

Willing to Give Justice - The Latest Proof.

(From the Irish World.)

A few weeks ago (on April 13) they had a debate in the British House of Commons on the subject of university education in Ireland.

That was the alternate of the Tories to Mr. Gladstone's Home Rule. They (the Tories, or Unionists, as they choose rather to be designated) declared themselves resolutely and irrevocably opposed to Home Rule, but at the same time they declared themselves ready to give Ireland everything she could gain by Home Rule.

Now, of course, we all know very well that this is not so. We know the Unionists are not willing to do anything of the kind. But supposing they were; supposing the British Parliament were really willing to redress all Irish grievances, to right all Irish wrongs (except the wrong of the Union), to make all laws that Irish interests require; supposing the British Parliament would rule Ireland for the good of the Irish, as it rules England in the interests of the English; supposing all this granted, would it be a sufficient reason why the Irish should accept and be content with that rule and not seek for the right of self-rule? Certainly it would not.

Under any circumstances whatever Ireland would be against being ruled by England. Though England's government in Ireland were as good as it is notorious, the Irish people would still reject it. They would still hold to, and insist upon, and strive by all legitimate means to force the concession to them of the inalienable right of being masters in their own country.

That was written in 1899. But there is a much later utterance from Mr. Balfour which even more strongly emphasizes the Catholic position and demand. In the debate on April 13, Mr. Balfour made a long speech, in the course of which he said: "Trinity College has been actually, and by statute for the greater part of its history, and since 1873 by character and complexion, a Protestant institution. Many Roman Catholics, I am glad to think, have gained by its teaching, but the flavor of the institution, the atmosphere of the university is and always has been Protestant. Is there any Protestant in this House who sincerely wishes that to be changed? If not, what is the natural inference? The only inference is either that they are prepared serenely to say that Roman Catholics shall have no higher education, or they are to provide some other machinery than Trinity College by which that education shall be given. There is no way out of that dilemma. If the Roman Catholic population of Ireland are to obtain higher education in anything like proportion to their numbers, I say, everyone who sincerely wishes the two things which I wish—that Trinity College should remain substantially what it is, and that the Roman Catholic population should have the full advantages of university education—is driven to the conclusion to which I have been driven, that you must find other provision for them."

Now, it will be asked, for the question at once suggests itself, why is it that Mr. Balfour, since he thus admits the justice of the Catholic claim and thus declares and demonstrates by irrefragable argument that provision ought to be made for the Catholics—why is it that he does not take action accordingly? He is Prime Minister of England—head and chief of the British Government, with a big majority at his back in both the House of Commons and the House of Lords. Why, then, does he not propose and carry in Parliament a measure making the provision he allows to be demanded by the justice of the case? This question Mr. Balfour himself answers, and answers very plainly. In his speech in the debate, referring to the allegation that it is the opposition of the Orange Protestant bigots of Ulster that stands

country. Of this university, which is known as Trinity College, a distinguished judge—Lord Justice Fitzgibbon—a former scholar and student of the College, spoke these words in 1891:

"Our university was founded by Protestants for Protestants, and in the Protestant interest. A Protestant spirit has from the first animated it. At the present moment the guardian spirit of the place is Protestant, and as a Protestant I say, and say it boldly, Protestant may it ever remain."

It is only right, however, to note that the man who thus described Trinity College was willing that the Catholics of Ireland should have equal advantages in the form of a university which they could make use of without violation of their conscientious convictions, for in the same speech he said: "If Trinity is to be made safe from disturbance, it should rest on the foundation of justice, and that can only be laid by the State providing for others (the Catholics) what Queen Elizabeth and King James provided for this place (Trinity College)."

Needless to say, the State has not yet laid that "foundation of justice" and the other day it declared in the House of Commons by a large majority that it has no intention of doing so. Queen Elizabeth founded Trinity college on the confiscated estates of Catholic Irishmen—valuable landed property in many Irish counties, north and south. That property of Irish Catholics Trinity College still draws the revenue of for the educational benefit of the Protestant minority, but not one cent of State money is expended on university education for the Catholic majority. A few years ago Prime Minister Balfour wrote a public letter, in which he described Trinity College as follows:

"The vast majority of students in that great university are Protestants. Protestant services are exclusively performed in its chapel. The whole of its teaching staff is Protestant, and the eminent theologian who is at its head (the Provost or President) is not least distinguished as a brilliant Protestant champion in the controversy between Protestantism and Rome."

