

THE MOTHERLAND

Latest Mail from ENGLAND IRELAND and SCOTLAND

IRELAND

Bigamy has never got a greater or sharper rebuke than was administered by Mr. John Atkinson, Q. C. Attorney-General for Ireland, to the atrocious assaunt in his constituency who denounce his support of the Local Government Bill for Ireland. He vindicates himself from the charge of inconsistency, and shows that he advocated at his election the same policy which he now supports. "The dissatisfaction," he writes, "which exists among some sections in North Kerry is not due to any treachery of mine. I have not been guilty of any such thing. I fear, from recollection that they profess to adopt one of the main principles of the Unionist policy—namely, that under the Union justice could be done, and should be done, to all sections of Irishmen, irrespective of class or creed—they were not quite in earnest. If they were they would have little to object to in the main provisions of the Bill, and we should hear less of James II."

Mr. John Dillon, M. P., passed through Belfast, on April 11, on his way to Glasgow to preside over a meeting of county Armagh men in Scotland's commercial capital. When it was known that he would have a stay of two hours in the city, the committee of the National Federation speedily set to work preparing an address for presentation to the hon. gentleman, which function took place in the National Hall, Mill Street. Despite the hurried nature of the visit and the want of notice, the hall was well filled when Mr. Dillon put in an appearance.

On Easter Sunday Miss Ada Johnston, of Ballykilbeg, the highly accomplished daughter of Mr. William Johnston, M. P. for Belfast, was received into the Catholic Church by the Rev. J. McCauley, O. C., in St. Patrick's Memorial Church, Downpatrick. Miss Johnston had been attending Catholic services for some time past, and her conversion was not unexpected.

The arrangements for the holding of the second Oireachtas in May are now being completed, and the festival may confidently be expected to be a notable one, giving a great impetus to the language movement, and resulting in valuable contributions to modern Gaelic literature. The syllabus of subjects set is admirably calculated to call forth efforts in the directions most needed at present. It seems a general law that as a language goes out of general cultivation, less and less press writing is produced until the vanishing point is reached, the songs still continuing to appear, and that in the rehabilitation of a language the domain of prose has to be won back again, step by step, until at last the language and the literature become the medium not only for romantic and historical but also for scientific works.

Swindon Union must not only provide a famine fund for the relief of its own hunger under Mr. Balfour II.'s policy, but pay up the arrears of its debts to the Treasury before it can enlarge its local graveyards to bury its dead decently. So the Secretary of the Irish Board of Works informs the Boards of Guardians.

Very improvements are being made in the Abbey Convent and Church at Louisa, by the Carmelite Fathers. The interior of the church has been made more spacious and compact. A roof of extremely handsome design and a side porch are to be added immediately after the Easter holidays, and later on three broad arches supported by massive marble pillars running into the splendid apse of the high altar.

It would be difficult for any pen to describe adequately the terrible plight of the unfortunate inhabitants of the hunger and fever-stricken districts in the Ulsterive locality. As is well known, the misery of the people may be put down to the almost total failure of the potato crop, and in fishing districts to the disappointing results of the autumn mackerel fishing. Many of the destitute people cannot afford to plant the seed potatoes they procure. They have no food in their homes, and they cannot resist the temptation of eating the seed. The Rev. Arthur Murphy, the saintly parish priest of Prior, a very extensive parish, which includes Portmagee and Bullisquillings, says that the Mansion House aid just came in time, for starvation was staring the people in the face when the help came. Many families in the parish were stricken with fever during the autumn and winter. Some days since a few fresh cases cropped up in Portmagee. To add still more to the trying situation there was a fearful attack of measles, which spread through the whole country.

ENGLAND.

present included people of all denominations without distinction. The rebuke of the High Mass was Very Rev. Wm. Sheehy, P. P., V. G., Dangarvan.

