

The Motherland Latest Mails from ENGLAND (IRELAND) and SCOTLAND

The Right Hon. W. J. Pirrie, Lord Mayor of Belfast, has declined the unanimous offer of another year of office, and Mr. James Henderson, proprietor of the Belfast News Letter, has been chosen to succeed him.

There has been for some time an animated controversy in the local newspapers between Mr. James G. Hooley, M.P., and Lord Ardilaun concerning the extension to which the wretched tenants on the Bantry estate have been subjected since his lordship became one of the trustees for its management.

The following strong comments were made by the Recorder at Formoy upon the different regard of the law in England and Ireland towards the crime of seduction: His Honor said that such actions seemed to be very much easier before Irish judges than before English judges.

It appears that Lord Wolesley has not abandoned his scheme for increasing the Brigade of Guards by the addition of an Irish battalion. It is quite true that the rejected candidates for the Royal Irish Constabulary had no stomach for the army, but under the new scheme to be introduced next Session it is expected that the inducements held out will ensure the success of Lord Wolesley's plan.

On Dec. 2nd, Mr. John Dillon, M.P., reached Swinford from Charlestown and a long procession was played out on the Charlestown road to meet him. A scene of great enthusiasm took place when the procession reached the town, the entire body of people at the fair rushing forward to greet him.

At the Oastlebar Petty Sessions a case of willful trespass at the suit of Mr. D. A. Browne, D. L. Breaty, against a boy of nine years, was heard before Messrs. Fitzgerald, J.P. The

case attracted considerable interest, as the circumstances were in connection with an evicted farm. The defendant was fined 2s 6d for the "willful trespass."

John Dillon had an interview in Kilmagh with Canon Judge who drew a remarkable parallel between the present distress in the West and the features of the famine of 1847. Canon Judge said: "I remember before the famine we had 1,700 families in the parish, and they were reduced to 800 families. The parish priest undertook the distribution of relief tickets. I had charge of the outside work, and had an average of 26 urgent sick calls in the day, and was riding over the country night and day. I used to sleep on the car as we drove from place to place. I had to attend dying people on the side of the road. I remember boys going with four or five bodies in a cart to bury them. When a body was buried it was covered with only a few inches of soil. The people were too weak to dig a grave."

Mr. Dillon asked what was the state of the crops this year. Canon Judge—Since the famine I have not seen so bad a prospect. Recently going round at the stations I saw the crops. I saw them digging the potatoes, and they were scarcely worth digging. Some of them said that they had not enough to seed the land again, and it was true. A few of them who sprayed the potatoes a couple of times had them muddling, but they were few, and the potatoes of the rest of them were not worth using. In fact the potatoes eeked them, and in two cases have died from eating the bad potatoes. In one case they were after dinner for which they had these potatoes, and two of the family sickened. One died and the other has, I believe, since recovered.

Mr. Dillon—Has anything been done in the way of relief? Canon Judge—Nothing. We got some little thing from the Congested Districts Board. It would be only a few shillings for each family, but that is nothing. We have in this parish now 650 families, and making every allowance, there are not 150 families amongst them that do not need immediate relief. There are 500 families in this parish undoubtedly in deep present distress.

A distinct and unprecedented honor was conferred on Mr. P. A. McHugh, M.P., in his election for the fourth time to the high position of Mayor of Sligo. The honor is the greater because the election was unanimous, and had the hearty support of the Conservative members.

Mr. John E. R. Diamond, M.P., gave an account of his stewardship at Waterford last week. Mr. Diamond said his position was full of responsibility, but he had acted as best he could to carry out his policy. He required an united Ireland behind him. It was Mr. Dillon's duty to ask for pledges from the Liberal party, and if they refused to sever all connection with them. Let no man imagine that because of the bitterness of the past they (the Redmondites) were unwilling to join hands with their opponents on a sound policy. He had preached unity to Englishmen for six years, but that would never come about until their opponents admitted in public as they admitted in private that the independent policy was right. With reference to the proposals made by Mr. Harrington, and which were never made to him or his colleagues either by Mr. Huxley or Mr. Dillon, by anyone authorized to speak for them, they were rejected by him as coming from Mr. Harrington, because they were impracticable, and because they would not effect the object in view. After their struggle, in which they had fought down calumny and hatred and abuse, instead of the recognition of the principle for which they fought they were offered a wretched sop in the election of himself to the chair and what was to be called a united party. His view was that he would have been beneath contempt if he had listened for a moment to such a suggestion. However, the forthcoming Local Government Bill and the taxation question were questions upon which they could all unite. Again, referring to the question of unity, he said that they would require some guarantee that the powers of the Church should not be used for the purpose of crushing opponents. If this were done and unity on principle adopted by, for one, would not stand in the way of unity of the National Forces. Coming to the position of the Redmondite Party, Mr. R. Diamond said they had fallen on the pyrrhic times of peace, and they saw the result of this in the natural and inevitable apathy which reigned, but the position of the party stood the same as regards unity as it was six years ago. He then addressed the meeting in reference to the formation of an independent League. A vote of thanks to the chairman concluded. Mr. Chandler, who accompanied Mr. R. Diamond, and several other speakers also addressed the meeting.

