

The Motherland

Latest Mails from ENGLAND IRELAND and SCOTLAND

ARMAGH.

A cable message from Brisbane, Queensland, says: The Hon. Sir Arthur Palmer, President of the Queensland Legislative Council, died on March 20. Born at Armagh, Ireland, in 1819, he emigrated to New South Wales in 1838. In 1860 he was returned to the Legislative Assembly of Queensland, and subsequently occupied several Ministerial posts until he was appointed president of the Legislative Council in 1881. On more than one occasion he acted as administrator of the colony during the absence of the governor or an interregnum.

DONEGAL.

Very Rev. Canon McKenna acknowledges a generous subscription of £10 from the Most Rev. Dr. Owens, Bishop of Clogher, and gives a truly pitiable description of the condition of his parish of Pettigo, a few miles from the Donegal seaboard. It is the same sad cry that is echoing all over Ireland with maddening monotony. The crops have failed, the people are starving. They have no food for this year, and they have no seed for the next. The distress that threatens them is even more terrible than the distress, acute though it be, which they at present endure.

DUBLIN.

We are sorry to have to announce the death of the Rev. John Norton, S.J., Dublin. Although in his 77th year, Father Norton's energy and vitality were so marked that the news of his death will come as a painful shock to his many friends. Father Norton came of a well-known Dublin family.

The Evening Telegraph of March 20 says: I was a privileged passenger on the first electric car to enter the centre of Dublin City, writes a representative of The Evening Telegraph, an event which took place this morning a few minutes after seven. The officials of the Tramway Company had kept the fact very quiet that they intended to make their informal trial trip to-day before ordinary people were about, but, having got the necessary hint, I was on the ground in good time, and had the distinction of being the only unofficial passenger on the first electric car that was ever electrically propelled into O'Connell street.

We passed under the lee of Nelson at 7.10 a.m. exactly, and negotiated the intricate and difficult wires at the turn with the greatest ease and success, much to the delight, evidently, of the experts on board. Early as the hour was, there was quite a crowd on the ground, partly composed of the company's men, working on the necessary changes in the line at the turning out of Earl street, but principally of the early population of citizens—and all classes—in their way to work with the inevitable sprinkling of slightly sarcastic Jahn, and more or less judicially critical goodnature. Following the pioneer car, which, appropriately, was one of the company's own Dublin-made craft, came a weather-beaten and advertisement-covered vehicle from Ballbridge, and after that again three other carriages, all making the journey in good style. The experiment was most successful, and gives every promise that early next week the electric service on this line will be in full working order from the Pillar to the Bull.

KERRY.

Distress is too mild a word to describe the condition of things at Broom, in the County of Kerry. Abject, hopeless misery is the more accurate description.

LIMERICK.

The death took place at his Co. Limerick residence, Killybrowen, of the O'Grady, an extensive Irish landlord, on whose estate at Harbertstown the Plan of Campaign was first adopted. The title and estates go to the brother of deceased, Colonel O'Grady, of the 2nd Battalion O'Connell Rangers.

Ireland failed to win the football match against Wales at Limerick on March 19, and from the position of champion country, Ireland has been forced to retire to a backward position once more. The Welshmen clearly proved themselves not only the superior team, but one of the very best that Principality has ever put in the field. The Irish were too strong to let the Irishmen play their characteristic rushing game to the desired extent, and then their backs, showing all the wonderful combination and brilliancy which have become synonymous with Welsh football in recent years, were very much superior to the Irishmen. Of course, the latter suffered from the absence of some of their very best players—Lee, Gwynn and Allen—and from the irresistible injury to Purser; but these are the fortunes of war, which must be borne with the best grace possible. The immense crowd present, if they did not see what they most desired—an Irish win—at any rate saw a splendid match.

MAYO.

Order has been revived in Mayo by Mr. Gerald Balfour, whose device are the device of his brother. Mr. Balfour has undertaken to silence Mr.

William O'Brien by force and has issued a Castle proclamation which has been published in Westport. It prohibits the holding of a meeting at or near Westport on the ground that some anonymous informant of the police considers that the effect of the meeting would be to denounce "the occupiers of evicted farms called land-grabbers," and also "the occupiers of grazing farms, and to incite lawlessness and disorder, and that the meeting would be calculated to disturb the public peace."

