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THE MOTHERLAND

Latest Mail from ENGLAND IRELAND and SCOTLAND

CALLOW.

The Callow papers publish an announcement of the death of Mr. Richard Nolan, of Kneekirane, at the advanced age of 94, who was almost the last of a remarkably long-lived family.

For a shocking sacrilege at St. Mary's, the Rev. John Kinella, P.P., Edenderry, is also living in her 93rd year, while her brother, the late Rev. Thomas Nolan, P.P., Abbeyfeale, died in 1887, aged 93.

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It is suggested that a tug-of-war between the Dublin and Cape Town police would be an event of considerable interest. In the Cape Town police force there are now on the roll thirty-eight constables of six feet high and over. The top-notch is Police Constable Andrews, who takes the standard at 6 feet 4 1/2 inches, probably the tallest constable in South Africa.

Although Catholics have been made eligible for corporation honours so long back as 1797, not a single Catholic had been returned for a single one of the Dublin divisions up to 1840—a long, dreary period of forty-seven years! This statement was made by Daniel O'Connell—never remarkable for his "powers of silence"—in the English House of Commons. The reply being that it was necessary in the interests of the Established Church, and of Protestant and loyal interests generally, that the then state of affairs should remain unaltered.

The Freeman's Journal announces the death of a well-known member of its staff, Mr. Timothy O'Hordan. He was a native of Tralee, and had only reached the full years of manhood. He leaves a young wife. Mr. O'Hordan's career as a journalist covered a stirring period of Irish history, and his professional duties made him witness of some of the most memorable scenes of the time.

The growth of the United League is proof conclusive of the earnest desire amongst all sections of Nationalists for unity and united action against the common enemy. There was a popular demonstration at Oughterard, under the auspices of the United League.

The Duke of Norfolk is an unique position. A curious situation has arisen in connection with the elementary schools at Arundel, the seat of the Duke of Norfolk. The education department has given notice to the Church of England schools that their accommodation is inadequate, that they must be rebuilt, and enlarged, or else they must make way for a Board School.

There are some of our countrymen so far advanced in their consumption of the "Grip" will not give relief. You cough, cold and all affections of the throat, lungs and chest, it is a specific. It has never been known to fail. It promotes the circulation of the blood, and gives the diseased parts a chance to heal.

associated Mr. Plunkett opened the proceedings with an explanation of the nature and objects of the movement. "They started," he said, "with the belief that the real evil from which Ireland suffered was the poverty of her people; and they were quite ready to admit that this poverty was to a large extent their own fault. There was no doubt that if the Irish people were in some respects as other nations were, they might make more of their resources."

In Father Finlay's opinion it was "no matter what flag a man might fly in politics." If he developed the country's resources." This was his statement of the results of Mr. Plunkett's movement.

Under the old system the dairy farmer had to work very hard and get no more than 5d or 6d a pound for his butter. He took it to the nearest country town, and sold it there. He did not remunerate him at all for his labour and the feeding of his cattle. Under the co-operative system he had less work and got very much better prices for his butter. Instead of putting his milk out in pans in the corner of his cabin he sent it to the creamery, where, with the best machinery and skilled labour, it was at once converted into butter and pitched to the best market.

Lecturing in Dublin, Mr. Charles Dawson said the question of industrial and practical education was one which the new councils should vigorously take up. To-day there was as much ignorance in Ireland of the manufacture of best sugar as was sufficient to kill the attempt at Mountmellick fourteen years ago. True, it was with technical ignorance they had to deal. Dr. Sullivan supplemented the evidence of Sir Robert Kane as to the abundance in Ireland of building stones and marble. Again the want of technical training was a great evil. However, they find Irish marbles in some of our churches. This was in the city an exquisite illustration of what could be done with Irish marble—be referred to the Catholic University Church in Stephen's Green. Its interior was all marble. It was built by the first Rector, the late Cardinal Newman, a bust of whom in Irish marble is also and with an Irish artist, Sir Thomas Pedersen, attendant of his glorious memory. He intended along a noble monument in the shape of an acknowledged and endowed Catholic University would be raised to his memory in the city which he loved so well.

In the County Galway the R. T. C. have been adopting most mysterious tactics in the hunting up of United Irish League posters. They tried to induce several shopkeepers to give them one, but it was a dead failure. They then asked some employment to get one for them, and in every case were met with the answer: "Go get it yourself." They adopted several tactics last October, (when a meeting was proclaimed, and met with a like result. On the present occasion they went as far as to offer 2s 6d for a copy of the poster. The joke of the whole thing is the Executive of the League here would not have the slightest objection to giving them a copy of the poster gratis. At the same time the people of the town district are deeply enraged at the conduct of the police.

Even Lord Dunsany has been making a sort of Home Rule speech at Adelaide. I say, said his Lordship, that we Irishmen are just as capable of managing our own business in as sound, as honest, and in as efficient a manner as any people on the face of the earth (applause), and if I have the honor of representing this district in the County Council I shall have that in my mind very strongly. I beg to thank you for the honor of selecting me as your candidate for the County Council for this county.

The growth of the United League is proof conclusive of the earnest desire amongst all sections of Nationalists for unity and united action against the common enemy. There was a popular demonstration at Oughterard, under the auspices of the United League. With a priest in the chair, and three members of Parliament—Mr. Sheehy, Mr. Harrington, and Mr. O'Malley amongst the speakers. The meeting, like all gatherings under the auspices of the United League, brought together in hearty co-operation all sections of Nationalists, and the resolutions were an outspoken and thorough declaration of National principles.

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of the Duke of Norfolk has destroyed whatever chance the Anglican clergyman had of getting the money necessary for the rebuilding of the Church of England school.

FATHER BRINDLE FOR THE EPISCOPACY

The rumour is current in Catholic circles that the Rev. Robert Brindle, D.S.O., the Military Chaplain, who so recently distinguished himself for his bravery in the Sudan campaign, is to be appointed Assistant Bishop of Cardinal Vaughan. Father Brindle has since retired from the service, and is now on his way to England. The appointment would not be without precedent, as Monsignor Veruie, Bishop of Portsmouth is a Chaplain on the retired list.

SCOTLAND.

IRISH MELODIES TRANSLANTED TO SCOTLAND. Mr. Oran Flood has been lecturing on "Irish Melodies Translated to Scotland." He said that during 200 years upwards of 67 Irish airs had been adopted to Scotch songs. He gave instances of those, and said he hoped in future Irishmen would look more to the originality of airs, and see how many of them were Irish.

PALFOUR'S IRISH UNIVERSITY SCHEME.

Dublin Freeman—Journal Jan. 28 Mr. Balfour's plan would establish, if not absolute religious equality, something approaching it in the Irish educational world. He would establish two teaching Universities, one in Dublin and one in Belfast, on precisely similar lines, and differing in no particular excepting the names of the gentlemen first appointed to serve on their respective governing bodies. The Belfast University would absorb the Belfast Queen's College. The Dublin University would be governed in the first instance by gentlemen acceptable to the Catholic body. But both should be rigidly subject to the Test Acts. No public endowment should be given to the chairs in Philosophy, Theology, or Modern History. Here Mr. Balfour extends existing limitations. The refusal of endowment to a chair in Theology is intelligible. The exclusion of the chairs of Philosophy and Modern History from endowment is less intelligible and is scarcely consistent with the principle of equality which he accepts. However, the difficulty is not insuperable. Such a University would not, Mr. Balfour asserts, be a Roman Catholic University. If people call it so he will not object, provided they are consistent, and apply similar language to the other University in Belfast. Then Ireland will have two Protestant Universities to one Catholic, "which, as there are nearly three Roman Catholics in that country to one Protestant, seems," says Mr. Balfour, "not unfair to the Protestants." Mr. Balfour contends that his scheme violates no accepted principle, and confers no exceptional privilege. If Protestants are true to their professions they ought, he asserts, to welcome it. The plan may meet with difficulties. Mr. Balfour expresses himself as uncertain whether it would be accepted by those for whom it is intended. He possesses no authority to speak on the matter, but he believes that within his lines there is room for a working compromise. The solution cannot be advanced, Mr. Balfour says, on ordinary party lines. But all the greater is the responsibility of the Protestant and Unionist majority in its regard. If there is truth in the Unionist theory then, Mr. Balfour urges, the solution must be found. His appeal is unanswerable in principle or reason. His policy can be defeated only by the inviolable prejudices of a Protestantism that is afraid to depend upon any defenses not those of ascendancy and persecution.

LECTURE ON JOHN BOYLE O'HEILLY.

