

THE MOTHER LAND.

Latest Mail from Ireland, England and Scotland.

Mr. Michael Davitt's triumphal tour of Australia—First Pastoral letter of the new Year. Apostrophe of Wales—A valuable document—The Land League in the Highlands.

Antonia. St. Patrick's Church, Belfast, was the scene of an impressive ceremony when the Right Rev. H. W. Doonan and Canon Conner in succession to the late Dr. M. Alister. The consecration of the site was his Eminence Cardinal Logue. The assistant Bishops were the Most Rev. Dr. Nulty, Bishop of Meath and the Most Rev. Dr. McCreery, Bishop of Down. The magnificent church, which was tastefully decorated for the occasion, was filled to overflowing. Fully two hundred clergymen occupied seats outside the sanctuary rails, many of them coming from distant parishes. The remaining part of the church was occupied by the laity of Belfast, of which there was a most representative gathering. The ceremony was carried out with the impressive solemnity which always characterises the consecration of a Bishop in the Catholic Church.

Mr. R. S. W. DeCobain the one time notorious Orange anti Home Ruler is a remarkable man. He stands charged in Belfast with assaulting the wife of one of his tenants, and following is Counsel's statement of the case.

Mrs. Murdock on the evening of the 18th of July to Mr. DeCobain's house to pay two weeks' rent which was then due, and handing him the book, asked Mr. DeCobain to mark the payments that had been made previously. He understood her in English language, as he was instructed, and declined to mark the payments. Mrs. Murdock then declined to pay the other sums until the previous payments were marked. Her husband and she were entered in her book. She asked him to look in his ledger and he would see that the payments had been returned by his collector, and, as he had stated, Mr. DeCobain used very strong language. This Mr. DeCobain seemed to be of a very excitable temperament, for he lost his temper, and also, it occurred to him, his head, for he felt the door of the room in which the silent was, and caught her violently by the arms, forcing her into a seat and using great violence towards her, the result of which was that for some weeks afterwards her arms bore the marks of his hands, which were black and blue. And she was also instructed, Mr. DeCobain told her about the face and person with his finger nails, and his client was taken to a hospital where she screamed for assistance before he would allow her out of the room, and he had to be implored by a servant who was in his employment to let the poor woman out.

Most Rev. Dr. Henry, Lord Bishop of Down and Connor, has appointed Very Rev. Daniel M. Cashin, Administrator of St. Malachy's Church, Belfast, and Very Rev. Robert Crickeard, Administrator of St. Patrick's Church, Belfast, Vicars-Choral of Belfast and adjoining parishes.

Mr. Thomas Callen, CC, Ballymacnab, county Armagh while putting a fine on a dog, was bitten on the nose and the dog sinking its teeth into him deeply.

The sad news of the death of Professor W. G. Wood has reached Armagh, and was received with universal regret. Professor Wood was born in Armagh, where he spent his early years, and his life, and where he and his family were highly respected. He was the oldest son of the late Mr. Charles Wood, tenor in Armagh Cathedral.

At the Petty Sessions at Macroom on the 27th John Cronin, of Horsemount, was charged with having unlawfully maimed cattle on an adjacent farm by placing pins and needles in cabbage leaves, and leaving the later on the farm in order that the cattle might eat them. The magistrates had not evidence sufficient to connect anyone with the act.

A grant of £50 from the Royal Bounty Fund has been made to Miss Henrietta M. O'Sullivan in recognition of the services of her father, the Rev. Samuel O'Sullivan, D.D., late Rector of St. John's, Armagh. Dr. O'Sullivan was in his day a well known contributor to periodical literature on historical and political subjects.