TIPPERARY.

Tipperary has lost one of the most distinguished members of its aristocracy in the person of Sir Mark Tuite, who died at his residence, Kiltuane House, in the vicinity of Nenagh, after a comparatively brief illness. The deceased baronet, who was in his ninetieth year, was formerly a captain in the 19th Foot, and served with distinction, but for nearly forty years past he had applied himself assiduously to the perfection of experiments for the production of flying machine mechanism and other inventions. He is succeeded by Morgan Henry Paulet, a nephew. Sir Mark became a convert to the Catholic religion some years ago, and was an ardent worshipper of the faith up to his death, which was consoled by the rites of the Holy Church.

WATERFORD.

Deep and widespread regret has been occasioned in Lismore and neighborhood by the death of Mother Gertrude Quinn, of the local Presentation Convent.

WESTMONT.

The parish of Davidstown, and Co. Westford generally, has been cast into gloom by the announcement of the unexpected death of the Rev. Father Keating, the good and saintly pastor.

ENGLAND.

A New Catholic Club in London.

The Duke of Norfolk laid the foundation stone of the new Catholic Hall and Club, Westminster Bridge road, which is to be erected and fitted as a social and recreative institute in connection with St. George's Cathedral, Southwark. Hitherto this side of the work in connection with the cathedral, has been carried on at the Catholic Institute and Newman House Society. Some time back a plot of land in Westminster Bridge road, and close to the cathedral, was secured by the Oshier, and it was decided to erect an institute upon the site in which the work done by the existing institute and society could be carried out. The total cost of the building, etc., when erected, will be about £14,000, of which sum £7,000 will be a debt upon the contract.

The Catholic University Questions.

The views of the Archbishop of Canterbury and the bishop of London in favor of a Catholic University for Ireland are supported by opinions from other members of the Anglican Episcopal Bench published in The Sunday Times.

The Bishop of Hereford writes:

"Believing, as I do, that the one true way of turning Ireland into a loyal, contented and happy portion of the Empire is by the method of Home Rule in all internal affairs, I hold that the ought to be given a university which will satisfy the common sentiment of her people. Moreover, I know no influence so likely to promote the growth of a reasonable and tolerant frame of mind among Irish Roman Catholics as that of a university education, and consequently I desire the removal of any obstacles which stand in the way of such an institution. In this connection, and I do not consider it either just or politic to impose our will upon the Irish people, over-riding their own wish on such a matter. So far as I can judge, many English people who are not very familiar with university life and influences seem to be unduly alarmed by this proposal to give the Irish the kind of university they desire. It may reassure them to read a definition of such a university by the greatest Roman Catholic Englishman of our day—Cardinal Newman. 'A university,' he said, 'in its idea and in its purpose is a place in which the intellect is safely reared and nurtured, and to find its equal in some antagonistic activity, and its judge in the tribunal of truth. It is a place where inquiry is pushed forward and discoveries are made and perfected, and rashness is rendered innocuous, and error exposed by the collision of mind with mind and knowledge with knowledge.' As I understand Mr. Dalrymple, his aim would be to establish an institution which would correspond in some degree to this description, and if he succeeds in the attempt, and it becomes a real Alma Mater of the Irish Roman Catholics, he will have conferred a great boon upon Ireland and done good service to the Empire."

The Bishop of Rochester says: "I quite agree in the main with the views of the Archbishop of Canterbury which you quote on the subject of a Roman Catholic University for Ireland. I think that the proposal is

just because it accords with the feelings and principles of the great majority of the population of Ireland, and I think it is politic because one of the great mistakes of the past has been to throw the priests and the leaders of the Roman Catholic community into a necessary alliance with the opponents of the Imperial Government."

The Bishop of Manchester says: "I entirely agree with the Archbishop of Canterbury with respect to the establishment of a Roman Catholic University in Ireland."

The Bishop of Wakefield states that he is "in entire agreement with the views of the Archbishop of Canterbury with regard to the Roman Catholic University."