The address by the Rev. Father Fitzpatrick, of Young's Point, at the Catholic Association rooms, Peterborough, on January 20th, on the subject of "John Boyle O'Heilly," attracted a large audience. Father Fitzpatrick prefaced his remarks by saying that he had decided to speak of one of Ireland's most gifted sons, one who like many more of his fellow-countrymen was forced from home by the intolerance of English despots to seek the justice of his talents on foreign shores. He would speak of John Boyle O'Heilly, the soldier, the convict, the journalist, the orator, and the poet. He chose the life of this great Irishman, firstly, because he was a self-made man, a living proof of the maxim, "Omnia Vincit Labor"; secondly, because he rose to distinction and even fame, in the face of the greatest obstacles, obstacles considered insurmountable; thirdly, because, he was the friend, adviser, and staunch defender of his countrymen; and, fourthly, because he was a credit to the country that gave him birth, an ornament to his church and race, and a benefactor to the land of his adoption. At the conclusion of the address the applause was prolonged. A vote of thanks, moved by Mr. J. W. Fitzgerald, seconded by Mr. Couglin, was presented to the speaker. During the evening a short musical programme was rendered.

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Jesuits and Italian Freemasons

The former correspondent of the Daily Freeman's Journal writes, under date of January 18th:—The chief theme of conversation during the last few days has been the Jesuits' College of Mondragon. This college, which is frequented by the sons of the nobility of Rome, and of other parts of Italy, differs because of the unimpaired favouring in governmental educational circles to clerical teachers. Although the Jesuits who teach in this institution have passed through the State University in order to have a Government certificate, and to become teachers, such as the Government refuse or reject, the scholars they send up to the universities are looked upon as rank and file, and are treated with marked injustice in the examinations. It was desired then by the rector of Mondragon that the Minister of Public Instruction would grant the paragonage, or right of this college, to send forward its pupils without examination, just as other colleges or teaching institutions where the professors have Government certificates as teachers, are allowed to do.

The Minister of Public Instruction, Signor Bacelli, expressed his willingness to grant this right to Mondragon, provided that the rector could present for this object a petition signed by a certain number of Parliament deputies members of Parliament. In fact, the petition was drawn up and signed by 108 members—among the names being Francesco Crispi, the well-known Premier of a few years ago. It is NOT LOVE FOR THE JESUITS which induced Crispi to sign the petition, but, as he himself declares, a love for fair play, even to Jesuits, and, perhaps a desire of hampering the Ministry.

In response to this very strongly supported appeal, Signor Bacelli issued a decree, granting the paragonage to the College of Mondragon for the year 1898. Now the dilemma is plain. It is said that this concession to the Jesuits enraged the Freemasons, who held a meeting, with the intent of bringing pressure to bear on the Government to undo this act of simple right and justice. However that may be—and it is impossible to know to a certainty what may have occurred in the secret meetings of the Masonic Society—events took a strange turn afterwards.

The petition, with the 108 names attached to it, disappeared in some mysterious manner from the office of the Minister of Instruction. The Radical and anti-clerical journals began to upbraid the members who signed in favour of the Jesuits. Some of these members wrote letters to the papers asserting that they signed through good-will to the person who asked them; others asserted that they did not know the contents of the documents to which they affixed their names. Nothing that can be said is more eloquent than these statements of the members to show their pre-eminent fitness for the position to which they have been elected.

The rector of Mondragon had had the names attached to the petition PHOTOGRAPHED AS A SWEET MEMORIAL of the previous signatories. The Decree that he obtained from the Minister was framed by the rector as a historical document. Employers from the Ministry went to Mondragon to withdraw the document from the rector, on the plea that it was not authentic. It was given in their hands, and has not been seen by the rector since. On last Wednesday the Ministerial Decree was withdrawn either on the plea of error in form or some equally absurd reasons. The Jesuits will not save the paragonage for the College of Mondragon, and the chief sufferers by this peculiarly harsh arrangement will be the parents of the pupils who attend this college. The excellence of the educational methods of the Jesuits is celebrated all over Europe and America. That excellence is recognized by the people best fitted to judge in Italy. The young men that attend this college, which has been established during thirty-three years, are the sons or nephews of the most distinguished members of the several Governments that have ruled in Italy; the sons of Admirals, Senators, Generals, and Deputies of the Italian Government. Their studies are distinguished by the strictness in the army and navy, at the Bar, and in the other departments of service, whether to the State or to the community. Their patriotism seems not to have suffered by the fact that they were educated in a Jesuits' College. Their education and their morals have been carefully looked after at Mondragon, and while the fathers or uncles or other relatives of these

STUDENTS HAVE BEEN TRAINING IN THE SENATE HOUSE

or in Parliament, or on platforms, against clericalism in general, and the Jesuits in particular, they have taken the greatest care to send their sons or relatives to the schools of the clericals and the colleges of the Jesuits! However inconstant this may be with their professions, it is, nevertheless, a fact. Now, it is expected that very disagreeable questions will be put in Parliament to Signor Bacelli. His attitude in the matter is not the most heroic. It is thought that the outcome of the Mondragon question will bring about the resignation of Signor Bacelli as a Minister of Public Instruction. Some of the Liberal journals frankly recognize that the real master of the fate of Italy, so far as the Italian Government is concerned, is Freemasonry. It is, says one journal, to avoid a

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problem in Masonry that Signor Bacelli withdrew the paragonage which he had decreed for the College of Mondragon, and showed his weakness.

UNEARTHING ANCIENT RUINS AT ROME.

Near the Church of St. Adriano, a few yards from the Arch of Septimius Severus, excavations have just brought to light a square area, about 12 feet long on each side, which is paved with blocks of a black stone, with rare white veins running through it. This marble was surrounded by a solid of marble standing upright, forming an enclosure, and resembling, as it were, the black-paved area sacred from Intuition. The polygonal blocks of lava, forming the Roman road passing under the Arch of Septimius Severus, have been laid out at a much later period than that of the construction of the arch—the 3rd century. Archaeologists consider that the road was made in the 4th century after the death of Constantine, the Emperor of Christ. Now, if this black area marks the site of the tomb of Romulus, or the memorial raised to him, it is evident that his origin goes back six centuries before Christian era; so the diggers in the Forum, cutting through the old road of the 6th century A.D., to the enclosed space paved with blackstone, have gone through the historical remains of no less than twelve centuries.

Historians relate the legend of Romulus' death as being mistaken and the work of the gods. He was enveloped in the darkness of a storm, a rain and thunder and lightning; and with the storm blew over Romulus had disappeared. There was nothing left of him to bury, so that strictly is a misnomer. But that there was a memorial of him in the Comitium, for the people assembled, is certain. For there are classical writers who mention the title "Tomb of Romulus" who mention it; and Horace alludes to the "bones" of this founder of Rome, but this may be regarded as a poetical way of putting things, if the legend of his disappearance be accepted.

LORNETO ACADEMY, WELLESLEY PLACE.

The senior members of St. Cecilia's Musical Club gave a musicale in the parlours of the above-named institution on Tuesday, the thirty-first. The programme, it is needless to say, was a most interesting one. "Annie Laurie" rendered of a happy solo by Miss Mulock, was a very enjoyable number. Miss Mary Murphy acquitted herself creditably by her rendition of that pathetic song of Behrend's "Auntie." Miss Helen Blackburn and Mrs. S. Ross Graham evinced great taste in the selection of their songs which were admirably adapted to their very promising voices. Brull's piano solo, "Etude de Style," was given in an admirable manner. The phrasing and shading being all that the most critical could wish.

ESSAYS ON MUSICAL TOPICS WERE READ BY MISS JEAN SQUAREY, MISS R. WICKETT, AND MISS MARJORIE BRENT.

- The following is the programme:— I. Introductory remarks, Miss Patricia Brazil. II. Lichen, "Resolution," Miss Elice Baker. III. Essay, "Handel," Miss Jean Squarey. IV. Behrend, "Auntie," Miss Mary Murphy. V. Immer, "Fair Echoes," Miss Jean Squarey. VI. Oberthur, "Annie Laurie," harp solo, Miss Mulock. VII. Essay, "Woman's Work in Music," Miss R. Wickett. VIII. Gresh, "Les Joyeux Passions," Mrs H. Blackburn. IX. Vincent (a) "Hush, Little Girl, Don't Cry," (b) "Good-Bye," Miss S. Ross Graham. X. Essay, "Thoughts on Music," Miss Marjorie Brent. XI. Marston, "My God, My Father, Whist I Stray," Miss H. Blackburn. XII. Bach (a) "Two Part Invention, Nos. 8 and 13; Ravina (b) "Etude de Style," Miss P. Brazil. XIII. Hymn to St. Cecilia (quartette), Misses Murphy, Blackburn, Wickett, and B. Swan.

COLLINS-HOOLIHAN.

At St. Peter's cathedral, Peterborough, on January 31st, was celebrated the marriage of Mr. P. Collins and Miss Mary Hoolihan. The duties of the bride and groom were performed by Miss Fanny Hoolihan, sister of the bride. Mr. Collins was assisted by Mr. J. Donaghy, and Mr. Hoolihan by Mr. J. Donaghy. The happy couple left for Montreal and other eastern points. After the honeymoon they will take up their residence in Peterborough.

These tried kidney pills Dr. Charles' Kidney-Liver Pills cured tired kidneys to do what they must do if you are to be a healthy man or woman.

DEATH OF MISS E. G. MACDONELL.

