

Archbishop Walsh on Irish University.

Speaking at a public meeting, held in the Mansion House, Dublin, recently, His Grace the Archbishop of Dublin, who received a most enthusiastic reception, said that the resolution which he had been asked to propose at the meeting was:

"That this meeting hereby emphatically declares that the Irish University question is a matter of extreme urgency in the interest of the country, and calls upon the Irish members of Parliament to use every legitimate means to press this question upon the attention of Parliament."

In proposing that resolution for the acceptance of that great and impressive meeting, he had no intention of making what he regarded as a formal speech. To tell the truth, he was, for his part, weary of the everlasting work of making speeches on their university question, and he would wish, with the chairman's permission, to put before the meeting in the form of a statement some few points which might be useful just now to direct public attention; points which he thought it might be advisable for them to get put on public record—a result which would be secured through the publication of what was said there that day at that meeting. What he wished to call attention to particularly was a matter to which he made a brief reference in a letter of his that was published a few weeks ago—the exceptionally unsatisfactory way in which the question of higher education for Catholics in Ireland had been dealt with by Government after Government for the last nineteen years. He took that period of nineteen years because it was the period which he happened to be in a position to speak about personally. He wished just simply to state six or seven matters of fact of which he would say without hesitation that any one of the seven would of itself suffice to show that that meeting was called upon to pass some such resolution as that which was now before them.

There was first the facts to which he had recently directed attention, and for the sake of the completeness of his statement he would repeat them there. The first fact then was that in the year 1885, now close upon nineteen years ago, their university question was brought before the House of Commons by Mr. Justin McCarthy. The official spokesman of the Government on that occasion was Sir Michael Hicks-Beach, who was then Chancellor of the Exchequer, and leader of the House of Commons. His speech was a most sympathetic one, and put before the House a significant statement of the object to be aimed at. It was not, he said, a mere moving of a commission which was so desirable in itself as the bringing about of education. The object to be aimed at, he said, was the extension of what he truly described as the great blessings of university education in Ireland amongst all persons whatever their creed, and, as far as possible, whatever their class, if duly qualified to receive it, and he went on to describe the question as one that required the serious and early attention of Her Majesty's Government. That, they should remember, was in the year 1885, now over eighteen years ago. There was a proposal at the time or a suggestion before the House, made, he thought, by Mr. John Dillon, and, to their great sorrow, in consequence of the state of health in which he might be sure of their sympathy, he was not able to be with them that day. Mr. Dillon's suggestion was of a sort of temporary one pending the introduction of a satisfactory settlement of the question as a whole, asking that a grant of a few thousand a year would be made to help their University College in Stephen's Green in the splendid work it was doing in the face of tremendous difficulties. How did the Government deal with that moderate suggestion of Mr. Dillon? They treated it as a very trifling thing. To give a grant of £6000 per year! That was not their way of looking at that question, and a grant of that kind would only have the effect of putting back the real settlement.

Eighteen and a half years had elapsed since then, and never from that day to this had one iota been done to give practical effect to what was in their official proclamation then a matter that was to be dealt with at the earliest possible moment. Some

of them were still hopeful that something would be done. After 1885, year after year passed by; 1886, 1887, 1888, and 1889 had come. In the meantime Mr. Gladstone's Home Rule policy had been, for the time, defeated. The Government was by that time doubly bound to deal with their university question, for the position which they took up before it was this—that it was the primary duty of the Unionist statesmen to make it plain to the Irish people of every creed and class that the Imperial Parliament was both able and willing to do for Ireland everything that the Irish Parliament sitting in Dublin could do for the satisfaction of every legitimate claim and the removal of every real grievance. Since that time they (the Irish Bishops) he thought he could claim for his colleagues in the Episcopacy—at all events had not allowed that question to die. They never allowed it to go asleep; and when they saw it was going to sleep they took the first opportunity of waking it up again. They published a set of resolutions setting forth the unsatisfactory state of things. Mr. Balfour, the present Prime Minister, was then Chief Secretary and spoke in the House of Commons in reference to those resolutions. He said: "I may say that some of these, notably higher education, have long been under the consideration of the Government, and in respect of them we have to make proposals to the House." He made no such definite reference as Sir Michael Hicks-Beach, but next session in the following month, the whole question of public provision for education in Ireland was raised by Mr. Sexton in a speech to which he (the speaker) had often referred in public as well as in private as a most masterly presentation of their case, a most lucid statement of their grievances in the matter, and a most convincing appeal for the removal of that that had ever been put before the public. (Applause.) Mr. Parnell (applause)—who spoke next, congratulated the Chief Secretary upon his determination to deal with the question, and asked whether the Government would proceed with it by Bill, and if so, would the Bill be introduced early in the next session. The Chief Secretary replied—"I have to say there is no possibility of dealing with the question of university education except in a Bill. Of course I cannot give any pledge at this moment as to the exact order in which the various questions will be dealt with by the Government; next session." He (the speaker) should like to know what would be better terms than those. By the proceedings of the evening the question was lifted to a place in the very front rank. It was made a Government Bill, and the only thing left undefined was the order and place which that particular measure would have amongst the other Government measures in the coming session.

