

THE MOTHERLAND

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ENGLAND
IRELAND and
SCOTLAND

ANTHIM

A correspondence of the Belfast News-Letter calls attention to what he terms the "significant fact" that the Lord Mayor is a Jew, the Chairman of the Harbour Board is a Presbyterian, the Chairman of the Board of Guardians is a member of the Church of Ireland, and the Chairman of the Water Commissioners is a member of the Society of Friends. Judged by these appointments, the citizens of Belfast are as tolerant and broadminded as those of any city in the United Kingdom. But somehow we do not find mention of any Catholic on the list. Nor is such mention to be found in any similar list in the records of the city. This surely is strange in a "tolerant and broadminded city," of which nearly a third of the population are Catholics.

CLARE

One of the largest, most representative, and enthusiastic demonstrations yet held in connection with the agitation for the establishment of a university for Catholics in Ireland took place in the town of Ennis. It was only fitting that the county having such historic associations with the emancipation of the Catholics of Ireland should take a leading part in the movement for removing Catholic disability in the matter of education. The entire County of Clare and all classes and creeds in it were fully represented at the meeting. It was presided over by the Bishop of the Diocese, the Most Rev. Dr. McRedmond. His lordship was moved to the chair by two Protestant gentlemen, and the resolution affirming the justice of the Catholic demand was proposed and strongly supported by several representative Protestant gentlemen of the county. The gathering was a most remarkable one.

DUBLIN.

The annual meeting of the Irish Association for the Prevention of Intemperance was held in the Rotunda, Lord Montagu presiding, and there was a crowded attendance. Resolutions in favour of Sunday closing, and other objects of the association, were passed, and the meeting was addressed by a number of speakers, including the chairman, Mr. M. J. Dunn, B.L., the Moderator of the Presbyterian Assembly, and the Very Rev. Father Peter.

In a recent speech, Mr. T. M. Healy, M.P., said—"The outcome of British Christianity at the end of the 19th Century was to set up a system of Heathenism under the sword of Kitchener, whereby the people on whom the light of the Gospel was intended to shine should be taught that there was no Prophet of God except the false prophet Mahomet (applause). That was done in the interests of good Government, religion being always secondary to the cause of good government. This was a question not so much for the clergy as for the laity, and it would assert that no system which shut out his children from learning modern history and ancient history and modern philosophy, if they desired to learn it, would be satisfactory to the Irish people in general (applause). They knew in this country what it was to have no definite public leader, that was a misfortune which the Liberal party apparently were also suffering from, and some of those most shaky on the Home Rule question were most warmly in favour of the Catholic University (hear, hear). They were too old birds to be caught by chaff like that (hear, hear). The fact that some of these leaders had cooled on the Home Rule policy was the best justification the Irish Party could urge for the efforts they made to keep Mr. Gladstone at the head of the Liberal party. In his (Mr. Healy's) experience they never could again look to see so mighty or so trusted a friend (hear, hear). Lord Rosebery and his organs were almost at one with Mr. John Redmond on this."

Rev. T. A. Finlay, S.J., who has been lecturing in Dublin before the Catholic Commercial Club, says:—"The source and influence of national greatness in every country which held her place of recognized influence amongst civilized peoples, is efficient industry, the trained and enlightened power of wealth production. Since the time of Queen Elizabeth it has been the aim of England to command and supply the markets of the world, and by such policy all civilized nations were striving for a share of her greatness. The struggle between nations and races was now in the markets and it was success in this sphere which determined who were the fittest to survive. If they were not entitled to count themselves as belonging to that sphere they should surrender hope. But is might be asked was it possible for Ireland to secure a place in the industrial and commercial world to-day? They were very far behind; they had no manufacturing or commercial traditions. The energies of Irishmen had been paralyzed by causes for which they were not responsible, and which they were powerless to resist. Ireland was besides a nation small in numbers and economically weak by the rule of the greatest nation of modern times, and to which Ireland stood in a line of hereditary antagonism. Was it possible, under these conditions, to achieve national greatness and create national existence which depended upon successful industry? He replied that what others had done they in Ireland also would do."

