



## ECHOES FROM IRELAND.

Mr. Redmond's policy could not be better explained than by his own letter of 10th March, to Mr. John Cullinan, who urged him attend a meeting in South Tipperary; but his reply was—

House of Commons,  
10th March, 1900.

My Dear Mr. Cullinan.—I have received your letter. In reply, I am sorry to say it is quite impossible for me to attend the meeting which is to be held in Cahir in support of the United Irish League and the Parliamentary Fund at Easter. My other engagements at that time render my attendance impossible.

Since my election to the Sessional Chairmanship of the reunited Irish Parliamentary Party I have been several times asked what attitude I propose to take up with regard to the League, and it is, therefore, perhaps as well that I should take this opportunity of explaining my views on that subject.

It has long been accepted as an axiom of the Constitutional movement that a National Parliamentary Party, to be truly effective, must have behind it an organization which will have the unhesitating confidence both of our people at home and of our race abroad. The re-union of the Irish National representatives has created the conditions which, for the first time for ten years, make such an organization possible.

The United Irish League, although not yet extended over every province, is now the strongest of existing Nationalist organizations. Its programme includes almost all the reforms—beginning with National self-government and extending to the preservation of the Irish language—which Nationalists are agreed to promote. Its methods are lawful and constitutional, and carefully guarded from the danger of bringing, even in an indirect way, upon a righteous cause, the stain of crime. Moreover, its programme, as its promoters claim, is sufficiently elastic to be adapted to the special circumstances of every province and district.

Let me add that the United Irish League from its origin and its provincial constitution, seems specially adapted to the prosecution of an agrarian reform, which in my judgment, has become a question of the most pressing importance. Next to Home Rule itself the most important reform which is needed to-day in Ireland is a scheme of land purchase which (due regard being had to the claims of the laboring classes) will make the tenant farmers proprietors of their holdings, and bring the land question at last to the stage of finality. I believe such a scheme can be carried out on a basis which will do no injustice to the landlords, and will root the tenants in the soil.

Such is the manner in which, speaking for myself, the United Irish League presents itself to my view; and for such an organization I can have nothing but good will.

A National organization, however, requires a National authority, and I note in the printed rules and constitution of the United Irish League for the province of Connaught, it is provided that its final constitution and policy are to depend upon the decisions arrived at by "a National Conference." Such a Conference ought to be held, and at the earliest convenient time—a Conference which will be composed of the elements that have hitherto customarily made up our great National gatherings, and which will be in the fullest sense representative of the nation; and I propose to ask my colleagues to consider whether the Whitstintide recess would not be a convenient date on which to hold a National Convention.—I remain, with best wishes, very truly yours,

J. E. REDMOND.

**CRIMELESS IRELAND.**—Ireland is practically crimeless, and the judges now on circuit have pronounced the state of several counties already visited as "most satisfactory." In Limerick, Lord Chief Baron Pilles, for the first time in his 26 years experience, was presented with white gloves at the Limerick Assizes, this being the third consecutive occasion on which the High Sheriff had the pleasure of supplying white gloves for Her Majesty's Judges.

**DUBLIN'S POOR.**—The main feature of the enquiry into the health of Dublin is the attention drawn to the crying need for better housing of the poor. Several priests gave evidence of the appalling condition of some of their poor parishioners, cooped up in filthy tenements, as many as nine on an average—in some cases for more—occupying each room, and in almost every house of a long, narrow, dingy street. Several medical men, who are public health officers in London, Liverpool, and other great centres of population explained the measures taken for fighting disease, and all agreed that more space was required, and that, consequently, the extension of the boundaries was one of the first steps to be taken if Dublin is to be healthy.