ENGLAND. The Victoria Cross for an Irishman. Lieutenant Onstott, who was decorated by the Queen with the Victoria Cross for conspicuous bravery in action in the attack on the Dargal Ridge, is an Irishman and a Catholic. His father is a retired Surgeon-Colonel in the Indian Medical Service. Lieut. Onstott is also probably one of the youngest men who has ever received the Victoria Cross.

The New Catholic Cathedral. Rapid progress is being made with the building of the great new Catholic Cathedral at Westminster. As walls are now eight feet high. An isle is already generally known as the Cathedral stands on the site of the old Toothill Fields Prison. It will be a magnificent edifice when completed, of the Byzantine style with a campanile 300 feet high. The nave will be 284 feet long and 60 feet broad, with an area of 14,010 feet, these being twice the dimensions of the neighboring Westminster Abbey. Its height will be 100 feet. The intention is, if possible, to have the Cathedral completed in 1900 to synchronize with the celebration of the golden jubilee of the establishment of the English Hierarchy, and a sum of £20,000 will be required by the end of two years.

Lord Spencer on Home Rule. Earl Spencer addressed a crowded demonstration held under the auspices of the Ipswich Liberal Association. In the course of his speech Lord Spencer said: "In reference to Ireland the Government proposed to introduce a measure of local self-government. The Opposition would carefully consider the measure, and would give it no factious opposition. The proposal did not, however, indicate the right policy of dealing with Ireland—a policy of small measures of local government. In his opinion Mr. Gladstone's policy in 1886 was the true one when he introduced a measure calculated to satisfy the aspirations of the Irish people, taking care at the same time that nothing was done that was likely to impair the union of the three kingdoms. He did not know when Home Rule might be again brought forward, but he was confident that the proposed measure would not in any way diminish the desire of the Irish people for absolute self-government; and he was satisfied that while at present the Parliamentary representatives of Ireland were split into two tides, the Government bill would tend to unite them in a solid body, and in other ways would tend to accelerate Home Rule on the lines laid down by Mr. Gladstone in 1886. The demonstrations of loyalty on the part of the colonies during the jubilee celebrations were simply due to their enjoyment of free and responsible government."

The Rev. Luke Rivington, M.A., the eminent Jesuit who before his conversion to the Church was one of the set known as the Cowley Fathers, has just had conferred upon him by the Holy Father the distinction of Doctor of Divinity in recognition of his services to the Church as a writer and preacher. In connection with this fact it is a curious coincidence that almost simultaneously with the conferring of this dignity upon Father Rivington the Cowley Fathers have decided to establish themselves in the metropolis. A site has been secured in Dartmouth street, Westminster, on which a house for the community is to be erected. The site and building are estimated to cost in round figures about £10,000, and it is understood that the movement has the sympathy of the Anglican Bishop of London.

Divorce Legislation Among the Anglicans. The recent remarkable denunciation against the re-marriage of divorced persons at St. Mary Abbots Church, Kensington, has had a striking sequel. It will be remembered that when Canon Pennefather objected to the marriage taking place in his church it was solemnized at the Church of St. Stephen, Gloucester road. Within three days Rev. Mr. Frack, the vicar of that church, found the disapproval of his action so widespread among his congregation that he felt constrained to announce that he would never permit such a marriage to take place in the church again. This recantation on his part was accelerated by the fact that all the preachers he had arranged to occupy the pulpit in his church had renounced their engagements with him. Now, however, he has secured the co-operation of the clergyman who calls himself "Father" Black, and who is the prime mover in the agitation against the re-marriage of divorcees.