That was fourteen years ago, and he was bound to add that, neither in the next session nor in any other session from that day to this, neither that Government nor any other Government, by Bill, resolution or in any other way had brought their university question on for settlement in the House of Commons. The one thing that struck him as most important in the magnificent speech made by Mr. Balfour at Patrick in 1889, was this—that Mr. Balfour then boldly declared that some needs, really pressing needs of the Belfast Queen's College—needs in the way of further equipment for scientific work—should remain unsatisfied until the question of university education in Ireland could be dealt with as a whole, and dealt with on the basis of justice to the Catholics. That time at least they seemed to be on solid ground. Mr. Balfour had succeeded in lifting forward their University question to such a position that it was to the direct personal interest of the Presbyterians in Ulster to abandon their hostile attitude and unite their voice with that of the Catholics in pressing on an equitable settlement of the University question as a whole. He only discovered by chance in the Parliamentary estimates of 1891, over a year after Mr. Balfour delivered his Patrick speech, that Queen's College, Belfast, had received for the improvement of schools £2500. Sums had been received nine thousand pounds, and, notwithstanding all the encouragement and hopes held out to them in the Patrick speech, they were left absolutely destitute, and had not been aided to the extent of a farthing. From

1891 to 1894 he (the speaker) had almost lost all hope of ever seeing justice done to them. Eight years ago, in January, 1896, the Lord Lieutenant, Lord Cadogan, had stated that they did not mean to shelve the University question, but would deal with it without delay. That was close upon four years ago, and they were still standing where they had stood since encouraging statements had been made in 1895, 1896, and 1896. They were still hopeful that justice, which had been so often denied to them, would be done, and he was sure no one would hesitate to endorse the resolution which he now had the honor of moving. (Loud applause.)

Temperance and Mission Work.

Ten thousand persons living in the fourth and seventh wards of New York City have signed the pledge not to drink intoxicating liquors for a specified time as a result of the Mission in that section conducted by the Rev. A. P. Doyle. This achievement is considered by experts the most remarkable thing that ever happened in the lower part of Manhattan. Politicians of all parties, merchants, clerks, lawyers, doctors and undertakers are among the pledge takers. Some have agreed to keep from drinking for six months, others have promised for a year.

At the thirty-third annual convention of the Catholic Total Abstinence Society, with over 700 delegates in attendance, the present attitude of that organization on the temperance question was expressed in the following significant resolution:

"The idea of Catholics gaining sustenance at the expense of the souls and bodies of their fellow men makes it incumbent on all Catholics, and especially on all total abstinents, that they will not only not condone or minimize this evil, but will by all their power endeavor to take this blot from the fair name of the Church."

The practice of serving intoxicants at Catholic celebrations was strongly condemned, and Catholics were urged to patronize no Church papers that admit liquor advertising.

THE LONDON SLUMS

(By an Occasional Contributor.)

As an illustration of the great missionary work done by the sisterhood of the Church, I thought well to send you a few facts connected with the life of a nun who died last December in London. As a rule we learn about the good work and heroism of nuns in the heathen missions, or on the fields of battle; but we often lose sight of the fact that in the very heart of civilizations the religious frequently exhibit just as wonderful devotion and courage, self-sacrifice and Christian fortitude.

This lady was born in Ireland, and in 1844 she entered the Convent of the Sisters of Mercy. In 1852 the good and ever lamented Cardinal Wiseman resolved upon establishing a refuge for the outcasts of society at Spitalfields, in the East End of London, the worst slum of that great city. He applied to the Irish Sisters of Mercy; and this young lady, whose name in religion was Sister Mary Joseph Alcock, was commissioned to take four nuns and go to establish the London mission.

It was the first time, since the Reformation, that a like Order had obtained leave to pitch its tents in the great Metropolis. Had she been ordered to South Africa, or to China, she would have had a less arduous task to perform. The late Mgr. Gilbert was the first chaplain, and the father, so to speak, of the little community.

In 1852—over half a century ago—Sister Mary Joseph and her assistants landed in London, and set up in a very humble building on Crispin street, Spitalfields.

