

The Time and Witness

TESTIS IN CÆLO FIDELIS

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LANDLORD RIGHTS.

Not Natural nor Divine, but Purely Human.

BISHOP NULTY'S VIEWS

Bishop Nulty's letter to the conveners of the Westmeath Convention held under the auspices of the Tenants' Defence League, is a remarkable production. We do not believe the Bishop's recent views as to that "union of hearts" of which we have heard so much lately, are justified by the circumstances; but his pronouncement on the question of landlord rights is very timely. Following is the Bishop's letter:

GENTLEMEN—I highly approve of and commend the "Tenants' Defence Association," which holds a convention in Mullingar on next Thursday, to establish and prove its claims to the confidence and support of the people of Westmeath. The methods and arrangements which the association have adopted to carry out its purposes, and to give effect to its designs, appear to me eminently just and practical, and of the final and complete triumph of its operations there is no reason for any reasonable doubt. This organization is a novel, distinct, independent, and but recently established; but the great practical principle that pervades it, and gives it its distinctive character, is not new, but very old, and has been often tested and proved in other similar organizations, and indisputably with great and favorable results. It is the principle of the "Trade Union,"—tempered and improved by the principle of "solidarity" with the view of rendering the combined operations of both essentially equitable and just, as well as practically vigorous and efficient. The principle, then, underlying your association was first tried and tested in England.

Free, fair and open competition between capitalists and employers for the purchase of labor, creates a strong and active demand for it, and enables the poor workmen to sell and dispose of it at its full and fair value. But when capitalists and employers combine for their common interests; when they bound themselves by covenants and treaties to purchase no labor at a higher price than that fixed and determined by themselves alone; when they coerced the workmen by stringent and general "lock-outs" to accept a wage for his labor which was fixed without his knowledge and consent, they made a daring and desperate effort to place workmen completely at their mercy. English workmen are, as a rule, inoffensive, peaceable, industrious, and have a sensitive and scrupulous respect for the rights of others; but when their own great natural rights are invaded and violated, they will not submit to the injustice and wrong. They will not, unreluctantly, defend their rights with the spirit of freedom, and will instinctively, as it were, unite and combine as one man to resist with determination and courage the unjust aggression by which their great common rights are threatened. The unjust and aggressive combination of capitalists and employers soon found itself confronted with a collective combination of workmen ready to resist and defeat it by refusing to supply any labor at all at the wages fixed by the employers. Thus the numerous, powerful, influential, highly organized and thoroughly disciplined associations of the

TRADES UNIONS

have not originated spontaneously from the workmen themselves—nor were they created for the purpose of taking aggressive action against the employers—but solely with the view of resisting and counteracting the aggressive action taken by the employers against them. To escape from the unjust and offensive combination, they were forced to form a union, in these magnificent and powerful organizations, which have since become the pride and the glory of English workmen, as well as the safeguards and bulwarks of the rights of labor. On many an occasion these capitalists and employers good reason to regret the folly as well as the injustice and tyranny that gave rise to these strong and impregnable Trades Unions, before which their most desperate and dangerous assaults on the rights of workmen have often recoiled, bluffed and defeated. It is not unlikely that Smith-Barry and his confederate racketsmen and exterminating landlords have also, even now, reason to regret the folly and the arbitrary tyranny and injustice that called into existence the great counter-defensive organization of the Tenants' Defence Association. That association did not voluntarily originate with the tenants themselves; it was forced on them. It does not discourage nor discountenance the payment of a fair rent to the landlord, nor does it seek to shelter from eviction a tenant who refuses to pay a fair rent, or who, by his indolence, laziness, intemperance, or willful neglect of his business, has rendered himself unable to pay a fair rent. It is in no sense aggressive; it is purely defensive. But it does deny the right of any landlord to exact an unjust and an exorbitant rackrent, and it will resist its exaction by every lawful means within its power. It furthermore denies the right of any landlord to evict solvent and industrious tenants either in multitudes or singly—either by wholesale or retail—and it will resist his inhuman and "murderous" clearances in every lawful and legal way possible. It will further relieve and alleviate, as far as I can, see the unmerited misery and suffering the landlord has heartlessly inflicted on his innocent and helpless victims. Its contention, therefore is not

against landlordism itself, but against its unjust, its tyrannical, its brutal and unnatural exactions.

