

IRISH NEWS

In Ireland lace-making employs 12,000 girls.

Twenty-five years ago the Rev. J. Staples, C.C., Athy, was ordained priest, and during the greater portion of the period that has elapsed since then that town has been the seat of his labors. On April 2d, his "silver jubilee" was beautifully and fittingly celebrated in the town.

A most extraordinary display of police has been made in Tipperary, and for what purpose nobody can tell. On April 2d a force of four hundred and fifty police from the different towns in the county were drafted in under the control of County Inspector Wilson. The military were also under arms for two days.

On March 29th and 30th Mr. Langley, General Agent, and Mr. J. B. Butler, Local Agent to the Land Corporation, were engaged in reinstating some of the evicted Pensonby tenants in the townlands of Park, Bannedane, Knockmollen, Gurtree, Redburn, &c. The terms upon which the tenants have got possession are: one year's rent cash down, and an agreement to buy for seventeen years' purchase. Some others who have agreed to accept these terms will be reinstated immediately.

It is said that 100 families will be dispossessed of their farm on the plain of land between Mitchelstown and Kilworth, by its conversion into a rifle range and military exercise ground by the Government. They will, however, be "compensated" by the authorities, if anything can compensate the Irish peasant for being turned out of his home, on any ground.

At a recent meeting of the Town Commissioners of Old Tipperary, a resolution was unanimously adopted expressing concern at the state of New Tipperary, and the condition of neglect and disorder that has existed there during the past three years in the absence of any legal authority over the property, and appealing to Mr. Stullford (O'Brien), the owner of the ground on which it stands, to co-operate with them in turning the place to some profitable account. Mr. McCarthy said it was at present a den of thieves. The Rev. David Humphreys, P.P., is said to be engaged in an effort to secure the property for the benefit of the Nationalist Parliamentary party.

A large meeting of the poor people of Killybegs, County Donegal, Ireland, was recently held. Others interested in their relief were present. Rev. Michael Martin, P.P., presided, and delivered an address on practical means to relieve the distress. On the conclusion of the remarks a resolution was adopted calling on the Government for employment.

Father McDermott, the Guardian of the Limerick Franciscans, who has been stationed in the "City of the Violated Treaty" for quite a number of years, is about to celebrate the silver jubilee of his ordination. His friends—and they are legion—are taking measures to make him a suitable presentation with commendable earnestness and enthusiasm.

The strike at the Carlow water works is over, an arrangement having been made for working by task at the rate of 11d. and 1s. per ten feet, according to the nature of the ground. The men are better pleased with the new arrangement.

Very Rev. M. A. Alphonsus, the oldest member of the order of the Capuchins in Ireland, died recently. He was born at Fore, County Westmeath, in March, 1822, made his preliminary studies at the diocesan seminary, Meath, pursuing his theological studies at the College of St. Patrick, Maynooth, where he left in 1849 to join the Capuchin Order during the period Very Rev. Theobald Mathew was provincial. He was ordained priest in 1854, and in 1855 was appointed commissary-general of the Irish province, which position he occupied for two years.

The emigrant season has commenced early, this year, and the desire for immigration seems to be as strong as ever—judging from the crowds of young men and women who weekly take their departure from the various railway stations. Among them are the usual percentage of "returned Americans" who in re-crossing the Atlantic, act somewhat in the capacity of guides or pilots, and in this way give great encouragement to the younger emigrants.

FREEMASONS RETURN TO THE CHURCH.

MADE FULL RETRACTION OF THEIR WRITINGS.

The recent return to the Church of two of the most persistent and brilliant falsifiers of Catholicity in Buenos Ayres must awaken in all rising clever young men a sense of the awful danger they run in allowing their ideas in religion to become too lax. These two were Freemasons; they wrote incessantly against the Church, and one of them even issued a weekly paper with the object of more powerfully attacking its teachings. Both these men were thoughtful and intellectual to an unusual degree. Their writings were trenchant and seductive; and dozens of young men destitute of faith were inveigled into apostasy by the influence of their writings. The sole fault of these men in the very beginning seemed to be their mistaken generosity in conceding qualities to anti-Catholic societies which they did not possess. Later on they took to sympathizing with these societies from an instinctive desire common to courageous youth to side with the weaker party, or what is represented to them as such. Thus step by step they were drawn away, and from being devout Catholics they became Freemasons and haters of the Church. Yet, after all the years of disbelief, when the time came, as one of them says in the public retraction of his errors, when the time came when he could think without enthusiasm, he began to see his many mistakes. Thus it is that we see them coming back sated with the tawdry brilliancy of their worldly reputations and at last fully aware of the barrenness of the ways of error in which they so long allowed their feet to wander. It is pathetic to read Signor Roman's public letter of retraction to his bishop. He says:

"Born and educated in a Catholic home, the days of my childhood passed tranquilly, my soul breathing only the pure atmosphere of the Christian religion, in whose principles my pious mother reared me with greatest care, and solicitude. But alas! having arrived at the age of eighteen, separated from

the home circle to pursue a higher course of studies far from my family, a new world opened itself before me, a world until then I had never contemplated.

