The Catholic Register.

"Truth is Catholic; proclaim it ever, and God will effect the rest."—BREZ.

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CANT AND ITS CURE.

(WRITTEN FOR THE REGISTER)

Who was it that said Cant is the vice of English-speaking people? Is the statement true or even plausible as against us? Are we more given than others to hollowness and insincerity whether in feeling, or utterance, or both? For Cant is the lying speech of unmanly hearts, a speech which springs not from the conviction of the truth of what is said but a desire to ape our betters or to appear better ourselves than we really are. When the jackdaw tricked itself out in the glaring feathers of the peacock it did no more than set the pace for all manner of professors of Cant. Vanity, unsoundness, ambition without worth, and a host of other qualities more or less hateful than those, were at once laid bare when the angry birds stripped off the borrowed feathers and reduced the poor "Daw" to its own miserable proportions.

What I wonder would be the presentableness of society if an indignant angel were permitted to tear away the robes of Cant and pretension, in which it tries to hide its shortcomings and magnify its merits?

We used, when younger, to take delight in the fierceness of Carlyle, whenever he got on his favorite topic of denouncing Cant, but a dip into him now makes one feel that there is quite a heap of the article in the very extravagance of the denunciations.

Truth as the object of the mind, and a manly candour in the utterance of it, constitutes the ideal state. But, then, there are many truths which had better not be spoken at all, or if they must be, under the pressure of circumstances, are better hinted at or glossed over in a way that to many may carry the savour of halfness, and therefore of Cant itself.

Much has been said and written about the honesty of always calling a spade a spade, but the contention must not be carried too far, if we would keep clear of incivility and rudeness.

Who is to draw the line here, and say what is the right course? Or are Candour and Cant separable by so clean a cut that a little of each may not be found upon the other side?

No one has the right to boast of his vices, nor yet to make undue parade of his virtues Yet we know the first should be always condemned—which they can't be when not spoken of—and there is the highest of all authorities for saying, that "our light (of virtue) should shine before men"

How is either one or the other of these ends to be reached without the danger of insincerity or Cant, first by slurring over our shortcomings, and next by making too much of our deservings?

Here is a problem hard to solve, indeed quite beyond solution except by an accurate knowledge first of self, and next of the law of God under which all Christians we profess to live; and who can pretend to possess either of these knowledges?

It takes a smart boy whole years to learn the rules and necessary exceptions in grammar, and at the end of a long life of study he still has his perplexities! And when the operations of one function of his nature take so much time to master, how long will he be in learning the whole? You cannot say that any amount of application is too much for this.

Now, religion, which is the intercourse of the soul with its Maker, to be right must rest and be carried forward upon the basis of correct self-knowledge, joined to a competent knowledge of the divine law. In such knowledge, on one side or the other, so natural to all that there is no need of study and exertion to acquire it? Or is it very difficult, needing and rewarding life long application? Is it not easy enough to be mistaken both as to the law and our manner of fulfilling it? What is Cant, odious and snivelling Cant, but the language of a soul that has deceived itself, and insults society by words which in its mouth have neither substance nor meaning!

It is almost inconceivable that any one should try to practice insincerity with God. Yet we know from the appalling judgments pronounced upon the hypocrites that such practice exists. What will correct the fearful evil? Right knowledge of the Law? Not always by any means, as we see by multitudinous instances all round us. The law is always and to every one the same, that is simply a perfect instrument to its end, which is holiness and salvation. But men do not use it aright. They abuse it by neglect or presumption. Their souls are not fit soil for the divine seed, which, in spite of its being divine, will neither grow nor even take root with them, until they make the due preparation. And that preparation, what is it but with the aid of grace, to know God's will and our own relations to it. Without these nothing can be done, with them at least an opening is made; and it is to secure them by surring men up, and disciplining them rightly, the holy season of Lent is instituted. For what is Lent? Not, as it may appear on the surface, a mere time of fast and additional prayer and mortification, though these are some of its instruments, but a time given to special efforts, first to discover if our profession and practice of religion are in exact accord, and next to do our best, under the guidance of God's church, to make that religion real—and not a sham, to be honest with our Maker, and escape the frightful evil of attempting Cant and Hypocrisy with the All-wise.

A well spent Lent would greatly increase the average of honesty in the world!

Obituary.