SCOTLAND. St. Patrick's, Edinburgh. The first part of the work in connection with the scheme for the renovation and extension of this church was begun on Monday, November 20th. While the work at the church is in progress the Masses will be celebrated in the Catholic Institute, St. Mary street, and in the Catholic schools, Lothian street. The people of the mission at large have listened with deep regret that Rev. Father McGinness, who has gained so much popularity in Edinburgh and throughout the archdiocese as a preacher, has been appointed to the Girvan mission, Ayrshire.

Our Own Life of Christ.

There is no end to the multitude of books written about Christ during the century now drawing to a close. They would make a vast library, and their number is still growing. Of every grade in merit, and differing widely in the way they treat their subject, they would call for many a division and sub-division, and allowance should be made for classifying others as yet unwritten.

Future ages can never complain that our century has been idle about Christ. His life on earth has been set forth under every respect: it has been made the subject of criticism and controversy, of history and of biography, of commentary and even of romance. Infidels and Christians alike have felt called upon to declare their mind about His mission and His work. The one denying, the other affirming, they have provoked one another to labor untiringly, and to strive to master by the most minute study every detail related about the founder of our holy religion. Though some deny that they recognize His exalted holiness. Even those for whom He is a sign of contradiction reveal their thoughts of admiration for His character, whilst they aim at destroying in every way His title to our adoration.

It would seem then that in our day whilst chiefly interests minds that are concerned about religion at all, whether in denying or in maintaining it, is the person of Jesus Christ more than controversy about His doctrine or practice. It was always true of Catholics that they cherished both, and measured their regard for the one by the esteem they had for the other. It is true also that Protestants did not begin to give so much attention to the person of the Master until they had well nigh done away with His teachings by their doubts and denials. Even now that the attacks of infidelity have made them study how to explain and defend the life of Him whom they consider their founder, they but too often attach undue importance to the circumstance of His existence, to the neglect of what is all important in it, the union of the divine and human natures in His adorable Person.

It is not right, however, to complain of defects, where there are often so many good things for which to praise and thank the authors. Even were we to consider only the labor with which so many non-Catholic authors have labored and composed their works about Christ, we should gratefully acknowledge it as a tribute of service and reverence on their part, and pray that He who rewards the cup of cold water given in His name, may enlighten them and enable them to do more. They are the some who for good will preach Christ.

It is different, of course, when, as some have done, erudition and grace of style and other gifts, have been employed to "preach Christ out of envy and contention," to justify some heretical view either of His person or of His doctrine, to gratify some conceit, and to preach themselves whilst feigning to preach the King.

With all that is written one is still forced to ask with Christ Himself, whom do men say that the Son of Man is? And the more one reads the more perplexing the answers that come from the books. One can imagine the student at the end of the next century striving to discover from our wealth of literature about Christ, what view of Him has prevailed in our time, and it will be well for him if, in the confusion of opinions, and amid the mists of error, he can peer through the darkness anywhere, and repeat with St. Peter of any of the figures set forth as Christ: "It is I, the Lord."

When closing his careful study of the life of Christ, Abbe Fouard makes the beautiful prayer:

"Jesus my Saviour and my God, O, bless this book which speaks of Thee. Herein I have but striven to picture the outward features of Thy life; the rich treasures of truth and love hidden within Thee. Thy virtues and all Thy inner life were subjects too exalted for my humble efforts; but that which I was unable to do, do Thou, O Divine Master, perform in my stead. Inspire such as may read these pages with a longing to lay them aside for Thy Gospel; O may it help them hereafter to meditate on Thy life as Thy saints have ever done, until what time they, too, shall find Thee the sign—Thyself, even as John and Magdalene knew and loved Thee, even as Peter found and worshipped Thee, revealing unto the world the words of eternal life: 'Lord, unto whom shall we go? Thou hast the words of Eternal Life.'"