LIMERICK.

The following are the resolutions approved of by the great Unity Convention of Limerick:

First—That the time has come when it is essential to the safety of the Irish cause, that all the Nationalist Parliamentary representatives of Ireland, as well as the general body of Nationalist patriots, should unite and work together on lines of perfect independence of English parties for the good of Ireland."

Second—That the above resolution, having been approved by the overwhelming majority of the Nationalist representative bodies of Ireland, we now resolve to address an invitation to every Nationalist member of Parliament, without reference to sections or leaders, to meet in a conference during the Easter recess, or such other time as may be found convenient, such conference to discuss in a friendly spirit the best method by which the Irish members of Parliament may be held in one party on the lines of the Parnellite party, as it existed from 1885 to 1890, and it being understood that no vote will be taken at the conference, and no attempt be made to coerce any gentleman to adopt a scheme which he cannot approve."

Third—"That a Committee be appointed to draw up and issue invitations to all Irish Nationalist members of the House of Commons to meet in a conference on the lines already laid down by the committee in the second resolution, and that the committee be authorized to publish from time to time the replies received, and to arrange, in consultation with the members who accept the invitation, the most convenient date and place for holding the conference."

Fourth—"That we earnestly appeal to all Nationalists throughout Ireland to aid in the patriotic task of reuniting the Irish Parliamentary representatives, and we trust that the question of a united national party will be made a test question at all public meetings and at all local representative bodies, and we strongly urge on the people the necessity of promoting organization throughout the country on the lines of national unity."

MEATH.

At a meeting of the parish priests of the diocese of Meath, the following names were selected by ballot to be forwarded to the Holy See, in view of the appointment of a successor of the late Most Rev. Dr. Nulty:—
Dignitary—The Right Rev. Monsignor Gaffney, P.P., Clara.
Dignitary—The Most Rev. Dr. Higgins, Assistant Bishop of Sydney.
Dignitary—The Right Rev. Monsignor Gaughan, P.P., Kells.

WATERFORD.

The death is announced of Mother Joseph Casey, Superiress of the Presentation Convent, Lismore, which occurred on the 15th inst. Mother Joseph was the daughter of the late J. Casey, Kill House, County Waterford. She entered religion 36 years ago.

ENGLAND.

A GREAT WELSH FESTIVAL. Bretons in Paris are preparing to attend the Welsh festival, or series of fetes, to be held in Cardiff. The organizer of the projected pilgrimage to Wales is M. le Goffe, author of a remarkable book called "Morgannwg," in which he has given a psychological study of the Breton character and its Irish, Welsh, and Scotch affinities, exhibited in a common attraction for the weird, the mysterious, the miraculous, and the legendary.

RIVAL MISSIONS IN AFRICA.

The activity of the English Roman Catholics in opening new mission stations in Uogoa has, according to the London correspondent of the "Manchester Guardian," attracted some attention in quarters where missionary effort is not always very sympathetic, followed for the reason that it has strengthened the hopes that the time may not be very far distant when a rearrangement of missionary fields of activity in Africa may be brought about. In Uganda, he says, there can be no question that the presence of rival missionary bodies of different nationalities has had a very unfortunate effect on the natives, and has added materially to the difficulties of the Administration. The solution of the problem which would probably meet with most favour in political and administrative quarters would be found in a gradual transference of foreign mission stations to missionaries of the same religion but of the nationality of the protecting or governing power.

THE CATHOLIC UNIVERSITY CLAIM.

