

1906  
LIMITED  
1906

# The True Witness



MONTREAL, THURSDAY, APRIL 19, 1906

## Irish Land Purchase Prices

A letter has been sent to us from the Rev. E. MacKenna, in the course of which he says: Ireland is being slowly bled to death, and public opinion seems to be the only available weapon to protect us. It is a pity to see the old Celtic nation ground and crushed to death in such a way. Half of her population is gone within these last 60 years, when all other civilized lands have nearly doubled or trebled their population. He enclosed the following, knowing the interest it would naturally have for the readers of this paper:

To the Editor of Freeman's Journal:

Dear Sir,—I find by your leader in yesterday's Freeman that Irish Land Purchase prices have advanced from 17½ years purchase before 1903 to 25.42 years' purchase, the bonus included. There is evidently some mistake in the Parliamentary Blue Books, as the sale prices, said to average 22.7, increased by 12 per cent., would reach not 24.9, but 25.424 years' purchase. Hence there must be an error or fallacy in the statistics. Perhaps demesne lands, with mansions, that carry no bonus, are included. And if the clerks or officials mix the sales of demesnes and mansions with the sales of tenant-farmers' holdings, another huge fallacy may be somewhere concealed. Suppose a wealthy landlord sell to himself, according to the provisions of the Act, his mansion and demesne at 10 years' purchase, and to the tenant farmers at 24 years' purchase, he might be able to strike an average of 21 years' purchase for his entire estate. In such circumstances his estate in question actually sold at 24, would seem to be sold at 21 years' purchase.

When the late Government introduced the Land Purchase Bill in 1903, with the bonus clause of £12,000,000, they, having every opportunity of knowing the accuracy of their statement, declared the purchase value at current prices of all the then unsold tenanted land in Ireland to be £100,000,000. Assuming that statement to be correct, with reduced sinking fund, bonus, and zones, it sells to-day at £145,220,000, though the average price of farm produce meantime has gone down, and is going down. And we should not forget that for every £1 that the tenant-farmer borrows from the Government, he must pay in principal and interest £2 4s 10d.

The average price that the Danish landlords receive for the fee-simple of their lands is 12½ years' purchase. The Irish landlords receive 25.424 years' purchase—just 103 per cent. more than the Danish landlords obtain. And this is all proven by Parliamentary statistics and Blue Books. If we seek for a reason why the poverty-stricken small farmers of Ireland have to pay 103 per cent. more than the prosperous farmers of Denmark for the fee-simple of their holdings, naturally we should conclude that it is because in Denmark their laws are enacted by those who in the true sense of the word represent the Danish people. But for Ireland her land laws and other essential and vitally important laws are made by strangers. Hence Ireland's poverty and depopulation, Ireland's representatives, where there is a question of such laws, being invariably found in the minority. Besides, the fingers on the one hand would outnumber the friends of the Irish peasantry in the non-selective Chamber that legislates for Ireland.

What seems the most unjust—perhaps I might say iniquitous—clause of the Act is the zone system, with non-inspection, by which poor, helpless, poverty-stricken farmers, through threats of eviction writs, or impending ruin of some sort, may be virtually, but really, compelled to purchase their holdings at more than 31 years' purchase, including the bonus of second term judicial rackrents. And many of these holdings, if Justice holds the scale, are not worth 10 years' purchase. The term "judicial rackrents" may seem abnormal;—I have no doubt that it is unique and confined to Ireland. They are judicial rackrents

because they are exorbitant rents, all virtually when not actually fixed by Land Courts, in which almost invariably the controlling power at least is in the hands of landlords, land agents and their friends. That they are exorbitant rents is clear—first, from the poverty of the average and industrious tenant farmers; second, from the well known fact that a great portion of their judicial rackrents, in order to avoid evictions, is paid by the earnings of the farmers' emigrant friends; third, by what is admitted by all who understand the farming of Irish agricultural holdings of poor or even moderate or fair quality—viz., that occupiers cannot pay the present rackrents and pay for the labor of their holdings without sustaining heavy loss by the transaction.

Before 1903 there was always Governmental inspection before the Treasury sanctioned a loan to the tenants as payment to the landlords for the tenants' holdings, and this for the public purpose of protecting the tenants, in many cases comparatively helpless because of their being in the power of the landlords, for the double purpose of protecting the nation's Treasury. But to-day we find that salutary, equitable, and precautionary method abandoned and prohibited by the zone system, sanctioned by Act of Parliament. Thus we have, through the zones and by Act of Parliament, established what is virtually compulsory purchase, coercing the one side only—that is the tenants' side—and obliging them in some cases to pay as high as 31 years' purchase. Can it be believed outside of Ireland that a method is devised and legalized, possessing the treble power of robbing the Irish farmers by compelling them to purchase at exorbitant prices, of securing double and treble prices for the landlords' property, and at the same time protecting the British Treasury against all bad debts by compelling the local ratepayers in the different districts of Ireland, especially the peasantry, to make good to the Treasury all bad debts arising from the overburdened farmers being robbed as I have described at the time of their land purchase, and not able to pay the exorbitant instalments and annuities. To me, at least, it seems highly impolitic as well as unjust for the British Treasury in many cases to totally discard from consideration the very elements and foundation of every binding contract, viz., free and real and voluntary consent to the substantial matter of contract on the part of those to be bound by its terms.