SCOTLAND.

St. Patrick's Day in Scotland

The Irish national festival was this year duly honored by Irishmen all over Scotland, but more particularly in the West. At Dunbarton a large meeting of Irishmen and women was addressed by Mr. P. A. Mollugh, M.P. Mr. Jeremiah Jordan spoke to a great gathering of Celts in Paisley. In Partick, for the first time for many years, the Irishmen foregathered, and a happy evening was spent. On this occasion the people of Partick presented the Very Rev. Canon McFarlane, the pastor of the parish, with an address and substantial testimonial, for which he returned his heartfelt thanks. The Oman has just returned from an extended tour on the Continent, whither he had gone in search of health. In Glasgow there were several gatherings, the principal being that held under the auspices of the Ancient Order ofibernians Benefit Society. On Wednesday evening Councillor John Ferguson delivered a lecture on "The Boyne to Vinegar Hill" in the City Hall. Mr. Michael McCartan, M.P., presided, and delivered a stirring address on the '08 celebrations.

FROM PAIN TO HEALTH.

THE REMARKABLE CASE OF JOHN HENDERSON, OF DESERONTO JUNCTION.

Almost Helpless From Sciatic Rheumatism, the Effects of which Threatened His Constitution—He Thought Death Not Far Off When Friendly Aid Placed Within His Reach by the Deseronto Tribune.

It will be remembered that during the past winter a sensational case was made in the "Personal" column of the Tribune to the illness of John Henderson, a well known and respected farmer of the Gravel road, township of Richmond, about half a mile from Deseronto Junction. It was said that very little hope was entertained of his recovery as he continued to steadily sink under the disease with which he was afflicted. Farmers coming in to Deseronto market on the above named road, shook their heads and stated that the worst might soon be expected. That he should have subsequently recovered was therefore a cause of joyful surprise to his many friends in this district. Having had his recovery traced to be due to the use of Dr. Williams' Pink Pills, a reporter of the Tribune set out to discover if this rumor could be authenticated. Having reached Mr. Henderson's residence the reporter found no one at home except the hired boy, who informed him that Mr. Henderson had gone with a load of grain to the flour mill at Napawan. This was evidence in itself that Mr. Henderson must have greatly improved, as he would not have undertaken such long drives if he had the least doubt of his recovery. The boy having said that his master would be back about two o'clock the reporter went for a personal interview. In a short time the reporter observed Mr. Henderson along the road. When it drew up at the house Mr. Henderson, being told the object of the reporter's mission, stated that the rumor was correct; his recovery was undoubtedly due to the use of Dr. Williams' Pink Pills, and that about a year before he had been taken ill and the disease assumed a form of sciatic rheumatism of a most painful and distressing character. The rheumatism attended him all day long and would for a time succeed in relieving the pain and he would for a short time regain strength. But the disease would reassert itself and he was worse if possible than before. His whole system seemed to be permeated with the disease which sapped his vital energy. He tried ever so many remedies prescribed by doctors or suggested by friends and neighbors. All in vain—no recovery and weaker and at last death seemed to be about his neck. He was nearly blind, and it was very difficult to go as far as the barn, and was only able to move about a little when not confined to bed. At this juncture, Mr. Henderson's attention was attracted to the wonderful cure of Mr. Wager by the use of the famous medicine, as reported some time since in the Tribune, and recommended Mr. Henderson to try Dr. Williams' Pink Pills, and he was glad to send for a quantity if Mr. Henderson would permit him. The sick man consented and Mr. Wager procured for him a half dozen boxes. He tried a box, but with little noticeable effect. He, however, continued on until the pills and after taking six boxes found that he was much improved. He got another supply and continued to improve steadily. The pain disappeared, he regained strength, and, as he expressed it, "I am now able to do about the same kind of work as I used to do, and I attribute it all to the use of Dr. Williams' Pink Pills." To the Tribune reporter Mr. Henderson expressed his vigorous recovery, and said he was glad to see proof of the story of his remarkable recovery.

ARCHBISHOP O'BRIEN

Preaches to an Irish Regiment on St. Patrick's Day.

