

THE MOTHERLAND

Latest Mails from
ENGLAND
IRELAND and
SCOTLAND

ASTRIM.

The district in the neighbourhood of St. Clement's church, Belfast, is in a state of turmoil. Mobs revel in the building at the morning and evening services, and the Rev. Mr. Peoples has been loudly grieved and hooded. He was evicted from one morning service to his residence in Castleberry street by fifty constables. The reverend gentleman was struck with a large potato and just before his arrival at his lodgings a stone was hurled through a window, striking one of the daughters of the Rector's landlady. At the evening service the crowd whistled music hall ditties, shouted and sang, and the police were called in to clear the building.

CARLUH.

An interesting ceremony took place at Carluh, on the first day of the new convent for the Poor Clares, established in Armagh, Dublin, and elsewhere in Ireland. The Poor Clares have made it make known and their concerns are familiar objects, but of the Benevolent Order of Franciscans, the most strict and austere of religious Orders sanctioned by the Church, there was no foundation in Ireland prior to the arrival in Carluh, some six years ago, from the Mother House at Levenshulme, Manchester, of three nuns who follow the constitutions of three centuries ago. Mother Abbes Sophronia, a Kilkenny lady, by the way—and her two companions, were immediately joined by three other members from the English convent, and a small community of seven have continued the service and praise of God in surroundings little befitting even the simplicity and the austerities of this Poor Clares, Collectives.

CORK.

The death has occurred of Canon Griffin, P.P., Mill street. Though by no means of robust health since his almost fatal attack of illness nine years ago, and though partially incapacitated for the discharge of missionary duty, there was no apprehension on the part of friends that his long and successful career in the "church was so soon to terminate.

DEIRY.

The Nationalists of Deiry are surprised to learn that their representative, Count Arthur Moore, was the only Irish Nationalist member who voted for the increase of the British Army in the House of Commons.

DOWN.

The intelligence was received in Newcastle that Mr. George Crawford, H. Handcock, second son of Mr. H. H. Handcock, manager of the Newry Branch of the Bank of Ireland, had been killed by a lion. It appears that on the night of the 22nd January last, while in camp at Fort Sebhunge, Zambesi, the deceased, who was in the Camp Mounted Police, heard a noise proceeding from the stables. He went out to see what was wrong, and unfortunately did not take his rifle with him, nor had in his light, as the distance was not great. In a few minutes his companion heard young Handcock calling him loudly, and he at once jumped up and grasping his rifle, ran in the direction of the stables. To his horror he saw deceased lying on the ground, and a large lion standing over him.

DUBLIN.

On March 8 a most interesting incident took place at Tyrone house—the Marlborough street school. It was the unveiling of the bust of the late Sir Patrick J. Keenan, K.C.M.G., C.B., B.L.E., subscribed for mainly by the National Teachers of Ireland. The bust, which is of marble, is indeed worthy of the memory of its subject, for it is in the very best method of Sir Thomas Farrell, the gifted president of the Royal Hibernian Academy. At the ceremony the Right Hon. Mr. Edmund Dease presided.

The death of Dr. M. A. Boyd came with a shock upon the profession and public alike in Dublin. Only a week before Dr. Boyd was alive and well, in the full vigour of the very prime of life. Dr. Boyd was one of the most prominent and successful members of the medical profession in Dublin. His distinguished one from his success during his marked him out for brilliant professional

begin at an untimely age. He was a fellow member of the Royal Society of Surgeons. His surgery, medicine, and the Catholic member of the body of the later Milanese physician, early in his career.

MRATH.

