

THE MOTHERLAND

Latest News from
ENGLAND
IRELAND and
SCOTLAND

Dublin.

Constant though the swearing-in of Deputy Governors at the Castle is, the "Turk, Jew, or Atheist, but not a Papist" principle is never deviated from. The fact stands out with additional prominence because the Deputy Governors are for the most part taken from the Irish judiciary. The Catholic judges, however, are rigorously excluded, the Lord Chief Justice of Ireland and the Chief Baron among the rest. All the Churches in Ireland are on an equality, and the Irish Protestant is no more a State Church than the Irish Catholic, it is hard to understand on what principle Irish Protestants are legally more entitled to be Deputy Governors of Ireland during the Lord Lieutenant's absence than Irish Catholics. Irish grievances are said to be things of the past. No one now denies that Protestant ascendancy was a grievance in Ireland. It can hardly be said to have come to an end at Dublin Castle.

At the last meeting of the Mansion House Committee the statement of accounts submitted showed that £2,042 4s. 6d. had been lodged in bank, which grants had been voted to the extent of £2,707 2s., thereby overrunning the account by £124 7s. The following resolution was unanimously adopted: That this committee, now that the money with which it has been entrusted is exhausted, appeals most earnestly to the benevolent and charitable to furnish it with further funds to relieve the acute distress which exists in districts along the west coast of Ireland, and which will continue to become more acute until the harvest commences to be gathered in August. That the distress has been intensified. (1) By the rise in the price of breadstuffs consequent on the war. (2) By the South Wales coal strike in stopping the migration of laborers from Ireland to Wales. (3) By the increase of fever in some districts. And (4). By the refusal of shopkeepers to continue giving credit

The Freeman's Journal of May 24th says: "In a letter to Mr. J. F. X. O'Brien, M.P., which we elsewhere publish, Mr. Blake, M.P., closes the Canadian Fund for the support of the Irish Parliamentary Party, of which the success was mainly due to his influence and organization. The total was over £1,600, a large subscription and most generous for Canada. But unrepresented it is by no means adequate for the all-important purpose for which it was subscribed. It is a mere truism to say that on the attendance and labors of the Irish members in Westminster the protection of Irish agrarian rights, the progress of the Irish National movement must mainly depend. The Irish people in choosing their representatives have as a rule (though to this rule there are 'honorable exceptions') to choose men who are unable to attend Parliament and maintain themselves there without assistance, unless the electors desire to fall back on the old vicious system of selecting men who used the Parliamentary position as a stepping stone to personal aggrandizement. To refuse or neglect under those circumstances to support the Irish representatives is practically to disfranchise the constituents. It is not altogether creditable to Ireland that during the last year this special function was almost entirely discharged by Canadian subscriptions. It is to be hoped that the reviving spirit and patriotism of the country will in the near future secure the requisite contributions. It is, after all, but a small price to pay for honest, faithful and disinterested service in Parliament."

Beldom has a trial argued such public interest as that of O'Sullivan and Hunt, which was tried before the Lord Chief Baron and a special jury. The plaintiff was teacher of Leixlip National School, and the Very Rev. Canon Hunt, P.P., the defendant, was manager. The frequent noise made by the children in the local church choir was made the cause of complaint to Father Flood, a young clergyman of the parish. He remonstrated with them, but this caused no improvement. Eventually, in company with the Very Rev. Canon Hunt, he went to the school, and called out the names of the girls whom he believed guilty. It happened that only one of the girls whose names were read out was present; the others had long since left school. Father Flood remonstrated with her, and, with the sanction of the Canon, deprive her of the office of collector for the Altar Society. He said the conduct of the girls whose names he read out was most disgraceful. A scene followed; the degraded girl burst out crying and denied the charge. Mrs. O'Sullivan remonstrated with Father Flood, and said he attacked her through her pupils. The priests having left the school, Mrs. O'Sullivan sent two children for Mr. Dunne, father of one of the children whose conduct was called in question. They were warned not to say what his daughter was charged with, but the younger of the two unfortunately disobeyed and led Mr. Dunne to believe that the charge against his daughter was of a far more serious character, and one which Father Flood certainly never even hinted at. Mr. Dunne thereupon wrote an indignant letter

