

BANQUET TO
EDWARD BLAKE

(From the Ottawa Free Press.)

The banquet given to the Hon. Edward Blake by the members of the Irish Parliamentary Party in the British House of Commons the other day was not only a magnificent tribute to the great personality that was honored, but a demonstration in the eyes of the world of the vitality of the national aspirations of Ireland. Of the depth and permanence of these national sentiments there can indeed be no doubt. They are rooted in the hearts of the people and embodied in their literature. They are fanned to flame at such gatherings as the one given in Mr. Blake's honor, and they are kept alive in song and story—in poetry as much as in politics, for poetry is in the heart, while politics is more of the head. The effect of the national spirit of poetry upon national character may be judged from the heart-stirring poem, "Rosaleen," in which Clarence Mangan poured forth his passionate wail—Rosaleen in whom he personified Ireland as he exclaims:—

All day long in unrest,
To and fro do I move,
The very soul within my breast
Is wasted for you, love!
The heart in my bosom faints
To think of you, my queen,
My life of life, my saint of saints,
My dark Rosaleen!
My own Rosaleen!

To hear your sweet and sad complaints,
My life, my love, my saint of saints,
My dark Rosaleen!

It is those sweet and sad complaints that we hear voiced at the banquet to Mr. Blake.

We see outstanding the splendid figure of Mr. Blake, as it were, in heroic mould, as Mr. John Redmond, the leader of the party, recounts Mr. Blake's services to the cause of Ireland, both in Westminster and in Canada.

"I am not likely," said Mr. Redmond, "to forget that Mr. Blake came to this country at a period of exceptional difficulty and danger to the Irish cause. He did not come here as a fair weather friend—he came in a time of stress and storm. When he came here he found a seething tumult from end to end of Ireland. A great tragedy had taken place—a great leader—one of the greatest leaders who had ever appeared on the Parliamentary stage since the union—had just disappeared and, as was natural, judging human nature as it is, his disappearance had led to a political earthquake in Ireland. It was into such a scene that Mr. Blake came."

This Mr. Redmond followed up with the declaration that to-day, in the councils of the Irish party, Mr. Blake's wisdom and foresight were perhaps the most valuable asset of the party; that in the debates he had conferred distinction upon every cause he had advocated, that he had brought calmness of judgment into the midst of heat and personal controversy, and had found his way into the affections of the Irish party.

In Mr. Blake's eloquent and able speech one may perceive the spirit of self-sacrifice so admirably expressed by the Irish poet in the verse quoted in the earlier part of this article. "The very soul within my breast is wasted for you, love." That spirit is revealed in the words in which he describes the position of the Irish Parliamentary party. "I hold," said he, "politics to be the highest and noblest pursuit of true citizens in a free land, and I hold it to be a still higher and nobler pursuit when it is a pursuit of a citizen in a subjugated land asserting the freedom of his country, and that is our destiny. We, from the necessities of the case in this great assembly, stand apart. We do not regret that we stand apart. We sit by our own will perpetually in what are called the cold shades of opposition. We have nothing whatever except that which is worth every thing to animate us, except the our aspiration to restore the liberties of our country. We are estranged, and so long as this island persists in her course of declining us our constitutional freedom we must remain estranged from the remainder of this assembly. We are here as strangers in a strange place, because our national aspirations are as yet ignored by the majority of the assembly, and therefore our position is in this respect distinctive and peculiar. We

submit ourselves to a severe discipline, provided by the experience of many years in the struggle in which we are engaged, subjecting all individual opinion to the views of the majority of the party."

Mr. Blake left his hearers in no doubt as to what the work of the future would be—Home Rule. Some people had said it was dead. It could never die—it could never even slumber. It is the hope and promise of the future. It is the work to which he has consecrated his life. One may see here, too, the poetic inspiration: "Tis you shall have the golden throne, 'Tis you shall reign and reign alone, My dark Rosaleen!"

The judgment hour must first be nigh Ere you can fade, ere you can die, My dark Rosaleen!

HYMN TO ST. PATRICK.

