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IRELAND AS IT IS.

Remarkable Testimony by an American Eye Witness.

EFFECTS OF LANDLORDISM.

Mr. V. G. Eaton, the special commissioner of the Boston Globe, sends a very interesting letter to our contemporary on the condition of things in Ireland, from which we extract the following:
Athy is in Kildare county. Six miles away to the south and west is Luggacurran, which lies among hills in the borders of Queen's county. Here is the celebrated Lansdowne estate. The noble Marquis and Governor-General of Canada owns several estates in Ireland, particularly further south. It is in Luggacurran that the big fight is taking place, and Luggacurran the eyes of a political problem look to-day for the solution of a political problem which is the last link in the great chain forged by the feudal barons a millennium ago.
Early Thursday morning we were away for Luggacurran. The roads of Ireland are said to be the best in the world. They are certainly far better than any I have seen in America or England. The people, though poor, have good land. The people, though poor, have good land. The people, though poor, have good land.

nemi in America. The potatoes and cabbages look well. The grain was bad and full of popples and thistles. This is due to the great drought. It has not been so dry in Ireland for ten years or more.
Now we enter the house of the first evicted tenant on the Lansdowne estate, and by first I do not mean the first in point of time, but the first on the street from Athy to Luggacurran parish.
It is that of a young blacksmith who was put out of his shop and home for non-payment of rent. There his home was on the Lansdowne estate there can be no question. Regarding his shop there are grave doubts, and so civil action has been brought for illegal ejection. If it be proved that the smith was not on his estate, the landlord will have heavy costs to pay. In the mean while the house and shop are unoccupied, and the premises closely guarded by the constabulary and emergency men. The friends of the smith have put up a temporary shelter for his horse on the adjoining estate now two rods away from the old shop. Here he is working with his horse and plow, and his mowing machines from the time the law gives him his morning soil until the rooks fly home to roost. His old horse, his old plow, and his old piggy are unoccupied. The emergency men go in and out to see that no one profanes the house by invading them. The doors are broken down and the yard is left to the weeds. The openings are filled in by bundles of straw brush kept out the pigs and goats. No person save the landlord or his agent, the constabulary, and the emergency men, is allowed to enter through those low portals. The man who pulls out that brush and walks into the house is liable to six months' imprisonment in Queen's county jail, where he must sleep on planks and feed on bread and water. The country is full of emergency men to see that the law is enforced. The evicted tenants know this and keep away when the emergency men are near. When they are out of sight, why, the tenants go in now and then. I do not say I have seen them go in, but I have heard that they do.
What would you do under similar circumstances?
Well, my friend, how is business? asked I of the smith.
It is middling, please God. I can't complain at all.
Why did you put up your new forge so near the old one?
I thought I would like to be looking after the old place, sir, to see that nobody did it harm.
I thought the landlords kept emergency men for at all purposes.
And so they do; but it is a part of the Plan of Campaign to stay near the place where you are turned out. We want to keep the emergency men at work, you see. He smiled as he said this.
There was something funny about all this, I thought, and seeing I was perplexed my guide explained as follows:
The Plan of Campaign is to make as much trouble for the landlords as possible—sex them, harass them, thwart them—without getting over the bounds of the law. So when a tenant is to be evicted he bars his doors, walls up his windows, and gets inside, while the constabulary batter away. It costs a good deal of hard work to get into some of the houses. They were over three hours making a hole in mine, and they had to go up and break a hole in the roof then.
When an entrance effected the tenant must go out peacefully. If he offers resistance, or throws water, or shows fight, he is arrested and sent to jail. But the Plan of Campaign does not stop here. As soon as a tenant is put out he finds a home as near by as possible, and keeps guard of his old premises like a watchdog. He does this to keep other evicted tenants from coming in and taking possession of which there is very little danger, and he also wants to make all the trouble for the emergency men he can. He usually succeeds in giving them plenty of work.
There are two or three dozen of them on the Lansdowne estate now, in addition to the constabulary, and I think they all find enough to do. I hope so any rate, for it is too bad that they should be idle. They are two of the best now, guarded by the Royal Irish constabulary and their rifles.
A dog-cart containing two emergency men, two constables and a driver came down the dusty road at a trot. The emergency men were smoking pipes; the constables grasped their rifles and looked solemn. The constabulary were dressed in blue suits and tall helmets with metal crowns. A black belt was buckled around the waist of the coat. Their trousers were turned up in true English style. The emergency men wore short jackets and caps.
It was a picture such as can be seen nowhere save in Ireland. Here were the wide hedge-backed fields, undulating and rolling away for miles. In all the wild vista there was not a human being in sight. The rooks cawed from the chimneys of the white cottages and the sparrows built their nests in the masonry of the late houses undisturbed by the hands of mischievous children. The hearths were cold, the rooms dark and forsaken. Grass grew and ripened and rotted in the fields with no one to come and gather it. In a few of the larger fields my lord had turned in cattle, bullocks and calves to fatten on the herbage. The animals roamed singly or in groups, nipping the clover and buttercups, heedless of the fact that they were on land for which my lord expected £2 per acre as annual rental, and in default of which the tenants had been ordered to starve. And yet the English Government must pay men, and clove men, and feed men to keep the places where no one lives, and where all is as still as a drearland. To me it was a startling, a horrible idea. I had heard of rack-rented Ireland; I had known of her woes; but I did not think it had come to this. I would as soon have seen men to keep the peace among the dead in yonder quiet cemetery.
The dog cart came up and stopped opposite where we were standing. The occupants glared at us and we looked at them. One of the constables took out a book and pencil and began to write. Then he looked at his watch and motioned the driver to move on. We mounted our car and followed them.
Do you know you have laid yourself liable to arrest? said my companion to me, as we rode along.
No; why?
It is an offence punishable by imprisonment to be seen talking to an evicted tenant. They are waiting for the coercion bill to pass and then we shall catch it. You are in Ireland then the chances are you will be given a sample of English justice.
For an enlightened country England seems to have very peculiar laws. I wonder how a man can escape arrest here.
The driver is told to urge his beast along, and down in the hollow among some ivy-grown elms

