IRISH PATRIOTISM.

"He jests at scars that never felt a wound."

He knows not what liberty is who never was enslaved.

The Irish are often told to let the struggle for independence cease and be thankful for whatever favors England may see fit to grant them.

This recalls an encounter that happened between Sir Robert Peel and Archbishop Whately.

When that staunch supporter of the crown reproached the Irish people for not offering a thanksgiving when they had obtained Catholic emancipation, the patriotic Churchman replied: "Why should they be thankful for that which they had to wring from you; you would not give it until forced to do so. I might as well thank an ox for a beef-steak."

It is not by choice that this ceaseless battle has been raging; the essence of patriotism exists and is the same in every race.

Its outward form is attachment to the old homestead or love of country. In many a breast it glows, and radiates towards a country whose breath it has never felt, but from which it has derived many blessings.

The magnet turns toward the pole without guidance, similarly an irresistible influence attracts us to the land of our ancestors.

This is the secret of the magnificent patriotism of the Irish American.

The love of Ireland which time and fortune cannot efface must indeed have a deep foundation.

When a little urchin on the streets of New York strikes his irreverent playmate for sneering when he makes the cross at mid day he echoes the lesson imparted to his forefathers by the sainted Patrick. The Irish valor at Fontenoy was a revival of the patriarchial Ryan who died, making that sacred sign whilst repulsing Danish invasion. I ask those who sneer at Ireland's demands to put prejudice aside, and consider what prompts those demands. If reasonable inquiry reveals any motive unworthy of the highest manhood, then I shall agree that those demands are disputable.

On the same basis of fairness when they find themselves in error they must make honorable reparation for the many libels that they have sent abroad. What is this sentiment for which men have fought and bled and women wept and prayed? The crimson stream of Emmet did not flow for nothing. The flood of O'Connell's eloquence had a source higher than the applause of the multitudes whom it swayed, and we must believe that this manifestation of deep sympathy with Ireland that surges over every city and village of the union represents principles that nothing but extermination can suppress.

The motives that inspire men to strong action are few in number.

They look for comfort, wealth, ease and power. Will any one of these alone account for the struggle against England's rule. No. Surely no such reward can be expected from that humble isle whose towns are depopulated and temples demolished, and whose sons and daughters have been made to groan in poverty.

Does the love of power account for it? If so, what is the prospective fields for the exercise of that power? Power goes with conquest. Rome's invasion of Gaul and Britain, and England's subjugation of Ireland show to what it aspires and upon what it feeds. It means extended dominions for lordly sway, and enforced servility of greater numbers. Its ravenous maw will swallow everything within reach of its far-reaching grasp. Often the morsel is indigestible, as in the present case of Ireland and regurgitation is inevitable.

To suppose that the struggle for liberty and the exercise of power have anything in common would be the last idea of a bankrupt mind or a decaying intelligence. Ireland's geographical position alone would counsel submission instead of aggression on the part of those at home and abroad. It is sometimes alleged that in the event of satisfying Ireland's wish Great Britain would be at the mercy of foreign hordes collected by the Celt to wreak vengeance for centuries of oppression. A British statesman has just made the gratuitous assertion that though Irishmen might not take arms with other countries against England that Irish sympathy would certainly be in favor of any invading forces. Against this bug-a-boo much could be said. The Irish nation is too sincere to make a pledge and not fulfil it. As the whole world can attest, it is not vindictive. Religion forbids that and magnanimity scorns, and the Irish are bound by both.

If England will not believe this let her look to the opinion which other nations have of Irish character. Its faults are not denied, but still an Irishman in any part of the world where intelligence rules is accredited with being truthful, sincere, generous and faithful.

Irish-Americans can surely have little to gain by espousing this course. Directly they would secure nothing whatever, indirectly they can only enjoy the satisfaction of helping others to obtain what was at one time their undisputed possession. Besides, their endeavors are applauded by the whole American nation who are certainly distinguished, as the constitution plainly shows, by a peaceful and gracious bearing toward every other people

Unquestionably, then, Irish patriotism springs from something else than mere material advancement.

