

BLAKE STANDS FOR UNITY.

His Great Speech at the Demonstration at Longford.

Striking Features of Irish History Dwelt Upon in a Masterly Manner—Sad Results of Dissension—A Strong Plea for Re-union of the Different Sections of Irish Nationalists.

(From The Dublin Freeman.)
The Hon. E. Blake, M.P., travelled from Dublin on Saturday evening for the purpose of attending the demonstration commemorating the battle of Ballinamuck to-morrow. A large crowd, representative of the different sections of the Nationalists of the town, awaited his arrival at the Longford Station and gave an enthusiastic greeting to their representative. Having taken his seat in a wagonette, which was in waiting, he was escorted to his hotel amidst a scene of great enthusiasm. A band preceded the wagonette, which was surrounded and followed by a large crowd cheering vigorously. On arriving outside the hotel an informal meeting was held. Mr. Peter Igoe, who is Chairman of the Longford Town Commissioners and a Parnellite, was moved to the chair. Short speeches were made by Mr. Blake and others, after which the crowd dispersed.

On Saturday the anniversary of the Battle of Ballinamuck, which was fought on the 8th of September, 1798, was commemorated by a magnificent demonstration of Nationalist strength and enthusiasm. The place chosen for the demonstration was within the theatre of the desperate encounter of a hundred years ago, when the gallant Humbert, with his small band of French soldiers and their Irish peasant allies, after marching from Castlebar through victory after victory, found themselves hemmed in on all sides by overwhelming forces of the English, to whom the brave Frenchmen, however, unhesitatingly gave battle. Nationalists of different sections from the counties of Cavan, Longford and Leitrim united in making the demonstration worthy of the heroes who suffered a not inglorious defeat on the memorable battlefield. For hours before the meeting commenced contingents, most of them moving to the music of bands, could be seen venturing their way towards the meeting place. Some of the contingents travelled twenty miles, but the journey, performed under the glare of a sun of tropical intensity, in no way seemed to check their ardor. Among the places represented were the following: Longford, Columbkille, Edgeworthstown, Donesborough, Bornaacoola, Dromod, Rookakey, Aughavea, Cloone, Arvagh. The scene round the platform was a most inspiring one. The enthusiasm displayed was intense, and though Nationalists who have been estranged by the unhappy differences of the past few years rubbed shoulders, no notes of discord were heard and the most enthusiastic unanimity prevailed. Looking at the meeting, its dimensions and enthusiasm, the lesson was brought home forcibly to one's mind that, though the battle of Ballinamuck had proved a disaster to the national forces a hundred years ago, the heroes who fell in the fight, or who were brutally butchered by the English, subsequently, had not given their lives in vain. The presence of several handsome banners tended to make the scene a more picturesque one. The Hon. E. Blake, M.P., who travelled with the Longford contingent, received a most enthusiastic ovation.

Rev. Thomas Confrey, P. P., Drumlish, was moved to the chair. Amongst those present were—Rev. J. Dawson, C. C., Ballinamuck; Rev. John Freely, Rev. P. Duffy, St. Mary's, Dromod; Mr. J. P. Farrell, M. P.; Dr. O'Reilly, Carrickallen; Dr. Mulcahy, Ballinamore; Dr. Grey, Drumlish; Messrs. P. T. Daly, Central Executive, Dublin; R. Masterson, Dublin; Joseph Smith, Rathmore; Michael Hourigan, P. L. G.; T. E. Brady, Liverpool; Michael Kiernan, P. L. G., Ballinamuck; Jas. M'Donnell, P. L. G., Drumlish; C. Burbridge, P. L. G., Bornaacoola, J. Taaffe, P. L. G., Legga; Peter Igoe, Chairman Town Commissioners; R. Igoe, T. C.; Thomas Duffy, T. C.; Thomas Clarke, T. C.; John Quinn, T. C.; P. Flood, Town Clerk, and Secretary '98 Club; Joseph M'Claver, T. C.; M. Shelvin, T. C.; Wm. Galtney, Patrick Malone, M. C. Cunn, J. Conlan, M. P., Molloy, T. C.; F. Fitzgerald, John Callaghan, John Flood, Joseph Flood, P. Connelly, P. M'Kenna, J. Farrell, M. Connor, D. O'ully, J. Devine, J. Lambden, R. Walsh, J. M'Cullagh, Patk. Caneen, J. Phillips, John Walsh, J. Thompson, M. Cowan, J. Fahy, J. Williams, E. M. Gilchrist.

