

Archbishop Walsh On the Irish Land Bill.

The following important communication from the pen of Dublin's Archbishop—Right Rev. William J. Walsh, addressed to the "Freeman" of that city, will be of interest to our readers who have been reading the glowing appreciations of the local daily press about the Irish Land Bill. It is as follows:—

Archbishop's House, Dublin, March 28, 1903.

Dear Sir,—It cannot be irritating to Irishmen to find that the £12,000,000, which Ireland will have to provide—in great part, if not in its entirety—for the working out of the new scheme of land purchase is treated in the English press as a "gift" made to us by England.

In a weekly English paper of considerable influence which I received recently I find the following: "England meets the difficulty with a gift of twelve millions. It is a present to the Irish people."

Now, I am not at present complaining of the audacity with which, as a rule, grants made for Irish purposes out of the British or Imperial treasury—that is to say, out of the taxes contributed by Irish, as well as by English, taxpayers—are spoken of in England as if they were grants made by England alone. Our Irish contribution to every such grant, even if we had to contribute only our fair share of it, instead of being obliged, as we are, to contribute at a scandalously excessive rate, should, to say the least of it, not be ignored. But this is not my present point. Putting out of sight all consideration of the contribution that the Irish taxpayer has to pay to every grant that is made out of the Treasury, whether for Irish, for English, for African, for colonial or for other purposes, what we have primarily to insist upon in the matter now in hand is that the so-called Land Purchase "Grant" of £12,000,000 is not a grant at all.

Still, the other point that I have just now referred to is one not to be overlooked. The unfairness in speaking of millions of pounds that are to be saved out of Irish expenditure as if they were being "granted" to Ireland is undoubtedly intensified by those millions being represented as granted "by England," which they could in no case be.

In the article from which I have already quoted both points are illustrated. The "twelve millions" are spoken of as "a free gift," and the donor is bluntly named as "John Bull!"

"It is so, indeed, all along the line. See what we have in the series of press comments recently supplied by the Press Association: One paper says: 'The loss will fall on the British taxpayer.' Another: 'The British taxpayer may look a little askance on the transaction. Why, he will ask cannot the Irish agriculturist get on, as the English has to, without these grants, without having his land bought for him?'"

Another: "The bill must at least prove to the world the generosity and disinterestedness of the British nation."

Another: "A liability of a hundred millions, and a free grant of twelve millions more."

Another: "Great Britain will not deal in a niggardly fashion. She is tendering an open, but not an empty hand."

Another: "The British farmer and small holder may be tempted to ask why £12,000,000 should be found for Irish landlords, and no similar scheme be proposed for this country (England)."

Another (an Irish paper): "The grant of £12,000,000 will be recognized throughout Ireland as a generous contribution."

Another: "What will the heavily-burdened British taxpayer say to the £12,000,000 bonus to the landlords?"

Another: "The scheme (is) on a scale so lavishly generous that if Irish legislators and others are not satisfied the English people will be forced to the conclusion that they have made up their minds to demand more than can be granted."

Another: "No Government will offer more generous terms. The British taxpayers may bitterly complain of the sacrifices they are called upon to make."

Another (a Scotch paper): "The main question is whether Great Britain is willing to purchase peace in Ireland at a total expenditure of £12,000,000."

Certainly the Chief Secretary is not to blame for all this misconception, or misrepresentation, or whatever else it is to be called. He stated the case in the plainest possible manner, putting it as a matter, not so much of generosity on the part of England or of Great Britain, as of savings to be effected out of the present public expenditure in Ireland.

On the score of the Land Purchase transactions, there would, as he explained, be a temporary additional charge of £390,000 a year for a certain number of years, but, on the other hand, the Government had made up their minds to cut off £250,000 a year from the present Treasury expenditure upon the civil establishment in Ireland. So then, there would be a surplus charge to be met of £140,000 for a certain number of years, and, against this, there would be kept back from Ireland £250,000 a year forever. And he added:

"I believe that the settlement of the land question in Ireland is vital to Ireland, and that Ireland is well advised to save money in other matters in the hope of settling this question."

"Now, as to this matter of savings, there is a point that seems to me to be of vital importance to Ireland. I trust it will not be lost sight of. There is, indeed, no reason why it should not be pressed prominently to the front, and put forward as a national demand, backed, if necessary, by a united and absolutely unanimous Ireland."

