

just what agent Wood wants the Gallians in Manitoba to do. Wood has not the soup in his hands, but with the position he occupies it may fairly be said that he has it behind him. What explanation has the Dominion government to make?

Mr. Balfour's University Scheme.

It was probably one of the ancient Egyptian caricaturists of the time of King Ptolemy Philadelphus who originated the cartoon which Johnny Bangough runs a couple of times a year in *The Globe*, and which had a previous career of great duration in France where Johnny found it. Sam Hunter did not mention this immortal favorite of the played out pictorial humorists in his lecture on Saturday last at Toronto University; perhaps he did not wish to make his audience weary. There is no newspaper reader, however, who will have any difficulty recalling the thing. A gleeful yoke is depicted seated in a cart and leading to market the jackass between the shafts by holding a bunch of carrots in front of his nose at the end of a long pole.

As far as we can judge by the cabled forecast of Mr. Balfour's scheme for settling the Irish Catholic University demand, the clever Conservative leader has taken to heart the philosophy of the "Jackass and Carrots" picture, to the overlooking of the Nonconformist conscience, which objects to the establishment of a Catholic university in Ireland.

Mr. Balfour has long stood committed to the justice of the Catholic claim for equality with Trinity College Dublin in higher education. But every time he showed a disposition to act in accordance with his convictions a section of the Irish Protestants, mainly Orangemen, arose and threatened him with their wrath and their votes. Now at last Mr. Balfour has struck upon the happy idea of galloping the jackass into market with the aid of a bunch of carrots. His bill proposes to raise Queen's College, Belfast, to the dignity of a teaching university, for the special comfort of Nonconformist Protestants. A Catholic University will at the same time be created in Dublin, the doors of which will be opened to persons of all creeds, and in which the chairs of philosophy, theology and modern history will have no endowment from the state.

Thus Ireland will have three seats of learning, Trinity for the Protestants, Queen's for the Nonconformist Protestants and St. Patrick's for the Catholics.

We must wait for fuller information from our exchanges before pronouncing an opinion as to the details of the compromise for St. Patrick's. We do not think that any Catholic will object merely to the unexpected good fortune of the Nonconformists. But Irish Catholics are in no mood to accept half measures on their own account. Neither will they regard this university bill, however satisfactory it may prove to be, as a settlement of the Home Rule demand, any more than the local county government bill of last year. Home Rule must come.

Graduation Concert at Loretto Abbey.

The fashionable "crush" that has become the rule at Loretto Abbey concerts greeted Miss De Van on Tuesday evening at her graduation piano recital. The very rev. Administrator and nearly all the clergy of the city graced the occasion with their presence. Miss De Van in her different numbers fully proved the high standard of musical training attained by the Ladies of Loretto. Assisting her were Miss Flanagan, Miss Morgan, Miss Jordan, Miss F. Burns, Miss Chapin and others.

Vicar General Kelly Resigned.

Kincross, Jan. 30.—At 11 o'clock this morning Rev. Father Kelly, who has been appointed pastor of Smith's Falls, was presented with an illuminated address and a purse of gold amounting to \$200 by the congregation of St. Mary's Cathedral.

Signature by Rev. Dr. Tracy.

Rev. Dr. Tracy will be seen with the choir in St. Michael's Cathedral, and the choir will render special musical vespers in connection. A silver collection will be taken up.

Complete Negative Confirmation.

Kincross, Jan. 30.—Yesterday morning Archbishop O'Connell received 40 certificates of the Kingston Parochial.

On Monday Jan. 30, John Henry Ryan, aged 17 years, the youngest child born to his parents, was baptized in the parish of St. Michael's, Kingston, by Rev. Dr. Tracy, and given to St. Michael's.

Humors of the Anglican Synod.

