FATHER MACFADDEN, THE STURDY PASTOR OF GWEEDORE.

THIS STRUGGLES ON BEHALF OF HIS FLOCK-PERSECUTED BY THE BRITISH GOVERN-MENT-HIS VIEWS OF THE PRESENT OUT-LOOK IN IRELAND-THE GREAT DUBLIN CONVENTION, WHICH HE OPENED WITH A PRAYER IN IRISH-HOME RULE COM-

To those who have followed the bitter ctory of British persecution in Ireland in recent years there are few names mere familiar and more endeared than ped."

"Is there any possible remedy against ous priest, who has spent his life in ministering to the most innocent and most oppressed of the Irish peasantry, has been cruelly hounded and harassed by a powerful Government. The persecutions and indignities to which he was subjected form the darkest page in re-cent Irish history: Father MacFadden was recently in San Francisco, and a representative of th Monitor of that city had an interesting talk with him on the events in which he figured so conspicuously and on the present condition of Irish affairs.

His history has often been told. He was born in Donegal fifty-two years ago. The district from which he came has given many eminent ecclesiastics to the Irish Church, among them being the late Archbishop McGettigan and Canlinal Logue, who is a relative of Father Mac Fadden. He received his theological Government page 1 Light Railway Act for Ireland, and voted \$250,000 for that education in Maynooth and after a brillian course was ordained to the priesthood in 1871. Just twenty years ago while still a young man he was appoint ed pastor of Gweedore. Here indeed there was full scope for his zeal and energies. These bleak hills were haunted the best opinion. I think, however, it with the memories of cruel wrongs. For generations the peasantry were crushed by landlord tyranny. In twenty years Father MacFadden has greatly changed their lot. He spent himself in inculca ting religion on his people; in promo-ting education and building schools and in training them to habits of industry and infusing the spirit of independence among them.

He struggled for years with the monstrous system of landlordism, organized the people on constitutional principles and finally succeeded in crushing the tyranny of landlordism. Through a series of distressful years he relieved his people, who were utterly neglected by the Government, by appeals to the charitable public. But the Donegal peasant is a proud man and therefore Father MacFadden did not dispense charity to him. He organized public works and with the money which he obtained paid the people for their labor. The object of his present visit to America is to collect funds for the erection of a Cather collect funds for the erection of a Cathedral Church in Letterkenny. He comes as the delegate of the sterling Bishop of Raphoe, Right Rev. Patrick O'Donnell.

Any sketch of Father MacFadden would be incomplete without an account of the event which has made his name she shall not rest satisfied with anything famous. It is impossible to realize how dearly Father MacFadden was loved by the peasantry of Gweedere. To him they owed everything. He was their earthly providence. He found them slaves and made them men. He had delivered them from famine and broke the back of landlordism. He was therefore just as bitterly hated by the English Government as he was loved by the people of Donegal. In 1888 he was imprisoned for making a speech in defence of the people's rights. In no other country but Ireland could a man be victimized for such mild utterances. When be was released he paid a flying visit to England and the workingmen flocked to hear him. In England the Government would not dare to prosecute him, but on his return to Ireland he reviewed the situation on which the old charge was based and immediately another warrant was isened for his arrest.

Anybody outside Ireland cannot understard how the Coercionists at that time attempted to strangle free speech. To heap in old on injury the police officer selected Sunday to execute the warrant and arrest Father MccFadden. When he was leaving his church after the celebration of Mass the policeman, brondishing a neked evoid ever his head, seized him. Father MecFadden made no resist ance but asked to see the warrant. The officer spoke apprily and tore the priest's cassock. A woman in the crowd screamed when she saw the naked sword and the peasantry were of course maddened by the insults offered to their pastor. Stones were thrown and in the melee which followed the unfortunate officer received an accidental blow which caused his death.

