

THE CATHOLIC UNIVERSITY QUESTION.

CONTINUED FROM PAGE ONE.

not one word was said critical of, or hostile to, the plan of the First Lord of the Treasury. All the speeches were of a friendly character. But following that had come a semi-official notice in a newspaper that that plan was in nowise the plan of the Government. That notice had been read with disgust. It was followed by the speech of the Duke of Devonshire, who had stated that he would be surprised if, during the existence of the present Government, any practical measure dealing with the subject was brought forward. He asked hon. members, in face of that speech of the Duke of Devonshire, following as it did the announcements in the "Standard," which have all the marks of being of a semi-official character, whether the Bishops of Ireland, and the Catholic laity could come to any other conclusion than that it was the fixed determination, as long as the present Government existed, of not dealing with the question. He thought it most unfair to charge the Catholic Bishops of Ireland with the intention of rejecting the proposals of the leader of the House. As a matter of fact, they had been willing to give to the Government of the day every information as to the nature of the proposals they were to accept, and every possible facility for settling the question consistent with their principles. It had been the practice of the House in dealing with the question not only in the present, but in all previous debates, persistently to go on the assumption that the question of Catholic University education in Ireland was a question between the Bishops and the Government. It was nothing of the sort. He told the Government deliberately that if they produced a plan which recommended itself to the judgment and the conscience of the great body of the Catholic community of Ireland, he did not believe the Bishops would dare to refuse it, even if they desired to do so. Although it was quite true that in this matter of education the laity desired to act in concert with their clergy, and consulted them, he indignantly denied that they were entirely dictated to by the Bishops. If the Government produced a really fair and reasonable plan, offering such an education to the Catholics of Ireland as would be acceptable to the Catholic Bishops of Ireland, even if they were so unwise and so bigoted as to desire to refuse that plan they would find the public opinion of the Catholics of Ireland so strong as to make it impossible for them to do so. In support of that argument he referred to Mr. Gladstone's plan of 1873. Mr. Gladstone's plan was beaten by the Irish Catholic body, and it had always been assumed by non-members that the Catholic Bishops of Ireland acted entirely over the heads of the laity and defeated it. That was not true. The first move was among the Catholic students of Ireland. At the time he (Mr. Dillon) was a medical student at Dublin University. He and ninety others got together and discussed the Bill, and declared against it long before the Bishops said a word. The question, therefore, was not a purely Catholic question. It was a question in which the Catholic laity were interested. It was a question, moreover, in connection with which many of them had suffered too bitterly to reject any really good and reasonable scheme, even if some of the Bishops preferred to object to it. He confessed, last year after the tone of the debate, as did not see any sign of progress in public opinion in this country, when would entitle them to hope for a settlement of the question on the lines suggested by the First Lord of the Treasury. When they remembered that every English statesman for the last twenty years, without exception, who had been responsible for the Government of Ireland, had declared the conviction that a deadly wound was being inflicted on the life of Ireland by the denial of a Catholic University for the people, he thought it most extraordinary to say that they must continue to wait indefinitely until the public opinion of Great Britain—the opinion of people who were not suffering under a grievance—(Nationalist cheers)—who would not be injured if the question was never settled, was converted to the view of the Irish Catholics upon this particular matter. Even if they had the Royal University entirely in their hands, it would not solve the question, or go an appreciable distance towards solving it. What they wanted was a university that would be inspired with the spirit of the majority of the people of Ireland. The Irish Party were prepared to give the fullest safeguards that might be required, and he thought he might say this in the name of the laymen and the priests of Ireland, and if the Government conceded the university asked for it would be the wisest act of their reign. He believed that if the leader of the House drew up a Bill in the spirit of his own speeches on the subject, if he were willing to settle it, the supporters of the Government would be behind him.