**MISS CRUDDEN'S BEQUESTS.**—Charitable institutions in Ireland have been well provided for in the will of the late Miss Sarah Crudden,

of Carrigans, Co. Fermanagh, who died last December. She leaves £50,000 for the erection and endowment of a Catholic orphanage in the diocese of Clogher, £1,200 to public charities in Dublin, £250 to Belfast, £5,000 to be invested, and the income to be applied towards the maintenance and education for the Roman Catholic Priesthood of five boys belonging to the diocese of Clogher who have a vocation for the priesthood, and various other sums bringing the amount of her charitable bequests up to the grand total of £63,480.

**UNITED IRISH LEAGUE TRIUMPH.**—Following so close on the election by such an overwhelming majority of Mr. John O'Donnell for South Mayo, the unopposed return of Mr. O'Dowd for North Sligo, completes the triumph of the United Irish League in the West. The organization is now flourishing in many counties outside of Connaught, and if it has spread sufficiently before the General Election, an Irish Party worthy of the name will be returned. A few branches in North Louth would have a wonderful effect on Mr. T. M. Healy's "temperament," and a properly organized constituency would courteously tell him to devote all his energies to his paper and his profession, and would give him a holiday from Parliament!

**THE QUEEN'S VISIT.**—The news that the Queen is coming to Ireland has created unbounded surprise, but this, among the mass of the people, is really the only sentiment evoked by the intelligence, says an Irish exchange of a week ago. It is generally admitted that Her Majesty meant well in thus showing after an interval of forty years, a desire to see her Irish subjects at home, but more harm than good will be done if the native courtesy of the Celt is mistaken for acquiescence in the existing order of things in Ireland. The Lord-Lieutenant tactfully laid stress on the fact that the visit was absolutely private and non-political, and if muddle-headed editors in London continue to insist that the coming of the Queen will be taken as a substitute for Home Rule, it will require great self-control to prevent a dignified demonstration of dissent from such a monstrous view. Her Majesty, during her 63 years' reign, has spent fifteen days in Ireland already—five in 1848, five in 1853, and five in 1861. If she remains a fortnight in Dublin this time it will complete one month out of the 756, during which she has occupied the throne.

**DUBLIN'S ADDRESS.**—Of course a reception will be tendered Her Majesty in Dublin. The address adopted by the Dublin Corporation and the comments thereon by the Lord Mayor, by Mr. Harrington, and by others, will interest all our readers. At a recent meeting of the Corporation, the Lord Mayor read the following address, which was prepared to be presented to Her Majesty:—

"We, the aldermen and councillors of the Corporation of the City of Dublin, beg to offer to Your Majesty, on behalf of ourselves and our fellow-citizens, a hearty welcome on your arrival in the capital city of your kingdom in Ireland. We are assured and we recognize that in your exalted station Your Majesty comes amongst the Irish people above and apart from all political questions, and the citizens of Dublin unite in welcoming you with that deep respect which all entertain for the person of Your Majesty. We confidently expect that your stay amongst us will prove a pleasant one, and trust that it will be of lasting benefit to your health, and we desire to represent to Your Majesty that whenever it may please you to visit this portion of your dominion you will be assured of a 'cead m'ile failte.'"

The Lord Mayor said that the address was one to which any man, whatever his political views, might subscribe with perfect propriety. The occupant of the throne is the constitutional head of the State. If their policy was agitation by constitutional methods for the attainment of that legislative independence which they meant by Home Rule, then they were not abating one atom of that demand nor weakening its foundation in the slightest degree by receiving with respect the head of the State and offering to her a courteous welcome on behalf of the citizens.

Alderman Meade seconded the motion.

Mr. Harrington, M.P., opposed the proposal in a long speech. He said the Lord Mayor had taunted them that they had extreme opinions but were not prepared to carry them out. Well, they carried them out to the best of their ability. He was in a constitutional mood.

The High Sheriff supported the motion, and was followed on the same side by Mr. Brady, a Nationalist member, who deplored the intemperate character of Mr. Harrington's speech.

Sir Robert Saxton, speaking for the Unionist members, said that they did

not desire to attach the slightest political significance to Her Majesty's visit.