Mobil—Thos. Dungan, J. M. Mulligan, T. J. Reynolds, F. Reynolds, P. Quinn, J. Ward, J. Grey.
Columbkille—Joseph Smith, B. Mulligan, J. M'Keown, S. Farrell, M. Hourigan, P. L. G.
Dromod—J. Taaffe, P. L. G., J. Donohoe, P. Donohoe.
Arvagh—P. Kiernan, B. O'Connor, J. Masterson, B. O'Reilly, E. M'Hugh, J. Prior.
Cloone—M. Brady, F. Higgins, M. Foy.
Ratholine—Wm. Farrell, P. L. G.; J. Rattigan, P. L. G.; J. Rattigan, jun; M. Kenny, J. Farrell.
Ballinamuck—P. Devine (chairman Reception Committee), James O'Neil, John Reynolds, Michael Kiernan, P. L. G.; P. McGrath, F. Farrell, P. Masterson, T. Brady, John Kelleher, F. Sheridan, A. O. Ross, P. Sheeran.
Ballinamore—Patrick Brady, P. L. G.; Patk. Flynn, B. Keane, P. L. G.; John Creamer, Michael Creamer, Tom Green, Peter Green, B. Crossan, B. M'Arinia.

The Rev. Chairman, who was enthusiastically received, in opening the proceedings said local tradition told of the

deeds of bravery performed at the battle of Ballinamuck, how Captain Training and General Blake dashed against and again on the English ranks at the head of their pikemen, and how the brave Gannon M'Ghee ceased firing only when his ammunition had failed. Tradition also told of the local leaders, O'Farrell and the O'Connells, who fell fighting at the head of their followers. They were fighting now with different weapons, and they hoped to obtain their just rights by constitutional means, but the bones of the men of '98 seemed to cry out defiance to England, and to tell her that she could not hope to keep the Island of Saints and scholars in a state of slavery.

Letters of apology for non attendance were read from Mr. Justin McCarthy, M. P., Mr. John Redmond, M. P., M. W. Field, M. P., and a telegram from Miss Maude Gonne.

The following resolutions were proposed by the Rev. Chairman, seconded by Mr. Peter Brady, and unanimously adopted—

1. That the sufferings and sacrifices of the United Irish patriots, aided by the gallant soldiers of France, who fought and fell at Ballinamuck on September 8th 1798, in the sacred cause of Irish liberty, deserve the warmest gratitude and remembrance of the people of Ireland. We believe the so called rebellion on their part was the desperate efforts of a cruelly governed and long misgoverned people to defend and protect their altars and homes from desecration and spoliation, and we admire and revere their memories accordingly.

That as Ireland was by God and Nature created a separate and distinct land, and as her people have never by any constitutional provision abandoned their claim to separate nationhood, we hereby unhesitatingly resolve never to cease our efforts until the full and complete acknowledgment of Ireland's claim to be a nation.

That as the main principles of the United Irish Society were a bond of union and brotherhood of all Irishmen, irrespective of creed or class, for the good of their country, we hope the Irishmen of to-day will show their admiration of these principles by sinking all past differences and uniting in face of the common enemy.