Alexandria, Ont., Feb. 3.—Mary Elizabeth Greenfield, daughter of the late Archibald John Macdonell, rector of Kingston, and sister of Mr. John A. Macdonell, Q.C., of this town, passed away on Wednesday, February 1st, after an illness of some months. Miss Macdonell has achieved so much in her comparatively short life, and she had what greater consolations, the consciousness of a life well spent and duty well performed. In the year 1883 she entered the General Hospital at London, Ont., and two years later graduated from that institution as a qualified trained nurse. At this time she received the appointment of superintendent of St. Mary's hospital in Brooklyn, N.Y. After several years spent there in acquiring further professional knowledge, she returned to her home, and became superintendent of the General Hospital of Elizabeth, N.J. Here she spent several years, crowded with the numerous activities and worries of her responsible position. In 1886 a new field opened for which her ability and lengthy experience eminently fitted her, and she became superintendent of St. Joseph Hospital Training School for Nurses. In that position she exercised a great influence for good over the young women under her direction; many young ladies from this vicinity who have taken up this profession as a life work were doubtless influenced much by her example of untiring energy and devotion. During the summer of 1888 her untiring labors began to tell on her constitution, and she then came to Alexandria to seek rest and quiet with her sister, Mrs. D. A. Macdonell. She expected that a short rest would refresh her for renewed effort, but it was to be otherwise; and after many weary months of illness, this estimable lady has gone to her reward, at the age of forty-one years. The funeral will take place on Friday, February 2nd, from the residence of Mr. D. A. Macdonell, P.M.

CATHOLICISM IN WALES

London, Feb. 2.—Wales Nonconformists are becoming somewhat uneasy at the advance made by the Catholic Church in the principality during recent years, and statistics have just been collected by a joint committee, representative of four of the leading communities in Wales, bearing on the question. As showing the remarkable increase in the number of Roman Catholic chapels, it is stated that in 1846 only eleven existed, whereas in 1886 the number had increased throughout Wales and Monmouthshire to eighty-two. The largest number is to be found in the county of Flint, which a few years ago the county jail was purchased by a wealthy order of Jesuits for the purpose of a monastery. A large monastery of the Capuchin order is also situated at Pantamp, close to the town of Holywell, famed for the healing properties of its waters.

THIS SETTLES IT.

Charles Dean, on Dodd's Kidney Pills.

He was Asked if Dodd's Kidney Pills Cured Him of Kidney Disease, and Declared they did after his Doctor and a Bar Medicine had Failed.

LONDON, Feb. 6.—The publication a few days ago, in the press, of the statement that Mr. Charles Dean, of the City Hotel, had been cured by Dodd's Kidney Pills, of a disease that every other remedy he had used, failed to even touch, created widespread comment and discussion. The majority of the citizens agreed that the case was not a remarkable one for Dodd's Kidney Pills, which they said, cure every case of Kidney Disease for which they are used.

Some few persons, however, doubted the accuracy of the report. To settle the question, once for all, we interviewed Mr. Dean, and asked him if the press reports were true. "Certainly they are true," said he. "The only fault they have is that they are not strong enough. "I used to suffer so much that I had to lie down to get relief. My doctor said my kidneys were affected. He gave me medicine, but it didn't help me. "One day I met Mr. M. J. Duffy, a Scotchman, who was cured of Kidney Disease by Dodd's Kidney Pills. He advised me to try them, and I did so. When I had taken a few doses I was relieved. One box made me a new man. I have taken three boxes, and am completely cured. Dodd's Kidney Pills cured me. They are worth their weight in gold."

This certainly settles the question. Nothing further can be said. DODD'S KIDNEY PILLS CURE KIDNEY DISEASE—That is proved. Those who require Dodd's Kidney Pills can get them at all drug stores for fifty cents a box, six boxes for \$2.50, or by sending the price to The Dodd's Medicine Co., Limited, Toronto.

THE DOMAIN OF WOMAN

THE HAIR THAT ROCKS THE CRADLE RULES THE WORLD. TALES BY "TERESA"

The rationale of wearing flannel next to the skin is not understood by a great many people, and yet there is really nothing so preventive of colds and grippe as good flannel underwear. And by flannel I do not mean knitted woolen vests or the odious substitute known as "flannelette," I mean the genuine article, which is almost entirely woven of pure wool. Flannelette is simply cotton, "thuffed up" to resemble the article it caricatures, it is about as warm after one washing as skin made of cotton and not half so warm as good calico or longcloth. I am absolutely certain from my own personal experience that there is nothing like flannel for underwear in a changeable climate like this, and I wish, for the good of the community generally, that the doctors would order its use oftener, especially in the case of consumptive and "cold-catching" people. The usual method in this country is to overheat the houses, while the only change made in the clothing is the substitution of a rather thick wool vest with long sleeves. For outdoor wear a heavy jacket is supposed to give all the warmth that is necessary, when, as a matter of fact, it is the under and not the outer clothing that keeps the heat in the body. If flannel is worn next the skin both winter and summer, there need be no fear of changes of temperature. Some people imagine flannel to be "hot" in the summer; it is not, on the contrary, fine summer flannel is far cooler than wear thin cotton, besides being an absolute protection against sudden chills. Perspiration by evaporating the liquids of the body, tends to cool it, but if it is excessive a chill may ensue, for instance, by suddenly going into a cool place, and flannel tends to prevent this result by absorbing the perspiration and checking the excessive action of the skin. Cotton does not act in this manner, it allows rapid evaporation, and hence causes a chilly feeling and an involuntary shiver.

whom she was placed will not let her go anywhere or take her anywhere, she is badly clothed, and insufficiently fed. She says she would run away but she has nowhere to go. She gets the most frequent sum of three dollars a month and has to do all the hard and dirty work. An officer of a Children's Aid Society who was deputed to visit some ward of the Society, who were placed out, reported that in many cases the children were very badly clothed. In one case, when she removed the frock of a girl of twelve she found her underclothing literally in rags, and then plugging to pieces though there were four women in the house who could easily have made the few things the child required. People should not take children unless they intend to care for them properly, and give them the opportunities and enjoyments that their own children would receive.

Barrard planning mills, on the east side. He retained this position about four years, until the employer struck on account of some grievance, and when he walked out with them, heartily sympathizing with them in their troubles, imaginary and otherwise. He was employed at the Wilson house during the past six years and became a warm personal friend of Capt. Wilson, who, in honour of the deceased, closed the bar immediately after the death was announced. He was a member of various social organizations, prominent among them, the League Club, and carried some insurance in the Metropolitan Life. The remains were taken to Canada yesterday afternoon on the 12.30 Lake Shore train, for Toronto. His father and an elder brother, John, were at his bedside during his last days. A younger brother, Joseph, is in camp with the local companies at Athens, Ga.

R. J. O'GAHEY, D.O.S., I.O.S. DENTIST

Therefore he, left behind him the story of his plan, that should retrieve his memory from the charge of foolishness. As it brings together the various features of his enterprise, I cannot do better than quote some of it to show the fabric which withered in an hour—actually in an hour. The plan was comprised under three heads: Points of attack, points of check, and lines of defence. The points of attack was, through the Castle, Phoenix-house fort, and the artillery barracks at Island bridge.

"Made in Canada" THE E. B. EDDY CO., LIMITED. When you buy wooden pallets and tubs see that they bear a reliable and well-known name, and see that no foreign or inferior make is palmed off on you.

A UNITED IRISH FOREGATHERING

Montreal, Feb. 3.—A splendid audience listened to the programmes provided by the Irish Protestant Benevolent Society at their annual concert in Windsor hall last evening. Ont the platform were seated a large number of guests and officers of the society. These latter wore shamrocks and the regalia of the organization. While they were taking their places upon the platform the orchestra played "The Wearing of the Green."

OBITUARY

This died on the 24th of January, 1899, Catharine Costello, relict of the late, Michael Costello, relict of the late, Michael Costello, who was born in the city of Cork, Ireland, in the year 1813, and with her father and mother and their family emigrated to Canada in the year 1828. After a long sea voyage on a sailing vessel they landed at Quebec. Then, after a tiresome journey, they arrived at Ennismore, where she lived for the last 74 years. She was united in marriage to the late Michael Costello in the year 1835, and settled on the farm where she spent the remainder of her life. Her family consisted of ten children, six of whom are still living. Paul Costello, ex-creeper of Ennismore, is a son of hers. Three of her daughters live in Ennismore and two in Rochester, N.Y., all of whom are married. She has one brother living, Jeremiah McCarthy, of Grand Forks, N.D.; also two sisters living in Ennismore. She was universally respected by all who knew her.

CAN RUBBER

The English Press Association is officially informed, with regard to the interpretation of the Rubric, that the Archbishop has agreed, in order to give more confidence to the clergy and laity, that their views and opinions should be fully considered. Before any final decision is given by either Archbishop on any question submitted to him, in accordance with the directions of the Prayer Book, he will allow those who are concerned in the case to argue the matter openly before him, either personally or by counsel, and to guard against contradictory decisions in the two provinces, neither Archbishop will pronounce his decision without first consulting the other Archbishop.