SOME years ago, when the *Munchausen* style of writing had the charm of comparative novelty, a book of adventure was issued which claimed to have far surpassed the famous Baron's fibs, both in variety and stature. This book was entitled, "The wonderful exploits of Major Mendax." Amongst other achievements the venacious Major gives the following description of his encounter with a boa-constrictor. The reptile was of immense length; the Major would not tie it, no other. As the mighty boa sought to envelop him in its coils, the resourceful Mendax, watching his opportunity, thrust its tail into its mouth. He calculated that no great was its length and

SO SLOWLY DID SENSATION TRAVEL in such a cold-blooded monster that it would take a half-hour for it to feel that it was swallowing itself.

The Montreal Anglican Synod throws the boa-constrictor of Major Mendax altogether into the shade in the matter of slowness of sensation. About two years ago Leo XIII. issued his famous Encyclical, and in doing so he pronounced his judgment on the one before decided in particular cases, namely, the invalidity of Anglican orders from the standpoint of the Catholic Church. And it is only now that the Montreal Anglican Synod is beginning to feel the blow. It

HAS TAKEN TWO YEARS FOR SENSATION TO TRAVEL

to the extremities of that body, if body it can be called. For so recently as the 19th ult., two columns of the *Montreal Star*, with a fitting heading, announced to an expectant world that the Anglican Synod of Montreal was at last coming to a decision on the validity of the orders of the Church of England, and its undoubted claims to be a true branch of the one holy Catholic Church, was carried almost unanimously, after a debate which, according to the *Star* reporter, was one of the best heard on the floor of the Synod in years. The report, who made this comment most evidently he, the one who writes up variety shows, farces and similar performances, and who judges everything from the comical point of view. From this standpoint the performance was certainly one of the best of its kind, and WITH ITS SETTING OF POMPOUS GRAVITY,

would make the fortune of playwrights of the Gilbert-Sullivan type.

The time selected for this defence of the validity of Anglican orders seems to have been inspired by the very genius of comedy. At the very moment that the Church of England, the land of its birth, is divided into hostile camps on this very question of orders, at the very moment in which vicars are being driven from their parishes by bishops for daring to claim those powers which every Catholic attributes to the priesthood; at the very moment in which a movement, headed by some of the ablest members of the Church of England

IS ENGAGED IN A CRUSADE AGAINST EVERYTHING

distinctive of the Catholic priesthood; at this moment the Montreal Anglican Synod resolves to bring this question prominently forward. This action reacts very forcibly the remark of a bystander, who saw an elephant rush against an express train, with terrible results to himself. "I admire your courage, but I—your judgment."

When one turns from the time selected for these sermons on the validity of Anglican orders to the debate thereon (which, according to the humorous reporter, was one of the best in years), he will be convinced that logic or history or veracity are not strong points in the diverting performance of the Montreal Anglican Synod. The most elementary knowledge of logic ought to teach the members of that body that the very first step towards a satisfactory discussion of the validity of the Anglican orders is

A CLEAR STATEMENT OF WHAT

ANGELICAN ORDERS ARE

and what powers they confer. But this is just what the Montreal Anglican Synod dared not to do. Why? Because the members knew well that if they did, they would find that the most contradictory beliefs were entertained by the very men who were there championing the validity of the Anglican orders. There is no doubt as to the teaching of the Catholic Church on the nature of ordination conferred by Holy Orders, and the doctrine that Holy Orders is a sacrament of the New Law instituted by Christ, impressing on the soul of its recipient the indelible character of the priesthood of Jesus Christ, and conferring on him the power of consecrating and offering the Body and Blood of our Lord, and of forgiving sin (Catechism of the Council of Trent on Sacred Orders, question 2). Would any member of the Montreal Anglican Synod

DARE TO CLAIM THESE POWERS for Anglican orders? Would not a hubbub similar to that now in progress in England be at once raised amongst his ministerial brethren? Would not some of them point out that according to article xxv. of the Anglican creed the sacramental character of orders is explicitly denied, and in the xxii. article of the same precious document the mass is represented as injurious to the oblation of our Lord on the cross, and is styled a blasphemous fable and a dangerous deceit? Would not the de-

claration of Cardinal Stuart and the fury with which those who confess Catholic faith utterly repudiate such a position were bound to do so triumphantly appear to be a proof of how thoroughly the Church of England is in the central position of the Catholic priesthood that of "sacrament"? And yet the Montreal Anglican Synod is bold with righteous indignation because Leo XIII. two years ago declared that the ministers of a church which took upon the name of Catholic were guilty of the crime of infidelity, which for more than two centuries tirelessly pursued the name with the popes, and the factor, which ordains its ministers by

