

## HOME RULE.

What a Veteran Thinks on the Subject—  
O'Neill-Daunt's Ideas.

Probably the last of the men now living who stood by O'Connell, in his early struggles, is Mr. William J. O'Neill-Daunt, of Kiltiscan, County Cork—who still, as of old, keeps up his interest in the current politics of his country—rightly judging that one can never grow too old to have a personal interest in the events that sway the world in which all—whether young or old—have to live. On February 24th, a reporter from the office of the *Cork Examiner* called on Mr. O'Neill-Daunt, to ascertain his views as to Mr. Gladstone's proposed "Home Rule" Bill for Ireland. The opinions of the veteran patriot (now in his 87th year,) are valuable, as there are few men better qualified by experience to deal with such an important proposal.

With reference to Mr. Gladstone's financial proposal, Mr. O'Neill-Daunt, who in the old Repeal movement was recognized as one of the safest authorities on Irish financial policy, said:—

Mr. Gladstone has treated Ireland very badly, financially, in the past, and I cannot at all approve of his present financial proposals. For instance, in 1853 he added 52 per cent to our Irish taxes. Some time ago I had some correspondence with him, and in one of the letters I received from him, through his secretary, he said that having minutely considered the financial claims of Ireland he had arrived at the conclusion that Ireland had been very badly treated, adding that the financial arrangements between the two countries were very inequitable. These were his words through his secretary (Mr. J. K. Murray, I think is that gentleman's name). I was writing a sort of sketch relative to the subject for one of the London magazines at time. Some of the members of the Irish Party are eminently qualified to grapple with this matter,—Mr. Sexton, for instance, and that very clever Ulster member Mr. Vesey Knox. It would be absolute folly for the Irish people to purchase Home Rule at a price that would render it impossible for them to derive any possible advantage from it. As Mr. Knox has pointed out, we might, by the best possible management, escape bankruptcy for about five years; but that is as long a period as we could escape the gravest financial embarrassment. I do not see why we should contribute a single penny to the English Exchequer. I fail to see any grounds, historical or otherwise, why we should do so. Mr. Gladstone has admitted that the financial arrangement of the Union was very inequitable: but now mind it was on these very lines that he made the increase in our taxation in '53. The Union was a criminal usurpation and, financially, a gigantic swindle, and is it not ridiculous that we should be robbed over again? What I would like to see in any measure of Home Rule would be the restoration to Ireland, as far as possible, of the rights of which she was defrauded by that infamous Act of 1800, and a really fair and just settlement of the financial question. I may mention that the population of Ireland was larger in 1800 than it is now, so that if the financial arrangement was inequitable then, it is still more so at the present day.

Mr. O'Neill-Daunt continued—with reference to Mr. Gladstone's Home Rule Bill, generally—the Bill is better than that of '86. I daresay that, on the whole aspect it is the best bill Mr. Gladstone could get an English Parliament to consider. But, as regards the financial question, I must again say that the proposals (to Ireland) would be ruinous if accepted. The Irish members should fight this matter by every means in their power, and bring down the Irish quota of taxation to the lowest possible level. This is a matter of duty on their part, and it is only justice to Ireland that the taxes should be reduced. The more I consider this aspect of the bill, the more I am disposed to think that Mr. Knox's idea is the correct one. Finance is a grand question. It would be almost impossible for the Irish Parliament to carry on the Government of the country without increasing the taxation generally, and we are already ground down with taxation. The reservation of England of the Customs means the reservation of the very best revenue-producing source. Of course our representatives will fight against that. As Mr. Lane pointed out, Mr. Gladstone leaves us the local Excise, and the amount derived from that source

will depend on the quantity of drink we consume. Now, is not that putting a bonus on drunkenness? If the Irish members do not insist on having the financial proposals amended Mr. Gladstone will let them pass. That is my opinion. We have experience of him. Look at what he did in '53. One of the arguments against increasing Irish taxation was the poverty of the country. That seemed a very strong ground to go on. What was his argument? An extremely ingenious one. It was to this effect, that £150, for instance, in that country, represented a greater purchasing power than the same sum in a rich country: so that, according to that idea, the poorer a country the stronger the season for taxing her.

With regard to the vetoing powers reserved to the Lord Lieutenant they look very formidable, but I really think they would be more nominal than real. They probably would never be availed of. In the pre-union period there was a Royal veto existing in full force, and, of course, the power was in the hands of the English Cabinet; but it was what I way call a sleeping power then; and I have no doubt it will be left to rest in peace when we get Home Rule.