A voice is heard from within saying: "Here is a principle for which you must fight or relinquish your claims to manhood."

Over the verdant hills and plains of that island far away there hovers a spirit that ennobles the human heart wherever its influence is felt.

From it you learn those virtues that have made your race the admiration of thoughtful and discerning people. You have been dutiful citizens in new abodes, through the principles of right and justice inherited from that soil upon which the banner of freedom has ever striven to upraise its defiant folds. Your trust in the wisdom of God has made you patient and forbearing, and filled you with that forgiving spirit which finally triumphs. Remember that your origin is hallowed by that atmosphere of holiness which has inspired thousands of saints. Upon many a battlefield your sturdy sinews have wielded the sword because your Celtic heart told you that it is noble to fight for the right. You have known the happiness of aiding the wretched from other forlorn lands out of the fulness of your great good nature. The eyes of many peoples are watching with sympathetic solicitude your every act in this glorious conflict. Show yourselves worthy of your descent, magnify a thousand times the grand qualities bequeathed to you, and reassert with all the majesty of a pure conscience and of invincible heroism that liberty and life cannot be separated, that your success has so far added strength to your purpose, and that no defeat can deter your onward march to victory.

This inward voice is the true source of that sublime fidelity to Ireland's cause which has made her children in America the light and hope of her future. It is against the spoliation of a priceless heritage that the voice of resistance has been raised. The same lesson issued from the lips of Cicero when he said, his best service to his country was to see it made free. "Only these two things I crave, first that at my death I may leave the Roman people free; second, that every man's lot may be carved out to him according to his merits as a citizen of the republic." Irish patriotism is its own justification and reward.

RICHARD E. MAYNE.

BELFAST'S DISGRACE.

A London Editor's Outspoken Opinion of the Recent Riots.

Commenting upon its Belfast correspondent's account of the disgraceful scenes in Belfast, the London *Daily Chronicle* editorially says:

"The brutal violence of the so-called Loyalists of Belfast must be met promptly and vigorously. The Protestant workmen who chased their Catholic fellow-workmen out of the shipyards yesterday have inflicted an indelible disgrace on the Protestantism to which they profess to be devoted. It is perfectly monstrous that people who have been appealing to heaven and earth in the name of civil and religious liberty should deliberately set upon an unoffending body of men from whom they received no provocation whatever solely because the unoffending ones differ from them in religion. The dullest English imagination can now realize what religious liberty means in the mouths of ranting Orangemen.

"It will be said, of course, that this is the Orangeman's way of expressing his opposition to Home Rule, and that the majority of the House of Commons is responsible for what has occurred at Belfast. A most audacious perversion of contemporary facts truly; but the very audacity of the contention will be its chief recommendation to certain minds. Now, it cannot be too clearly pointed out that long before Home Rule was ever proposed, the Orangemen of Belfast were distinguished for their bigotry and their repeated persecutions of the Catholics. The Imperial Government has on several noted occasions failed to protect Irish Catholics.

"All that we know of religious feuds in Ireland is confined to the history of Protestant Ulster, and Belfast has earned an unenviable reputation for its turbulence and rioting. Where Catholics are in an overwhelming majority we never hear of religious strife. That is to say, in three out of four provinces of Ireland the minority are never molested on account of their religion. In Ulster, and notably in those parts of Ulster where the Protestant majority is very large, we hear frequently of those acts of savagery which the Protestant employes of of Messrs. Harland and Wolff committed yesterday.

"The moral of all this is clear. The Orangemen have been petted and pampered to such an extent that they regard all who belong to a different creed as persons beyond the pale of humanity, whose rights they may trample on with impunity. They have sent us an army of itinerant orators during the last few years to warn us that Home Rule would endanger religious liberty in Ireland. We now know that it is not religious liberty, but religious intolerance which has anything to fear from Home Rule. The Orangemen, after two hundred years of ascendancy, refuse to accept the position of equality which the Constitution has decreed for all religions alike, and which no one would dream of questioning in England. That is the key of the situation in Belfast."