Mr. Balfour rose with great reluctance to speak on that occasion, not because his zeal had cooled on the question of satisfying the wants and wishes of the people in regard to higher education, but because he had so often spoken and written on that one theme that he had really nothing new to say upon it, no argument to advance, that he had not already developed to the best of his ability, and no new considerations to present with which the House and the public were not already familiar. (Hear, hear.) He had always had the cause of higher national education closely at heart. The independent line he had taken on this question had been condemned as inconsistent with his position in the Government, and he admitted fully that independent action should, as a rule, be left to persons outside the Government. But opinions he had expressed dated back to ten years ago, when he was responsible for the government of Ireland, and he had felt it his duty to do all he could to convert his countrymen to the view he had held with "extreme and almost passionate earnestness." (Cheers.) It was not a Government policy he advocated, but it was a policy largely held on that side of the House, and largely and increasingly held among friends of his. He knew there were large numbers on the Ministerial side who differed from him whom he had no right to convert, but whom he should convert if he could. (Hear, hear.) In his judgment, the university he desired to see established was un denominational. He had been told that it would be un denominational only in name; but it would conform absolutely to the principles of the Tests Abolition Act of 1873, that no place should be given or withheld because of religion, and that in the distribution of endowments religions should be put altogether on one side. (Hear, hear.) Trinity College had been in its foundation and spirit a Protestant institution, and he should regard with something like dismay the intrusion into it of a great body of Jesuit professors, the appointment of a Roman Catholic Provost or a change which would make the proportion of Roman Catholics to Protestants in that great institution at all correspond with the proportion of Roman Catholics to Protestants in the whole of Ireland. (Hear, hear.) He should prefer to see some other university college or colleges established which would carry out the object he had at heart. (Hear, hear.) There was no parallel between the case of Ireland and that of the Continent. The true parallel was that of Scotland. There university education had done much good, and had penetrated to every class of the community. That result could never have been obtained if the Scotch Universities in the periods of their early activity had not been in political and religious sympathy with the people. (Cheers.) Under Roman Catholic management the Scotch colleges would have been as deserted by Protestants as Trinity College had been by Irish Roman Catholics. (Hear, hear.) The open door was not enough, and he appealed to his countrymen to support him in giving to Ireland a system of the advantages of which they had admirably profited in their own country. (Cheers.) It was the duty of Irish members of the Irish Hierarchy, of the leaders of Roman Catholic thought in Ireland to make it clear to the House and the country that what they desired was education, and not ecclesiastical influence. (Cheers.) Let it be clearly understood that the University proposed to be established was to be a lay university for laymen and not an ecclesiastical university. If that was driven into the heart and conscience of the English people, he thought they would no longer deny this great measure of reform to Ireland. (Cheers.) The cause of university education was a national cause, but it excited no great exhibition of popular feeling. That, however, was in his opinion an additional reason why the cause should be regarded by English and Scotch members with sympathy. Justice could not be extorted in this case by violence. What was given must be given freely. Was that not a reason why the Protestant majority should grant to Ireland what the highest minds in Ireland desired? This was no demagogues' plea, and surely they were bound to do everything in their power to give to Ireland what Englishmen and Scotchmen had long possessed in so ample a measure. (Cheers.) He hoped the amendment would not be pressed, as in that case he should be obliged to vote against it.

Mr. J. Morley did not follow the right hon. gentleman with the intention of entering into controversy with him. The debate had done honor to the House as a deliberative assembly—(hear, hear)—but the leader of the House deprecated the idea of going to a division. On the supposition that a division was possible, he should have pressed the right hon. gentleman to vote for a resolution to which he had given such powerful and efficient support. (Cheers.) The Duke of Devonshire had committed himself to the opinion that the question could not become practical in the lifetime of anyone now living, but his belief was that in a reasonable time the House would be practically unanimous in making the concession asked for. (Cheers.) Mr. T. M. Healy said the Irish members were politicians, and could not live on without considering what might take place in the present session. There might be a dissolution, and there might be changes, one of which might be that the Duke of Devonshire, one of the most dogged statesmen in Europe—(laughter)—would be found Prime Minister of England. Under the circumstances he was sure the right hon. gentleman would feel that this might properly be an occasion to divide the House. It was the first occasion upon which they had gone to a division on this question, having been appealed to that owing to the present condition of politics in this country they should not divide the House. Three times they had abstained from going into the lobby in response to the appeal not to imperil this question. Well, from that time to the present he did not think this question had advanced. There was, however, besides that, another reason which he did not hesitate to state. At a time when Irish soldiers were dying on the field, at a time when the Monarch was going over for the first time for 50 years to visit Ireland, it was this moment which was seized by this Protestant House of Commons to trample on the dearest convictions of the Catholic people of Ireland. Therefore, as far as his judgment was concerned, never was there a more favorable occasion for taking a division. He observed that His Holiness the Pope had telegraphed to the Catholics of Ireland the great distinction which was being conferred upon

them, and trusted that to-morrow, when the news of the decision of what they were told that night was a Protestant Parliament reached those high authorities, they might be able to understand how it was that for three long centuries the Catholics of Ireland had struggled, and might understand also their determination and their conviction that no matter what might be the statements made on such occasions there was registered in the bottom of their hearts the conviction that they must continue their struggle for independence. (Cheers.) The House divided, and the numbers were:—
For the amendment 91
Against 177
Majority for Government 97
London, Friday Night.
Mr. Farrel's motion in the House to-night in favour of a Catholic University for Ireland was rejected by 177 to 91. Mr. Balfour and the members of the Government as well as most of their followers, together with many Liberals voted in the majority against the motion. Included in the minority were the Irish Nationalists and Mr. Courtney, Mr. Asquith, Mr. John Morley, and Sir R. Reid. The Government tellers acted for the majority, and the tellers for the minority were Sir T. Esmonde and Captain Donelan.