A public meeting in support of the claim for a University for the Catholics of Ireland was held in the Free Trade Hall, Manchester. The Bishop of Salford presided, supported by the Bishop of Clonfert and the Bishop of Waterford. Resolutions were passed calling upon the Government to do justice to their Catholic fellow-subjects by endowing a University in Ireland, such as Catholics could avail themselves of without sacrifice of their religious convictions, and declaring that the persistent denial of a system of University education for Irish Catholics was a violation of the principles of religious equality.

PERE DIDON IN ENGLAND.

The famous Dominican Friar, Pere Didon, is now on a visit to England. When only thirty years of age he electrified Paris by his famous conferences on "La Science Sans Dieu." At one bound he leaped into the front rank of pulpit orators. Pere Didon rarely

preaches now. The last great occasion when he appeared in Paris was in the Lent of 1894. In the Church of the Madeleine he then delivered his conferences on "Dei-Dei in the Divinity of Jesus Christ." So great was his popularity that the Madeleine was crowded three hours before the preacher ascended the pulpit. His visit to England is purely educational.

THE SINCERITY OF BEARDSLEY'S CONVERSION.

An interesting notice of Aubrey Beardsley's conversion is contributed by Mr. Henry Harland to the Academy. "Aubrey Beardsley's temperament was essentially religious temperament. A hundred times in a hundred ways, one felt that this was so: one would even tell him to his face that it was so—at which he would perhaps laugh a little, quietly, gently, a laugh that was by no means a disavowal. And just at the threshold of that last and year he acknowledged that it was so, he became a Catholic. He became beautifully, serenely devout—not in any morbid or effeminate sense, but in the right sense, the wholesome, manly sense. His heart, his life, were filled with the joy and the love it is the merit of the Supreme Faith to bestow. In all his wretchedly suffering at Bournemouth, at Dieppe, and in the end at Montone, he had that to help him."

POPE LEO AND HIS PHYSICIAN.

The Rome correspondent of the "Pall Mall Gazette" sends an interesting account to his Journal of the relations between the Sovereign Pontiff and his physician, Professor Lapponi, from which the following extract will be read with interest:—"Dr. Lapponi is the only person who ever succeeds in overcoming the natural obstinacy of Leo XIII. to take certain precautions, to which he shows great repugnance. In fact, the regime established for the daily life of the Pontiff has such fixed rules that his life may be compared to a chronometer. There are, however, habits which the persistence of the doctor has not succeeded in eradicating. Only to-day Professor Lapponi told me that his Holiness still persisted in mounting a chair in the library to get down the books himself, and when remonstrated with over the danger of this to a senior person, he replied, 'I know the way, I know the way.' Then he will not give up mental labour. During the last few days that he has been in bed he composed verses, worked with his private secretary, Monsignor Angeli, and received Cardinal Rampolla every morning to discuss State affairs and all this just a little more than one month before his ninetieth birthday. 'What a marvellous old man!'"

PHILIPPINE RELIGIOUS ORDERS AND THE UNITED STATES.

The Catholic World Magazine has been devoting considerable space to the discussion of the Philippine problem. It points out that if the United States antagonizes the religious orders, the result will be that the 8,000,000 natives will be set in opposition, and it will cost millions of money and thousands of lives to keep the islands in subjection. Father Jones, an Augustinian, writes in defence of the Friars and their work in the Philippines, in the following way:—"While Spain sent her armed expeditions roving over Mexico and Peru in search of treasured wealth, leaving in their trail the horrors vividly portrayed by the saintly Las Casas, the friars went fearlessly among the Indians with no protection other than the sacredness of their mission. To these ministers of the gospel, whose successors to-day are so grievously maligned because their services have been misunderstood, accomplished results which alone ought to silence their calumniators. Through their agency Spain has done for the Philippines in the work of civilisation what England with her boasted school, and France with all her vaunted enlightenment, have failed to do in India under more congenial surroundings."