The impending general reopening of the English Chancery Court case re Coghlan, in which a sum of three-quarters of a million of money is involved, has excited the interest of the Irish claimants, some 200 in number, all of whom in the legitimate line originally belonged to this part of the world. Among them is a gentleman from America of the same name as the intestate, and who claims to be a grand-nephew on the male side. He spent many months searching for proofs, and had written in support of his claim to be considered the nearest legitimate descendant. If successful, he said would divide the fortune equally

amongst all bona fide claimants. The points relied upon by the fortune-seekers are principally that they are nearer in degree of affinity to the deceased than any of those amongst whom portion of the fund has been distributed under the order of Mr. Justice Keogh, and that they have a locust-land, inasmuch as over one million sterling had to be given as security that the assets would be available should nearer claimants prove their right to them. The result of the case brings out some curious facts in connection with the last of the Irish chieftains. The Mac Coghlan, hereditary Prince of Garrycastle, of the Dalceannan race, who was also the last living link with a remote ancestor, died as late as 1790, and was M.P. for Banagher, then a two-seat Parliamentary borough, and with him all the present litigants claim a blood relationship. Here is his description: "He was not known by any other name than his own, 'Donna Mair', remarkably handsome, tall, fair, calm, proud, hospitable in the extreme, and of expensive habits. In disdain of modern times, he adhered to the national customs of his land, and the modes of living practiced by his ancestors. His house was ever open to strangers, his tenants held their lands at will, and paid their rents according to the ancient fashion, partly in kind and partly in money." He lived to the line of sixteenth when a vessel of 400 tons, and was a vessel of 400 tons. No law was enforceable or practiced within the precincts of the Mac's domain save that of the Brehon code, and any dispute of legal point was decided by him. It is most commonly the aid of a law-ship in all respects he reigned like a chieftain of the early seventeenth century." He died without heirs male, and his last estate passed to the son of his sister, Denis Borris Daly, of various counties in Ireland, who sold it to various parties in Ireland.

WESTMEATH.

The announcement is made of the death of the mother of the Bishop of Achery, the Most Rev. Dr. Lopez, at the Royal Marine Hotel, London. The venerable lady, who had reached the age of seventy, was highly esteemed by a large circle of friends, and in Athlone, at which most of her life had been identified, she had never seen her death with regret. She was the widow of the late Patrick Lyster, whose family had been intimately connected with Athlone since the middle of the last century, and who had held the post of chairman of the local Town Commissioners for several years. She belonged to an old and respected family in the County Roscommon.

ENGLAND.

DEATH OF A DISTINGUISHED CONVERT.

It is with regret we announce the death of his eighty-third year, of Evan Ballie, of Fillegue House, Clonsilla, Devonshire. The deceased gentleman came from a noble line of ancestors, and was the lineal descendant in unbroken succession of the renowned Sir William Wallace, so famous in Scottish history. The subject of our notice was born in India on the 7th of May, 1816. He was the eldest son of Evan Hamilton Ballie, who was at that period a Judge in the Indian Civil Service, and of Maria Moore, daughter of Mr. Henry Moore of Blakeney, in Somerset, and the great-grandson of Hugh Ballie, IV., of Doohair, Invernesshire.

His parents returned to England shortly after the birth of Evan, so that he had the advantage of a thorough English education in our public schools and colleges. His first school was at Westminster, from which he was sent to Sherborne. His more than ordinary intellectual acquirements made him a favorite not only with his teachers, but also with his fellow-students. His course became an honor graduate at Oxford, where he had a most brilliant career in classics, in which he took

MAYO.

On March 5 Ballinrobe and the neighboring district was placarded with Government proclamations signed by Allan Bell, R.M., prohibiting the holding of an United Irish League meeting at Roundfort, a village situated four miles distant. At an early hour a large force of British troops, and the County Inspector and ten District Inspectors were drafted into the place, and every approach strongly guarded; but the elaborate plans of the authorities were frustrated, and a most successful meeting was held outside the chapel at Robau, less than a quarter of a mile from Roundfort. Mr. Peter Regan (organizer), anticipating the proclamation, had word sent to the people to meet there in the morning. The police at Ballinrobe evidently anticipated this move on the part of Mr. Regan, so they kept close watch upon him; but despite all their precaution he succeeded in evading them and getting into Robau, accompanied by Mr. Kiwinn, solicitor.

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THE CONVERSION OF THE PRESS.

Says the Boston Weekly News:—"The Rev. Dr. Moffatt, the Wesleyan minister at Brighton, has just made a stupendous discovery. He has discovered that the newspapers are 'rolling over to Rome.' The 'Newspapers here have not yet been converted by Romanism,' says Mr. Moffatt. 'As reported at length, while important Protestant meetings are dismissed in a few lines, or are not reported at all.' When the press is converted to 'Rome,' it can no longer, of course, be a 'free press.'"