As to the threats of the Ulster Tories, Mr. O'Neill-Daunt said—All that is mere bluster. The threat shows the unnatural hatred these men have for their fellow-subjects here in Ireland. At present they are threatening all sorts of things if Home Rule is passed. The pretence of these people, that they are the only Loyalists, is simply ridiculous. Their loyalty does not seem to be reciprocal, for, when their interests clash with Unionist party interests in England, they are just thrown aside. When Home Rule is passed the landlord party, and the party generally calling themselves "loyalists," will, by the pressure of circumstances, and by the very fact of domestic legislation, become Nationalists themselves; even the very Orangemen will become human beings. We can discount all their bluster; but I certainly consider it scandalous that a man in the position of Lord Salisbury should encourage that bluster.

With regard to Irish trade (said Mr. O'Neill-Daunt,) it seems rather impudent that the Irish should be prohibited from trading with every country. The principle of that seems to be essentially the principle which induced the English Government in the last century to impose embargoes on Irish commerce.

In conclusion, Mr. O'Neill-Daunt said—I am sure that this is Ireland's great opportunity. We shall never, again, have such another opportunity: and if our representatives do not avail of it to the fullest extent, they will deserve to be execrated. The interests of the country are in their keeping, and it is a most sacred trust. They certainly should not allow themselves to be influenced by that species of delicacy which prevents a person from looking a gift-horse in the teeth. There is a good deal of the partisan in every Irishman, and when he has chosen a leader he does look too closely into his motives and actions, and often allows himself to be imposed upon. This is what Strafford said in a letter to Charles I.: "It is wonderful with how few soft words we can fool the Irish." The characteristic is still in existence, and that is what makes me afraid that our members may leave this grave national matter too much in Mr. Gladstone's hands.

With regard to the Land Question, Mr. O'Neill-Daunt (himself a landlord,) said:—The landlords of Ireland have cut the Irish nation in this fight. They would now be masters of the situation had they thrown in their lot with the Irish people. It is that sort of alienation which the Salisburian policy would seek to perpetuate. Lecky—a splendid historian he is to be sure—compares the effects of that alien power to those of a "spear-head thrust through a living body, inflaming all around and deranging every vital function." My experience is that it is bigotry has made them turn against the country. With regard to the reductions of rents, I don't understand how the landlords could be expected to escape when the prices for agricultural produce came down. However, I think they look upon the reductions as a punishment of their political principles. This, of course, is absurd. In England there has been a great downfall of landed property, and the average reduction given in that country is from 20 to 25 per cent. But it must not be forgotten that the landlords in England have to do a great

deal more for their tenants than Irish landlords do for theirs.

In answer to some final queries, Mr. O'Neill-Daunt said he did not see why Irish trade should be restricted merely to place English feeling, and Ireland wronged to disarm the criticism of those people who are following Mr. Gladstone under protest.—*Irish American.*

## THE RETURN FROM CLONTARF.

On the evening of Holy Saturday, which was the day after the battle of Clontarf, Donchad, the son of the late monarch, who had been sent with his Dalcassians on a predatory expedition into Leinster, returned with immense booty to the camp of Kilmainham; and, as a tribute of pious affection, sent several rich offerings to the Archbishop of Armagh and his community. Immediately after the battle of Clontarf, the chief of the Eugenic tribe, Cian, who was then with the army at Kilmainham, and whose ambition to assert his right to the now vacant throne of Munster, too impatient to brook even delay, lost no time in acquainting the sons of Brian with his determination to enforce that claim, alleging, as the grounds on which he rested it, not only the right of alternate succession secured to the Eugenicians by the will of Ollill-Ollum, but also the seniority of their royal house over that of the Dalcassians. He therefore demanded that the son of Brian should deliver hostages to him, in acknowledgment of his claim. This Donchad, one of Brian's sons, determinedly refused; saying that, diminished in strength and numbers as was the brave force by his side, he would neither acknowledge Cian's claim nor yet consent to give him hostages.

This angry contention between two such rival tribes, both encamped on the same ground, and both flushed with their common victory, seemed to threaten for a time consequences by which the mourning as well as the triumph of that memorable hour would have been sullied, when, fortunately, another Eugenic prince, named Domnal, who commanded, jointly with Cian, the troops of their tribe, interfered to check the unseemly strife; and, calmly expostulating with his brother chieftain, succeeded in withdrawing both him and the whole of their force quietly from the camp.

Thus relieved from the chances of a conflict to which his reduced and weakened followers were now unequal, Donchad broke up from the camp at Kilmainham, and with his small army, including the sick and wounded, proceeded slowly on his march into Munster. Further trials, however, awaited them ere they reached their own home; and the sudden change which a short day had made in the fortunes of the son of Brian, showed how triumph may lead adversity in its train. On arriving in Ossory, they found the prince of that country, Mac-Gilla-Patrick, preparing to oppose by force their passage through his territories, unless they consented to acknowledge submission to his authority. "Hostages," said that chief, "or battle!"—"Let it then," replied Donchad, "be battle; for never," he added, "was it yet heard of, within the memory of man, that a prince of the race of Brian had given hostages to a Mac-Gilla-Patrick."