LANDLORDS' "RIGHTS" "NOT NATURAL OR DIVINE, BUT PURELY HUMAN."

Landlords have no natural antecedent rights of private property at all in the estates of which they are the reputed owners. Their rights are not natural or divine, but purely human. The land of Ireland, the land of any country—belongs to the people of that country. Individuals called landlords have no right in morality and justice to anything but the rent or compensation for the value of the land. These words were written by Mr. Mill many years ago, and landlords themselves now admit that the rent, or compensation, or its exorbitant value, covers the whole extent of their claims. Landlordism, like the late Established Irish Church, is a purely social institution. It was created by the supreme authority of the State, with the view and for the purpose of performing certain social functions and duties by which, it was assumed, the public weal and the great general interests of society would be materially enhanced and benefited. Like the Church, it had a mission and a mandate from the State; and like it, too, it soon proved an abortive failure. The provision made for the maintenance and support of the land, for its own proper and immediate use, a mandate and a right to exact such a proportion of the agricultural wealth annually produced in the kingdom as would leave the cultivators of the soil the full remuneration (then common and current) of the labor and capital they had expended in creating that wealth. This is exactly the meaning and interpretation put on a "fair economic rent" by Ricardo and by all political economists after him. It must not be assumed that the State acted *ultra vires*, or exceeded its constitutional powers, in granting larger or further prerogatives or privileges to landlords than those here distinctly specified. The State did not and could not grant to landlords any real moral right or valid authority to rackrent their tenants to any extent they should think proper, for that would be equivalent to giving to a single class a right to pillage and plunder the agricultural masses, and to reduce all classes in the community, of their honest and hard earned property. The State did the very reverse of this, for it issued a commission to "fix a fair rent" between the landlord and tenant, and that action put, at least in principle and in theory, an end to those unjust and unauthorized exactions. Further, the State did not, and could not, give to landlords any real or moral right or valid commission to carry out these inhuman clearances, which deprived thousands upon thousands of industrious, deserving, and valuable members of society of the means that are indispensably necessary to make an honest and honorable living by their labor—clearances which, by despoiling them of even the absolute necessities of life, immolated them in holocaust, and sent them in thousands to premature graves; and which, in fact, threw millions of acres of perhaps the richest arable land in Europe out of cultivation, and brought them back again to the state of primeval wilderness and sterility. On the contrary, the State, by making it impossible to evict a solvent tenant who pays a "fair rent," has recently put an end—at least in principle—to these unlawful exactions. The landlordism, therefore, which the State has really created, and to which alone it could give a valid and authoritative sanction, is the landlordism which never exacted more than what was

TO CATHOLIC YOUNG MEN.

Love Your Parents While They Live to Rest.

Some one said to a Greek general: "What was the proudest moment in your life?" He thought a moment and said:—"The proudest moment in my life was when I sent word home to my parents that I had gained the victory." And the proudest and most brilliant moment in your life will be the moment when you can send word to your parents that you have conquered your evil habits by the grace of God and become external victors. Oh, despair not parental anxiety! The time will come when you will have neither father nor mother, and you will go around the place where they used to watch you, and find them gone from the house and from the neighborhood. Cry aloud for forgiveness as you may over the mound in the churchyard, they will not answer. Dead! Dead! And then you will take out the white lock of hair that was cut from your mother's brow just before they buried her, and you will take the cane with which your father used to walk, and you will think and wish that you had done just as they wanted you to do, and would give the world if you had never thrust a pang through their dear old hearts. God pity the poor young man who has brought disgrace on his father's name! God pity the young man who has broken his mother's heart! Bitter if he had never been born—but bitter, in the first hour of his life instead of being laid against the warm bosom of maternal tenderness, he had been cold, and unloved. There is no balm powerful enough to heal the heart of one who wanders about through the dismal cemetery, reading the hair and wringing the hands and crying "Mother! Mother!"