Mr. John Dillon, M. P., in accordance with the unanimous resolution of the Irish Parliamentary Party, wrote as follows to Mr. Gladstone: "My Dear Mr. Gladstone—At a meeting of the Irish Parliamentary Party held yesterday I was instructed to write to you on behalf of the Party to say that they have heard of your illness—and of the suffering with which it has pleased God to try you—with profound sorrow, and that as the representatives of a nation whose aspirations you have understood—and to remove those aspirations you have so long and so gloriously labored—they desire to send you the assurance of their deepest sympathy."

I remain, yours sincerely, JOHN DILLON.

Mr. John Dillon has received the following reply: "Hawarden Castle, Chester, April 6th, 1898. DEAR MR. DILLON—My father desires me to thank the Irish Parliamentary Party through you for their most kind message and assurances of sympathy. He feels most grateful for all the kindness and warm feeling shown for him, and certainly not least which comes from Ireland."

Believe me, yours very sincerely, HELEN GLADSTONE.

A good story of Mr. Delaney, the famous editor of The Times, whose brother took his own life the other day between Daal and Sandwich, appears in The Daily Chronicle. The family was of Irish origin—Delaney by name—but on settling in England, they dropped the "y." Someone having once asked Mr. Delaney why he had done this, the latter replied: "Does the Scripture not say if thine 'y' (eye) offend thee pluck it out?"

Mr. Clement Scott has made the amendment to the profession whose morality he assailed in an interview in Great Britain. Writing in The Daily Telegraph he says: "I desire to express my regret to the ladies of the theatrical profession at large for having given utterance to words which I now realize must have inflicted infinite pain upon many good women whom I not only respect, but whose claims to the good opinion of all I freely and frankly avow. I desire to withdraw my remarks as if they had never been made. In my excuse I suggest that the words which were published, and which have evidently given such offense, were spoken by me at a moment of great personal strain, when my surroundings were such as to prevent my clearly appreciating the distress they were likely to cause."

Mr. Davitt and English Prisoners. Mr. Davitt has received a permit from the head of the Prisons Board, authorizing him to visit any and every prison in England and fully investigate the system in vogue in them. This is only one of innumerable tributes paid to Mr. Davitt for his great speech on prison reform. He starts for Dartmoor—which he has not seen since he left it twenty years ago—and he will afterwards visit Portland, Parkhurst, and the other principal convict establishments. There is no doubt that the triumph achieved by the action of Mr. Davitt, Mr. Dillon and Mr. T. P. O'Connor by their speeches on the Prisons Bill is one of the most noteworthy the Irish Party has achieved in its Parliamentary history. It is quite certain that it will result in a large modification of the prison rules, and in getting a trial for that humane system which has been so successful in other countries but has heretofore been refused all trial in England.

SCOTLAND.

Mr. John Dillon was the speaker before the Armagh men at their fourth annual reunion in Glasgow, on April 12th. He delivered a splendid speech, dealing with the distress in the West of Ireland and the opposition of the Orangemen to Mr. Balfour's Local Government Bill.

ST. ANTONY OF PADUA.

Wonderfully, indeed, is the devotion to St. Antony fast becoming known, and marvelously have his olivets multiplied. Scarcely can a Catholic congregation be found where he is not mentioned, in charity's name, for countless favors; and because of the powers always manifested by this saint, he has become known the world over as "the wonder-worker of miracles." In trials, difficulties, success, vocations, restoring lost objects, and curing he is the safe refuge. Pope Leo has characterized St. Antony as the apostle of charity; and his devoted clients are to-day making efforts to establish him as a doctor of the Church.

