

THE MOTHER LAND.

Latest Halls from Ireland, England and Scotland.

The Bishop of Limerick and the Castle Authorities—Mysterious Treatment of a Letter—The Spread of Catholicity in Wales—Action of the Hospital Union.

On July 21st a terrible conflagration occurred on the Queen's Island. The extent of the damage has not so far been determined, but the fire was the most disastrous which has occurred in the city for many years. About twenty minutes to twelve o'clock the presence of fire was discovered in a portion of the joiners' department of Messrs Harland and Wolff's buildings at the Queen's Island, and the harbor constable on duty in the vicinity immediately communicated with the Fire Brigade. The fire spread with alarming rapidity, and when the brigade arrived on the spot it had gained sufficient ground in the working room and also in the adjoining Messrs Workman and Clark's, which is situated immediately opposite Messrs Harland and Wolff's building to render it impossible to save the buildings, which were enveloped in a huge mass of flames.

A protest signed by about two hundred representative tenant farmers in North Armagh division has been presented to Colonel Sanderson, in reference to his action in the House of Commons on the Land Bill debate. The farmers of the division, especially the Unionist and Orange farmers, are extremely dissatisfied at the form in which the bill has emerged from the Committee debate. The two hundred farmers referred to call upon Colonel Sanderson, their member, either to support the passing into law of the first five clauses of Mr. Morley's Land Bill, or otherwise to resign at once his seat for North Armagh.

At the Armagh Board of Guardians a letter was received from the Local Government Board enclosing a letter from Rev. Michael Quinn, O.C.P. Armagh, Catholic chaplain, directing attention to the action of the Presbyterian chaplain (Rev. Mr. Patterson), as evidenced before the recent inquiry held at Armagh. It was given in evidence that Rev. Mr. Patterson had said prayers in the middle of one of the public works during the hearing of all. One old woman of 80 left the workhouse, saying, "I was born a Catholic, and I will die a Catholic, if it is at the back of a ditch." The letter was ordered to be referred back to the Local Government Board, asking them to specify what rule the Presbyterian chaplain had infringed by his conduct.

The Most Rev. Dr. O'Callaghan, Bishop of Cork, laid the foundation stone of a new parish church at Glountane (near Glanmire). A bequest was made for the erection of a new church by the late parish priest, Canon Barry, and on the appointment of his successor, the Rev. Father McNamara, steps were taken to have the work commenced. The Most Rev. Dr. Croke, Archbishop of Cashel, arrived at Queenstown on a visit to his Lordship the Most Rev. Dr. Browne, Bishop of Olyone.

Mary Eliza Laird used Charles Gibson, a Unionist notable of Derry, for breach of promise. Gibson explained that he had not given attention to the plaintiff's letter to him being in a hurry to attend a Masonic meeting. Damages for £75 were awarded. Workmen engaged in clearing the foundations of old houses at Fabian street came on a flag, or large stone, and this being removed portions of a human skeleton were discovered. These were considerably decayed, indicating that the interment had taken place many years ago.

Chief Secretary Balfour and a party are to spend the holidays in the county Donegal. Ballyconnell House, the residence of the late Wybrants Olphert, D.L., is to be set apart for their reception. Two visits to one of relaxation, and is unconnected with public affairs.

On July 28th a great sensation was caused in North William street by a desperate outbreak on the part of a man named James Archibald, who resides in No. 16, and is 64 years of age. Soon after eight o'clock the man entered the room in which his wife was, and showed signs of great mental excitement. He muttered some incoherent words, and looked furtively round the apartment. Suddenly he seized a large two-pronged iron fork that lay near the fireplace, and with it made a violent attack upon his wife. She rushed into a corner, and seizing the instrument, struggled with him for some time. Attracted by her cries her sister came to her aid, but the man turned his rage against her, and made two thrusts of the fork at her, inflicting two scalp wounds.

On July 24th a few minutes before o'clock the extensive painting and decorative establishment of Messrs Wm Martin Son and Company, 188 Stephon's green, North, was discovered in flames.