Last December, in her 83rd year, and after having spent fifty years as head of that mission, the good sister died. But what wonderful change she had seen in all these years. Their humble shed grew to become a vast motherhouse, with a refuge capable of housing four or

five hundred nightly refugees, and a chapel that has assumed the proportions of a small Cathedral. And through that refuge have been passed tens of thousands, and hundreds of thousands, of the worst characters of the slums; men lost to all sense of Christianity; women fallen into the lowest depths of crime, boys and girls brought up and nurtured in the atmosphere of iniquity. And of these the majority have come back again and again, and finally a vast percentage of them have died repentant and holy deaths.

The Convent is surrounded by a labyrinth of narrow and dark lanes, that do not deserve the title of streets, and those are the haunts of vice in its worst forms. It is unsafe for any person wearing even ordinary clothes to go through these streets in daylight. They will surely be robbed; and at night very likely murdered.

In 1889, the late Judge Church of Montreal received a letter of introduction to Sister Mary Joseph, from her sister, who lives in Canada. He and his wife paid her a visit. But before going they were warned to leave all watches, rings and money at the hotel. After spending an afternoon at the Convent, it was dark when they proposed to return home. They had about a ten minutes walk to take from the Convent to the station of the Metropolitan Underground Railway. As they were about to leave, the Superior said that it was unsafe for them to attempt walking in those streets after dark. She called a Sister and told her to accompany the visitors to the station and see that they were not molested. To the judge's surprise, he found himself and his wife going through the slums, guided and protected by a frail little creature of a nun. He asked the Sister how she proposed getting back, and she replied: "We nuns are safe. A policeman might be knocked down, but there is not a character had enough in all this section to molest or insult one of us—and if he did his life would not be worth a hair's purchase." They fairly worshipped the Sisters. And these nuns could go into the worst dens and bring out people whom they wanted to rescue, or take to the refuge, and no objection was ever known to be made.

The reader can imagine the labors, sacrifices and heroism of these Sisters of Mercy. And yet this is only one feeble illustration of all the noble deeds that they have performed in the very centre of the worst section of the largest and most corrupt city in the world. Possibly this little sketch may serve to stir others into a disposition to relate some of the facts that they know about Catholic nuns; the work would be a most meritorious and deserved one.

STEEL STRUCTURES.

In the Baltimore fire modern fire-proof construction was for the first time subjected to a supreme and convincing test. The result was a complete demonstration of the effectiveness of this form of construction. Indeed, the fire resisting qualities which it developed surpassed the expectation of experts. It had been generally conceded that an excessive heat like that generated in the storm-fanned Baltimore fire might destroy the life of the steel in a steel frame building, even if the protecting walls of brick stood without the disintegrating effect of the flames. But the framework of the steel buildings in Baltimore remained uninjured, though attacked by the heat both from within and without.—New York Sun.

ST. PATRICK'S JUNIOR DRAMATIC CLUB.

The members of St. Patrick's Junior Dramatic Club are working hard preparing a spirited and very interesting play. They will hold the boards for the first time on March 17th, when they expect to give the young people of the parish a very pleasant surprise.

EVICTIONS.

There were 60,463 evictions for non-payment of rent during the year 1903 in Manhattan borough of New York city.

A MAN'S WORTH.

"A man is worth just so much as the things are worth about which he busies himself," said Marcus Aurelius.

A DOUBLE WEDDING.

(By An Occasional Correspondent.)

The annals of Catholic immigration from England, were enlivened last week by a double wedding, which took place at St. Patrick's Church, on Monday.

The officiating priests were the Rev. Father Martin Callaghan, and the contracting parties, Mr. John Sullivan and Miss Nellie Macdonald, Mr. Thomas Cottle, and Miss Ellen Coyle, all wards of the Catholic Emigrating Association, of London and Liverpool, Eng., and this city. Mr. Cecil Arden, the Hon. Agent of the Association, gave the brides away, and there were present at the Church in addition to many other friends, Miss Agnes Brennan, Superintendent of the Home, under whose care the lives of each one of the contracting parties has been fostered in Canada; Mr. Michael Coyle, Farnham, P.Q., brother of Miss Coyle, and Miss Eliza Macdonald, sister of Miss Macdonald.

After the ceremony at the Church the happy couple adjourned to St. Vincent's Home, 28-30 Park Avenue, St. Henri, where a light breakfast was served. In the evening a supper, which combined the necessary attributes of a wedding breakfast, was presided over by Mr. Justice Curran.

