

## IRELAND'S POOR TENANTS.

"The House of Landlords" Deliberately Seeks to Plunge Ireland Into the Horrors of Civil War.

The House of Landlords, in rejecting the evicted tenants bill, has thoroughly maintained its traditions, and has deliberately sought to plunge Ireland again into the horrors of civil war, writes an English correspondent. As far as the House of Lords itself is concerned, we are not displeased with the result, for it adds to the list of their iniquities and accelerates their downfall; but so far as the poor evicted tenants are concerned, we deplore it as the most cruel and inhuman act of which that chamber has been guilty for many years. A measure which all parties in the House of Commons agreed to be, in some form or other, absolutely necessary for the tranquility of Ireland, has been ignominiously thrown out; and the solemn warnings of men like Mr. Courtney and Mr. T. W. Russell have been superciliously ignored. We shudder to contemplate what may be the issue of this mad folly. Vast tracts in Ireland are to-day derelict and fast returning to a state of nature, while the men who brought them to a state of cultivation, built the houses, drained the farms, and made the land what it is, are still crouching by the side of their old property, with all the indignation that must rest in human beings whose rights have been filched from them by a system of legalized plunder.

Confiding in the justice-loving instincts of the British democracy, these men have borne their wrongs and sufferings with a patience and restraint beyond all criticism; but now, when the cup of hope has at last been raised to their lips, it is deliberately dashed to the ground by a horde of grasping and vengeful landowners, and the victims of landlord greed and landlord cruelty are practically told that their only hope for amelioration lies in "the wild justice of revenge." If, therefore, there be an outbreak of crime in Ireland; if the despairing tenants take the law into their own hands and deal summarily with their despoilers; if another bloody page be turned in Irish history—the responsibility will rest absolutely and entirely with that chamber which persists in meeting a grave social danger with the answer, "we will allow nothing to be done."

The responsibility for all the turmoil that has afflicted Ireland in our generation must unquestionably be laid at the door of the men who have perpetrated this latest legislative outrage. Had the Irish land question been dealt with in 1845 on the lines recommended by the famous Devon commission, we should have been spared much, if not all, of the trouble that followed; but the House of Lords was immovable in its hostility. The bills of 1853 and 1854 for securing to tenants some measure of compensation for their own improvements, and many subsequent measures with the same object, were contemptuously rejected by the same body; and in 1870 they maimed and mutilated out of all recognition Mr. Gladstone's Irish land bill of that year. The sore was then left festering till 1880, when the Land League agitation compelled the late Mr. W. E. Forster to introduce the compensation for disturbance bill, which, as usual, was rejected in the House of Lords.

We all know the result, and how conclusively it verified the prediction of the Duke of Devonshire (then the Marquis of Hartington) that "the rejection of the measure would infinitely aggravate the difficulties of Irish government." Mr. Gladstone's great land bill of 1881 was also emasculated by the same gentlemen; and just as in 1880 they "boomed" the Land League by rejecting the compensation for disturbance bill, so in 1887, by rejecting Mr. Parnell's land bill, they called the plan of campaign into being. They have, in fact, at all times sternly set their faces against all reforms, and especially Irish reforms, although they joyfully assented since 1800 to the enactment of no less than eighty-six Irish coercion acts. The record is, indeed, a shocking one; and it behooves the people of Great Britain to remember that in countries other than our own the discredit—nay, the infamy—is laid at the door, not of the House of Lords, but of the British people.

The matter cannot rest here, for it is not to be tolerated that miserly monopolists of the type of the Marquis of Clanricarde—the man who has not even seen

his estate for some twenty years, and who did not attend his own mother's funeral!—should be at liberty to plunge a whole countryside into a state bordering on civil war, of agrarian anarchy. What, we ask, is the government going to do? The Irish people feel keenly on this question, and they would be indeed fools if they tolerated the indefinite postponement of its settlement. Their representatives have—and all honor to them for it—supported the Liberals and Radicals in Parliament with a loyalty that is really splendid; but we cannot expect that they will allow us to "impose on good nature."

O'Connell once referred satirically to the advantages of a reciprocity which is all on one side; and we tell the government plainly that if they want to maintain a working alliance with the Irish party, they must show that—in Mr. John Morley's memorable phrase—"they mean business." They must shove this bill down the throats of the lords. That is what the Irish people expect, and to that they are undoubtedly entitled; and if the government shirks that plain issue, they must endure the consequences. It is their duty to make known at once their policy, and to tell the country, without any ambiguity or circumlocution, whether they are prepared to join issues with the House of Lords, and set about relieving them of the power of veto which has always been used with such disastrous results.

## SAINTS OF THE MONTH.

[By the Editor of the Catholic School and Home Magazine.]

