

sent statutes relating to copyrights are very inadequate and by no means free from perplexities of interpretation; and it is to be regretted, therefore, that the provisions of the Senate act are such that their interpolation into the old law will increase rather than diminish the difficulties of construction.

CATHOLICISM IN IRELAND.

DUBLIN, May 5, 1888.

THE National ranks in Ireland have sustained a heavy loss in the death, at the comparatively early age of forty-two, of Edmund Dwyer Gray, editor of the *Freeman's Journal*. His father, Doctor, afterwards Sir John Gray, one of O'Connell's many Protestant lieutenants, purchased the paper before daily journals had become the serious undertakings they now are. After the disruption of the Repeal and Forty-eight agitations, Dr. Gray settled down to make the best of a bad business, virtually abandoning the National, but throwing himself vigorously into all subsidiary Irish questions, such as Land Reform, Education, and Church Disestablishment. For years, as the leading combatant of his time, he was perhaps the man best hated by the ascendancy party in Ireland, peculiarly hateful as being a Presbyterian and of Presbyterian family, while editor of the chief Catholic paper. He was a man of uncommon and statesmanlike ability, and, if Ireland had had a government of her own, would still more have made his mark. He left an imperishable monument of his capacity and resolution in the splendid Vartrey water supply of this city, a project which he successfully carried through against the strongest opposition of the respectable classes, which, since the corporation became really representative of the people, have resented and withstood all extension of its powers. For this achievement Dr. Gray was knighted by a liberal Lord-Lieutenant, the Earl of Carlisle.

Edmund Dwyer Gray had, perhaps, greater and wider capacity than his father. He was clear-sighted and practical. If once he came within the power of the law, it was not that he transgressed any act of Parliament, but that an irascible judge, at a time when party feeling was strung to the highest pitch, took an opportunity of paying off old scores with the *Freeman*, and committed him to several months' imprisonment for contempt of court. To the present movement the *Freeman* accorded but a tardy support. Before the position of Mr. Parnell was assured, Mr. Gray occasionally publicly differed from him; he "tried one fall" with the rising leader, and then became his follower, modifying and moulding the policy of the party as far as possible, in public and in private. Socially, Mr. Gray was charming; he kept open house and helped to elevate and extend national feeling by his hospitalities.

One misfortune of the chasm between Protestant and Catholic here is, that those Protestants who sympathize with and join the National party to any considerable degree, insensibly become more at home among Catholics than among their own coreligionists. It was therefore not unnatural that Mr. Gray should marry a Catholic lady. She was a daughter of Caroline Chisholm, so well known in the early fifties for her philanthropic work in connection with female emigration to Australia. Mrs. Gray is a woman who would adorn any faith. Before long Mr. Gray himself openly joined the Catholic Church, thereby removing the anomaly of the leading Catholic paper of one of the most strongly Catholic countries in the world being edited by a Protestant. Mr. Biggar, Mr. Par-

nell's principal coadjutor, like Mr. Gray brought up a Presbyterian, went over to Rome about the same time. Of the public men I have known, both would have appeared about the least likely to make this change. Yet the one is, I believe, a sincere son of the Church, the other died in the odor of sanctity. Still I cannot believe that in either case the change was doctrinal: I think it was more national and emotional. Seeing the hateful guise which Irish Protestantism assumes, generally opposing every broad reform tending towards freedom and enlightenment here, the change was, however, natural. I have known many such conversions, but, in looking back, can recollect only two Catholics who have become Protestants. I lately asked an elderly Episcopal clergyman how many such cases he had known; he could think of only one, which proved to be one of the two that I had recalled.

The reason of the strength and attractiveness, so to speak, of Catholicism in Ireland is not far to seek. With you it is intrusive. Ireland is its natural home. Here Protestantism has been intrusive, and not even through free immigration, but by confiscation and at the point of the sword. Your ancestors, at least in New England, crossed the Atlantic expecting to found states upon the sure basis of what was best in Protestantism. There must be something peculiarly exasperating in these anticipations being jeopardized by a mainly ignorant and impoverished foreign immigration. Catholicism has all along been the central undeniable fact in Ireland, to be dealt with as we would, but to be fully accepted. Those who dream of the conversion of the Irish to Protestantism entertain a chimera born of the reports and wishes of those who live by keeping up the delusion. Catholicism, here as elsewhere, will, of course, change in time, as all religious thought changes; but I believe it will never consciously become Protestant. All we can hope for in the elevation of Ireland must come theoretically in alliance with it.