On July 24th Mr. Michael Cartan O'Meara, solicitor, Upper Ormond way, met with a terrible accident in the Phoenix Park. He was driving on a trap, and on reaching the Gough Monument the horse took fright and cleared off at a furious rate. Mr. O'Meara was thrown violently to the ground and rendered insensible. The Most Rev. Dr. Tholan, Bishop of Pittsburgh, U.S.A., accompanied by his brother, Mr. William Flican has arrived at the residence of his brother, the Very Rev. Canon Phelan, P.P.V. F. Windgap, where his lordship intends to spend a short time. In the midst of the brilliant success of the Gaiety Theatre Dublin never parted with its regent for "The Old Royal" in Hawkins street, as it was affectionately called. The Freeman it will give news to those who have seen the Royal, and to those who have heard of it that there is a good chance of having it back again to enliven the metropolis in wholesome rivalry with the Gaiety. There have been so many disappointments that a certain incredulity on the subject is pardonable. But this time we believe that the prospect is reliable. The Loinster Hall has been purchased from Mr. Guan by a syndicate, who mean to go right through with the work of establishing in it one of the finest and most commodious theatres in the Three Kingdoms. On July 25th in the Church of the Sacred Heart, Donnybrook, the marriage of Miss Mary Dwyer Gray, eldest daughter of the late Mr. Edmund Dwyer Gray, and granddaughter of the late Sir John Gray, to Commander Gerald Holland, D.S.O., Royal Indian Marines, was solemnized by the Rev. Sylvester Bourke. The ceremony was of a private nature, none but the intimate friends of the bride and bridegroom being present. The bride, who looked charming, wore a lawn silk skirt, with white silk bodice, trimmed with pink, covered with white chiffon, and large white picture hat. She was given away by her mother, Mrs. O'Connor, Varsity Lodge, Ballybrack. The bride was attended by Miss Fottrell as bridesmaid, who wore a pretty pink dress. The bridegroom was accompanied by Mr. Charles Healy as best man. After the ceremony the happy pair left for the English lakes. The bride's traveling dress was a blue tulle-made coat and skirt. The presents were very handsome and costly. The bridegroom's present to the bride was a pearl and diamond necklace, pearl pendant. The bride's present to the bridegroom was a handsome gold watch and chain.

clothed to the water's edge with almost tropical vegetation, are enough to inspire a poet, and if Ireland had only possessed a Scott to express its beauties the lion's share of the tourists would not now go to Scotland. But it is not at Kilmurry only that the scenery is beautiful. All along the shore of that wonderful peninsula for nearly a hundred miles the most lovely scenes delight the tourists.

A shocking fatality, resulting in the death of Mr. Thomas Sullivan, a well-known local contractor, and injuries of a serious and, it is feared, fatal character, to one of his workmen was investigated by the coroner at Birr. It appeared from the evidence that the accident happened while Mr. Sullivan had his workmen engaged in boring for a well near the military barracks at Crinkle.

The War Office has countermanded the removal of the Royal Irish Regiment from Limerick, and they are to return to that city, at the request of the Mayor and Corporation. The death is announced of Lady Massey, of Hermitage, Castlecomell, which took place on July 25. Deceased had been in failing health for some time, and her death was not unexpected. Deceased was sister to the Earl of Carrick, of Mount Joliet, Thomastown, Kilkenny.

The following letter has been addressed by the Lord Bishop of Limerick, Most Rev. Dr. O'Dwyer, to the Lord Lieutenant, in reference to a very curious miscarriage of correspondence with the Castle dealing with the Roxboro' Road School.

MAY I PLEASE YOUR EXCELLENCY—On 15th inst. I had posted in the letter-box attached to the 3.10 p.m. train from Limerick a letter addressed "The Clerk of Privy Council, the Castle, Dublin," containing my objection to scheme 90 supplemental to the Roxboro' Road School Endowment. On the 16th inst. I had posted a letter to the Assistant Under Secretary to the effect that my letter did not arrive until 10th inst., and that by that time your Excellency had already provisionally approved of the scheme. I immediately wrote requesting that the envelope of my letter should be examined so as to trace its progress by postmarks. On the 17th inst. I had posted a letter of acknowledgment of that letter. I wrote again on the 22nd inst. to enquire if it was proposed to give me any answer, and stating that in the meanwhile the Post Office authorities, with whom I had communicated, had asked to see the envelope of my letter of the 15th.