HALIFAX, March 17.—This was probably the greatest celebration Halifax has ever had of St. Patrick's Day; not in many years have we had a parade of an Irish regiment, never before has so many green ribbons and shamrocks been worn; never before has there been such crowds on the streets, and never before have the Irish societies turned out in such force. It was Irishmen's day in every sense of the word.

The day dawned dull, but the weather remained fine until after the procession got in church, when there was a snow storm. But the walking was uncommonly good for the season of the year, the warm weather of late having dried up the streets.

From early morn the shamrock was conspicuous on the streets; there were an immense number of the green emblems, and there was such a demand that the shops did not have a sufficient supply. Green ribbons were worn on many breasts, and thousands of the fair sex displayed Ireland's national color, many houses were decorated with green, and flags were flying from many house-tops. The crowds on the streets were very large, and after the Leinsters arrived at St. Mary's there was a blockade for several minutes.

Long before 9 o'clock this morning crowds began wending their way up Göttingen street toward the Wellington Barracks to "escort" the Leinster Regiment to church. Early this morning everything was in readiness for the parade to St. Mary's Cathedral. At 9 o'clock the whole strength of the regiment formed in the Barrack Square, and at 9.15 left the barracks, the band playing St. Patrick's Day. The march to the Cathedral was enlivened by the bright tunes of the brass band and life and drum corps. All along the route large crowds had gathered to see the parade. Every available window and doorway was filled. The route taken by the regiment was Göttingen to Gogswell to Brunswick to Jacob to Barrington and Spring Garden road. Among the several airs played by the band were: "Harp That Once," "The Wearing of the Green," and "Branigan's Band." The life and drum corps played several Irish airs. The two bands played alternately, and as soon as one band finished one air the other band would commence another.

Col. Glanville led the parade on horseback. At Gogswell street the two companies which are stationed at the Glacis Barracks fell in behind and thus lengthened the procession. Every man in the parade wore in his cap a shamrock sent from the old country. The band-major's staff and the instruments of the bands were trimmed with green ribbon.

As the regiment passed St. Mary's Hall the St. Mary's Young Men's Society, who were forming up, opened ranks and the regiment passed in the centre. The regiment was met at the Cathedral by Gen. Montgomery-Moore and staff.

Chaplain Morgan, of the Leinster Regiment, officiated at Low Mass and Archbishop O'Brien preached the sermon.

ARCHBISHOP O'BRIEN'S SERMON.

The Leinster Regt. had the honor of being addressed by Archbishop O'Brien, who delivered a most eloquent sermon, and was listened to with rapt attention. His sermon was not a panegyric on St. Patrick, though incidentally referring to Ireland's patron saint, but his address was most appropriate to the military gathering, full of beautiful similes, and was delivered in the Archbishop's usual able manner.

The following was the full text of the sermon:

"The life of man upon earth is a warfare." (Job, vii, 1.)

"More than 3000 years ago the words of my text were spoken; and although during the interval many and far-reaching changes in the social, political and religious life of nations have taken place, these words of Job are as true to-day as when first uttered. The nature of man remains essentially the same, despite accidental changes, the more or less of polish and refinement cannot destroy the link which binds together the human race, nor break the circle within which all human lives must be run. The rude savages and dwellers of distant ages, the nomadic tribes that pastured their flocks in the drawing years of the world, had the same nature, and were made for the same end as the most cultured inhabitants of our greatest modern cities. This is a fact which we too readily forget, and hence we come to think that words spoken of human nature, or laws of restraint applicable to centuries ago, may be disregarded to-day. In this we fall into a grievous error. Yesterday, to-day and to-morrow human nature is the same; the same danger confronts it, it is assailed by identical temptations, and it requires the same sustaining power of grace to conquer in the warfare, for it is true in more senses than the one that 'the life of man upon earth is a warfare.'"