DOWN BY THE SEA.
SUCCESSFUL SEALING.—The sealing season has been most prosperous. According to all reports, the returning vessels are heavily loaded and with the finest of seals. The steamers Greenland and Labrador reached Twillingate, a week ago last Saturday, loaded down. The reports from the rest of the fleet are as follows:—Aurora, Iceland and Leopard loaded. The Neptune has a full load killed. The Terra Nova, had 20,000, and would probably secure a full load. The Algerine reports for 13,000; Ranger, 14,000; Newfoundland, 20,000; Walrus, 10,000. On the 20th inst. the Esquimaux had 9,000; Vanguard, 16,000; Panther, 10,000. The Diana is reported clean, but was seen in the vicinity of the seals and has good chances of securing a trip. All the seals taken are said to be prime young harps, and this season's catch will be a very valuable one. The weather has been unusually mild and no sickness is reported amongst the men. The prevailing storm will detain the steamers here, and they will not likely start until the high wind goes down.

OCEAN GOLD MINES.—The success of the seal fishery is a grand thing for the country. 1900 to all appearances will be a record year in the ice. A good take of seals puts heart in the merchants for the cod fishery, promotes enterprise of all kinds in the Colony. By our new system of manufacture the seals are converted into pounds sterling in a very short time. Where months were consumed before in rendering out the fat into seal oil, now it is only a matter of days or a few weeks before the seals are skinned, cut up, rendered out, and put into casks for shipment. We are glad to know that prices are better this year by £1 a ton than last year. We sincerely hope it will keep up. Let no one speak about Newfoundland as a poor country. No other place in the world could show results like our seal fishery. In a bare fortnight our hardy toilers of the sea have gone forth and returned with \$500,000 worth of spoil. Bacon might well speak of our fisheries as "the gold mines of the ocean, than the far-famed Galena there is none so rich." The seal fishery and its wonderful results is a famous illustration of our magnificent resources, but the cod fishery is still more marvellous. Where else could a man with a couple of traps secure a thousand quintals of fish worth \$3,000, with only the labor of rowing off a couple of miles each day taking out the captured cod, salting and drying it. We know the case of more than one man on the South Coast who has for several seasons averaged that amount out of his traps. The only hired labor he has had to pay for being two and sometimes three men. The planters' own boys and girls did all the rest of the work, and in the winter he made and mended his traps and nets. The Yukon is a barren field compared to the harvest of the ocean.

AN ELOQUENT SERMON.—In receiving the Benevolent Irish Society on St. Patrick's Day in the Episcopal Library, His Lordship Bishop Howley delivered a most eloquent, patriotic, and able address. Some extracts will surely interest Catholic readers throughout Canada. After referring to the bravery of Irish troops, especially during the present war in South Africa, His Lordship said:—
"We are loyal, then, because our religion requires it. But loyalty may be looked upon from three different standpoints; or, in other words, may spring from three different motives.
"First of all, it springs from the common bond of social order and peace of communities, and speaks to us in the voice of 'humanity,' demanding of us as citizens of the commonwealth submission and peaceful abidance by the laws of the country in which we live.
"Secondly: It speaks to us with the voice of 'Christianity,' and calls on us to receive with gratitude and cheerful thanks the favors conferred on us by good government.
"Thirdly: There is the voice of race of 'blood'; of 'race,' of 'nationality'; the most powerful voice that can appeal to the human heart. It is this latter species of loyalty that bursts forth into enthusiasm, and fervor at the thoughts of the history of our country, the glorious deeds of our ancestors, or the sight of our national flag. It stirs up the noblest feelings of our hearts, and makes them throb with the warmest and truest pulses of patriotism and national pride. It is not right, nor is it possible, (and if possible, it would not be desirable) that any nation should demand from another,