1892, "The Cream of the Havana Crop."

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RULE OF DUBLIN CASTLE.

Brief Review of the Iniquities Formulated in the Famous Place.

All true Irishmen and their descendants throughout the world will heartily rejoice in the fact that the coercive power and rule of that infamous seat of British sovereignty in Ireland—Dublin Castle—will soon be no more. If all the decrees of oppressive cruelty that were concocted for the destruction of the lives and liberties of Catholic Irishmen within the walls of that historic establishment for centuries past could be seen in their naked deformity, humanity would shudder at the sight.

If we take a retrospective glance at the penal law times and think of the monstrous enactments that came through the executive hands of the English officials in Dublin Castle to rob, torture and slay the unoffending Celtic peasantry of the nation for no crime save and alone their steadfast and unflinching loyalty to the faith of their fathers, the humane mind of Christianity in this more enlightened age revolts at the spectacle and wishes that England could pluck out that blood-stained page from her history. But that she can never do, as her crimes committed against Ireland are recorded before the eyes of an all-seeing Judge, who demands reparation or punishment in due time.

A CHANGED CONDITION.

While it may justly be said that the memories of the Celtic Irish race are a treasure-house of wrong with regard to English faith and English perfidy, in view of the altered feeling towards Ireland evinced by the enfranchised democracy of England, and of the great statesman at its head, it should be the province of charity to draw a veil over the past relations of the two countries. And the present measure of Home Rule, so wisely constructed by Ireland's great advocate, should be gratefully accepted by the Irish people as a peace-offering, and be regarded by them at the same time as the best boon which the great democratic heart of England and Scotland have in their power to bestow.

Besides, if we view the position from another standpoint, it will be seen that the religious persecution of Ireland was not an unmitigated evil, inasmuch as her children did not lose their faith in the terrible ordeal through which they came, but on the contrary became more confirmed in it, voluntarily laying down their lives in its defense, or suffering the pains of exile, in which they carried and spread the priceless gift of the true faith. This, however, was sadly opposing the criminal intent which the English persecutors had in view. The complete uprooting and total destruction of the Catholic religion was what they aimed at, and the world knows the inhuman means they employed to effect their diabolical purpose. God had decreed that what He had reared in His infinite wisdom should not be destroyed by the blind fury of man.

ENGLAND'S UNRELENTING POLICY.

In the dark days of persecution the Vice-Regal occupant of Dublin Castle was generally a well-chosen instrument for the rigorous execution of England's unrelenting policy in Ireland, and it did not relax in intensity of malicious ferocity as it filtered through the hands of the lesser magnates until it reached the suffering peasantry whom it was formed to crush, torture and despoil. Still history records noble examples of fair-minded Viceroys whose manly nature revolted against inflicting unmerited punishment on helpless and hopeless people, who had done no crime save a consistent and unconquerable refusal to accept the tenets of a new sham religion which the British Government vainly sought to thrust upon them at the point of the bayonet.

As this famous Dublin Castle has been for centuries the seat and centre of British dominion in Ireland, it naturally drew within its borders the alien aristocratic element, and sheltered under its hospitable roof men and women who, in spite of their exalted rank, had more of the serpent than the dove in their compositions.

The lack of moral rectitude that prevailed in high official quarters was revealed and unearthed some years ago by the fearless pen of Mr. William O'Brien, M. P. The terrible exposure was a shock to the moral community, and no doubt acted as a curb to further criminal misconduct, but it drew down upon the hapless head of the valiant Irishman a storm of abuse and persecution from the aristocratic and immoral circles that will beset his path until his dying day. In by-gone times when the host of English and alien-Irish officials in and about Dublin Castle reigned in the plenitude of their power, they freely indulged in every kind of criminal propensity which depraved tastes or the inclinations of fallen human nature could suggest, and met with nothing but sympathetic approval or encouragement from the landlords and country squires and other lesser magnates, who were flattered by the privilege of being allowed to participate in the gay festivities of the Vice-Regal Court.