DEATH OF FATHER BRIDGETT.

Father Bridgett, whose death is announced in the London papers as the result of a complaint against the anti-catholic portion of the Coronation oath.

DEATH OF A FAMOUS REDEMP-TORIST.

The Rev. T. E. Ridgely, C.S.B., one of the most distinguished priests in England, a convert, and a man whose labors made him known the world over, died on February 17th last, after a long illness. A short sketch of his early life and conversion, from Father Bridgett's hands in 1817, is given in Tablet. It was never intended for publication. The motives which moved him to write it are characteristic and edifying.

In beginning this sketch of my life I am moved by two motives. First, in my own part an obituary notice must be written of deceased converts. I hope to do in similar congregations. The Rev. Mr. D. T. H. (1869). Now, I have been told that the great difficulty there is when a convert is gathered, the facts of his life. The impression that he has made is easy enough to record. The facts have to be collected from many sources, and some remain unknown and uncertain. My first motive, then, in the following sketch is to spare the pains of the chronicler charged with my obituary notice. So, my dear converts, unknown to me now, and who will not read this till after my death, I salute you, and thank you for the care you are taking of my memory; if I am saving you some labour, please say a De Profundis and a few Aves for my soul. I will certainly pray for you.

LIBERALS AND HOME RULE.

One of the most interesting paragraphs in the annual report of the National Liberal Federation of Great Britain makes the following reference to Irish reform legislation:—"By far the most important legislative achievement was the Irish Local Government Act. It was not Home Rule in the Liberal sense, but a comparison between the bill of 1892 and the Act of 1898, both introduced by Lord Salisbury's Government, would show what enormous progress had been made through the instrumentalities of the Home Rule movement, in securing justice and equality for Ireland. There was a disposition in some quarters to suggest that the Liberal party ought to stand in a white sheet, and confess that their advocacy of Home Rule was a mistake, for which they were now sorry. In reality, the Irish Local Government Act was the white sheet, in which the Unionists had confessed that their opposition to Home Rule was based on reasons which they no longer believed in, and which, at all events, they had abandoned. It was not the first time, as it would probably not be the last, that the Tory Government had passed into law a measure, for which their opponents had furnished the driving power. The Irish Local Government Act also served to illustrate the anomalous position of the House of Lords as constituted at present. By relieving the Irish landowners of the obligation of paying any local rates, it was enabled to give them to give them £300,000 a year for ever. It was frankly admitted by the Government that they felt it impossible to pass the Act unless it contained this huge bribe. In other words, the opposition of the house of landowners had to be bought. If so the money was taken out of the taxes, and the Bill became law. Was it possible to imagine a more glaring instance of the unfairness and absurdity of our present Second Chamber? It would be impossible to conceive a greater negation of popular Government than this, and Liberals would do well not to overlook the object lesson afforded by this conduct on the part of the Lords.

Every household should have on hand a box of Dr. Cassel's Quinine. The discovery of the value of this medicine, and the many doctor's bills it saves, warrant it in taking first place in the family medicine chest. All dealers sell and recommend it.

"I dearly love birds," he gently sighed. And then she didn't do a thing but hasten to the piano and softly began singing "I wish I were a bird." They are looking for a nest now.—Yonkers Statesman.

THE EXEMPTION QUESTION.

The following has appeared in the Toronto World.—"In your editorial of this morning on the question of church exemptions, you lecture the 'church' on the matter, and invite to this matter. You state that this attitude is a mistake, just as was the 'church's' course on the Sunday case question and on prohibition. Now, would it not be fair to specify what you mean by the 'church'? As far as the Catholics of Toronto are concerned, I can safely say that they were almost without exception in favour of Sunday laws, and opposed to recent prohibition campaigns. I supported Sunday laws, both in the press and at the polls; and, though for years a member of a total abstinence society of the most rigid kind, I was not in any way opposed to the publication of leaflets against prohibition, which I did not regard as practicable, and yet I suppose I come under that indefinite something which the World designates as the 'church' and identifies with the Sabbath observance Association and the Prohibition Alliance." When you again advert to the 'church's' attitude on Sunday laws and prohibition, Mr. Editor, kindly specify what you mean by that term; for I deny that the Catholic church has in any way connected herself to Sabbathism or prohibition.

