

freely shed. But the world has made a step or two in advance in our times, and men now see in the pen a weapon more formidable than the sword.

Among the foremost to proclaim this doctrine to the world, and to make a practical application of it, and by means of it to achieve a great victory, was the Irish hero of Catholic Emancipation, the great O'Connell. O'Connell fought long and well and did a great work for the Irish people. Before his time the minority only were allowed to say they had wrongs to complain of. By Catholic Emancipation, the Catholic majority were, to some extent, placed on an equal footing with their Protestant brothers as fellow-sufferers under the nefarious Act of Union. Nor did O'Connell forsake the field on wresting this bright trophy from the enemy's hand. He made powerful appeals in the Commons of England, to have Ireland's parliament restored to her. But he was only one man and old age with all its enfeebling effect was upon him, and the chivalrous British leaders deemed it not unworthy of them to abuse of their power, and to strike a cowardly blow at the aged patriot. They struck him down and he died of a broken heart, and his people were coerced and driven into a resort to arms. Defeat, famine and renewed persecution followed. If Burke's picture of Indian sufferings in the East caused English women to weep and faint, are we to be surprised if an equally, if not more, cruel and bloody policy of England towards Ireland drove Irishmen to desperate means to seek redress? No, these dreadful scenes of '48 and the years that followed, these cruel coercive measures—the suppression of every form of constitutional agitation,—were followed by the organizing of secret and more dangerous associations throughout the land.

Side by side with these extreme views, however, were others of greater range and destined in the end to be more successful. The famine and desolation that closed the fifth decade of the present century in Ireland gave rise to another organization known as the Tenant's League. The main object of this association was to resist the exorbitant exactions of greedy landlords. Among other good effects produced by the new move, was the unit-

ing of Catholics and Protestants in a common cause. But unfortunately for the Tenant League a new issue arose that was destined to tear asunder this lately formed union. Lord Russell in 1852 passed his infamous Ecclesiastical Titles Bill. This rendered illegal and liable to severe punishment the assuming of territorial titles by Catholic bishops. A number of young and wealthy men, parliamentary representatives, formed themselves into a body known as the "Brigaders" and solemnly pledged themselves to fight against this and other acts of tyranny. It was afterwards discovered that the main object of these men was self-aggrandizement, and ere their career was run every pledge was broken, and finally their leader, John Sadlier, finding his crimes about to recoil upon himself, ended his life with his own hand. Their example had a baneful effect upon the constitutional plan of warfare. People now looked with distrust upon parliamentary representatives, and the Fenian societies were strengthened a hundred fold. The Fenian movement was, however, the outcome of the worst sort of misgovernment. It was the only desperate alternative that many people in those troubled times could see open to them as a hope of redress. The law was no longer law, it was the mere arbitrary decrees of heartless tyrants. But this stern policy brought with it a reaction. Smouldering revolution was fast exhausting the very life of the nation. It burst forth at last, but neither suddenly nor successfully. The leaders in this Fenian movement were captured, tried and sentenced to death. Their sentences were afterwards changed to life-transportation beyond the seas.

An account of these happenings might at first seem apart from the question of Home Rule. This is a mistake; the present movement owes its origin to all the struggles of the Irish people since the days of Henry Grattan. O'Connell awakened the people, and left to those who came after him an example which showed them the most effective means of fighting their country's enemies. The Fenian movement had two good effects: one upon the Irish people themselves, and the other upon the English stranger. The futile attempts at armed risings in '67