"The withdrawal of the Spanish flag from the Philippines cannot be regarded as a catastrophe to the religious orders. The responsibility of support reserved by them from that Government was poor requital for the odium and suffering it has entailed. Gladly should this be forfeited for the protection which the United States guarantees to property and individuals. And with this safeguard the religious orders, under more favourable auspices than in the past, may still continue their sacred mission among the Filipinos."

DEATH OF A BRIGHT YOUNG STUDENT.

Montreal, Feb. 8.—The funeral of Mr. R. M. Sullivan, dental student, who died suddenly, on Saturday, at the Royal Victoria hospital, took place from his father's residence at St. Leonard, Quebec, yesterday morning, at 9 o'clock. The requiem mass was celebrated by Rev. Father Quinn, assisted by the Rev. Father Larne. There were present from Montreal Dr. Gardner, Dr. Watson, and Messrs. Francis Bradley, Ferguson, McCabe, LaSueur, Skinner, and Brother Dennis.

Mr. Geo Cummings for over 20 years engaged on Great Trunk line running between Toronto and the west. He says:—"The constant duty with my work gave me excessive pains in my back, rackings my kidneys. I tried several remedies until I was recommended by my friend, Mr. Dave Conley, to try Dr. Chase's Kidney-Liver Pills. Two boxes have completely cured me and I feel day better man than ever. I recommend them to all my friends."

Full Text of Mr. Balfour's Letter.

No apology need be offered the readers of The Register for giving the full text of the important letter addressed by Mr. Balfour to one of his constituents in Manchester in acknowledgment of the communication of a resolution on the subject of "Protestantism and University Education in Ireland."—Whittingham, Prestonkirk, N.B., January 23, 1899.

Dear Mr. Orrell—I learn that a recent meeting of the Unionist Council in East Manchester voted a resolution directed against the "creation and endowment of a Roman Catholic University for Ireland." The resolution was ultimately withdrawn, not because it would have failed to receive a large measure of support, but because it was recognized that the question could never be dealt with from a party point of view, that the subject to which it related was one in which I had taken a deep interest, and that the moment was inopportune for raising a debate, which, from the nature of the case must have been incomplete and unsatisfactory. In pursuing this course you and the other members of the Unionist Council have once more shown me the consideration to which I have been long accustomed at your hands, and I cannot better repay it than by at once explaining frankly my thoughts on the most difficult part of a very difficult question, and thereby, it may be doing something to remove the objection which so many of those on whose opinion I set the highest store have felt to the policy of which as a private individual I have now for many years been an advocate.

I think I am not mistaken in supposing that it is the religious aspect of the University question which chiefly disquiets my friends in East Manchester and elsewhere. They fear that any attempt to further the development of higher education for Roman Catholics, however excellent in its intention, may in its results augment the power of the Irish priesthood and depress the cause of Protestantism in Ireland, and they naturally object to public money, which is in part their money, being employed in furtherance of a scheme whose consequences they distrust and dislike. It is to this aspect of the case and to this only that I propose to address myself in the present letter. Other questions, educational and financial, of much interest are no doubt raised by any project for University extension, but these I for the moment put aside, believing that it is the religious difficulty and the religious difficulty alone which at present blocks the way.

Now I am far from suggesting that there have not been and are not some proposals for extending the Irish University system, which raise the difficulty in its aspect of the case and to this only that I propose to address myself in the present letter. Other questions, educational and financial, of much interest are no doubt raised by any project for University extension, but these I for the moment put aside, believing that it is the religious difficulty and the religious difficulty alone which at present blocks the way.

I do not think, however, that we are necessarily hemmed in between these undesirable alternatives. It seems quite possible to devise a plan which is not open to the objections I have endeavoured to formulate. But before indicating its character I must touch on a preliminary argument directed not against the provisions of this or that particular scheme but against the adoption of any scheme whatever. Why (people sometimes ask) establish a new University at all? Why not leave the one existing teaching University in Ireland, namely Trinity College, to meet by a natural process of expansion the growing educational needs of the country. The answer is threefold.