The English Government will not admit that one of its subordinate officers had made a mistake. Then began what for long years will be known as the Gweedore Terror. Crimeless Gweedore was not in the hands of the military. Bands put in the hands of the military. Bands of police armed to the teeth paraded the rountry dragging innocent men from their homes. The Government exasper ated the people by its cruel and clumsy blunder and the result of all the persecution was that when the trial came on before a packed jury in Maryborough the whole case collapsed. The exposure of the plot brought home to the English people the criminal folly of ruling Ireland by coercion. The English press rang with denunciations of the terrible persecution inflicted on Father MacFadden and the twenty-two innocent Donegal

But all the trouble and worry has left its marks on the pastor at Gweedore. The mental agony he underwent has whitened his hair and furrowed his brow. He speaks of these days with deep feeling but takes a cheerful view of the

the 'greenhorns' they used to be heretofore. I wish to have the girls taught
dressmaking, cooking, washing, and all
kinds of home work, and the boys car
pentry, masonry, and shoemaking. I
have been told over and over again by
priests and others who returned from
America that there is nothing would do
more good to our Irish emigrants than
to had fully developed or the tubers had
to have them well trained before they formed, rain commenced to pour down to have them well trained before they and continued almost incessantly until have home. I have resolved on trying

A PATRIOTIC IRISH PRIEST, I left the country, on the 16th of October.
This checked further growth and malted in the earth such tubers as there were Even the oat crop has not been gar-nered to any advantage. But with us the potato is the staple crop, and its failure means hard times. We have two sources of supply; the crops of the earth and earnings by employment. About 1,700 migratory laborers leave my parish every year in search of work in England, Scotland and other parts of Ireland, not to talk of those who emigrate to America or the Colonies. The same conditions that ruined the crops at home this year influenced the labor market and harvesting in England and Scotland. Hence it was not a good year for migratory laborers. You can therefore realize the hardships in store for our people when the two sources by which existence is maintained have been in great measure stop-

this distress?"

"I am sure employment on useful public works will be needed through the winter, an excellent opportunity for the Government to do an act of commutative justice to Ireland. According to the report of the Financial Commission that held its inquiries last year, Ireland is being annually robbed of at least \$12,-500,000. The marvel is that a nation thus annually tapped of its life blood survives. The nearest railway station to Gweedore is 30 miles off. Let the Government, out of his ill-got goods, extend railway accommodations to this outlandish region; and a means of living during the winter will be to hand. The public should insist upon this in Gweedore and elsewhere before taking purpose: but that sum would not build the railways necessary for the proper development of Donegal."

What about Irish politics to day?"
"I am not now in living touch with Irish politics and cannot therefore give will be difficult. if not indeed impossible, to form a united party out of the sections of public men that are now dividing the Irish people, or to consolidate a United Ireland out of their followers. The late Pan Celtic Convention held an Dublin on the 1st of September last and following two days was decidedly from the standpoint of its promoters a magnificent success. I had the honor and privilege of opening that Convention with a prayer in the glorious tongue of my mother freland. But the seed then sown has not bach so fruitful or prolific as it was then

expected."

"Is there any hope of Home Rule?"

"As to Home Rule there can be no

"As to Home Rule there can be no doubt. It shall c me on as sure as the tide flows through the Golden Gate. It has already passed the House of Commons, and any bill that has gone so far is sure to be placed on the Statute Book. Besides it is still the front plank in the platform of the Liberal Party; and the history of the Liberal Party is that it is a progressive party. Moreover, I am not without hope that the time will yet come when Ireland must be listened to and respected, and the cry of Ireland will ever be, as it always has been, Home Rule! She asks for nothing more, and

TECHNICAL EDUCATION.

NEW SCHOOLS FOR KILTIMACH.

The improvement that has taken parish (says the Freeman) during the past dozen years has truly been of a most remarkable kind, and thanks to the energy and enterprise of its respected pastor, Father Denis O'Hara, the position of the town during that time has shown great progress in every way.