The more increasingly I prize Protestant freedom, and feel the impossibility of my becoming a Catholic, the more I respect and would avoid all appearance of, or actual, interference with Irish Catholicism. It is everything fairest, best, and truest to the Irish people. It is bound up with their ideas of home, nationality, and common suffering. For an Irish Catholic to turn Protestant is like abjuring the better part of his nature, and condoning a system inimical to his race. We are apt to consider Catholicism in its purely ecclesiastical aspect. If we look into Catholic religious shops—at the gaudy plaster statues, the beads, and rosaries, and crucifixes, and other paraphernalia of religion, at the to us sickly or awful publications, such as Father Furness's 'Hell Opened to Christians,' if we turn over the leaves of a strictly Catholic periodical and dip into its to us unreal world of martyrs, saintly ecclesiastics, and immaculate communities, illustrated in a language of unreasoning adulation and complete subjection of the critical faculties—if we dwell upon these alone as Catholicism, we are likely to feel that there is no hope for the people who cling to such supports and modes of thought. But they are no more representative of Catholicism in Ireland than the Salvation Army *War-Cry* is a fair exemplar of Protestantism in its broadest sense. To know what Irish Catholicism really is, we must know the hearts and minds of the Irish people; and the more we do so the more we perceive its strength and to them sustaining force and beauty under all the trials and perplexities of life, and amid all the peculiar trials and perplexities of Irish agitation. We Protestants may wish things other-

wise; we may and do consider this an enervating support, whose principles, if adhered to, can never build up men and nations as can Protestantism. But such as it is to them, we are bound to respect it.

The priesthood here could not maintain their influence if their characters were not in the main high. There is scarcely any form of human suffering that is not minimized by the charities conducted by the Catholic religious communities over the length and breadth of the land. They educate the young, raise the fallen, minister to the sick, poor, and insane, tend those afflicted with incurable maladies. The working of these institutions always impresses me with the single-minded and practical devotion with which they are conducted. This applies also to private life. What I see of "spiritual advisers" and parochial clergy convinces me how entirely merited, especially in the cases of unprotected girls in town situations, is the confidence placed in them. In our Protestantism we have nothing to correspond to the help afforded, particularly to the isolated, by constant access to advisers and consolers, to whom every thought may be confided, and whose counsel on any juncture may be sought with the absolute certainty of secrecy.

I know of no other reformatory work so completely and efficiently done as that by the religious orders. I cannot say what results the military precision with which they carry on their labors may have upon the after lives of those they benefit, as compared with the effects of Protestant methods. The extent to which the orders absorb the philanthropic energy of society seems to me to narrow ordinary life. The deep and abiding interest in wide philanthropic efforts imparted to the hearts and daily lives of so many Protestant families cannot be felt where such work is delegated mainly to orders in conventual or other institutions. For the most part, the highest and most spiritual natures among Irish Catholics devote themselves to a celibate life. It was Miss Cobbe, I think, who first pointed out the possible deteriorating effect this may have upon future generations. Interest in world-wide philanthropy, outside the limit of churches, appears to exist in inverse ratio to the power of the churches. Here in Ireland it is greatest among the dissenters, who number some tenth of the population, less among the Episcopalians, who form twelve per cent., least of all among Catholics, who constitute the majority. I can call to mind the names of only two Irish Catholics that took any effective part in the anti-slavery movement. The greater the religious organization, the more the sustenance of its prestige becomes the aim and object of its votaries. A Catholic clergyman who held a cure in the outskirts of Dublin, told me that he was stopped by his superiors in active temperance work because he gave offence to the liquor-sellers in his district, who were the most munificent supporters of local Catholic charities.