A Famed Convert.

Mary Howitt's "Autobiography" contains some anecdotes of interest to Catholics. In 1850 Mrs. Howitt wrote of the anti-Catholic spirit of the English, and gave as an example the fact that statues of the Blessed Virgin and Our Lord put up over the Catholic Chapel at Hampton had been pelted with mud and stones. Mrs. Howitt thus describes her visit to the Vatican, after her conversion:—"I saw the Holy Father seated, not on a throne, but on a chair, a little raised above the level of the floor; and the English bishops, in their violet silk cloaks, seated in two rows on either side of him. The gracious, most courteous Duke of Norfolk came forward and acknowledged us. This might last, perhaps, two minutes. Then Mrs. Clifford led me forward to the Holy Father; Margaret, as my daughter, following with Miss Clifford. I never thought of myself.—I was unconscious of everything. A serene happiness, almost joy, filled my whole being as I at once found myself on my knees before the Vicar of Christ. My wish was to kiss his foot, but I was withdrawn and his hand given me. You may think with what fervor I kissed the ring. In the meantime he had been told my age and my late conversion. His hands were laid on my shoulders, and again and again his right hand blessing on my head, whilst he spoke to me of Paradise."

A Priest With Stanley.

Wiseman's last despatches mention a Pere Schynne, a Catholic missionary, as one of the whites now with Stanley, Emin, and party. This priest is a Rhineland, a native of Westhausen, near Krenznach, and a student of Treves and Bonn. Ordained in 1880, he joined the Algerian missionaries in 1882, and in 1885 was sent out with a missionary expedition to the Upper Congo, to determine suitable sites for mission stations. He founded one among the Bayanzi, at Bangana, at the mouth of the Kasai river and in 1887 returned to Algeria. In his recent published book, "Two Years in the Congo," he describes how, on March 24, 1887, he met Stanley together with Tippu Tib, at Matadi on the Lower Congo, when Stanley was starting up stream for the Aruwimi and Lake Albert Nyanza. On July 17, 1888 Father Schynne started once more for Zanbar, and thence, via Suddan, after a journey of two and a half months, reached the station of Kipalapa, near Tabara, for which he was destined. The threatening attitude of the fanatic Arabs of Tabara, however, made it prudent for the mission to be withdrawn, and Father Schynne, with numerous negro children who were being educated in the station, retired by Tiji and Usakuma in order to reach the mission of Ukumbi in the south of Victoria Nyanza. It would seem that a curious fate thus led him to again meet Stanley, this time in East Africa, at Usakuma; and he has travelled under the protection of the great explorer to Mpwapa. Probably the roads to the Nyarza are blocked by hostile forces.

A Priest Murderer.

An unknown man attempted to murder Rev. Father Kelly, of Oneida, N.Y., on Jan. 3rd. At 3.30 in the morning, the priest was roused from his sleep by a tap at his door. Father Kelly came to the door half dressed and asked what was wanted, when the designing murderer told him he was wanted at a death-bed. As soon as the door opened Father Kelly was struck with a heavy instrument on the head. He dodged the force of the stroke or he would have undoubtedly been killed instantly. His cries roused the house-keeper and his assailant fled in the darkness. An attempt was made not long ago to poison Father Kelly by some mysterious person, and although the detectives have been working on the case the whole affair is still a mystery. Father Kelly is an exemplary priest and the affair has caused a great sensation.

I enclose you a check for £20 of which £10 will be apportioned to the association in Westmeath and the remaining £10 to the association in Meath. I wish I could afford another £10 to the spirited and truly patriotic Tenants' Defence Association in the King's County.

I remain, gentlemen, respectfully yours,

THOMAS NULTY.

CATHOLIC CULLINGS.

Interesting Items Gleaned from all Quarters of the Globe.

Rev. Abbe Tanguy has recovered from his recent severe illness.

Rev. Ours Labelle left Thursday afternoon for Europe, via New York.

Rev. Father Luzon has been appointed Superior of the Oblat Mission at Hull.

