

## HAPPENINGS IN IRELAND.

**AN IRISH UNIVERSITY.**—Touching upon this most important question to the Catholics of the old land, and we may add to Irish Catholics in every other country, His Eminence Cardinal Logue in reply to an address presented to him on the occasion of the dedication of a Church in Donegal made the following important statements. His Eminence said:—

Generations had grown up endowed by Almighty God, with the most splendid gifts, men whose talents, whenever they got an opportunity, had opened up a way for them in every country in the world except their own, and through the misgovernment of the country, because it was misgovernment, these talented young people had been condemned to the want of those means by which the gifts that God gave them would be made valuable for their own good in the first place, and for the good of their neighbors and for the universal good of the empire.

The mind of the youth of Ireland was like a country whose resources were not developed. They heard a great outcry about the efforts that should be made to develop the resources of Ireland and other countries, but there was no resource of Ireland more valuable and more needed development more pressing than the greatest of her resources, the well known talent, ability, and genius of her people. There was some little hope that perhaps this great want was going to be supplied. There was slight hope, because although there might be good will on the part of many in power they had to fight against a very strong, obstinate current of bigotry and prejudice. They might perhaps by putting a strong arm to the oar be able to force the craft against this terrible stream. He hoped they would succeed. If the opposition offered were honest, if it were, as it was alleged to be, scrupulous of conscience, no matter how erroneous the conscience might be, they might be inclined to respect such opposition; but they knew it was not honest, but that this opposition was made not as alleged, because those people have scruples to devoting the public funds of the country to Catholic education, but they knew that the opposition was due to the selfish desire to keep a strong hold by that ascendancy and the monopoly of the public funds of the State which they have held since the days of the persecutions. We say we don't respect their motives, and, please God, we will take every means that may turn up to our hands to overcome and defeat and outflank that opposition, which was got up for such selfish purposes.

There was no doubt that the source of all this outcry among the Orangemen and the leaders of the Orangemen, and the Presbyterians of the North of Ireland, against denominational education, was to maintain the monopoly which they have had up to the present, and to maintain it for the future. The cry against denominational education was a most false cry on the part of all those people. They were themselves the most bigoted denominationalists in the Empire. They wanted to keep their monopoly—for it was a monopoly. Take up any record, such as Thom's Directory, and go through the public offices, and they would find the Catholics in those offices were as few as ripe grapes after a well gleaned vintage. It was not that they had not the ability, but they were kept without the proper education, and then they were passed over for some Protestant or Presbyterian. Let them take, for instance, what happened in their own county recently. The County Court Judge had retired, and he (Cardinal Logue) was sorry to say he had since died. He was a most distinguished man in literature and in law, and was well known to everyone, but when he retired there was some hope that some qualified Catholic lawyer would be told off for the County Court Judgeship of Donegal. He (the Cardinal) knew one young man especially, who was a candidate for the position; he had experience and ability, and he was better qualified than any other; yet he was passed over, and a Protestant got the place. That was what they should fight against. That was a state of things they could not bear patiently. They should fight against the monopoly of those public offices by a small minority of the public, and they should strive against defeat and overturn it by every means in their power.

Education was the great means of doing that, and hence they would endeavor to use the principles of the

education they had in the primary and the secondary schools to prepare their young people to fight the battle of life, and contend for their lawful share of the offices of the country. They should fight also for the higher education, which would enable their young Catholic youth, without prejudice to their faith or prejudice to their morality, to be properly equipped, without sending them to those places where they would become what was known as educated Catholics, but educated in the principles of indifference, and independent Catholics inasmuch as they were indifferent to the interests of the Church. At present if the parents did not send their young people to those schools where they would acquire a secular knowledge at the expense of their religion there was no opening for them. That was a state of things the people of Ireland could remedy and would remedy.

Let them tell their members of Parliament that, no matter whatever else they might go for, they must go for the higher education of the Catholics of Ireland. Home Rule was magnificent, and it would certainly come; and they were all interested in the question of the bitter lot of the honest, hard-working laborers of the country; but while they struggled for these objects—and they would struggle for the whole of them—they must keep in the forefront that which is the need of the hour, which will enable our talented young Catholic Irishmen to step forward and to take their rightful place. Let them tell their Parliamentary representative so.