The Hon. E. Blake, M.P., who was received with prolonged and enthusiastic cheering, then addressed the meeting. He said—I thank Father Confrey for his kind introduction, though I must take exception to two things which he said. He said I was a descendant of the man who led the pikemen. I am not. He called me also another General Blake. The Irish political army suffers from too many generals, and I wish only to be known as Private Blake in that army (laughter). I am very glad to meet the people of Longford, one of the divisions of which I have, very earnestly at any rate, however unworthily, always endeavored to serve for six years in Parliament (cheers). Last year there was a great celebration through the greater part of the United Kingdom. It was Jubilee year with them. They celebrated, and from their point of view, they were quite right in celebrating, the 60th anniversary of the Queen's reign. Our commemoration comes this year, and it is a commemoration, it is true, tragic and sad in many respects but one to which Irishmen can recur with feelings of joy and triumph that there were found so many hearts among the masses of the land prepared to suffer and to die for their country (loud cheers). It is true, as Father Confrey has said, that we are fighting now with different weapons, and it is as well for us that it should be so, for we cannot conceal from ourselves that while we were one half the population that England boasted a hundred years ago we are now only one-eighth of that population, that whether we have grown absolutely in wealth or not there is no doubt that we are relatively very much poorer and weaker in this world's wealth now than we were then. There is no doubt that machine guns and rifled cannon have made a physical force struggle infinitely more desperate than it was in days when on many a well fought field the pike was found more than a match for "Brown Bess." But on the other hand we have other weapons which are more powerful still.

We have Irishmen everywhere throughout the world true to the traditions of love for the land from which they sprung, and exercising in the councils of the free colonies of England, in the councils of the great Republic across the Atlantic, and everywhere they are an influence in favour of Irish freedom (loud cheers). We have newspapers, we have the cable, we have the greater growth of liberty all round, making our condition more obviously wrong and degrading. We have the conscience of the British people and the voice of the civilized world to sustain us in the struggle for liberty (cheers). For my part I come amongst you to help in the constitutional movements to which Father Confrey has alluded (cheers). I believe that the success and triumph of the new movement depend mainly—almost ex-

clusively—upon the Irish people themselves, and it is in that belief that I remain to struggle with you (cheers). I hope that that movement may culminate in the completion of our reconciliation, of which the first signs were seen when the Home Rule Bill was brought forward. I believe the people of Ireland, more than any other people, when they claim their reasonable rights, and are entrusted with reasonable powers, will become satisfied with their condition, and that the causes of discontent and grievance and disturbance being removed, discontent and grievance and disturbance will vanish from the land. I want to know who are these English men who profess to be shocked because we in Ireland speak and act as we do, in reference to the rebellion of 1798. Why, they boast of two rebellions in their own country. It is true that their rebellions were successful and successful rebellion becomes revolution, but it is rebellion for all that.

Rebellion is morally justified upon two conditions—first, that there are grievances which are serious, overwhelming and long endured, and that peaceful redress is untried, and that it is impossible, and secondly, that there is some reasonable chance of success at

any rate in the rising. Now, Ireland in 1798 was held by force, she was overruled, her land was confiscated, penal laws of the most barbarous character were in force against the great masses of our population, their trade was destroyed for the profit of their conquerors, there was a denial of political rights to the great majority of the nation, and, lastly, shortly before the rebellion, Grattan's Parliament, the Parliament which had been extorted by force from England was turned into a mockery by English overrule and by gross acts of corruption. I will take the words of our adversaries to show whether the rebellion of 1798 was justifiable. Here is what Mr. Lecky says—

"By habitual corruption and the steady employment of the system of nomination boroughs the Government had reduced the Irish Legislature to a condition of so deplorable and almost ludicrous subserviency that the policy which was probably supported by the great majority of educated Irishmen could not command more than 20 or 30 votes in the House of Commons. They had done this at a time when the French Revolution had made the public mind of the highest degree sensitive to questions of representation, and when the burdens of the war was imposing extraordinary hardships on the people. They had resisted the very moderate Reform Bills of Parnsey and Grattan as strenuously as the wild democratic systems of the United Irishmen, and they had thus thrown into the path of treason a crowd of able and energetic men, who must have been contented by reform. The recall of Lord Fitzwilliam under circumstances that were calculated to inflame to the utmost popular passions, the deliberate appeal by the Government to the sectarian spirit among the Protestants, and Pelham's language of eternal persecution against the Catholics, soon completed the work."