It is that a special account should at once be opened by the public authority, and that there should be placed to the credit of it, as the nucleus of an Irish fund, the entire amount that has been saved out of Irish expenditure for the period covered by the sensational statement of Mr. Wyndham, which, to steer clear of certain lines of criticism, I quote from the "Times" report of his speech:

"I wish to point out to honorable members who sit for non-Irish seats that, whereas during these last six years there has been an increase of 18 per cent. upon the civil expenditure in England, there has been a decrease of 1.8 per cent. upon the civil expenditure in Ireland." (Opposition cheers.)

At this point the Irish newspaper reports tell us that there were "Nationalist cheers."

"We have saved £440,000 in Ireland during the last few years. I never fill up a post if it is not required." (Laughter and cheers, and an Irish member, "Si sic omnes.")

Or, as Irish newspapers reports give it, "loud Nationalist cheers."

For my part I should have been quite ready to join in the applause that greeted this enunciation of a thoroughly sound policy—a policy which, as Mr. James McCann has proved to demonstration, would be the most reasonable of all ways of providing the means of saving from extinction what still remains of the vitality of the Irish nation. But before joining in the demonstration I should have desired to know what has become of the £440,000 a year that has been saved, or of whatever the actual amount of the saving may have been, for I am quite prepared to hear that there is some overstatement in the figures.

This point is surely of the very first importance. Obviously, a saving on the Irish estimates may be anything but a boon to Ireland. In one respect, such a saving can hardly be but a dead loss to this country unless some such course as that which I suggest is adopted, namely, the continued payment of the amount in question out of the Treasury, and the placing of it in a special account, earmarked as money to be expended on some purely Irish purpose.

From Mr. Wyndham's statement—made, as that statement was, on such an occasion—I infer that the very considerable savings to which he referred are to be regarded as savings effected for the benefit, not of the Treasury, but for Ireland. Surely, then, it will be a good thing to open such an account as I have suggested.

Such an account would always show, to the penny, what is being withheld from Ireland in the form of savings, as the ordinary public account will always show what is being given to Ireland, for the settlement of the land question or for any other Irish purpose. Among other advantages which should recommend this course to the Government there is the very obvious one that it would effectively silence the grumblings of the British taxpayers, and, indeed,

not only silence that worthy gentleman, but thoroughly satisfy him as a reasonable man, which we must always assume him to be, that he is not being plundered for the benefit of his poor Irish neighbors.

"I may be told that there is no account as I suggest. But there is precedent for the opening of such an And, moreover, it is a precedent that completely covers the ground."

The precedent to which I refer is to be found in the Supreme Court of Judicature (Ireland) act of 1897. This act effected a number of reductions in the expense of the judicial bench in Ireland. Courts—including the Chief Baron's Court of the Exchequer Division—were amalgamated, the number of judges was reduced and provision was made for the effecting of further economy in the same direction in future. But, in doing all this, the act secured that the savings thus effected should not go to the relief of the Treasury, but should stand to the credit of Ireland, in a separate Irish account.

This salutary provision—the authorship of which was, rightly or wrongly assigned at the time to an eminent Irish jurist—applied not only to the savings directly effected by the reduction of the number of judges and the amalgamation of the courts, but also to the far-reaching consequential reductions of expense in the subordinate offices dependent upon the various courts and their judges.

The provision is as follows: "An annual sum equal to the salary of any judgeship which . . . in pursuance of this act is abolished or left vacant shall, in the case of a salary payable out of the Consolidated Fund . . . continue to be paid out of that fund. . . . and, in the case of a salary payable out of money provided by Parliament (through the annual estimates), continue to be paid out of money so provided, and shall in either case, be carried by the Treasury to a separate account, to be applied to such Irish purposes as Parliament may from time to time direct."

Then follows a similar provision for "the net savings," effected in each financial year "by the abolition or consolidation of offices" in pursuance of the act.

The practical outcome of all this was that by the time when the new Department of Agriculture and Technical Instruction for Ireland came to be established, in 1900, a sum of £19,890 had already been accumulated as the result of savings under this one act of 1897.

The savings, too, were then going on at the rate of £12,000 a year.

The capital sum, then, of £19,890, with an annual income of at least £12,000 a year, were thus saved, by the author of this beneficent provision, from the bottomless gulf of the Treasury, in which every saving of Irish expenditure had previously disappeared, and they were made available for expenditure on purely Irish purposes under the direction of the new department.

I do not doubt that the savings thus effected are among those to which the Chief Secretary referred. All that is now wanted is that all the other savings to which he referred shall be treated in a similar way.

A Parliamentary return, showing all the savings in detail, classifying them under two heads—the savings effected and dealt with—under the Judicature act of 1897 and those effected and dealt with otherwise—would be of singular interest and value. There are few things that could be more instructive in their bearing on the financial aspect of the difficult and complex work which the present Government have so vigorously taken in hand, and I venture to think that there are few things that, in the long run, would be found to be of greater help to the Government in the bringing of that work to a successful issue.