LANDLORDS AND TENANTS.

In all well-regulated Governments the sovereign power is supposed to be exerted for the good and well-being of the people at large. In Ireland the case was quite different. The alien and absentee landlords in general had no deep or abiding interest in the prosperity of the nation beyond that which enabled them to extort rack-rents from their improverished tenants, and that work was done by agents who were far more cruel and exacting than their masters.

The famous Earl Chesterfield was the representative of English authority in Ireland at a very disturbed period of the nation's history; nevertheless, his humane conduct and Christian sense of fair play won the warm affection of the Irish people, and he was parted with by manifestations of regard and esteem by the citizens of Dublin and by the bulk of the people throughout the land. On his return to London the English haters of Ireland sought to draw from him adverse opinions regarding the Irish race. The courteous and witty Earl solemnly declared that the only dangerous subject that he had encountered in Ireland was a certain attractive and accomplished lady named Miss Palmer, and he further declared that her dangerous propensities were not in the direction of plots or conspiracies against England, but against his own tender feelings and peace of mind.

ABERDEEN'S RULE.

Another highly esteemed and deservedly popular occupant of the Vice-Regal seat in Dublin a few years ago was the Earl of Aberdeen, who, together with his amiable Countess, strove to administer the affairs of the nation with due regard to the feelings and just rights of all creeds and classes alike. The beneficial results of the noble Scotchman's wise and generous rule was felt in the remotest corners of Ireland, and his regretted departure from Dublin evoked a degree of affection from the people such as had not been accorded to any Viceroy in modern times. It is well understood that Canada will have the good fortune to be under the rule of the same enlightened and popular statesman for the next few years.

Lord Houghton, the present Lord Lieutenant of Ireland, was appointed by Mr. Gladstone's Government to govern in strict accordance with the wishes of the Irish people, ably seconded in his noble efforts to administer even-handed justice by John Morley, Chief Secretary. He at once began the conciliatory work of convicing the people that no class or creed would receive undue favors to the prejudice of their fellow-men. Among early official acts was the appointment of Catholic Magistrates throughout the country. This startling revolution and change in the attitude of the new Viceroy has naturally alarmed and mortified the hereditary aristocracy, and they are striking back in the most vigorous fashion by enacting a social boycott against the democratic regime of the noble-minded young Viceroy.

The unjust and arrogant spirit of ascendancy dies hard, but the glad day of its dissolution is at hand.—*Wm. Ellison, of Bowmanville, Ont., in the Philadelphia Catholic Times.*

WHY THEY ARE SO "LOYAL."

Mr. T. M. Healy, in a speech the other day in England, gave some facts showing how the Protestant minority in Ireland profit by the existing system of Government in that country. Referring to the distribution of public offices by the late Tory administration from 1886 to 1892, Mr. Healys aid:—

"Having nothing to do on Saturday last I took a glance through the estimates of the House of Commons to find out what Mr. Balfour had been doing for this class (the Protestant minority) in Ireland during the last six or seven years. Now, this is what they have been doing. They had the giving away of a Lord Chancellorship, £8,000 a year, two chief justiceships, £5,000 a year each, five judgeships, £3,500 a year each, three land commissioners at from £3,500 a year each, two land purchase commissioners at £2,000 each, some scores of examiners of title, taxing masters, chief clerks, registrars in lunacy, county court judges, recorderships, bankruptcy judges, crown prosecutors, and as for removable magistrates they are almost beyond count. And then there were clerks of the crown and peace and fishery inspectorships, and commissioners of valuation, and all the rest of it, so that I venture to say that since the Liberals left office in 1885 the Tory Government has had the distribution of patronage in these years of salaries to the amount of £150,000 per annum, *and every half-penny of it went into the pockets of the loyal minority.* That does not touch anything connected with the local government of Ireland, the grand jury secretaries, grand jury treasurers, court surveyors, and all the rest of the hierarchy of Government, from A down to Z, which is all, every bit of it, in the hands of this little Orange ring, which is preying upon the country and eating its vitals."