After further discussion the House divided. The voting was: For the address, 30; against, 22.

**STREET PREACHING.**—The operations of the street preachers gave rise to some scenes of disorder in Cork, last week. A fortnight ago a tract distributor handed around tracts in the Holy Trinity Church, and, in consequence public indignation was aroused. The proceedings were the outcome of this feeling. Some members of the street preaching fraternity held three meetings— one on the Grand Parade, another at

Parnell Bridge, and a third on the Marina. They were about ten minutes preaching at the first-named place when they were surrounded by a large crowd and were compelled to retreat to their rooms in Marlborough street under the protection of the police. A similar scene took place at Parnell Bridge, when some tracts were captured by the people and trampled in the gutter. The scenes were extremely noisy, the people continually hooting and yelling. They showed a determined attitude, and at one period it seemed likely that both police and preachers would be overwhelmed. Some mud and stones were thrown during the disorder, but no one was hurt.

## LENTEN READING.

The season of Lent is one of general recollection and penance; it is well during those forty days that our minds should be somewhat detached from the affairs of every-day life and allowed to turn to subjects of a more vital interest. The following extract from a Lenten sermon preached by Cardinal Gibbons, in his Cathedral, Baltimore, may find application amongst our readers. The Cardinal said:—

"The best weapon with which to defend one-self, to ward off the attacks of the devil, is the Word of God—the Holy Scripture. Complete and appropriate answers to every insinuation of the evil one will be there found. The Holy Book will tell the grasping, avaricious man, 'What profiteth a man if he gain the whole world and lose his own soul?' The man inclined to pride or extortion, or any of the many sins of the world, will find there precept and example to correct his fault, if he will only seek it. Study the Sacred Scriptures. 'They stand to-day in all the fulness of truth. For thousands of years they have withstood the attacks that have been made against them, and shine out to-day clearer than ever as the revealed Word of God.'"

"None of us are above being tempted. None of us are wiser than Solomon, holier than David or stronger than Samson, yet they all fell. In the beginning of this Lenten time remove from your table or desk bad books. Imitate those early converts of Christianity, who, after conversion, though not rich, destroyed their books on necromancy and other superstitions, valued at many thousands of dollars. Put good literature in the way of others. St. Augustine was converted by reading one line of one of St. Paul's Epistles."

"At the time I was working in the ministry in North Carolina a letter came one day to the city in which I was located. It was addressed 'To a Catholic Priest.' It fell into my hands, and I found that it was a request from a prominent physician in one of the counties for some Catholic literature. I sent him some books, and about six months afterward he came to me with his wife and family to be baptized. He had never before seen a Catholic priest, and had only by accident read a Catholic sermon in a periodical. It produced such fruit that to-day there is a thriving Catholic community of about three hundred families, where before a member of the Church had never been seen. Do not spend too much time in the reading of the idle novels. It is a waste of time."

"More consolation and real happiness are to be derived from a devout perusal of the Bible than from any such source. In addition, every day a certain amount of time should be devoted to the reading of some devout book, such as 'Thomas a Kempis.'"

"The Sacred Heart Review" — always so admirable and exact in all its expressions on religious matters, has the following most timely editorial on the spirit that should animate us during this season:—