to Father Flood asking for an explanation. Without permission he introduced Mrs. O'Sullivan's name as his authority, whereupon Canon Hunt forthwith dismissed Mrs. O'Sullivan from her position as teacher, which she had held with great credit for 18 years. In speaking of her afterwards Canon Hunt said she was bad, wicked woman. This was the cause of the action for slander. After four days' hearing the trial ended on Thursday with a verdict for the plaintiff of £221 10s. damages and costs. The case, however, did not end here. The Very Rev. Canon Hunt determined at once to make still further amends, and to do what no Court of Law could compel him to do. He placed himself unreservedly in the hands of his Grace the Archbishop, and decided with his full concurrence to resignate Mr. O'Sullivan in his former position. A letter to this effect from the Archbishop was read on Sunday in the church at Leixlip. Thus a most painful case has ended happily, and doubtless the wish expressed by his Grace will be speedily realized, namely, that this act on the part of the Very Rev. Canon will at once have the effect of calming down all excited feelings and restoring the old friendly relations which have of late been so sadly disturbed.

Waterford.

A shocking accident is reported from Cork through the explosion of a gas lamp at the band promenade held on the Mardyke Cricket Ground. A youth of about twelve years of age named Crofton Quill, residing at the Mardyke Lodge was badly burned. Miss Maybury and Mr. Jonathan Walton are two of the victims. James Hickey is badly injured. Two sons of Mr. M. J. O'Connor are confined to bed, but their burns are not of very serious nature. John Murphy and William Hickey have had their faces disfigured by the identification is somewhat difficult. Mr. W. J. Barry, the owner of the lamps, states that the machines were in charge of his foreman and another man, both of whom had frequently worked them. The men say that the machines were in order, and that there was no undue pressure. They cannot assign any reason for the explosion. Mr. Barry gratuitously placed the lamps at the disposal of the committee.

Desegar.

In every parish of the Diocese of Raphoe active preparation is being made for the Enach next November. The celebration promises to be one of exceptional interest. It has been undertaken chiefly for the purpose of bringing in funds to complete a most beautiful cathedral, but also as a means of giving another move forward to the cultivation of Ireland's arts, industries, and language. Needless to say, the Bishop of Raphoe has the co-operation in this great project of the clergy and laity of the diocese, and of hosts of friends outside it, abroad as well as at home. At the Feis Eacan there will be Irish music, Irish odes, and, it is hoped, short original dramatic compositions founded on Irish historical events. There it is proposed that Irish industries and resources, especially those of the district, should, as far as possible, be on exhibition at the stalls. The new Cathedral will be roofed in before the event and provided with appropriate decoration, as Ethne Hall, to remind visitors of the beautiful vision that is recorded of Ethne, the mother of St. Columba. The Cathedral itself in the exquisite finish of its stonework, the Enach, and the Fair should all combine to make the celebration thoroughly Irish, artistic, and attractive.

Galway.

The London Daily Chronicle has sent a special representative to inquire into the Irish distress. His observations confirm all other reports. "It is well beyond Spiddal," he writes, "that the first signs of serious distress meet the eye. From this on the faces one saw on the road began to wear the unmistakable look of want of nourishment. What spectral figures were the first relief gang I met with, making a hasty road to the sea! They are going slowly home from their work and I stop to talk to one of them. The girls whom he believed guilty. It happened that only one of the girls whose names were read out was present; the others had long since left school. Father Flood remonstrated with them, but this caused no improvement. Eventually, in company with the Very Rev. Canon Hunt, he went to the school, and called out the names of the girls whom he believed guilty. He said the conduct of the girls whose names he read out was most disgraceful. A scene followed; the degraded girl burst out crying and denied the charge. Mrs. O'Sullivan remonstrated with her, and said he attacked her through her pupils. The priests having left the school, Mrs. O'Sullivan sent two children for Mr. Dunne, father of one of the children whose conduct was called in question. They were warned not to say what his daughter was charged with, but the younger of the two unfortunately disobeyed and led Mr. Dunne to believe that the charge against his daughter was of a far more serious character, and one which Father Flood certainly never even hinted at. Mr. Dunne thereupon wrote an indignant letter

Waterford.

One of the most notable and impressive events of the year in Waterford is the annual procession of the members of the Sodality of Mary Immaculate, connected with the Christian Brothers' schools, on historic Mount Sion. This year was no exception to the general rule as regards a multitudinous gathering and a spectacle of inspiring religious fervor. Though bands and crowds proceeded to Vinegar Hill, the procession, with the huge gathering of onlookers, was one of enormous dimensions.

The Most Rev. Dr. Sheehan delivered an eloquent sermon in the course of his sermon His Lordship addressed to the evils of reading bad books, magazines and papers.

Subsequently the splendidly renovated and enlarged school of Mount Sion was filled to overflowing by a representative gathering to witness the presentation of an illuminated address to the Most Rev. Dr. Sheehan, who was loudly applauded on entering.