I come now to the question of church exemptions. I frankly admit that on the lines of rigid justice, churches cannot claim exemption. The only advantage a strict and just protection, etc., as well as any other property, and have just as much claim to pay for these advantages, but this same can be said of all the many millions of dollars' worth of exempted property in Toronto, of which church property is only a fraction. Why not propose to do away with exemptions altogether? Exemption I regard as a privilege, not a right. But, surely, if that privilege should be extended to any property, the churches ought to rank first. Together with the advantages they confer from a moral point of view, advantages which are shared in even by those who do not believe in them, they beautify the city, make it more attractive from a residential point of view, add to the value of property in the neighbourhood, and, speaking of Catholic churches in particular, I can say they are emblematic of the noblest of all reforms. Their doors are open to him all day long, inviting him to turn at any moment from his grimy surroundings and feast himself on their beauties.

If the World took the stand that churches have no claim on the strict principles of justice to exemption, I would not object. But when you, Mr. Editor, go further, and maintain that church exemptions are unjust and inconsistent with Christianity, I at once take issue with you. The only reason being formerly, the only reason that church exemption "compels the people who do not believe in churches to contribute to their maintenance." This argument shows strange inconsistencies in such a pronounced advocate of protection as yourself. What is protection doing every day? It is taking money out of the pockets of those who do not believe in protection, and putting it into the wallets of protected manufacturers. If it is unjust that church exemption "compels the people who do not believe in churches to contribute to their maintenance," how is it right and just to levy toll for the maintenance of luxury industries on those who are utterly opposed to this nursing process? It does not follow because churches have no claims of exemption on the score of rigid justice that they therefore are unjustly availing themselves of exemptions granted by the majority of a community. I would have no objection in justice to a municipality which has a municipality voted one to me I would be guilty of no injustice in accepting it.

With regard to the abuse of church exemption, I am heartily in line with the World. In fact, I would wish that enterprising journals to advocate a committee of citizens to consider this whole question of exemptions. There is no doubt whatever that this privilege of exemption has induced many religious bodies to a laxity which are an adornment to the city, and should all exemption be suddenly swept away, very great hardship would in many cases result. I would, therefore, advocate a well considered movement gradually leading to the total abolition of exemptions of every kind in its goal.

JUDGE MCCREIGHT IN ROME.

Mr. J. F. McCreight, a retired Judge of British Columbia, is now about to set out for England after a long stay in Rome, where he was enabled to see the Holy Father. Mr. McCreight is a convert to Catholicism of fifteen years' standing, and it was interesting to hear his comments on Roman organization and Roman doctrine studied from a legal standpoint. Such is the way in Rome, whichever visitor comes from any of the nations, that he was being visited from every variety of clination. Before his conversion Mr. McCreight was the chancellor of an Episcopalian diocese.

He has said that Mr. John Anderson writes: "I venture to say few, if any, have received more benefit from the use of Dr. Thomas' Eucalypti Oil, than I myself. I have used it regularly for over ten years, and have succeeded in doing so. I have no more of it, and have found it of great virtue in cases of severe bronchitis and inappetent consumption." As Pareale's Vegetable Pills contain the same ingredients as Dr. Thomas' Eucalypti Oil, it is reasonable to suppose that the same benefits will be derived from the use of them. Dr. Thomas' Eucalypti Oil is sold by all chemists and druggists. Dr. Thomas' Eucalypti Oil is sold by all chemists and druggists. Dr. Thomas' Eucalypti Oil is sold by all chemists and druggists.

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THE ASSISTANT BISHOP OF WESTMINSTER.