At the opening of the Armagh Cathedral the other day, was sung the "Hymn to St. Patrick," originally written by the Rev. G. O'Neill, S.J., and translated into Irish by Tadhg O'Donoghue. The Irish words were sung in unison by the choir, the tune being an ancient Irish air which had been adapted to them. The hymn in English is as follows:

Dear Apostle, blessed Patrick, faithful lover of our land;
Thou so tender in compassion, in thy fortitude so grand,
See thy children gathered round thee, let thy heart be opened wide
To the voice of their appealing; be our father and our guide.

At thy words the pagan island, blossomed red and blossomed white,
As a garden of God's pleasure, in the dawning of the light;
And the evil spirits fleeing from each holy rite and prayer
Left to Jesus and to Mary evermore that land so fair.

Blessed Patron, make us faithful, as thy martyr sons of old;
Loving still the Church, our Mother, with an ardent love and bold,
Make us wise to baffle Satan in his cunning and his might,
Give us strength to conquer sorrow, give the scorn of base delight.

O console our drooping courage, as we battle day by day
'Gainst the world and its beguiling and our hearts that still betray.
Let thy prayer, on earth so mighty, be our aid till peril cease;
Till we had thee in the gladness of the everlasting peace!

ABOUT SERMONS.

A NEGRO'S VIEW.—A non-Catholic bishop of Philadelphia recently told of a young clergyman, whose pastoral charge had fallen to him out in the thinly populated end of a western State. Riding the circuit of his tiny churches, he never imagined that the auditors of one town ever sat under him in another, and so he had been delivering everywhere the same sermon; and it seemed to take well, but just how well that young preacher never guessed, until one Sunday he was stopped at the church door by an old negro. "Pardon me, suh, fer a moment," he said with a most respectful bow. "I jus' wan' to say that I sutinly have enjoyed dat sermon. De first time I heard it, suh, I liked it, and de secon' time I liked it better, an' as I been follerin' you aroun' hit jus' keep growin' on me like. Now, suh, I's sorter in de preachin' business my own self, an' it jus' occurred to me dat you gwine to wear out dat sermon some fine day, an' den I wants to buy it. When you git ready to sell it, suh, I stan' to give you 50 cents."

BIG PRICE FOR A SERMON.—Probably the highest sum ever paid for a sermon goes each year to a lucky German preacher, who receives \$3600 for his effort. In 1690 a wealthy French baron named Favart, who lived in Elberfeld, died and bequeathed his money to the Protestant church there, with the proviso that it should be invested, and the interest given annually to some clergyman, chosen haphazard from those holding the poorest livings in the see, on condition that he preach a short sermon extolling the good deeds of the dead baron. It is generally delivered on the first Sunday in June, after the regular morning service, and being of only half an hour's duration, is paid for at the rate of \$120 a minute.

How a Catholic Boy
Won a Scholarship.

(From the Salem News.)

Some days ago I gave some of the questions which were given to the 13-year-old Henry Sullivan, a pupil at St. Mary's parochial school, who was awarded a seven year scholarship in Boston College by finishing second in rank among all the pupils in the parochial schools of the diocese of Boston. Rev. Louis F. Walsh, of Salem, supervisor of all these schools, prepared the examination blanks and 'did the marking.' Herewith are some of the replies of Master Sullivan, showing a remarkable degree of accuracy and grasp of detail remarkable for a college man, and little short of wonderful for a lad of 13.

(a) History is the summary of the principal events in the life of a nation.

(b) Patriotism is love of country. Patriotism is developed at home and in school by parents and teachers, by example of great men and by oppression, as was the case of the colonies in 1775.

To the question, Why is patriotism shown? Because true love of country cannot help showing itself when needed.

To the question, How is it shown? In times of peace, by praising one's country in speeches and writings; in time of war by fighting for it.

The code of laws of the United States; The legislative department is vested in Congress, and it makes the laws. The executive power is vested in the President who enforces the laws.

The judicial department is vested in the courts which expound the laws.

In 1803 Thomas Jefferson purchased the Louisiana territory, mainly to get control of the Mississippi River. By this purchase the country gained control of the great tract of land now comprising 13 States.

The labor question concerns the contest going on between the laborer and his employer, the former seeking shorter hours and more pay and the latter opposing his claims.

The immigration question concerns the limiting of foreign immigration to people who will make good citizens.