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in the way of justice to the Catholics in this matter, Mr. Balfour spoke as follows: "It is asserted by some that the honorable members from Ulster (the Protestant party) are the only obstacle in the way of a solution. If that were so we would be within measurable distance of a solution, because, earnest and devoted as these honorable members are, I do not believe they would, or could, stand up against the general opinion of the majority of England, Scotland and Ireland. The difficulty of this question is not Ulster. The difficulty is Great Britain, and that is the only thing which makes me take so dark a view of this controversy. It is only by slow degrees that we can convert popular feeling on this subject. It is the conversion of England and Scotland that is necessary, and when that is done, you will find that Ulster will gladly acquiesce."

There it is, plainly avowed. Great Britain cannot be persuaded to concede the just demand of the Irish people. The demand is that Irish money be spent on Irish university education in accordance with the needs and desires of the Irish people. British money is not asked for—only the application of Irish money for a just and proper Irish national purpose. This Great Britain refuses. The British Parliament refuses. Here is the form in which the Irish members put their case on April 13: "That in the opinion of this House the provision for universities in Ireland is totally inadequate, and none can be regarded as equitable which does not secure for the Catholics equally with other members of the community facilities for university education without violence to their religious feelings."

This resolution the House of Commons rejected by a more than two to one majority. The vote was 104 for and 263 against, which means only about twenty British members in favor of the Irish claim, for of the 104 votes for the motion 70 or 80 were Irish, the full strength of the Irish party being 81, of whom, however, some few might have been necessarily absent. Only about a score of British members, then, out of a total of over 500 were there to vote for justice to the Irish Catholic people in a matter of high national concern, and of all those who were there nine-tenths voted against the justice. It is perhaps but fair to remember that some of the English Liberals, while opposed to the Irish Catholic demand in regard to university education, are in favor of Home Rule. They are against what they call "sectarian" education, but they are willing to give the Irish people a legislature of their own in which to settle the question of education and all other Irish matters in their own way.

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A Painter of Catholic Subjects

The annual exhibition of the Chicago newspaper artists held in the Art Institute last week, was the most pretentious and the most successful, artistically and financially, of any these versatile artists have given. There were more pictures and better ones in this than in previous exhibitions. The range covered in the field of art was wide. It embraced pen and ink sketches, crayon, water colors and some pretentious landscapes waterscapes and urban studies in oil.

Two bits of sculpture were shown, both by Thomas Augustine O'Shaughnessy, the young Irish-American artist, who exhibited busts in bas-relief of Pope Leo XIII. and Hans Christian Andersen. The New World has already taken occasion to mention the beautiful relief portrait of Andersen and the recognition of Mr. O'Shaughnessy's art by the Danish societies of Chicago. They have secured his bronze bust of Andersen for presentation to the King of Denmark.

The exhibition of these sculptured reliefs by Mr. O'Shaughnessy, however, were merely incidental to his contribution to the exhibition. His landscapes were perhaps more praised by artists than any of the pictures shown. They were easily the most meritorious, from a truly artistic point of view, of all the good pictures exhibited. The "sold" tags that quickly decorated them indicated the appreciation the purchasers had of his work.

A picture of Father Marquette's camp on the bank of the Chicago river, where the great missionary was taken with his fatal illness was not only an exquisite bit of coloring and composition, but a genuine contribution to historical paintings. Mr. O'Shaughnessy had painted a number of pictures relating to early Catholic triumphs in America. An addition to the Marquette picture he showed a number of pieces that appeal to Catholic sentiment. Among them was "Vespers in Winter in the Old Church at Kahokia." This church building, which still stands, is the oldest building in Illinois and was recently saved from destruction through the efforts of this young Catholic artist, who enlisted the historical societies for its preservation.

Several of the early Spanish missions in the southwest afforded good subjects for Mr. O'Shaughnessy's brush and gave play for his skill and delicate feeling in the handling of color. All of his Catholic pictures, it is pleasing to note, were quickly sold, showing that Catholic art and Catholic artists are given recognition when their work merits it.