AN ENGLISH OPINION

London Daily Mail, January 26th. To us, then, Mr. Balfour's scheme may seem a somewhat retrograde measure. But Ireland is not England, and there are points of purely local concern in which concessions may fairly be made to the wishes of Irishmen. If they desire sectarian universities, they must have them. It is proposed to establish a Roman Catholic University in Dublin and a Presbyterian University in Belfast. It will, no doubt, be somewhat hard for Trinity College, which has done so great a work for Irish education in the past to have a rival university at its very door, and it might be better if, with the consent of Irishmen, some other city was chosen than Dublin. But if Ireland wishes the new Roman Catholic University to be at Dublin she is fairly entitled to have her way.

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THE STORY OF ROBERT EMMETT

A striking feature of the current issue of Donahoe's Magazine is the story of Robert Emmet, retold by Katherine Tynan Hinkson, who says of her hero: "He was a fighting saint and martyr, with a genius for strategy, a grasp of organization, a brilliant aptitude for conspiracy; all the qualities, in fact, for a great and successful leader, if only he could have fused these who were his in the white fire of his own passion, through the kindness of Thomas Addis Emmet, M. D., of New York, the editor of Donahoe's was given permission to reproduce many of the illustrations published for the first time in "The Emmet Family," a valuable work compiled and recently published by Dr Emmet. An interesting part of this article deals with Emmet's plan of attack. Emmet foresaw that when he was gone it would be said of him that he had ventured rashly.

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DEATH OF A FORMER HAMILTONIAN

The Erie Messenger-Graphic of January 29, says:—From among the rank of big-hearted, whole-souled gentlemen of the world, another passed away Friday, when, after two weeks' battle with the relentless typhoid fever, James E. Casey succumbed and died. In the hearts of his friends, who were to be found in every lane and by-way of the city and among the great brotherhood of commercial travellers, who never failed to greet him on their arrival in the city, there will henceforth be a void which cannot be filled by another. Deceased was born in Hamilton, Ontario, and came to Erie ten years ago, where he has since made his home, and being an expert worker in wood was given the foremanship of the

It seems to be useless to talk to women about hygiene and common sense in the matter of clothing, since nine out of ten would, I really believe, sooner catch the smallpox than be out of the fashion. They are already beginning to drag five or six inches of skirt hem through all the nameless abominations of the streets. One would think that common decency, to say nothing of daintiness and refinement, would dictate holding the skirt up at least whilst crossing the road, but no, fashion says the skirt must trail, and it does, shall I tell you through what? Well, anybody who knows the condition of our streets during the winter can draw for themselves a fairly accurate estimate of the amount of filth her ladyship collects during her peregrinations through Toronto and King at the fashionable hour of 11 a.m. I saw a stylishly-dressed woman walking down Yonge street one morning last week, before the last fall of snow, when the dust was flying in clouds. She was leading by the hand a pretty golden-haired little dame of five or six, and that child was literally enveloped in a cloud of dust whisked up by the trailing skirts of the mother. Talk about sanitation, and hygiene and the prevention of smallpox and tuberculosis! What is the use of it all when idle women deliberately drag their children about in an atmosphere in which every breath they draw fills their delicate lungs with nameless horrors? Why, in the name of everything that is absurd, could not last year's skirts have kept their place and length instead of having half a yard more stuff added for the sole purpose of street sweetening? If women who thus outrage decency only knew what sensible people, especially men, think of them, they would quickly relegate their becom skirts to the limbo they deserve, or confine them to drawing room and ball-room where they are graceful and not inappropriate. But here have I wasted half a column of space in a useless diatribe. I might as well try to bale out the Atlantic with a dipper as protest against omnipotent fashion. When lovely woman stoops to folly, And draws her skirt thro' miles of mud, What charm can cleanse its ruined beauty, And make its faded freshness good? When filth and stains have spoilt its color, When from its folds black dust doth fly, The only thing, with all her ripping, And making over, is-to dye. I really think that the institutions which have the care of children, and put them out to service, should look after their proteges for some years at least, and see that they are being treated well. I heard of a case recently in which one of the girls at a charitable home was placed out in service at thirteen years of age. She is now seventeen, and is scarcely larger than she was at thirteen. She complains bitterly that the woman with

Stammerers!

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THURSDAY, FEBRUARY 9, 1899.

Calendar for the Week.

Feb. 9—S. Zostmus. 10—S. Scholastica. 11—Our Lady of Lourdes.

12—Semi-double. 13—S. Gregory II. 14—S. Agathe. 15—Ash Wednesday.

Official.

The following are the Lenten regulations to be observed in the Archdiocese of Toronto:

1st. All days within Lent, Sundays excepted, are fast days, for those who are bound by the law of fasting.

2nd. In view of the dispensation granted on former occasions by the Holy Father owing to the prevalence of the grippe the fast this Lent will for a like reason be restricted to Wednesdays and Fridays, with the exception of Saturday of Ember Week and Holy Saturday.

3rd. The following persons are exempt from abstinence, viz.: children under seven years; and from fasting, persons under twenty-one; and either or both, those who on account of ill-health, advanced age, hard work, or some other legitimate cause could not observe the law without great prejudice to their health.

In case of doubt as to the sufficiency of reasons for exemption the confessor should be consulted. Those who are thus dispensed are not exempt from the law of penance and should by other acts of self-denial mortify the flesh with its vices and concupiscences.

4th. Meat may be used at more than one meal on the days on which its use is granted by dispensation, Mondays, Tuesdays, Thursdays and Saturdays, but all are exhorted to practice some mortification in this regard through a spirit of penance.

Lard and suet may be used in preparing fasting food during the season of Lent, and also on all days of abstinence throughout the year when butter cannot be easily obtained.

5th. Fish and flesh meat may not be used at any one meal whether on Sundays or week days within the Lent.

6th. Pastors are required to hold in their respective churches, at least twice in the week during Lent, devotions and instructions suited to the holy season, and they should earnestly exhort their people to attend these public devotions. They are hereby authorized to give on these occasions Benediction of the Blessed Sacrament. Besides the public devotions, family prayers, especially the holy Rosary of the Blessed Virgin, should be recited in every Catholic household of the diocese.

7th. The time for making the Easter Communion dates from Ash Wednesday and terminates on Trinity Sunday.

JOSEPH J. McCANN, Administrator.

Right Hon. Daniel Tallon has been re-elected Lord Mayor of Dublin.

A Catholic and a Nationalist he is an excellent type of the Irishman, broad and generous in his views towards those who do not agree with him.

He is taking a prominent part with regard to the testimonial to the family of the late Rev. Dr. Kane of Belfast.

The Rome correspondent of The New York Freeman's Journal makes the following announcement: "As one of the results of the American Council in Rome, the first of its kind since the discovery of the New World, it may be safely affirmed that Latin America will be soon represented in the Sacred College by the nomination to the Cardinalate of a 4th American prelate.

The will of the late Sir John Arnott, the Irish millionaire and proprietor of The Irish Times, is the subject of some litigation among the members of the

family. In one of the codicils the late Sir John stated in relation to charities and religious matters that he strongly disapproved of proselytism. His opinion was that a shifting Roman Catholic was bad, and not worth having. He was upon this matter in agreement with many eminent non-Catholics. The late Anglican Bishop of Quebec expressed similar views to a deputation of proselytizers operating against the French-Canadian.

The new era in Ireland is working wonders. Mr. John Daly is Mayor of Limerick, and a German is Mayor of Belfast. Mr. Otto Jaffe the new Lord Mayor of the northern capital is a German. He was born in Hamburg in 1846, and came to Belfast when only 12 years of age. His father, the late Mr. Daniel Joseph Jaffe, settled permanently in the Ulster capital in 1851, where he was widely known in previous years as a large buyer of linens for the Continental markets. A drinking fountain in Victoria square was erected to his memory. Mr. Otto Jaffe is welcomed by Protestants and Catholics as a man who promises to be a good Lord Mayor and one who has his country's interests at heart.

Mr. A. J. Balfour may not escape the criticism of some Irish-Catholics on account of the take-it-or-leave-it manner of his proposing the Irish University scheme. But at all events he has not been more civil to the other side. On Feb. 1, he received at Manchester a deputation from the local branch of the Protestant League, who visited him with reference to his recent advocacy of the establishment of a Catholic University in Ireland. Mr. Balfour emphasized his previous arguments in favour of it. He said he did not advocate it in behalf of the Government. His advocacy was due to his personal conviction, which he had conscientiously expressed. He was aware that he had thereby offended many of his Protestant friends, and that his personal interests as regards his political position had been injured by the views he expressed. It was, however, a matter of indifference with him whether he remained in public life or not but it was not a matter of indifference if by remaining in public life he was prevented from expressing the views he conscientiously held.