The civil service question aims to regulate by means of examinations the system of civil service appointments and promotions.

The States' rights question is the right of each state to make its own laws, subject to the laws of the United States.

By anti-imperialism is meant 'ab aversion to anything that savors of royalty or is contrary to the declaration of independence.

An admirable illustration of imperialism is our effort in the Philippines to govern without the consent of the governed.

The attempt of the French to gain dominion in Mexico, when opposed by our government, is an example of the Monroe doctrine.

The Declaration of Independence: On July 4, 1776 the Declaration of Independence was signed by 54 delegates from the colonies. After the unjust treatment of the colonists by England the people were forced to separate themselves from the mother country. The author of the declaration was Thomas Jefferson. The chief fundamental assertion is that "all men are created equal and are endowed by their Creator with certain inalienable rights; it is their duty and right to alter or abolish any form of government destructive of these rights. Among the acts of oppression set forth by the signers were the refusal of a trial by jury to Americans, plundering our seas, ravishing our coasts, burning our towns and destroying the lives of our people. Repeated attempts to obtain redress were met by failure, and added injury, until at last the limit of endurance was reached, and the colonies determined that a prince whose every act defined a tyrant, was unfit to be the ruler of a free people, and with an appeal to the Supreme Judge of the Universe for the rectitude of their intentions, and relying on the Divine Providence, they threw off the yoke of Great Britain—and

Catholic Congresses
In Italy.

Cardinal Merry del Val has a trying time of it these days. The French troubles of themselves would be quite sufficient to keep him busy and anxious, but in addition to these he has troubles of a very grave kind here in Italy to contend with. The work of Catholic congresses in Italy has to much in common with the Federation of Catholic Societies in the United States that American Catholics may find much food for thought in the complications that have arisen here in Italy. The work of the congresses endeavors to unite all forms of Catholic activity all over Italy. It is divided into several groups, each with its respective President, and it is governed by a body consisting of these Presidents and a Permanent Committee. The chief plank in its platform is to advocate the liberty and independence of the Holy See—a plank which, by the way, ought to be the chief one in every national union of Catholics all over the world. On this head all the leaders of the work of congresses are substantially agreed, but just here the agreement begins and ends. They differ about the attitude Catholics should assume towards unified Italy, they differ as to the methods of Catholic action, they differ as to participation in the politics of the country, they differ as to the amount and the nature of episcopal control over Catholic movements in the different dioceses. Some of them are of the old-fashioned school, who imagine that the world reached the ne plus ultra of perfectibility one or two generations ago; they would like to have back the Bourbons and the petty principalities of other days; they claim that the Pope cannot and will not be satisfied with anything less than the restoration of every square yard of territory wrested from him by the Italian revolution; they refuse to recognize that a great change has taken place in modern times, and that the present situation has created needs that were unknown or unfelt half a century ago. These are called the "vecchi" or the "vecchioni," which means the "old party." They are very unreasonable; but they are much more reasonable than the "giovani," or the "young party." Most of the members of this wing of the Catholic movement are young men, priests and laymen; and as the "vecchi" are not satisfied with present conditions and methods because they are different from those in vogue long ago, so the "giovani" are not satisfied because things are not what they ought to be a hundred years hence. To give the "vecchi" their due, they have plenty of good work to their credit, and whatever has been effected by the work of the congresses has been effected under their leadership. The "giovani" are much better at talking and speculating and writing in the newspapers; they profess a great love for Italy, but the would like to Anglo-Saxonize the Catholics of Italy (Heaven only knows why); in short they want to reform pretty well everything. The worst of it is that these contending parties are not willing to drop their differences at the threshold of the work of congresses, and work within it unitedly for the Catholic cause. Up to a few years ago the "vecchi" had control of the organization, but at the last General Congress held at Bologna last year, the "giovani" managed very adroitly to get hold of the machine—and to some extent, it must be feared, of the president of the machine. The former president, Count Paganuzzi, a fine type of the old school, was forced to resign owing to the opposition he met with from the young party; Leo XIII. appointed as his successor a man who seemed to unite in himself all the best qualities of a desirable leader. Count Grosoli is first of all a good Christian and devoted heart and soul to the Holy See; he had not been identified with either party, and there was good reason to hope that he might get them both to work in amity; even when he did show a certain predilection for the "giovani" it was generally assumed that he was seeking to moderate their ardor and bringing them as far as possible into harmony with the other side. But the "vecchi" never took kindly to Count Grosoli, while the "giovani" came to look upon him as an exponent of their own particular views. Things came to a crisis, as already described a few weeks ago in the Freeman, at a recent meeting in Bologna, when the leaders of the old school succeeded in passing a motion condemning five propositions supposed to be professed by the young element. The motion was felt by Count Grosoli to reflect on his

