



IRELAND AND THE EMPIRE.

A second letter under this title by "An Irishman" has appeared in the "Pall Mall Gazette." He writes:—

A previous article in this paper raised the question: Why should not the precedent of Canada apply to the Irish difficulty? Why not Home Rule for Ireland as well as for the Colonies? The probable answers suggested were two—first, that Home Rule would be bad for Ireland, because the Parliament at Westminster manages Irish affairs better than would a Parliament in College Green; secondly, that Home Rule would be bad for England, because dangerous.

What has been gained by the Union? Prosperity? Certainly not. England cannot be held answerable for the fact that Ireland has no minerals; she is answerable for the fact that Ireland has few manufactures. But before the Union Ireland was a poor country with no debt, now she is a poor country saddled with a huge debt not of her own contracting. The report of the Financial Relations Committee has been pook-pooked; we have been told that the distinguished and independent statisticians who composed it reported, not according to their own knowledge, but according to the wish of the Minister who appointed them. Nevertheless, if a Royal Commission of that strength tells Ireland that Ireland contributes, and has for half a century contributed, much more than her share of the Imperial burden, Ireland cannot be expected to regard the connection as financially a boon. And when Mr. Balfour tells Irishmen that if they think themselves overtaxed they need only smoke less and drink less whiskey, they begin to inquire if Mr. Balfour would take that attitude to the English working men in defending a serious rise of the duty on beer. The fact is that Irishmen of all classes and opinions are as a body convinced that taxation has been so arranged as to press unduly on Ireland. But their grievance runs deeper. Free trade is a blessed word, and the English are unique in their appreciation of its blessedness. Yet even among English agriculturists there is a doubt whether Free Trade is an unmitigated blessing. And our colonies, on their side, are absolutely convinced that although Free Trade suits England, it does not suit them. Does any sane man suppose that Ireland, placed as she is, would voluntarily have adopted the Free Trade system? When the Union was formed Ireland stood to gain by the increase in England's prosperity, as she was a food-producing country with a privileged market in the greatest food-consuming centre of the world. The introduction of Free Trade abolished that one advantage.

But, it may be said, Ireland has enjoyed the great blessing of good government. Has she? A small minority of her population were taught to consider themselves the English garrison, and preferment was confined to men of this party. The mass of the people, living by a single industry, the land, cried out that the conditions were made intolerable. There is no need to discuss the old land system in Ireland; the point to notice is the argument that prevailed with the English legislators. So long as the matter was put on a basis of reason, the Irish claim was laughed at. Then came Mr. Parnell, and other methods were employed, and at the present day every tenant in Ireland holds his land with a tenure that is almost ownership, and holds it from forty to fifty per cent. cheaper, in consequence of a campaign based upon defiance of all law. Boycotting, with its ultimate sanction of murder, did what neither eloquence nor logic could do; it convinced the English Government. And, consequently, the Government decided to make a great plunge into State Socialism, to abrogate the right of property, and to transfer to one class what by law belonged to another by a simple act of confiscation. The net result has been to rob and impoverish the main supporters of the English connection; to convince Nationalists that England had no respect for justice, but will concede anything to outrage; and to establish a state of things under which there is practically no ownership of land. The tenant is not the owner, the landlord is merely a receiver of rent with no power over his own estate, and imbued by bitter experience by the knowledge that a bad tenant, who

cannot be evicted when he pays his rent, may, by the process of letting a farm fall into bad condition, go before the Commissioners and secure a further reduction of rent. The land legislation of the past twenty years has produced good results, but no Irishman thank the British Government for them, and why should they? Whatever has been gained was extorted by the Nationalist members.

As things stand, there is an impasse. Government endeavors to establish a system of peasant proprietorship, but the tenants who look forward to an endless series of reductions will not buy from the landlords. They will buy, and do buy, from the Government, in the shape of the Congested Districts Board; and the one possible solution of the tangle is a general expropriation of such landowners as are willing to be bought out by the Government at a fair price. But this tardy reparation of a monstrous legislative injustice is not practical politics, and never will be until both landlords and tenants combine.

