



IRELAND

The Land War.

THE IMPERIAL PARLIAMENT

P. J. SMYTHE'S REPLY TO HIS CONSTITUENTS.

ARCHBISHOP CROKE.

His Arrest Demanded.

THE IRISH MUST HAVE IRELAND.

No-Rent Rules!

MR. PARNELL

Released From Kilmainham

ON PAROLE ONLY.

MR. LABOUCHERE ON HOME RULE.

"No Rent" in Scotland

London, April 4.—In the House of Commons this afternoon, Mr. Gladstone stated that the negotiations with the Government of the United States respecting suspects of American nationality were continued. To representations made by Great Britain to the United States last June respecting certain Fenian literature, no answer had been received. The announcement was received with ironical cheers from the Conservatives. Replying to Mr. Gorst, Mr. Gladstone said the Government was sensible of the gravity of the condition of Ireland, but it must select its own time for proposing any desirable measures. It was a social and not a political revolution that was in progress. The Land League started when the Conservatives were in power. Though the agrarian crimes had increased, he believed the effect of the Land Act was extending. The state of Ireland was unprecedented for 50 years. There is a strong presumption that the influence of the Land League is behind the awful crimes committed there. He cited Healy's letter calling the Government a set of brigands. Sir Stafford Northcote said Mr. Gladstone's speech was disappointing, alarming and unsatisfactory, because it showed vacillation. Irish members declared that the Government, by crushing the Land League, encouraged ribbon societies. This was the cause of outrages. The House adjourned for the Easter holidays.

London, April 5.—All landlords in the Counties of Westmeath and Roscommon are now under police protection. London, April 5.—The Pall Mall Gazette says:—"It is difficult to see how any of Ireland would arise in any foreign country we should wonder why the office of Viceroy was not put in a commission composed, say of a good lawyer, a practised statesman, and a sensible soldier. So long as the old system of Dublin Castle continues, whether Forster remains or retires, the Government are practically committed to the same impotent mistakes as took place fifty years ago during a similar ordeal. Forster was in anxious consultation with the Lord Lieutenant and the police yesterday. Recent murders are causing serious anxiety. The London Times says the condition of Ireland is the subject of the deepest anxiety to all the members of the executive. London, April 5.—Mr. Patrick J. Smyth, member of Parliament, replying to a resolution of the Tipperary commissioners, concerning his recent parliamentary action, says:—"Case your babbling about things you do not understand. If you are not utterly lost to every sense of patriotic and humane feeling, weep for the land reduced to a condition of savagery. See the recent outrages, and reserve your curses for the League of Hall, which has brought all this ruin and shame upon our nation."

The following despatches have been received by the N. Y. Irish World:— Dublin, April 6.—Not satisfied with the arrest of priests, some of the landlord organs are clamoring for the arrest of Archbishop Croke. The Dublin Express says:—"When a public man makes such a speech as Dr. Croke made on Monday is an advocate of anarchy, and is morally guilty of countenancing crimes while professing to condemn them. A government has a right to place persons under arrest who are disseminating doctrines subversive of society when their teachings are sure to result in the breach of the peace." One hundred prosperous tenants on the

Charney estate, near Cappoquin, Co. Waterford, met their landlord last Monday. In former years they have always punctually paid their rent. They now refuse to do so, and at the meeting told the landlord that if he evicted them the land would remain valueless. All left without paying a penny of rent. Within the last ten days sixty suspects have been released. Among them is Mr. Mangan, who was elected Mayor of Drogheda while in prison. There is rumor that the Government intends to have recourse to martial law. The people are calmly waiting this move on the part of the Government. They are no way daunted. Two hundred tenants on Lord Clinton's estate in Here Island, County Cork, have just struck against rent. They refuse to pay Lord Clinton a penny of rent. In the election for Poor Law Guardians the Land League candidates are everywhere victorious. In most cases the landlord chairman of the Poor Law Guardians is dismissed. Suspects have been elected in the places of Lord Emly, of Lismore, and Lord Clancarty. The landlords are astonished at Forster's statement about rents being paid. One landlord writes to the newspapers that he has not received a penny since Forster entered upon office. The Dublin Daily Express, a landlord organ, admits that rents are being withheld in many parts where the No Rent Manifesto at first took no hold.

