? The answer is that God has endowed the Irishman with a love of the Church and of his country to a degree that does not exist among other nationalities. Impelled by these two loves the Irish priest and the Irish religious willingly suffered death rather than leave Ireland. When they were driven out of the northern part they found their way back into Ireland through some southern port. Young Irishmen, burning with zeal, secretly left their country to study abroad and become priests in order to take the place of the priests who had died. Amidst all of Ireland's desolation never was there a lack of religious vocations; never did an Irish family oppose such heroic vocations, provided they were to be exercised in the service of the Fatherland."

The French writer whom we have been quoting has a well defined purpose in calling the attention of his countrymen to the trials to which the Church in Ireland was subjected. Those trials led up to a glorious triumph. Undoubtedly there will be a similar glorious ending of the atheistic persecution now in full swing in France, provided French Catholics show themselves of the same unbending fibre of which Irish Catholics were composed. Here is how the writer in "L'Union" puts it: "To-day can we not learn a lesson from these glorious pages of Irish history? Let us stick by our religious work. Let us carry on the fight in doing that work. Let us not be swerved from it either by bitter opposition or by friendly solicitation. Even if there should remain, after a long persecution, only four priests or four religious at Paris, let the survivors at least, have the consolation of being able to say: Hunger, exile and martyrdom have decimated our brothers, but we still remain faithful to the sacred charge. 'Keep watch and ward over what has been committed to you.'"

"We must not only undergo trials and expose ourselves to dangers in defence of what we have, but we must endeavor to maintain under different forms our educational and charitable institutions, for, despite and arsenal of iniquitous laws which menace us, it is well to recall that saying of O'Connell: 'There is no Act of Parliament through which I cannot drive a coach and four.' I may add, provided the horses are willing to go ahead and there is a good driver. The existing state of things is that the horses will not budge, and, unfortunately, the coachmen are not in their seats, while scoundrels sit and vote as a unit (en bloc). The moral of it all is that we must not give up, whether we are in prison praying and suffering, or whether we are engaged working and battling for our rights."

If the advice embodied in the above extract, concludes our contemporary, be carried out all will yet be well with the Catholics of France. Their enemies, who are at one and the same time the open and avowed enemies of God, constitute the minority of the French nation. It would be an eternal disgrace to French Catholics if they permitted their rights as Catholics and Frenchmen to be trampled under foot by a miserable minority which easily can be swept out of power if French Catholics show the same loyalty to the Church and to France that the Irish Catholics manifested toward the Church and Ireland when they were subjected to a persecution far worse than any French Catholics will ever be called upon to face.

THE CHURCH AND FRANCE.

Those who cherish the hope that the struggle now going on in France will end in ultimate disaster for the Catholic Church, are reckoning without their host. M. Combes will triumph for a time, but Rome knows how to wait. The London "Spectator," which not only keeps a shrewd eye upon the transactions of the day, but likewise calls upon its good memory, is not quite sure that the Catholic Church will lose, even in France. It says: "She—the Church fought on patiently and hardly, till—did not yield before Bismarck, but by and by the Centre held the balance of power in the German Parliament, and the Falk laws were abandoned as impracticable. Rome then was fighting Teutons, who are always hard to beat, and she won, too, on Parliamentary ground in the chosen arena of democracy."

Friendship that flames often goes out in a flash.

There is a great grace hidden in a sweet command.

American Federation of Catholic Societies.

In our last issue we referred to a statement made by a leading American Catholic exchange that the Archbishops of America at a recent meeting, after discussion, arrived at the conclusion that they could not approve of the Federation. In the following announcements made in connection with the Federation in one of our exchanges, the secretary refers to the reported attitude of the Archbishops. The announcements are as follows:—

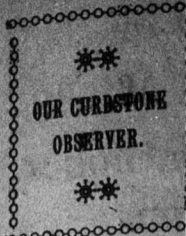
National Secretary Anthony Matre received official word from Rt. Rev. James McFaul, Bishop of Trenton and founder of the American Federation of Catholic Societies, that the date of holding the next national convention has been changed from July 21 to August 1, 2, 3, 4 and 5 for the convenience of prominent speakers and Archbishops and Bishops who expect to attend the great congress to be held at Atlantic City. This will be the third convention of this great organization, which has now a membership of over one million. The Federation was launched in Cincinnati by representative Catholic societies from all parts of the United States about two and a half years ago, and has from that time on spread rapidly, so that to-day it is the largest Catholic organization in America, numbering among its advocates the Papal Delegate, seven Archbishops and fifty Bishops.