In the face of the facts can anyone say that the English, who have done within the last century such amazing work in Government, have governed well in Ireland? They have had, it is true, a superb administrator in Mr. Balfour, and so far as the Crown Colony method can produce good results he has produced them. But the thing by which the whole system must be judged is the land legislation, and that has been at once unprincipled and illogical, productive of no settlement, but of universal discontent. The truth is that England has failed in Ireland because she has not applied in Ireland the method by which everywhere else she has made her name glorious. She has refused to Ireland what she has given freely to all other white communities within the Empire—liberty to work out their own separate salvation on their own lines. A cry of horror went up from the Press at the bare idea of our dictating to Australia, on any matter of Australian concern. If that treatment were extended to Ireland, I believe profoundly that what is now a blot on the Imperial system would be within twenty years, like Canada, a radiating centre of enthusiasm for the Imperial idea. Would it be said—that is, in the last resort, the question that weighs with England, Lord Salisbury, at the Primrose League meeting, took occasion to point out that the first lesson of war taught us the impossibility of Home Rule. Ireland and the Transvaal were bracketed, in his judgment. The speech came as an enlightening comment to Irishmen on the St. Patrick's Day effusions. It was made a few days after the Queen's visit ended, an event which one had thought significant. Ireland was, to put it plainly, the one portion of Great Britain which had a legitimate ground of complaint against Her Majesty. She came to Ireland at the height of a war to which the people of Ireland were bitterly opposed, at a moment when, if there was any question of gratitude between the peoples, it was not Ireland who owed it. The Irish Nationalists received her with a welcome which was at least cordial, and which apparently developed into something like enthusiasm before the visit was over. This was scarcely the mark of irreconcilables. And yet every man in the United Kingdom knows that if the Volunteer system were extended to Ireland, a force would arise at once which would do what the Irish Volunteers did in 1872—demand a separate Parliament while professing the utmost loyalty to the Crown. The question for England to consider is this: Whether, in the event of a European war, she would prefer to have at her side the Irish nation armed or unarmed? My belief is, and it is the belief of nine Nationalists in ten, that an Ireland armed and self-governing would be as loyal as Canada, and more self-sacrificing; and that an Ireland forbidden to arm and forbidden to govern itself would have always an open field for another attempt like that of Heche—an attempt which nothing but the weather baffled. Irishmen ask me better than to exult in their bit of right under the Empire, but they claim to enjoy it under rightful conditions. They claim to be a people at least homogeneous, at least as separate as Canada or Australia, and they see no reason why England should deny to them what she cheerfully extends to the younger sisters in the Great League.

AN IRISH NUN BEATIFIED.

According to promise made, says the Clonmel (Tipperary) Nationalist of June 2, we place now before our readers details we have collected relating to Blessed Alice O'Sullivan, of Clonmel, one of the Sisters of Charity martyred in China 29 years ago, and whom the Church has solemnly beatified. This rare honor, justly appreciated all over Christendom, affords particular joy and gratification to the people of the premier county, and especially in the martyr saint's birth-place—Clonmel.

Alice O'Sullivan was born at the West Gate, Clonmel, Parish of St. Mary's, on Dec. 11, 1830, to which place her parents had removed from Newry. As she seemed likely to leave the world immediately after entering into it, she was baptized a few hours after birth.

Her biographer, Sister Dutrouilh, who knew her intimately, writes: Her mother died quite young, when she was a baby. Her father was a fervent Catholic. He entrusted the childhood of his little Alice to a very pious and devoted servant, but she had not the vigilance or the tact of a mother. From over affection she let the child do just as she liked. She had several brothers who loved her tenderly, and made her share in all their sports and pleasures. She learned to read very early. When she

grew older her father placed her in a good convent for her education (the Presentation Convent, Irishtown). There she acquired a solid love of piety, and the good nuns who brought her up recognized in their pupil a candor and simplicity which charmed them.