The Norway (Michigan) "Current" of February 4, has the following:

ELLARD—At Norway, Mich., on Thursday, Feb. 2nd. 1899 Margaret Anne, born January 16, 1864, wife of Hugh F. Ellard.

The foregoing cold announcement will be of only passing interest to the casual reader, but to those who know Mrs. Ellard in her every walk of life, they bring sad tidings. In this season of affliction, when many in the city are stricken with the prevailing epidemic, no great alarm was manifested when it was learned that Supt. Ellard and his family were all sick, and even later when Mr. Ellard was able to get out and Mrs. Ellard became worse instead of better, no great alarm was felt by the community, but as the early days of the week passed and consultations of physicians were known to have been called, many began to realize that the life of a bright, vivacious, kindly friend and neighbor was ebbing away under pressure of relentless disease. Wednesday there seemed to the eager watchers a slight change for the better, but this was of short duration and Thursday morning the pure spirit broke from the beautiful casket which had contained it and went to that reward which is the hope of the Christian, leaving that which is of earth, earthly, to the ministrations of tender and loving hands leaving also a heart broken husband and four babies, the youngest but six weeks old.

While death in any form brings regret and tears, his visit in this instance seems especially inopportune. Possessed of an ideal home, comparative youth, loving husband and tender babies, the love and respect of all who knew her, it seems as though she should have been spared yet a little while, to those to whom she was all in all. Of her devout Christian life all that need be said is to quote one sentence of the few uttered by Rev. Father Becker after the funeral obsequies. "Pray for her, although I do not think she needs our prayers; but God's ways are not our ways and we cannot tell."

The remains were taken from the family home Friday morning to St. Mary's Church where Requiem High Mass was sung by Rev. Father Becker assisted by Frs. Shea of Vulcan, Nospich and Paulin, Iron Mountain.

They remained in the church until evening when they were taken away on route to Toronto, Canada, near which city, at Mrs. Ellard's former home they will be laid to rest.

Mrs. Ellard mentioned in the foregoing article was Miss Margaret Fitzgerald whose family is well-known in Ontario. Three brothers and three sisters live at Monroe St. Louis, and two sisters are members of the community of St. Joseph. Sister Irenaeus at the House of Providence and Sister Bertille at St. Michael's Hospital. The remains were interred in Mount St. Louis cemetery.

The Bishop of Scranton Dead.

SCRANTON, PA., Feb. 4.—Last evening, the solemn toll of the great Cathedral bell announced that Rt. Rev. William O'Hara, the beloved, venerable bishop of Scranton, was dead.

The Rt. Rev. Bishop O'Hara was born in County Mayo, Ireland, in 1817. He came to this country with his parents three years later. The family located in Philadelphia, and it was there the future bishop received his early education and training.

He entered Georgetown University at the age of sixteen years. He then studied in Rome eleven years, taking a complete course in the urban college of the propaganda In 1843 he was ordained to the priesthood in Rome, one of the cardinals at the Vatican officiating.

When Bishop O'Hara went to Scranton there were but 25,000 Catholics in the diocese, attended by twenty-five priests. There were forty-seven houses of worship, many of which had not yet risen to the dignity of what we would now call a regular church. The population is now between 125,000 and 130,000. There are seventy-eight churches, 120 priests, forty out missions, and thirty other temporary places of worship; three consecrated churches—St. Peter's Cathedral, St. Mary's, Wilkesbarre, and St. John's, Pittston; ten academies for young ladies; 500 sisters engaged in the work of teaching; forty parochial schools, with an average attendance of 12,000 children. It is estimated that Bishop O'Hara has administered confirmation to about 80,000 souls—figures which the human mind cannot comprehend.

[CONTRIBUTED.]

A priest's man who had been in the habit of ringing "The Angelus Bell" three times a day for twenty years was accosted by the man whose duty it was to ring the village bell "Why O'Connor it is not twelve o'clock yet I am just going to ring the bell for twelve o'clock while you have done ringing five minutes ago." "Yes, yes," said O'Connor, "You ring for time but I ring for eternity."—MEL MAC.

MISSIONARY IRELAND.