Wexford.

On May 29th there were remarkable demonstrations in honor of the men of '98. The chief was at Wexford, where a county meeting was held at Vinegar Hill. Party politics were excluded, but the platform and the meeting were confined to Wexfordmen. But the heroes of Oulart, Arklow and New Ross deserve more than a local commemoration. At Tara, Danlavin—the scene of infamous massacre of unarmed and unarmed prisoners—Ballynassoe and other places, other gatherings assembled.

ENGLAND.

Gladstone and Manning.

Now that both Mr. Gladstone and Cardinal Manning have passed away, the hope has been revived that their unpublished correspondence will shortly see the light. It will be remembered that Mr. Purcell in his "Life of Cardinal Manning" asserted that this correspondence had been destroyed by the Cardinal, and that Mr. Gladstone was both surprised and indignant when he read the statement. Mr. Purcell was misinformed on this point, and it is pretty certain that the correspondence in question is preserved at Archibishop's House, Westminster. Its publication should throw considerable light on the religious opinions of Mr. Gladstone at the time of the secession of Manning from the Anglican Church.

To pray for the conversion of England.

His Eminence Cardinal Vaughan has opened a chapel in Beaufort street, Chelsea, wherein the Sisters of Charity, a French Order recently introduced into England, will pray for the conversion of England to the Catholic faith. The spot on which the chapel stands is of historic interest. It was here that Sir Thomas More lived, and a plate affixed to a tree in the garden records the fact that the martyr there spent many years of his life. His Eminence, at present head of the community, pointed out there were signs of their countrymen returning to the Catholic faith, especially in view of the decision of the Sovereign Pontiff on the invalidity of Anglican orders.

The National League in Great Britain.

Perhaps there is no branch of the Irish National Organization in any part of the world more important or more politically valuable just now than the Irish National League of Great Britain. A demonstration held at Birmingham last week proves that the men who compose the organization understand their position and its spe-

cial value in the circumstances of the hour. The branches of the organization, reserve their liberty to deal with individual candidates on their merits. The test which they will apply is loyalty to Mr. Gladstone's policy, meaning thereby the policy defined by Mr. Gladstone's Home Rule Bills, and his memorable declaration that Home Rule holds the field. As Mr. T. P. O'Connor pointed out, the Irish voter cannot claim to hold the fate of British parties in their hands. But they do exercise an influence, in many cases a controlling influence, in a hundred and forty-one constituencies, and in the future their influence will tell, as it has so often told in the past.

Four. They do not aspire the champagne.

Mato.

The United League is growing as the Land League grew. A great meeting has been held at Knock and a new branch of the League formed the priests and people are united. The speech of the Rev. J. Fallon, P.P., of Knock, who occupied the chair, was a pronouncement whose earnestness and ability cannot fail to attract attention. Father Fallon, as he told the meeting, has therefore been absorbed in scholastic duties. It was the first time he had presided at a meeting; it was the first time he had appeared on a political platform. In the speech that followed from Mr. Davitt and Mr. O'Brien it was stated that agitation has got new force from the enlarged the world-wide publicity that attends Agitation in Ireland against a system that has its issue in starvation. The Arches Bishop and decided with his full concurrence to nominate Mr. O'Sullivan in his former position. A letter to this effect from the Archbishop was read on Sunday in the church at Leixlip. Thus a most painful case has ended happily. She has vainly gone a-begging to Continental nations for an alliance. Her latest piteous application is to the Republic where the Irishmen whom England had driven into exile are a power in the land. The angry cry of an Irish agitator re-echoed from every land where Irishmen have found a home will prove a sore hindrance to England in her world-wide quest for a single friend. It is time that the abominable system by which the great bulk of Irishmen in Ireland are condemned to continual starvation of varying severity should cease.