St. Antony was born in Lisbon, Portugal, in 1195. His parents, Martin de Bullion and Mary de Tavera, people of rank, confided him at an early age to the care of the canon of the cathedral of Lisbon, under whom he advanced in fervent piety, true fear of God, and many branches of learning. It is related that St. Antony, when a child, was one day absorbed in prayer, when the devil appeared in frightful shape and tried to frighten him from his devotions. Full of courage and the grace of God, the pious boy, still kneeling, traced with his finger on the marble floor the sign of the cross. The devil disappeared, but the holy sign still remains an object of veneration for the faithful. The boy's ever-increasing love for virtue inspired him in his fifteenth year with the resolution to withdraw from the world and its dangers into holy solitude, in order to preserve the innocence of his early years. He entered the community of the regular canons of St. Augustine, where, as a novice, he was regarded as a model to all of fervent zeal, true wisdom and holy fear of God. In order to give himself up to perfect solitude he withdrew to the monastery of the Holy Cross at Coimbra, where he had spent eight years in the practice of severe penance and mortification. Five bodies of Franciscan Friars, who were martyred for the faith in Morocco, were brought to Portugal and placed in his monastery. Meditation upon those heroic witnesses to the faith, their zeal in announcing the divine Word, their courageous constancy in suffering, their joyful giving of their lives for their faith, made such an impression upon St. Antony, and filled him with such a desire for martyrdom, that he asked his Superior's permission to enter the Franciscan Order. This permission was given with great reluctance, for the Superior was loath to lose such a shining example of all virtues, let God's blessing should depart from the monastery of the saint. In 1221 he received the habit of St. Francis, in the chapel of St. Antony the Hermit, in a Franciscan monastery near Coimbra.

The most popular form of devotion to St. Antony is the "D Tuesday Novena," which can be commenced at any time. Copies of this booklet can be had at St. Basil's Church. The devotion comprises a special prayer for each Tuesday, the prayer for the church, and hymn and litany. The hymn which was composed by St. Bonaventura, has been sung these recent centuries in Italy, where the children are seen to-day, wearing the habit in honor of St. Antony, for his blessing of special protection. Like the effusion of St. Bernard's beautiful "Memorare" to Our Blessed Lady, this hymn to St. Antony never fails:

All that I ask is thine to grant, Thy prayers supply my every want; Before the death and sin do cower; The demons see thy feel thy power, The sick are cured, the heart made whole And grace descends upon the soul. Thy word can still the ocean's rage, When wind and wave of war was prease; It rends the galling captive's chain, Till every link is snapp'd in twain; And old and young thy aid receive Who in thee and in God believe. When danger and temptation's near The trust in thee have taught to fear; Then at the sound of voice, thy boat Is pierced by sin's avenged dart. All who have felt thy healing hand, Proclaim thy power from land to land. Immortal honor, endless fame, attend The Almighty Father's name, May the Son's equal praises be held Holy Paraclete to thee. Amen.

PRAYER TO ST. ANTONY.

Great St. Antony! Pure and sweet lily of virginity, precious gem of purity, mirror of penance, preacher of the most exacting of vows, minister of graces, consoler of the afflicted, lover of peace and unity, contemner of worldly vanities, pillar of the church, illustrious of the Catholic faith, martyr in desire, worker of innumerable miracles, star of sanctity, refuge of all that have recourse to thee: O glorious Saint! whose privilege it was to embrace the Divine Infant, and who, by thy burning eloquence, didst move to penance the most obdurate sinner, I, a miserable sinner, implore thee to receive me into thy guardianship, and to obtain for me contrition for my sins,

constancy in virtue and the grace of perseverance. Inflamo, I beseech thee, my cold and hardened heart with the fire of charity, that I may conquer the world, the flesh and the author of evil. Amen. T. F. V. St. Michael's College.

Again that "La Patrie" Article.

The following appears in The Ottawa Journal. I have waited but in vain for an apology from La Patrie for its libel on the Irish people published a few weeks ago. True, your contemporary, the Free Press, came to its rescue, but I must say that the conclusions of the latter are not founded on correct premises.