If the members of Parliament not only in Ireland, but in England and Scotland where our people hold the balance of power were told so, and if our people were only in earnest upon it, the university question would not long remain an unsettled question in Ireland. He remembered on one occasion, saying something similar to a large assembly of Irishmen in Bradford, and a good old priest said, "There is no time like the present for action," and he immediately drew up a resolution on the subject which was carried by acclamation, and he at once telegraphed this resolution to the local member who was one of the greatest opponents to university education for Irish Catholics, and now in the House of Commons, and the member replied by a return telegram to say they would take the matter into consideration. And since that he changed his views, and was prepared to go in for university education for Catholics in Ireland now.

**REDMOND AND O'BRIEN.**—In some timely comments on the speech of Mr. John Redmond, M.P., at Limerick, on the resignation of Mr. William O'Brien, the Belfast "Irish Weekly" says:—

Mr. John Redmond's speech at Limerick will not come as reassuring news to the Unionist politicians who were hailing with the keenest enthusiasm the prospect of disension among Nationalists. At the present moment there is not the slightest reason to dread such a calamity befalling the nation, which has gained experience of the incomparable evils of disension, and whose experience is the best antidote to a revival of disension in any serious degree. Mr. Redmond regrets deeply the self-effacement of Mr. O'Brien from the field of Irish politics, in which for twenty years he has been a conspicuous figure. A national calamity is the phrase in which the Chairman of the Irish party alludes to Mr. O'Brien's resignation. Mr. Redmond hopes against hope, as we fear, that the step taken is not final and irrevocable, and that Mr. O'Brien will even yet reconsider his position. Representative councils in the South and West and his own constituents have failed to persuade Mr. O'Brien to vary his decision.

In a few days his colleagues of the Irish Parliamentary Party and the Directory of the United Irish League will make a most earnest appeal to Mr. O'Brien to continue in the National movement in the interests of the party, of the nation, of the Nationalist Organization, and of the Nationalist Parliamentary Party. Such an appeal from the party and the Directory will have powerful influence with Mr. O'Brien, and all Nationalists sincerely trust that he will not refuse the appeal from two such influential quarters without powerful reasons. These appeals will have the force of a National mandate, and at a time like this, and to a patriot of the tried and approved character of Mr. O'Brien, the National mandate should be irresistible. Mr. Redmond assigned to Mr. O'Brien the credit of the defeat of the Coercion policy with which Mr. Wyndham ushered in his regime, the holding of the Land Conference, and the passing of the Land Act.

Ireland has work for a man with

that record of work done within twelve months. Mr. Redmond refuses to take a despondent view of the working of the Land Act. There may be, he admits, delays in its working, and impatience and disappointment because the question is not settled forthwith; but eventually that Act will transfer, in a comparatively short time, the ownership of the soil of the greater portion of Ireland from the landlords to the people, and undo the work of successive confiscations. Mr. Redmond asks the people to give the Act a fair trial in a spirit of conciliation, compromise, and friendliness. They should not pay one penny more than they think right. They should not pay more than purchasers had paid under the Ashbourne Act. On the other hand they should act so as to facilitate and not thwart the smooth operation of the Act. On the respective states throughout the country they are the best judges of local circumstances and conditions.

Mr. Redmond has been attacked on account of the terms of sale of a Wexford estate in which his interest is a small one. The facts fairly stated are altogether to Mr. Redmond's credit. If the tenants everywhere else were offered the terms on which Mr. Redmond's tenants purchase there would not be an estate in the country left unpurchased.

**THE TEMPERANCE CAUSE.**—In an address at the Mansion House, Dublin, Rev. Father Cullen, S.J., said, recently:—

By the light of public opinion the vice of temperance was being shown up. Whether a drunkard was a lord of a laborer, he was no longer tolerated by society. Drunkenness was largely disappearing from fairs, markets, and upon occasions of public amusement. The reformation which had taken place was really marvellous. Last St. Patrick's Day there were thousands of people in the streets of Dublin, and they celebrated the national holiday like a great self-respecting community. A similar result was witnessed in almost every town in Ireland.

## The Story of a Catholic Orphanage

On a recent Sunday, in the Church of St. Francis Xavier, Upper Gardiner street, Dublin, after the First Gospel, of High Mass, the annual charity sermon in aid of the above orphanage, was preached by the Rev. Father Verdon, S.J. There was a crowded congregation.