"Deluded by the magical brilliancy with which impiety knows how to surround itself in order to dim the lustre of the Catholic truth, I was, as it were, fascinated, and step by step followed the path strewn with flowers, by which a deceitful world led me on until I reached the bottom of the abyss unawares, and believing (poor simpleton that I was) that I was progressing wonderfully in the path of religious truth and morals, I abandoned completely the Faith of my parents, embracing Protestantism cold and unconsciously.

"But this is not all; fearing neither God nor man, heedless of the counsels of my Christian mother, and in spite of her tears and supplications, I became a Freemason, dedicating from the first moment all my powers to the spread and development of that wretched sect. My pen was always at its service and that of Protestantism, defending and exalting their errors. As a writer I have always been on the side of impiety, combating and ridiculing the Catholic Church and her ministers in reviews and periodicals as well in my own country as in this republic, where I have hitherto directed an heretical journal, after having written and published a most infamous pamphlet. At last I comprehend and acknowledge that the truth is found only in the Catholic Church, which alone has preserved it pure and intact, from the first ages, and like the prodigal son I return to her repentant and imploring pardon for my errors."

I retract every public writing of mine in favor of Protestantism, Freemasonry and free thought, exalting every idea that by different means I have propagated with the intention of harming religion, the Church and her ministers."

It is sometimes by the possession of brains that a young man becomes perverted; a clever young man feels his intellectual superiority, he revels in it, eventually he reads questionable books thinking that his intellect is an impregnable armor, that will infallibly shield him from evil. Then bit by bit he drifts away from Catholicity and only awakens like Lopez and his friend to find himself an enemy of the Church.

It is not often that men like Perez and Roman Lopez can turn to the Faith after scorning the doctrines for so many years, and it is almost impossible for them to repair the injuries done to the souls of thoughtless young men who were hurried into infidelity by their malicious false teachings.

It is to be hoped, however, that the example of these two penitents will be a potent agent of good to the more thoughtful of the Buenos Ayres renegade Catholics.

FUNERAL OF THE LATE JOHN KELLY.

The funeral of the late John Kelly took place last Thursday morning from the residence to St. Patrick's Church, where a solemn Requiem Mass was chanted, the Rev. Father James Callaghan being celebrant, with Fathers Toupin and Fahey as deacon and sub-deacon. The chief mourners were the four sons of the deceased and Messrs. A. and G. Clark; the floral offerings being numerous and beautiful. After the service the remains were conveyed to the cemetery, where the Rev. Father Kelly, of Cote des Neiges College, officiated at the final prayers. Amongst the large number present were noticed ex-Ald. James, ex-Ald. Cunningham, Ald. Kennedy, M.L.A.; Hon. Jas. McShane, Jas. Jackson, B. Tansey, Dr. Finnie, Isidore Duracher, M. Fitzgibbon, Adolphe Brossard, H. Schmidt, J. Dumarsacq, Leon Larue, P. Chauveau, Jas. Prendergast, T. C. O'Brien, M. Shallow, M. Moffat, George McNally, J. P. Cuddy, W. C. Finley and many others. With the funeral of the deceased we sincerely sympathize in the loss they have sustained, and we join in the prayer that the soul of the good citizen gone may enjoy unending repose.

COUNT ALEXANDER O'REILLY.

THE GALLANT SON OF MEATH DOES HEROIC SERVICE FOR SPAIN.

Among the many exiles from oppressed Ireland who won high distinction in every field of honorable fame in other lands, this gallant son of Meath county, Ireland, ranks as one of the foremost, both as a commander in war and as a civil administrator in peace. He was born in Ballynascree in 1722, and at an early age entered the service of Spain as a lieutenant in the Irish Brigade. In a campaign in Italy he received a wound which rendered him lame for life.

At the age of 35 he accepted an invitation to serve in the Austrian army, and distinguished himself against the Prussians at Hochkirchen in 1757, and in the following year he served in the French army and figured prominently in the battles of Bergen, Minden and Corbach. When the war broke out between Spain and Portugal he was prevailed upon to re-enter the service of Spain, and was made a lieutenant-general and defeated the Portuguese before Chares in 1762. The advent of the English army, under Burkyone, checked the Spanish successes to some extent, and the peace of Paris the following year closed hostilities.