In the first place I wish to remark that it is the height of ingratitude on the part of Mr. Tarte's sons, both personally and as the responsible editors of the leading organ of the Liberal party of the province of Quebec, to express such contemptuous opinions about the Irish at home or abroad. When these sons of the gentleman named \$2,000, recourse was had not to any person of Mr. Tarte's own nationality, but to Mr. Shaughnessy, vice-president of the O. P. L., who is not merely Irish, but that bête noire of La Patrie, an Irish American. And what Canadian or United States prelate has ever received a grander tribute from the elite and representative sons of Old France than Archbishop Ireland, of St. Paul, when, in 1892, he received an invitation to address a Parisian audience composed of diplomats, journalists, authors, senators, clergymen, military officers and ambassadors to the French government? None—not even one of Mr. Tarte's own race. And without this distinguished prelate boldly declared in his address on the question of anti-French priests and prelates of other nationalities, bishops in proportion to the number of Catholics of their respective nationalities: "We choose our bishops, and we will always choose them from among priests worthy of the episcopate, irrespective of their origin or nationality; we will never allow foreigners to impose bishops upon us." It will be remembered that Archbishop Ireland had, when expressing this sentiment, the late Count Mercier in view, who was intruding a short time before to have a French-Canadian bishop appointed to the See of Ogdensburg, till he was rudely awakened to a sense of his folly.

The opinion expressed by Archbishop Ireland was heartily applauded by his French-Canadian audience, and this is the sentiment which Mr. Tarte's pharisaical organ, La Patrie, denounced when it stated recently that "the Irish, among the clergy as well as in politics, are the worst enemies of French influence in the Republic, and it must be the same elsewhere."

The sting in the last clause now merits a little attention. Have the Irish in Canada either in religion or politics ever discriminated as a body against a man simply because he was a Frenchman? Let La Patrie answer. Permit me to cite an instance near home of Irish discrimination. At one poll in Ogdosque where the population is almost wholly Irish, the vote in 1894 for the Liberal candidate was 72, and for his opponent but 2. In the recent contest the returns from the same poll stand 74 to 4. The Liberal candidate on both occasions was a French-Canadian. Another question for La Patrie to answer. Can it give an instance of a Liberal in the last federal election who discriminated against Mr. Laurier because he was a French-Canadian?

Mr. Tarte and his sons must remember that the days of narrowness and bigotry are happily passing away and that any attempt to revive them, even when inspired by a minister of the Crown, will be met by the contempt and scorn of all patriotic Canadians, irrespective of nationality.

M. MONAGHAN.

Origin of the "April Fool."

April 1 has been celebrated in all times, and in almost every country, as All Fool's Day. According to one tradition, the custom of sending people upon needless errands on this particular day is a travesty of the sending hither and thither of the Saviour from Annas to Caiaphas, and from Pilate to Herod; who, after giving it a Pagan origin, deriving it from the Coma, when the Romans made fols of the Sabine women. The Jews, again, had a tradition that the custom was derived from Noah's mistake in sending the dove out of the ark on its fruitless errand on April 1, but the dates are historically inaccurate. In France and in Italy it is the custom to send a fish made of gilded cardboard, filled with sweetmeats, to friends and to persons about to be married. It is curiously that the Hindoo practise precisely similar tricks on March 11, when they hold what is called the Holi festival. The Persian Mohammedans also celebrate the day in somewhat similar fashion.

No family living in a bilious country should be without Parmelee's Vegetable Pills. A few doses taken now and then will keep the Liver active, cleanse the stomach and bowels from all bilious matter, and prevent cholera. Dr. J. L. Price, Shoals, Martin Co., Ind., writes: "I have tried a box of Parmelee's Pills and find them the best medicine for Fever and Ague I have ever used."

Cardinal Gibbons in Montreal.

Montreal, April 18.—For the first time in the history of the parish the pulpit of St. Patrick's Church was occupied at High Mass yesterday by a Cardinal in the person of the Cardinal Archbishop of Baltimore. His Eminence reached Montreal, en route to Quebec, on Saturday evening and appeared at the High Mass in St. Patrick's before a vast congregation of the Irish Catholics of the city upon whom he bestowed the apostolic benediction. His Eminence was attended by the Rev. Father Quinlan, parish priest of St. Patrick's; the Rev. Father McCullen, and the Rev. Father Russell, his private secretary.