New York, April 8.—The World's London special says: It is rumored, in unusually well-informed circles, that Parnell will soon be liberated, probably as soon as the Government carries the closure scheme, and is able to prevent systematic obstruction in the House. The Government has given no official explanation of the reasons which impelled it to release American suspects, but will be called upon, immediately after the reassembling of Parliament, to lay such information before the House and country as is not inconsistent with the interests of the public service. Dublin, April 8.—The Land League paper United Ireland, has again been printed here. The issue was seized by the police. The number was much milder in tone than its predecessors. New York, April 8.—The Herald's London special despatch says: "The Burgin Convention has commenced its annual meeting at Edinburgh, and immediately proceeded to unanimously adopt a resolution in favor of Home Rule, namely, that all Scotch legislation should be effected, subject to the approval of Parliament and the veto of the Crown, by Scotchmen chosen biennially by the electors of burghs and counties."

London, April 8.—Truth has the following on Irish Home Rule: "Home Rule has taken its place within the area of practical politics, because Englishmen are beginning to see that they will eventually have to accept it. There is no more reason why we English should claim the right to make land laws for Ireland than for Canada or New Zealand. I venture to predict that within twenty years it will be thought monstrous that we should have ever denied the Irish so self-evident a right." Dublin, April 8.—Mr. Smythe, the Westmeath landlord fired at last Sunday, and whose sister-in-law was killed, writes to Mr. Gladstone:—"Your practical adhesion to the principle of force is no remedy in the case. Irish savagery has culminated in making it easy for the Land League assassin to murder my sister-in-law at noonday. I now lay the guilt of that deed of blood at your door, and in the face of the whole country, supported, as you are, by 'No Rent' members of Parliament and their press and some Irish bishops, terrorism is existing under the protection of your police. I know there are but a few who would venture to denounce the assassins, but they see them; were they to do so their lives would be forfeited, while prisoners would almost assuredly escape after a face of a trial by jury."

Dublin, April 8.—The Castle officials are considering the course of action to be recommended for adoption by Parliament regarding the removal or repeal of the Coercion Act. All Irish law advisers of the Crown and several magistrates and county inspectors are here. Prominent officials generally take the gloomiest view of the state of the country. Dublin, April 10.—Mr. Parnell was released from prison this morning, and is now on his way to England. Dublin, April 10.—The release of Parnell is on parole for a week in order to enable him to visit a sister in Paris whose child has just died. London, April 10.—Parnell, desiring faithfully to observe his parole, alighted at Willden Junction, outside London, to avoid a demonstration. He was met by Mr. Justin McCarthy. Cork, April 10.—Bands are playing, houses illuminated, crowds parading the streets this evening in honor of the release of Parnell. In the country the hillside are ablaze with bonfires. The delight of the people is ex-

plained by the fact that it is not generally known that Parnell was released on parole. London, April 11.—Parnell goes to Paris to-day. Dublin, April 11.—Mr. Parnell's release was not at first understood to be on parole and telegrams were sent to all parts of Ireland announcing his release as unconditional. Rejoicings were general and preparations were made for illuminations and torchlight processions. When the true state of affairs became known bitter disappointment prevailed. Strong feeling sprang up in several places, giving rise to apprehensions among the local authorities. The announcement that Parnell left for England without seeing a single friend allayed public feeling. Parnell pledged himself not to take part in any political matter during his absence. He is paroled for a week or for such further time as will enable him to attend the funeral of his sister's child.

CATHOLIC NEWS. The nuns of the Ursuline Convent, Quebec, are about establishing a branch of their institution at Stanstead. A convent building is at once to be erected there for that purpose. After Mass, on Easter Sunday, in the Church of St. Peter in Chains, Trenton, Ont., letters were read from His Lordship Bishop Cleary, accusing the Rev. Henry Brettergh of having recently issued, through the Kingston diocese, certain defamatory and seditious libels, tending to schism and grievous scandal of the clergy and of the laity, both Catholic and Protestant; and in virtue of the canonical obedience due His Lordship, Father Brettergh is commanded to appear before the Bishop on Tuesday, the 11th inst., at the Cathedral Church of St. Mary in Kingston, to answer such questions as shall be proposed to him in reference to the alleged libel. The reading of the letters caused a profound sensation, as Father Brettergh is deeply loved and respected by his congregation. The Benedictine Monastery at Solemes, in France, has been closed by the authorities, the seven or eight inmates allowed to remain fifteen months ago as caretakers having gradually been augmented till the establishment was virtually reconstituted. A week's grace was allowed them for reducing their numbers to the assigned limit, but they flatly refused to do so. Several other monasteries are threatened with the like severity in case of recalcitrancy. The dispersion of the Benedictines were effected by fifty gendarmes, a detachment of the Line being stationed outside. The door had to be forced and the monks dragged from the chapel where they were chanting. The Abbot was removed last and knelt outside the door, after which he informed the Prefect that he had incurred excommunication.