Buffalo Union and Times—Burns and Oates, famous publishers of London, England, have collected the appended statistics regarding the Church in Ireland and throughout the British empire, which will be perused with interest:

In the British Empire there are 28 archiepiscopal and 104 episcopal sees, 28 vicariates apostolic, and 11 prefectures, making a total of 171. Including 11 coadjutors and four bishops auxiliary, the number of archbishops and bishops now holding office in the British Empire is 167. There are also a few retired or without episcopal office, of whom four are in England. The estimated Catholic population of the United Kingdom is nearly five and a-half millions, viz.: England, 1,500,000; Scotland, 350,000; Ireland, 3,549,956. Including British America with a Catholic population of about 2,600,000), Australia, India, and all other possessions, the total Catholic population of the British Empire is estimated at about ten-and-a-half millions. There are 31 Catholic peers, 18 Catholic lords who are not peers, 55 Catholic baronets, 19 Catholic members of the Privy Council, three Catholic members of the House of Commons for England and 60 for Ireland. In England and Wales there are one cardinal archbishop, 16 bishops, 2,760 priests, and 1,509 churches, chapels, and stations; in Scotland there are two archbishops, four bishops, 448 priests, and 345 churches, etc. Altogether in Great Britain there are 23 archbishops and bishops, 3,212 priests, and 1,854 churches, etc Of the 3,212 priests, 2,247 are of the secular and 965 of the regular clergy.

According to the foregoing there are 10,500,000 Catholics in the British Empire; and in Hoffman's Directory for 1898 we find the number of Catholics in the United States set down at 9,856 022. This leaves the number of Catholics in the Republic but 743,378 less than in all the British Empire.

How large a contributor Ireland is to those ten-and-a-half millions of "British" Catholics will appear when we consider that, according to the figures given she directly furnishes 33 per cent. of the whole number: while indirectly she contributes even on a larger scale. For the Catholic populations of England, Scotland and Upper Canada are very largely Irish; and in Australia wholly so.

Pertinent to this statement it is pleasant to recall the words of the illustrious Cardinal Manning, addressed to the present writer twenty-one years ago: "Take the Irish out of my diocese," said he, "and what would I have left?"

Wedding at Mitchell.

A very pretty wedding took place at St. Columban church Wednesday morning the 8th inst., when Miss Lizzie, daughter of Mr. Stephen Downey, was united in the holy bonds of matrimony to William Devereux, of Seaforth. The ceremony was performed by Rev. Father Downey, brother of the bride, assisted by Rev. Fathers Fogarty, of St. Mary's, Kealy of Raleigh, and Gnam, of Hesson, and witnessed by a large number of the contracting parties friends. The bride was assisted by her cousin, Miss Maggie Peirce, of Mitchell. The groom was ably assisted by his brother, Mr. Robert Devereux, of Seaforth. After the ceremony the bridal party repaired to the home of the bride, where a sumptuous wedding breakfast awaited them, at the close of which toasts appropriate to the occasion, were given and responded to by those present. A grand reception was given in the evening at the beautiful new home of Mr. and Mrs. Devereux, where many invited guests assembled to welcome the bride and groom.

The Opposition to Expansion.

Mr. J. S. Willison, writing from Washington to The Globe, thus states the opposition to expansion in the United States. "Then there is the south. From the southern States of the Union hardly a voice is raised for expansion, and the real reasons for this unanimity of southern sentiment are not quite frankly expressed on the floor of Congress. The south classes the Asiatic with the negro, and is strenuously hostile to any increase in that element of American citizenship. The south would deny political equality to the black at home rather than extend American citizenship to the black abroad. The south remembers the dark and the bitter days of reconstruction, remembers how its people were harried and plundered by northern carpet-baggers and negro Legislatures, remembers how lamentably unfit the slave just come out of the house of bondage proved himself for free government, and how brazenly and determinedly the Federal officials made merchandise of high political duties and responsibilities. The southern people look for the reincarnation of the carpet-bagger in Cuba and the Philippines if these islands are to be governed under the practical dictatorship of Republican politicians, and believe that no authority that can be exercised from Washington can be made effective to prevent abuses and protect the natives from the greed of their liberators. But the color question is at the root of southern hostility to the acquisition of the Philippines, and where the south faces that issue its prejudice is inveterate and its purpose inflexible. Then there are such men as Hoar of Massachusetts, a fine type of the old school of American statesmen, who abide in the faith of their fathers, who would keep the United States out of all foreign entanglements, who have no taste for the rhetoric of imperialism, the trophies of conquest or the glories of empire, and would maintain the United States as a compact, peace-loving and peace doing nation There is also Mr. Carnegie, the millionaire manufacturer, a preacher of the gospel of peace and a maker of the guns of war, who favors expansion to the southward; and also Mr. Bryan, perhaps the most influential personality in the Democratic party, who combines with skill of tongue undoubted capacity for leadership, and is manifestly convinced that the masses can be persuaded that imperialism puts bread into no poor man's mouth, and that the trusts and corporations against which he bat tles so stoutly will reap the advantages and the plain people pay the price of expansion.