I have given the entire prayer, because it expresses so beautifully the sentiment that the learned Abbe has put so well in his preface, and which Cardinal Manning selects as the topic of his introduction to the English translation of the book "This Life of Jesus is an act of Faith," Fouard had written, and while all will agree that it is inspired by faith, no one can complain that it is faith without reason, or without thorough examination and research in every topic connected with our Saviour's Life on earth. It is in this way that Catholics of every age have regarded and studied the life of their Master. From the beginning they were trained to reproduce it in themselves, and to be the living exer-

actors in which its examples and teachings were perpetuated in their lives. Even when the suns began to write their lives of Christ they aimed more at helping those who were unaccustomed to meditation and contemplation to fix their thoughts upon Him and to direct all their affections toward Him, careful always to avoid any conceit or show of erudition that would distract their attention from the one central figure of the Gospel narrative. Thus St. Bonaventura does nothing more than keep us in actual company with the Holy Family and with Jesus, whether alone or engaged with others during the time of His public ministry. Without perceiving it, we find ourselves taking part in the action, in the conversation, or divining the thoughts and discerning the sentiments of everyone concerned, whether for or against Christ.

We must thank Abbe Fouard for the phrase, "a longing to lay them aside for Thy Gospel," although we shall not apply it to his own book as we feel disposed to apply it to others; and we can easily imagine our students of this time next century, giving way to his longing, and going back to the Gospel, and feeling that he has discovered a new revelation, very much like boys at college who have read a hundred or more essays about Homer before they have thought it worth their while to read Homer's own epic.

It is a good sign that most of the writers of the Life of Christ approach the task with a feeling that the work is a gigantic one, and usually they take care to manifest the reverence with which they assume it. It would be well if in every case that reverence had inspired them, as it has inspired the Rev. A. J. Maas, S.J., in his excellent Life of Christ as told in the words of the Gospel, "to mark off clearly historical facts and dogmas of faith from human conjecture and pious belief;" or at least after the caution of Father Coleridge, in his preface to "The Preparation of the Immaculate," to ground their treatment of the history on the doctrine of Catholic theologians on this great subject, to neglect which is to set aside the one appointed instrument given us by God for the intelligence of His great mysteries. Were the great master commentaries taken as guides we should be spared countless pages of the persuasive words of human wisdom and at least be sure of meeting nothing contrary to the spirit of the Gospel.

At no time in the year does the longing prayed for by Abbe Fouard for the possession of us so keenly as at Christmas. All the volumes ever written cannot improve upon the Christmas gospel of Saint Luke, much less replace it. Its very simplicity stamps it as a narrative altogether unperplexed. Heaven and earth mingle together, and all that could cloud or obscure or distract the vision is absent. The noise of the crowd in the temple and excitement of the day give place to a quietude and a peace of mind, and the night was in the midst of her course, the Almighty word leapt down from heaven into thy royal throne, as a fire out of a quercus into the midst of the land of destruction. Nothing is admitted to that seem so essential to help us apprehend the heavenly message correctly and with every proper sentiment. If the angels are there, it is because heaven has come down to earth; if Mary the Virgin and her husband, Joseph, are there, it is to make us realize how the Babe just born to us is human like ourselves, as well as divine; if the shepherds enter, it is to emphasize the poverty in which He chose to come to us, and if kings before Him and offer their gifts, it is to bring home to us how humbling Himself, He has been exalted, and has been given a name at which all the nations of the earth shall bow. Everything above in the air and over the fields about Jerusalem, and the shepherds argue among themselves as they approach; but within, near the crib, there is neither human nor angelic voice, because here God is speaking, and His word, His sign, is His only-begotten Son. "God, who at sundry times and in divers manners in times past to the fathers by the prophets: last of all, in these days hath spoken to us by His Son."

No wonder that saintly minds, most capable of understanding God's will, were adding His heavenly message, as well as in the case of the Evangelists, they were directed to spread or interpret or explain its full meaning, or, as in the case of some great servants of God, impelled by the spirit to disclose to their fellow men the special intimate understanding of the Redemption which was vouchsafed to them. Even then how carefully they avoided comment or suggestion of their own, except in so far as these would help to move others to strive to penetrate into the mystery for themselves. When summing up his great work on the life of Christ, Ludolph the Carthusian calls attention to the last sentence of Saint John's Gospel, telling how the world would not contain all the books that might be written to record what Jesus did and said. Interpreting this rather of the number and variety of thoughts and sentiments His recorded actions must ever excite in pious, meditative souls, than of the number of narratives that might be composed of the brief career of Jesus, the devout writer concludes with an appeal for the duty of the faithful, avowing that this is the only motive of his own extensive volume.

