

THE MOTHERLAND

Latest Matters from ENGLAND IRELAND and SCOTLAND

ANTHIM.

A deputation from the All Ireland Committee in connection with the Financial Relations waited on the Belfast Corporation when a resolution was passed by 17 votes to 7, calling on the Government to redress the financial grievances of Ireland.

ARMAGH.

Susan Cunningham, residing at Fughlithra, County Armagh, died at the age of 84 years. She was able to get about till the last being ill only a day. She had a good memory, and was able to relate many of the incidents of the Rebellion of '08.

CARLOW.

Mrs. Mary McDonald, of Brown's Hill, Carlow, whose death is just announced, had cleared on her 113th year. She had the rare distinction of having seen the head of Sir Edmund Crosbie, who was hanged as an insurgent, suspended from a tree outside the residence of the Sovereign of Carlow.

CLARE.

Mr. R. P. Cotton, C.C., has been appointed county judge of Clare.

CORK.

A fatal burning accident occurred in a house in Vincent's lane, off Blarney street, Cork. Constable West, at great risk to himself, entered, and found a little boy named Willie McEath, seven years old, lying insensible on the floor, the body being badly burned. The conduct of Constable West was most courageous, as he risked his own life in his unsuccessful attempt to rescue the boy.

DONEGAL.

Mr. John Welsh, Mountcharles, Co. Donegal, has given yet another proof of his munificence and charity in the interests of religion. Father McLoone has made the pleasing announcement to the congregation that Mr. Welsh has given him a cheque for £500 in liquidation of a debt standing against the Mountcharles Church, in the Belfast Bank, Donegal.

DUBLIN.

The musical activity of Dublin appears to be greatly on the increase. The effort to form a native orchestra of the highest possible quality, which was inaugurated some months ago, is within its easy distance of realization. The sum of £2,500 was asked for, and this has been obtained within about £100. Signor Eposito is to be the first conductor, and proposes to undertake works which have never been given in Dublin owing to the lack of a really fine band.

Mr. Abraham Shackleton, of Dublin, wanted to know a very simple matter, whether the penny stamp, under the new arrangements, Imperial postage would carry a letter to Canada, the quickest though not the shortest route, via New York. The question, however, overtaxed the entire Intelligence Department of the Irish branch of the service, and a message had to be sent to England for information.

The Bull Alley area, which Lord Iveagh proposes to clear, is in the oldest part of Dublin. After the Union that part of the Irish capital began to show signs of poverty and decay. Wealth disappeared at such a rate that the noblest houses began to hang out the tattered flag of distress within a few years of the strangled Parliament. But at the time of the Union the Bull Alley quarter was all shops, whilst the alley itself, and a good deal of Patrick street, which adjoins it, were dotted all over with butchers' stalls. It was the meat market of that part of the town. On riotous occasions the Bull Alley boys and their knives were a terror to Trinity College and Orange ruffianism in general. When meat shops were opened outside the old market the latter began to lose custom and prestige; but it was the cattle plague of '48 that put an end to the glory of Bull Alley as a flourishing department of the metropolis. Having got the name of selling the diseased meat, it gradually lapsed into an untenanted waste. For many years the entire district lying between the two splendid cathedrals (St. Patrick's and Christ's, in Protestant hands since the Reformation) has been one of the ugliest and most insanitary spots in Dublin. It is a true spot of nobility to level a part of it, and raise thereon healthy homes, wash-houses, baths, gymnasia, and concert-halls.

Howth has for several generations been chiefly noted for its fisheries. It long maintained its reputation as the headquarters of the Irish herring fishery, until the almost complete migration of the herring to the south coast about twelve years ago. Since that period the Howth fishermen have continually followed the fishery with varying success. Unfortunately for them, there has been a gradual fall in prices owing to the great number of steam trawlers visiting Dublin in latter years, and the consequent glutting of the market with superior fish. The Howth fleet consists of some twenty-five frail canvas yawl-rigged fishing boats, each managed by a crew of eight.

GALWAY.