Mr. Lecky, at another place, says: "When the news arrived that the English Government had determined to recall Earl Fitzwilliam and to dash to the ground the hopes which Catholics had been given every reason to entertain, those who knew Ireland best foresaw nothing but ruin." Mr. Lecky quotes Lord Fitzwilliam, who said that the English Ministers "must face almost the certainty of driving this kingdom into rebellion," and Forbes, one of the acutest members of the total alienation of Ireland. Bishop Hurley, the ablest English-speaking Catholic Bishop who was employed by the Government in the negotiations with the Irish Catholics, wrote in January, when the question seemed certain to triumph, that the loyal spirit of Irish Catholics was so strongly roused that he believed that there were not five of them in the kingdom worth £10 who would not spill their blood to resist a French invasion."

involved another very awful one—whether the Cabinet mean to retain Ireland or to abdicate it to a French Government or to a revolutionary system of its own invention." When the decision was taken we read: "The disastrous news of Lord Fitzwilliam's recall is come, and Ireland is now on the brink of civil war." Lecky thus sums up the situation: "From the day when Pitt recalled Fitzwilliam the course of Irish history was changed. Intense and growing hatred of England, revived religious animosities, a savage rebellion savagely repressed, a legislative Union prematurely and completely carried, marked the closing years of the 18th century, and after ninety years of the British Government, the condition of Ireland is universally recognized as the chief scandal and the chief weakness of the Empire."

On the 16th of September, a week after the battle of Ballinamuck, Lord Cornwallis wrote to the Duke of Portland: "The great question is how the country can be governed and be served, and rendered a service of strength and power, instead of remaining a useless and almost intolerable burden to Great Britain." A very rare in the systems which have been hitherto pursued can only lead from bad to worse, and after

exhausting the resources of Britain, must end in the total separation of the two countries. The principal persons here, who have long been in the habit of directing the councils of the Lord Lieutenant, are perfectly well intentioned, and entirely attached and devoted to the British connection, but they are blinded by their position and prejudices, talk of nothing but strong measures, and arrogate to themselves the exclusive knowledge of a country of which, from their mode of governing it, they have, in my opinion, proved themselves totally ignorant."

I think I have proved from unimpeachable sources that our grievances were intolerable, and had been long borne; the very instrument by which they might have been remedied—Grattan's Parliament—had been rendered useless by corruption. The only question remaining is whether the rebellion had a chance of success. Who to-day can doubt that the chances of success were great (cheers). Ballinamuck was practically the last fight made in the rebellion of '98. Though the French were made prisoners of war, the Irish pikemen, who had been fighting by their side, were not allowed to surrender but were slaughtered on the field, and a good many of those whom the sword and bullet spared were saved from the disgrace of the rope—disgrace not to the brave who suffered, but disgrace to those who inflicted the punishment. I say you do well to meet here to-day to commemorate their fate, to do honor to their names, to declare they will not be forgotten until a general amnesty be declared, and even then their struggle will remain a glorious memory to the Irish people (cheers). I hope that, while their memories may not die, we who are celebrating their glories to-day will agree not to refuse them the only true tribute and adequate work of homage.

NOTES ON CATHOLIC NEWS.