From the consideration of some of Mrs. Eddy's discoveries about mortal mind, divine mind, etc., let us briefly touch on her theology. We expect from the foregoing performance that it must be decidedly curious. Nor are we disappointed. She lays down very plainly that Christian Science has nothing in common with Pantheism. Pantheism as you are aware is a system which denies creation altogether, and asserts that everything is God. The bird which flies from the hawk, the hawk which tears its heart out, the earth which we tread and the sewage which pollutes our rivers, all are one divine, eternal, uncreated substance called God. A few years ago I did not exist. My consciousness tells me that I am an altogether distinct and independent being from you. But according to Pantheistic notions we are all manifestations of the one eternal substance. In a word, all that is finite, all that is vilen, all that is corruptible, is part and parcel of the great Eternal Being we call God. This is Pantheism; but of course it would not do to put it forward in this blunt fashion. It is much nicer to say that it is the same all pervading Life which sparkles in the sunbeam, glitters in the stars, blooms in the flowers. Now Mrs. Eddy, whilst declaring that Pantheism has nothing to do with Christian Science, proclaims the most unadulterated Pantheism in her writings. Take for example the words already quoted, "the only realities are the divine Mind and idea," in other words the only thing that exists in reality is the divine Mind. This is cut and out Pantheism. Again take her favorite axiom, "God is All-in-all." This is wonderfully clear, almost as clear as mud. "All-in-all!" This phrase is so conveniently vague that it can mean anything. But let us continue with bated breath to listen to the oracle, "God is good. Good is mind." "Good is mind!" It requires a great amount of patience to criticize this senseless drivel.

Gladstone, Scotland and Home Rule.

Speaking at Gladstone's memorial meeting in Aberdeen, Mr. Bryce said that Mr. Gladstone's faith in freedom made him believe that self-government for Ireland would be good both for Ireland and England, and he used to express to those sitting by him in the House of Commons his amazement at the disposition to assume that every power conceded to an Irish Legislature would be misused. The arguments which Mr. Gladstone used, whether well conceived or not, were not the mere skillful inventions of a resourceful mind, but they expressed the deepest conviction of his heart.

The Lucky Duff.

"The Lucky Duff" is the title of an article in the "English Illustrated Magazine," in which Mr. J. M. Bullock traces the rise of the Duke of Fife, like a prince in a fairy tale, from a little farmer in the north of Scotland 200 years ago. One good woman of the house used to ride to market with a huge pile of plaiding (which she had spun from her sheep) in the crupper beside her, and duly brought back its value in marks. These she hoarded in bags. On one occasion she banked her savings in a leather bag in the ceiling, but the rats got at it, so that the family dined amid a downpour of ducatons. The family flourished so well that each of her three sons got an estate of his own—Wexford, the youngest, bringing thirty-six children into the world, while William became the father of the first Earl of Fife.

Warden McCarthy Dead.

St. VINCENT DE PAUL, Q.C., June 7.—Thomas McCarthy, Deputy Warden of the St. Vincent de Paul Penitentiary, died last evening from an attack of paralysis which happened to him a few days ago. Mr. McCarthy had been connected with the penitentiary service of Canada for forty years. Part of that time was spent at Kingston Penitentiary, and about twenty years ago he was transferred here to organize this penitentiary, where he has resided since. Mr. McCarthy was highly respected and loved by all those who came in contact with him.

Died was in his sixty-second year, and leaves a widow. His name came prominently before the public at the time of the fierce Vian outbreak at St. Vincent de Paul, which he was chiefly instrumental in quelling. He has been on leave of absence since the trouble last autumn. The funeral takes place to-morrow morning in the parish church, and the body will be sent from Donavon station to Kingston at nine o'clock.

BADLY DAMAGED.

Not Beyond Repair However.

It has been reported that one of the men-of-war belonging to the American squadron was badly damaged and had been sent to the Navy yard for repairs. She will again be ready for active service in a few weeks. A war ship is a big thing to handle and yet as delicate as a watch.

On good authority, John H. Root, Hamilton, Ont., was condemned as incurable of Diabetes, Kidney Disease, and Sciatica, the results of Southern Fever. He was repaired by RYCKMAN'S KOOTENAY CURE, and is now doing active service as night clerk at the Royal Hotel. His story is best told in his own words, given in the form of a sworn statement.

Two months ago I contracted fever in Central America, and after passing through a terrible ordeal, returned home a physical wreck. I was afflicted with a complication of diseases arising from impure blood and disorderly general constitution, and was told by different physicians that I had about all the diseases that could possibly arise from the above causes, such as Sciatica, Lumbago, Diseases of Kidneys and Liver, Diabetes, and general debility. Science and skill failed to cure me, but RYCKMAN'S KOOTENAY CURE is the medicine that removed every ache and pain from my body, and to-day I am a healthy man in every respect. I recommend the medicine most heartily, and give this sworn affidavit without solicitation, Aug. 27th, 1896, a Commissioner. JOHN H. ROOT.

This sworn testimonial is full with picture of Mr. Root, and other sworn declarations, free on application.

Kootenay Cure sells for \$1.00 per bottle, or 6 for \$5.00, from your druggist, or direct from T. S. S. RYCKMAN MEDICINE CO. Limited, HALIFAX ONT.