leadership, and his first thought was to come to Rome and see the Holy Father. Pius X. received him with the utmost kindness, and expressed his entire confidence in his leadership, instructing Cardinal Merry del Val at the same time to write a letter for publication which was to explain that Count Grosoli possessed the confidence of the Holy See, and that with regard to the five points mooted there was really no need for quarrelling over them.

Then the Count made his first real faux pas. He published a circular in an ex-cathedra kind of way, proclaiming what was to be the true spirit and tendency of the work of congresses, and making a liberal use of the Holy Father's name. This circular contained one passage which was well calculated to outrage the feelings of the "vecchi," for it proclaimed that the work of the congresses and all the members of it were expected to look upon the modern political events of Italy as so many milestones in the road of progress, and to abandon questions "dead in the national conscience." Naturally enough the Holy Father was greatly surprised and pained on reading this passage, which, besides lending itself to false or doubtful interpretations, was a direct provocation to the old party. He instructed Cardinal Merry del Val to have a note inserted that very evening in the Osservatore Romano denying the approbation of the Holy See to the circular. His Eminence did so, and Count Grosoli resigned.

But where does Cardinal Merry del Val come in here? Well, the "giovani" attribute the whole blame to the Cardinal Secretary of State—he is too young to understand the situation, they say, and besides he is a Spaniard, and cannot take a proper view of the Catholic movement in Italy. The moral of the whole story, for American Catholics, as well as French, or English, or Irish Catholics is that party feelings and private views should be very carefully suppressed in any national movement designed for advancing the general interests of the Church and of Catholics.—Roman Correspondent of the New York Freeman's Journal.

A CATHOLIC EDITOR DEAD.

We have often quoted from the "America," the leading German newspaper of St. Louis, which was under the able direction of the learned editor Dr. Edward Preuss. It is our painful duty now to announce the death of that eminent editor, which event took place recently at his residence. He was a convert to the Catholic Church, and like many a zealous convert, was exceedingly anxious for reforms that in his judgment, were needed. He frequently wrote with more vigor than judgment on matters directly affecting the discipline of the Church; but behind it all was a deep-rooted conviction and a real sincerity. He was born in Prussia in 1834, and graduated from the University of Konigsberg in 1853, receiving the degree of Doctor of Philosophy. The best appreciation of his work as an editor and author is the following, taken from a Catholic American contemporary:

As a writer Dr. Preuss became first known by his book against the Catholic dogma of the Immaculate Conception. It was published in Latin, but at the request of many friends was subsequently translated into German. This book, however, was not received very favorably by the liberal Protestants then prevalent in Germany, nor were his other theological works. This was especially the case with his book on "The Justification of the Sinner before God." In the face of this opposition Dr. Preuss decided to emigrate to America.

Here he became identified with one of the most orthodox Lutheran synods, which readily received him as a professor of theology in a seminary. September 1, 1871, he resigned his professorship, and on December 8th, the Feast of the Immaculate Conception, against which dogma he had warred with his pen, he was received into the Catholic Church. In 1879 he published a book of recantation, entitled "In Praise of the Immaculate Conception of the Blessed Virgin Mary, by One Who Has Defamed Her." In 1884, when the University of Notre Dame tendered the doctor the Laetare medal, which had never before been bestowed on a German American, notwithstanding the urgent request of many prominent friends, among them the late Bishop Dwenger, of Fort Wayne, Ind., Dr. Preuss modestly declined the honor. His medal is therefore still at Notre Dame.

China holds the world's record in the way of executions. There are at least 12,000 legal executions yearly.