Mr. J. W. Mallon, who was last week unanimously elected chairman of the High School Board is still quite a young man, not far advanced in the thirties. But that he is one of the coming ones of the city is indicated by the confidence and prominence with which the members of the High school board have marked his connection with that body. Mr. Mallon is a Brockton Separate school boy, a graduate of De La Salle, and a winner of the Governor-General's medal as "head boy" at the provincial school in 1885. His brother Mr. John Mallon, of the Home Savings and Loan Co., came out second at the Model in the same year, rather an odd circumstance, but a good testimony to the natural ability of the brothers. J. W. Mallon graduated in Arts at Toronto University in 1892, and was admitted to the Ontario bar in 1895. He is partner in the firm of Anglin and Mallon. The electors of the west end look to him to come out in the municipal elections next year. Mr. Mallon is the son of Mr. John Mallon, J.P., of Brockton.

In connection with the name of Mr. Mallon it may be permissible to refer again to The Ottawa Monitor's continued clamor against the Toronto Catholic schools. That paper, over the head of an anonymous correspondent, has been claiming editorially that the Catholic schools of Toronto never supplied a priest to this diocese, lawyer, doctor or dentist to this city. When reminded that Toronto like all large cities throughout the world, got many of its priests from Ireland, and that Catholic schools in this city should not be condemned because all the local Catholic clergy are not Toronto boys, it says such an answer is an evasion. But what does it mean by saying: "St. Michael's College is apart from the question altogether? Why the attack, as far as priests are brought into it, is particularly and essentially directed against St. Michael's College. The Monitor knows that the primary Separate schools and De La Salle are not Maynooth, Grand Seminary and Louvain. The boys who intend to enter the priesthood pass to St. Michael's College; and if it were in the least pertinent to The Monitor's reflection upon the character of our Toronto Separate schools and the scholarship of the priesthood in the diocese of Toronto, we might name many boys who having passed to St. Michael's College from the Separate schools of this city became priests of this and other dioceses."

But when the Monitor makes the new assertion that "St. Michael's College is apart from the question altogether," this point might as well be dropped, because the Separate schools do not set a matter of course contribute directly to the diocesan clergy.

Next in order come the lawyers. The Register cannot name one

of The Monitor - although a lawyer and pupil of the Separate school especially singled out for our contemporary's attack had just been elected chairman of the High School board. It is not a very humiliating thing for De La Salle when two of its pupils come out at the Provincial model school, one as "head boy," winner of the Governor-General's medal, the other taking second place. We expect The Monitor to say in reply to this that the lawyers are apart from the question as well as the priests.

But how about the doctors? We do not like the idea of using men's names without occasion for doing so appearing as a matter of proper comment. However we see that Dr. Walter McKown of this city, a pupil of St. Mary's Separate school, is being mentioned now by the best medical opinion as a physician likely to be accorded a place in the records of advancing science. Then there are the dentists, the vets, the architects and others yet to come. Must we furnish the name of a bright particular star in each profession before The Monitor will believe that our Catholic Separate schools in Toronto are not hot beds of ignorance?

The Monitor in its February number prepares to shift the blame for its foolishness upon a correspondent who is a resident of Toronto. We and many of our readers have a pretty accurate idea of the identity of this correspondent. It is not our intention to say anything unkind or personal about him. The Monitor indeed puts him in a sufficiently awkward position to oblige him to make his identity fully known. If he actually informed The Monitor that the Toronto Separate schools have not contributed one member of the learned professions he must have been perfectly well aware that his information was false. Among his own acquaintances he knows more than a few professional men who came from the Separate schools of this city. The Monitor and its correspondent may be left to get out of their mutual difficulty by any ingenious means that may suggest itself to them. Which of them was imposed upon by the other's false information and is either actuated by mistaken zeal for the interests of Catholic education. The correspondent should certainly be heard from.

The Monitor says: "Surely The Register does not imagine that all the wisdom of the ages is boxed up in its sanctum? We never have had any such imaginings. Like most other editors we look to our exchanges for the ripest wisdom, and disdain not the paste pot or shears. Although wisdom is not plentiful in the literature which The Monitor represents, we often find there big nuggets of unconscious humor. For instance The Canadian Teacher, of Toronto, belongs to The Monitor's class; and here is a gem taken from its 'answers to correspondents' in the issue of February 1st, 1899.

"A. F. D., and G. O." The former correspondent in answer to the question of the latter, regarding the Isle mentioned in "The Canadian Boat Song" states the following:

"The Isle is a small island in the Ottawa called St. Anne, just opposite the village of Ste Anne de Bellevue, situated on the island of Montreal, and from which village I presume it gets its name. The Saint is a French one, but I am unable to give a full account of her."

So St. Anne is a "French one." And the editor and correspondents of The Canadian Teacher can give no further particulars about her. They are versed in national and geographical lore of course, and this is what it comes to. The Monitor insists upon having the same standard of efficacy in the Catholic schools as in the Public schools of the province. Such efficacy as this ought to get a medal. So it ought. The Hamilton Herald, approving The Monitor's views undertakes to say that Protestant, Catholic and Jew can be better educated side by side, "without any danger to their faith." But what of their intelligence? If a pupil were to ask the question of the average public school teacher, the youngster would probably be told that all Catholics are either Irish or French. But we did not know until now that the suspicion had attached itself to all the saints in the calendar. When such is the intelligence of the teachers—the leaders in the educational movement—what are we to expect from the ignorant and the young?

The following paragraph from one of Mr. John Morley's recent speeches is worthy of the widest publicity: "One thing, gentlemen," said Mr. Morley "I will not do. I will not go about the country saying fine things or listening to fine things about Mr. Gladstone, and at the same moment sponging off the state all the lessons that he set. You may call it Jingoism, you may call it imperialism—call it what you like—I know the thing, and whether it comes from Liberal teachers or from Tory teachers, I would beg of my countrymen and those who are more than my countrymen, my constituents, I beg of them to remember what Imperialism is in the sense in which it is now used, and I shall

have much more to say upon this before I release you. Imperialism brings with it Militarism, and must bring it with it. Militarism means a gigantic expenditure daily growing. It means an increase in the Government of the power of the aristocratic and privileged classes. Militarism means the profusion of the taxpayer's money everywhere except in the taxpayer's own home; and Militarism must mean war, and you must be much less well read in history than I take the Liberals of Scotland to be, if they do not know that it is not war, that hateful demon of war, but white-winged peace, that has been the nurse and guardian of freedom and justice and well-being over that great army of toilers, upon whose privations, upon whose hardships, after all, the greatness and strength of empires and of states are founded and are built up."

We have received a copy of the first issue of The New Era, a high-class Catholic penny journal published simultaneously in London and Paris. The contributors to the first issue are J. Brander Hatt, Most Rev. Dr. Healy, Rev. Luke Rivington, Rev. Dr. O'Riordan, A. Streete and Rev. Dr. Barry. The number contains correspondence from Rome, Paris, Vienna, Ireland, Germany, Spain. In appearance the paper is the equal of the best London publications. The noble mission of The New Era is thus stated: "Our object, is to do good to everybody—to enlighten those who are in darkness; to help all struggling for Truth; to give our readers the benefit of the learning and experience of some of the most eminent members of the Church; and to produce a publication which, while not faultless from a literary standpoint will be acceptable to and welcomed by the English-speaking race. To the unshaken doctrines of the Catholic Church we shall ever adhere with unwavering fidelity. To the See of Peter we shall ever pay respectful obedience, and to the wishes of those who represent the Church in various countries and different localities we shall pay that deference which becomes the position they occupy."

A model "Catholic layman" has just passed away in England. Mr. George Blount, who has been for half a century president of the society of St. Vincent de Paul in England is dead. He was a member of the old English Catholic family of the name, who are now best known as bankers in Paris. In 1848, when he was a young War Office clerk, he initiated the enterprise of which Frederick Ozman had set the example a few years earlier in France, and associated himself with a small group of friends to found a brotherhood for the "personal visitation of the poor at their own homes." One of the chief promoters of the movement, says The London Daily Chronicle was Frederick Lucas, the energetic and brilliant editor of "The Tablet," and the others were mostly young artists or barristers. Like its Continental prototype, the society grew rapidly. It now contains 150 conferences in England and many thousands throughout the world. George Blount became the second president of England, and made it his one aim in life. He was always, unlike most of the old English Catholics, a strong Liberal in politics and a keen Home Ruler, and he took a lively interest in all social questions. He was also a warm friend and advocate of the Charity Organization Society. He never married, lived mostly alone, and in fact devoted his whole time to his charitable pursuits.

Some recent incidents reported from Montreal will give rise to a feeling of satisfaction that is experienced all too infrequently indeed in Canada. Although Irishmen of different religious convictions in this Dominion understand quite well where religious differences must end and social and patriotic unity bring all upon a common platform, it is still true that opportunity to the latter object is not often enough availed of. It would be to the purpose for Irishmen in Canada to follow the new movement that is being enthusiastically taken up in other parts of the world for the revival of the ancient Irish language. We are pleased to see that Montreal has already made a start in this direction. A Gaelic association meets every Monday evening and is attended by many ladies and gentlemen who have been stirred by the appeal of the classic language of their race for preservation. Two young Irish scholars, Messrs. Lavelle and Maunton, are at the head of the club. The large and enthusiastic gathering under its auspices already reported in our columns gave an assurance of rapid progress. Mr. Justice C. J. Doherty presided and Mr. E. B. Devlin, barrister delivered a most interesting and scholarly lecture on the Irish language. Messrs. A. Cullinan, Mr. Fogarty and John Dodd showed how tenacious of excellence is the beautiful old Celtic tongue. Mr. Dodd spoke the Irish with the purity in which it is heard in old Donegal. There is no doubt that hundreds of Irish-Canadians are students of the Irish and their love for it should certainly bring them all into the present literary revival.