ST. BRIDGET'S NIGHT REFUGE.

Report for week ending Sunday, 19th April, 1903.—Males 174, females 110, French 42, English 27, Scotch and other nationalities 4. Total 174.

When we look back we do not look with any great satisfaction on our pleasures, on our games and pastimes; but we look with pleasure on whatever has made us stronger, wiser, freer, more at home in God's universe.

The Life of St. Rita.

St. Rita, who is known as the "Saint of the Impossible," was born in Rocca Porrena di Cascia, a small village in Umbria, in the year 1381, of respectable and pious, though not wealthy parents. The child was born when her parents were advanced in years, and came as an answer to their fervent prayers: In her childhood the girl was distinguished for gentleness and docility. She never could be induced to ornament her person as young girls liked to do, and she was allowed finally to dress as simple as she pleased. She took great delight in passing hours in adoration before the Blessed Sacrament. Obedience and charity were her characteristics. Her parents' wish was law, and she was delighted to invent ways of helping the sick and the poor of her native village.

When eleven years old she felt strongly attracted to the contemplative life. Her parents refused to allow her to enter the Augustinian Convent near her home, as they had other designs for her. Their increasing infirmities compelled her to devote a good deal of time to them. With all humility and readiness she accepted the will of God, and stifled her longings for the cloister, not, however, renouncing her intention, but praying for patience and resignation to wait the hour when God would enable her to follow her vocation. Alarmed by her persistence, her parents resolved upon her marriage, and chose for her husband a young man of good family and comfortable property, called Ferdinand. The young girl yielded to her parents' wish, although the struggle was terrible. Her husband proved to be of a proud and very violent temper, and, like young men of that time, brought up in the worldly and warlike spirit that prevailed in Italy, paid little or no attention to his religion. He overwhelmed her with abuse and ill usage. She accepted all with perfect submission, and by her gentleness and sweetness finally wore out his ill temper, so that one day he threw himself upon his knees before her, imploring her forgiveness. Her two sons inherited their father's irascible temperament, and proved a continual anxiety to their holy mother.

Her biographers tell us that, in spite of continual provocation, he would never allow any one to speak of her sufferings, but would change the subject quickly whenever the conversation drifted in that direction. After eighteen years of married life her husband was barbarously murdered by an old enemy, who took him unawares and unarmed. Rita's sorrow at the death of her husband dying without any religious consolation was increased by the fury displayed by her sons, whose minds were filled with thoughts of revenge. Her entreaties proving vain, she finally besought the Lord to take her boys unto himself, rather than allow them to commit the grave wrong contemplated. Her prayer was answered; her two boys were seized with a very serious illness, and although tenderly and devotedly nursed by their mother, expired within a few days of each other, strengthened with the last Sacraments of the Church.

Freed from all obligations to the world, Rita sought entrance into religion, but thrice she was refused, since the nuns declared they never accepted widows. Her admission was finally brought about by means of a miracle. One night while Rita was praying she heard her name called, while someone knocked at the door. Seeing no one, she returned to her prayers, when suddenly she was seized with a kind of ecstasy, during which she saw St. John the Baptist, St. Augustine and St. Nicholas. On their invitation she arose and followed one of them, who was no other than St. John the Baptist. She found herself supernaturally at the door of the monastery, which opened to receive her and then instantly closed. When the nuns came down for matins they were astonished to find Rita in their chapel praying. Their astonishment was increased when she modestly and simply gave them the account of her miraculous entrance. She was instantly clothed in the novice's habit. She was then thirty years old. In the convent she was distinguished by her great charity. She observed a religious silence in speaking of other people unless some good might be done by words of advice and warning. She was constant in her visits to the sick and sorrowful, doing all she could to strengthen the weak and console the afflicted. In order to try her, the Abbess one day ordered her to water daily a dead tree in the garden of the monastery. Rita