On the 23rd inst. I at last received an acknowledgment of my letter of the 15th inst., expressing the regret of the Lords Justices that the envelope of the letter could not be found, and their belief, in which I fully concur, that it had been destroyed. Now, I have no doubt whatsoever that my letter was delivered in due course to the Castle, but why it was not presented to your Excellency I do not yet see. I have next morning, the second after its arrival in Dublin, is as unalterable to me as that the officials, seeing as they must have seen on their own showing the want of correspondence between the date written in the document by me and the time of its delivery, should destroy the only evidence as to the facts of the case. I submit that it is unjust and unreasonable to deprive me of my rights on that account, and that the provisional approval given by your Excellency to the scheme on the 16th inst., should be withdrawn until such time as my objection, which was lodged within the period fixed by the act, has been heard. I have the honor to be, Sir, your Excellency's obedient servant, EDWARD THOMAS, Bishop of Limerick. To His Excellency the Lord Lieutenant, Limerick, 28th July, 1896.

At Longford Sessions James Shields and Michael Crossin were each sent to jail for six months for assaulting Sergeant Latimer, and Ellen Crossin, wife of the latter, was also sentenced to a term of four months' imprisonment for a similar offence.

According to a Mayo paper, Mr. Justice O'Brien recently fined the High Sheriff of Mayo £500 for disrespect to himself as the representative of her Majesty. One morning the High Sheriff's carriage did not reach the judge's quarters in time, and his lordship having assumed his robes walked to the court. His first official act was to direct a police officer to bring the High Sheriff before him. He was forthcoming in a short time and was conducted to Mr. Justice O'Brien's chamber, where the angry judge gave him a severe admonition and fined him £500. The High Sheriff was loud in his protestations of regret, but his lordship marked his sense of the slight cast upon him as her Majesty's representative by imposing the fine mentioned. Not for three hours did the judge relent, and then the fine was withdrawn with an injunction to the Sheriff to be more careful in future.

On July 24, Major F. G. Cullinan, Sub Sheriff of the county Clare, carried out a conviction on the Vandolough road at Ovenshinnick, near the village of Doonbeg. The tenant, whose name is Walsh, had been evicted some time ago, took forcible possession of his holding.

A correspondent writes—One of the saddest deaths that has occurred in county Monaghan for some time took place at Auch naclon on Tuesday where Hon. George J. West, of Providence, R. I. died in the Imperial Hotel. He went to that town to leave two of his children the horse of their nurse, while he and Mrs. West went to Carlebad. Strange it was that in the land he had done so much for, and which he had never visited, he would just catch a glimpse of it and die. During the days when the Land Lea-

gue was at its height no voice was heard often in the interests of Ireland than Mr. West's. Nature had gifted him with an eloquent voice, magnetic presence, and a delivery that charmed all his hearers. He was the means of raising many hundreds of pounds in Ireland's behalf.

The Asnahk Mor Uroon (Great Earl of Ormond) Bazaar, opened by His Lordship the Most Rev. Dr. McRedmond, Bishop of Killaloe, and continued for a week, was unfortunately not attended with the success which had been anticipated, the weather having turned out exceedingly unfavorable. Asnahk Mor Uroon was distinguished by all the ornamental beauty that could possibly be associated with a carnival of its pretentious scope, and it is very much to be regretted that it did not produce better results for the Very Rev. Dean White and his energetic committees, who left nothing undone to make the fête a success.

The Limerick of the Wicklow estate of Earl Fitzwilliam assembled at the Courthouse, Shillelagh, on the 23rd inst., Major Newton in the chair, with a view to making a suitable present to commemorate the event of Viscount Milton's marriage with Lady Maud Dundas.