In the first place no such expansion would please Queen's College, Belfast, on a satisfactory footing. Its status if the wants of Ulster and especially of the great Presbyterian bodies in the North are to be adequately met, should be raised to that of the teaching University properly equipped. Such a prospect is for ever at an end if we commit ourselves to the policy that while Scotland has four teaching Universities Ireland is only to have one.

In the second place there seems no reason to suppose that the Roman Catholic population will in the future avail itself of Trinity College to a

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greater extent than it has done in the past. Nor to my thinking, at least, is this so unreasonable as might at first appear. The vast majority of students in that great university are Protestants, their services are exclusively performed in its chapel—at this moment, as it happens, the whole of its teaching staff is Protestant, and the eminent theologian who is at its head, distinguished in many departments of learning, is not least distinguished as a brilliant Protestant champion in the controversy between Protestantism and Rome. Now, imagine a university of which this was an accurate description, with the single change that wherever the word "Protestant" occurred the words "Roman Catholic" were put in its place. Would you willingly send there any Protestant youth for whose education you were responsible? For myself I answer the question unhesitatingly in the negative. Perhaps I am bigoted; but if so, I feel assured that there are many Protestant parents to be found not less bigoted than I, and to them at least I may confidently appeal not to condemn others for doing what they under like circumstances would do themselves.

There is yet a third point to be considered. Those who urge that the Roman Catholics if they want university education should flock to Trinity College must surely, if they are sincere, in recommending this remedy, desire to see it rapidly and effectually applied. I frankly acknowledge that I do not desire it. Sooner or later such an influx must convert a university now mainly Protestant into one mainly Catholic. A Roman Catholic ecclesiastical would be Provost, a Roman Catholic major would rule the college, and for the first time in Ireland, since the reign of Queen Elizabeth, a Protestant youth could no longer get the best kind of university training amidst Protestant surroundings. This surely would be a strange result of Protestant zeal; and for myself, though I shall not suppose me accused of grudging university privileges to my Roman Catholic countrymen, yet if the gift is to be at the cost of so violent a revolution in the traditions of Trinity College, I could almost wish that it were withheld.

The plan which seems best to solve the university problem for the Presbyterians and other Protestants in the North and for the Irish Roman Catholics generally, and which does so without revolutionizing Trinity College or violating any accepted legislative principle, is to establish by a single Act two new teaching universities, one in Dublin and one in Belfast, on precisely similar lines, and differing in no particular, excepting the names of the gentlemen first appointed to serve on their respective governing bodies. As the university in Belfast would absorb the existing Queen's College, the governing body of the new institution should be so constructed as to continue the tradition of the old. As the Dublin University is designed to attract those Roman Catholics who now held aloof from university life altogether, its governing body, as first constituted should no doubt be in the main of their own way of thinking. But both universities would be rigidly subject to the Test Acts. All scholarships and fellowships paid out of public funds would be open to competition irrespective of creed. No public endowment would be given to Chairs of Philosophy, Theology, or Modern History. Professors would have a right of appeal against unjust dismissal, and the number of clergy on the governing body would be strictly limited. A university so constructed would, I believe, meet the needs of Roman Catholics, but it would not be a Roman Catholic University. This phrase has a well understood meaning, and universities properly answering to it, are to be found in Belgium, in Switzerland, and elsewhere. Yet we need not dispute about words, and if anyone chooses to brand the proposed institution as "Roman Catholic" I will not quarrel with him, provided only that it is common consistency he applies parallel language to other universities in and out of Ireland. If a university in Dublin, constituted as I have stated, is to be described as Roman Catholic, then must Trinity College and the new university in Belfast be described as Protestant. There will thus be in Ireland two Protestant universities to one Roman Catholic, which, as there are only three Roman Catholics in that country to one Protestant, seems not unfair to the Protestants.