ST. FRANCIS OF ASSISI, C., Oct. 4, 1182-1226.—St. Francis was one of those wonderful men raised up by God at different periods of the world's history to be an example of great holiness, impressing a character upon the age in which they lived. His life was devoted to charity, as by this he felt drawn to serve God by denying himself the comforts of life in order to do good to others and thus draw men to God. He loved to help in the repairing of God's churches and begged from door to door for this purpose. One day at Mass he heard these words of the Gospel, "Do not carry gold or silver or a scrip for your journey or two coats or a staff," and he applied them literally to himself, gave away his money and dressed himself in the garb of the poor peasants, and this, with some slight additions, was destined to be the habit of the friars whom he was afterwards to organize. The passion of Jesus Christ was the source whence he drew his great humility and piety. He was often found bitterly weeping, and when questioned he answered, "I weep for the sufferings of Christ." Many saw his wonderful virtue and desired to be his companions and when he had allowed a few to gather about him he obtained an approbation for an order of friars from Pope Innocent IV. in 1209 and settled near Assisium. His rule was made from the Gospel counsels, and in the thought of the poverty of Christ he obliged them to live by public charity, as he valued holy poverty as most agreeable to God. "Poverty," he said, "is the way to salvation, the nurse of humility and the root of perfection. Its roots are hidden, but they multiply themselves in infinite ways." He thirsted for the conversion of souls and determined to go among the Mahometans and other infidels in order to preach Christ to them, but God seemed to have other designs upon him. He went about preaching penance everywhere, often repeating the words, "My love is crucified," referring to the sufferings of Christ. In 1219 he held a famous chapter general of the Friar Minors, as he called his religion, and it is said by St. Bonaventure that 5,000 monks were in the assembly. He entered Syria and Egypt in 1219 to preach to the infidels and went into the very presence of the Soldan, who was much impressed with his earnest pleading for the word of God. He returned to Italy, where his order was formally approved by Pope Honorius III. in 1221. Sept. 14, 1221, the Feast of the Exaltation of the Holy Cross, St. Francis experienced the great love of Jesus crucified for him, and what is known as the Stigmata were impressed on him. His body appeared to have received the image of the Crucifix, as if his flesh, like soft wax, had received the mark of a seal impressed on it. The marks of the nails began to appear in his hands and feet and a wound was in his

side, as if our Saviour had imprinted his wounds upon his body. This great favor and miracle was a recompense for his love toward the passion of Christ. St. Francis died Oct. 4, 1226, after he had caused the history of the passion to be read. This great Saint is the Founder of the Franciscan Order and from him St. Clare received the habit of the Poor Clares, whom he instituted as a community of non-Catholic women to practice holy poverty. Some recent authors, led to an admiration for the Saint's life, have attempted to show that he was a reformer in the Church, against the Church, that he despised priestly orders, for he was only a deacon. But they entirely misunderstand the spiritual life and are ignorant of the sources of his piety. They mistake humility for contempt, and poverty for criticism. They exalt the human side of his character, as some infidels speak of Christ and divest his life of its great merit, which is the supernatural. St. Francis was a Saint of the Catholic Church, made such because he imbibed the lessons she taught and not in spite of her, as one of his recent biographers falsely says. The passion of Christ was the source of his sanctity and his love for mankind in its sufferings.

## DEATH OF JAMES MACKEY.

FATHER OF REV. THOMAS J. MACKEY PASSES TO HIS PEACEFUL REST.

The Tipperary (Ireland) Nationalist of recent date contains the following notice from its Templemore correspondent of the death of Mr. James Mackey of College Hill:

After an illness of about six weeks' duration the above named gentleman passed peacefully away on last Saturday evening at the good old age of 78 years. For a time it was hoped that he would recover, but fatal symptoms having developed themselves, it was the opinion of his medical attendant then that the worst was to be apprehended.

A devout and practical Catholic during life, he received his approaching dissolution with all that calm serenity which ever betokens the close of a well spent life. His death was truly edifying. Deceased was the senior surviving member in this locality of the old and patriotic Mackey family, in whom love of faith and fatherland have been inherent virtues. It was on Mr. Mackey's land that the celebrated monster meeting was held by Dan O'Connell when the Duke of Wellington was on a visit to Tipperary.

Many of its members have been called to the exalted dignity of the priesthood. Many, too, have diffused the spirit of their sanctity from the convent's cloisters. Rev. Michael Mackey, P. P., Belleville, Ont., Canada, is a brother, and deceased's son, Rev. Thomas J. Mackey, at present officiates at the Cathedral, Duluth, Minn., U.S. To this clergyman the people of Templemore stand deeply indebted, for he collected and remitted a sum of £3,400 towards the building of their beautiful church. His daughter Johanna (in religion Sister John the Baptist) and six of his nieces are nuns in St. Joseph's Convent, Lansingburgh, N.Y., U.S.

