

THE MOTHERLAND

Latest Mats from ENGLAND IRELAND and SCOTLAND

ANTHONY. An interesting case was heard in the Belfast Police Court, arising out of the "find" of a hoard of gold secreted in a dyke on the Black Mountain, near Ligonell.

DUBLIN. Dr. Kevin Izod O'Doherty, F.R.C.S., the sole survivor of the Irish State prisoners who were transported to Tasmania in the year of revolutions, 1818, is about to revisit Ireland.

The balance-sheet of the Irish Parliamentary Party shows that Irish and American subscriptions during the past year amounted to the sum of £1818, while £172 was paid out to the members' indemnity fund, including the balance from 1897. The party has now in the bank a balance of £242.

IRELAND. The announcement of the death of the Very Rev. Canon, Patrick Griffin amongst all classes where the deceased was known, the most profound and sincere sorrow as well as general surprise. The cause of death was typhoid fever, a disease which the Canon is reported to have contracted while in the discharge of his duty visiting a sick member of his flock. Canon Griffin was born in the parish of Dingle, Co. Kerry.

ENGLAND. IRISH BENEVOLENT SOCIETY OF LONDON. May 23 is the date decided upon for holding the annual banquet of the Irish Benevolent Society. Mr. Nicholas Flood Davin, M.P. for Assinibole, and Mr. M. J. F. Quinn, Montreal, have accepted invitations to be present at the banquet. Among other speakers expected are—G. V. McInerney, M.P. for Kent, N.B. and J. G. H. Beverton, M.P. for Bournemouth, Q.C. Inveration Committee—J. H. Reid, Dr. Sipp, George C. Gibbons, Q.C., Mayor of London, P. Mulken, Hume Cronyn, S. Stevely, Dr. Niven, R. Bayly, Q.C., E. Meredith, T. W. Scandrett, B. C. McCann, P. McPhillips (chairman).

A STORY OF SIR W. HARCOURT. The following story comes from the English Embassy in Rome. Sir William Harcourt on his recent visit to the Eternal City was armed with credentials which won for him marked deference from the authorities at the Vatican. Sir William naturally gave rise to some speculation among the Roman ecclesiastics present as to who the important visitor might be. It was whispered that he was a well-known Englishman who was warmly interested in Church questions. "Ah," remarked one who prided himself on his knowledge of the Anglican crisis, and was ready to prove it, "it dove essere Milord Halifax!"

DIDN'T KNOW WHERE HE WAS. An amusing story is being told in Irish circles just now. A recent arrival in London is a Catholic gentleman having from the Kingdom of Kerry. Having heard that a certain church in his neighbourhood was much resorted to by Irish people, he resolved to hear Mass there in the future. The following Sunday he wended his way to the church which had been described to him, and noticed, to his surprise, that the service was not altogether what he had been accustomed to in Ireland, nor could he see any of his Irish friends. Still the clergyman at the altar were undoubtedly saying Mass, and round the church were the stations of the Cross, just the same as at home. On the following Sunday he had similar doubts, but as there was a nun praying not far from him, he convinced himself all must be right. In a conversation with a friend a few days after, he expressed his surprise that a number of his friends never seemed to go to Mass. The friend was astonished, too, and asked what church he usually attended. "When he heard he laughed, and told the Kerry man, to his great dismay, that the church in which he had prayed so devoutly for several Sundays belonged to the Established Church.

SCOTLAND. EARLY SCOTTISH SAINTS. The Holy Father has conferred a boon on the Church of Scotland in reference to the petition of the Archbishop of St. Andrews and Edinburgh and suffragans. By ratifying a decree of the Congregation of Rites he restored to their former status as saints of the Church a goodly number of the servants of God, whom Scotland in past ages loved to honour until the "Reformation" hewed down their churches

and images, scattered their relics, to the winds, and endeavoured as far as might be to banish the very memory of them from the minds of men. These saints are St. Constantine, Macrubinn, Maganus, and Donnan, with their companions, martyrs; St. Bean, Blann, Colman, Duthac, Fergus, Binnan, Molag, Machar, Machar, Palladius, and Tallarinn; Bishops and St. Anan-nan, Congan, Drostan, and Peelan, abbots.