AMERICAN CITIZENS

In British Prisons.

MEETING IN THE COOPER INSTITUTE, NEW YORK. New York, April 4.—There was a large gathering at the Cooper Institute yesterday on the occasion of a mass meeting to protest against the action of the British Government in detaining American citizens in prison. In rear of the speakers desk was a life size portrait of the late Governor Marcy. The audience was an intelligent body and represented principally the middle and working classes. On the platform were Mayor Grace (Chairman), Patrick Ford, Chairman of the Committee of Arrangements, Prof. Brophy, Samuel J. Randall, Wm. E. Robinson, S. S. Cox, Roger A. Pryor, Col. Fred. A. Conkling, Congressmen Voorkees, O'Donovan Rossa, Stephen J. Meany, Eugene Kelly, Senator Jones (Florida), Lubin Davitt, sister of Michael Davitt. Several other ladies and Catholic clergymen. Mayor Grace made opening addresses followed by S. S. Cox. Letters were read from David Davis, Speaker Kiefer, Senator Pendleton, Warner, Miller, Lapham, Fair, Cockrell, Jones, Frye, Belmont and Ferry, Congressmen Hewitt, Belmont, Callahan and Rosocans, Francis, Korman, Roscoe Conkling and several others. Ex-Speaker Randall made a special address. Solutions were adopted expressing sympathy with the imprisoned Americans, and deep displeasure at the official neglect or evasion of duty which abandoned them to the mercies of unscrupulous jailors. That the synchthon bearing of Minister Lowell joined with his supercilious replies to the appeals of our unlawfully imprisoned fellow-citizens have been received with mingled feelings of disgust and indignation, that honour of the nation demands his recall and the substitution of some man in his place who has the will and ability to discharge his functions and office, earnestly requesting the President in compliance with the duty imposed upon him by law to forthwith demand of the British Government the prompt release of American citizens now unjustly deprived of their liberty by the said Government. Congressman Orth addressed the meeting. He assured the audience the committee having the matter in charge would shortly walk to the doors of the British prisons and demand the release of our citizens. He added the President was walking also to these prison doors, and would not stop until these men were released. Senator Jones, Congressman Lord and General Fryer followed. The latter said Mr. Lowell's place must be filled by a Massachusetts man. I can name one. (Loud cries of Butler, Butler.) You are right; Butler I mean. (Loud cheers) During the evening Mrs. Parnell took a seat on the platform and was received with great enthusiasm.

ST. PATRICK!

AN ELOQUENT SERMON

BY THE GREAT DOMINICAN

FATHER BURKE

[Freeman's Journal.] On Friday evening in the Church of St. Saviour, Dominick street, the panegyric on St. Patrick was preached by the Very Rev. T. N. Burke, O.P. There was a crowded congregation. Father Burke preached from the following text:— Let us now praise the men of renown and our fathers in their generation, let the people show forth their wisdom and the Church declare their praise. These words reminded them of a solemn religious duty which they owed to God and to His saints, to thank God for the highest of His gifts, and which they owed to St. Patrick as the instrument and the means chosen by Almighty God to confer that gift upon them. In order that their celebration of St. Patrick might be a reasonable celebration, and their praise a rational praise, he had to ask them to consider three things—the work which St. Patrick accomplished for the Irish people, the fitness of the man for that work to which God had destined him, and the fruits that sprang from his labors in the past and the responsibilities that lay upon his spiritual children in the present and for the future. More than 400 years after the

