

## ARCHBISHOP CROKE INTERVIEWED ON THE LAND QUESTION.

A CORRESPONDENT, writing from Dublin, July 16, gives the following interview which he had with Archbishop Croke on the Land Question:—

Correspondent.—Supposing the Land Bill passed, would the Land League be likely to be held together for the purpose of agitating for other objects—possibly Home Rule?

Archbishop Croke.—Bill or no bill, I am thoroughly convinced that the Land League will be kept up in some shape or form, and that the question of self-government will never be lost sight of by Irish patriots?

Correspondent.—Are you of opinion that Ireland will ultimately secure independent self-government?

Archbishop Croke.—I am decidedly of opinion that it will soon become absolutely necessary to grant some share, and even a considerable share, of independent government to Ireland. The British Parliament cannot deal satisfactorily with Irish affairs for many reasons, but notably for three:—

First.—Because it doesn't understand them.

Second.—Because it cannot view them dispassionately.

Third.—Because it has not sufficient time at its disposal to devote to the consideration of them.

I may add that the Irish popular party in the British House of Commons can, and I believe will, heighten their difficulties from day to day and ultimately render them insurmountable.

Correspondent.—Are you of opinion that independent self-rule for Ireland would weaken her bonds with England, as many believe, or strengthen them?

Archbishop Croke.—There can be no doubt that the bonds would be strengthened. A people discontented and dissatisfied with those who rule over them have a natural tendency to secession, and that tendency will be in proportion to the discontent, diminish the grounds of discontent, and in so far you strengthen the union.

Correspondent.—In conceding self-government to Ireland would you consider the federal form of government the best?

Archbishop Croke.—I think such a government as that of the United States is of all others the simplest and most satisfactory. Hence if all British dependencies could be formed into a confederation, Ireland being a part of it, and holding to the other confederated bodies and to the Imperial Parliament the same relationship that California, for instance, holds to the other States and to the supreme legislature at Washington, I, for one, would be thoroughly satisfied, and feel that nothing better could be done in this respect for Ireland. But this supposition is, to my mind, practically impossible. The colonies will before long become independent or confederate among themselves, and we must confine ourselves, therefore, to England, Ireland, and Scotland, alone. Now the question comes, Would I be satisfied with a confederation between the three great constituents of the British Empire? And I unhesitatingly answer in the affirmative.

Correspondent.—Do you think the intense feeling of dislike for England will ever die out in Ireland?

Archbishop Croke.—I do not think this feeling will die out in our time or at any future time unless England alters her attitude altogether as regards this country and treats it as she treats each and every one of her other flourishing dependencies.

Correspondent.—What has been the effect of the Coercion Act?

Archbishop Croke.—The Coercion Act has done no good to the Government, but it has done good to the popular cause in Ireland. It has made martyrs. *Voila tout*. It has fixed the determination of the people to free themselves from rackrents, and it has intensified the hereditary hatred of Saxon rule.

## DON CARLOS EXPELLED FROM FRANCE.

ON Sunday July 15, the police informed Don Carlos, at his Paris residence, that the Minister of the Interior had decided on his expulsion from French territory within twenty-four hours after notice. According to the *Temps*, the attention of the Government had for some time back been called to the doings of the Spanish Pretender. An attitude of hostility to the French Republic which Don Carlos is said to have assumed at the Legitimist Mass at St. Germain des Prés last Friday is stated to have decided the Government on the course it has taken.

When Don Carlos had read the document ordering his expulsion M. Clement inquired whether he intended to obey or to resist. The Prince replied that he was well aware that he could not offer any opposition, and that he would yield to brute force. He asked how much time was allowed him for the necessary preparations, and was informed that he must take his departure in twenty-four hours. M. Clement, however, added that he had no doubt that a petition to the Minister would obtain for him an extension of leave; but Don Carlos answered that he would not ask any favour of M. Constans. It was then settled that the Prince should quit Paris by the 7.45 express for Calais, and immediately go on board the packet *en route* for London. After this M. Clement withdrew. The *Figaro* draws attention to the fact that no reason is assigned in the decree for the expulsion of Don Carlos. It is true that the Prince's attendance at the Mass celebrated on Friday week, at the Church of St. Germain des Prés, in honour of the *fete* of St. Henri, is said to have led the Government to the adoption of this measure. But, argues the *Figaro*, the Mass was solemnized without the slightest demonstration, and the attitude of Don Carlos, both within and outside the sacred edifice, was perfectly correct. The Prince attended the same service last year. The *Figaro* is of opinion that the Prince's expulsion has been determined upon with a view to offering some satisfaction to the Spanish Government. The Duchess of Madrid will remain in Paris, where her children are being educated. The young Princesses are at the Convent of the Sacré Coeur, and the little Prince is studying at the establishment in the Rue de Vaugirard, which was formerly occupied by the Jesuits.