even the subjugated, the surrender, the abandonment, or the transfer, of those deep sentiments of the heart. It is not possible, I say, because man cannot, if he preserves any particle of nobility or manhood, denude himself of all that goes to make up character, bravery, nobility, 'manliness' in man. And it is not desirable for England to exact such a homage from Irishmen. If she could succeed in doing so, she would only be producing a race of cowardly slaves, hypocritical, craven, unworthy of her confidence. No human being is more contemptible than the man who is ashamed of his country and has lost the spirit of his nationality."
Having detailed the attitude and logical sentiments of the Irish towards England, especially in the present crisis, His Lordship delivered himself of the following splendid passages:—
"Considering what I have shown as the treatment of Ireland, even at the present day, I say that all that England has any right to claim from her, is this silent, inactive loyalty. Does Ireland give to England this scanty share of loyalty? Go and ask of England's battle fields. Go and ask of England's army. There you will find she gives not only submission, acquiescence, but the best and noblest of her youth; the flower of her race; the muscle and bone of her stalwart men; the life-blood of her people!"
"Surely, then, Ireland repays a thousand fold over all that she owes of loyalty! And she can hurt back into their teeth the sneer and the taunt of those who accuse her sons of disloyalty. Let us hope that a better spirit is hovering over the British throne and nation at the present time. That the voice of the blood of so many thousands of brave Irishmen crying from the veldts of South Africa, is being heard. The first harvest of national restitution, the first branch of the olive of peace, may be the visit of Her Majesty to Dublin, which, tardy though it be, may be the opening of a new era."
"If she could but add the pacification of Ireland to the long list of the triumphs of her reign, it would be the brightest memory that she can hand down to future generations. It is true there is a long score of seven hundred years of injustice to be blotted out, but, counting again on the generosity of Irishmen, it would not take long to accomplish it, once they could be got to believe that they were no longer looked upon with contempt and suspicion as an inferior and dangerous race, but as brothers and fellow-subjects of the Empire."
"And so my friends I again close my remarks by saying that I, too, hope that bright day is not far distant when England will fully appreciate the generosity of the Irish character, and by extending to her a full measure of equality, and showing an honest confidence in her, shall convert her, as it is so easy to do from a suspicion and embittered sullenness to a genial open-hearted fellowship and an era of hope and sunlight and happiness shall dawn. When England will hold out the hand of brotherhood and fealty to the Irish race, then how soon would all the harrowing past be forgotten, and the silent loyalty of submission, which is but a smouldering rebellion, would be changed into a generous and grateful feeling of fealty and faith, and even those national aspirations which, as I said, are ineradicable, would be blended in brotherly love and national fellowship."

OBITUARY.
MASTER DAVID ROBINSON. —On Friday, April 6th, there passed to his eternal reward, David Francis Robinson, second son of Mr. Joseph Robinson, Erie street. Master Robinson was a pupil of St. Mary's Academy, Craig street, and a model, as well as a general favorite with the scholars. About ten days before his death, he contracted a cold which developed into pleuro-pneumonia. All that medical aid could do, together with the care of his fond and devoted parents were done to alleviate his great sufferings, but all to no avail. The Rev. Fathers McMahon and O'Donnell, were assiduous in their attendance, and brought him all the consolations of our Holy Mother Church. As the Angelus bells of the city were pealing forth their sounds in the evening of the first Friday of the month, the pure young soul of David Robinson left his mortal body to celebrate his eleventh birthday in the realm of bliss. His funeral, which took place on Sunday afternoon, was very largely attended. The pupils of the school and the members of the Sacred Heart Society, under the direction of Principal W. J. Brennan, assisted by Professors J. J. Fahy and R. J. Louis Cuddihy, turned out in large numbers to show their respect for their dead comrade. The Requiem Mass was chanted in St. Mary's Church, on Monday morning, April 9th, by Rev. Father O'Donnell. The pupils of the school, assisted in a body, The Gregorian chant was rendered with good effect, while the "De profundis," "O Christe, Salvator Mundi," "O Jesu, dona ei Requiem," and the beautiful hymn, "Nearer my God to Thee" were very impressively rendered by Messrs. Emblem and Cuddihy.
"O Paradise! O Paradise! 'Tis weary waiting here; I long to be where Jesus is; To feel, to see Him near."