A RITE FROM WHICH EVERY IDEA OF SACRIFICE

is purposely excluded, are empowered to offer up the sacrifice of the mass and exercise every other function of Catholic priests. Verily if Shakespeare's Pick witnessed the proceedings of the Montreal Anglican Synod he would have additional grounds for his saying: "What fools these mortals be!"

As there was no statement of their position regarding the nature and powers of Anglican orders by the distinguished divines of the Montreal Anglican Synod, so there was nothing ordered nor method nor truth in their discussion. The old cant about medieval superstitions about fidelity to the Scriptures, and so on, was duly resorted to. And the astounding statement was made that the Anglican Church was a branch, and the purest branch at that, of the one holy Catholic Church, an apostolic church! The logic of comparing

A CHURCH WHOSE MEMBERS ARE IN DEADLY CONFLICT

with one another on the most sacred points of Christian doctrine to a branch of any kind is a bright idea. Nature in her most expulsive moods never produced anything to compare with such a "branch." And then "the purest branch at that." St. Paul in his Epistle to the Ephesians declares the Church of Christ as a "bride, all glorious and unmarked by spot or wrinkle. Were the great 'purity' for a few minutes in the English school of the Montreal Anglican Synod he would learn to his astonishment that this picture was altogether erroneous, and that a brief glance through Anglican spectacles (which were unknown in his day) could show him plenty of spots and wrinkles, and also discover to him that whilst one feature was far another was distorted, and whilst one aim was straight and sound another was warped and diseased.

The student of history, too, would find much to upset all his previous notions. He would

LEARN THREE TO HIS UNBOUND-ED ASTONISHMENT

that Leo XIII. in his Encyclical declaring that Anglican clergymen were not Catholic priests, "had retreated all along the line." Seeing that he simply maintained the position taken by his predecessors, and therefore did not retreat at all, "this retreat all along the line" is certainly a unique performance, and worthy the serious study of all military tacticians. The great European powers ought certainly to send their strategists to meetings of the Montreal Anglican Synod. But we are told that Leo XIII. did not have his decision on the question of Anglican orders, like his predecessors, on the Nag's Head Table. Now will the Montreal Anglican Synod kindly point out what decision of the predecessors of Leo XIII. or Anglican orders is based on the Nag's Head Table. It is true that some Catholic disputants have brought the Nag's Head story into this controversy, but

CATHOLIC HISTORIANS LIKE DR. LINGARD

repudiate it. Long before the Nag's Head story was heard of Anglican orders were declared invalid by Cardinal Pole, Legate of the Holy See in England, during the reign of Queen Mary. Bonner, Bishop of London, a conspicuous figure in that reign, gives just the very same reason for this invalidity that is given by the present Pope, namely, that the "lake-made ministers" (namely, those consecrated according to the ritual of Edward VI., still used in the Church of England) in their now devised ordination, have no authority at all given them to offer in the Mass the body and blood of Christ. (Canon Estucrius, Anglican Ordinations, Page 63.) These words were

WRITTEN BEFORE THE CONSECRATION OF PARKER.

and many years before the Nag's Head story originated, and show that the grounds given by the present Pope regarding Anglican orders invalid from a Catholic standpoint are the very reasons given for the same course over three centuries ago.