we pass the military dog-cart. The glaring is renewed, and this time we glare in return.
"Ahem," says an emergency man, as we trot by them.
"Ah hem," say we all. The constables take up their rifles, look at the locks carefully and put them down again with a thump on the floor of the cart. We laugh and light our cigars.
Away up on the hillside, in a modest cottage near the church, we saw smoke coming from a chimney. Geese were hissing and gabbling on the other side of the hedge, and two black and white geese were together brooded among the nettles and marsh mallow that lined the hedges.
"This is the home of Mr. Lacy," said my friend, "I should like to have you go in and talk with him. He farms about forty acres of poor land here for which he pays something over £1 a year for the acre. He is also a road contractor from which business he is enabled to live and pay his rent. He is one of the few tenants who have not been evicted, though there is about a year's rent due."
We rode in between the stone gate posts and halted in front of the Lacy house. It was a miserable place to live in from an American standpoint, but far better than the average in Queen's county. Mrs. Lacy, a shriveled little old woman in a white cap and black dress, met us at the door.
"Good evening, Mrs. Lacy," said Denis.
"Where is the husband?"
"He is inside and poorly, but I will call him. Come in till I speak to him."
We entered the low door and took seats on wooden chairs in the dark "best room." The floor was flagged with lime-stone, the walls were clean with whitewash. I rubbed some of it on my coat as I leaned back against the wall on my stool, which was made of old linen, such as were used in the days when Ireland grew flax and "Irish linen" was an article of commerce. I heard a creaking at the other end of the room. Straining my eyes I saw a small clock ticking away in the green room. It was the first clock I had seen in a cottage since I came to Ireland. A tenant who owns a clock is looked upon as an aristocrat and is in danger of having his rent raised.
In a minute Mr. Lacy came in hobbling on his cane. He is a tall, dark man over 70 years of age. He wore cowhide shoes, woolen stockings, corduroy trousers, and a striped gingham shirt. The evening article in his apparel was a "pepper and salt" waist coat with a double breast and a big turn-down collar. It was the longest vest I ever saw in my life, and would make a coat for any ordinary man. The old man's hair is gray but his moustache and eyebrows are as black as soot.
I talked with him for an hour and found him very intelligent. I would like to give all his land to him, but at the most of our conversation was about the prices of farm products now as compared with 10 and 40 years ago I will condense. The story which he told and to which I listened attentively gave me a better insight into the condition of Ireland than I had yet obtained from anyone. He had been through it all and knew of what he spoke.
He said that in 1840 more the prices of farm products were fully 40 per cent. higher than now, and some cases 50. As an illustration of this he gave me the prices of things he raised for the two years, 1877 and 1887. Of course the sums mentioned by him were in English money, and I have converted them to United States currency, so as to make it more handy for American readers. Here are a few:
Bullocks, 18 months..... \$45 00 \$30 00
Sheep, 8 months..... 10 00 5 00
Eggs, 8 months..... 35 00 15 00
Duck's eggs, per dozen..... 35 15
Butter, per pound..... 30 25
Hay, per ton..... 30 00 17 00
Barley, per bushel..... 1 25 75
Ten years further back, in 1867, he assured me that it was a poor bullock that would not bring from £12 to £15 (\$60 to \$75), while many commanded \$100 each or even higher.
"By," said he, "I have often sold my butter for one and six (36 cents) a pound and had the marketman glad to get it at that. Now, on these very farms where 'judicial rent' has been put in force, the reduction has been only about 20 per cent., or one-third far less than the fall in prices of farm products. If a man's income, which in this case is the crop of the farmer, be reduced 50 per cent., or one-half, while his expenses (rent particularly) are cut down but 20 per cent., or one-fifth, it does not require much calculation to see that the farmer will fall behind. The rent must be reduced in proportion to the price of the crops or the poor tenant must run in debt. There is no way out of the trouble. That he has fallen in arrears, and that, too, in spite of unusual efforts, the history of Ireland will show. If this is not enough to convince you so around the support of his wife and children, instead of the support of his wife and children, he is dead and emigration, and read the story in every county in the island.