"We may be old fashioned in our ways of thought, but somehow the giving of ministerial shows and other such performances—unless justified by extraordinary circumstances—does not seem to accord with the spirit of the Lenten season. Every day the papers contain reports going to prove that societies calling themselves Catholic have disregarded the desire of the Church that, during this holy season, we should eschew occasions of amusement and devote ourselves to a more recollected manner of life. Many Catholics do not seem to change their mode of living one iota during Lent. They utterly ignore the spirit and even the letter of the Lenten regulations. Doing this as individuals is bad enough; but doing it publicly and under the name 'Catholic' in organizations, makes matters worse. Now that our Protestant brethren are beginning to recognize the need of a season corresponding to Lent in the Catholic Church, and that, as we have before remarked, very many of their congregations are observing the Lenten period according to their lights, it behooves us who have the gift of faith to be more loyal to the wishes of the Church in this regard. Amusements, harmless enough in themselves, we ought to be perfectly willing to forego during the few short weeks of Lent, which the Church has set apart as a special time of self-denial and self-sacrifice in honor of commemoration of Christ's fast of forty days. This self-denial is an essential part of the duty of a Christian. By it he atones for sin, subdues his lower nature, and merits favor from God. Now, as never before, are Catholics watched for a proof of the faith that is in them. If we are to be a light to those who are looking from the darkness of error towards the Catholic Church, and not a stumbling-block to their feet, we should in this, as in all other things, endeavor to be in accord with the teachings and practices of Our Divine Lord and His Church."

## CONTINENTAL NOTES.

**PERE LEROY'S BOOK.**—That the Catholic Church is not opposed to the Bible, as many non-Catholics pretend, is a subject that finds powerful confirmation in the following:—

It is as difficult with the pen as with pencil and brush to give a portrait of the Saviour of men; yet to do so is a task which Pere Hoppolyte Leroy, S.J., has undertaken. His book, "Jesus Christ, sa vie et son temps," recently given to the public is a page of vivid history concerning the time in which Our Lord lived, and a portrait respecting the Divine figure of which it treats. Modern and attractive in style, true and beautiful as to matter, and without a dull page throughout, this book invites perusal. It was born in that Jesuit Church of the Gesu, in Paris, from which so many good things come forth. There the substance of the volume was preached by Pere Leroy before it was printed. This book comes at an opportune moment when the air is full of rumors of Biblical criticism and when science is trying to strike at the Gospel. The author, after showing what the Gospel was in early times, says: "After twenty centuries things have not changed. The Gospel is still the apple of discord fallen from Heaven upon the earth. While some kiss its pages with the respect of adoration and the tenderness of love, others treat it with contempt, scattering its pages to the winds, and thinking that thus they perform one of the greatest services to humanity." In the first page of his book Pere Leroy says: "The study of the Bible, useful and necessary at all times, is more than ever so at the present day, for it is against the Bible that science is now concentrating its efforts."

Small kindnesses, small courtesies, small considerations, habitually practiced in our social intercourse, give a greater charm to the character than the display of great talents and accomplishments.

**FAVORS TO MONTMARTRE.**—The Holy See has just granted two signal

favours to the Basilica of Montmartre. One allows the celebration of Midnight Mass there as often as the Superior may think fit, provided there be a sufficient number of persons present. The other permits the Holy Sacrifice to be celebrated there each day as late as two in the afternoon. If any sanctuary in the world could deserve such unusual favors it is that of the Sacred Heart of Montmartre. There not a single night for the last eighteen years has the Blessed Sacrament exposed been without its adorers. When the building was still in a rudimentary state the adoration took place in the crypt. The adorers have so increased in numbers of late and the movement of night adoration has taken such proportions that Rome has taken cognisance of the fact. Hence, no doubt, the reason of two of the most signal spiritual favors which it is in the power of the Holy See to bestow. The first Midnight Mass in the Basilica after the recent decree was on the 3rd of March. It was offered for the Pope. On the occasion Pere Lemius, the Superior of the Chaplains, in a few eloquent words, showed the striking connection there is between the Blessed Eucharist and the office of the Popedom. He pointed out that while Christ's body is with us in the Eucharist, Christ speaks and teaches by the voice of His Vicar.

## NOTES OF ROMAN NEWS.

**PRESERVATION OF FAITH.**—Among the charitable societies in the Eternal City, none is more remarkable than the Society of the Preservation of the Faith. In these days the proselyting societies are very active, and are well supported by the English and American visitors who are appealed to under the cloak of charity, as these people always use this mask in Italy, while their true object is to get possession of the little children to take them from the Church. To counteract this influence there is the Society for the Preservation of the Faith, which has branches in every part of the city, where the children of the poor are taught useful work, and are also instructed in their catechism and prepared for the sacraments. A new branch for this work was lately opened in the Convent of the English Benedictines, Via Piemonte.