Like St. Paul and the student of history, the average Catholic would learn with surprise that he has been drifting Anglicanward during the last two years. The profound theologians of the Montreal Anglican Synod would show him "that he was gradually giving up his materialistic ideas regarding transubstantiation, and was rapidly affirming the spiritual presence only of Christ in the Holy Communion." To this surprising statement

THE AVERAGE CATHOLIC WOULD REPLY

that he has probably the same solid regarding the blessed Eucharist now as he ever had, namely, that the living

BROWN'S Broomstick

the popular name for the BROOMSTICK TRAM.

the present lamentable state of France has suggested to some ecclesiastical and laymen the idea of organizing a pilgrimage "of penitence and expiation" to Lourdes in April next. Men only are to take part in the pil-

grimage. The organizers have issued a notice, in which they say:—"France is ill. The country suffers from atheism, licentiousness of manners, unbridled egotism, and criminality manifested by young and old." Now, this is rather strong, for there are hundreds of thousands of exemplary people in the large towns of France, and in the country districts. It is true, however, to a certain extent, and the framers of the notice have not been guilty of too much exaggeration. The Bishop of Tarbes, Monsignor Billere, is President of the Committee. With him are Father Du Lac, S. J.; Father Augier, O.M.I.; Father Laurent, Mariet Superior in Paris, and other heads or promoters of religious Orders and Congregations. The chief lay organizer is Count Albert de Mun.

VERY ANXIOUS ALSO TO HAVE THEM EXPLAIN

what they mean by the spiritual presence only of Christ in the Holy Communion. It they mean that Christ is present in the mind of the recipient, just as we say that a person is present in spirit when he is absent in reality? If they do, then no Catholic would dream of affirming any such thing. On the other hand, if they mean that Christ is really and substantially present in the Blessed Eucharist, but in a miraculous and spiritual manner somewhat after the manner of the human soul in the body, then they would find this very idea set forth by Catholic theologians ages before the Church of England commenced her career. A little study of the theologians would be much more profitable to the Montreal Anglican Synod than any number of Pantheons on the validity of Anglican orders.

POPE LEO AND THE ENGLISH PEOPLE

His Holiness in giving motu proprio a constitution to St. Bede's College, Rome, says:—"A very large share of our affection has been won by the English people, distinguished as they are both by the glory of their forefathers and by their own excellent qualities. We have considered it our duty to devote the chief part of our efforts towards inducing them to turn back to that most loving Mother from whom the nation learnt its first lessons of religion, and whom it glorified for so many centuries by the fame of its virtues and holiness. Nor have our endeavours been altogether in vain. Many, we rejoice to proclaim, have hastened to the proffered embrace of this Mother. And among such, those are deserving of special mention who, good-will and loyalty to the faith are the more to be admired, because, having enjoyed public esteem as ministers of religion, they have not hesitated to forfeit their temporal goods by professing the Catholic faith. And since many of them are desirous of entering the priesthood, in order to labour for the conversion of their countrymen, we are urged by a sense of charity to establish for them a college in Rome itself, where, without expense to themselves, they may have an opportunity of pursuing their ecclesiastical studies and acquiring the virtues necessary for the sacerdotal state. We have determined to name the college after the Venerable Bede, in order that the students may have before their eyes, both as a patron and a model, that great light of England and of the whole Church. In the present Letters, issued proprio motu by our Apostolic authority, we promulgate and sanction the constitution and rules of the said college." The rules of the college are then given. The pension is to be £50. To meet expenses for the present a fund of 400,000 Italian lire has been formed, which large amount of money his Holiness has paid from his treasury. The administration of this fund is to be in the hands of the Archbishop of Westminster.

C.M.B.A. OPEN MEETING.

On Wednesday evening of last week an open meeting of the Catholic Mutual Benefit Association, Branch 71, of Trenton, was held in their hall in the Separate school building, the occasion being the first official visit to Trenton of Mr. W. P. Killackey, Grand Organizer of the association. The hall was filled with an appreciative audience composed of the members of the Branch and a large number of ladies and gentlemen of the parish and vicinity. A choice programme of vocal and instrumental music was rendered by our best local talent in their usual very creditable manner, during which Mr. Killackey, who is a very fluent speaker, delivered an interesting address of an hour and a half explaining the aims, objects, and benefits of the association, and urged all present who were eligible for membership to join the society without delay. The chair was occupied during the evening by Chancellor U. E. La Belle, who introduced Mr. Killackey in a happy speech, and on the platform were seated Very Rev. C. B. Murray, the spiritual adviser of the society, and several of the other officers.