Her pious disposition seemed to indicate that God did not wish her to remain in the world. She consulted her brother, a Lazarist, and as the result, he advised her to join the Sisters of St. Vincent de Paul. She entered the order at the age of 20, and her first years were spent in France, going thence to Drogheda. In '63 she was invited to go to China, and though the sacrifice cost her terribly she obeyed the call nobly. When in Shanghai she rendered the community the greatest service in softening the prejudices of the Protestant European authorities, for whom they worked the hospital, so much so that those who had been hostile to the nuns became their most zealous protectors. However, Sister O'Sullivan's character and habits were so opposed to all she met with in China that she could not avoid a strong feeling of antipathy toward the Chinese, and having explained to the Father General her desire to return to European civilization he authorized her return to France, and she started from Tien Tsin on her way home.

At the convent there the community had their hands full of hospital and other work, and they asked her to stay with them but Sister O'Sullivan's heart seemed to revolt at the thought of staying in the country, and repulsed it with indignation. But while praying by herself subsequently in the new church of Notre Dame des Victoires she had a vision of the Blessed Virgin, who she said told her to "remain with these poor people."

She left the church a changed woman, and placed herself at the disposal of the community, resolved to follow the mandate of the Virgin, and give her life to the poor benighted people of the place. A miracle of grace had been worked in her soul and she set to work with renewed ardor with the Tien Tsin nuns. She had a presentiment of the coming end, but she ignored the fact, and while her virtue edified all round her she was always humbling herself at the fact that her companions served the Chinese with pleasure, while she had to do constant violence to herself to overcome her antipathy.

We have before us as we write a valuable book of 413 pages, "The First Martyrs of the Holy Childhood," by a Priest of the Mission, translated from the French by Lady Herbert (London: Art and Book Company, A.D. 1900). It tells how, on June 21, 1870, two priests of the congregation of the Mission of St. Vincent de Paul, called the "Lazarists," and ten of the Sisters of Charity of the same order, were massacred at Tien Tsin, and the volume was intended to prepare the way for the judicial process of their beatification, completed by Leo XIII. on Sunday, May 27, with all solemnity. When the first Sisters of Charity who had ever gone to China arrived at Ning Po in December, 1830, while the rebels (Taepings) menaced that town, the Superior-General, addressing his beloved daughters, reminded them that it should be their work to merit by sufferings of all kinds the glorious destiny reserved for the Church in the vast empire that has groined for so many centuries under the yoke of Satan, and having reminded them of the two priests of the order already martyred on the Chinese soil, he prophetically exclaimed: "Why may we not hope that

some day Providence will give us a like consolation by sending us home from those distant shores the remains of some Sisters of Charity who will have suffered death for the name of the massacred of the Sisters.

Then we come to the day of the massacre, and learn how the French Consul in uniform died with his Chancellor before the doors of the Consulate; how the assassins arrived at the Mission; how the missionaries, taking refuge in a church, were done to death, and the sacred building was set on fire. The murderers next proceeded to the hospital and orphanage of the Sisters of Charity, near the Church of Our Lady of Victories. The holy women were preparing themselves for a speedy death. Their voluntary agony had been long and cruel. Voluntary exiles of charity, they thought themselves lost in a town full of demons. Saddened even unto death, having seen to their native orphans, the poor Sisters went from time to time to shed tears in secret before the tabernacle of their Divine spouse, and renew to Him the offering of their lives for His love.

But before their sick, their orphans and their little children, they remained firm and strong, like their Divine Mother on Calvary. The Sisters were all assassinated and cut in pieces. Last, but not least on the list of martyrs named, was Sister Alice O'Sullivan, the only Irish member of the community. She was leaving the chapel by the northwest door, and was seized close by the kitchen. The barbarians, seeing a saucepan of boiling water, threw it over her, and she rushed to the north-west facade of the chapel, where she was finally knocked down and killed. A fire was made and the bodies were roasted.

Sister Dutrouilh says: "Every one in the community and in touch with it spoke in the highest terms of the Sister from Ireland. The Protestant chaplain, the Rev. Charles Butcher, wrote to the 'Times' after the massacre: 'The murder of the Sisters of Charity is an outrage, not on a nation or a church, but on humanity itself. As chaplain to the British community of Shanghai, I have had many opportunities of seeing the noble and devoted work of these ladies taking care of the sick at the hospital. One Sister was an Irish lady, whose memory is cherished with affection and gratitude by many of the community here.'"