**ST. THOMAS AQUINAS.**—The feast of the great angelic doctor of the Church—St. Thomas Aquinas—is one of the events of the ecclesiastical year in Rome. Crowds of the faithful crowd the beautiful Gothic Church of Santa Maria sopra Minerva, the centre of the Order of the Friars Preachers, where the relics of St. Catherine of Siena rest under the exquisite high altar. It is a sight truly worthy of Rome to witness the regiment of ecclesiastical students of various nationalities from every college of the Eternal City as they kneel at the altar in the early morning to receive Holy Communion in honor of the students' patron—English and African, French, Greek and Syrian, Portuguese, Spanish, Irish, Scotch, Australian, American, Germans, Belgians, the fair-haired kids of the North, besides the dark Indian and African physiognomy of the South.

Cardinal Satolli, Prefect of Studies, and Cardinal Perotti celebrated solemn Masses at the altar of St. Thomas Aquinas, and His Eminence Cardinal Cretoui, Cardinal Titular of the church, pontificated at the solemn High Mass. An enclosed space, extending half-way down the nave, was reserved for the ecclesiastical students of the various colleges in their distinctive uniforms, and side by side with the white robes of the Dominicans and the Capuchin brown of the Franciscans were to be seen the brilliant scarlet of the Austro-Hungarian College and the sombre black soutanes of the English, or the Irish with their red sashes, the Scotch in glowing purple. As is well known, Leo XIII. is one of the most ardent and faithful admirers of St. Thomas and his philosophy, and His Holiness has even erected a special college of St. Thomas dedicated to the angelic doctor, where a course of philosophy and teaching is closely maintained and followed. The members of the seminary occupied places in the sanctuary on this occasion wearing dalmatics. The festival was brought to a close in the evening by a panegyric on St. Thomas by a celebrated Dominican orator, followed by solemn Benediction of the Blessed Sacrament, given by His Eminence Cardinal Parocchi, assisted by all the ecclesiastical students of the Roman College.

**THE NONAGENARIANS.**—One of the most interesting and touching audiences of this year was that in which the Pope received an album containing the signatures of 250 Nonagenarians from all parts of the world. The Holy Father turned over the pages of the album with evident interest and emotion, stopping every now and then to inquire after some person whose name was not new to him. Comm. Francesco Parlari, who had the honor of presenting the album, was struck by the remarkably good appearance of the Holy Father, and expressed the hope that he

might again present the Pontiff with similar homage ten years hence, when he would be a centenarian. Leo XIII. smiled and replied that he was grateful to Heaven for the long life granted to him, and that every moment of his last years would be dedicated to the glory of God and to the welfare of the Church. Apropos of the Holy Father's birthday, an "Invito Sacro" has been published by the Vice-gerent of Rome, announcing that a solemn "Te Deum" of thanksgiving will be celebrated on the 18th inst. in the Basilica of St. Paul. The choir will in all probability be conducted by Don Perosi.

**FATHER FLEMING'S SERMONS.**—We gave last week a short account of the Lenten sermons being preached in Rome by Mgr. Vaughan; we have now before us a report of the first sermon of the season by Very Rev. David Fleming, O.F.M., at the convent of the Little Sisters of the Company of Mary. A few comments upon the let us glance at a few of them.

Father Fleming's simple, unvarnished eloquence carries conviction with it, and the principal lesson he conveyed to those who were wise enough to be there to profit by it, was that whosoever wants to be Christ-like, must suffer, and that poverty, sickness and sorrow, the being misunderstood, hated, and calumniated by the world, the loss of friends, liberty, and life for Christ's sake become steps of the "Scala Coeli" (in which to mount Heavenward).