The Pope and the Queen.

The London Daily Mail's Rome correspondent wires under date January 30 The visit of the Duke and Duchess of Connaught and their daughters to the Pope yesterday was purely one of courtesy After the usual salutations, Leo XIII. asked at once to be informed of the state of health of Queen Victoria. He had learned, he said, that her Majesty was about to proceed to Nice, and that had been an assurance for him that her Majesty was in good health. Queen Victoria was one of the best safeguards of peace, and on that account God blessed her with good health. His Holiness requested the Duke to convey to the Queen his high regard for her Majesty, to which his Royal Highness responded by thanking the Pope for his kindly expressions The visit lasted twenty minutes. The Duke of Connaught afterwards visited Cardinal Rampolla, who in the afternoon returned the visit at the Hotel Bristol. In the evening his Royal Highness attended the Court ball, the Duchess, who was too fatigued to attend, and her daughters remaining at the hotel. With Queen Marguerite as partner the Duke led the quadrille of honor, his vis-a-vis being the Duke of Genoa, and Mme Draper, wife of the American Ambassador. On leaving, the Duke of Connaught, who had been the object of marked attention, was accompanied to the staircase by his Majesty King Humbert. This evening a dinner was given by the king in honor of the royal visitors, who leave Rome to-morrow.

Probably Andree and His Companions.

KRASNOVAESK, Siberia, Feb. 10—A gold mine owner here named Monsatyrscham has received a letter saying that a tribe of Tunguses, inhabiting the Timur peninsula, North Siberia, recently informed the Russian police chief of the district that on January 7 last between Konso and Piet, in the province of Yeniseisk, they found a cabin constructed of cloth and cordage, apparently, belonging to a balloon. Close by were the bodies of three men, the head of one badly crushed. Around them were a number of instruments, the uses of which were not understood by the Tunguses. The police chief has started for the spot to investigate, as it is believed that the bodies are those of the aeronaut, M. Andree, and his companions.

Death of a Catholic Princess.

The death of the Princess of Bulgaria, Princess Marie Louise of Parma, at the early age of 29 ends a life that had been blighted by sorrow. Descended from one of the most ancient Catholic families in Europe, herself an ardent and pious member of the Faith, the Princess had to see, in spite of all her protests, the baptising of her children in the orthodox Greek Church by her husband, an act to which he was inspired solely in order to curry favor with Russia. For some time after the baptism of Prince Boris the Princess left her husband's roof, but after a time a reconciliation was effected It was understood that in token of her piety and sorrows the Pope had resolved to send her the Golden Rose this year, a mark of favor for which the Princess was deeply grateful.

Lord and Lady Minto Visit a Convent.

The Governor-General and Lady Minto paid their initial visit to the Rideau street convent, Ottawa on the 7th. They were accompanied by Lady Aileen, Lady Violet and Lady Ruby Elliott, Major Drummond and Captain Lascelles. An address in English was read by Miss Edith Throop and in French by Miss Marie L. Tache. Lord Minto said that Lady Minto would offer a prize for domestic science and that he himself would give a premium for general excellence in the higher grades

Why Aguinaldo Loses His Grip.

Buffalo Union and Times—Yesterday Aguinaldo was the petted darling of Americans. He was Dewey's guest on board his flagship and received all the arms and the ammunition he wanted to fight the Spaniards. To-day he turns those guns against their American donors, and seeks to exterminate his recent allies by universal slaughter. Yet the preachers would forgive him everything if "the noble young patriot" would only roast a few more friars.

SIX OILS.—The most conclusive testimony, repeatedly laid before the public in the columns of the daily press, proves that DR. THOMAS' ECLECTRIC OIL—an absolutely pure combination of six of the finest remedial oils in existence—remedies rheumatic pain, eradicates affections of the throat and lungs, and cures piles, wounds, sores, lameness, tumors, burns, and injuries of horses and cattle.

DEATH OF HUGH RYAN.