His Excellency the Lord-Lieutenant has appointed Judge Anderson to be Recorder and County Court Judge of Galway. The ceremony of reception took place in the Community Chapel of the Sisters of Mercy, Ballinrobe. The young lady who was received was Miss Mary Canavan, sister of the Rev. Richard Canavan, C.C., Naale, and niece of the late Most Rev. Dr. Dunsin, Lord Bishop of Clonfert.

KING'S COUNTY.

An extraordinary sequel to a King's County hunting dispute has occurred. The parties to the quarrel are the King's County Hunt, mastered by Mr. Asherton Biddiph and the 'Ground Hunt' mastered by the Earl of Huntingdon, and the cause lies in the right to hunt a valuable piece of country between the Little Brosna and the Camcor rivers in King's County, and extending from this town in the Roscora direction. Lord Huntingdon announces that the foxhounds will meet on Wednesday, January 4th, at Dungan, and on Thursday, 12th, at Wraymount, both of which places are within the country in question. This additional and new hunt places Lord Huntingdon in the unique position of being a triple master—namely, of his own hounds, the Ormond hounds, and the Huntingdon Harriers.

KERRY.

Dr. Moore, of the firm of Whitney and Moore, solicitors, and Mr. Hare, of the Standard Insurance Company, Dublin, together with Mr. Thomas Greaney, Attekross Estate Office, and Mr. L. O'Connell, of the Land Commission, attended Killarney, Castleland, and Breanna, negotiating the sale of the Herbert estate to the tenants. They have succeeded in settling the whole and the tenants have signed an agreement at an average of eighteen years' purchase on the judicial rental.

LIMERICK.

Speaking at the Catholic Literary Institute in Limerick, the Most Rev. Dr. O'Dwyer said he thought that the project of an Irish University was not far away from accomplishment. His Lordship spoke in grateful terms of Mr. T. W. Russell's attitude on the question, and declared that Catholic University education was a question of the common rights of citizenship.

LIMERICK.

In virtue of the resolution arrived at by a special meeting of the Limerick Corporation by a majority of one, it was thought that the members of the Watch Night establishment would not go on duty for the future.

MATO.

A public meeting was held at Castlebar, at which a fund was started for the purpose of repairing the damage done to the new Catholic church there by the recent storm. A large sum was subscribed. Father Lyons has received numerous communications of sympathy, including one from the Archbishop of Tuam, who subscribed £50.

At a meeting of the Executive of the United Irish League, held in Crossmolina, candidates were selected for the forthcoming Mayo County Council elections. The candidates were all members of the United Irish League, and are pledged to support Home Rule.

SLIGO.

Mr. E. Vokes Mackey, of Ballinluther Lodge, was received into the Catholic Church on the Feast of the Immaculate Conception by the Rev. J. Mackey, C.C., Lugacurran. Mr. Mackey is the youngest son of the late Mr. James Vokes, of Scrippsstown House, County Dublin.

The obsequies of the late Very Rev. Canon Nangle, P.P., Croghan, were celebrated with great solemnity at Croghan parish church, in the presence of His Lordship the Most Rev. Dr. Clancy, and forty-two priests from the diocese of Elphin and Ardagh.

TIPPERARY.

Mr. Joseph H. Moore has been appointed County Court Judge of Tipperary.

ENGLAND.

In his letter on the evangelisation of Africa, to which we referred last week, Cardinal Vaughan speaks of the great apostolic revival of the English-speaking races. He says:—

"May we not seriously ask whether the great world-wide policy of the Vicar of Christ is not being recognised already appearing upon our western horizon? I do not speak of the steady progress of the faith at home, and of the equally steady disintegration of the sects, but of the great national and racial forces that are gathering together, and are not unlikely to dominate the future—in the Far East, and in the African continents. That the English-speaking races of North America and of Great Britain and Ireland should be drawing together in amity, in view of common interests, is a fact full of significance. That the former should break the limits that have hitherto held her population of 90,000,000 within the broad area of the United States, and seek a place among the world-controlling nations is a fact, full as mustard-seed, of heat, life, and energy."