ENGLISH CATHOLIC BISHOPS AND THE POPE. The Press Association—A telegram received in London from Rome says Cardinal Vaughan has presented a letter signed by himself as metropolitan and all the Roman Catholic Bishops of the English provinces to Leo XIII. thanking His Holiness for the generosity with which he has endowed the College of St. Beve.

"IS A CATHOLIC UNIVERSITY POSSIBLE?" This is the title of a remarkable article which appears in the May number of the "Contemporary" from a contributor signing himself "Voices Catholicae." The question is presumably apropos to the Irish University demand, but in reality the writer's answer makes but the slightest reference to that subject. His article is almost exclusively devoted to a fierce attack upon the policy of the Vatican on questions of modern thought and scientific teaching. "The modern organization of the Church," it says, "has been brought to bear against contemporary science on the ground that it is a powerful solvent of religious faith. Uninspired theologians, devoid of scientific training, seek to weed out the God-given faculty of thinking in the rank and file of the faithful."

IMPORTANT INTERVIEW WITH CARDINAL VAUGHAN. The Rome correspondent of the "Pall Mall Gazette" says that he has just had an interview with Cardinal Vaughan, who is at present on a visit to the Vatican, and in which His Eminence touched upon several interesting topics. According to the interviewer, Cardinal Vaughan began by asking where certain English papers had fished out the "lies" recently published about the alarming condition of the Pope. "There is not a word of truth in them," he exclaimed. "The Pope, as everyone who has seen him in these days can bear witness, is as well as he can possibly be." From this we passed on to speak of the alleged interview with him published in the "Matin." "I shall explain how

it was," he said. "I merely told the correspondent, but I really told him what he reported in the first part of the interview, that is to say, about the Pope's health. The second part regarding the future Pope, and my candidature to the chair of St. Peter, supported by Spain, France and Germany, was a kind of trap set for me by a correspondent by an Anglican, pretent 'Fancy,' added the Cardinal, laughing. "The absurdity of the idea of France and Germany working for the election of an English Pope." Then the interviewer, according to himself, tried to turn the conversation to the question of the conversion of Anglicans to Catholicism, which the English papers are fond of asserting is the real subject of His Eminence's visit. "But," he added, "the Cardinal was very reserved." He told, however, that the conversions into the Anglican and Anglo in 1895 numbered about 2000 the whole number of 900 a year, which His Eminence thinks is very small, considering the population of Great Britain. "Still," he said, "it was a proof of the progress of the movement."

BISHOP SPALDING ON IMPERIALISM. According to press despatches, the meeting held in Central Austin hall, Chicago, last Monday, to protest against the Administration policy in the Philippines and the Anglo-American alliance proposition, was one of the most earnest gatherings ever assembled in that city. According to the press despatch, the proceedings were interrupted by persons who evidently came to the meeting with the purpose of making a disturbance. Dr. Henry Wade Rogers, president of Northwestern University, acted as chairman of the meeting. Besides him the speakers were Prof. Laughlin, Bishop Spalding, Dr. Jenkin Lloyd Jones, Edward Burritt Smith, Sigmond Zeller, and Miss Jane Adams.

BISHOP SPALDING'S SPEECH. Bishop Spalding's address showed careful preparation, and was marked by the literary style. His arguments were warm and vigorously expressed. His address touched upon the early expansion of the republic, and contained an attack upon the policy of an alliance with England. He said: "We are at present in the midst of a crisis in which the thought and deliberation may lead us far from the ideals which, as Americans, we have most cherished, and expose us to evils of which we scarcely dream. We stand at the parting of the ways. It is not yet too late to turn from the way which leads through war and conquest to imperialism, to standing armies, to alliances with foreign powers, and finally to the disruption of the Union itself."

It is not too late, because it is still possible, probable even, that the American people will reconsider the whole question of the complications which our victories over Spain have involved us, and, calling to mind the fact that they did not enter into this war for the purpose of becoming an empire, but for the purpose of helping others to throw off the yoke of a tyrannical imperialism, will see that to be blinded and led away by success is to be weak and foolish, or, rather, since here the highest interest of humanity are at stake, is to be wicked and criminal. If this may not be, then the American people have degenerated, they have lost their hold upon the historical causes and the political habits which led to the founding of our institutions as to the marvellous growth and prosperity of our country.