An enumeration of the many projects for the improvement of his people that have emanated from Father O'Hara, and that have been carried by him to complete success in the face of great obstacles, is hardly necessary. His handiwork is visible on all sides. But now Father O'Hara has yet another project in hand for the material advancement of his people, and it is one that is bound to have an immense influence in years to come. Appreciating to the full the great want that exists of schools for the technical education of the youth of the country, and recognizing that little assistance is to be expected from Parliament in this direction, Father O'Hara determined to take the matter into his own hands and build and equip schools himself. Having come to that decision, he arranged for a religious community to take charge of the school, and lost no time in purchasing lands for the two-fold purpose of building a convent and technical schools. Having obtained a long lease, he got the grounds cleared and walled in, and entering into negotiations with the Congested Districts Board, from whom he obtained a grant of £1000 and a brownise of £150 and of £1000 and a promise of £150 a year fo working expenses during five years, he proceeded with the erection of both buildings. In order to build the convent and complete the technical schools, he is now organizing a bazaar and grand drawing of prizes, to come off on the 6th and 7th January, 1897, and he relies on the patriotic and charitable of every class and creed, and in every country in which Irishmen have found a home, to aid those beyond the Atlantic—'You will, I believe, consider the object of the bazaar a deserving one. It is to raise funds for the building of a convent, a technical school, and an infant school, where the children will be taught trades and industries which will enable them to earn their bread when they grow up. As you know, most of the children of the parish have to emigrate, and I want to have them trained before they go away, so that they may not be the greenhorns they used to be hereto-



I couldn't walk, was perfectly helpies, had to be moved in a chair and the doctors said I was incurable, as they had tried everything without avail. After taking only a few doses of Pastor Koonig's Nerve Tonic I seemed much better. After taking seven bottles the doctors were very much surprised over my improvement and advised me to continue to take the Tonic. It is six months now since I had the last epileptic fit.

WASHINGTON. D. C., Sept. 1888.

W. VANMETER.

Washington, D. C., Sept. 1885.

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the experiment, and I confidently rely on your support and encouragement. If the many exiled children of the country and their friends who have found a home across the Atlantic take the matter up and assist me, we will be enabled to send to America be and girls who will reflect credit on the old land, the old faith, and your dear old parish of Kiltimagh, I know well you have down deep in your hearts a love for the dear ones at home, and I feel certain you will not grudge doing whatever you can to help me."

LANDSLIDE IN IRELAND.

NINE LIVES LOST AND SERIOUS DAMAGE TO PROPERTY.

Dublin, December 28 .- A landslide has occurred near Kathm re, county Kerry, doing great damage to | roperty and causing the loss of at least nine lives. Heavy rains have fallen in that part of Ireland lately, with the result that some places that are generally dry now resemble vast morasses. Near Rathmore there is an eminence about a thousand feet high, known as Boy Hill, and it was here that the landslide oc-

The rains percoating through the ground gradually loosened a huge mass of earth, and on Sunday night, apparent ly without the elightest warning, a large part of the surface of the hill began to

slide towards the valley.

The residence of Mr. Donnelly, steward of Lord Kenmare, one of whose seats, Killarney House, is at Killarney, was engulfed in the mass of earth and debris, and all its occupants, Mr. Donnelly, his wife, and seven children, were killed.

RESOLUTIONS OF CONDOLENCE.

At a meeting of Shamrock Council, No. 320, Catholic Benevolent Legion, held in St. Ann's Hall, on the 8th December, 1896, the following resolutions were adopted on the death of Comrade Chancellor Patrick O'Reilly :has pleased Almighti

God, in His Infinite wiedom, to remove from our midst Comrade Patrick O'Reilly, place in the condition of Kiltimagh | Chancellor of this Council, whose death occurred on the 28th November, 1896

Resolved,-that we, the officers and members of this council, extend to the bereaved family of our deceased comrade our sincere sympathy in their affliction. Resolved -that the charter of this

council be draped in mourning for the term of thirty days. Be it further
Resolved,—that these resolutions be
entered in the minutes of our council meeting, and a copy of same be presented to the family of our deceased comrade, and also be inserted in the columns of the Record of the U.B.L. and of the