CATHOLIC TOTAL ABSTINENCE

(Rev. Thomas J. Conaty in the Catholic World.)
The lack of true spiritual life is apparent in the condition of modern society. Wealth, honor and pleasure, are the objects that engross men's attention. The great injunction of our Saviour to deny one's self and take up the cross finds little place in our busy, material world. Passion governs, and true development suffers in consequence. Selfishness is the law of the hour. On all sides social reforms are demanded. The body of the people, the subjects and objects of all reform, are appealed to and played upon by men whose impulse is passion or hypocritical selfishness. The aim of the Catholic Total Abstinence Union is a religious one; it offers itself as a help to Church and State in the work of individual and social reform. It tells men that reform can come only through the grace of God in a spiritual life. It appeals to humanity as redeemed and ennobled by Christ, who is the source of all true reform, and without whom society must wither and die as the tree deprived of life-giving sap. That society wants a better manhood, a Christian manhood, having, not for self, but for God; ready to make no sacrifice not for material advance, but for the elevation of mankind into a virtuous life and union with God. Social reform that builds on humanity separated from God can lead only to the satisfaction of vanity, and soon becomes but a loud sounding word, while men languish and die for want of the proper moral food.
Among the moral evils which help to arouse passion and selfishness, drunkenness, and so to render social reform difficult, intemperance stands prominent. No community is free from its encroachments, no man safe from its contagion. Possessing the body of man, it robs him of mind and heart, and deprives society of his intelligence and affection. Home is the fountainhead of citizenship and manliness. Intemperance changes it into a nursery of vice, transforms it into an agent to destroy society, and which it was intended to build up and to defend.
Men dread the destructiveness of the elements. The great reservoirs of the heavens pour down their floods and rush headlong to the sea, gathering madness in their course and scattering devastation in their wake. The mighty winds have a havoc in its train; gaunt famine and grim war depopulate nations. Men shudder when attempting to estimate the loss of life and property from all these causes; yet not all comprehend equal intemperance, which, like a mad torrent, rushes over the land, scattering along the highways of life the wrecks of broken homes, and the mangled bodies of the victims. The State is forced by intemperance to increase its charities a hundredfold and more, to enlarge its prisons and reformatories for self-protection. Labor is battling for its rights, finds itself handicapped by intemperance, and robbed of more of its earnings than by its most grinding monopoly. The Church, pleading for the purity of its ranks, finds intemperance an antagonism which neutralizes her efforts, paralyzes her energy, and disgraces her good name. This will explain why men are called upon to combine against this monster ally of mankind. Indeed, it is not strange that, in considering the evils caused by drink, men have been led to regard drunkenness as the greatest source of mischief and crime. I have, therefore, felt it to be my duty to take my stand under the banner of total abstinence. I do not want it for myself, but I have taken this position in order that I may be able to speak with more effect in advising others to renounce drink once and for ever. The prelates of the Second Plenary Council of Baltimore, who have so often increased the number of those who have taken the most shocking scandals which we have to deplore spring from intemperance.
Following in the footsteps of the Fathers of the previous councils of Baltimore, and supported by and quoting the teaching of the Angelic Doctor, the Third Plenary Council approved and heartily recommended the Catholic total abstinence movement and "the laudable practice of many of the faithful who totally abstain from the use of intoxicating drinks." This means that they combat the vice of drunkenness more effectively than otherwise, whether in themselves by removing its occasion, or in others by exhibiting a splendid example of the virtue of temperance," and it gladly proclaimed their zeal to be according to knowledge. "It has," they declare, "already brought forth abundant fruits of virtue, and gives promise of yet greater results in the future."
The recent strong words of commendation from Pope Leo XIII. have given joy and encouragement to every member of the Union, effectually destroying the suspicion that our movement is not in harmony with the purest Catholic doctrine. He says: "We have rejoiced to learn with what energy and zeal by means of various excellent associations, and especially through the Catholic Total Abstinence Union, you combat the vice of intemperance. We esteem worthy of all commendations the noble resolves of your pious associations by which they pledge themselves to abstain totally from every kind of intoxicating drink. Nor can it at all be doubted that the determination is that proper and truly efficacious remedy for this great evil." Under the influence of this fatherly approval our Union must gain strength and usefulness. No one can estimate the social good that has resulted from the work of total abstinence, whether during the public life of Father McDevitt, or in the organized movement of his followers in the total abstinence societies, or in the silence of the priest's influence in the confessional.
Intemperance has been in the world from the beginning, and will be found in it to the end, and we do not dream of totally abolishing it. This is no reason why we should not have men free from its ravages. A foreign enemy threatens our shores and we sadly cry for coast defences. Nationality is in danger and men rush to arms, ready to sacrifice their lives rather than allow their country to be injured. Intemperance threatens our homes, destroys many of them, robs our labor and weakens our energies, and we are called to put under their units for protection and move forward against the enemy. If we speak against the cause of intemperance and point the finger at the marshes that breed the pestilence, we are accused of interfering with personal liberty and injuring legitimate business. But the liberty of the drunkard, his business, his duty to his family, do not enter into some men's thoughts. The black slave of the South with chains about his limbs stirred humanity until intelligence advanced the day when no man could call him a chattel. The slavery of drink is fastened upon poor men who are as unable to help themselves as the negro of the plantations. And it is humanity to bid freemen never to become slaves.
Catholic total abstinence is not responsible for the actions of all its members. The reproach of a "holier than thou" style of manhood is