The Board of Guardians of the Athlone Poor Law Union were dissolved on Saturday 21st September by a sealed order of the Local Government Board, and the business of the union is now to be carried on by two paid guardians, who are to receive a salary of £250 each per year. The cause assigned by the Local Government Board authority for this arbitrary action is practically that the guardians have refused to adopt the suggestion of the board to supersede the nuns who form the nursing staff at the workhouse hospital for a lay nurse. The works of the Local Government Board's letter are "the declining appointment of a trained nurse in the workhouse," and the letter goes on to state that "the guardians in this matter have disregarded the recommendations of the medical officer, the courses passed by the coroner's inquest upon the arrangements for night nursing, and the facts disclosed by the inquiry on oath which led to correspondence between the guardians and the Local Government Board."

The Sydney Freeman's Journal contains the following:—Mr. Davitt has had quite a triumphal march throughout Queensland. Everywhere he was received with acclamation, and he travelled hundreds of miles to be present at his meetings. Mr. Davitt has been meritorious to his admirers who glory in praising his past deeds. The fact is, Irishmen here were so much impressed by the person of Mr. Davitt, with an understanding of the character of the man, that they indulged in pardonable adulation of the life and services of the patriot. Mr. Davitt has been somewhat sharp on his trust friends. Irishmen in these colonies who are rarely visited by big public men from home, are accustomed to be more or less effusive on these occasions. Celebrities who visit colonies should, however, remember that when we honour a man who has struggled for the cause of freedom and nationality, we honour the whole gallant band of men who are fighting for Irish liberty. No doubt these distinguished visitors will yet come to fall into our way of doing things,

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and leave themselves entirely in the hands of those who have no other motive but the glorification of the old land and the old cause. Mr. Davitt has been the idol of our race, and of our people. Priests and people in Queen's land travelled great distances to greet him. Father Ryan, the patriotic priest of the West, journeyed three hundred miles to speak with him, and to offer him the good wishes of the people of his district. Father Ryan was not alone. From distant Blackall came Father Bohan, and these few incidents will show how the Irish priest in Australia still remembers the trials and sufferings of the land that bore him, and that his heart beats in unison with all their aspirations and hopes, and all the trials and difficulties that the old country still meets with.

At the opening of the session 1895-96 of St. Munchin's Diocesan College, Limerick, the Lord Bishop, the Most Rev. Dr. O'Dwyer, raised the very important question of the necessity of a Catholic university for Ireland. He said we have heard it stated on many sides lately that the present Government will deal with the question of university education. For my part I sincerely hope that we shall not again be doomed to disappointment. Naturally, I look at this question first and before everything else as a Bishop, and seeing as I do on all sides a great intellectual activity, and at the same time a spread of irreligious and socialistic and generally dangerous principles, I desire that the best minds of the country should develop and be trained under the influence of religion, and in the carrying it through, and its attendant evils. Hence the more rumor that we are near a settlement of this question has been to me an infinite satisfaction. And as far as I can see there is hardly any question open in Ireland which the present Government could approach with a greater prospect of reaching a successful issue. If only they will introduce a measure that is sound in principle and large enough, they may be assured beforehand of the sympathy and support of the Catholics of Ireland in carrying it through. Who shall consider their proposals as the farmers will consider their Land Bill—with an open mind and a sincere desire to settle the question. I cannot see from what side of the House of Commons opposition would arise to such a measure.

Tipperary. A respectable tradesman named O'Halloran of Nenagh went by mistake into the Commercial Club, from which it is alleged, he was ejected by the club steward, a man named Hart. O'Halloran fell heavily outside the club door and died of his injuries. The club steward has been arrested.

At Fethard Petty Sessions on the 22nd, Patrick Boland and William Simpson were sued by the Cashel Guardians for possession of the famous Ballyvallea cottage, the scene of the Tipperary witch burning case. When the case was called the Chairman said the guardians ought sell the cottage to Mademoiselle Tissand. Mr. Sayers, solicitor, who appeared for the guardians, said an offer had been made, and they were in communication with her. A decree for possession was given.

England.