LORD HAD DIED UPON THE CROSS, and with His last sigh had saved mankind; more than 400 years had passed since the sun of the Easter rose and shone upon an empty tomb, whence the Saviour had gone forth to redeem the world. More favored nations had already caught the light and rejoiced in its brightness. The gospel, the word of peace and Divine love had already spread itself through Asia Minor, through Italy, through France, through Spain, even to the farthest Indies; and out far away in the bosom of the Western Ocean was an ancient island famed even then for its certain civilization and greatness, famed for its laws and its philosophers, famed amongst the ancient nations, and celebrated for its poets and musicians. But, ah! for these 400 years no ray of Divine life or light had penetrated to that distant land; no ray of that Divine light, which is the life of man, had yet beamed upon Ireland, when early in the fifth century, nearly 1,600 years ago, a Christian youth was captured and carried into slavery in the North of Ireland. There he remained an

OUTCAST AND A STRANGER, not knowing the language nor the ways of the people, abhorring their Pagan lives, exposed to the cold, and the wind, and the rains of Heaven. For seven long years did Patrick, this young Christian French nobleman, spend a life of captivity and of misery on the hillsides of Ulster, and at the end of seven years he pleased God some day miraculously to deliver him. He escaped from the hands of his slavery, and then, aged about 17, he returned to that land where his parents awaited him, and where all that could sweeten life was at his command. There he remained, as far as he knew, having no thought or recollection of Ireland, except the horror of the captivity which he spent there; but as he himself tells us, when he lay down at night to sleep, "I heard," he says in the book of his confessions, "I heard a voice as of weeping and wailing, and it came to my ears across the western sea, and it seemed to say: Gentle youth, kind stranger, come back to us again and bring us the life." "It was the voice," says Patrick, "of the Irish people, and I began to feel a great grief of mind." He began to grieve for the miserable darkness that still reigned in that land—he began to be sorrowful at the recollection of the many generous qualities and noble virtues that were there, waiting only for the light of Divine faith to bloom into the highest Christian perfection; and so he resolved to devote his life to the conversion of the Irish people and to

CHRISTIANISE THE IRISH NATION. He took this resolve before he was 20 years of age. He spent 40 years preparing, storing his mind with all knowledge, and chastening his heart and forming himself to a perfect model of sanctity. Then, about the year 432, having received episcopal consecration and the Divine commission from Pope Celestine, the Vicar of Christ, Patrick, landed upon Irish soil, and the sunbeams of heaven fell first upon this land of ours. Then he began his mission—he raised the standard of the Cross, and in the ancient Irish, or Irish language, he proclaimed the Divine truths he had studied so long, and forth from his eloquent lips rang the magnificent tale of God's Divine truth, and of God's infinite love, as shown to us in Jesus Christ. And his preaching so captivated the hearts, the poets, the philosophers, the judges, the kings and princes of the land, that they speedily turned to St. Patrick, took him to their bosom, learned from him the Divine lesson which he came to teach them, and in their turn speedily helped him and became apostles to spread the light, still in a very short time, blessed be God! with a rapidly unknown in the conversion of any other nation, with a fervor which we find no record elsewhere, with a deep gratitude that contradicted him not, nor asked of him one drop of a martyr's blood; in confirmation of the truth which he taught

them, the whole Irish nation became Catholic and enlightened in their religion, and the aged saint, laboring and toiling for sixty years, lifted up his archiepiscopal hand upon his death bed and blessed the

LAND THAT FROM END TO END WAS CHRISTIAN AND CATHOLIC.

Now, behold the gift which this great man brought; Divine knowledge, fructifying into every highest form of Christian holiness; knowledge raising up, elevating, and inspiring the poorest as well as the gentlest in the land; knowledge opening up the highest and grandest motives, and cultivating the very flower and perfection of Christian sanctity. All this, and beyond all this, the gift of gifts, the Lord Himself, in the sacramental and sacerdotal hands of His servant did Patrick give to Ireland. So high and magnificent being the gift of Divine faith and Divine love, it followed that Almighty God prepared in an especial manner, and endowed with special fitness those wonderful saints whom He thus called to be the spiritual fathers of a nation—upon them did Almighty God lavish His choicest graces that they might be fit for their high mission. No saint of whom we read in the long list of the Church's annals was ever more admirably fitted for his high mission, as no saint was ever so successful in the apostolical career as the great St. Patrick. The fitness of the apostolical man for his work consisted of two things—he must bring with him a knowledge accurate, extensive, profound, and perfect, of the whole deposit of Divine truth and revealed doctrine that God had given His Church. He must be able to meet every difficulty, to answer every opponent, to build up the glorious edifice of faith—not merely in the simple or in the wavering—but in the antagonistic and malicious mind that was opposed to him. Such knowledge had St. Patrick, and although 1,600 years had passed away since, there was not one single