In business dealings and with workmen, no difference regarding honesty and reliability is to be remarked between Catholics and Protestants of equal education and opportunities. But Catholic workmen do not seem to me so desirous to rise as Protestants. It is painful the extent to which men in the higher positions, even with Nationalist employers, have to be brought from the north of Ireland or from Great Britain. Nor, I think, have Catholics here with equal openings yet proved themselves on the whole as capable as Protestants of inaugurating and conducting business operations on a large scale. But this may be all due

to the disabilities under which Catholics suffered until lately, and to the centuries' start which Protestants got in every relation of life. Easy and delightful social intercourse between Catholics and Protestants of mature age is always possible, but it is more or less prevented where in families there are young people, with the danger of mixed marriages, and their attendant difficulties regarding the religion of children.

Catholicism is to the Irish light, truth, joy, and freedom; but no less so is their national cause, which their Church may, through sympathy, help to sanctify and guide, but which even it cannot repress. The papal pronouncement is now the absorbing subject of interest here. I thought I should the better avoid too hasty conclusions regarding its probable effects, and the better prepare your readers for its consideration, by devoting a letter to Irish Catholicism, to which subject a few remarks on Mr. Gray's life, character, and conversion would naturally lead.

D. B.

THE GERMANIZATION OF ALSACE-LORRAINE.

STRASSBURG, May 3, 1888.

For the first time in the history of the Imperial Reichstag, an Alsatian delegate, Dr. Petri of Strassburg, declared a few weeks ago that the questions relating to Alsace-Lorraine would be always considered and discussed by him from a German national standpoint only. This declaration, coming as it did from a delegate popular in the annexed territory, was most warmly received by the Government, and has been hailed by the German press as the dawn of a new era for Alsace-Lorraine. Whether a new era is really dawning, it is, perhaps, too soon to say, but the last year has at least been marked by a change in the Government policy towards the Reichsland, and serves to illustrate the political feeling in the provinces and the progress made in the efforts to Germanize them.

In face of the general election of February, 1887, following upon the dissolution of the Reichstag after the rejection of the Army Bill, Prince Hohenlohe, who succeeded the late Gen. Manteuffel in 1884 as Stadthalter of Strassburg, issued a proclamation calling upon all loyal Alsations to show their patriotism by supporting candidates favorable to the bill. It was, perhaps, not a discreet thing to do, for his answer was an overwhelming defeat of the Government candidates, and the Protest party, at whose head stood Kablé, the Strassburg delegate, seemed stronger than ever. The death of Kablé, however, made a bye-election necessary in July. The hasty candidature of Von Moltke was unsuccessful, and the seat was won by Dr. Petri, who, though a personal friend of Kablé, was not a member of the Protest party, and whose platform was an acceptance of the situation as it is. But the result of the bye-election was for the most part unheeded in Germany, compared with the surprise and disappointment called forth by the general election which preceded it. Something seemed to be wrong with the policy hitherto pursued towards the provinces, and there were outspoken criticisms in the press of the attitude taken by Manteuffel. This blunt soldier had once declared: "I do not ask for any sympathy from the Alsations; all I want is obedience." Nevertheless, he used every effort to cultivate friendly relations, and carried this so far that in cases of legal disputes between Alsations and new-comers it was said that the former had the Stadthalter's influence in their favor, whether

their cause were right or wrong. In spite of Manteuffel's apparent personal popularity, the German Empire seemed as little popular as ever. During the first years of Prince Hohenlohe's administration everything was much as it had been before. But, following closely upon the discussion of the Army Bill in the Reichstag, affairs in Alsace-Lorraine took a new turn. Stricter measures were enforced, a large number of arrests for treason were made, and it became apparent that the Government expected to try a policy of greater severity. The cases of high treason tried at Leipzig last summer revealed the fact that the disaffection in Alsace was greater than had been imagined, and German public opinion was loud in its approval of rigorous repressive measures.

The Strassburg University came in for a share of the blame. There were complaints that it had failed to perform the task for which it was founded, namely, not only to furnish the means of higher education to Alsace-Lorraine, but also, as an imperial university equipped at enormous expense by the Government, and aided by an annual subsidy of 400,000 marks, to build a centre for national ideas, political as well as academical, in the southwest borders of the empire. These expectations have not yet been fulfilled in the measure anticipated, certainly through no fault of the University, but simply because too much was demanded of it. The rector of 1887 said in a public discourse to the students: "It is our task now to conquer with German ideas this land that we have already conquered with the sword." It was a frank statement of the circumstances, and for such a task fifteen years is far too short a time. It was in the Reichstag debate over the annual appropriation for the University that Dr. Petri made the noteworthy declaration above quoted.