The Irish Protestant Benevolent Society in Montreal cannot be spoken of in terms of too hearty appreciation for making the annual concert, a report of which appears in another column, a reunion of Irishmen without any distinction of religion. In the city of Quebec there is a very fine Irish society which invites Catholics and Protestants on equal terms of membership; but the example of the Montreal Irish Protestants is something more than this. Hon. Charles Fitzpatrick who was the speaker of the evening rose to the occasion in his inspiring address. No man in Canada could be more sincere in expressing his belief that here we should have no rupture of creeds as all Irishmen are brothers. Dean Cambal, one of the most gifted Irishmen on this continent, spoke after the Solicitor-General. Gatherings of this nature should be promoted in Toronto and other cities. They foster a good feeling not only among Irishmen themselves, but they must also necessarily influence a class of writers and speakers who, knowing nothing of Irishmen, are constantly representing them as incapable of discerning any good where religion intervenes, as if religion created only division and misunderstanding. Religion on the contrary teaches love of country as well as of our neighbors, and this dual precept should have no more ready response from any race on the earth than the Irish. Success to all such meetings as the annual assemblies of the Irish Protestant Benevolent society of Montreal.

A Mrs. Mendon has been convicted of practicing witchcraft in Toronto, and the "morality department" of the city has put an ancient statute into operation against a number of others who make a living by feeling the heads of soft people or reading their palms. This sort of thing goes on everywhere; but it is becoming to Toronto, after Sunday cars have ceased to shock its puritanism, to draw the line somewhere. Prosecutions for witchcraft are the very thing. Toronto must draw the line at witchcraft. By some fluke an old law has been embalmied in the Criminal Code that makes possible in this Dominion trial and conviction for witchcraft. The statute should be suffered to remain as a memorial of bygone superstitions, and if the police considered it desirable to suppress the palmists and humbugs, some other way, than having the county judge sit upon them in the capacity of old Cotton Mather might have been devised.

The conviction of these people suggests a peculiarity about the administration of law in Toronto to which it may be profitable to call attention. The "morality department," which is a part of the police system put the witchcraft law in motion against them. The entire police system including this "morality department" is controlled by police commissioners. The prisoners in the first place were brought before the Police Magistrate who is one of the police commissioners, and who for some reason or other sent the witches and wizards on to the county judge, another of the police commissioners. No one entertains the remotest suspicion of the uprightness of either the police magistrate or the county judge. The peculiarity is entirely in the system of administering law to the citizens of Toronto. In this case the "morality department" may have felt called upon to make one of its periodic efforts to show cause for its existence. It professes to guard the interests of all our weaklings. The disolute and the dependent are its peculiar care. Apparently it also throws into its pot the simple folk who go in for getting their bumps felt and their palms read. In order to shield these weaklings it sends out professional informers to snare the hawks. It is only reasonable to suppose that in the first place it secured the approval of the police commissioners. Prosecutions for witchcraft are so rare that they would hardly be resorted to without the sanction of the controlling board of the police department. Now the work of the police department ought to stop nowhere. No one connected with the police system should be the final judge of the guilt of prisoners brought up on such a charge. There is not in operation anywhere a system so very peculiar in this respect as we have in Toronto.

Another feature of our police system suggested by this case calls for some comment. The professional informer used by the "morality department" for the purpose of the prosecution is one of the transient officers for both the public and Catholic separate schools. The "morality department" keeps two officers to dominate the entire local field of truancy. We do not think that a professional informer should have any sort of connection, with the primary schools. It is a bad plan whoever may be the author of it, and any parent upon whose child the hand of such a functionary may be laid should resent it. It is equally undesirable for any connection to exist between the "morality department" and the schools. Our children should be treated as rigidly from the efforts of the "morality department" as from the dangers of social fever and epidemics. The reason for this is that it is anyone who considers the facts for a moment. If we believe in keeping the young in a wholesome moral atmosphere we must keep them as far away as possible from such functionaries and institutions as professional informers and morality departments.

Alarming State of England. If England and France must fight, which the stock exchange prophets have again announced with increased positiveness, one nation is not likely to have the advantage over the other in the matter of collateral civil war. France has the Dreyfus problem on her hands, but England is face to face with another of her religious revolutions.

The cable despatches of the present week are positively serious in tone. Henry Norman, a journalist who is not disposed to exaggerate the domestic troubles of England, says:

As an example of how far this religious quarrel transcends ordinary political differences the ritualists have announced their intention to vote against any member of Parliament, Liberal or Conservative, who has shown sympathy with the attempt to enforce the principles of the Reformation upon the Church of England. No fewer than 67 Parliamentary seats are thus threatened. Lord Halifax, leader of the ritualists, who recently failed in a desperate attempt to induce the Pope to recognize the validity of the Anglican orders, declares that there are a thousand clergymen who will never abandon ritualism, and that daily more ritualistic clergymen frankly defy the Bishops.

The heirs of the Protestant "Reformation" in refusing to be "reformed" themselves make a fine mark for Protestant populace. Unless this agitation at the head of which Sir William Harcourt has placed himself prove a gigantic inflation, England may be on the brink of a singular discovery. The close of the 19th century may develop a terrible contrast to the end of the 14th. Imagine the Lollards of five hundred years ago having the opportunities of the Kennetites of to-day, and the possibilities of the new revolt against church and state will be better understood. The clouds now blowing up are assuming some at least of the storm signs that met the fifth Henry on coming to the throne. Religious fanaticism and the desire for war with France have fired the English blood together. How will it end?

Stormy Prospects for Balfour's Plan.

It remains to be seen how much nearer realization Mr. Balfour's proposal for the settlement of the Irish university question will bring Catholic hopes. The government leader in the Commons is now believed to have spoken without consultation with his conferees and simply on his own responsibility. No one who admires candor in the speech of statesmen can help approving Mr. Balfour's reply to the English Protestants who object to his scheme. His words were manly, and a sufficient answer to the impertinence of his critics. He did not discuss with them at all the nature of his plan. He merely treated them as persons who had no real concern in the question. The Irish university matter is an Irish question, and it should be immaterial to Englishmen how it is settled as long as Ireland is reasonably satisfied. This deputation was composed of English Protestants, to whom Mr. Balfour could not have replied more fittingly than by telling them he would prefer to retire from public life rather than suppress his honest views.

Rev. Hugh Price Hughes, the editor of the Methodist organ, is now on the war path and English Protestantism threatens to trample down at one angry rush the Anglican aspirations to ritualism and the Irish Catholic aspirations to higher education. The clamor that has been raised may influence the Cabinet to decline Mr. Balfour's plan. Should this—which is not at all improbable—happen, it would only be consistency on Mr. Balfour's part to retire from political life.

Ritualism is a national question in England, and it is for Englishmen to settle it in their own way. But religion and education in Ireland are Irish questions, and it is the duty of the British government to commit Ireland's views only. The Catholic university claim never contemplated an injustice to any minority, and with Mr. Balfour's plan of endowment for a Non-conformist university in Belfast the possibility of a minority grievance is indubitably removed. But the English Non-conformists say. We will prevent a settlement of the Irish education question according to Irish view anyway; in our view the Catholic should not have higher education than their own liking and they must not.

English Protestants in fact insist continuing the government of Ireland upon "no-popery" principles. It is the case in a nutshell. If Cabinet concocted such a privilege them it will only be another pie that Providence could not have inflicted upon the Irish a greater cross than to place them beneath the yoke of such a tyrannical neighbor.

DIXON'S UNDERSTUDY

From the Home Monthly. Dixon is the only man in the company who gets three figures a week, said the star, "but if you've a mind to be stage manager and make yourself generally useful, understand any and everybody, I'll do the best I can for you, my boy, for your father's sake."

lines well," said the business manager. "His young yet, O'Connell, give him time to get worked up." "Denial is born, not made," growled the star. "I don't believe in all this rot about it being only great patience. It would take dynamite to wake up Douglas Glessing."

and ask him if he knows anything about him." "There there was 'racing and chasing, over Canmore lead,' but not a trace of the missing man could be found." "The former wants you," said Hugh; and guessing hurried to the dressing-room.

plotted about you, I thought," he colored deeply. "I've said you had better suit to Mr. Dixon, and had tried to get his place. I saw him to-day, and he himself told me what a good friend you have been to him. Will you forgive me?"

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WON THE SILVER MEDAL. On Monday afternoon at St. Joseph's school, Leasideville, which is conducted by the Sisters of St. Joseph, retiring trustee Morris Devan awarded a silver medal to the pupil obtaining the highest marks in general proficiency, which was won by Master Thomas Sheehan, a pupil of the third form.