Therefore we shall not believe that the gaining of a few naval battles over a weak and unprepared foe has or will inspire us with enthusiasm for such madness as to turn us permanently from the principles and policies to which we owe our national existence, our life and liberty, or that destiny, the divinity of fatalists and materialists, can weaken our faith in the God of justice, righteousness, and love, who, having the giant's strength, use it to oppress or destroy the weak and ignorant.

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We have never looked upon ourselves as predestined to subdue the world, to compel other nations with sword and shell to accept our rule. We have always believed in human rights, in freedom and opportunity, in education and religion, and we have invited all men to come and enjoy these blessings in this half of the world which God has given us, but we have never dreamed that they were articles to be exported and thrust down unwilling throats at the point of the bayonet. We have sympathized with all oppressed people—with Ireland, Greece, Armenia, Cuba. To emancipate the slave we gladly sacrificed the lives of hundreds of thousands of our soldiers.

And now the American soldier, who should never shoulder a gun except in a righteous cause, is sent 10,000 miles across the ocean to shoot down men whose real crime is that they wish to be free—to govern themselves. To say that they are unfit for freedom is to put forth the plea of the tyrant in all ages and everywhere. The enemies of liberty have never lacked for pretex to justify their wrongs, but, in truth, at the root of all wars of conquest there lies lust for blood or for gold.

If the inhabitants of the Philippines are able to throw themselves into our arms, we should refuse to do more than counsel, guide, and protect them until they form themselves into a stable and independent government. What, then, is to be thought of those who seem resolved either to rule or exterminate them, believing, probably,

that the only good Filipino is a dead Filipino? THE NATURAL EXPANSION OF THE UNITED STATES. The argument that our policy has from the beginning been one of expansion has no application in the present crisis. By the treaty of 1783 the Mississippi river was recognized as the western boundary of the United States, but when in 1802 the Spanish civil officers whom France, having received Louisiana, had in command, issued a proclamation closing the Mississippi to American commerce, it at once became manifest that we could not leave the mouth of the great river which flowed for more than 1,000 miles through our territory in the possession of a foreign power. Thomas Jefferson, therefore, acted in the spirit of a patriot and statesman when, taking advantage of the embarrassments of Bonaparte, he purchased the whole region lying west of the Mississippi, and not already occupied by Spain. Here was a natural development, the gaining possession of vast tracts of unsettled lands, which, if not peopled by American citizens, would become the home of a powerful rival state, which would involve wars, standing armies, and the jeopardy of free institutions.

Similar reasons justified the purchase of Florida in 1819. These countries annexed the republic of Texas, we did what the Texans themselves wished us to do. Disputes concerning the western boundary of Texas led to war with Mexico, which, at the close of the war, sold to the United States New Mexico and Upper California, including Nevada and Utah, most of Arizona, and the Territory of New Mexico. These countries were scarcely inhabited, and California contained not more than 10,000 people. In this whole course of expansion we followed the line of natural development. We entered upon the possession of waste regions which were geographically part of our country, and which we were certain to fill with populations similar to those occupying the States already founded. To carry out this task there could be no need of standing armies or our best men; none of making wars or our best folk in subject races which have and unlike ourselves, claimed the right in the establishment of a government to be guided by their own ideas and traditions.

In purchasing these territories it may be said that we bought land and not human beings—land that was part of our inheritance. But now, following the lead of our great capitalist trust lords, we buy at one stroke 10,000,000 human beings—those who live in a better hemisphere than that in which we live. In every way, who dwell in a climate that is fatal to the white man, who can be of no advantage whatever to us, but, if we persist in holding them, will involve us in the most serious difficulties and dangers.

A war of conquest is in contradiction with our fundamental principles of government, it is opposed to all our traditions. The thought of ruling over subject peoples is repugnant to our deepest and noblest sentiments. It is part of our good fortune as our presidential position in the world that our country is vast enough and self-sufficient enough to make all desire for conquest an unwholly and meaningless temptation. We have room for 300,000,000 or 400,000,000 of human beings. If more are required and we are true to ourselves, British America will come to us without there being need of firing a gun. We have money enough already, and we have brains and energy rapidly. What we have to learn is how to live, how to distribute our money, how to take it from its mastery over us and make it our servant.

Our capital is fast becoming the most inhuman, the most iniquitous tyrant the world has ever known. Its tyranny is a blight and a curse to those who exercise it as well as to the multitude who are its victims.