If the past year has seen a change of feeling on the part of old Germany towards the Reichsland, it has also been a year of excitement among the Alsations themselves. The numerous arrests have made people nervous. New regulations, none of them singly of much importance, have irritated the shopkeepers. During the last winter, for instance, it became necessary for the first time that the quality and price of goods exposed for sale should be designated in marks instead of francs. Dating from February, all new business signs in Strassburg must be in German, though the old French ones may be retained as long as they last. There is no real hardship in this; it is simply an attack upon a certain sentiment. There is no reason why a firm that has called itself for a generation "Müller, Père et Fils" should not call itself "Müller, Vater und Sohn," especially as the Müllers, let us say, very probably speak German, of the Alsatian type, in their family; but it is exactly in little things of this sort that people like to be let alone. The Government is proceeding calmly to enforce its regulations, with the patience and pettiness that are such marked traits of the German character, and with a supreme indifference to local opinion. The German minor official has few friends even among his own countrymen, indeed, not as many as his fidelity ought to bring him, and enough allowance is not made for the exceedingly delicate duties of the officials in a city like Strassburg. The hand of the Government must be everywhere; now limiting the number of hours of instruction in French in a girl's private school, and now breaking up a young men's athletic club because the funds for the development of Alsatian muscle were found to come from the other side of the Vosges. As may be imagined, the young Alsations who serve in the army are

never quartered here, but are usually sent to the eastern frontier of Germany.

The line of division between the "inhabitants" and the "immigrants," to adopt the expressions of the *Strassburg Post*, the leading Government organ of the region, is nowhere to be studied to such advantage as in Strassburg. Metz is a fort in a conquered country, and no one pretends that it is anything else; Mülhausen is in many respects a French manufacturing town; but Strassburg, in spite of the statue of Louis XIV. on the façade of the minster, and the French names of the streets cut into the sandstone of the corner houses, is not a French city, and here is the centre of the characteristic life of the provinces. The physical peculiarities of the Alsations, and their strongly marked Alemannic dialect, make it impossible to mistake them among the tall men of the north who jostle them on the narrow streets. This difference runs through the whole business and social life of the city. The shops are either "German" or Alsatian; in the latter French is spoken by preference. Alsatian and "German" cafés and beer halls are side by side, and the patrons of one are rarely seen in the other; indeed, the consumption of Munich beer, the favorite beverage of the "immigrant" class, is a test of a man's politics. Of recent years the regular performances in the city theatre have been exclusively in German, but let M. Coquelin come once a year with his Paris company, and everything in the audience is changed—faces, fashions, and tastes. The two elements of the population avoid each other by mutual consent, when this is possible. The growth in social weight of the "immigrant" class tends to give these people a society of their own. Theirs is the new quarter of the city, near the University and the Kaiser's palace; theirs is the consciousness of strength, and theirs is the future.

Recent investigations into the language line of the Reichsland show that though in Lorraine the section where French is the language of the villages runs diagonally across the province, in Alsace, on the other hand, the language line coincides marvellously, except in the extreme south, with the political boundary. The French language as spoken on German soil is ultimately doomed. It must be remembered that it was only after 1840 that real efforts were made to introduce French as the language of the Church and schools in the country districts. Napoleon III. was alive to the political advantages of this effort, and in the decade previous to 1870 the schools were carried on in French to a large extent, though the Church itself was constant in its objections to the religious instruction being given in any other language than the native German. The state of things to-day may be illustrated by the fact that while, shortly after the war, almost every servant-girl coming to Strassburg from the neighboring villages spoke French, having learned it in the village schools, it is now rare to find such a servant with a knowledge of the language, unless there are exceptional circumstances in the case. A few phrases are often picked up for gentility's sake, and it is not at all uncommon to hear "Bon soir" from a servant-girl or a butcher-boy as a cheery morning greeting. In many Alsatian families French is spoken simply because the Government is trying to stamp it out; but a language cannot live long without other nourishment than a spirit of obstinacy.

The real political sentiments of the Alsations in Strassburg do not often find expression. The people are too wise to talk much, in view of the object-lessons they have been having. There is a large class of irreconcilables, as was of course to be expected. Men who have been