Bishop Moty's First Pastoral. The Right Rev. Dr. Moty, Vicar-Apostolic of Wales, has issued his first pastoral. The pastoral is published both in English and in Welsh. His Lordship in the closing portion of the letter says: When we look at the past history of our countrymen, who at one time people nearly the whole of England, we find that to be proud of much to console and encourage us in the work which has been entrusted to us. We see how, in the early days of Christianity, they accepted the Gospel of Jesus Christ, and they with care and fidelity they obeyed His commands. Even in the second century, as narrated by Venerable Bede in the first book of his History, (chap. iv), we learn that,

Whist! Elotherius, a holy man prebend over the Roman Church, Lucius, King of the Britons, sent a letter to him, entreating that, by his command, he might be made a Christian. He soon obtained his noble request, and the Britons preserved the Faith, which they had received, uncorrupted and entire, in peace and tranquility until the time of the Emperor Diocletian (compare the Anglo-Saxon Chronicles and the Book of Lindisfarne). At the beginning of the third century we have evidence that the Church was flourishing in this island. Tertullian, writing in Africa, speaks of "parts of the territory of the Britons inaccessible to the Roman arms but subdued to Christ." (Adv. Jud. c. 17.) Again, in the fourth century, we find St. John Chrysostom and St. Jerome, when arguing about the unity of the Church, holding up the Church in Britain as a striking example of this unity. Gregory tells us that about the year 400 after Christ the Romans withdrew from Britain, whose inhabitants, being unable to repel the attacks of the northern tribes, were compelled to ask the assistance of the Saxons. But these aliens soon turned on the Church of England, and drove them out of the country, the majority taking refuge in Wales and Brittany, in France. In spite of being driven from their country, they still preserved their ancient Faith—in Brittany even to the present day, and in Wales for many centuries after their defeat by the Saxons. It was long after the trouble some times of the sixteenth century, after many years of persecution, that the Welsh being deprived of priests, gave up the faith of their forefathers, and the Church of England, although by law established in their midst, had never succeeded in gaining the affections of the Welsh people. Many are the saints of whom the Welsh may proudly boast, amongst whom we might mention St. Dubricius (Druid), first Bishop of Landaff; St. Teilo, his disciple, and St. David, the glorious patron of our country, not forgetting St. Winefrid, the Virgin-Martyr of Holywell. Many indeed are the British martyrs who have shed their blood for Christ, especially St. Alban, the proto-martyr of Britain, and St. Julius and Aaron, of whom Giraldus Cambrensis remarks that after Alban and Amphibalus, they were honored as the proto-martyrs of Britain. But while we are justly proud that our countrymen received the Faith so early in the Christian era, and adhered to it for so many centuries—while we love to boast of these our saints and martyrs, let us not forget that we must stand true to the same Faith and walk steadfastly in the footsteps of these beloved servants of God, and pray to God to bless you, and we exhort you in the words of the Apostle: "Watch ye stand fast in the Faith, do manfully, and be strengthened. Let all your labors be done in charity."

Scotland.

The Highland Land League. On the 26th the annual convention of the Highland Land League was held in Inverness, under the presidency of Mr. J. G. Macleay, County Councilor. Mr. G. McHugh, M.P., said the right of the Irishmen and the Highlanders was the same. It was a fight for the land of their fathers, which God had intended for their use, but of which they had been wrongfully plundered by force and fraud (cheers). There was only one possible solution of the land question, whether in Ireland or in the Highlands of Scotland, and that was the retransfer of the land of Ireland to the people of Ireland, and the Highlands to the Highlanders (cheers). A resolution suggested a petition should be presented to Parliament praying for an amendment of the Crofters Act and other land reforms. In his (Mr. McHugh's) opinion petitions on such questions to the present Government would be quite futile. The crofters would be better advised to leave petitions alone and go on with their agitation. If it was found necessary to send gunboats and redcoats to collect rents in the Highlands and Islands that fact would excite much more attention than any number of petitions to Parliament. He was happy to recognize that two distinguished countrymen of his—Messrs. Michael Davitt, clericus and John Ferguson, of Glasgow (cheers)—had actively co-operated in the establishment and working of the Highland League.

HISTORICAL REMINISCENCES.

Father McNulty—Col. Baldwin.