In a popular tumult in the streets of the Spanish capital in 1765 O'Reilly saved the life of King Charles III. He was entrusted the task of remodeling the Spanish army and introduced the German system of tactics and discipline. Being created field marshal, he was sent as second in command to Havana, where he restored the fortifications and was made inspector-general. On the expulsion of Ulae by the French colonists of Louisiana, O'Reilly was sent there with a fleet in 1768 and put down the resistance to the authority of Spain by summary measures. He abolished the French code of laws and introduced those of Spain, all his acts being approved by the home government. In 1775 he was made commander-general of the Spanish province of Andalusia and governor of Cadix. He encountered much difficulty at times from the rivalry of jealous Spanish officers, who disliked the idea of the Irishman surpassing them in achievements and in honor. In 1794 he was called to command the army of the eastern Pyrenees, but died on the way, near Obispo, on March 25, 1794, at the age of 72 years.

AMERICA TO BE CATHOLIC.

FATHER ELLIOTT CONFIDENT OF THE COUNTRY'S CONVERSION.

Rev. Walter Elliott, a New York missionary of the Order of the Paulists, is confident that the people of this country will ultimately be converted to Catholicity. He has come to the conclusion after two years' experience as a Catholic missionary among the Protestants of Michigan and Ohio. To Protestant audiences in the rural districts of these states he has preached of Catholic doctrine. He has just written for the Catholic World, a magazine issued by the Paulists, an article on his missionary experience, which is attracting attention in non-Catholic as well as Catholic circles. He believes Catholic priests and well-instructed Catholic laymen will, one of these days, form a missionary corps which will convert the whole nation.

"Let us realize as an actual fact that we can get a hearing," he writes. "Accept our evidence, accept the evidence of many other priests from all sections of the country; we are witnesses who have tried the experiment and who have succeeded. The condition of things is the reverse: The Catholic church in America is among the non-Catholic people who are willing to listen to Catholic truth. Stop at that fact and square your conscience with it. As layman, priest or prelate, reckon with God thus: I am a member of the one true church, and I cannot get a hearing for its claims from non-Catholics. What should I do about it?"

He declares that the duty of a Catholic is not confined to making converts outright. "It is to remove bitterness, to set aside delusions, to overcome prejudices," he says. "If you cannot make converts of your Protestant neighbors, you can, at least, make good-natured Protestants of them. Is there no obligation to set about doing this? If you can get a hearing, it may be that you cannot gain an immediate victory, but you can reduce the warfare to a friendly contest; you can put an end to polemical scalping. To establish our belligerent rights is half the battle. To secure a hearing for Catholicity, as one among the religious claimants, is an immense advantage. As to positively converting particular persons two influences are most necessary: One is God's secret inspiration, and the other is the piety and the intelligence of Catholic friends and relatives. But both of these are aided by public lectures which frequently are necessary adjuncts of inner grace and outer edification."

Father Elliott is strongly opposed to Catholic clergymen attacking Protestant doctrine. It is his opinion that nothing in the way of controversy can equal the direct statement of the truth by a man esteemed by his hearers for his virtues. Protestants, he says, love Catholic people, admire their virtue, and are patient with their faults. "And where," he adds, "is there a Catholic church in the United States which has not Protestant money in it?—not to mention our charitable and educational institutions."

He does not believe in sending missionaries to the heathen in foreign lands so long as the United States prove a good field for Catholic enterprise. This is the way he writes on this point: "Not long ago I was amazed and edified at the account of hundreds of noble priests who had died of malaria on the African missions, the average life of the fathers, as my informant, who is a provincial of a missionary order, assured me, being hardly seven years after arrival at the mission. But when I spoke to him of the American mission to the whites he was evidently the recipient of thoughts wholly new. Now I say this: If you will send your hundreds to a nearly death from African malaria, why not give at least a few of your heroes to apostolic labors here in America, where they may die after many years of hard work, lecturing and catechizing and interviewing and converting kindly fellow-citizens? No one wonders that the ends of the earth are searched for souls to be saved, for that is our church's mission; but I wonder at being thought eccentric for appealing for missionaries to save souls right at our own doors."

Father Elliott concludes his article with this paragraph: "In the many non-Catholic missions which we have given, nearly all of them in public halls, we have learned many strange things, but the strangest of all is the ripeness of the harvest. The fruit is so ripe that it is falling from the trees and is being carried away by every passer-by. Even the religious perplexities among our countrymen, their very divisions and sub-divisions spring from their eagerness for the truth. They want to be holy with the holiness of Christ, and that makes them enter and then makes them leave one and now another denomination. They are a religious people who are accessible to Catholic argument—would that all bishops, all provincials of communities, all priests and nuns would write this fact on their hearts! Let it be posted up at every recruiting station of our Lord's peaceful army that the American people can be drawn to listen to this church. Let it be announced to the seminaries, let it be placarded in the novitiates and colleges and scholasticates the world over: Behold, the great republic; it is a field white for the harvest."

—The Republic.

The brother of the Countess of Aberdeen, wife of the Governor General of Canada, is about to marry Miss Brown, of Nashville, Tenn.

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