"He was one at least, not to speak of countless others, who took Ludolph as his word, and who began to meditate on the life of the Gospel, until the subject became as his waking and sleeping dream, and soon so possessed his soul that he was with St. Paul he counted nothing as of any worth compared to the plainer knowledge of Christ Jesus our Lord. No man in modern times has more so well conceived the degree of knowing Christ, and no one has taught men so well how to attain that knowledge as Ignatius of Loyola, and yet he wrote no life of Christ, nor any work on the subject save parts of his "Spiritual Exercises." He knew his subject thoroughly, and had no foot on the pilgrimage, but the scene of our Lord's life, which some of our modern biographers of Christ boast of as one of their titles to authority in what they write. Saint Ignatius undervalued no detail, however trivial, that had any relation to the God-Man while on earth. He had bribed the custodian of Mount Olivet with a sester or a pocket knife, a valuable article to a mendicant pilgrim in those days, just to have a second look at the direction of our Lord's footsteps previous to His Ascension. Still, in his method of studying Christ, although he insists on the help such circumstantialities give us in forming vivid images of the scenes of Our Lord's life, he rarely mentions them himself, and then only in the most indefinite way, knowing full well how imaginations differ, and preferring to concentrate the intellect and affections upon the substance of every mystery, Christ Our Lord Himself. To make men know Christ was his way of opposing the destructive work of the so-called Reformers of the sixteenth century. Not long ago, one of the followers of these reformers wrote that he looked to the multiplicity of Lives of Christ in our day as likely to bring about a reformation in religion. It surely might bring about such a reformation; but when one reads what our century has to say about Christ, one naturally asks, will it be like the so-called reform of Luther and others? It is possible that, having exhausted every effort to deny what Christ taught and to spread confusion about His Church, they have at last laid hands on the son of the King himself? When the Christmas Gospel tells us so plausibly, "He was in the world, and the world knew Him not," we may well reflect, that with a world of books about Him, we may still know less of Him than the simple mind that strives to know Him as He is described in His Gospel. The beauty and simplicity of His own words compel us to make ourselves part of the history, and to draw close to the Person whose life, as we study and narrate it, continues to infuse itself into our soul, so that we become animated by His spirit, the thought of His mind, the impulse of His heart. "Let the spirit be in you, which was also in Christ Jesus."—Messenger of the Sacred Heart.

Mr. Enos Born, Birmingham, writes: "I am pleased to say that Dr. Thomas Eckstein's life is all that you claim it to be, as it has been a half-century, both internally and externally, and have always recovered from his illness. It is our family medicine, and I take great pleasure in recommending it."

The latter part of a wise man's life is taken up in curing the follies, prejudices, and false opinions he had contracted in the former. Chance is but the pseudonym of God, for those particular cases which He does not choose to subscribe openly with His own sign-manual.—Coleridge.

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D-O-D-D-S

THE PECULIARITIES OF THIS WORLD.

No Name on Earth So Famous—No Name More Widely Imitated.

No name on earth, perhaps, is so well known, more generally constructed or more widely imitated than the word DODD'S. It possesses a peculiarity that makes it stand out prominently and fasten it in the mind. It contains four letters but only two letters of English. Everyone knows that the first kidney remedy ever patented or sold in pill form was named DODD'S. This discovery started the medical profession on the world over, and revolutionized the treatment of kidney diseases.

No imitator has ever succeeded in constructing a name possessing the peculiar quality of DODD'S, though they nearly all adopt names as similar as possible in sound and meaning to this. Their foolishness prevents them from realizing the attempts to imitate increase the fame of Dodd's Kidney Pills. Why is the name "Dodd's Kidney Pills" so widely imitated? As well ask why are diamonds the most precious gem, gold the most precious metal. Dodd's Kidney Pills are imitated because they are the most valuable medicine the world has ever known. No medicine was ever named kidney pills till years of medical research gave Dodd's Kidney Pills to the world. No medicine ever cured kidney disease except Dodd's Kidney Pills. No other medicine has cured as many cases of Rheumatism, Diabetes, Heart Disease, Lumbago, Dropsy, Female Weakness, and other kidney diseases as Dodd's Kidney Pills have. It is generally known that they have never failed to cure these diseases, hence they are so widely and shamelessly imitated.