Mass was celebrated by the Rev. Father McDermott, assisted by the Rev. Fathers M. McLaughlan, P. Fallon, and J. Desjolis, as deacon and sub-deacon of the Mass, and master of ceremonies respectively.

After the Gospel, His Eminence ascended the pulpit and delivered a brief but eloquent discourse on the heritage of Christians. The sermon was marked by the winning earnestness and charm of manner that are essentially the characteristics of the distinguished prelate. The spirit of benevolence and charity pervaded every sentence, and the oration throughout was a most impressive one. St. Augustine, said the Cardinal, "in his great treatise on the 'City of God,' tells us that the great herosa of antiquity gloried in being the sons of gods, and that they endeavored to impress this idea upon their followers, to inspire homage towards themselves and nobler sentiments and more heroic actions. So the conception of being the sons of God, not the sons of false gods, but the sons of the one true and living God, should inspire Christians with lofty sentiments, with noble and virtuous thoughts. When tempted to sin, they should say, 'I was born for greater things. I am the son of God; and therefore I will never degrade my exhibited dignity and life.' 'They were the children of God, and it was their privilege to turn to Him as a Father and a friend, to appeal to Him in the language of prayer, to tell him that the herosa of Heaven.' Like little children, every hour of the day they might rush to the arms of their Father, and petition Him with all the confidence of a child. 'As they were the children of God, so were they also the brothers and sisters of Jesus Christ. They know how our Lord was treated by His disciples shortly before His crucifixion. They know how one betrayed and another denied Him; and how they all fled from Him, in the few moments when, humbly speaking, He was most in need of their aid and protection. Yet when our Lord arose from the grave, what was the first message sent to Him to those disciples? He did not upbraid them for their infidelity of denial, but He sent them this message of love: 'Go, He said, 'tell My disciples that I ascend to their Father, and My Father, to their God, and My God.' Such was the love of Christ for his brethren; and He bade them have the same love and affection one for another. 'He came down from Heaven to earth that He might lift us up to a place beside Him. He took upon Himself our poor, weak human nature, that He might make us partakers of the Divine nature. Though He was the God of God, the light of light, the true God of true God, begotten not made, consubstantial with His Father, yet He was one of our kind, flesh of our flesh, that He might infuse into us the spirit of life and immortality. He became a slave that we might enjoy the glorious liberty of children of God. He became poor that we might be rich. 'He came to us, not empty handed, like a poor relation, but He came to us laden with gifts, bringing with Him that gospel, the glorious gospel of peace and good-will, which held out to all the blessed promises of everlasting life. 'Here, then, was the dignity that all Christians enjoyed. They were a holy nation; for what people were like the Christian people? their God so high unto them, as our God was unto us. They were a purchased people. Purchased, not with corruptible gold and silver, but with the precious blood of Jesus Christ. They were a royal priesthood, because they were the sons of the Most High God, the King of Kings, the Lord of Lords. 'Where there was so much dignity and so grand a privilege, there must be a corresponding obligation. If God was their Father and they were the brothers and sisters of Christ, should they not remember the honor due to God? Never by thought or word or deed should they bring the blush of shame to the cheek of their Elder Brother. They should try to imitate Him by a spirit of virtue and charity, a spirit of magnanimity towards one another. 'Had we that spirit of charity and forgiveness towards others that Christ had for His apostles? In exercising the spirit of forgiveness, let it not be thought that we could do any act more manly. The highest evidence of courage was forgiveness and in this was manifested one of the things wherein we were partakers of the Di-

Cardinal's Reception.