SHALL THE SPIRIT OF DESPOTISM AND SLAVERY TAKE THE LEAD or shall popular government and liberty for all who can use these rights prevail? Wherever British and American influence prevails we may hope that law and order, with perfect liberty for the Church, will be assured to all. We demand only the reign of law and liberty. This indeed is not the Gospel, and it has no power to confer eternal life; but it is the condition that the spiritual husbandman most desires in the fields over which the seeds of the Gospel are to be sown and cultivated. And may we not earnestly hope and pray that the spectacle of the social conjunction of the new world with the old, already colouring the horizon, may put it into the heart of the great Canadian Church, as well as

into the heart of the old Irish and British Churches to pull themselves together for a new enterprise—to advance to the calls of the religious future before them—to vie with each other in organizing missionary bands for Africa and the Far East—to become more generous in their gifts for the propagation of the faith abroad, in a word, to create within their own centres armies of apostolic men and women ready to

LEAVE HOME AND KINDLED AND TO DIE IN THE PROPAGATION OF THE FAITH, ready to obey the voice of the Year of Christ, as armies obey the command of their general? If we read the signs of the times aright, a great impulse of generous zeal is about to be awakened in those who have hitherto done little to strengthen the hands of the Apostolate

CHURCH IN GREAT BRITAIN.

From the Catholic Directory (Burns and Gales), which is so ably edited by Mr. Canon Johnson, and which has just been published for the sixteenth time, it appears that there are now in the British Empire 132 residential Archbishops and Bishops, 1200 Vicars Apostolic, and 11 Provinces. In England and Wales there are the Cardinal-Archbishop of Westminster; fifteen Bishops of Suffragan Sees, including five of Menavia in Wales, and a Bishop-Coadjutor for Plymouth. In Scotland there are the Archbishop St. Andrews and Edinburgh, with the three Suffragan Bishops, the See of Aberdeen being vacant; and the Archbishop of Glasgow, with a Bishop-Auxiliary. There are also in England one Archbishop and four Bishops of titular Sees. There are in Great Britain 3212 priests, as compared with 1832 last year. The regular clergy number 965. Of the secular 146 are invalided, retired, or unattached. The estimated Catholic population of the United Kingdom is nearly five millions and a half—namely, England, 1,500,000; Scotland, 355,000; Ireland (according to the Census of 1891), 3,548,000. Including British America (with a Catholic population of about 2,600,000), Australia, India, and all other British possessions, the total Catholic population of the British Empire is about ten millions and a half.

THE QUEEN'S GIFT TO A PRIEST. The Queen has sent a splendid ring to Monsignor Stonor in recognition of his services to the British Catholics at Rome. The ring was presented to Monsignor Stonor by Sir Philip Currie, who gave a reception at the Embassy in honour of the occasion, which was attended by a number of members of the Papal Court.

AN ASSISTANT BISHOP FOR WESTMINSTER. In consequence of the increased work in connection with the Archdiocese, and the continued unsatisfactory state of Cardinal Vaughan's health, an assistant Bishop will be appointed shortly. The new Bishop will not be what is known as a Coadjutor, with right of succession, but simply an assistant Bishop.

SCOTLAND.

THE "CAULD" SCOTCH CHRIST. A Scottish correspondent of the Universe writes:—"A lot of people pretend to see a revival of Catholicity on this side of the border because Christmas is kept somewhat better than it was, say, some twenty years ago. Amongst the upper and middle class this is especially so, but in the one case it is the result of 'fashion,' and in the other 'business.' Amongst the working class population Christmas is not kept at all, nor, as I can see, is it likely to be for this century at least. Of course, with Catholics it is different."

"You are the first one I ever heard mention Bradley's literary ability." "Well, I never heard of him writing any books, but I know he can borrow more of them than any other man I know."

The clouds have hardly less than the rain drops, but the rain which falls from women's eyes. There is a French female organist who must weep. Women must weep not only for the troubles and ills of those they love, but because of the physical agony and suffering that they themselves endure in life.

Nine-tenths of the pain and suffering that women undergo must be avoided by a little remedy. When a woman feels weak, sick, nervous, fretful and despondent, and suffers from pain in the back and sides, and burning and dragging down sensations, she is suffering from weakness and disease of the distinctly female organs. Dr. Pierce's Favorite Prescription is the best of all medicines for all women. It sets directly and only on the delicate and important organs that make maternity possible. It makes them strong and well. It always induces a regular course of menstruation, and tones the nerves. It does away with the usual discomforts of the timorous period, and makes the time almost painless. It is the discovery of Dr. R. V. Pierce, an eminent and skillful specialist for thirty years, and is being dispensed by physicians to the Invalids' Hotel and Surgical Institute, at Buffalo, N. Y. No honest dealer will sell a substitute for this superior medicine.