England

Ordinations at Mill Hill. The following ordinations have taken place at St. Joseph's Missionary College, Mill Hill, London, N. W.—Priesthood—The Rev. Joseph Ernster, the Rev. Bernard Ogden—Rhein, the Rev. Anthony P. Van Term, the Rev. Leonard J. Van Den Berg, the Rev. John Biermans, the Rev. Joseph P. Boland, the Rev. Richard Broesera, the Rev. Joseph Coyle, Rev. Peter Buisyrogge, the Rev. Toronce J. Cullen and the Rev. Adrian Morke, Diaconate—The Rev. John Mertens and the Rev. Francis H. J. Peters. Subdiaconate—The Rev. Joseph Bougie, the Rev. Evarard Bruening, the Rev. Adrian Klerk, the Rev. Caspar Looman, the Rev. Thomas O'Brien, Rev. Leonard Oosterlaes, the Rev. Anthony Panken, and the Rev. William Van 't Westende, and the Rev. Austin Willems.

Welsh Baptists and the Spread of Catholicity. The annual meeting of the Welsh Baptist Union was resumed at Pontypridd on July 28th. The secretary, Rev. Wm Morris, submitted the report of the Union Committee, which stated that Wales was now threatened with a Popish attack. The action of the Union was to send out a number of its members to preach in some of the arid districts, and one of the members of Parliament, in joining the Roman Catholic Church, the appointment of a Welsh Vicar Apostolic, the open letters from Mr. Gladstone—from whom they might have expected better things—to men whom he described as leading bishops in the Christian world, and the Ritualistic movement in Wales generally, were simply indications of the fierce attack that was being made. If the idol of the Liberals turned to lick the Pope's feet to ask for his approval of the Anglican clergy—but which was refused, notwithstanding the earnest prayer of the hero of Lawarden—the Baptists would still cling to their Protestantism.

Correspondence.

On the Non-intervention of the Priest in Politics. To the Editor of The Catholic Register.

Sir,—In the electoral struggle which is terminated one has often heard people who called themselves Catholics repeat the words of the sectarians, and of the most bitter enemies of our divine religion, that "the clergy have not the right to meddle with politics," "let the priest remain in his presbytery instead of intervening in matters he does not understand," "what does he know of politics?" etc., etc. And, sorry to say, it is from the mouths of persons who frequent the Church, try to distinguish themselves, that you will hear such insults thrown at the face of our clergy. If the persecution was to break forth in the time of the primitive church, how many would there be found who would be ready to brave the torture and give their lives for the defence of their faith?

A poor and feeble Catholic minority is persecuted, the fortifying ailment of the word of God, religious instruction, is withdrawn from the school in which the child must go to form himself for his duties of Christian and citizen; and the whole Canadian episcopate rise up as one man, and in the most earnest and pleading tone ask of every Catholic to make truce to all spirit of party and to unite themselves under the banner of justice and religion. And what has been the result? For this we have heard our clergy insulted.

Strange but willful blindness, worthy companion of the Humberts and Garibaldis! What a change has taken place in your ideas, fathers and mothers for Catholic Canada! Are you not the same as you were guaranteed a century ago, when at the voice of him whom the Roman people called the Saint, the illustrious and regretted Bishop of Montreal, the late Mgr. Bourget, you were willing to sacrifice your souls for the noblest of causes—for the defence of the Eternal City and of the illustrious Pious IX. of blessed memory. France was then as now at the mercy of the secret societies and imbued with the ideas of Voltaire and also tangled in a disastrous and bloody war. The enemies of the Catholic faith arose, and in the name of liberty directed their bat-

teries on Rome. Soon on its walls, battered everywhere by the cannon's guns, the Italian standard was seen floating where the Pope's standard used to flutter. The Pope's standard had been ordered his brave members to cease the combat that the effusion of blood might be stopped. The revolution was entering, then, plainly into the city of the Popes to continue again at the Church of St. Peter. His Holiness, however, refused to yield, and in the year of the Papacy had advanced a step in the glorious path which was to conduct it to the apostolical of Calvary. And the revolutionary government of Italy in putting its feet in Rome followed the financial analyses of his Holiness.

Just punishment of the sacrilegious robbery perpetrated on the 20th of September, 1870, by the annihilation of the temporal power of Christ's vicar on earth. Catholics of the Canadian Confederation, the day of God and of our souls, you were called to work for the ultimate triumph of your religion. Your spiritual directors had exhorted you to leaping party spirit and to unite yourselves for the triumph of justice. Have you done it? For if you have not, regret it in the end. For if the spiritual directors of heaven for the punishment of that crime, in like manner, in spite of the furies of hell, and even of the tremors of her children, the Church will continue her work of salvation and will propagate the same until she has covered the face of the earth. God's justice has overtaken the spoilers of Rome, it will likewise reach the contemners of His ministers.