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Chiniquy and the Secular Press.

The following letter was sent to the Globe, but refused publication:— "Never was there a more striking illustration of the truth of the Psalmist's words, 'Iniquity hath led us unto itself,' than the death-bed statement of the late Father Chiniquy, published in your issue of the 23rd inst. That statement was evidently intended to wound as deeply as possible the Church at whose altars he officiated for many years, and one of whose highest dignitaries offered to administer to him the consolation of that religion for forty years unceasingly visited. But in minds not lost to all sense of decency the effect will be just the reverse. The public sentiment of this city, which rose up in arms against the foul mottled 'Jumbo' Campbell some years ago, will not be edited by the spectacle of an apostate priest pouring out with his dying breath language as coarse and malignant as any that ever tainted the Sabbath air of the Queen's Park. To think of a man professing to be in union with Him who dying on the cross prayed for His murderers and at the same time giving vent in His last moments to the coarsest and most malignant falsehoods concerning the Church in which fifty years of His life were spent, is a sight irresistibly revolting to anyone who cherishes the least spark of true Christianity. The dying Saviour entreating forgiveness for His executioners, and the dying Chiniquy petting Catholics with direct—there is a suggestive contrast between those two pictures. Death that softens bitterness and unites friends long parted, could draw forth nothing but ribaldry and venom from the heart of Chiniquy. Of his death-bed statement of his faith and reasons for the same, which occupies a column of the Globe, there is only a portion of one sentence devoted to a confession of his belief in Christ, all the rest being a tirade against Catholicism. He tells us in the usual stereotyped phrase that 'he has once and for all accepted Jesus Christ for his only guide.' In these words to which even a Unitarian could subscribe, we are not informed whether Chiniquy believed in the Blessed Trinity, in the divinity of Christ, in the inspiration of Holy Writ. There are men who 'profess to have accepted Jesus Christ for their Saviour,' who have nevertheless very unsettled and hazy ideas on these points. Evidently Chiniquy was very anxious to make a clear or full confession of faith or to give reasons for the same. What he wanted was something which would serve as a peg on which to hang a travesty of Catholic doctrine. This travesty is divided into three leading heads, of which the first consists of his attack on the Primacy of the Pope. He gives his reasons at length for rejecting this doctrine and very strange specimens of reasoning they are. The first argument is simply inimitable. 'There cannot be found a single word in the Holy Gospel to show us that Peter passed a single hour in Rome.' Considering that the Gospels were written to give an account of the life and teaching of our Lord, both of which were anterior to Peter's coming to Rome, this reason is ludicrous in its absurdity. It would be just as sensible to argue that Columbus never discovered America because Tacitus does not mention the fact in his history. Further on he positively answered, 'the mother of Zebedee's children that He had not received from His father the power to establish one of His apostles over the other.' How anyone believing in the divinity of Christ could dare to assert that He could not give one of His apostles authority over the others is incomprehensible. Any superior can put one of his subjects in authority over the others. Yet according to Chiniquy's death-bed confession, what any earthly superior could do Christ could not do! And he supports his contention by a quotation which he dishonestly mutilates:—"To sit on my right hand or on my left is not mine to give" (Matt x. 23). It is worthy of remark that the Arians quoted these very words against the divinity of Christ, and mutilated them after the manner of Chiniquy. In order to see the dishonesty of the arguments of both one has only to refer to the words in full and to the occasion which called them forth. Incited, as St. Chrysostom expressly states, by jealousy of the pre-eminence given to Peter, the sons of Zebedee instigate their mother, who was nearly blinded by blood to our Lord, to ask Him to seat one of them at His right, the other at His left, when He would come into possession of His Kingdom. The Kingdom was not a spiritual but an earthly one which they fully expected Him to found. And they presuming on their kinship wanted the highest places in this earthly Kingdom. He severely reprimanded them, gives them to understand that their portion in this world will be suffering, not glory, and finally tells them that "to sit on my right hand or left is not mine to give to you, but to them for whom it is prepared by my Father." Does Christ here say that He cannot put one of His apostles over the other? He emphatically states that He can grant such a pre-eminence. But to whom? Not to the ambitious, not to the self-seeker, not to flesh and blood, but to them for whom it is prepared by His Father. These last words which explain the whole saying and overthrow his position, are omitted by Chiniquy. After this exhibition of his death-bed reasoning and honesty, it is

not necessary to dwell on the various other so-called proofs he brings forward, such as St. Paul's withstanding Peter to his face, just as though faithful workers in the rank and file do not remonstrate at times with leaders whom at the same time they loyally serve. Neither will I intrude on your space by quoting texts in proof of the doctrine of the Primacy of the Pope which Chiniquy bitterly but harmlessly attacks. It is, however, when he refers to the Catholic doctrine of the Blessed Eucharist that he is all himself. That adorable mystery has the power of bringing out all that is best or worst in a man. And in his references to it Chiniquy reaches a depth of coarseness and offensiveness which the vilest hoodlum of our streets might envy. I pass this portion of his confession with nostrils compressed, just as I would avoid a festering carcass. His remarks concerning the arrival of the Holy Scriptures towards the Scripture are too rich to be passed over. "Every Catholic bishop and priest," he declares, "is fated to perjure himself every time he explains a text of the Holy Scriptures." Now mark how he undertakes to prove this extraordinary statement. "From the day in which he was ordained a priest he has sworn to interpret the Holy Scriptures according to the unanimous consent of the Fathers." But according to Chiniquy the Holy Fathers differ on almost every text on which they comment. Therefore when a priest interprets a text of Scripture on which the Fathers are not unanimous, he commits perjury. And a veracious testimony on almost every text, it follows that the poor Catholic priest is committing perjury almost every time he quotes and comments on a Scriptural text. It is charitable to suppose that Chiniquy's mind was wandering when he perpetrated this specimen of logic. I will let his first statement pass, though it is far from correct. But let it be granted that every priest is bound to interpret the Holy Scriptures according to the unanimous consent of the Fathers. This rule evidently applies only to those texts on which the Fathers are unanimous. No priest has sworn to interpret the text on which the Fathers are not unanimous, according to the unanimous consent of the Fathers. He has sworn nothing at all as far as the Fathers are concerned, with regard to the texts on which they differ. How then can he commit perjury when he interprets as seems to him best the texts on which they differ? His oath embraces only the texts on which they are unanimous, not those on which they differ. Let an example be taken from a court of justice. A judge is bound by his oath of office to interpret the laws according to the unanimous consent of the Court. Is he a perjurer then, when he interprets the laws according to his own judgment where there is no ruling or where there are various opinions concerning the true force of a certain ruling? Certainly not. The person who would say so would be regarded as crazy. And yet this crazy contention is one of Chiniquy's grounds for rejecting the Catholic Church. In his efforts to involve the Catholic priesthood in perjury, he never lets himself open to a deadly retort. If men as wise and holy as the Fathers, according to his testimony, differ in almost every text of Holy Writ, what is to be thought of the principle on which he and every Protestant sees, namely, that the Bible interpreted by every one's private judgment is the ultimate court of appeal in religious matters? Who guarantees him Chiniquy that he did not err when such great and holy men erred? It is with relief to myself, and I am sure to my readers, I take leave of this mass of absurd reasoning, malignant falsehood, misquotation filth. Heaven grant that Christianity will never witness another such death-bed exhibition.

AMERICANS SLAUGHTER THE FILIPINOS.

Manila, Feb. 6.—Owing to the distance embraced in the scene of Sunday's engagement, a semi-circle of fully seventeen miles, details regarding individual fighting have been extremely difficult to obtain. So far as can be gathered, the brush commenced at 8.45 on Saturday evening by the firing of a Nebraska Regiment sentry at Santa Mesa upon Filipino who were deliberately crossing the line after repeated warnings, with the evident purpose of drawing our fire. The first shot from the American sentry evidently served as a signal, for there followed almost immediately a terrific fusillade along the entire Filipino line on the north side of the Pasig river. The American outposts returned the fire with such vigour that the Filipino fire was checked until the arrival of reinforcements. All the troops in the vicinity were hurried out and the Filipinos who were deliberately crossing the line after repeated warnings, with their own reinforcements arrived. THE TROOPS ENGAGED. At 10 o'clock the fighting was resumed, the American firing line consisting of the 3rd Artillery, the Kansas and Montana Regiments, the Minnesota Regiment, the Pennsylvania, the Nebraska, the Utah battery, the Idaho, the Washingtons, the Californians, the 4th Cavalry, the North and South Dakotas, the Colorado, the 6th Artillery, and the 14th Infantry. The Filipinos concentrated their forces at the points, Gallocan, Santa Mesa, and Galingatan, and maintained an intermittent fusillade for some hours. They brought artillery into action at Galingatan at 10.30, but only one gun annoy-