The Catholic anti-slavery congress convoked by Cardinal Lavigne will meet at Brussels next Easter.

A Greek Catholic college has been founded at Athens. The Holy Father himself provided the necessary funds.

The churchwardens of the Church of the Nativity, Hochelaga, have voted \$50,000 to finish the work on the church.

Rev. Abbe H. Carriere, cure of St. Charles de Montreal; N. E. Demers, cure of Ormstown; and C. Collin, cure of St. Hubert, left yesterday on a trip to the West Indies.

Miss Pringle, the matron of St. Thomas Hospital, London, was received into the Church last week. This is the third case this year of the matron of a London hospital becoming a Catholic.

The Catholic papers in Prussia express their regret at the superior Williams' refusal to allow Canon Dabbert to wear the decorative *Pro Ecclesia et Pontifice* conferred upon him by the Holy Father.

The Leo house, just completed at Castle Garden, New York, has been placed in charge of the Sisters of St. Agnes' convent, Fonda du Lac, Wis. Three Sisters left for New York a couple of weeks ago to enter upon their duties.

All the Austrian newspapers, including the *Allgemeine Zeitung*, and the Jewish journals, have published articles in praise of Cardinal Gieseler, the late Archbishop of Vienna, and speak of his death as a great loss to the Austro-Hungarian Empire.

Three members of the Sulpician order, Rev. Abbe Culin, the superior, Rev. Abbe Sentenne and Rev. Abbe Surin are confined to their rooms through sickness. The superior is suffering from rheumatism, and the other two gentlemen from overwork.

Amongst the national pilgrimages to the Vatican in the coming year will be a joint pilgrimage of the various races of the Balkan Peninsula. Servians, Roumanians, Montenegrins, Roumelians, Bulgars and Greeks will be represented among the pilgrims.

The news has been received in Derry that the Rev. John Keys O'Doherty has been appointed Bishop of the See of that name. The announcement has not yet been officially authenticated. Father O'Doherty was distinguished in the selection of names by the parish priests.

Chilipi is trying to arrange with the Cabinet of Berlin, Dresden, and Munich to have the great German pilgrimage to Rome divided into sections, so as to avoid the impression that would be created by the presence of the same time in Rome of several thousand German Catholics.

Mr. W. N. B. Vance Packman, lately an organizing Secretary of the English Church Union, and the editor of the *Church Review*, one of the Ritualistic journals, has become a convert to Catholicism. He has received Confirmation at the hands of his Eminence the Cardinal Archbishop.

The Sisters of the Blind in an order established four years ago. It is under the supervision of Bishop Widge of Newark, N. J., and is governed by the Rev. Mother M. Ross. The home of the Blind, as the institution is named, is located at No. 537 Pavonia avenue, Jersey City Heights.

Mwanga, the deposed king of Uganda, in Central Africa, who two years ago put several of the Christian converts to a cruel death in hatred of the faith, is now himself under instruction in the Catholic mission, and will probably before long be received into the church which he has lately persecuted.

The Italian Parliament has passed the law which places the property of all charitable confraternities in Italy under the administration of Government officials and the local authorities. Under this law the Government will annex the property of 4,487 confraternities, having a capital value of 111,951,000 lire, or about £4,458,000 sterling.

Rev. Abbe Proulx, vice-rector of Laval, is off to Rome again on the university question. He left Friday for New York, and sailed for the North-west on Saturday. The rev. abbe entrusted on an important mission, the result of which will finally settle the long disputed question of Catholic university education in this province.

Pope Leo XIII has been pleased to show his appreciation of the long and useful career of Very Rev. Nicholas Cantwell, Vicar General of the Archdiocese of Philadelphia, by raising the venerable clergyman to the high dignity of the theological course, and was ordained in 1857. Father McDowell has been pastor of St. Agnes' church, on West Forty-third street, for the past sixteen years.

The honorary freedom of the city of Limerick was recently presented to Right Rev. Dr. Corbett, Bishop of Sale, Australia, who is at present on a visit to his friends in his native city.