The rev. preacher took for his text those verses of the Gospel according to St. Matthew in which are related the raising by the Lord Jesus of the daughter of the ruler, Jairus, from death, and the healing of the woman suffering from the issue of blood; and proceeded to say that if they were not prepared, like their Divine Master, to take trouble, they had better give up trying to do any good in this world. Some people said to themselves that they could do nothing if they were worried. Like the pendulum of a clock, if they could not go regularly they would not go at all. It was easy to shut their ears against the harsh discords of suffering humanity and to spin round themselves a silken sphere. But was not that the method of a grub rather than of a man—was it not the manner of one who said: "What matter if others suffer provided I am at ease?"

The Gospel of the day showed how ready their divine Lord was to take trouble. To those who loved trouble was nothing. Some fifty years ago a sorrow worse than death afflicted Catholic hearts. The black shadow of the famine still haunted the hovels of the poor and fleets of emigrant ships were bearing the broken and afflicted people from the shore. Then hearts blacker than the evils of the time took advantage of its horrors, and with a corrupt and crafty proselytism wormed their way amongst the neediest classes of the city, and worked upon their wretchedness until they were induced by the cravings for food or drink to sell the souls of their little children for a miserable pittance. The hellish warfare that was then waged against souls in the city could only be compared to Herod's wanton slaughter of the Bethlehem babes. It was hard to stem the torrent of proselytism that swept over the city, and Ireland wept tears of blood for her little children. But prayer was heard, and the spirit of the Master filled the heart of a faithful woman. The soul of Margaret Aylward was roused,

and though of delicate constitution and impaired health, she gathered round her a company of ladies, noble and strong in faith like herself—Miss Ada Callaghan, Miss O'Hagan, Miss Emily Seaver, Mrs. O'Connell, Miss Anne Campbell, Mrs. Maher, and Mrs. Scully. These ladies laid bare the corruption of proselytism. They penetrated into its nests and dens, turned them inside out, and soon gathered a body of evidence that no one could gainsay.

Catholic public opinion was roused, and rallied round Miss Aylward and her devoted company, and a system was organized to protect the faith of orphan destitute Catholic children. The enemies of the Catholic name were exasperated at what was done, and combined to destroy the work. And one sad day saw Miss Aylward, the head and front of the offending, arrested, tried, and condemned upon a charge which at the present day would be scouted out of any court of justice in the land. She was literally thrown into a dark, dismal dungeon; and this for a lady of refined habits and delicate health was awful. Her health gave way. Her teeth fell out. Her arms became paralyzed, and she required the help of a fellow prisoner to cut her coarse prison bread. The governor of the gaol reported to the Lord Lieutenant of the day begging some mitigation of the rigor of her treatment. The prison doctor, one of the most eminent physicians in Dublin, reported that her life was in danger. His Excellency was inexorable, until at last the very judge who had wrongfully condemned her raised his voice and said that he had not condemned her to death. There was some relaxation; and then the London "Times" raised a storm of English bigotry round the case. The chivalry of Catholic Dublin was aroused, and gentlemen of note drove in their carriages to wait on the gentle and maligned prisoner. This only roused the home bigots and their Press, and they urged severer treatment, and severer treatment was meted out to the poor, helpless woman in Grangegorman. At this juncture a brave and determined man, Alderman Redmond-Carroll, who had been Lord Mayor, got up an agitation, and had the case brought before the House of Commons. This had the desired effect, and the last days of her imprisonment were made somewhat tolerable. She outlived, though with shattered health, all the trouble and noise and sorrow; and on the 5th of May, 1861, at nine o'clock in the morning, having completed her six months, she emerged from her prison, walked straight to 64 Eccles street, and quietly resumed her work at the Orphanage. All this because an Irish Catholic lady refused to give up Catholic children to the fangs of the proselytising wolf.

St. Brigid's Orphanage had been doing its work since. There was need for them to trouble themselves further on its behalf. He did not ask for stately buildings, because the children were sent to the farmhouses of Wicklow and Kildare. But they had to be fed and clothed, and there were beyond 500 of them now requiring that assistance. The institution could proudly boast of having preserved to the faith for which their Irish fathers had lived, labored, fought and bled, more than 3,000 souls. But from the statistics of the enemy it appeared that there were 590 children in their institutions, and that 600 frequented their proselytising schools, and that they had 250 agents at work throughout the length and breadth of the land. Need they then trouble still? Yes, for the souls of those little children.