We hear every day in the mouth of many a worldly man understood by all the word "politics." What is politics? Politics is the science of the government of nations. It is the combination of those which govern towards those who are governed and also towards other states; and those rules must be founded on justice. The end of that science is to enable man to attain the purpose for which he has been created. So the persons most capable to arrive at that result by their intelligence, their noblest, their doctrines, and their virtues, ought to be the first to occupy themselves with that science and to meddle with politics. And it seems evident that the Catholic clergy are more a distinguished place among such men. Is it not of the priest that Christ was talking when He said: "You are the light of the world." "You are the salt of the earth." Consider also how the Catholic priest realizes everywhere in the midst of society the words that flow from the lips of God. Christian nations have always been the strongest, the bravest, the freest and the most enlightened. It is Christian principle that has given to Europe that moral and political superiority that has enabled her to take the Eastern Hemisphere and to take fair land of France, "created by the Bishops," over the other countries of Europe. It is the Christian faith and principles that have strengthened noble hearts to endure persecution; and if you doubt my statements, you can only convince you. The utter darkness in which the Catholic clergy leave those who drive them away, who do not want to profit by their counsels, will do no inform you as to what has been the result of the progress of Christian nations. The facts are there to prove that the acts of the Catholic clergy are truly civilizing; that the nations as well as the individuals who do not want to follow their counsels will soon return to barbarism.

Moreover, it is evident that the priest has, as well as any other, the right to intervene in political matters. It is his right and a duty for him. In our modern society, with its motto of "equality before the law" and universal suffrage, the ignorant conquests of the nineteenth century, the Catholic priest, with his exception, can make political utterances. The rationalists, the socialists, the economists, the Freemasons, the apostates, the revolutionists, etc. Every one has the right to intervene in politics. The priest, who is the representative of God, has the right to do so. He has the right to occupy himself with politics; all, except the Catholic priest.

Only must not have that right. Voluntary blindness, which commences again in the Christian and rural population of the Catholic priest, who, whose teachings have civilized the world; the priest, who is the friend of the unfortunate, the reformer of the wrongs of disorders and injustices which are too often caused by the false and unjust doctrine of the anti-Christian sects; the priest, who is entirely devoted to the welfare of his fellow-creatures, who has exchanged the joys of the family and the enjoyment of the world's pleasures for duties and suffering; the priest, who is ready to relieve the poor, the sick, the aged, the unfortunate and causes those of repentance to flow; the priest, who, at the hour when pleasures call the other mortals to worldly festivals and spectacles, flies to the bedside of the dying to surround him with the consolations of hope and faith; the priest, who, by his ministry, by the authority of his character, and by the engagements he has contracted, should not have the right to testify that great science of politics whose object it is to render nations and societies prosperous?

Every one without exception should have the right to intervene in political affairs, very often to render them impious and disastrous. And the priest would not have the right to render politics Christian and civilizing. Being more enlightened, more virtuous, more devoted than any other, has he for that reason lost his right of citizen? No; and the priest has not only the right, but also the duty to occupy himself with politics.

All those who desire the destruction of the Catholic Church, and her influence on the government of the world do not forget to recall at every opportunity that Christ has said: "My kingdom is not of this world." But what was the meaning of such an expression from our Divine Saviour, and of what world was He speaking? He was speaking of that perverse and corrupt world that repels every wish of those persons who wished for the triumph of their ideas at