The Mayor, Mr. O'Keefe, M.P., presided, and the venerable clergyman to the high dignity of the Corporation and of the leading citizens, including the Most Rev. Dr. O'Dwyer, Bishop of Limerick.

The Central Committee of the African Union of German Catholics held a meeting in Cologne on Friday last, the Archbishop of the city being in the chair. It was stated that the collection of funds in Germany amounted to about \$17,000. Five thousand pounds have been spent for the Beneficent Mission in East Africa, and \$1,500 for the Fathers of the Holy Ghost in Bagamoyo.

Father Henry C. McDowell, one of the best known Catholic pastors of New York, died in that city last week. The deceased was born in the District of Columbia in 1841, and was educated at St. Mary's college, Emmitsburg, Md. He afterwards went to Rome, where he finished his theological course, and was ordained in 1857. Father McDowell has been pastor of St. Agnes' church, on West Forty-third street, for the past sixteen years.

A new Labour Regulation Bill has been laid before the French Parliament by M. de Magin and some of his Catholic colleagues. It proposes to forbid Sunday work, to reduce the

work on weekdays to a maximum of ten hours on all days except Saturday, and eight hours on that day; and it refers all labour disputes to mixed committees of employers and workmen, such committees to be permanently constituted in every important trade, and in all the great industrial centres.

The late Cardinal Archbishop of Vienna left a very small fortune, hardly £1,000 sterling. He has left modest legacies of 2,000 francs to several of his relations, and bequeathed the residue of his property to the Chapter of St. Stephen's Cathedral for good works. It appears that Cardinal Gauglhauser gave away more than half his income yearly in alms. The Emperor attended the Cardinal's funeral.

A Spanish court has condemned to death a certain Isaac Casanovary for the assassination of Angela Arca, a Sister of Charity. On October 14th last, Casanovary, who appears to have been more or less intoxicated, followed the Sister of Charity and made insulting proposals to her. On her indignantly rejecting his suggestions, he became enraged and stabbed her several times with a dagger killing her on the spot.

Thursday afternoon the lady patronesses of the Notre Dame Hospital, of which Mrs. Mansel Taberdaud is president, gave their annual feast to the patients. About ninety sat down to the substantial dinner, the ladies of the Red Cross gracing the occasion as waiters and being most assiduous in their attention to their guests. His Grace Archbishop Fabre presided, and a number of the clergy were present, among them being Rev. Abbés Mouton, Hebert, Vaillant, Lepailleur, Chapellain, and Lafrayere.

The Very Rev. Father Leo, O.S.F., rector of St. Joseph's Church, Winsted, Conn., recently announced to his congregation that he had received an order permitting him to take a much-needed rest, and he intends to make a prolonged sojourn in Europe, starting sometime after New Year's. He will be greatly missed by his people and his brother priests. He is the second oldest priest in the Diocese of Hartford, January 1, twenty-five years ago. Father Leo first came to Winsted, and his abode have been singularly fruitful.

Andrew Carnegie has presented Bishop Philan, of Pittsburgh, with an accurate copy of the famous "Madonna de Sisto" of Raphael. The original is in the Dresden gallery, and as the Kings of Saxony have always refused to permit a single one of their art treasures to be implicated, this copy is of very great value. Permission to paint it was granted by the present king as an extraordinary favor to Herr Schlessler, the Saxon court painter. This gentleman painted a fine portrait of the king. In addition to a pecuniary reward, he was allowed to ask any boon he would like to have granted. He asked leave to paint the "San Sisto Madonna," and after some demur received the royal permission. Andrew Carnegie saw the copy when in Dresden, and at once purchased it as a big price. On Christmas eve one of Mr. Carnegie's employes brought a letter from the millionaire to Bishop Philan requesting his acceptance of the painting for the Pittsburgh cathedral. The document allowing the picture to be sold and taken out of Saxony was also sent to the Bishop. The painting is, of course, in Germany and bears the royal seal. The Bishop accepted the gift, and on its arrival it will be placed in St. Paul's Cathedral, with a suitable inscription.