Father Mathew Statue.
It is not often that the people of Crow grow exceedingly witty, especially on a serious subject; but the following comments upon some vaguely intended changes—or improvements—in regard to a statue of Father Mathew, which gave rise to a lengthy controversy and a multitude of letters in the "Evening Special," are of themselves very well worth reading. The "Evening Special" says:—
"It appears that some alterations are being made in the pedestal on

Apostle of Temperance, but the public generally seem to be in blissful ignorance of what the changes are to be. Some of our correspondents, however, have thrown light on the mystery. The intention of the Corporation, according to one statement, is to raise the statue, in other words, to place the figure on a larger and higher pedestal than that on which it is supported at present. If that be the case, as one of our correspondents pointed out, there is the danger that the entire monument may lose its symmetry. A small statue on a huge pedestal would not be a thing of beauty, and that, we are told, is what the result may be of the changes that are now being made with the sanction of the Corporation.

"By the way, before we say more, we would like to ask who is the authority on Art in the Corporation? Who is the expert in Sculpture? One of our correspondents suggests, rather irreverently, we think, that these matters are generally settled by the Tolls and Markets Committee. We must decline at once to accept that statement. The Cork Castle Market may be a monument—we won't say of what, but in this present controversy there is question of a different kind of monument altogether. We must assume, nevertheless, as the appearance of the statue is to be altered, that there is a Committee of Art critics in the Corporation, and that in their anxiety to beautify the city they fixed their eyes with critical gaze on that unpretentious-looking monument which every true Corkman loves to believe is an ornament to one of our principal city thoroughfares. They said one to another, so the story goes, that the statue was out of joint, that it was dwarfed by a neighboring sentry-box, and that it was hidden in a forest of electric poles and overhead wires. All this they felt was contrary to the ethics of statue-fixing in public places, and they decided to give the statue a more imposing appearance by raising it considerably above its present elevation.

"That is the version commonly given in the city of the changes that are now in progress around the Mathew Statue. It is a pity we have not other statues to be looked after, for, evidently, we have a Corporation of exceedingly artistic temperament. Look at the lovely pillars that are being erected in the narrow streets to hold on high the bright electric torch which is to light the citizen on his way home as he steers wearily amid cabbage leaves and orange peels, around each successive obtruding corner. They are like the colonnade which ran around the temple of ancient Thebes. The Corporation which can adorn our city with pillars of such wondrous beauty is capable of great things in Art."

Man's definition of the word "place" as used in the proverb "A place for everything, and everything in its place," is as follows: "Wherever I happen to have left the thing."

"I don't care for your poem, 'The Song of the Lark,'" remarked the editor. The poet sighed wearily. "To tell the truth," he replied, "I myself much prefer the lay of the hen."

Friend: "Why are you reducing the wages of your employees?" Philanthropic Manufacturer: "I need the money just now. This is the time of the year I make my annual gifts to charity."

"My dear," said Mr. Pursnap, "we shall soon have 180,000 odd men at the Cape." "Dear me!" exclaimed Mrs. Pursnap, "well, I never thought there were so many peculiar people about. I'm sure."

Dorothy had never seen any pumpkin pie until her first visit to the country, and, to her grandmother's asking her if she'd have a piece, the little girl replied, "No, I thank you. I never eat pie without a roof on it."

STEWING FRUIT.—Don't boil the fruit. First wash it, then soak it over night in cold water, enough to cover the fruit. In the morning take it out and bring the water in which it has been soaked to a boil; then add sugar to taste, and boil the water and sugar (not the fruit) fifteen minutes. Then pour the boiling water on the fruit, and set it on the stove where it will simmer, but not boil for ten minutes. Then set off to cool, and serve. In case the fruit is tender, like apricots, ten minutes will be sufficient for it to simmer. For harder fruit, like pines, a longer time may be allowed. A slice of lemon improves the flavor of pines.

"A Word to the Wise is Sufficient."
But some stubborn people wait until "down sick" before trying to ward off illness or cure it. The wise recognize in the word "Hood's" assurance of health.
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Strength Builder.—Myself, wife and children have taken Hood's Sarsaparilla and it strengthened us. It relieved me of a lame back." DAVID McGEORGE, caretaker, Cult Institute, Galt, Ont.
Hood's Sarsaparilla
Never Disappoints
Hood's Pills cure liver ills; the non-drugging and only cathartic to take with Hood's Sarsaparilla.

DIED
ARMSTRONG. —On the 11th of April, Ellen (Nellie), beloved daughter of Catherine and Henry Armstrong (engineer G.T.R.) age 19 years, 5 months, 4 days. Funeral took place from her father's residence, 543 Grand Trunk street, on Friday, 13th inst., at 2 o'clock p.m., to Cote des Neiges Cemetery.

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In 1 lb. glass pots.
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Mince Pie Meat for Easter.
In quart glass jars.
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And half-gallon glass pails.
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IN TINS OF ALL SIZES.
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