obeyed without question, and the result of her obedience was shown in the recovery of the tree. She practiced extreme poverty, and was allowed to exceed the other nuns in the austerity and rigor of her penances. The favorite subject of meditation with her was Our Lord's Passion. A sermon once preached to the nuns by a famous Franciscan on the Crowning of Thorns so greatly impressed her that she implored Our Lord to share in this particular suffering. Her prayer was heard, and one of the thorns from the crown on the head of our Saviour, before whose image she was at that moment kneeling, became suddenly detached, and fastened itself so deeply in her forehead that she could not remove it. The wound became worse, and gangrene set in, while the odor emanating from it compelled her to remain almost entirely in her own cell and alone for fifteen years. When Pope Nicholas V. proclaimed the Jubilee in 1450 the Abbess refused permission for Rita to go with the nuns to make the Jubilee at Rome on account of the wound in her forehead. Another miracle then happened. At Rita's prayer all trace of the thorn had disappeared; rejoicing, she was enabled to join her companions in their pious journey, which was undertaken on foot, and which she followed with joy in spite of her age. On her return to the monastery the wound reappeared, and continued until her death. In 1455 she was seized with a fatal illness, and passed four years of continued suffering, which she bore with undiminished sweetness and patience, and even with joy, as conforming her more closely to the crucified Saviour. During her illness two miracles were performed, to the astonishment of those around her. She sent a lady visitor who had come to her from her old home, to bring her a rose from her former garden. Although it was the month of January, and although her friend thought that illness had affected her mind, yet curiosity brought her to the garden, and there she beheld a beautiful rose in full bloom, the other trees being covered with frost. She hastened back to Rita, who was full of joy and gratitude. Asked if she had any other commission, Rita replied that she would like her friend to go again into the garden and bring her two ripe figs. The lady never hesitated this time, and, going straight to the garden, found two ripe figs, which, with great joy, she instantly took to Rita.

The day before her death Rita had had a vision of our Lord and His Blessed Mother, who announced that within three days her sufferings in this world would be over and that she would enjoy the glories of Paradise. When dying Rita humbly asked the forgiveness of the nuns for the bad example she had given them and for all the trouble her long illness had caused them. The nuns through their tears implored her blessing, which she was compelled to give them, promising to recommend each one to our Lord. She died May 20, 1457, in her 76th year, and the forty-fourth of her religious profession.

Marvellous events followed her death. One Sister saw a vision of angels conducting her to Paradise. At the moment of her death the great bell of the monastery rung of itself. Her cell was filled with a wonder light, and the body itself not only showed a supernatural beauty, but the wound of the thorn in the forehead not only healed, but emitted the most wonderful perfume, together with a special light. The body was publicly exposed in the Monastery Church, and a relative of hers, who was crippled with paralysis, was instantly cured by merely touching the flesh of the saint. Endless miracles followed; the blind received their sight, the dumb the power of speech, the deaf that of hearing; and authentic proofs of all these miracles were obtained by the authorities and are preserved to this day. In a little book published by the press of the Propagation of the Faith of Rome, upwards of one hundred are recorded, of which thirty occurred in 1896. Rita's body remains incorruptible, and the sweetest odor has emanated from it whenever it has been canonically examined. Another wonderful fact in connection with the body is that although Rita died at the age of 70, her body possesses the beauty and youthful appearance of a girl 20 years old.

Urgan VIII. declared her blessed on the 16th of July, 1625.

The Blessed Sacrament is not one thing out of many; but it is all things, and all in one, and all better than they are in themselves, and all ours and for us—and it is Jesus.

Charity itself commands us, when we know no ill, to think well of all; but friendship, that always goes a pitch higher, gives a man a peculiar right and claim to the good opinion of his friend.

Heroic Labors of Catholic Priests.

The heroic work of the French priests of the Missions Etrangères among the lepers of Japan is described in a little pamphlet printed in Tokio, and entitled "A Visit to the Gotemba Leprosy Asylum." The institution is situated in a beautiful country some thirty leagues from Tokio, at about two hours' distance on foot from the nearest railway station. Here, in a group of buildings of very rude construction, 75 unfortunates find shelter and succor with all the alleviations that the charity of the devoted missionaries can supply. They are provided with such occupations as their condition admits, and open the blind are employed in making straw sandals. These in less advanced stages of the disease act as nurses to the more helpless, so that all the attendance on the sick is supplied from within. The Asylum is thus as far as possible self-supporting, but there are inevitable items of expenditure which have to be met by the aims of benefactors in all parts of the world. It seems strange to talk of amusements in such a place, yet the lepers enter into each as heartily as though they were free from their terrible affliction. Not only are chess and similar games played with interest, but lotteries are organized, and even theatricals arranged and acted by the patients. The church is the centre of the little settlement, and few of its inmates fail to become Christians. The most efficacious form of treatment is found to consist in injections of Chaulmoogra oil which gives great relief, checking the progress and alleviating the symptoms of the disease if it does not cure it permanently. Some of the remedies are very costly, and the expense of procuring them is one of the grounds on which the administration appeals for charity. All this organization depends on the self-immolation of the director-priest, and three have followed in the footsteps of Father Damien, Father Testevuide, whose death we chronicled in 1892, Father Vigroux invalided later, and the present director, Father Bertrand, who has filled the post for nine years. He is, in addition to his other avocations, the head infirmarian, and when leprosy reaches its last and most dreadful stage, "when one of these wrecks of humanity has become unapproachable by every one," he reserves for himself the sole care of attendance on him. He is the animating spirit of all the work, and performs his tasks with a courage and gaiety which inspires the same feelings in others. There are said to be about 50,000 lepers in Japan.