"I cannot say too much for Dr. Pierce's Favorite Prescription. My dear friend, Mrs. J. W. Watson, Montgomery Co., Md., writes me that it has done her good. If any one doubts this, give me your name and address."

Send for Dr. Pierce's Common Sense Medical Advice, at a cost of one cent. Address Dr. R. V. Pierce, Buffalo, N. Y.

Another man lives an entirely different kind of life. He says, as did old the pagan philosopher, Plato:—"Non omnia moriar." "I will not entirely die." The body will be dissolved, but the soul will never perish. It will live, forever. Plato who lived four centuries before the advent of Christ, pagan though he was, makes Sokrates, in his matchless Dialogues, tell us that "the soul is in the likeness of the divine, and immortal, and intelligible, and uniform, and indivisible, and unchangeable; the body being the opposite of all that; he again adds that "nature orders the soul to rule and govern, and the body to obey and serve." This truth, with the truths that flow from it, gives life a value and a meaning which it, otherwise, could never have. When tempted to swerve from duty, the Spirit ad-mouthingly and threateningly says:—

Death is a definitive act which puts in our possession the end, or that for which we have been working. Therefore, it is justly regarded as one of the most important functions of life. A good, a serious preparation for death is an act of consummate wisdom. The pagan philosopher, Plato, tells us that to philosophise is to learn how to die. Ecclesiasticus substantially tells us the same when he says:—"In all thy works remember thy last end, and thou shalt never sin." Eccl. VII. 40. The Christian ideal of life, is therefore, the exact opposite of the purely secular. One man lives for the world, the other lives for God. "To live for the world! What does it mean? Living for the world is the idolising of it. Man bows down before the idol, and offers it incense, he is questioning himself as to the judgment which it will pass upon him. Success, which for him, means honours, riches, pleasures, is the spring which sets him in motion. How obtain honours, how acquire riches, how indulge in pleasures, occupy him from early morning till late at night. Others may suffer to him; yet real happiness is not, cannot be, his; as his ambition will leave him unsatisfied. Give him money, he seeks for more. Crown him with honours, he ambitions yet another garland. He has indulged in pleasures, until it has become nauseating. The whole voice of human experience teaches us that after man has gained every object of his ambition in this world, his hopes are defeated by success. Why? He has learned that the wants of the soul are of another kind. Created by God, capable of God, his soul naturally soars toward the Infinite, and by it, and in it only, can be made happy.

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He for whom our prayers are offered on this occasion, has been privileged in his death and sickness. The Angel of death did not visit him like a thief in the night, suddenly striking body and soul asunder; did not drag him unexpectedly before the divine tribunal; but gently, quietly knocked at the door, and bade him prepare.

This preparation our departed friend has been making; for he was a man of strong, simple faith. He might not have been able to argue every dogmatic truth of Revelation; but he believed because God had revealed, and the church had spoken. To him the Church was the repository of divine truth; and just as in the civil order, the judicial pronouncement of a supreme court, is for the citizen in his civil life, evidence of legal facts and legal principles, so to the Christian, so to our deceased friend, the teaching was, and is, final.

We are all human, all liable to err. The "unexpected flashes of our better nature" do not always produce a desirable impression. Not unlike the winds that blow on the sea of Galilee, they suddenly come, and as suddenly go. We look at death in the distance, and not so frequently, as if it were never to come upon us. Our health, the market, worldly prospects—these and many other things occupy the mind; one thing alone is forgotten, death, the soul, and all that they imply. We are flatter ourselves on the possession of many years to come; until, at last, God's Angel strikes; and in language not to be misunderstood, cries out:—"Fool, this night thy soul is demanded of thee." A conscience that often warned us, now strikes louder and louder; but now it is too late. During life we may have closed our eyes to the light that shone upon us, and warned us; but now the light has disappeared, and the voice is stilled forever.