And this is not the only remarkable legislative boon enacted within the last dozen years in favor of Irish landlords, and at Ireland's heavy cost. Besides the £45,220,000 that, as I have shown, is given them by reducing the Sinking Fund 60 per cent. by the bonus and the zones, with non-inspection, within the last few years Irish landlords had £400,000 a year voted to them for their consent to the Local Government Act. We can gather from this what tools the Irish landlords are turned into, with a few honorable exceptions, and how well they are paid for their services. This sum capitalized at 2½ per cent. amounts to more than 14½ millions. £1,000,000 was given them to relieve them of all burden of tithes, making from all those sources a total of almost £61,000,000, and this is all exclusive of the £100,000,000, which their unsold tenanted lands were valued at in 1903. For some of your readers, especially the tenant-farmers and their friends scattered far and widely, and who may not at a glance perceive the dimensions of this large sum—sixty-one millions of pounds sterling—would go a long way to pay the Japanese war expenses for the first year in the recent war with Russia, that shook and surprised the world.

The interest on those millions at 4 per cent. per annum would amount to an annuity of £2,440,000. This immense revenue, after sparing a handsome annuity for higher education in Ireland, would be sufficient to afford £10 annually to each of 280,000 families as an nucleus of

sustenance. Thus, at an average of five souls to the family, 1,150,000 of our people, recently banished from Ireland by misgovernment, could be restored to our depopulated country, whose rural districts have recently lost three-quarters of their population. If such a sum were applied to foster industries, in a few years they would be self-supporting, when it could be applied to new industries, and thus Ireland, if well governed, could sustain a population relatively as large as we find in well-governed Belgium.

Most of the brawny-armed sons of the Irish hills and mountains, whose hearts and hands are as firm as their native granite rocks, are gone. And though some unfriendly editors of an unfriendly press, gloated over the forced departure from their native land of those plundered, but strong-minded Irish Celts, there is no reason to despair, as our kith and kin and friends are legion and powerful far beyond the shores of Ireland. And fortunately most civilized writers and leaders of public opinion, from Tokio westward to New York and San Francisco, would strongly dissent from the views of those unfriendly editors referred to, and would write in harmony with the beautiful stanza:

"Peasant homesteads, neat and small, (should be) Sacred as the monarch's hall."

But for many generations, and even still, the above quotation has practically no meaning as applied to Ireland, but, in its stead, we are forced to say of our country:

"Silent and waste her homesteads."

Without attaching a word of blame to the present Government, but only to their long line of predecessors, Irishmen—and no man can blame them for doing so—should circulate far and widely outside the limits of our country the story of Ireland's wrongs, well authenticated. As a beginning, I myself shall send several copies of this correspondence beyond the Atlantic to the proper quarters. Many other earnest Irishmen, I have no doubt, will act similarly. We have in the United States of America and in Canada many friends, and in England, Scotland, and Wales, Australia and South Africa, in addition to our own kith and kin. Besides, public opinion on the Continent should be cultivated. Ireland wants help from outside as well as from her children at home. Indeed, strong pressure from without is essential, and, as it seems, would be most effectual. Ireland has a clear case. The pages of history might be searched in vain for better. Earnest and enthusiastic Irishmen should feel convinced that an intelligent public opinion could be created throughout the world regarding Ireland's general ill-treatment which within a few years would render Ireland's misgovernment impossible.

Thanking you, Mr. Editor, in anticipation,  
I am, yours faithfully,  
EUGENE MACKENNA, P.P.  
Shantonnagh, March 27th, 1906.

### What Made Him a Catholic?

"What made a Catholic of me," said Sir Stephen de Vere, brother of the poet, "was my knowledge, my intimate knowledge, of the innocence of the morals of young men of the peasant class. I went among them. I was at their hurlings, at their sports. I heard them; I listened to them; I knew them. I compared them with the young men of my own class. I said: 'What can make the difference? It cannot be education, for they had little or none. It cannot be society; they know nothing of etiquette of society. It cannot be travel; it must be only one thing—their religion; and I will be one of the religion that makes them so innocent and pure.'"