## THE INVENTOR'S WORK.

The following Canadian patents have been secured during last week through the agency of Messrs. Marion & Marion, patent attorneys, Montreal, Canada, and Washington, D. C.

Information relating to the patents cited will be supplied free of charge by applying to the above-named firm.

Nos.  
84,026—William Hull, Souris, Man. Cultivator.  
84,035—André Lalonde, Montreal, Que. Car replacer.  
84,037—Louis Migner, Drummondville, Que. Outsole.  
84,040—Messrs. Dore & Toupin, La Prairie, Que. Plow.  
84,041—Lyon Cohen, Montreal, Que. Ball valve.  
84,046—Otto Zepf, Montreal, Que. Stopper for bottles.

## LESSONS OF THE NEWS.

**THOSE WHO ARE NOT LOYAL.**—In the Milwaukee "Citizen" there is a paragraph that is of local interest in that section of the country, but which contains a lesson that may be of use in other parts of the world. It reads thus:—"O'Kelly, who owns the street railway of a Pennsylvania town, is a good Irishman and a member of the A. O. H., but his boy Bob (now a young man) has 'no use for these Catholic and Irish societies.' Why? Perhaps chiefly because O'Kelly, having no time himself, 'to read Catholic papers,' did not reflect that to keep his children interested in Irish and Catholic affairs, he should have taken in his home one or two Catholic and Irish periodicals."

We know nothing personally about O'Kelly, or his son Bob, but we have met with a few others who have no use for our societies and who have no time to read Catholic papers; and we cannot say that they have ever amounted to much—either in the political, social, or commercial spheres. They despised their own and the compliment was returned, not by their own, but by those after whose good graces they exerted all their energies. Whenever a person tells you that he has no time to read a Catholic paper, you may at once rank him with the indifferent class.

No Catholic parent can afford to bring up a young family without having at least one leading Catholic paper as a weekly visitant in his home. Without its aid he cannot do his whole duty to his family.

**A PANIC IN A CHURCH.**—A despatch to an American secular journal from Santa Fe, N.M., under date of Nov. 28, says:—At La Puenta, a small village on the Brazos River, two miles from Tierra Amarilla, while the people in the church celebrating the feast of the patron saint of the village, the church being crowded, the flames from a lighted candle placed too close to some of the drapery of the altar ignited the cloth, and the paraphernalia and woodwork of the altar were soon ablaze.

A panic ensued, and the five hundred men, women and children rushed for the single entrance door, endeavoring to get out. In the crush fifty persons were injured, some of them sustaining fractured ribs and broken ankles, and two children were trampled upon and so badly injured that they died.

**A QUER IDEA.**—The latest novelty in England in the way of temperance work is what is styled the "Semi-teetotal Pledge Association." The object of the organization, as its name suggests, is moderation and self-restraint for those not prepared to go the length of total abstinence. It seems to us that there ought to be no half measures in fighting intemperance.

**NOT A CANDIDATE.**—Mr. Grover Cleveland has announced that he is not an aspirant for the highest office in the American Republic, the presidency.

**EMPEROR OF GERMANY** who submitted to an operation some weeks ago for a throat trouble somewhat similar to the one which resulted fatally in the case of his father, is, it is now said, obliged to undergo further surgical treatment.

**ESTABLISHED CHURCH.**—Some of the financial worries of the ministers of the Episcopalian sect in England are dwelt upon in the press of that country.

On rector whose net income is "much less than \$500," sends a most pathetic description of his life to the "Daily Mail."

"You ask," he writes, "if it is possible for a clergyman to starve. I myself have not actually done so as yet, but the least little accident, now or for years past, would have sent me to the workhouse, or I should have died in my bed and remained there unburied for possibly a fortnight."

Another says:—"I have kept starvation away by living alone for the past seven years. I do my own cooking, my own washing, light my own church fires, and on one occasion even dug a grave."

**THE A. O. H.**—A correspondent of the "New Freeman," of St. John, N.B., says:—"Truro has long felt the need of a branch of such an organization as the A.O.H., and the efforts of those high in the society's ranks in neighboring towns and of the local Catholics to introduce a division of the old Hibernians into the town are highly commendable. It is to be hoped that they will meet with unreserved success. Our energetic parish priest, the Rev. Father Kinsella, is to be congratulated on the interest he has shown in all such movements and with his hearty cooperation the successful establishment of the A.O.H. here is a foregone conclusion."