Caller: "You call this garden scene 'June,' but the leaves are all on the ground instead of on the trees." D'Aubé: "They were on the trees, but the picture got such a withering criticism from the committee that they pulled up and fell off."

THE CHRISTIAN SCIENTISTS

LECTURE BY REV. L. MINEHAN.

[CONCLUDED]

not dead at all, and if he were really dead our Lord could not raise him from the dead. How does this harmonize with our Lord's own words: "Lazarus is dead!" When His disciples believed Jesus dead in the sepulchre, He was supposed to be alive. At His Ascension He was exalted above all material conditions as of course every Christian scientist is. What an outrage on our dear Lord! What a perversion of Gospel history? What a piece of raving this whole account of our Lord is!

I have, I fear, occupied too much time over this series of absurdities and have not left myself much time for the healing aspect of Christian Science which is the point on which it most strongly insists. And it is worthy of remark that healing has ever been the favorite game of frauds and mountebanks. That art and fortune-telling have been their two favorite fields. In The Toronto Globe of Saturday, May 7th, appeared a very interesting letter from Seattle, which, amongst other phases of that enterprising city, described a mountebank who had a wonderful remedy, warranted to cure all the ills of the flesh. At his invitation several men walked up to his platform and testified that they had been crippled or otherwise incurably afflicted and were restored by this sovereign cure. And we are told that the cure sold at an exceedingly brisk rate. A short time ago the south of the neighboring Republic was convulsed by the performances of a coarse fellow who styled himself the Messiah and the Divine Healer. Thousands followed him wherever he appeared and most extraordinary cures were attributed to his touch. Now he is unheard of. Animal magnetism would account for such performances; it was remarked that only those subject to nervous disorders claimed to be benefited. What do I say? Do not instances of miraculous recovery by the score appear in the advertisements of pills, etc., with which we are frequently supplied? Mrs. Eddy knew very well how tempting a bait mindlessness would prove to the crowd who, as far as true religion was concerned, are about on a level with the mid-African savage. I remember cases of persons calling themselves Catholics, grossly ignorant, absent for years from every religious duty, and yet if they had a twinge of a toothache they would expect the Almighty to work a miracle in their regard. As far as religion is concerned there are not much better than the Zulu. It is no wonder that characters of this description, grossly ignorant of the true spirit of religion but full of superstition, should be sometimes taken by a fat which panders so well to their frame of mind. There are others again to whom anything vague, dreamy, unsubstantial, appeals; the less sense it contains the better it attracts. Then there is a class for whom words that sound well but have no meaning have a wonderful charm. A physician who was pestered by a patient, who imagined herself ill, in order to rid himself of the nuisance, once gave her a decoction labelled (qua pura—pure water) and had the gratification of learning that his prescription produced a most beneficial effect. These classes can find in Christian Science something which will harmonize admirably with their views. It harps continually upon healing. According to Mrs. Eddy the system of healing has been lost and recovered by her.

"Our Master's first article of faith," she states, "was propounded to His students, was 'Healing' (Science and Mind, p. 89). Our Master's first miracle was wrought at Cana in Galilee, and it did not consist of healing and was not done to manifest His glory and bring His disciples to believe in Him. His mission on earth was to make God known to men. He was a Teacher and not a kind of glorified medicine man. At the pool of Bethesda, where a great multitude of sick were assembled, He restored only one to health.

He healed the sick and raised the dead; but these miracles were done in order to prove the divinity of His mission. That mission was to teach. So with His apostles. Their mission was to teach, and the power of working miracles was given in order to confirm this teaching. That power has not been lost, and theology does not admit, as Mrs. Eddy asserts, that God is the healer of sin but not of sickness (ib. p. 41). The only theology with which Mrs. Eddy is acquainted is the theology of the sect in which she was brought up. Catholic theology does not admit that the power of miracles ceased with the apostles. On the contrary it regards such power as dwelling in the Church of Christ in every age, and can point to miracles wrought in the present age which have come triumphantly out of the most searching criticism.

Let us now glance at the theory and practice of healing as set forth by Mrs. Eddy. Out of the abundance of nonsense only a few gems can be selected. Hers is one at page 47. "You say a boil is painful. But this is impossible, for matter without mind is not painful. The boil simply manifests your belief in pain through inflammation and swelling, and you call this belief a boil. Now administer mentally to your patient high attemperance of truth on this subject and it will soon cure the boil." It is almost an insult to an intelligent audience to analyze this ridiculous nonsense. "Matter without mind is not painful." But what about matter with mind?