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Funeral of the Late Hon. Michael Adams.

Newcastle, N.B., Jan. 10.—The funeral of the late Senator Adams took place from his late residence, Newcastle, on Wednesday morning last. It was the largest ever seen in Newcastle. There being 120000 persons present from all parts of Northumberland, who gathered to pay the last tribute of respect to one they had ever honoured. The funeral procession started at 10 o'clock from the residence of the late Senator, Kent, York and St. John, were also represented, about forty coming from Bathurst by special train.

Rev. Father P. W. Dixon read the prayers for the dead at the house, at which the funeral procession started. The pall-bearers were Lt.-Col. Call, R. A. Lawlor, John O'Brien, M.P.E., Edward Sinclair, D. T. Johnston, and P. B. Wheeler. Near at the hearse were Clay, Willie and Frank Adams, sons of deceased; T. D. Adams, his brother; J. D. Creagh, Hugh Keall, Howard, Arthur and John McKendry, Jacob White, J. P. and Tobias Burns, and other relatives and intimate friends. The Mayor and aldermen and police magistrates Connors of Chatham were present in a body, and citizens of all classes followed.

St. Mary's church was draped in black and gold. The casket was borne by the pall-bearers up the steps, preceded by Rev. Father Dixon and coffin bearers, and placed in front of the altar with the last singing, amen. A solemn Requiem mass was celebrated, the following clergy officiating:—

Very Rev. T. F. Barry, Vicar-General, celebrant;

Rev. M. F. Richard, deacon;

Rev. N. Power, sub-deacon;

Rev. Wm. Varrilly, Master of ceremonies;

Rev. R. W. Dixon, preacher.

There were also present Rev. T. Allan, of Caraque; and Rev. Henry T. Joyner, of Chatham.

Rev. Father Dixon preached the sermon from the text: "It is appointed for men once to die; and after this the judgment." Hebr. IX, 27. He said:—

God has conditionally destined every creature for happiness. His entrance into the world is the result of divine action. It is stamped upon the image and likeness of the Creator—the image, inasmuch as it is spiritual and immortal; the likeness, when the immortal soul raised by divine grace, is admitted to the sonship of God.

This was the condition of the first man and woman, as they came forth from the creative hand of God. It is, at present, the condition of those from whose original sin has been blotting out the spiritual life by grievous and unrepented sins, who yet nullified their spiritual life by grievous and unrepented sins, who yet penance and obtained forgiveness. It is quite evident, therefore, that man, in the creative mind, has been intended for something high and noble—that he is not made for this earth alone; but that beyond it—that across the grave, is his real home.

Death is a definitive act which puts in our possession the end, or that for which we have been working. Therefore, it is justly regarded as one of the most important functions of life. A good, a serious preparation for death is an act of consummate wisdom. The pagan philosopher, Plato, tells us that to philosophise is to learn how to die. Ecclesiasticus substantially tells us the same when he says:—"In all thy works remember thy last end, and thou shalt never sin." Eccl. VII. 40. The Christian ideal of life, is therefore, the exact opposite of the purely secular. One man lives for the world, the other lives for God. "To live for the world! What does it mean? Living for the world is the idolising of it. Man bows down before the idol, and offers it incense, he is questioning himself as to the judgment which it will pass upon him. Success, which for him, means honours, riches, pleasures, is the spring which sets him in motion. How obtain honours, how acquire riches, how indulge in pleasures, occupy him from early morning till late at night. Others may suffer to him; yet real happiness is not, cannot be, his; as his ambition will leave him unsatisfied. Give him money, he seeks for more. Crown him with honours, he ambitions yet another garland. He has indulged in pleasures, until it has become nauseating. The whole voice of human experience teaches us that after man has gained every object of his ambition in this world, his hopes are defeated by success. Why? He has learned that the wants of the soul are of another kind. Created by God, capable of God, his soul naturally soars toward the Infinite, and by it, and in it only, can be made happy.

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Grippe Epidemic

Again Sweeping Over Canada With Unusual Virulence

The most Violent Attack Since 1890, Leaving Behind a Host of After Effects that Make Life Miserable.—Prompt and Effective Means Should Be Taken to Strengthen the System.