At the conclusion of the entertainment a reception was held by Branch 71, at which Mr. Killackey was introduced to the members, and to about thirty other gentlemen likely to become such, who each and all signified their intention of joining the association at an early date. The Grand Organizer will visit Trenton again some time next month, at which time a large number of new members will be received into the society. We congratulate Branch 71 on the success of the evening's entertainment, and predict a large increase in membership as a result.

PROPOSED FRENCH PILGRIMAGE OF PENITENCE.

The present lamentable state of France has suggested to some ecclesiastical and laymen the idea of organizing a pilgrimage "of penitence and expiation" to Lourdes in April next. Men only are to take part in the pil-

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Notice to Creditors.

IN THE MATTER of the Estate of Michael Nolan, of the City of Toronto, in the County of York, Gentleman, ex-undertaker Deceased.

NOTICE is hereby given pursuant to sec. 55 of Chap. 125, R. S. O. 1897, that all persons having claims against the estate of the said Michael Nolan, deceased, who died on or about the 1st day of December, 1898, are required to send by post, prepaid, or deliver to the undersigned Solicitors for the Trusts and Guarantees Company, Limited, the Administrator of said Estate, on or before the 6th day of March, 1899, their claims and statements of their accounts and the nature and securities (if any) held by them fully verified by statutory declaration.

And take Notice that after the said 6th day of March, 1899, said Administrator will proceed to distribute the assets of the said deceased among the parties entitled thereto, having regard only to the claims of which they shall then have notice, and the said Administrator will not be liable for said assets, or any part thereof, to any person or persons of whose claim notice shall not have been received by them or their said Solicitor at the time of such distribution.

Dated Jan. 21st 1899.

THE TRUSTS AND GUARANTEE COMPANY, LIMITED, T. P. COFFEY, Manager.

Hearn & Lamont, 47 Canada Life Building 41 King at west, Toronto, Administrators.

Parliamentary Notice.

MONDAY, 15th February next, will be the last day for receiving Petitions for Private Bills.

MONDAY, 20th February next, will be the last day for introducing Private Bills.

FRIDAY, 3rd March next, will be the last day for receiving Reports of Committees on Private Bills.

CHARLES CLARKE, Clerk Legislative Assembly

10th Jan., 1899.

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grimage. The organizers have issued a notice, in which they say:—"France is ill. The country suffers from atheism, licentiousness of manners, unbridled egotism, and criminality manifested by young and old." Now, this is rather strong, for there are hundreds of thousands of exemplary people in the large towns of France, and in the country districts. It is true, however, to a certain extent, and the framers of the notice have not been guilty of too much exaggeration. The Bishop of Tarbes, Monsignor Billere, is President of the Committee. With him are Father Du Lac, S. J.; Father Augier, O.M.I.; Father Laurent, Mariet Superior in Paris, and other heads or promoters of religious Orders and Congregations. The chief lay organizer is Count Albert de Mun.

Notice is hereby given that a dividend as the rate of 6 per cent, per annum on the capital stock of the company has been declared for the two months ending 31st December, 1898, payable on and after the 1st day of February, 1899, at the office of the company, corner of Victoria and Adelaide streets, Toronto.

The transfer books will be closed the 15th to the 31st January inclusive.

Notice is hereby given that the general annual meeting of the company will be held at 2 p. m. on Wednesday, February the 15th, 1899, at the office of the company, for the purpose of receiving the annual report, the election of directors, etc.

By order of the board.

S. C. WOOD, Managing Director.

Toronto, December 31, 1898.

Freehold Loan & Savings Co.

DIVIDEND No. 70

Notice is hereby given that a dividend as the rate of 6 per cent, per annum on the capital stock of the company has been declared for the two months ending 31st December, 1898, payable on and after the 1st day of February, 1899, at the office of the company, corner of Victoria and Adelaide streets, Toronto.

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