Commercial and manufacturing competition is becoming a struggle for existence fierce, that what makes nature rich with rapine in its own way. Whereas the tendency of the civilization and religion is to convert the struggle for life into co-operation for life, into work of all for all, that all may have these inner goods which make men wise, holy, beautiful, and strong; whereas this is the tendency of our civilization, our greed, our superstitious belief in money as the only true God and saviour of man, hurries us on with increasing speed into all the vices, dishonesties, and corruptions, into all the tricks and trusts by which the people are disheartened and impoverished.

HYPNOTIZED BY THE GLITTER AND GLARE AND COMPLEX CIRCUMSTANCES OF WEALTH. We are hypnotized by the glitter and glare, the pompous circumstances of wealth, and are becoming incapable of a rational view of life. We have lost faith for simple things and simple ways. We flee from the country as from a desert, and find self-forgetfulness only amid the noise and rush of great cities where high thought and pure affection are well nigh impossible. How far we have drifted from that race of farmers who throw off the yoke of England and built the noble state, who believed that honour was better than money, freedom than luxury and display. Their plain democratic republic is no longer good enough for us.

We are becoming imperial. We must have mighty armies and navies which shall enable the arm to be held in submission weak and unprotected by ages and barbarians. Why? For glory? No. That is a standpoint we have left behind. For humanity? Wholesale murder is not humanity.

What we have to learn is how to live, how to distribute our money, how to take it from its mastery over us and make it our servant.

We Are Selfish Enough To want everybody's trade and we desire it too, considering the Quality and Value that we give in "SALADA" CEYLON TEA Lead packets only. 25c., 30c., 40c., 50c., 60c. By all Grocers.

Why? For money, more money, money without end. We are the victims of commercialism. We have caught the contagion of the laziness that the richest nations are the wealthiest and the most enduring. We have lost sight of the eternal principle that all freedom is enrooted in moral freedom, that riches are akin to fear and death, that by the soul you can a nation be great.

It has been our hope that in the latest birth of time, we, the favoured children of Heaven, were to be providentially guided to nobler issues, that here the many should become what but a few have ever been—wise, self-contained, generous, helpful, and loving. But this hope is no longer cherished, this ideal lures us no more. We have become believers in destiny, and destiny knows nothing of wisdom and goodness—its nature is fatal envy, pitiless, blind, destroying, to show above which has been the ceaseless effort of all the heroes, saints and sages by which the race has been blessed and ennobled.

If it is our destiny to become an empire, it is not our destiny to endure as a republic. Empire and imperialism are associated with kingly and arbitrary rule, militarism and conquest. What the Roman Empire built on the ruins of the republic. Was it not made possible by the general loss of virtue and patriotism, by the luxury and corruption which the stonew wealth of a hundred cities had spread through Rome? It is only when the inner sources of life run low that men rush madly to gain possession of eternal things.

When the real good of life escapes us, when the material gains seems to be all that is left. Then men become covetous, liars and thieves. They cringe and fawn and palter. They worship success. They have no convictions which are not lucrative, no opinions which are not profitable. Then all things are for sale, then demagogues are heroes, then opportunities for plunder are welcome; then the best policy is that which wins most votes and most money.

But we are told that imperialism has proved a great blessing to Great Britain. In this matter there is no parity between England and the United States. Again and again England has been conquered by the Roman, the Saxon, the Dane, and the Norman. As her population decreased she became less and less able to feed her people without drawing her supplies from other countries, and to-day she could be blockaded for six months by the world's navy. She is compelled, therefore, to have a navy as strong almost as that of all the other nations, and this had led her to make conquest after conquest, until her empire encircled the earth. But these widely scattered dominions, though possibly necessary for her existence as a first-class power, are for her a cause of weakness. Let her colonies but become dissatisfied and to-day it will fall from her as easily as the ripe fruit falls from the bough.

She has not an ally in the world, and there is probably not a nation in the world which would trust her as an ally. She has never loved us from the days in which she oppressed the colonies to the dark days when by aiding the Confederacy she sought to make the disruption of the Union permanent.