La Grippe, now sweeping over this country in one of its periodic epidemics, is one of the most dangerous and difficult diseases with which medical science has to cope. It is in its after effects that it is particularly disastrous, and those assume many forms, prominent among which may be mentioned heart weakness, bronchial and lung troubles, nervous prostration, alternate chills and fever, a feeling of constant lassitude and an indisposition to either mental or physical exertion. Often the sufferer does not recover from the after effects of a grippe for months, and in cases of previously debilitated constitutions among those of advanced age, the number of cases terminating fatally is appalling.

Even after a mild attack of a grippe it is imperative that the system should be thoroughly toned up, the nerves strengthened and the blood enriched. Dr. Williams' Pink Pills is the only medicine that can be depended upon for promptness and thoroughness in this emergency. These pills are a true blood feeder, bringing to the system the constituents that give it richness, redness and strength, thus driving out disease and acting as a tonic and bracer to the whole system.

Mr. Harry Dagg, a well known farmer living near Nings, bears testimony to the great value of Dr. Williams' Pink Pills in removing the after effects of a grippe. The disease left him a victim to cold chills, violent headache, dizziness and severe palpitation of the heart. Mr. Dagg says:—"I finally went to Bolesseville and consulted a doctor, who stated that the trouble was likely to develop into consumption. I was under his care for about three months, but was gradually growing weaker and unable to do any work. At this stage one of my neighbors advised me to give Dr. Williams' Pink Pills a trial, and as my case was critical I determined to give them a fair trial, and purchased a dozen boxes. Before the third was used there was good evidence that the disease was going and before the dozen boxes were used I was as strong and vigorous as I had ever been, and I can heartily recommend Dr. Williams' Pink Pills for the manifold troubles that follow an attack of a grippe."

If you have suffered from an attack of a grippe procure a supply of Dr. Williams' Pink Pills at once, and they will put you right. Insist upon getting the genuine, as imitations never cured anyone. If your dealer does not keep them, send direct to the Dr. Williams' Medicine Co., Brockville, Ont., and they will be mailed postpaid, at 50c. a box or six boxes for \$2.50.

MOURAVIEFF, THE RUSSIAN CROMWELL. A correspondent who signs himself X.L., writes in the Liverpool Catholic Times:—

The attention of all Russia was recently turned to the town of Vilna, in one of the north-western provinces. Once a part of the unfortunate kingdom of Poland, and Catholic to the core, it still contains numerous temples of the faith and holy shrines, but the present rulers mark of its ancient glory has departed. With all that pomp and ceremony with which an autocratic Government knows so well how to impress the gaping crowds, a monument has been erected to Count Michael Nikolavitch Mouravieff, a relation of the present Russian Secretary of State, who during the Polish rebellion of 1862, quelled Vilna much in the same way as Oliver Cromwell quelled the Irish.

After occupying several important positions as Vice-General and Governor-General, Mouravieff was sent to Vilna to quiet the disturbances there. His administration was distinguished by ferocious and brutal acts of unnecessary cruelty, and men were doomed to harsh and severe sentences, which have acquired him the name of the "Hanged Man." Catholic churches were turned into temples of schism. The following story, for which the "Moskowsky Listok" is responsible, gives a good insight into the character of a man. It is stated that an unfortunate priest, but with what amount of truth we are unable to say, was caught in flagrante delicto, with a gun in his hands; he was tried by court-martial, and condemned to be hanged. Mouravieff himself confirmed the sentence of the court. The Chief of Police, who seemed somewhat averse to hanging priests, appeared before him, and charitably proposed that the execution should be carried out in the early morning, in order to avoid the crowds of people who might be provoked by seeing one of their clergy led to the scaffold. Mouravieff, looking at the Chief of Police, smiled, and replied:—"On the contrary, prepare a battalion of soldiers with drums and music, and so yourself at the head of the procession exactly at twelve o'clock to a place of execution in full pomp."

By gendarmes led as directed, surround his neck stating that his sentence goes on to say:—"All passed quietly and the body was allowed hang until six o'clock." This was of the first acts of Mouravieff of promotion to Vilna, and it was by means the only priest that suffered

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