**HONOR FOR YOUNG PRIEST.**—Rev. Dr. A. A. Sinnott, passed through Montreal on his way to Ottawa this week to take up the duties of secretary to his Excellency the Papal Delegate, a position to which he has been recently appointed.

Father Sinnott made his classical course at St. Dunstan's, Charlotte-town, P.E.I., and his philosophy and theology at the Seminary of this city, Sherbrooke street. He afterwards went to the Eternal City, where he spent two years and passed a brilliant examination. Recently he occupied the position of professor of mathematics and English at St. Dunstan's.

**WHOLE FAMILY DEAD.**—Frank Miller, his wife, his brother Joseph, and his father-in-law, John Johns, who recently came from Tiffin, O., to Winimac, Ind., have died, the result, it is supposed, of poisoning. On last Friday the family ate sardines put up in mustard and vinegar. Soon afterwards all became violently ill. Joseph and Frank died on Nov. 24 in terrible agony, and Mrs. Miller and her father died two days later. As yet it is not known what caused the poisoning, but it is said that the can of sardines showed evidence of having been opened before it reached the Miller home.

**A COSMOPOLITAN CITY.**—The New York "Sun" says:—

"There are sixty-six languages spoken in New York. This may not seem so many when one knows that there were twenty-two spoken here before the Revolution. New York has always been a gathering place of the nations."

"There is one school, the one at Mulberry Bend, where children of twenty-nine nationalities are acquiring such Americanism as may be instilled into them before they are big enough to get their working papers. There are forty-nine newspapers published in foreign languages in New York."

"Each of the sixty-six languages does not imply a colony of its own. Many of them are lumped in the Ghetto."

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## Humilit The Root.

(By An Occasional

"The Law of Christ the theme of a recent Rev. D. S. Phelan, D.D. of which seems to us a condensation of one of those lessons that a Christian comes home to us and for the reason that ten tried, in our own to impress upon our same ideas. We have examples of the ve made by Father Phelan could illustrate them a over. The passage in o thus:—'Now the roots thing. The roots gather roots collect nourishme support the trunk; the food to the leaves; th both flower and fruit. thing comes from the roots are underground seen. The roots do the tied by man's eye; and work is done they never surface for recognition born in obscurity; they security; they die in obscurity; they are born unknown, they are known and they die unknown; beautifully this teaches t of God's servants. It is who make a show in the not those who appear g eyes of God. He, or she, here who is willing to be is willing to work unseen of but that of God; and ing to die in that oblivi ted his career from the This is the supreme test. Christian service; to wor and not for men. And S presses it, 'To be buried in God.'"

What a clear and exact of a most important suble only to take up the "Live Saints," or the histories asteries of the different a individual stories of the l countless monks and r lives have been spent in for the glory of God, a works constitute the roots the world possesses to-day able and great. Nor is it to go into the religious s find examples. We have t us in the world, if we only them. But the very fact t know of them proves t eace. If the press were fl details of their achievement lives would not be radic would not be as the roots ther as the blossoms, the leaves that adorn and the tree of existence. But some only bloom for a s brief one, and they fall thought of no more; the fr to earth, some to be picke used, others to rot and be upon; and the leaves are t the frosts of autumn to sea low, and the chill blasts t eade the winter, scatter the directions; the trees are, th of their beauty and grander winter comes, and nature is the carpet of snow. But th live on in the soil, and pre say that spring suns will se sing through the trees, to rejuvenation. It is needless tempt any further amplificat this subject; but it suggest another comparison drawn fr ture, and one that we foun ago in a work that was pen writer whose name and who are buried, and of which, to parently God alone has any

A traveller once went th northern forest, carrying hi and weary and cold. Night c him on his way, and he was to make a bed for himself snow and under the stars. H a sheltered spot on the side o He gathered some dry wood built a fire. After he had ea warmed himself, he rolled hi ets about him and cast hom the ground to sleep. For a w fire burned strongly, then gr it sank to embers. In the n arose, collected more fagots, the fire, and went back to sl the morning he built a hug warmed himself well, and pr on his way. For a while the fire contin burn, but in an hour or two