Whenever any important ecclesiastical ceremony is held, remarks the Boston Republic, those who have charge of it deem themselves exceedingly fortunate if they secure for master of ceremonies Rev. J. A. McCallen, S.S., now of St. Patrick's Church, Montreal, but for sixteen years connected with Baltimore seminary. Father McCallen has the ceremonies of the church on his finger tips, so to speak. Cardinal Gibbons called him from Montreal to take charge of the ceremonies at the celebration of the centenary of the American hierarchy, and Bishop Gabriels had him up at Ogdensburg last week at the consecration of his cathedral, to which allusion was made in this column last week.

Archbishop Elder, says an exchange, is a wonderful prelate in many respects, not the least of his remarkable qualities being the ease with which, apparently, he acquires himself of the many onerous duties, which devolve upon him as archbishop of Cincinnati. Dr. Elder is now in his 80th year, and he has worn a mitre longer than other American prelates with the single exception of Monsignor de Geberland of Burlington. Archbishops who are younger by many years than he have coadjutors, but he manages to do his work without an auxiliary, and to do it excellently well, too.

Last week the Saturday Review published an article on Lourdes, which must have been extremely objectionable, not merely to Catholics, but to every person of good taste, says the Dublin Freeman. In this week's issue several effective protests are made, including a short and pithy one by Mr. J. F. Taylor, Q. C. Whether it is a mere coincidence or not we do not know, but the Saturday Review is answered very fully in the current Spectator in a letter signed "M." "M." declares he has no cause to plead, either of creed or of medicine. Only to record the fact that a visit to Lourdes during a

visit, had to wipe out from our brains all feelings of rancour with reference to brother Nationalists whom, we think, have gone wrong, to recognize the fact that we are now on political points practically at one, that there is no substantial ground of discord as to what we should do or as to how we should do it. Join hand to hand and fight shoulder to shoulder. By doing this we will pay the worthiest tribute to those who died that our country might live (cheers).

You in Longford are, I believe, now well disposed towards forgetfulness of these divisions, and to shake hands over the past and work together for the future. I believe Irish Nationalists are well disposed to it. The old rancours are dying out, and blessed memories of the days when those now divided worked hand in hand to such great purpose are now reviving. Men who have looked askance at one another now greet one another with frank and open smile and a friendly shake of the hand. These personal relations being restored, their political relations ought to be restored, too. We are working together for the evicted tenants, for the financial relations, congested districts, and for the celebration of the '98 Centenary. The men who are working together for these purposes work together for the operation of the Local Government Act, which is going to put this country to a tremendous test of its capacity for self-government. Aye, and I ask you, cannot we work together for the supreme and all-embracing object of Home Rule? (Loud cheers). We can if we will. Let us then will it. It depends upon you and me like you. Speak loud, speak strong, speak clearly, speak often. Show reluctant leaders, irreligious leaders, there be, the way. Let us swear a solemn oath to-day that we ourselves shall be United Irishmen for the redemption of Ireland. So we shall pay the only worthy tribute to those United Irishmen, and so shall they who died for Ireland teach us to live, and, if needs be, to die, for her service (loud cheers).

Mr. J. P. Farrell, M. P., who was loudly cheered next spoke. He said he could assure Mr. Blake that there was at present nothing but the most cordial unity amongst the men even from his own town of Longford who had been for many years estranged (cheers). Mr. Blake expressed his willingness to be a private in the ranks. Nothing would give him (Mr. Farrell) greater pleasure than to see Private Blake (General Blake over the whole of them (cheers and laughter).

M. P. J. Daly, Mr. Fenlan, of Edgeworthstown; Mr. Duffy, T. C. Longford; Mr. Brady, Liverpool; Mr. Duignan, Mobil; and Mr. Brady, Ballinamore, having addressed the meeting, a vote of thanks to the chairman, proposed by Mr. J. P. Farrell, M. P., concluded the proceedings.

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NOTES ON EDUCATION.

The Holy Cross Calendar is very emphatic, and with some show of reason, in explaining the motives which urge Catholic parents to send their children to non-Catholic schools, where they do but little respect shown for their religion and less for the parents whose solemnness and indifference to all the concerns of the spiritual welfare of their offspring is in so many cases now evident even in this Catholic city of Montreal.