Three of the largest canvases shown by Mr. O'Shaughnessy were hung close together on the north wall of the first room of the exhibition as if to demonstrate the wide play of the artist's fancy. One was a meadow scene with some cows grazing in the distance and the drowsing hum of summer almost falling on one's ears as he contemplated the realistic pastoral prospect. Next to that was an arctic scene and by way of emphasizing the contrast with the meadow-scene beside it, the coldness of it was intensified by the impressionistic introduction of blue tints. Stretching away in the distance were nummocks of endless ice; in the foreground and adding to the desolation of the scene was a polar bear, waiting at an air hole with poised claws to strike if a fish came to the opening. The other picture was a waterscape; a night scene on Lake Michigan. A schooner in full sail is bearing directly down, looming black in the night. The somber shades of the picture is relieved by the side lights of the schooner, in red and green. These three pictures alone would have been sufficient to have given Mr. O'Shaughnessy the first place in the exhibition.

It is hoped Mr. O'Shaughnessy will find more time from his newspaper illustrating to give to his brush and paint tubes. It is particularly to be desired that he may find time to add to his already substantial contribution to the worthy depiction on canvas of Catholic subjects—Howard Finck, in New World.

Visitor (in newspaper office).—I suppose you have two editors for the "questions and answers" department? Editor.—No; only one. Why did you suppose two were necessary? Visitor.—I thought you'd have to have a woman to ask the questions and a man to answer them.

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GOD "I think, Brian," said An gerald, "that you should be your mother coming to us ter." The young man reading the paper laid it on his knee and thoughtfully at his pretty wife. "She has never seen Vincent impossible to take him away—yes, Brian, you must insist. And still the young man speak, but gazed thoughtfully. "Well?" demanded Anne. "I was wondering, the most you spoke, how I could her to come." "Oh, you were? I thought were reading." "Not just then, dear." Anne spread out her cro looking at it with satisfaction. "So many things have h to prevent us from going t he continued. "We intended remember, right after we we ried—but the firm started the branch and I couldn't get aw the first summer, when you was so ill and the little fell summer. Then it came Christ. "And now Easter—and she seen me or the boy," said A eviously. "It is about time Brian." He nodded his head several. "That is true," he said. "I know whether she would con actually insisted. It would be her will at first—but after sh here it would be all right. I I wishing that you could see h remember her—in her own h He frowned a little. "I'm afr won't know what to make of it. Anne." "Why, dear?" Anne turn bright head, glancing at him under her long lashes—a quest gaze. "Because—because— Oh, I know. There's no one in the like her." There was silence for a few minutes. "Is there any one in the w like one's mother?" she asked, the unsteadily. His eyes met hers with a lo perfect sympathy. "No," he said. He would dwell on the subject, fearing t settle her. "No. But if you get your first glimpse of her—She is so attached to every st I. I can see her sitting in the fashioned parlor as plainly as were here in this room, wit glasses on the end of her nos— Anne got up from her chair, going to him put her arms a him. Brian!" she said, tenderly. He held her close to him. "I am homesick for a sig her," he confessed. "And wh spoke I was thinking of her—w ing if she had grown much o she longed very much to see me during even if I could manage t leave of absence for a few day. "Ah, Brian—and be away Holy Week! I wouldn't like Bryan. The boy—" "Something like a quiver of shot across the young man's "No, I can not go—it is out question, Anne." "We will write to her," said after a moment. Brian rose, and looked about room—at its luxurious outfitting his wife—dainty and lovely. A lighted up his whole face, and s ting, he clasped her in his arms kissed her. "Good gracious, wait until m sees you!" he said. He throw his head, laughing heartily. "And the boy," added his wife. "And the boy," said Brian, w deeper note in his voice. "And boy. Let us write to her to-ni + + + An anxious-eyed, pleasant-f white-haired old lady, her filled with heavy bundles, had alighted from the train in the next spring twilight. She foll the crowd of passengers along platform of the Grand Central tion, her glance moving quickl one unfamiliar face to another, her lips twitching nervously. noise and bustle confused her was plainly dazed. Suddenly a man in a long ulster swooped on her, and clasped her, bundl all in his arms. "Brian!" she said, with a so relief, "it's you!" "It is, indeed, mother," said B gerald. But where in the w did you get all this stuff? didn't you check it through and carry it? Give it to me—give