Although it was generally known among his family and friends since the early part of the winter that Mr. Hugh Ryan was liable to die any day, the public announcement on Monday last that the end had come shortly after Sunday midnight was unexpected and created deep and widespread regret in Toronto and throughout the country. Mr. Ryan had been very ill since October with Bright's disease. The first severe attack almost carried him off, but medical skill and the earnest prayers of many hearts prolonged his life and sustained all his mental vigor during the past few months, enabling him to add many good deeds to the record of a career that was quite remarkable, alike for public distinction and natural unassuming kindness To the end Mr. Ryan was able to attend to his affairs, although he did not go down to his office in the city or often leave his room in his home at Rosedale. The protracted illness was borne with the Christian fortitude which was more than any other quality characteristic of Mr. Ryan. He received visits from intimate friends, among them Archbishop Gauthier of Kingston once his parish priest in Brockville. He died consoled by all the comforts of the Catholic faith. Mr. Ryan is survived by his wife whom he married in 1858. She was the daughter of Mr. William Walsh of Perth. Four children are living, two sons and two daughters. His brother, Mr. John Ryan has been for a number of years also a resident of this city.

The funeral took place on Wednesday morning from the residence at Rosedale to St. Michael's Cathedral and thence to the cemetery The pall bearers were: J. J. Foy, Q. C., M. P. P., Hon. S. C. Wood, D. R. Wilkie, E. B. Osler, John Long, Col. Mason, Eugene O'Keefe, Walter S. Lee. Among the great numbers who followed the remains were representatives of the Ontario Government and Legislature, including, Hons. W. Harty, E. J. Davis, J. M. Gibson, Speaker Evanturel; representatives of the city council including Comptroller Hubbard, representatives of St. Michael's Hospital Board and Charitable Trust including; Thomas Long, H. T. Kelly and Matthew O'Connor, representatives of the city conferences of the St Vincent de Paul Society, including Messrs. J. J. Murphy, E. J. Hearn, Commander Law, D. Miller, representatives of various financial institutions with which the deceased was connected. Among others present were Mr. M. J. Haney, Chevalier John Heney, Ottawa, Rev. Dr. Burns, Rev. Dr. Lanceley, Elias Rogers, Kivas Tully, M. J. Healy, Dr. Ryan, Mayor of Kingston, and members of the family including Messrs. John and Patrick Ryan, brothers; P. W. and John Ryan, sons, Mr. Doheny, Brockville. A solemn Mass of Requiem was sung at the Cathedral, Rev. James Walsh being celebrant, L. Brennan, C. S. B., deacon and J. J. McEntee, sub-deacon, Rev. Dr. Treacy master of ceremonies. Among other priests present in the sanctuary were Very Rev. J. J. McCann, Adm., F. Ryan, rector of the Cathedral, Fathers Hand, Lamarche, Finegan, Kelly, Cline, Cruise, Dollard, Grogan, C. SS. R., Minehan.

Hugh Ryan was born in July, 1832 in the county of Limerick where some of his relations still reside. He came to Canada with his parents in 1841, when in his ninth year, and settled near Montreal. In 1850 before he was 18 years old, he began railway work on the St. Lawrence & Atlantic Railway, which subsequently became the first link in the Grand Trunk Railway. Of railway contractors the late Mr. Ryan was, perhaps, one of the oldest and certainly the greatest in Canada. When with his brother John he began his career there were not probably 50 miles of road in Canada. Ever since the construction of the St. Lawrence & Atlantic Railway, of which Sir Alexander Galt was President, Mr. Ryan had been engaged, with the exception of about three years, in the construction of public works Mr. Ryan, as head of the firm of Hugh Ryan & Co., took the building of the Sault Ste. Marie Canal, and six years of an active and busy life were spent on that undertaking. He regarded the Soo canal as the greatest work of his life, and indeed the expedition and excellence of its construction challenged the admiration of the world. In 1888 the Canadian Government let the contract for the building of this canal to meet the demands of the ever-increasing Canadian inland marine. Owing to the imposition of tolls on Canadian vessels passing through the American canal the Canadian Government offered in 1893 a bonus of $90,000 to the contractors if they would complete the canal by the end of that year instead of in 1894, as called by the contract. This involved the doubling of the staff and the already large plant, but it was done, and the canal has proved to be a splendid work

Mr. Ryan was one of the promoters of the Dominion Cable Company in 1882, and in 1888 was elected an associate of the Civic Engineers He was a trustee of the Toronto General Hospital. He was also a director of the Freehold Loan & Savings Company, of the Canadian General Electric Company, of the Toronto Electric Light Company, of the Trusts Corporation of Ontario and of the Imperial Bank, and was one of the trustees in Canada for the Equitable Life Insurance Company. He had been a director of the Kingston Locomotive & Engine Company since its organization in 1881. Politically Mr. Ryan was a Liberal.