RUE WITNESS.
(Signed) JOHN BROPHY, COmmittee. M. BARDEN,

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Dolls25	50 90
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Boys' Sailing Boats, with	
centre boards30	c 19 c
Children's Table20	
Iron Carts15	ie 9 <u>1</u> e
Drawing Slates 6	c 4 c
Tin Horse and Waggon10	c 7 c
Toy Engine12	
Toy Race Course10	e 7 c
Monkey Drummer	11 c
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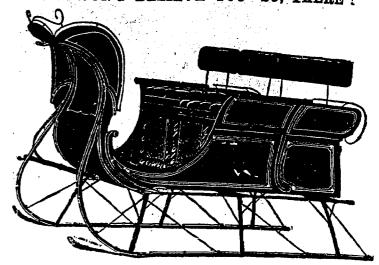
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AN OLD IRISHWOMAN'S DEATHBED.

Cardinal Newman Helped to Cheer It.

I have this story from the lips of the late Father Mart n Everard, S.J. About the year 1872, he was engaged in missionary work at Galashiels. Part of his duty was to go every Sunday to celebrate Mass at Selkirk which was hardly more than three quarters of an hour by train from Galashiels. He made it a rule to visit a few old people and any sick person on every Monday morning before

Among the aged and infirm was a dear old Irishwoman who lived in a cottage by the roadside with her mar-ried daughter. Father Everard took a pleasure in calling on Granny, she was so cheerful in disposition and with such strong faith—her whole occupation seemed to be saying her Rosary over and over to obtain the grace of a happy

Calling as usual on a certain Monday mor ing, he found poor old Granny not at all well. She told him that most probably before the next Sunday came round she would have to send for his Reverence. The good priest did his best to cheer her up, and told her he would come to her at once any time she might send for him.

The next morning's post brought a letter from the daughter, begging Father Everard to come at once, as her mother was growing hourly worse. He determined to go by the afternoon train, thinking there was no need of greater hurry; but soon after came a telegram: "Come immediately, my mother is dying." He caught a train almost at once, and in less than half an hour he was at Granny's bedside—to find to his great sorrow that Granny was already dead.

But God was too good to deny her the grace that she had prayed for so fervent ly many a long year; she died fortified by the last s craments and all the holy rites of our Mother the Church. It happened thus. One of her grandchildren a little boy four years old, was standing on a table near a window that looked out on the road; he saw a curriage drive past, and he shouted to his mother in childish glee: "O ma, ma, two priests, two priests!" The young woman at once ran after the carriage and said to its occup nts: "Oh, please, gentlemen, are ye priests?" To which one of them replied kindly: "Yes, child, what is your trouble? What can we do for you?" She told them has all markets. you?" She told them her old mother was dying, and she was sure their own priest would not catch her alive. Would they be so good as to step in and look at

Both priests entered the cottage, and found the old-saint conscious still, but

evidently very near death. One of the priests immediately heard Granny's last confession, while the other hastened to the chapel to inquire from the caretaker where the priest kept the key of the safe where the Holy Oils were reserved. Hurrying back with them, he found everything in readiness, neat and tidy: a clean cloth laid on the little table, two candles lighted, a crucifix in the centre, and a small glass vessel of Holy Water. The other priest had meanwhile prepared his aged penitent for the sacred rites; she was now anointed, and, with the holy name of Jesus on her lips, she gave back her soul to her Maker before the priests had left the house.

Who were these two priests, who, perhaps had never passed by that way before, and who would have passed unnoticed now but for the vigilance of the little sentinel on the table? To the dying Christian it mattered not who they were. Strangers as they were, they were her priests at that supreme moment, God's messengers to her. But their names have some interest for us they were no other than Father Butt who is now Bishop of Southwark, and the Superior of the Birmingham Oratory whose memory we venerate as Cardinal Newman. They were on a visit with Mr. Hope Scott, of Abbotsford, when God asked them to help this poor of Irishwoman to die.—A. C., in Irib Monthly Monthly.

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