The Calendar says: It is often a reason for surprise to find that in spite of the exceptionally good facilities we enjoy in our schools, we still find a few Catholic children attending the Public Schools. The cause or causes for this will be found amongst the following:

1st.—Because their parents are bad Catholics. No good Catholic will send a child to the public schools, unless forced to do so. He knows too well the necessity of a moral and religious training to risk the salvation of his child by depriving him of it.

2nd.—Because the children have been expelled from our school. When a child shows incorrigible insubordination, especially when he is encouraged or upheld therein by his parents, he is expelled from our school in order that the other children may not suffer from his bad example.

3rd.—Because their parents fancy that a public school education will afford the children a more temporal advantage in after life. They are ready to sacrifice the eternal salvation of their children for a fancied temporal advantage. I say fancied because it is by no means true that a public school education affords greater temporal advantages than a Catholic school education. To be successful in after life the children must be made honest, moral and upright, and we know full well that the public school system has not been over successful in instilling these qualities into the hearts of the children.

4th.—Because the children have failed to pass the classes in our school. Such children are, of course, not allowed to advance with those who have passed. Foolish parents, therefore, send them to the public school, which, being graded somewhat lower than ours, can easily admit them into the classes which they failed to reach in our school. Parents are ready to believe anything rather than that their children are dull or lazy and therefore lay the blame upon the school for their children's want of success. They will soon see their mistake, for such children generally fail to pass to higher classes in the public school.

5th.—Because their parents fear the opinion of bigots more than of God. There are always some people who deify Catholic education, not because they know anything about it but simply because it is Catholic. Now, these bigots try to prevail upon some weak-minded Catholic to send his children to the public school and, unfortunately, sometimes with success. Such parents sacrifice the spiritual good of their children to human respect.

These are the principal causes for Catholic children being at the public school. There may be other causes or fancied reasons, but all can be resolved under one of the above causes.

It is very desirable that parents should send their children at the beginning of the school term, as entrance later on causes confusion. Regular attendance is also insisted upon. It is folly to expect children to succeed who do not attend regularly. Be careful also to have your children at school in time. Tardiness argues sloth on part of the parents.

something so singular in its nature as to impress our "curious brains" in nothing else in this world can, and to leave us pondering as deeply as Hamlet himself on the more things in heaven and earth than any philosopher has yet been found to dream of." It was the intense reverence and simple faith of all the worshippers, he says, that left the deep impression on his mind, and he quotes the saying of a young French lady: "It is impossible," she said, "that the good God should remain unmoved by such a concourse as this." Riddle, he rightly adds, is powerless, and "one can only be sorry to see Lourdes written of in any flippant vein."

A despatch from Washington says that an imposing funeral Mass, commemorative of the murdered Empress Elizabeth of Austria, was celebrated in the St. Matthew's Catholic Church, Cardinal Gibbons being the celebrant. Among those present were President McKinley and the members of his Cabinet, the Ambassadors and Ministers of foreign governments.

His Eminence during the course of the ceremony, in referring to the tragic death of Empress Elizabeth, said: "A grievous crime had shocked the civilized world, the hand of an assassin had struck down an unoffending lady, the consort of an Emperor of vast and historic regions. The crime had occurred, not when the Empress was seated on her throne, amid pomp and majesty, which might have excited the passions of some fanatic, but while she was peacefully walking the street."

"The man that strikes at the ruler of the nation is an enemy of social order," declared the Cardinal. "Public peace and tranquility depend upon the execution of the law, and on the ruler or executive of a nation depends the execution of law and the maintenance of stable government. It behooves us, therefore, to uphold the head of the nation, whose person, as a ruler, is sacred."

The Cardinal paid a tribute to the beauty of character of the late Empress and asked that the prayers be given not only for the repose of her soul but also for the solace of the stricken Emperor.

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