MYSTERY OR ARTICLE OF THAT FAITH that could not be distinctly traced in St. Patrick's teaching, and recognized in the minds of the people whom he instructed. But it was not enough for the apostolic man to have the message which he had to reveal stored up in his mind in all its accuracy and fulness, ready to flow forth from his life-giving tongue. He must do more; he must be a living example of the truths which he taught, and of the moral law which sprang from his teaching. When the Son of God came down from Heaven He came not merely to instruct our minds and to give us the knowledge of the great truths that formed the burden of His Divine teaching, but He also came to teach the law that was to guide man in all his actions, to control him in all his motives, and give a tone to his whole existence—the law, in a word, that was to make man holy in action, as well as in the understanding of Divine truth. And even so this great saint, whom God sent to our island 1,600 years ago, brought with him not only the power of eloquent speech, not only a mind enlarged and enlightened with knowledge which captivated while it subdued every intelligence, but he brought with him such an example of Christian charity in its beauty and fulness, that he seemed to the Irish people, into whose pagan hearts he poured the message of the Gospel, to be the very Christ Jesus whom he preached. He was a man of prayer, constantly communing with God, so that even while he spoke in the midst of the people his heart and his thoughts sometimes went away from them for a while, and rested not until they clung to the great God of Heaven. He was a man of incessant toil—he laboured the whole day long, from the

MORNING WATCH TILL NIGHT. He travelled through the length and breadth of the island over and over again, and what traces has tradition kept of his wanderings? How do we know where Patrick was; what places he visited; what towns and villages he sanctified by his presence? How are they preserved to us? By his prayers. In one place you come to an island in the midst of a solitary lake where there is a cave called Patrick's Purgatory and place of prayer, and there for 1,600 years, a lovingly cherished tradition tells us, that our great father used to retire in a little boat all alone into that island, and there spend days and nights in prayer. Or, again, far away in the western land, and within the sound of those mighty Atlantic waves that touch upon that iron coast, the solitary mountain of Orosagh Patrick lifts itself in the midst of a desolate plain, and there, tradition tells us, that our great father used to go on Ash Wednesday, climb its rugged sides, and from Ash Wednesday till Easter Sunday no man saw him, but his voice was heard in constant prayer on the mountain top. And so by the great example which he left of Christian sanctity the Irish people beheld in him a man of exceeding meekness and gentleness—no rough word excited him—no insult disturbed him—he was an imitation of the Christ whom he preached. He was a man burning with love for mankind—father to the orphan, consoler of the sorrow-stricken and afflicted, dispenser of largess to the poor, until all those who were in sorrow or want turned to him, and the memory of Patrick's largeness and liberality, his

TENDER MERCY AND CHARITY to the poor and the afflicted became a distinct tradition which he left behind him and impressed on the people. It was remarkable that Patrick when teaching the people did not call the blessed Sacrament by its Greek name of the Eucharist, which they would not have understood—he called it by a term in the old Celtic language signifying "the Body and Blood of Christ," language the force and meaning of which every one could understand, understood. How strange that though Patrick stamped the blessed Sacrament with a name plainly indicating his faith in the Real Presence of our blessed Lord, there were, nevertheless to be found, learned men, or men who supposed themselves to be learned—who tell us that

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CANADA

(Written by Special Request.) I'm ask'd to sing a simple song, To tune my Muse's lyre once more— To let the echoes now prolong The tunings of a bard that's o'er; To here recall the past, farewell! And all our country's praises tell.

I must refuse the 'queened boon, I must decline a song again— My sun has past its gorgeous noon And all my rhytmings are in vain, For I can never tune anew The chord that once is snapp'd in two.