James Mercer, master of the British ship Walton Harwick, a Scotch Presbyterian Freemason, the only British subject in the doomed hospital previous to the massacre, returning to Europe just after the outrage at Tien-Tsin, wrote a touching letter to the Cardinal Archbishop of Dublin in order to discover the parents of "a beloved child the names our heroine, who suffered martyrdom for her Saviour's sake." He says "she was at my bedside day and night cheering my drooping spirits, broken down with sickness and pain. I will not dwell longer on the characteristics of this ministering angel, who is now with her Redeemer." Yes, and in her place among the best beside the Great White Throne, while she wears her glorious crown, she will play not only for the Chinese, but for her birthplace in poor, suffering faithful Ireland.

In St. Mary's Presentation Convent, Irishtown, where she received her girlhood education, secular and religious, she was a great favorite with the nuns always, particularly with the late Sister Agatha. Her brother Rev. Daniel O'Sullivan, of the Vincentian Order, Dublin, is gratefully remembered in Clonmel as having assisted at a very successful mission some years ago at St. Mary's.

NOTES FROM AMERICAN CENTRES.

NEW YORK'S FIRE.—Saturday, the last day of June, witnessed one of the most fearful horrors in the annals of New York.

A hundred lives perhaps—but it is guess-work—and possibly five or six million dollars worth of property, including three fine steamships of the Bremen Line, were lost in the tremendous fire that scourged the Hoboken waterfront in the afternoon. The steamship Main was burned at her dock with a great number of men aboard. The Saale, now beached on the Jersey flats, went down the river all afire with fireboats and a fleet of tugs picking off her such men as they could and picking up such as flung themselves overboard to escape the flames. In her hold are many corpses. The flames started in a cotton bale on the North German Lloyd Pier. The various accounts of this terrible catastrophe are sufficient to draw forth a deep sigh of compassion and an exclamation of horror from the whole country. The incident of a Catholic priest following the burning ships, in a barge, and blessing and absolving the poor cooped up victims of the conflagration is one beyond description.

A later report says: It was Father John Brosnan, of the Mission of Our Lady of the Rosary, on State street, who was seen by hundreds on the deck of a tug administering absolution to many of those who went down with the Saale.

Father Brosnan related the following story of his experience: "It was about nine o'clock, while I was walking about the Battery wall, that I saw the floating lights burning as they came down the river. Then a fireman provided me

with a rubber coat, and I went to the scene aboard the tug Mutual, with Captain Roberts.

"We went first to the Saale. By the time we arrived at her side she was slowly sinking. I saw many heads and faces looking out of the portholes. They understood, many of them, and I praise God that He brought me there, for it did seem as some of them. Death they knew was certain. They knew there was no hope of escape. They seemed resigned to die, and spent the last moments in praying with me.

"One man I saw looked out of the second porthole. He was ten feet away from those who could get nearest him. He was a young man apparently twenty-seven years of age. I spoke to him and blessed him, giving him absolution. He understood, for he closed his eyes and bowed his head. I will never forget the look on that man's face. It was one of resignation, sublimity and appeal. Back of him we could see the flames rolling and raging fiercely. Perhaps the most horrible suffering next to him was to feel that you were so near him and could not aid him."

INCREASE OF DIVORCE.—A very discouraging record is that of New York city in regard to the rapid increase in the number of cases of divorce this year. The New York "Post" says:—

"Through an unusually large divorce calendar in the Supreme Court this week, attention has been directed to the extraordinary number of such actions which have burdened the court this year. The record, when figured out, was so emphatic as to

surprise greatly one of the justices to whom it was shown. The figures cannot be given with exactness at present, but it is substantially accurate to say that in all, some 1,200 actions for divorce have come before the Supreme Court since last September. Of this number, somewhat more than 800 were uncontested cases which are disposed of in Part I, Special Term."