CATHOLIC TOTAL ABSTINENCE

often heard against it. It should be judged by its principles and its works. It aims at saving men from ruin and preserving their manhood for society and God, and it succeeds in doing so; it aims at ennobling men's labor and making the workingman independent and respectable, and it succeeds. It thanks God that through its means many a soul has been lifted from sin to virtue, many a horror removed from Christian homes. It is conscious of the gratitude of thousands who have known happiness since its banner was placed over them. In a word, it may be said that our Union has for its object to assist the grace of God in building up a better humanity, ennobling labor, the salvation of home, and the fulfillment of man's destiny.
Our Union appeals to the best men in every community, particularly to those who have never experienced the slavery of drink. If some but drunkards become total abstainers how can we expect that they will successfully cope with the evil that surrounds them? As it is the strong able bodied men that are needed for a country's defence, and not men just recovering from disease, so it is the men who have controlled and can control their appetites who must fight the battle for the weak and save humanity. It is the leaders in society who should stand forth and defend. Men capable of sacrifice are needed. Men ready to pass and defend the pleasures of sense in order to help on the salvation of others.
The battle is really between the saloon and the home. The saloon has fastened itself upon society as an ulcer living upon the life blood of the people. The saloon, building itself upon the ruins of broken lives and shattered homes, spreads its deadly influence over the whole class or sex. The Union recalls the countless boys ruined, the fathers changed into destroyers of their little ones, the industry paralyzed, the prisons filled, and it asks each saloon how much of this is its work.
It calls on the law to place about the saloon such reasonable restrictions as will remove as far as possible the evils that spring up from it. It demands the enforcement of those laws for the protection of home. The arrogance of the saloon and the power it wields in political affairs, all for its own interests and against those of society, have awakened a stronger interest in the cause of total abstinence organized on Catholic principles.
THOMAS J. CONATY.

THE LAND BILL.