Strictly private and confidential is all correspondence in reference to our most marvellous treatment for Cancer and Tumors. Our remedy is pleasant to use and even the members of your own family need not know you are using it. Many severe cases of

### Roman Decisions on Daily Communion.

The Sacred Congregation of the Council has recently (December 16, 1905), issued a most important decree, recommending and encouraging frequent and daily Communion. It bases its teaching on the express wish of the Council of Trent that everyone present at Mass should also approach holy Communion. Our Lord Who fed the Israelites in the desert with the daily manna, has left this Bread of Angels for the daily food of men, who are by Him bidden to pray each day. "Give us this day our daily bread;" and as the Fathers of the Church assure us, these words refer far more to daily Communion than to our earthly food. Daily Communion is no reward of virtue, but the most powerful means of acquiring virtue. Its strength saves us from falling into mortal sins, and in it we find loving sorrow for even those lesser faults into which the best of men fall daily. From daily Communion the early Christians drew the strength that made them martyrs, and saints of every land have found in daily Communion the source of holiness. For a while the chilling blight of Jansenism affected many writers, even within the Church, who would forbid daily Communion to great numbers of Catholics, including all married people and business men, and would restrict it to the very few who showed these wonderfully perfect dispositions which they considered requisite, as though daily Communion were meant only for saints, and not for the daily food remedy of sinful, struggling men. Yet, while we know that daily Communion brings far more abundant fruits than Communion received only once in the week or month, we also know that the Church's law prescribes no greater dispositions for a daily than a monthly Communion. Bishops all over the world, anxious in these days of coldness and unbelief to bring back faith and fervor in their flocks, have appealed to the Holy Father to instruct the faithful as to what dispositions are required by the Church and her Divine Spouse for frequent reception of His Sacramental Body, and by the Holy Father's orders the congregation have fully discussed the question and have drawn up the following:

#### DECREE OF DAILY COMMUNION.

(1) Frequent and daily Communion is a thing most fervently desired by Christ our Lord and the Catholic Church, and therefore must be left free to all Christians of every rank and condition, so that no one can be forbidden to approach the Holy Table if he does so in a state of grace and with a right and pious intention.

(2) A right intention consists in approaching the Holy Table not from custom, or from vanity, or from merely human reasons, but in order to please Almighty God, to cling closer to Him in love, and by this divine remedy to heal our faults and weakness.

(3) Freedom from venial sins—at least those that are deliberate—and from any affection for such sins, is highly desirable in those who go to Holy Communion frequently or daily, but freedom from mortal sin, with the firm determination never to sin again, is quite sufficient; for by this firm resolution daily Communicants cannot fail to free themselves little by little from even venial sins and all affection for them.

(4) The Sacraments of the New Law produce their effect ex opere operato, yet greater effects are produced if there are greater dispositions in the receiver. Hence, each one, according to his strength, position, and duties, should strive to make a careful preparation before Holy Communion and a fitting thanksgiving afterwards.

with virtues, and a stronger pledge of eternal happiness is given to the receiver. Hence, parish priests, confessors, and preachers according to the approved doctrine of the Roman Catechism (Part II., chapter 63) should by frequent and most earnest exhortations lead the Christian people to this most pious and most salutary custom.

(7) Frequent and daily Communion should be especially promoted in religious institutes of every class (the decree "Quemadmodum" passed by the Congregation of Bishops and Regulars on December 17, 1890, remaining in force for them), and it should also be encouraged to the utmost extent in clerical seminaries, whose pupils are looking forward longingly to their future service at the altar, and also in other Catholic educational establishments of every class.

(8) If Communions on certain days are ordered in the rules, constitutions, or calendars of particular religious institutes of solemn or simple vows, these arrangements are to be taken as a mere direction and not as a command. If a certain number of Communions is prescribed, this must be taken according to the piety of the religious as a minimum, and they must be left quite free to go frequently or even daily to Holy Communion, as already explained in this decree. To give to all religious both male and female, the opportunity of knowing what this decree appoints, the superior of every religious house will take care to have this decree read in common in the vernacular tongue within the octave of Corpus Christi every year.

(9) After the promulgation of this decree, all ecclesiastical writers must abstain from contentious discussions as to the dispositions required for frequent and daily Communion. The Holy Father in the audience of December 17, 1905, approved and confirmed this decree and ordered it to be published.—Rev. James Hughes, in the Liverpool Catholic Times.

### CAUSE OF PIUS IX.

Half a Million Signatures Favoring His Beatification Have Been Sent to the Vatican.