Similar testimony as to the explanation of Protestant ascendancy "loyalty" in Ireland was given in the House of Commons by Mr. Samuel Young in a speech during the recent debate on the second reading of the Home Rule Bill. Mr. Young is a Belfast Protestant. At the general election last year the Catholics of East Caven—one of the most Catholic districts in Ireland—"persecuted" him by electing him as their representative to Parliament. Here is some of what Mr. Young said in his speech in the Commons about the Ascendancy bigots:

"It is not surprising to find strong opposition to the measure before the House (the Home Rule Bill) from the minority of Ireland, who are chiefly Protestants. Since the reign of James I. and the Cromwellian settlement they have formed the garrison of Ireland. They are in possession of the power and the emoluments of the country. The honorable member for Accrington on Friday night gave us some particulars on this point in reference to Donegal and two or three other countries, so that I may only trouble you with statistics in reference to how some matter stood in 1891. They may be a little altered since the Right Honorable the Chief Secretary to the Lord Lieutenant for Ireland (Mr. Morley) came into power in Dublin. Here they are—fifty-six out of the seventy-two paid magistrates (in Ireland) are Protestant; 223 out of 272 police magistrates are Protestant; thirty out of thirty-two Lord Lieutenants (of counties) are Protestants; 36 of the 47 Privy Councillors are Protestants; 35 of the 46 Commissioners and others of the Board of Works, the Local Government Board, and all the high executive officials in Dublin are Protestants, and, I may add, members of grand juries, and all the Protestant clergy assisting in this array of officialdom. Is it any wonder that this ascendancy party should fight tenaciously for their dominant position in that country, and refuse to be placed on a platform level with their countrymen?"

No wonder indeed! They are fighting for a big thing. Civil Government in Ireland costs more than $25,000,000 per annum, and nearly all of it goes in handsome salaries to the Protestant minority. They are fighting to keep a firm grip of those salaries. Under Home Rule they know they would be, as Mr. Young says, only on a "level with their countrymen," that is, they would have only a fair share of the big salaries, therefore they are against Home Rule, and they are intensely loyal to the existing system which pays them so well.—*Irish World.*

The Month of May.

It was at the beginning of the present century that the devotion of the month of May sprang up in the Catholic Church, and the circumstances of its origin are most wonderful. Some ninety years ago a little child on a beautiful evening in May knelt down and began to lisp with childish voice the Litany of the Blessed Virgin before the image of the Madonna in one of the streets of Rome. The next evening he was there again at the same hour, and began singing his little litany again. Another little child on his passage stopped and began singing the responses. The next evening three or four other children came, apparently for amusement, and knelt before the same image of the Blessed Virgin and sang their litany. After a few evenings some pious women, the mothers of the children, delighted to see the early piety of their sons and daughters, came along with them, and knelt down and blended their voices in the litany; and the priest of a neighboring church said: "Come into the church and I will light a few candles on the altar of the Blessed Virgin, and we shall all sing the litany. He spoke a few words to them of the Blessed Virgin, about her patience, about her love for her Divine Son, and about the dutiful veneration in which she was held by her Son. From that moment the devotion of the month of May spread throughout the whole Catholic world.

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"My daughter was afflicted for nearly a year with catarrh. The physicians being unable to help her, my pastor recommended Ayer's Sarsaparilla. I followed his advice. Three months of regular treatment with Ayer's Sarsaparilla and Ayer's Pills completely restored my daughter's health."—Mrs. Louise Riehl, Little Canada, Ware, Mass.

Rheumatism

"For several years, I was troubled with inflammatory rheumatism, being so bad at times as to be entirely helpless. For the last two years, whenever I felt the effects of the disease, I began to take Ayer's Sarsaparilla, and have not had a spell for a long time."—E. T. Hansbrough, Elk Run, Va.

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