From where Atlantic's billows lave Our country's noble rocky shore, To where Pacific spreads its wave, Our country's banner long must soar: Triumphant must she ever rise, Her emblems spreading to the skies!

While mineral wealth her mountains fill, While gradually all her rivers flow— While noble forests deck each hill, And drapes the valleys far below, While freedom on her sheds its ray, She'll hold her powerful Western sway!

Upon her past she'll gaze with pride, Her monuments will rise sublime, From mountain tops to ocean side,— A best, a power, a proud climate— Our Canada must rise in might, Resplendent with a new born light!

Her heroes sleep beneath the sod; Of many nations proud were they— Who knelt unto one common God, Altho' at divers shrines they pray, And she will ever love each name, That's writ upon her scroll of fame.

Her present is within the hand Of each that loves his country true, And traitor to his native land, The one who cannot learn to do As patriot should, as patriot must— The guardian of his country's trust!

Her future is beyond the sea Of all devoid of patriot power; And yet within the reach of man The tolling of her golden hour, When ever powerful over must, She'll rise the mistress of the West.

I will not chant, I may not sing, 'Tis not in mine to rhyme the dove Can make the glorious anthem ring, That tells the world that we are free, No, in the power of mind and brain Our Nation's strength must long remain!

Let each his duty well fulfill; Let each his real labor know, And Canada, awake all ill, Will flourish, triumph, live and glow, And then we'll see her gorgeous sun!

One more, my Muse, I say adieu! I'll tune my harp upon no day When Canada, the proud and true, Will rise in might, and fearless say— 'I've done my part, my task is o'er, I sink to wait the golden hour.

And that will be the golden hour, Preceded by the fiery night, That tells the world that we are free, Amid an everlasting light, I'll then re-tune my feeble chord, With her to sing and bless the Lord. JOSEPH K. FERRIS, Green Park, Aylmer, 6th April, 1882.

OBITUARY.

Police Sergeant Nugent, who recently shot himself, died on the evening of April 6th.

Mrs. Pierre Verret, residing at Charlebourg, Que., dropped dead on the morning of April 6th.

Col. Henry D. Pierce, brother of the late President Pierce, died suddenly at Hillsboro, N. H., on April 6th, aged 68 years.

A. Halbert, President Chicago Ball Club and of the National Baseball League, died of heart disease and dropsy on April 10th. He was a prominent member of the Chicago Board of Trade.

The funeral of Mr. R. S. Roblin, who died in Brandon, Man., took place on April 6th, from the residence of his brother-in-law, W. H. Allison, Picton, Ont., and was attended by 2,000 people.

Mr. R. B. Butler, a well known politician, died at Shedden, N. B., on the 5th instant. Mr. Butler represented Kent in the local Legislature as far back as 1851, and was elected to the Dominion Parliament in 1872.

Mr. A. F. McNab, a citizen of Winnipeg, Man., and son of Mr. A. McNab, ex-M. P. for Gengarry, Ont., died rather suddenly on April 10th, while suffering from an attack of measles. Heart disease is supposed to have been the immediate cause of death.

The Rev. Father Julien Gastineau, of the Congregation of the Holy Cross, and formerly Superior of the Educational Institution at Cote des Neiges, died in Paris on the 3rd instant. The deceased had many friends in Canada, whose respect and esteem he enjoyed in a high degree. He was, moreover, very favorably known in religious circles, and his death will be learned with deep regret by all.

IRISH-AMERICAN "SUSPECTS."

LONDON, April 6.—A Dublin despatch says that the report that the Irish-American "suspects" would be liberated on condition that they quit the country, except two or three who refused to accept the condition, is unfounded. About six "suspects" who are naturalized citizens of the United States, have been released within four weeks, but only on the same grounds as were the others who were liberated. Their citizenship is entirely unconnected with their release, the Executive holding that all persons resident in Ireland are liable to British law, and are to be treated as British subjects. Among those of this class released was Boyton, who was liberated on account of ill-health. There are only four "suspects" of the same class now imprisoned.

THE COSTIGAN RESOLUTIONS. A report has been industriously circulated that there exists a division in the ranks of the Irish Catholic members of the Parliament against the Costigan resolutions. It has, however, been authoritatively stated to a representative of this paper that the Irish membership both sides of the House are a unit on the question.