The collecting of petitions for the furtherance of Pius IX.'s beatification is making rapid progress, says the correspondent of the Catholic Standard and Times. It might not be wide of the mark to put down the signatures forwarded to the Vatican on behalf of the gentle old Pope-King at a half a million. Italy and France head the list; then comes Spain. Strange to say, America in this good work does not occupy the place one would expect her to hold. Still, we feel sure, under the influence of her Catholic press, the present year will see a change in this. With the exception of Pius X., no Pontiff ever took such an interest in the United States as the first Prisoner of the Vatican. It was he who dedicated the great Republic of the West to the Immaculate Conception, and had the American College established in Rome to train up priests for the Republic beside the tombs of the apostles.

Strange to say, the country that bestowed its gold and influence on the enemies of the persecuted Pontiff during his life of sorrow is now almost among the foremost in clamoring for his beatification. It seems due to the irony of fate that England, which in 1850, on the re-establishment of her ancient hierarchy by Pius IX., amid all his troubles, gave vent to such hatred of Rome as has scarcely ever been equalled, should now call him saint and martyr. In 1851 upwards of seven thousand meetings were held in that once Catholic land to denounce the action of the Vicar of Christ in attempting to raise her out of the slough of materialism in which she was wallowing; to-day petitions pour from her shores to the Eternal City to raise him to the altars of the Church.

And Ireland? Well, what could we expect from the "Lamp of the North," that sent 1100 of her bravest sons with £400,000 in 1860 to Italy to surround Pius IX.'s throne? She stands where she has always stood whenever the cause of religion and truth require her—in the van.

### The Holy Father on the Conversion of the Negro.

In a circular issued to the clergy and laity of his diocese in the interest of the negro missions, Bishop Byrne, of Nashville, quotes a remarkable letter bearing the signature of Cardinal Merry Del Val, which is a reply to a letter written by Bishop Byrne at the suggestion of the Secretary to His Holiness Pope Pius X.

"Your Lordship's letter," the Cardinal writes, "gave great comfort to the heart of the Supreme Pontiff. Surely when the Holy Father from the centre of the Catholic faith daily expresses his longings and puts forth his efforts for the conversion of unbelievers and the extension of the Kingdom of Jesus Christ, it cannot be other than the greatest consolation to him to learn that the Bishops are co-operating with him in this great work, and now, as in the early days of the faith, are bringing numerous souls to Christ. \* \* \* Hence His Holiness most earnestly wishes that the work of the apostolate to the colored people, worthy of being encouraged and applauded beyond any other undertaking of Christian civilization, may find numerous and generous contributors, to all of whom, as a pledge of his gratitude, he imparts from this day his apostolic benediction."

In the circular, of which the foregoing forms a part, Bishop Byrne says:

"The first commandment is to love God, and the next to love our neighbor as ourselves for God's sake. We cannot love God as we should unless we love our neighbor also. The highest expression of this love is the care we have for his spiritual needs. For this Jesus Christ suffered and died, and if we hope to escape hell and reach heaven, it must be through our love of God and of our neighbor, for His sake. And we should remember that the social distinctions which exist among men have no place with God or in His Church. The soul of the colored man is just as dear to our Lord as that of the most favored and most distinguished on earth, because for Him did our Lord suffer and die as well as for us. Hence he is our brother in Christ, and we must love him if we wish to get to heaven, for without loving him we cannot love God."

"Now, what form can this love take more pleasing to God than that of contributing to bring our colored brothers within the knowledge, grace and love of Jesus Christ?"

"Every layman and woman has a mission as well as a Bishop or priest. They are part of the Church, and the Church is sent or has a mission to save souls."

"The very fact of men belonging to the Church lays upon them the duty of being missionaries and saving souls. They must co-operate with Christ, of Whom they are living members, in doing His work—that is, in saving souls. It is because this great fundamental truth is not brought home to men, or because they do not think upon it, that they have so little of the missionary spirit and are under the dangerous delusion that they have not the care of their brother. At least now they cannot plead ignorance of it on the last day, when in the lost souls that they might have helped to save they will see the blood of Jesus Christ that they have squandered."

"Wake up, my brethren, and understand that you have a duty to give spiritual food to the thousands who are perishing under your eyes, and who, if that duty be neglected now, will challenge you at the last day and lay their loss at your door."

A Purely Vegetable Pill—Farmer's Vegetable Pills are compounded from roots, herbs and solid extracts of known virtue in the treatment of liver and kidney complaints and in giving tone to the system whether enfeebled by overwork or deranged through excesses in living. They require no testimonial. Their excellent qualities are well known to all those who have used them; and they commend themselves to dyspeptics and those subject to biliousness who are in quest of a beneficial medicine.

LE  
\$5.00  
\$7.96  
\$10.00  
89c  
\$1.25  
89c  
ANDY, TORONTO  
\$1.00  
\$1.00  
\$1.00  
\$1.00