A Case of Interest to C. M. B. A. Members.

An American exchange says:—"A strangely contested case involving an insurance in the C.M.B.A., and which will be of interest to all members of beneficial insurance societies, was recently decided in the Court of Appeals at Buffalo. William Lahey was insured for \$2,000 in a Niagara Falls branch of the C.M.B.A., when he was taken ill with droopy. His wife for some reason left him and he went to his mother's home, who cared for him, assisted by the local officers and members of the C.M.B.A. For this reason he decided to make those who had aided him in his extremity the beneficiaries of his insurance, and he executed a paper changing his beneficiary, giving his wife \$1,000, his mother \$500 and certain officers of the local branch of the C.M.B.A. \$500 to pay his doctor bills and give him a decent burial, the balance to be turned over to his mother.

The officers of the C.M.B.A., however, were unable to issue him a new certificate, as the original was still in existence in the possession of his wife, who refused to give it up. Shortly before his death the wife went to Niagara Falls and induced her husband to go with her to Buffalo. Before he died she had a lawyer draw up affidavits in which he swore that he did not remember of executing the papers changing his beneficiary and that he did not intend to change it. After his death his wife brought suit for the whole amount against the C.M.B.A. The case was argued in three courts and the decision in each was the same—that this wife had no right to withhold the certificate and that she could not therefore profit by her own wrong-doing.

"Ah, sure, you know that's talk, Lowry. Sure the king boy and sell you at the fair."



"To be sure I do," said "when it's pleasin' to the part. There's a time things, as they say in the made-as-y."

"Surely, surely," returned with a yawn. "Dear knows Readin'-made-as-y time is c for 'tis a'most mornin'."

"I always, mostly, smok before I go to bed of a nig Lowry, turning towards the clearing the bowl of his knocking it gently against the gate; 'I like to be sm talkin' when the company able, an' I see no reason for a hurry to-night above all Come, Nelly," he added, copped up a little tobacco pressed it into the bowl with of his finger. "Come here, near me, I want to be tal you."

Saying this, he took a f from the fire, crushed i into the burning portion, offering it in vain to Dann it in the corner of his m then remained for some with his eyes half closed, d the fire with his breath and it with his finger, until the dared freely through the tube and was emitted at h at the opposite corner of h in a dense and spiry strea

"An' what do you want ting?" said Nell, taking her tween Lowry and the Lord, gage you have nothin' to sa after all."

"Come a little nearer," s ry, without changing his p "Well, there, why," retu ly, moving her chair a litt "will that do?"

"No, it won't. 'Tis a wh have for you. Misther Mann hear me if I told it to you you are."

"Oh, a whisper! Well no close enough, any way," s placing her chair in conta that of Lowry.

The latter took the pip his mouth, and advanced h close to that of the expecta maid, that she feared he w to match a kiss. Perhaps i mere curiosity to satisfy whether in fact he could po much audacity, that Nelly avoid that danger by mov head aside; but, greatly to prise, and, doubtless, likewi satisfaction, the honest mar that he had no such insolent tion. When he had attained venient proximity, he merey his lips a little, and puffed volume of smoke into her ey uttered a gentle scream, and her face with her hands, wh ny and Lowry exchanged a grin of satisfaction.

"Well, Lowry," exclaimed, "with much good humor, 'yo greatest rogue goin' and tha name this night."

Lowry continued to muse moments, while he continued joyment of his pipe. In a time he once more took it tips, puffing forth the last w said: "Misther Mann, they i this and that o' the world, poverty, an' riches, an' humi gentility, an' everythin' else like, but here's my word ov was a king upon a throne t ute, an' I wanted to have a for myself by the fire-side, w was to do my best, what smoke but one pen 'orth o' in the night, after all; and have that as it is, just as was to have a bed with feathers upon it, what mor I do than sleep there? An' can do that in the settle-be If I was able to buy the wh ket out an' out, what coul of it more than I did to-n that pork upon the table? see, now, Mr. Mann? Do y Nelly? Unless he could sm pipes of a night, instead of sleep more, or ate more with I don't say what's the adva king has over a poor man I self."

"Ah, sure, you know that's talk, Lowry. Sure the king boy and sell you at the fair."

"He couldn't without the misther Mann—the king boy and sell you at the fair."