CONCESSIONS OFFERED ON BOTH SIDES—A SPEEDY CLOSE OF THE SESSION ASSURED.
LONDON, August 1.—The Irish under secretary, Col. King Harman, denied in the Commons this afternoon that there was any notable discontent among the men composing the Irish constabulary. He said the number that had joined the force within the past three years 548 were Catholics and 460 were Protestants.
Mr. Balfour, replying to a question by Mr. Parnell, intimated that it was probable that the Government would withdraw the clauses of the land bill which yet awaited action and were of a nature to excite opposition. If the passage of the measure would thus be expected, the Opposition said that it was unfair for the Opposition to introduce other clauses outside the intention of the bill. Mr. Parnell disclaimed all intention of bringing in extraneous matter, and promised that most of the amendments offered by the Nationalists should be withdrawn.
Mr. W. H. Smith stated that in order to facilitate the close of the session the Government would present in but few of the measures before the house, including those relative to the regulation of mines and the commutation of allotments and tithes. The House would, Mr. Smith said, sit on Saturday until prorogued.
RANDY AND JOE.
Lord Randolph Churchill and Mr. Chamberlain supported an amendment to the Land Bill proposed by Mr. Finlay, Liberal-Unionist, giving the court power to reduce the orders for payment of arrears of rent in instalments. Lord Hartington said that although the amendment had been drawn with his consent he thought it ought not to be pressed as the Government had made many concessions since the amendment was framed. The amendment was rejected by a vote of 199 to 140. Several other amendments were passed. Mr. Dillon expressed disappointment at the form in which clause 23 had been passed in committee. Mr. Balfour, answering on behalf of the Government, said the Ministry was not responsible for the elimination of the bankruptcy clause, which had been devised for the relief of the tenants. Clause twenty-three was eliminated. At a meeting of the Parnellites to-day it was decided to adopt a passive policy after the passage of the Land Bill in order to allow a speedy close of the session.
A monument erected to the memory of Father O'Riordan, for many years chaplain of the 78th Regiment, American army, was unveiled at Ebensburg, Pa., on Decoration Day. It is a granite shaft over twenty feet high, and was erected by the surviving comrades of the deceased priest, who was also well known in Ohio.
The Rev. James Donohoe, rector of the Church of St. Thomas Aquinas in Ninth street, Brooklyn, N.Y., has received a beautiful silver cross sent him by the Pope, and brought from Rome by Cardinal Gibbons. Father Donohoe is Director General of the Guard of Honor, which has a membership of many thousands all over the country.
General Don Luis Bogran, President of Spanish Honduras, has applied, through his minister, to St. Alphonsus Convent of Mercy, New Orleans, La., of which Mother Mary Austin Carroll is in charge, for Sisters of Mercy to establish themselves in his capital. He desires to put under their care several ladies' colleges and a fine hospital.
The Benedictine Fathers are about to establish a college for the education of the youth of Oregon. The rapid progress and development of the country, together with the demand of the literate and scientist a corresponding standard of instruction, and it is the intention of the Fathers to successfully meet this demand.
Father Zephyrin, O.S.F., formerly of Cleveland, has left the Indian Mission, Superior, Wisconsin, and been attached by the Most Rev. Superior General at Rome to Father Vissani's work at New York, to aid the Commissary of the Holy Land in the publication of the *Pilgrim of Palestine*, which will appear as a weekly next year.

A TERRIBLE TRIPLE TRAGEDY.

CAMDEN, N.J., THE SCENE OF AN AWFUL CRIME.
CAMDEN, N.J., August 1.—A more horrible tragedy never occurred in this city and probably in the State of New Jersey, than that which occurred in South Camden this evening when Mr. Willshire, 52 years of age, shot his wife, Ella, aged 47; deliberately murdered Justice of the Peace Wm. S. Darr (colored), and then finished the work of destruction by sending a bullet through his own brain, dying almost instantly. The tragedy occurred on Spruce street, where Squire Darr has his office, and where the fatal event took place. Willshire had lived unhappily with his wife for some time. The couple had three children. About two weeks ago Mrs. Willshire, becoming tired of her husband's abuse, went to Squire Darr's office and had a warrant issued charging him with non-support and cruelty. He was arrested, tried and ordered to pay \$5 per week for the support of his wife and children. Instead of giving his wife the amount ordered he gave her but \$2. The woman appealed for more, but her husband refused to listen; the consequence being that the old family quarrel was renewed. This evening Willshire entered the house, grasped his wife by the throat and commenced choking her. She succeeded in getting away from him and ran to the unfortunate squire. She was telling him her troubles when her husband entered, and three minutes later the wife, husband and squire were dead.
"Johnny," said a mother angrily, as she pointed to a steak pie that had a great piece taken out of it, "did you not into that pie?"
"Nom."
"Nom," replied Johnny, drawing his sleeve across his face, "perhaps it got wore in."