That the scheme thus sketched out violates no accepted principle of legislation, that it confers no exceptional privilege upon any particular denomination, I hold to be uncontroversial. Is there, then, anything in it which would give umbrage to us as Protestants? Is it not rather as Protestants that we ought specially to welcome it? We claim, and justly, to have been the pioneers of toleration. Let us not persist in a policy so perilously suggestive of intolerance. We claim, and justly,

that the information scarcely did more for the purification of religion than for the advancement of learning. Let us not show real for one half of its work by frustrating the other. We have not here, be it remembered, a proposal for making Roman Catholics, but only a proposal for educating them. The scheme neither confers on the Roman priesthood powers they have not got, nor augments those they already possess. On the contrary, unless we Protestants are strangely mistaken, whatsoever of evil presently influences carried in its train must surely be mitigated by broadening knowledge, and a more thorough culture. But, though I feel assured that the plan here sketched in outline is not open to objection, either from that of undenominational education as undenominationalism is exemplified in our existing University system I am well aware that it labours under peculiar difficulties and disabilities.

In the first place we may not receive any satisfactory assurance that it will satisfy the wishes of those for whose educational benefit it is specially designed. If so it seems useless and worse than useless for the friend of higher education here or in Ireland to press it further.

In the second place, the question which it endeavours to solve divides opinion so deeply, yet so little in conformity with ordinary party distinctions, that it cannot be treated by ordinary party methods, nor its development furthered by the ordinary party organization. Yet this fact, whether we deplore it or rejoice at it, does but throw upon each one of us who compose the Protestant majority of the United Kingdom the heavier responsibility.

We have in our power to give or to withhold. It is in our power to decide how long the existing condition of things is to be suffered to continue, whether Ireland is to have an adequate university system granted to her, and if so how soon. For myself, I hope it will be granted, and I hope it will be granted soon. I hope so as a Unionist, because otherwise I know not how to claim for a British Parliament that it can do for Ireland all and more than all that Ireland itself could do for herself. I hope so as a lover of education, because otherwise the educational interests of both Irish Protestants and Irish Roman Catholics must grievously suffer and suffer in that department of education, the national importance of which is from day to day more fully recognized. I hope so as a Protestant, because otherwise too easy an occasion is given for the taunt that in the judgment of Protestants themselves Protestantism has something to fear from the spread of knowledge.

There exists at present no doubt a strong and not unnatural prejudice against this great educational reform, due in part to the extravagant claims formerly advanced by the leaders of Catholic opinion and the unhappy controversies thence arising. The new scheme is thus in danger of condemnation, not for its own faults, but for those of its predecessors. But if it be true that in the opinion of those most competent to judge and most deeply interested, this ancient problem can now be solved in strict accordance with the principles admitted by Parliament in its dealings with universities elsewhere, then I refuse to believe that long time will elapse before we see freely accorded to Ireland what Scotland and England have so long enjoyed—a system of higher education appropriate to its special requirements.—Frax believe me, etc.,

(Signed)
ARTHUR JAMES BALFOUR.

P.S.—I shall, as you are aware, be addressing my constituents at the end of the month, and though I do not propose to touch unasked on a question respecting which I have no right to speak for anyone but myself, I shall, if questioned, gladly give any further elucidation of my views which may be thought desirable.

LEO AND THE ROMAN PATRIARCHATE.

The Pope has received three hundred persons belonging to the Roman Patriarchate, and addressed to them a long allocution, in which he recommended them to stand by their Faith against scepticism and moral corruption.

SOME FURTHER.—Mrs. E. J. Nell, New Arragah, N.J., writes:—"For nearly six months I was troubled with burning sores and pains in my feet to such an extent that I could not sleep at night, and as my feet were badly swollen I could not wear my boots for weeks. At last I got a bottle of Dr. THOMAS' EUCALYPTI OIL and resolved to try it, and to my astonishment I got almost instant relief, and the one bottle accomplished a perfect cure."