After supper Mr. Cecil Arden, in introducing the brides and their newly made husbands to His Lordship, expressed the importance which such an event became, not only in connection with the work of child immigration in Canada, but also in its influence upon the public mind in England. The two chief objects of the work in rescuing and caring for the children, was to save their faith, and to give them a better opportunity in life than they would otherwise be able to obtain. That they had been justified in sending to Canada, for this object, the four young people for whom to-day was the happiest day of their lives, he thought could not be questioned. The young men had not only sought Catholic brides, but had sought them in the old Home, round which they all clustered, and they were proud of the fact that they had been married that morning in the grand old church of St. Patrick, whose history made a link strongly forged with the old country. That their material prospects justified their marriage he was assured of before consenting to give the brides away. He wished them joy in their married life, which he hoped might be prolonged for many years, and with his own wishes he coupled those of Miss Brennan, for whom the day was indeed a proud one.

Mr. Justice Curran, in congratulating the happy couples, did not see why he should have been called upon to rake up from the ashes of the past, reminiscences of a similar happy day, in order to advise and encourage his young friends, especially when there were other couples present, whose own marriages were of a sufficiently recent date to make their advice more seasonable. However that might be, he had indeed great

pleasure in coming to preside at the wedding party. In the work of the Association he took the deepest interest, and watched its progress with the keenest pleasure. It was, he felt sure, a source of great gratification to the officials of the work, to see such a culmination of their efforts as the double wedding of to-day exemplified. It was a bright spot in the history of the Home, in which those interested could not fail to feel the keenest pleasure.

His Lordship entertained the company by much humorous advice to the young couples, and in conclusion asked all to drink heartily, in a beverage he was pleased to see was non-intoxicant, the health of the brides and bridegrooms.

The toast was enthusiastically responded to, and acknowledged by both bridegrooms.

Mr. Frank Curran proposed "Success to the Catholic Emigrating Association," with which he coupled the names of Miss Agnes Brennan and Mr. Cecil Arden. Mr. Curran, while admitting that a good deal of his connection with the work was brought about through his capacity as legal adviser of the Home, nevertheless assured those present that both he and Mrs. Curran took the liveliest interest in all that concerned its progress and welfare. He was not surprised at the gathering they were present at that evening, because he knew that the welfare of the children committed to the care of the Association was fostered in every circumstance of life.

Mr. Cecil Arden briefly responded, acknowledging the honor conferred upon the work by the presence of His Lordship Mr. Justice Curran in the chair.

Mr. William Evans, an old boy, himself married in Canada, rose on behalf of the old boys and girls to express the good wishes of their comrades for the future welfare of the happy couples. He drew some amusing contrasts between boarding and married life, and in conclusion asked Miss Agnes Brennan, in the name of the old boys and girls, to present to each of the brides a beautiful parlor clock and ornaments subscribed for by their friends, a duty Miss Brennan suitably performed. The remainder of the evening was spent in an enjoyable manner. During the day each bride was the recipient of a cablegram from the headquarters of the Association in Liverpool, wishing them much happiness.

Amongst those present, either at the Church or at the Home afterwards were Rev. Father Holland, C.S.S.R., Mr. Justice Curran, Mr. and Mrs. Frank Curran, Dr. Mulhally, the Misses Nicholson, Mr. Desautels, Mr. and Mrs. Cusack, and Mr. and Mrs. Daly, and many other friends.

The brides were both the recipients of many valuable and useful presents, which were on view at the Home.

RANDOM NOTES.

of the diocese of Clifton was held on the 27th January, in the Grand Hotel, Bristol.

AN EDITOR'S MARRIAGE -- Referring to the marriage of Mr. James Jeffrey Roche, of the Boston Pilot, the Western Watchman remarks:—

"The Catholic editors are all throwing large handfuls of rice at their co-laborer of the Pilot. It seems Mr. Roche has taken a partner into the business, who without exercising any authority over the columns of the paper, will absolutely control its editor."

ANOTHER CHANGE—With the approbation of Archbishop Quigley, another Chicago parish passed from the administration of secular clergy to that of a religious order when the Benedictine Fathers assumed the charge of St. Paul's Church, Hoynes, avenue and Twenty-second street. In assuming charge of St. Paul's parish the Benedictine Order will assume a debt on the parochial property amounting to \$200,000. The property includes a group of buildings, consisting of a magnificent Church, school, rectory, parish hall and convent, covering one square block and unsurpassed in modern architectural style in the city. The congregation numbers over 5000, and nearly 1000 pupils attend the parish schools. In addition to ministering to the congregation, the Benedictines will also become chaplains to the small-pox hospital.