Some of the evil consequences of this cursed system may be thus told: "Perjury, in its most evident form, is one of the most noticeable features in all these divorce suits. And the law, which administers the oath to the witness, protects him, at least negatively, in his patent violation of his oath."

The remedy proposed in order to clear off the docket for July is thus told:—

"A considerable increase in the number of divorce proceedings within the year is one of several features involved in the figures just given. Then, among less noticed points, there are some which are quite as striking. It is not generally known, for instance, even among the Justices of the Supreme Court, how much time is consumed by these actions. A little computation, however, based on the number of court days in the year, the number of days regularly given to uncontested divorce cases, and to the trial of contested cases, shows that this kind of litigation takes up, in a year, the equivalent of the whole working time of two justices. Few things could show the volume of these actions more clearly than this statement."

AN AMERICAN SUICIDE.—From Paris the news comes that Edward Goering, formerly employed at No. 50 Cornhill street, Boston, Mass., fatally injured himself this morning in a sensational attempt to commit suicide. His queer actions in the Avenue de la Bourdonnais attracted the attention of Mr. C. J. Stilwell, of San Francisco, to whom he spoke in an erratic manner, and drawing a razor, said that he intended to take his life.

He immediately seemed to lose his reason. He was under the influence of absinthe at the time, and made several efforts to commit suicide during the night, but friends prevented him from doing so.

While on the operating table he was conscious, and said "Goodby" to a friend and sent a message to his wife.

A C.M.B.A. CASE.—At the present term of the Appellate Division of the Supreme Court, at Rochester, which commenced May 22, two decisions have been handed down, in which the Supreme Council of the C.M.B.A. was defendant. "Mary A. Koefe and one vs. Supreme Council" has been in the courts since February, 1898. The first trial was in October, 1898, at Rochester, and resulted in a judgment against the association. On appeal this judgment was reversed and a new trial ordered. The second trial was had last October at Rochester before Judge Nash and a jury, and resulted in favor of the Supreme Council. On appeal this judgment was also reversed and a new trial ordered. The defense is that James Koefe, the husband of the plaintiff, made false and untrue statements in his application and medical examination blanks. Hon. J. M. E. O'Grady appeared for plaintiff, and John J. Hayes for the Supreme Council.

MILLIONS TO FRIENDS.—By the will of the late Mrs. Emma A. Schley, sister-in-law of the late Roswell P. Flower, and widow of Wm. Schley, seventy-five bequests are made of over \$5,000 each. The list of the lucky relatives, servants and friends with their respective legacies reads most like a fable than reality. The bequests over \$5,000 amount to \$2,291,600.

CATHOLIC SUMMER SCHOOL.—The ninth annual session of the Catholic Summer School of America was opened at Cliff Haven on July 1, by the arrival of an excursion party of 100 from New York, under the management of D. J. O'Connor of that city. The Rev. M. J. Layelle, rector of St. Patrick's Cathedral and President of the school, was among the excursionists, as were many others prominent in Catholic circles in the Metropolis. This coming week will be devoted mostly to lectures of a patriotic nature. On the Fourth of July Gen. A. D. Shaw, Commander-in-Chief of the Grand Army, will deliver an oration on the school grounds, to which the troops at Plattsburg barracks, under command of Col. Edward Moale, have been invited.

THE YOUNG IRISHMEN'S L. and B. Association will hold their annual excursion down the river on Thursday, July 19th. The steamer "Three Rivers" has been chartered for the occasion, and the committee appointed to make arrangements for the event are at present working hard. A first-class orchestra has been engaged for those dancing, while refreshments will be served at reasonable prices. A special feature of the excursion this year will be the rendition of a programme by first-class talent on the return trip. Staterooms can be secured at Mulcair Bros., 1942 Notre Dame street.

A. O. H.—At a recent meeting of Division No. 7, feeling references were made to the death of Mrs. M. J. Murphy, of the most active members of the organization. A resolution of condolence was passed to the family of the deceased.

THE ITALIAN ELECTIONS.