An informal reception was held by Cardinal Gibbons after the Mass and was largely attended. Among those who paid their respects were Sir Wm. Doherty, Judge Doherty, Judge O. J. Doherty, Judge Curran, Hon. J. G. Guerin, Mr. E. Moran, ex-Ad. O'Connell, Mr. P. McCrory and Mr. M. Burke.

All the English-speaking parish priests in the city were invited to dine at St. Patrick's Presbytery in order to meet His Eminence.

In the afternoon Cardinal Gibbons visited Villa Maria Convent where he was given a hearty welcome. The Cardinal praised the Sisters for their unselfish work.

Replying to the address of the theological students at the Montreal College, which was subsequently visited, the Cardinal expressed the pleasure it always afforded him to visit a house of St. Sulpice. He had been educated by Sulpicians, and whatever knowledge or scientific power he possessed, he could attribute to them.

He admitted the Sulpicians for the simplicity of their lives, and their noble self-denial. Continuing, His Eminence enjoined the students to gain knowledge, as they alone was not sufficient. The Church needed learned priests to keep in touch with the questions of the day, and his clergy should be able to demonstrate that the Church was not opposed to science and learning.

The students, as was done at Villa Marie, were given a holiday in honor of the visit.

Cardinal Gibbons dined with Archbishop Brocheux at the Palace, where he also slept. He was present at Vespers and Benediction at St. James' Cathedral, in the presence of a large congregation.

A Complaint From East Northumberland.

To the Editor of The Catholic Register. Sir—Since the opening of the Murray Canal, one bridge out of the four thereover erected, has been placed under the care and management of two Catholics, as a fitting and proper concession to our people, considering their influence and respectable percentage of the population of East Northumberland.

During the last campaign, the great majority of the Catholic electors supported the Liberal candidate for the Local House, and, as a consequence, he was returned with an overwhelming majority. Since his election, he finds it extremely difficult to make good his list of anti-election promises. These left to moure over disappointed hopes, however, are, unfortunately, the Irish Catholics, who seem to be good enough to be promised anything and everything before casting their votes into the ballot-box, but are afterwards treated as good only to be "hovers of wood and drawers of water." They may blame themselves, for they hold the power in their own hands in the ensuing election, if the protest made by the Conservatives against Douglas's election will carry, as many fervently pray that it may, on account of the turn things have taken since the election last June. One Catholic, named Gallagher, was promised a little post-office in Codrington; but did he get it? No. Another named McAuley, and one named Coleman were promised good positions on the canal; and did either of them get anything? No. Coleman was told he lived outside the county, otherwise he would have got a bridge; but the same rule did not apply when a man named Jones was brought from Prince Edward and placed in charge of a bridge. McAuley's place was not given him, but left in the possession of a man opposed to Douglas in politics. From such few facts, it is quite evident when the Catholics of East Northumberland, and make demand equal rights, and make others respect them by respecting themselves and spinning to be treated as dumb-driven cattle. FAUGH-A-BALLAGH.

Latin Pronunciation.

It is announced for at least the twelfth time that some English scholars are agitating for a uniform pronunciation of Latin by all who use the language in England, France, and Germany. The existing mode of pronouncing Latin in two of the three countries mentioned is barbarous enough to make Tully and Tacitus turn in their graves.

KEEP CLOSE WATCH!

Look to it that you are well guarded against that Healthy Enemy, Kidney Disease—South American Kidney Cure is the Only Remedy Which Will Restore Health and Vigor. Mr. Michael Moffatt, of Chesley, writes: "I had been troubled with gravel and kidney disease for eight years. At times the pain was so severe I could not lie in one position for any length of time. I took South American Kidney Cure according to directions. I got immediate relief. The stones and weakness all left. I can testify to the remedy being a wonderful cure." This stealthy enemy will not quit you by using pill doses. It must be a kidney specific—a liquid that will dissolve a stone and substances and carry them off through nature's channel. South American Cure does this. It is a liquid and never fails to cure.