Rev. John McNulty, the pioneer parish priest of Mount St. Patrick, deserves more than a passing notice in the ecclesiastical annals of this Province. He was a native of the county Mayo, Ireland, where he received his education in Classics and Theology, and was ordained priest by the late illustrious Archbishop McHale. He came to Canada in 1840. After doing pioneer work in Mount St. Patrick and laying the foundations of several flourishing parishes in the Ottawa district, he came to Toronto in 1854 at the earnest solicitation of Bishop de Charbonnel.

As priests in those days were few and far apart, it devolved on Father McNulty to do the work of many. His chief talent and chief delight seemed to lie in the building of presbyteries and churches, and in tracing out plans and foundations for future Catholic communities.

He wrought many changes and ameliorations among the isolated Catholic settlers, who had plunged into primeval forests, felled the trees, and made homes for themselves north and west as far as the limits of the diocese. Barris, Madonte, Floss, Orillia, Newmarket, Bradford, Thornhill and Streetsville were then without the services or presence of a resident priest. In all those districts and others I do not call to mind just now, he built churches or priest's houses, the latter of a humble character it is true, but of sufficient accommodation and elegance to suit the pioneer days in which he lived. He was frugal and abstemious to a degree of asceticism that might be found only in the Thebaid among the Fathers of the Desert. His powerful exhortations on the Temperance question and the example he furnished of strict totalitism, contributed very largely towards mitigating, and in many places uprooting, the evil induced by cheap liquors and the necessary interchange of mutual assistance at raisings and logging bees. He would not stop over night in any house where liquor was kept if he knew it. On one occasion when a deputation of three men called on him about some improvement in the parish, he noticed a faint odour of barleyscorn. "Go out, now," he exclaimed, "I would rather see the Devil with his four claws coming into me than three men with the sign of liquor on them."

Father McNulty built the handsome brick church in Streetsville, and a modest presbytery on the 5th line of Toronto township, where he found an old frame church built by Father Eugene O'Reilly during Bishop Power's episcopacy. Valuable and much needed assistance was given Father McNulty by the late Colonel Baldwin, who resided with his family on the 6th line of the same township. Father McNulty was hospitably entertained at the Colonel's, as were indeed Father Eugene O'Reilly, for many years before him, and Fathers Cowey, Blue and Flannery, who, in after

years, came to say Mass or did pastoral duty at the fifth line church.

Colonel Baldwin, a native of Cahiroveen in the county Kerry, was a near relative, by the mother side, of the great Liberator, O'Connell. He had been Captain in the regular army, and acted as aide-de-camp to General Lord Wellington during the Peninsular war, (1810-1814.) He wore several gold clasps and medals marked Vittoria, Salamanca, Badajos, Orthez, names of famous battles in which he took an active part. He assisted in driving the French army, commanded by Soult, across the Pyrenees into France, where he was wounded severely and placed hors de combat at the battle of Orthez on February 27, 1813.

After Waterloo, and when peace was proclaimed, Captain Baldwin came to Canada with other officers, who were mustered on half pay, out of active service, and obtained free grant lands in the counties of Peel, Simcoe, Oxford, and other districts. Captain Baldwin resided with his family on the 6th line, Toronto township, when he was called to form a regiment for the suppression of the rebellion in 1837 with the rank and title of acting Colonel. He raised a battalion 800 strong and, according to directions of the Government, gave orders to a merchant named McElderry for a complete military outfit for the whole regiment. Great disappointment, shame and loss resulted to the brave Colonel from this incident. After the money was paid over to McElderry, the military outfit proved to be worthless and shoddy, and not fit to be worn. The Colonel, incensed at the outrage and the game played on him, especially as the contractor was a fellow countryman, ordered an entire new outfit for the whole regiment at his own expense.

To meet this very serious expenditure Colonel Baldwin was compelled to commute his captain's half pay, and mortgage his farm of two hundred acres. But the Colonel was the soul of honour, in his eyes loss of property, or a death, were preferable to an act of dishonesty or a public disgrace. The mortgage, however, was light and never enforced while he lived.