A victory that is really a defeat is what the Italian Government has just experienced. It is evident that the House of Savoy is doomed. The Quirinal now begs at the gate of the Vatican for the old man, whose voice is that of all Christendom, to save the monarchy, to save the government, by permitting the Catholic element to vote. The Pope cannot agree to this, hence all the trouble. In his last letter to the New York "Sun" dated Rome, June 15,—"Innominato" sums up the situation pretty clearly. So exact is it that we will take some extracts from it.

In the first place the now famous Milan disturbances produced such a effect that the Government issued decrees suspending the liberty of meeting and the liberty of association, on these death-dealing proposals. The Government appealed to the country. The Catholics abstained from voting; the vigorous North returned Republican members, the Centre sent men of indifferent character, and the indolent South gave the Government a sufficient support to constitute a large majority. But it is evident that the Government cannot be sustained throughout. Listen now to the sage comments of "Innominato." He said: "The result is that, out of 45 per cent. of the elections, the five provinces demand the republic or a new government. The intermediate provinces are at least opposed to the ministry, while the South alone, the fasciastic, incompetent, forceless South, tolerates the present policy of the monarchy. The House of Savoy now rests only on a minority, and that minority is powerless, ignorant, without vigor or vitality. Add to the republican votes of the North the Catholics who abstained from voting and it will be found that the monarchy can count on no more than 25 per cent. of faithful supporters. From now, these electors, if the moderate parties, the Centre and the North, are subtracted, are but an amorphous body without quality or power or backbone. The first impulse from without, that is to say, an impossible one, would upset this support."

"That is the result shown by the late legislative elections. That is why the newspapers are discussing eagerly the results of the vote and the lessons to be drawn from them. These organs of the dynasty and of the Government admit at last that, unless the Catholics decide to enter the republican parties will assent with success to the public offices. They expect the Pope to put an end to the non-expedit. Since 1887 the Holy See has given up hopes of the possibility of a peaceful understanding between the Quirinal and the Vatican. It is based its entire Italian and universal policy on a return to the former division into provincial districts and on the republic. For experience has shown that the monarchy cannot make room for the Papacy and that the mathematical unitarian system is not suited to the genius, to the traditions nor to the interests of the country."

"This ends the letter.—"That is why we attach very slight importance to the passionate discussion in the press. When consulting Catholics like the 'Doga Donbarbada' entreat the Vatican and the House of Savoy to come to some understanding against their common foe, the republicans, they are guilty of an anachronism, and at the same time misinterpret the true character of concrete situations. In the same way when the journals of the Vatican and of Guelfism reply to the desperate appeals of the Government with 'Give unto the Pope what is the Pope's,' they make use of a mere figure of rhetoric. They know perfectly well that the monarchy cannot give Rome back to the Pope; they allow all the ones who want an equilibrium between the House of Savoy, a corpse, and the Papacy, the only living thing in Rome."

"There is but one natural, historical solution, conformable to the genius of the country and to the interests of the Pope and of the nation; it is the liberal republic. It lives and moves in the womb of the nation; it exists virtually, in fact, in a latent condition. Twenty years ago a precarious, bastard *modus vivendi* might have seemed possible; to-day it is a chimera. Italy is slipping down a slope at the bottom of which she will find her way out, her own life, her mission, her greatness and her security—the liberal republic."

ST. GABRIEL'S T. A. and B. SOCIETY.—On the motion of Mr. M. McCarthy, seconded by Mr. J. Collins, the following resolution was passed by the members of the St. Gabriel's T. A. and B. Society at their regular monthly meeting in St. Gabriel's hall:—

Whereas, it has pleased Almighty God to remove from this earthly sphere, in the person of the late John Colfer, a man of high moral integrity, and, whereas, the sons of deceased, Messrs. J. and E. J. Colfer, are held in high esteem by this society, be it therefore

Resolved, that a vote of condolence be passed and a copy of same tendered the family of deceased, also published in the "True Witness," and entered in the minutes of the society.

C.M.B.A.—At the regular weekly meeting of Branch 54, C.M.B.A., a resolution of condolence was passed with the family of the late Bro. Francis Leithend.