Having thus declared his purpose, the heroic chief prepared for action; first taking care, as a human precaution, to appoint some of the bravest men in his troop to guard the sick and wounded. But, instead of allowing themselves to be so protected, these weak and suffering men all eagerly insisted upon taking their share in the combat; preferring death by the side of their comrades to the ignoble safety proposed to them. "Let there be stakes," cried they, "fixed in the ground; and to each of these let one of us be firmly tied, holding our swords in our hands." This extraordinary suggestion was acted upon; and the troops of Ossory, on advancing to the attack, beheld intermixed in the foremost ranks with the sound men, these pale and emaciated warriors, as if all were alike determined on death. At the sight of so strange and mournful a spectacle, the advancing army paused; and their chief, whether touched with admiration of such noble self-devotion, or fearing to contend with men thus pledged against surrender, drew off his force without striking a blow, and left the brave Dalgais to pursue their march through Ossory uninterrupted.

## ST. PATRICK'S BELIEF.

The Claim That He Was a Protestant Again Refuted.

The average Irish Catholic can never be induced to seriously consider the opponent's claim that St. Patrick was a Protestant. He regards the claim as a native and racy joke, something with an honest, homely facetiousness about it. Father Burke on one occasion met the contention with a well-known flash of his characteristic humor, pointing out that of course it was not true, for, though we had full particulars as to those who arrived with St. Patrick in Ireland, there was no mention of a Mrs. St. Patrick amongst them! This was on a par with the argument of the countryman who stumped an opponent by showing that frequent though the reference was to "St. Paul to the Romans," there was never the slightest mention of St. Paul to the Protestants.

It is unnecessary here to make more than an incidental reference to the controversy on the religion of Ireland's national apostle, or to writings in point in the works of Cardinal Moran, Dr. Healy, Professor Stokes, Miss Stokes, and those of Ushers Warren, Todd, Petrie, and many others. In a thoughtful and learned little pamphlet—"St. Patrick's Liturgy"—which comes from the pen of the Protestant rector of Mitchelstown, England, Canon Courtenay Moore, M. A., M. R. S. A., the old ground is again gone over, and conclusions are drawn, which must prove not a little startling to those who delude themselves with the belief that the Irish saints was in the Canon's words, a sort of miscellaneous or molluscosc popular Protestant.

The hollowness of the belief is easily made apparent. The pamphlet is in effect an appeal to the more thoughtful Irish Protestants to study early Irish Church history, not with the lawyer's idea of making out a case, but with the fearless desire of finding the truth and the whole truth. In the present study, brief as it is, the reader is given an inkling of the fascinating nature of the points, facts, and problems that confront the student of early Celtic Christian life. These are a few of Canon Moore's conclusions: The idea that St. Patrick was a Protestant is but the idea of those who have little or no acquaintance with the belief and ritual of the Church of the fifth century. A few simple but telling quotations are given from the writings of the saint. He speaks of the priests whom God has chosen "and granted to them that most high and divine power that those whom they bind on earth are bound in Heaven." He hears in one of his dreams the words, "Thou doest well to fast," and we have references of his to the conventual life, bearing out the expression of Professor Stokes that "the early Celtic Church was intensely monastic."

The liturgy which St. Patrick used is said to have been received from St. Germanus and Lupus, and was known as the "Cursus Scotorum," or the Irish Liturgy; the origin of which is traced back to the Liturgy of St. Mark. We have St. Jerome's authority for connecting the two. Taking this to be correct, it is a death-blow, says the author, to the vague popular (Protestant) theory that St. Patrick was a sort of nondescript Protestant. Mention is made of his masses for the dead, and of one as follows: "O God, Who on this day didst give to St. Peter after Thyself the headship of the whole Church, we humbly pray Thee that as Thou didst constitute him pastor for the safety of the flock, and that Thy sheep might be preserved from error, so now Thou mayest save us through his intercession."

After this, it will easily be believed that Canon Moore has little difficulty in admitting the apostle's communion with Rome.

Overlander.—A: Have you heard that the house lately erected by Wackler, the contractor, has fallen to pieces. B: Just what I expected; it was so heavily mortgaged.

The Second Picture.—Wife: Well, hubby dear, how did you like me in the tableaux vivants? Hubby: I was positively astounded! Wife: Really? How, dear? Hubby: That you were able to keep your mouth shut so long!

A Military ball—A cannon-ball