She does not love us now. We are the most dreaded rival she has, because we threaten her supremacy in what is nearest and dearest to her—her finances. She is controlled by difficulties and dangers of various kinds from which we are free. An alliance with her would involve us in the difficulties and dangers by which she is confronted and from which we are free. We need neither her advice nor her assistance. The praises which she now bestows on us, were they sincere, would be superfluous, but since they are given with the desire of drawing us into an imperialistic policy and troublesome entanglements they are insidious and insulting.

Our wisest statesmen have always been opposed to militarism as a menace to our liberties. We want nothing more than the nucleus of an army, nothing which shall serve as a means of conquest at home or abroad, and for my own part I think a powerful navy a danger rather than a protection. So long as we are content to devote ourselves to the tasks which God has set us we can have nothing to fear even from a coalition of the powers of Europe, were such a thing possible.

and the States too strong. That condition of things passed away with the close of our civil war, when the executive seemed to acquire a new quality which clothed him with almost dictatorial power. It did not seem impossible to build a military despotism on American institutions. With ourselves, as in the rest of the civilized world, there is a drift toward socialism. We must face the great problems thus raised with faith in our moral principles and with confidence in the good sense and honesty of the people. To standing armies, under the command of a quisling dictator, or emperor, is to enter in the way of anarchy and ruin.

On many sides there is evidence of moral decadence. Religion is losing its hold on the masses, respect for those who fill positions of authority is diminishing, the rights of property are becoming less sacred, the marriage tie is loosening, greed is increasing, capital becoming more unscrupulous. The virtues of thrift, moderation and forethought are being considered. We neither draw wisdom and inspiration from the past nor look to the future, but live like thoughtless children in the present. The distrust of the people of the men they elect to office is at once discouraging and injurious to public morality. Human life is taken on slight provocation, and outrages which blacken our fair name are committed by mobs which seem to have lost all sense of humanity.

In that which essentially constitutes education—the development of conscience, the formation of character—our schools seem in a large measure to have failed. It is, of course, possible to take a different and brighter view of our condition by emphasizing our wealth, our national progress, our growth in numbers, our enlightenment, our enterprise, but a wise man gives little heed to that in which he succeeds, but he may the better study where he fails. Why should we turn from what is unpleasant, if by considering it we may learn useful lessons?

If we but have the courage to look steadfastly and to see things as they are we shall easily see that our true work lies here, and not thousands of miles away. We are the foremost bearers of the most precious treasure of our race. In the success of the experiment of all noble and generous souls for a higher life of our mankind are centered. If we fail the world falls. If we succeed we shall do more for the good of all men than if we conquered all the islands and continents.

THE SCHOOL QUESTION NOT SETTLED. The North-West Review, St. Boniface, says:—"Sir Wilfrid Laurier, the Premier of Canada, is reported as having said in answer to a question of Mr. O'Sullivan, M.P., on the Manitoba school question:—"The Government has reason to believe that the settlement known as the Laurier-Greenway settlement has been accepted by the majority of the minority, though not unanimously. So far as the federal jurisdiction is concerned, if any hon. gentleman is not satisfied that the settlement should be final, it is open to him or any member of Parliament to attack it."

If those be truly the words spoken by the Hon. Premier we feel in duty bound to enter a solemn protest, for in the first place, although the majority of the minority, as a matter of fact, are now with school, yet under the general provisions of the school law of 1890 as amended by the Laurier-Greenway settlement, it is obvious that the same majority cannot carry concessions any further than directed by the Eminent "Affairist." But the Greenway settlement is "defective, imperfect, insufficient," and "that which the Catholics demand, and which which has nobody doubts, the right to the federal jurisdiction, therefore all stance forced to accept, it has done no more than to put the question of the right to the federal jurisdiction, which they have a right to demand."

It is clear from what we have just said that the settlement cannot be "final." Nor can Sir Wilfrid Laurier say that it is final; yet the Hon. Premier knows that it is so. The upon which negotiations were based, that whatever restitution is made to us can be accepted only "pro tanto," rights and privileges. We claim that when justice in its entirety is done the "agreed minority of Manitoba."

Parmed's Pills possess the power of acting specifically upon the diseased organs, stimulating to action the dormant energies of the system, thereby moving disease. In fact, so great is the power of this medicine to cleanse and purify, that diseases of almost every kind, and many are driven from the body. Mr. D. C. Carrwell, P.O., Pills and find them an excellent medicine, and one that will sell well."