The character of Mr. Ryan as a Catholic may not be described in words. His deeds are a monument to his strong faith, and his kindness will be remembered by thousands who have experienced it. The new wing of St. Michael's Hospital is his gift, and its equipment, which is the best in Canada, and not excelled anywhere, was undertaken alone by Mrs. Ryan. But this single act which possibly represented a hundred thousand dollars in money is not to be compared to the good done in private charity every day of Mr. Ryan's life, and with regard to this side of his character it may be said of him that his left hand know not what was done by his right. He contributed to every good cause, Catholic, Protestant and Jewish, nor drew the line where good was aimed at not nominally for religion. Rev. Father Ryan, rector of St. Michael's Cathedral who knew him well, said: "The two prelates lately deceased, the Archbishops of Kingston and Toronto, had the highest esteem for Mr. Ryan as a thoroughly practical Catholic, not only as a model to the lay members of his church in practical attendance to religious duty, but especially perhaps for his profound and vast knowledge of the Catholic faith and Catholic discipline. So confident were they of his exact knowledge and practical wisdom in ecclesiastical matters that the highest authorities in his church confided in him implicitly when seeking advice on very important practical matters, and invariably abided by his decision. While Mr. Ryan was Catholic in principle and practice because he understood his religion so well, he was in no way narrow in his religious opinions. He thoroughly understood that his church is broad in principle and generous and liberal in practice, and therefore in his relations with Christians of other denominations, while ever upholding the principles of his own church, he was always ready to concede his liberty of opinion which others claimed for themselves while asserting the right to religious freedom which he always maintained for those of his own denomination."

Next to his practical Catholicity Mr. Ryan was remarkable for practical patriotism. He took a keen interest in the welfare of his native land and always contributed generously to the support of public movements for the betterment of Irish laws. When a new law was conceded he generally got the bill from London and studied it himself. For instance the text of the recent county government bill was carefully perused by him in every line. When the late Archbishop and Hon. Edward Blake, both very close friends of his, thought of the idea of holding an Irish Race Convention Mr. Ryan did not hesitate a moment to support it, and although his business could ill afford his long absence from Canada, he went to Ireland in 1896 when elected a delegate to the great Dublin Convention. His connection with the convention was marked by his usual generosity and faculty for succeeding in all things. He gave a large banquet in honor of Mr. Blake and invited the Irishmen from all parts of the world to it. The following year when Mr. Blake asked his Canadian friends to start a fund for the support of the parliamentary party Mr. Ryan, by giving a banquet in his house at Hollycrest, and coming forward with a personal subscription of $1,000 did not a little to forward the appeal. All in all he was a man whose like is not often found. May his soul rest in peace.

Death of Mrs. Harrison.

Tuesday's papers contained a notice of the death of Mrs. Frances A. Harrison, widow of the late Major A. B. Harrison, and youngest daughter of Sir Frank Smith. She was in her 29th year. This very sad event which occurred on Sunday was not generally expected, although Mrs. Harrison had been ill for some weeks. The deepest sympathy is felt with Sir Frank Smith in this added bereavement. Requiem Mass for the repose of the soul of the departed lady was celebrated at the church of Our Lady of Lourdes on Monday.

England will not be behind Chili in naming a warship after an Irishman. Stoker Lynch, the young Irish navy man, whose heroism in dashing into the boiling steam engine room of the torpedo destroyer Thrasher to rescue his mates won for him the Albert medal, first class, the highest distinction for bravery in England, has just died at home in Youghal, County York, from consumption following the injuries he then received. He will have a military funeral. It is proposed to name after him the next destroyer launched, which would be a complete innovation in British naval nomenclature.

Mr. T. J. Humes, Columbus, Ohio, writes: "I have been afflicted for some time with Kidney and Liver Complaints, and find Parmelee's Pills the best medicine for these diseases. Those pills do not cause pain or griping, and should be used when a cathartic is required. They are Gelatine Coated, and rolled in the Flour of Licorice to preserve their purity, and give them a pleasant, agreeable taste.