In all the walks of life Mr. Mackey was admired and respected for the sterling qualities of his generous nature. Frank, honest and outspoken, he hated chicanery in every form, a true friend, a sympathetic neighbor, he was ever ready to alleviate the misfortunes of others. In the domestic circle he was the beautiful ideal of husband, parent and director of the household. His afflicted, sorrow-stricken widow in feeble health and his beloved children will now sadly miss his presence. To them we tender our most sincere sympathy.

On Monday morning the remains of the deceased were conveyed to the church of the Sacred Heart, Templemore, where the solemn office of the dead was chanted and high mass celebrated for the happy repose of his soul. The Rev. John Kelly, C. C., was celebrant; Rev. P. Godfrey, deacon; Rev. Michael Finn, subdeacon; master of ceremonies, Rev. James Hickey; cathedral Thurles. In the choir: Very Rev. Canon Meagher, P. P., Templemore; Rev. Edward Kenrick, P. P., Borrisoleigh; Rev. Thomas Hackett, P. P., Loughmore; Rev. T. Murphy, Templemore; Rev. P. C. Ryan, Drum; Rev. M. Cleary, Templemore, and others from many parts of the diocese.

The sacred ceremonies having concluded, the remains were borne to their last resting place in the new cemetery,

followed by a tremendous concourse. The funeral was one of the largest seen here for years. The chief mourners were Michael Mackey (son) and Mrs. Mackey, Mrs. Lanigan (daughter) and Mr. Thomas Lanigan, Mrs. Fogarty (daughter) and Mr. Ed. Fogarty. The funeral arrangements were excellently carried out by Mr. Edward Mullally, undertaker and general merchant, Main street, Templemore. R. I. P.

## ROMAN NEWS.

The Minister Ferrari has just ordered Rome and Naples to be connected by telephone. The communication will be opened next November.

The Association at Rome called "La Fedelta" celebrated to-day (Saturday) in the Church of the Angel Guardians its titular festival of the Madonna, known as the Virgo Fidelis.

Mgr. Caprara, Promotore of the faith, has been named Canon of the Vatican Basilica. The post left vacant by him at Santa Maria Maggiore has been occupied by Mgr. Quaroni.

A colossal statue of His Holiness Leo XIII. from the chisel of the sculptor, Chevalier Luchetti, of Perugia, has been conveyed to the Benedictine monastery at present being constructed on the Aventine Hill at Rome. It was executed on the commission of an opulent American.

The Holy Father has received this week a group of sixty pilgrims from the most Catholic, gallant, true-hearted tract of the Austrian dominions—Tyrol of the mountains—which fought for freedom under Andreas Hofer, and gave Garibaldi's followers such a dressing in our own days.

The Tribune alarmed us last week by a detailed statement of the arrest by the Pontifical gendarmes of certain individuals supposed to be anarchists, burglars, thieves, assassins—anyhow, bad characters of some description—in the gardens of the Vatican. Were it not that the story turns out to be one of the cock and-bull order, we should be inclined to say that the suspects were correspondents of London daily papers in quest of back-stairs gossip about the Holy Father.

His Holiness has received in audience lately His Eminence Cardinal Lange-nieux, Mgr. Lorenzelli, Apostolic Nuncio in Holland; Mgr. Szabo, Greek-Romanian Bishop of Armenopolis; Mgr. Valensise, Bishop of Nicastro; Mgr. Carrano, Archbishop of Aquila; Mgr. Cosenza, Bishop of Caserta; Mgr. Auguard, titular Bishop of Sinide, Apostolic Vicar of Oubanghi; Father d'Aurillac, Procurator-General of the Minor Observants; Mgr. Tescari, Bishop of Borgo St. Domino; and Merry del Val, Spanish Ambassador to the Holy See.

Among the audiences recently granted by His Holiness was that of Father Zahn, Congregation of the Fathers of the Holy Cross, Professor of Sciences at the College of Our Lady in Indiana, U. S. He received the Apostolic blessing, and then went to the Scientific congress in Brussels, where the reading of a discourse by him was an item on the programme. Before leaving Rome he visited the Vatican observatory, with which he was so struck that he has determined to make it the subject of a future publication.

## ABSENT RELATIVES.

Mr. Richard Colliver, of Montreal, would be glad to hear, in any way, from, or about, his brothers and sisters, Thomas, William, Susana, Milly and Lydia. In 1866 their father died in Portland, Cornwall, England, and since then the gentleman in question has not heard of their whereabouts. It is probable that they are all in America; if so any information regarding them or any one of them will be thankfully received at the TRUE WITNESS.

His Holiness, upon the demand made by M. Fiat, Superior General of the Priests of the mission, has just granted to the two religious families of St. Vincent de Paul, the Lazarists, and the Sisters of Charity, and to all bishops who shall make the request to the Sacred Congregation of Rites, permission to celebrate each year, upon the 27th of November, the feast of Our Lady called the feast of the "Miraculous Medal," with a proper mass and office.