"The Wonderful Madonna de San Sisto" as Ruskin calls it, was painted by Raphael between 1517 and 1520. It represents the Blessed Virgin standing in a majestic attitude with her Child clasped to her bosom. It is said to have been painted on a sudden inspiration and without previous study, and to be Raphael's best effort.

THE SACRED HEART.

Imposing Demonstration of the League in the Church of the Gesù.

A large number of people assembled Sunday evening at the Church of the Gesù to witness or take part in the interesting ceremony of the "blessing of the badges" of the League of the Sacred Heart, and the reading of the promoters' gold crosses. Rev. Father Donnelly, of St. Anthony's church, preached, and spoke with feeling of the human devotion to the Sacred Heart, as being particularly suited to the religious wants of our times, and as containing the essence of true devotion. "The Incarnation is God living with us in human form, and the centre of the Incarnation is the Sacred Heart, whence the light of God's truth and the fire of His love radiate on mankind. We should pay it the homage of our profoundest adoration and best love, and thus we shall merit for ourselves and families that peace which is the fruit and which the God Man has promised with abundance to those who practise and spread this touching devotion."

After the ceremony His Grace the Archbishop, vested in his pontifical robes, and accompanied by his attendants, blessed the badges, the associates of the league meanwhile standing. Then he proceeded to converse with the promoters' crosses quite a number of gentlemen and ladies who merited this distinction. The ceremonies terminated by a solemn benediction, and the music was rendered in the style for which the choir of the Gesù is celebrated.

Humanity—A Beautiful Illustration.

A pious nun of the order of the Visitation, distinguished for her devotion to the Blessed Virgin, when but fifteen years of age went one Sunday to Vespers and felt annoyed to have to give place to a lady who owned an estate which formerly belonged to her own ancestors. Not wishing to be behind the lady from the church she remained on her knees, and by chance fell asleep. In a dream she beheld the Blessed Virgin accompanied by a troop of virgins, going up the steps of a beautiful palace. Amusements were young girl arose to join them, but the Blessed Lady looked severely at her, saying: "You are not little enough to serve me." Having said this, Mary continued her ascent, leaving in her footsteps, in large letters of gold, the name of a virtue, the first one being humility and the last charity. From this the young girl understood that humility is the foundation of every virtue, and she set to work to attain it, heartily ashamed of her pride. God loves the humble and showers on him innumerable blessings. Let us strive to be humble, that we may approach a little nearer to Him who said, "Learn of Me to be meek and humble of heart."

work on weekdays to a maximum of ten hours on all days except Saturday, and eight hours on that day; and it refers all labour disputes to mixed committees of employers and workmen, such committees to be permanently constituted in every important trade, and in all the great industrial centres.

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MR. MEREDITH REPLIES.

He Attempts to Give the Worthy Archbishop Some Advice.

LONDON, Oct. 13.—Mr. Wm. R. Meredith has written an answer to Archbishop Cleary's last letter on their controversy, and makes it public to-night. In it Mr. Meredith says:—

Now, the whole point of the matter, so far as the question and my attributing to you his sentiments is concerned, is, was I right in attributing those sentiments to you? You refused to repudiate them and your evasion of making answer to my question as to whether I am bound to say, justifies me in returning my original view that those sentiments coincide with your own views. You ask why you should any more repudiate the utterances in question than I should those of Mr. Solomon White on the subject of annexation. I pass by your assumption that Mr. White is an advocate of annexation with the single observation that I have in mind from Mr. White himself, that he never did advocate annexation to the United States, but only declared his preference for political union to commercial union and gave his reasons, but even if he did what you charge him with, I am not bound to acknowledge him my friend and say that in view of his observations about the annexation with the single observation that I have in mind from Mr. White himself, that he never did advocate annexation to the United States, but only declared his preference for political union to commercial union and gave his reasons, but even if he did what you charge him with, I am not bound to acknowledge him my friend and say that in view of his observations about the annexation with the single observation that I have in mind from Mr. White himself, that he never did advocate annexation to the United States, but only declared his preference for 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