whatever sacrifices. He was speaking of those persons who laugh at the counsels of His ministers, and who repudiate their authority. It is the oil of the spring of those persons who, in the death of Christ. "We do not wish for this one to take over us." That sort of people mark under the banner of the Prince of Darkness. At the kingdom of Jesus Christ was a kingdom of the other world, we would have to say also that the Christians are beings of the other world, and as such could not legitimately possess over a garden, because all the gardens of the world are of this world. Is there anything more absurd than such reasoning? The truth is that there are in this world two powers, a spiritual and a temporal. The first has its reign over the souls, directs the consciences, and watches the maintenance of the divine laws. The latter has its reign over the bodies, regulates the civil affairs, and watches the maintenance of the civil order. This one is exercised by a command of armies, by the raising of taxes, by the corporal punishment inflicted on criminals, etc. The other is exercised in a different manner, its arms are spiritual arms; it inflicts only spiritual punishment, it reigns by truth; it has only voluntary subjects; its spiritual power is to the temporal what the soul is to the body. As the body cannot be independent of the soul, likewise the temporal power cannot be independent of the spiritual. So, the Catholic clergy, who have received from the Divine Master the mission to direct souls and to enlighten consciences, has the right and the duty to judge of all human actions in a religious and moral point of view. A certain class of individuals try by all possible means to establish a distinction between the moral of individuals and the moral of nations or politics. They say in the moral of individuals the duty is always rigorous, whilst in the moral of nations or politics it has to be subordinate to the nation's interest. After that system it would follow that the statesman in certain cases would be held "politics" to violate the rules of justice. All those who exploit the political scene to the detriment of justice have a particular attraction for that doctrine. For if it is permitted to the state to subordinate the duty to the national interest, the individuals will usually themselves that they can in the same way sacrifice the general interest to their own private interest. And we can say that the society would be infamously submerged if the Catholic clergy do not intervene to save it. The clergy being obliged to teach and to defend the principles of moral, cannot fully satisfy its duties in that regard without meddling with politics. To convince us still more of that truth let us cast our eyes on the Jewish nation. When God was ready to establish it in the promised land and to constitute it as a nation, we see that Moses, His faithful servant, by his order institutes the two powers in the persons of Aaron and Josiah. At the same time he regulates the relation between the two powers in ordaining to Josiah the temporal chief, to govern the people according to God's law, and to that end to study every day that law, of which he will receive a copy from the hand of the High Priest. He will consult the High Priest, who in his turn will consult the Lord. And according to what the Lord will answer the High Priest, Josiah, will conduct and govern the people. He will have you to do, you do not want to submit your votes to the counsels of your pastors, who prefer to follow your erroneous judgment than that of your priest, even that of your Bishop? Do you want to bring man to the state of savage independence, and to send him into the woods of the forest with the monkey that you like to consider as your ancestor?

If such is your ideal, you are like the horse at the ass, having no intelligence. Think also of what Christ said: "He who touches my priest touches my eye ball." He who has fallen from the lips of the God of truth, you whom your pride elevates to a moment and cast your eyes on the nations of antiquity. The Jews, the proud Greeks, and the lustful Romans are now consigned to the annals of history. In the same manner the hand of God will pass on you, and you will be dispersed. Like Julius, the apostate, a day will come when you will be obliged to exclaim in your turn, "I have conquered Galilee." Napoleon, the most powerful monarch of modern times; another striking example of the justice that God exercises on those who do not want to submit themselves to His Church. He thought in his pride that a potentate who had his service an army of five hundred thousand men, commanded by a genius such as he, could make war on the Church, and to laugh at excommunication. In his pride he had said in hearing the sentence of excommunication, "What does the Pope pretend to do? He cannot disarm my soldiers?" The just God who judges the potentates like the common mortals, gave answer to that blasphemy. In the disastrous Russian campaign, cold and hunger were the means of disarming that grand army, and not long after that proud potentate had to bury his life on a lonely island. It is in vain that the nations rebel against God. It is in vain that the individuals want to break the ties that bind them to God and to throw to the winds of heaven the nations. For those nations who laugh at their undertaking, as He did at the building of the Tower of Babel. He will speak to them in His wrath, and overthrowing all their projects and causing them to disappear from amongst the nations. For those nations who are the Master of nations, and individuals, and He will be so in spite of their foolish revolts.

In conclusion let us then say that the Church is the true guardian of liberty; that the nations see they throw off her allegiance. For those nations who have the right to judge all human actions and to occupy himself with the welfare of the people, in one word he has the right to intervene in politics.

ALSKANDER.

Salmon River, Digby Co., N.S., July 31st.