Let us consider for a few moments what is involved in the fact of our existence. We find ourselves on this

earth to-day; but we know that a few years ago we were not here; and we are absolutely certain that in a few years hence we shall be here no longer. We did not come into this world through any act, or choice of our own, and we shall be obliged to quit it whether we wish it or not. The regularity with which men come and go proves to us that a law, not chance, must govern their movement. If there is a law, there must be a law giver, and we thus at once apprehend the fact that we are subject to a higher power than our own. In other words, we are under orders—marching orders, if you will—and should obey the well understood wishes of the great and universal Law Giver, or the Almighty God.

Not only as regards man are the workings of law visible; they are seen throughout all creatures on the earth, in the sea, in the air and in the wonderful movement of the stars and planets. If therefore law prevails to regulate all things, good or evil, birth and death, as well as all the parts of visible creation, there must also be a law by which the actions of our lives should be moulded and guided, for surely in intelligent actions should not be the only disordered ones in this law-governed world. As a matter of fact there exists such a law, a precise and definite one. It was first written by God on the human soul and spoke through the voice of conscience; it was more fully written out later on, on tables of stone, and spoke through the commandments, finally the fulness of perfection was given to that law by the teachings of our Saviour, Jesus Christ, and it speaks to the world to-day through the organization instituted by our Lord to preach His message to all mankind. He fitted that organization for this sublime destiny by ensuring it a perpetual succession of authorized ministers, with one visible head whom He constituted His Vice-Regent on earth, to whom He guaranteed immunity from doctrinal error and victory over all the powers of hell. It was a living organization compared by St Paul to a human body which has many members, but only one head; thus it has unity of teaching, with adaptability of action and permanence of life, developing and growing, but always on the same line, and in the same spirit. Hence it constitutes a grand army, with its companies, its battalions, its regiments, its divisions, its officers of various grades, and its Commander-in-Chief. It is set forth in battle array, armed and equipped for the world-embracing campaign. But it does not fight with turret ships and huge cannon; rifles and bayonets are unknown to it. Its sword is the word of God; its breastplate is justice; its belt is truth, and its shield is faith. The life of all its members is a warfare, but a warfare against evil. It preaches war, not against individuals or nations, but against the rulers of the world of this darkness; against the works of wickedness in high places. (Eph. vi, 12.) It reminds men of the words of Job's words, that his life upon earth is a warfare, and it offers him in the sacraments and its other aids the means of conquering in this life-long fight.

Through the organization founded by Christ, and endowed by Him with such powers and prerogatives, the law by which mankind should shape their lives, govern and regulate their actions, and thus show forth a moral order, was to be promulgated. As a matter of fact we find how it began at once to fulfil that duty; how the apostles and their successors went forth boldly proclaiming God's message, teaching and baptizing and adding new companies and regiments to the nucleus of the army first organized by Christ. Growth and development were not infrequent; but in doctrine, in morality, in obedience to the Commander-in-Chief, there never was, and there never will be change—for change in these would mean dissolution of that army, and Christ has guaranteed that there shall be no dissolution thereof.

Amongst those who labored and toiled to carry the spiritual warfare into lands not subjected to Christ was St. Patrick, whose memory and deeds we celebrate to-day. Having been duly commissioned by the Pope of Rome, the Commander-in-Chief of Christ's kingdom on earth, he went to Ireland, kindled the light of Faith, which has never been extinguished; taught God's law, which has ever been held in reverence; organized parishes and dioceses, like so many companies and regiments, and set over them pastors, priests and bishops, who have through trial and persecution ever stood true to their colors, have ever been loyal to their commanding-officer, the Pope.

All admit it was a worthy and a noble act on the part of St. Patrick to evangelize Ireland; and St. Patrick all admit that it was praiseworthy on the part of the people of that day to accept his teachings and to become enrolled in the grand army of the church. Shall it not be noble and praiseworthy in their descendants to continue to hold his teachings in supreme reverence, to direct their conduct by them, and to pay a ready obedience to their spiritual head on earth, as St. Patrick enjoined on them? He was a true soldier in God's earthly kingdom; he knew the value of obedience; he knew that it was not only a duty, but also, the only safe-guard in the spiritual warfare which Christians