The Daily Mail gives the text of the prayer composed by Father Brindle and read by him at the Gordon Memorial service at Khartoum. "Four chaplains, writes Mr. G. W. Stevens, of that memorable scene—'Catholic, Anglican, Presbyterian, and Methodist—came slowly forward and ranged themselves with their backs to the palace, just before the Sirdar. . . . Snow-haired Father Brindle, best beloved of prelates, laid his helmet at his feet, and read a memorial prayer bar-headed in the sun.' The following is the prayer:

"O Almighty God! Whose Providence are all things which come into the lives of men, whether of suffering which Thou permittest, or of joy and gladness which Thou sendest, we beseech Thee with eyes of pity and compassion on this land, so loved by that heroic soul whose memory we honour before Thee this day. 'Give back to it days of peace; send to it rulers animated by his spirit of justice and righteousness; strengthen them in the might of Thy power, that they may labour in making perfect the work to which he devoted, and for which he gave his life. Grant to Thy servants that we may copy his virtues of self-sacrifice and fortitude, so that when Thou callest we may each be able to answer 'I have fought the good fight—a blessing which we humbly ask in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.'"

The Sirdar is said to have been moved to tears by the prayer, a copy of which, by his request, was presented to all the officers. Father Brindle is the compiler of the Prayer Book adopted by the War Office for the use of Catholic soldiers.

UNFOUNDED STORY ABOUT MR. BLAKE.

The London correspondent of the Toronto Globe publishes the following letter from Mr. Edward Blake, which speaks for itself:—

"Privy Council Office, March 4th, 1899. "Dear Sir—I have your note yesterday, enclosing a cable of February 29th, and a Canadian Journal, on which you ask my views on a cable by the author, while endeavoring to give lively imagination, is not fortunate in searches after or guesses at truth. I have never been able, though anxious, to set a time for quitting my Irish way. I have never thought of returning to Canada 'for good' in May, although I do hope to be home for a little after August. The idea of such a farewell banquet, as stated, is, therefore, baseless; and, as anyone with even a slimmer of light on the situation will understand, and as I have never been abroad, the other statements are all highly visionary texture. I hope it is true that I have still some friends in Canada. But they have not been representing to me that the Liberal party is being destroyed by anybody, or urging me to return; nor have the younger men of the party been appealing to me, nor have Irish Catholics asked me to come to their assistance or alleged any injustice. Since no one of all those 'appals' has been made, it goes without saying that the matter is not then answered. And the simple truth is that I have made no statement on any matters, personal or political, on Canadian affairs, going beyond the line of my speeches when last in Canada. If you continue to think that this 'cable with a circumstance' deserves attention I yield for once to your view, and permit you to publish this note. But my custom is to allow such things to die unheeded. Yours faithfully, (Signed) EDWARD BLAKE."

REV. ARCHBISHOP DOUGLAS ON 'THE CASTLEMAN.'

The despatches from Halifax, N.S., telling the story of the wreck of the splendid new steamship Castleman, of the Allan line, describe an incident which is well worth repeating. The vessel was groping her way through the black sea at 2 o'clock on Sunday morning last, when she struck on the Gannet Rock ledges, eleven miles south-west of Yarmouth light. During the forenoon Lord Archbishop Douglas, a revered gentleman, who has been out in the North-West of Canada, as a Jesuit missionary, held a religious service on the deck. It was a service conducted by a Roman Catholic clergyman but his fervent prayer, Bible reading and brief address savoured of no sect, and the passengers, Catholic, Protestant and Jew, reverently joined in what, under the circumstances, was one of the most impressive services they had ever attended. "As Pareale's Vegetable Pills contain the same ingredients as Dr. Thomas' Eucalypti Oil, it is reasonable to suppose that the same benefits will be derived from the use of them. Dr. Thomas' Eucalypti Oil is sold by all chemists and druggists. Dr. Thomas' Eucalypti Oil is sold by all chemists and druggists. Dr. Thomas' Eucalypti Oil is sold by all chemists and druggists." "I venture to say few, if any, have received more benefit from the use of Dr. Thomas' Eucalypti Oil, than I myself. I have used it regularly for over ten years, and have succeeded in doing so. I have no more of it, and have found it of great virtue in cases of severe bronchitis and inappetent consumption."



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