The Colonel's hospitable home was an attraction not only for the priests who attended the little frame church on the 6th line, but for all others who happened that way on their missionary journeyings from Lake Huron to Lake Ontario. Many a time Father Eugene O'Reilly, on his way from the Gore to Etobicoke to attend a sick call, or rather on his return, found rest and comfort and a very pleasant evening with the gentlemanly, well informed Colonel and his interesting family of one son and five highly educated and accomplished daughters. The late Vicar-General Gordon of Hamilton, often told me that early in the thirties, when he was robust and inured to fatigue, on his way from Dundas to Oaledon and Albion, he sometimes went five miles out of his way in order to enjoy the hospitality of Colonel Baldwin.

When I knew the Colonel he had reached his 86th year of age, but even then he had not lost much of the fire or vigour of his best days.

At the general elections previous to the passing of the Separate School Act, an ambitious candidate, who by the way was a neighboring gentleman farmer, and who since then has become a Lieutenant governor, called upon Colonel Baldwin to solicit his vote and influence. The Colonel gave

him to understand very clearly that he would vote against him, and employ the great influence he enjoyed, against him, unless he promised in a solemn manner that he would vote for the passage of a good and satisfactory Separate School bill. The candidate gave the promise, which induced the Colonel, who had always been a Conservative, to give with his friends a straight Reform vote.

The candidate some time afterwards when challenged at an Orange gathering about his promise to Colonel Baldwin, denied that he had ever made such a promise. On hearing this the Colonel, although nearing his 86th year, sent the candidate a formal challenge, either to retract his statement and make a public apology, or meet him in mortal combat with arms and field of his own choice. Of course the challenge was not accepted. Colonel Baldwin had a host of attached friends in Toronto, who often drove out to the 6th line to spend the Sunday afternoon in intellectual and pleasant enjoyment of social intercourse and genuine Irish hospitality. On his visits to the city, he always found a furnished room and every possible attention and kindness with a near relative who occupied a comfortable home on Church street, opposite the Cathedral. This was Mrs. Higgins, the mother of Moore, Charles and Con. Higgins, of Ottawa and Toronto. Old Dr. King, Captain Kelly, ex-Warden at Penetanguishene, Judge Duggan and Maurice Soollard of the Upper Canada Bank, were the friends with whom he was particularly intimate. On returning from Mr. Soollard's home one night in February, 1864, he took a severe chill, which induced a fever. A few days later the old soldier breathed his last in the house of Mrs. Higgins, which had been always a second home to him. He had received all the sacraments, and died full of hope with perfect resignation to the Divine will. Bishop Lynch and Father Walsh, now Archbishop of Toronto, with several other priests were present in the sanctuary, while a crowd of the best citizens, Catholic and Protestant, filled the Cathedral on the day of the sad obsequies. His parish priest, Rev. W. Flannery, preached a sermon suitable to the melancholy occasion. In the meantime Father John McNulty had removed to the diocese of Hamilton, where Bishop Farrell appointed him to the parish of Oaledonia. Here he remained doing good and substantial work, until warned by the feebleness of old age that his end approached, he purchased with all his hard earnings the present grand hospital and refuge at Dundas, which he handed over free of debt and encumbrance to the good Sisters of St. Joseph. All he asked in return for such munificence was a pallet on which to lay his wearied limbs, and a small room in the Institute in which to make due preparations for dissolution—death. For he prayed with St. Paul, and his prayer was soon heard: Culpis dissolvi et esse cum Christo.

DIED.

Sleeplessness is due to nervous excitement. The delicately constituted, the financier, the business man, and those whose occupation necessitates great mental strain or worry, all suffer less or from it. It is the great restorer of a worried brain, and to get sleep cleanse the stomach from all impurities with a few doses of Parmentier's Vegetable Pills, genuine coated, containing no mercury, and are guaranteed to give satisfaction or the money will be refunded.