are called upon to wage. For the religion of Christ is essentially one of authority, whilst there is not and cannot be any contradiction between it and science yet its truths are not the deductions of science; they are not theories assumed, by some scientific demonstrations. Its code of morality is not a digest of facts, nor are its sacraments the devices of a priestly order. Let it be well understood—the Christian religion is not one of compromise, not of "I think"; nor "in my opinion, nor I hold, nor has it been left to teach man to make it for himself, nor has any choice been left to mankind in its regard. It has been imposed upon the world by the will of God, and is propagated by the voice of authority speaking in God's name, and endowed with a divine power. "as the Father hath sent me, I also send you" (John xx, 21) and elsewhere "Go ye into the whole world and preach the Gospel to every creature. He that believeth and is baptized shall be saved, but he that believeth not shall be condemned" (Mark xvi, 15-16). These words and many similar ones spoken by our Divine Lord, clearly establish the fact, that Christianity is founded on authority, is propagated by it, and by it alone expounded.

For this reason St. Patrick strongly impressed on the Irish people the duty and necessity of unquestioning obedience to the commands and decisions of the Roman Pontiff. He pointed out that as successors of St. Peter, the Popes succeeded to the headship of the Church, just as the heir to an earthly throne succeeds to the rights and prerogatives of his predecessor. Men die but principles live on; with the death of a general neither the right of commanding nor the obligation of observing discipline ceases; another takes his place and wields the same authority. What the position and power of the Pope were in Christ's grand spiritual army St. Patrick taught by showing what St. Peter had done. To him our Divine Lord gave the plenitude of spiritual power and the fullest authority to rule, saying, "Thou art, Peter, and upon this rock I will build my church, and the gates of hell shall not prevail against it, and I will give to thee the keys of the kingdom of heaven, and whatever thou shalt bind on earth it shall be bound also in heaven; and whatever thou shalt loose upon earth it shall be loosed also in heaven." (Matt. xiii, 18-19.) This was the charter of power and privilege given by the King of Kings to the Commander-in-Chief of his kingdom on earth. No human power can make that charter void. Rightly then did St. Patrick teach that disobedience to the authority was spiritual treason, and the punishment spiritual death. The unwavering loyalty of the Irish nation to that authority shows how that teaching took deep root in the hearts and consciences of the people.

It is only meet and right that you Irishmen to-day should honor the memory of St. Patrick. Through him your ancestors and yourselves have been imbued with a knowledge of God's law by which you have been taught how to become victors in the fight for an eternal crown of happiness. As soldiers, too, he claims your admiration, for he was a noble leader, a true soldier, a faithful patriot. Night and day he labored for a nation; tears and prayers, and penance he counted as nothing to that he might win to Christ. By word and example he unloaded the duty of self-restraint, of sobriety, of purity of life, of obedience, of inviolable Faith in God's revealed word.

You are here to-day to honor his memory. That is well, that is praiseworthy. You have made a grand parade, you wear the Shamrock, you assist at Mass. All this is indeed praiseworthy. But my dear friends, this is not enough. The Saint seeks God's glory in your lives; and that you can give only by practicing faithfully and manfully the religion he taught. You belong to the glorious army of Christ's spiritual kingdom; you belong also to the army of a grand earthly Sovereign. In this latter army obedience is the primary duty of officers and men.

"Thou art to reason why, Thine but to do or die."

And what is the penalty of desertion, or betrayal in the face of the enemy? Death—a traitors death. Now as soldiers in Christ's army you are in a continual warfare against evil. There is no truce, not even for an hour. You must have on your spiritual armor day and night, and must be ever standing by your colors. You are always in the face of the enemy. Hence every fall from virtue, every disorder in thought, or word, or action, is desertion and betrayal of God's cause in the presence of the enemy. Think of this, and surely the thought will move you to beg of God grace and strength to do right. The Apostle cries out; "Desober and watch, because your adversary the devil goeth about seeking whom he may devour. Whom resist ye strong in Faith." (1 Peter v, 8, 9.) Yes, strong in Faith; through it alone can men find grace and strength to conquer the devil, the world and the flesh.

THE SOCIETY'S PROCESSION.

The society made a grand turnout of between 700 and 800 men in line, and with the bands of music, the handsome banners, the members in