## A HOME BUILT BY THE PENNIES OF CATHOLICS.

FATHER DRUMGOOLE'S new ten-story building for homeless boys, corner of Lafayette Place and Great Jones Street, New York city, is approaching completion. It will be occupied about September. Its cost is over 300,000 dols. The structure has a frontage of 75 feet on Lafayette Place and 180 feet on Great Jones street, and is built in the Romanesque style of architecture. There is a court in the centre. All living rooms have plenty of light and air. The dark ones serve for closets. The principal entrance is from Lafayette Place. Upon the first floor is the meeting room for St. Joseph's Union, and the chapel at the end of the hall. Upon the second floor are the library and study hall. Upon the third and upper stories are dormitories. The dining hall, refectory, washing and bath rooms are in the cellar and sub-cellar. A passenger elevator runs from the sub-cellar to the top story. The building is as high, if not higher than any of its neighbours. One can look down upon the roof of Cooper Union, and see objects upon the roof of Stewart's store. The observer in the top story has a fair view of lower New York. He seems on a level with the dome of the post-office. Father Drumgoole said the other day that of the 300,000 dols. that the building cost, there is not at this moment 2,000 dols. due. He said:—"We were at one time sorely troubled about our finances. Judge Donohue, of Texas, came in one day, and suggested that the sale of a certain card would be the best way to raise money. The card promises that a number of Masses will be said for the persons paying 25 cents. The person is enrolled upon the books of St. Joseph's Union, and entitled to a copy of a paper published by us called the *Homeless Child*. Any number of the cards were taken. To-day they are in every hole and corner of the globe. The post-office people will tell you that our mail is as heavy as the largest of business houses. Over 800 letters are our average day's receipts. Nearly all of them are upon matters concerning St. Joseph's Union. Yes, sir, you may say that the building was built with quarter dollars." As soon as he has removed into the new quarters, Father Drumgoole intends to offer hotel accommodation to young men of limited means who come to the city in search of work, and in connection with it to establish a commercial course of study for the improvement of such of his young men as desire to fit themselves for business pursuits.

## A LAND LEAGUE FOR THE ORKNEYS.

(Glasgow correspondent of the *Nation*).

THE light is spreading rapidly in the far North. In the Island of Westra—one of the Orkney group—Mr. Thomas Clouston delivered a lecture recently on "Orkney in the Olden Times" and at its conclusion the Rev. Andrew Chapman, United Presbyterian minister, made some remarks on Orkney in the present times, which seem to have created some sensation among old-fashioned people in that quarter. He said that "the country was crouching at the feet of the landlords, who were perfect tyrants, and oppressed their tenants in every way in their power. Orcadians were cowards, for when they came to pay their rents they stood before the landlords with trembling knees and humble mein, instead of standing erect and boldly looking them in the face." Dr. Flett, Baptist minister, of Paisley, also made a stirring speech. "A brother of mine," he said, "living in the island of Sanday, rented from his landlord 14 acres of rocks—yes, gentlemen, bare rocks. After carting soil and making it about the finest land in the island, down came the landlord and raised his rent to a most scandalous degree. Another friend of mine underwent similar persecution. Up, ye men of Westra! Why sit ye here idle, or sleep under the heel of the tyrant? Up, and march through the island! Tell them of their wrongs and the tyranny exercised over them. Let four of you, or two at least, go through the whole country and agitate, agitate, agitate—organise, organise, organise—till the tyrant lies vanquished in the dust. You see what Ireland suffered, and the plan she took for remedy. We must try the same plan—a Land League for Orkney!" I notice that these very significant proceedings have attracted the attention of some of the English papers. Amongst others, a Manchester journal expresses the belief that whatever may be the legitimate grievances of Scotch farmers, any agitation which may arise will be conducted on the lines of "law and order," and that the odious practices which have so long been the bane of Ireland will not, under any circumstances, be permitted to creep in amongst the loyal and law-abiding people of Scotland. How far this sort of advice may operate in abating the enthusiasm of men like Messrs Chapman and Flett, and the honest Highlanders who have formed themselves into a Scotch Land League in Glasgow, remains to be seen. Scotchmen, no doubt, are slow and cautious in entering into political agitations, but once in they may be relied on to resolutely stand by their guns and hold on to the bitter end.

The *Jewish Messenger* says: "It is a noteworthy fact that the London residence for many years of the late Charles Dickens, Tavistock House, is now occupied by the Jews' College."

The smart English detective who shipped the dummy dynamite barrels to England has not yet been discovered. The Boston agents of the English steamships, of course, profess entire ignorance of the shipper; though we have heard a leading Boston merchant and extensive shipper say that even he, who sent thousands of dollars worth of freight yearly, could not get a single barrel or case on board a Cunard steamer without "red tape" sufficient to identify a dozen men. Meanwhile, a certain class of Irish agitators in this country have swallowed the stupid English hook and bait, and have swaggered about bombs and batteries in quite an unrestrained way. Mr. Crowe of Peoria has talked himself into national notoriety, and all he knows about bombs the world has learned if it saw fit to read. The good sense of the ten or twelve millions of Irish people in America stands somewhat aghast and somewhat amused at being represented by such Furiosos.—*Pilot*.