Mgr. Vaughan delivered on Thursday, March 31st, his second familiar discourse at the San Sylvestro in Capite, in which he drew the awful picture of the impudent soul on Judgment Day, the vain excuses with which he tries to appease the wrath of God, and the final doom; and by way of contrast he depicted the joyful reception of the just. The text for Sunday's sermon Mgr. Vaughan took from the Gospel of St. John, xvi. 13. Many to-day, said he, cannot speak of religion without offering an apology therefor. "Religion," they say, "is very good and useful for a certain class, the emotional and those of inferior intellect and learning, and especially for women and children, but religion is not suited for men of erudition or intelligence." Nothing could, however, be further from the truth. Religion was truth, and though our finite intellect and reason could not grasp the whole of revealed truth, for the finite cannot comprehend the infinite, the wise recognized this and subjected their reason to Faith. God has given us free will and reason, two of His grandest gifts to man, and it is right and proper that we should exercise our free will and reason within their proper limits. In all ordinary affairs of life this is precisely what men do. When sick they use their will and reason in seeking the wisest and most skillful physician they can find, but having found him they cease to exercise their own will and reason and are willing to obey blindly without understanding the reasons why he orders them to take this or avoid that. They simply obey. But the commonsense they thus show in everyday affairs they are unwilling to apply in matters of religion. Then they begin to judge critically, as if their intelligence were as infinite as God's. This they are willing to accept because it accords with their own ideas; that they reject because it conflicts with their reason, whereas true wisdom consists in not setting our own puny little weak intelligence up against God's revealed truth. Faith is the submission of reason to the Word of God, and this is not enslavement, as some would have it, but true liberty. Religion does not enslave men but guards their highest liberty.

## FROM AULD SCOTIA.

**THE PILGRIMAGE.**—A meeting of the Diocesan Council was held in Glasgow on Thursday, at which Canon MacFarlane, V.G., presided. The business was the making arrangements (in conjunction with Edinburgh and the other dioceses) for the forthcoming pilgrimage to Rome.

**A PRIEST HONORED.**—Canon Conway, D.D., one of the leading priests in the Diocese of Portsmouth, who is still gratefully remembered in Glasgow as Father Conway, of Springburn, has just received from the Holy Father the dignity of Cameriere Segreto, not the first honor bestowed by the Pope on an excellent and worthy ecclesiastic.

**ABOUT ART.**—Miss McGeehan, a Catholic lady well known in Glasgow, who was the painter of the picture, "Mater Admirabilis," which was one of the prominent exhibits at the Franciscan Convent Bazaar, is represented in the current exhibition at the Glasgow Fine Art Institute by a canvas, entitled "The Caress," which received from the "Citizen" the other evening the compliment of black and white reproduction, with

the comment that the picture displayed "much skill in the use of a full brush." Miss McGeehan is a constant exhibitor at the Glasgow Institute.

**IRISH NATIONAL LEAGUE.**—A delegate meeting of Irish National League branches is being convened for an early date, with the object of considering what steps should be taken for the reorganization of lapsed branches. The present is considered an opportune time for such a course, considering the enthusiasm of Nationalists of all shades of opinion. At the same meeting a resolution will be put asking the Irish Parliamentary Party to hold a conference, and there name an organization which would meet with the approval of all parties, as some Parnellites and Healyites are a little chary at joining the National League.

"Ireland" complains that while Lord This and Lady That are busy raising funds to supply English and Scottish soldiers in the Transvaal with clothing "nothing is being done for the poor Irish soldiers, who have no socks, no shirts, no head-wear."

It is not every calamity that is a blessing, and early adversity is often a blessing. Surmounted difficulties not only teach, but hearten us in our future struggles.

Consolation, indiscreetly pressed upon us when we are suffering under affliction, only serves to increase our pain and to render our grief more poignant.