Secretary Matre discredits the report that the Archbishops at their annual meeting disapproved of the spread of the Federation movement. He states that he has received no such report at his office, but, on the contrary, holds letters from several Archbishops, including the Pope's Delegate, Archbishop D. Falconio, in which these prelates highly endorse the spread of the movement and have given it their blessing. But recently he received official word from Rev. Leander Roth, State organizer of Louisiana, that Archbishop P. L. Chapelle of New Orleans, who is also the Delegate Extraordinary to Cuba and Porto Rico, and who has just returned from Rome, has this to say to the Catholic Federation: "I am heart and soul with you; I endorse this great movement, and I want you to urge the committee to do all in its power to make the Federation a grand success." Mr. Matre also received a communication from Bishop Fink, from Kansas, recently, in which that prelate states that he will himself call an extraordinary meeting of all the Catholic societies in his diocese for the purpose of forming a branch of the American Federation of Catholic Societies. A similar step is being taken by Bishop O'Connell of Maine, and Archbishop Farley of New York has already taken the lead in federating the societies in the dioceses of New York.

When the Federation held its first convention in Cincinnati there were only four cities federated. Now there are Federations in the following large cities: Boston, New York, Chicago, Cincinnati, Philadelphia, Pittsburgh, Louisville, Indianapolis, Detroit, Newark, Milwaukee, Los Angeles, Galveston, Kansas City, Cleveland, Columbus, Evansville, Erie, Seattle, Binghamton, Pensacola, and many other cities will be in line in a few months. The national secretary reports that there exist now county federations in nearly all the States, and that Ohio is in the lead with twenty-nine counties federated. Indiana has eleven county federations, Illinois seven, Kentucky three and Pennsylvania ten. With the Federation there are also affiliated 5,000 Catholic Indians and the Porto Rico Federation, which represents nearly 1,000,000 members. A union between the Centre Catholics of the Philippine Islands, a body representing several millions, will also be soon effected, and regular correspondence to that effect has been opened with Vicente Cayanna, the president of said organization.

Keep doing, always doing. Wishing, dreaming, intending, murmuring, talking, sighing, and repining are all idle and profitless employments.

Love is always building up. It puts some line of beauty on every life it touches. It makes life seem more worth while to everyone into whose eyes it looks. Its words are benedictions. Its every breath is full of inspiration.



Are all pro... at conclusions... conclusions up... land are... that correspo... own ideas, our wishes... dicees. The moment the... in, with a flash, the ul... ing place, and it is seen... be undesirable, immedi... struct mental barriers... tively seek to change th... rent of that instantan... sion. In other words, I... certain event, the natu... sion that I will arrive... sent for me; I, therefor... very slow in reaching... sion. But I hear of an... and I feel instinctively... clusion will gratify my... my inclinations, and I... without the slightest h... overlook many an obst... the former case I woul... come. This may not... evidence of insincerity;... tainly one of bias in m...

AN EXAMPLE.—A co... ago a fearful fire devas... portion of Ottawa, a... city that had suffered in... ner in 1900. It was co... once that it was the w... cendary. Very natural... rushed to that conclusi... as it seemed to furnis... for making some one sus... ishment. It would seem... disaster were more terr... been due to a mere acci... would not be, then, consolation, not even... hope for vengeance. In... an individual was arrest... had seen him set the f... was ticket-of-leave man... been sent to penitenti... he was a suspicious ch... much so was his suspici... detective had shadowed... day—and did not see hi... thing that would indic... had been guilty of th... crime. But all these d... combined against him;... lic mind jumped to th... that he was the author... And had he not been... might have gone ill wi... I do not say that I... cent; I do not say that... ty; I know nothing abo... can fully understand h... the great mind would... some one upon whom... blame, and how easy it... jump to the conclusion... cial man was the guilty... this case no regrettabl... lowed; but had there b... ing (such as so often ha... the United States, espe... case of the colored peo... subsequently the error... ed, it would be too lat... the evil consequences of... consequences.

ANOTHER EXAMPLE... of America has been fill... man after column of... more or less sensation... tragic event at Rorain... which the sister of th... was killed and the aged... ser was accused of the... part from the people o... all of whom were excite... majority of whom are... Catholics, the press sti... ungenerous feelings in... of the United States. I... ter of jumping at conc... doing so in a spirit... There seemed to be a... light taken in the revel... priest should be the ob... much morbid interest... surpass the favorable s...

Topics in Au

PRIVATE CLUBS.—E... A Record," Perth, Wel... lia, we take the follow... a correspondent:—... Everyone must have... alarm the large numbe... censes that were grante... meeting of the Per... Court. The incident... as showing the tenden... men of this city, and... of the Bench to shut d... vate license in fairne... proprietors. I am so c...