ed the Americans to any appreciable extent, a howitzer on the road beyond Santa Mesa. The 3rd Artillery silenced the Gallocan battery by firing two guns simultaneously, which was followed immediately by volleys from the infantry. At about midnight there was a lull in the firing, lasting until 3.45 a.m. when the whole Filipino line reopened fire. The Americans poured a terrific fire into the darkness for twenty minutes, and thereafter there was another lull until daylight, when the Americans generally advanced. During the night, in response to Rear-Admiral Dewey's signals, flanked across from Cavite, the United States cruiser Charleston and the gunboat Concord, stationed at Malabon, poured a deadly fire from their secondary batteries into the Filipino trenches at Calococan. At daylight the United States double-turret seagoing monitor Monadnock opened fire on Malato, and kept the Filipinos' left flank blank, while the other vessels shelled the enemy's right flank for several hours. ABOVE THEM SIX MILES. By 11 o'clock the Americans had apparently completely routed the enemy and had taken the villages of Enaypong, Santa Mesa, Pao, Santana, San Pedro, Macorte, Pandan-an, and Pasul, had destroyed hundreds of native huts, and had secured possession of the water-main and reservoir, a distance of over six miles. The Tennessee Regiment joined the firing line at 10 o'clock on Sunday morning, and assisted in capturing Santa Mesa. BURNING A CHURCH. One of the most notable events of Sunday's work was the driving of the Filipinos out of the rebel stronghold at Pao by the reserve, a few companies of Californians, commanded by Colonel Duboce. The main road to the village was lined by native huts, full of Filipino sharpshooters. After they had been firing upon Gen. King and his staff, killing a driver, and firing on an ambulance of the Red Cross Society, Colonel Duboce ordered the huts to be cleared and burned. The Filipinos concentrated on Pao church and convent, where they made a determined stand in the upper stories. A platoon of Californians stationed on a neighbouring bridge poured a hot fire on the Filipinos, but was unable to dislodge them. In the face of a terrific fusillade Colonel Duboce and a few volunteers dashed into the church, scattered coal oil and retired. In the meantime Capt. Dyer's battery of the 6th Artillery bombarded the church, dropping a dozen shells into the tower and roof. Company L and part of Company G of the Californians charged into the church, but were unable to ascend the single flight of steps leading to the storey above. A company of the Idaho and the Washington Guards, stationed on each side of the building, picked off the Filipinos as they were smoked out. Many of the rebels, however, escaped into the brush in the rear of the church. The Americans captured 53 of the rebels, and during the fighting about the church 20 of the rebels were killed. Some 2,500 women, children, and non-combatants were allowed to enter the American lines after promising to go to their homes or friends and remain there. A RUSH ACROSS THE RICE FIELDS. Another intensely exciting incident occurred during the engagement. The Washingtons and Idaho and company K of the Californians made charges across the rice fields between Pao and Santana, in the face of a terrific fusillade. The ground over which they passed was covered to-day with dead and wounded natives. The former were being buried in groups of five or six about where they lay, and the latter were brought to the hospital. It was at this point and at Calococan that the Filipinos suffered their heaviest losses. The 14th Regulars were in a particularly tight place near Singatan, and Colonel Dyer was compelled to rush past them with the reserve in order to prevent the regulars from being cut off. In the last line twelve men were killed before the rebels retired. Both sides cheered frequently during the engagement. The American "Hurrahs" were almost invariably met by derisive "Vivas." Among the natives the Igorotes were specially noticeable for their bravery, about 700 of these native savages facing artillery fire with their bows and arrows. SPREAD OF THE UNITED IRISH LEAGUE. London, Feb. 6.—The United Irish League, founded six months ago in Mayo by William O'Brien, is fast becoming the most formidable weapon in the agrarian agitation Ireland has known since Land League days. In Western Ireland the best land is kept in great tracts for grazing cattle, while the tenants are huddled together in miserable, stony holdings so small that they are insufficient to support the families in them. The original object of O'Brien's League was to compel graziers to sell their land to the tenants, so as to prevent periodic recurrence of the famine which the slightest failure of crops brings on these tenants. The League organization, which has spread like wildfire, now comprises 16 branches in Connaught, and is fast gaining ground in Leitrim and Munster. Enormous mass-meetings are being held throughout the west in furtherance of its object. All rich Nationalist sections are found standing together on its platform. The Government attempted to stop the progress by proclaiming its meet-

ings, but found that this action only stimulated its growth. At a great meeting held last week at Clonmorris, near where the Land League was founded, the platform of the United Irish League was read to embrace the whole National programme. Many of the grazing tenants have already signalled their willingness to subdivide their land, but O'Brien is determined not to part with so powerful a political lever as the league has become. His own health, never robust, has been undermined by his exertions, and he has left Ireland for a few weeks' rest under imperative orders from his doctor. C. Y. L. A. AT HOME. One of the jolliest parties of the season took place in St. George's hall last Monday evening, when the ever-popular Young Ladies' Literary Association gave an At Home. The room was soon crowded, a large and fashionable gathering having assembled. The social President, Mrs. Gavanagh, took the chair, and announced the performers in the concert, who were the Misses Halliday, Dalby, McMahon, Whelan, and O'Donoghue; and Messrs. A. Hartline, Hollist-r, Dancy, and Armstrong. Dancing was kept up with spirit until midnight, when the supper-room was opened, and the daily refreshments served by Mr. G. Coles were soon demolished. North American Life. A Successful Financial Institution. The Annual Meeting of this Company was held in the Company's Building here on Thursday, February 2nd, 1899, when Mr. John L. Blaikie was appointed Chairman and Mr. William McCabe, Secretary. The Directors' Report presented at the meeting showed continued and marked progress in the great progress and solid prosperity of the Company in every branch of its business. Some of the leading features of the year's business, as mentioned by the President, were the following:— (1) Locking at the Company from every standpoint the report submitted shows financial strength, productive assets, solid growth, and large relative surplus, which is the supreme point to policy-holders, as it is from this source alone that satisfactory returns can be made to them. (2) The new business for the year exceeded that of any previous year. (3) Another marked feature of this Company is the relatively large amount of its net surplus to liabilities, when contrasted with that of its leading competitors. The President showed that this was one of the best tests by which to judge of the relative merits of the different Companies. (4) The following marked increases were made during the year:— Per cent. In Premium Income 11.56 In Interest Income 13.11 In Insurance 15.15 In Assets 15.15 In Net Surplus 10.78 In Insurance Reserve 15.15 The President stated that gentlemen representing the United States Insurance Departments had been in the city during part of last month, and had made a thorough and searching investigation into the affairs of the Company, with a view to its admission to do business in their respective States, and that they were fully and entirely satisfied with the soundness of the Company, and expressed themselves as gratified with every aspect of its affairs. The Hon. Mr. Allan, in concluding the adoption of the report, called special attention to the excellent character of the investments of the Company, which these were 27 per cent. are in first mortgage securities, nearly 20 per cent. in stocks and bonds, loans on policies about 6 1/2 per cent., the balance consisting of cash in bank, interest accrued, etc. He also called special attention to the fact that although these assets had increased very largely, the outstanding and accrued interest had very materially decreased, which is a proof of the excellent character of the investments. He stated that the promptness with which the interest thereon had been paid. James Thornburn, M.D., Medical Director, presented a full and interesting report of the mortality experience of the Company from its organization, which showed that the mortality had been exercised in the selection of the Company's business. The Consulting Actuary reported that he had made a full and interesting examination of the accounts, and balance sheet and policy copy of the annual report to the Insurance Department, and stated that he was very much gratified with the result of such examination, also with the thorough system of the work in every department throughout the office. He commended the Company for closing its books promptly at the end of the year, as had been its custom from organization, and stated that notwithstanding the large amount paid to policy-holders during the year, another substantial gain had been made in the net surplus, now amounting to \$474,029.08, or if made up on the same basis as that generally used, viz., by adding the difference between the cost and market value of the investments, the net surplus of the Company, such surplus would be \$522,644.83. He referred to the great difficulty which he had experienced in late years in securing investments, and pointed out the great decline in the rate of interest which gilt-edged securities yielded in view of this he stated that the settlements of the Company's Investment Policies should be highly satisfactory to the holders thereof, as they compare favorably with those of the leading and best managed Companies on this continent. A special vote of thanks was unanimously tendered to the Hon. Mr. Allan and Agency Staff, for their splendid work of the past year, during which the largest business ever done by the Company had been secured, largely exceeding that of any other Home Company at the same time in history. After the usual vote of thanks had been passed, the election of Directors took place, whereupon the newly-elected directors were sworn in. The Hon. Mr. Blaikie was unanimously re-elected President and the Honourable G. W. Allan and Sir Frank Smith Vice-Presidents.

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ISRAELI AN OFFICE SEEKER AND SOMETHING WORSE New York, Feb. 6.—The London correspondent of the Times cables the following:—An extraordinary embarrasment has fallen upon the Tory party, in the shape of a severe blow dealt at their trial, Benjamin Disraeli, Lord Beaconsfield. Disraeli's recently published life of Sir Robert Peel recalls how Disraeli once bitterly attacked Peel's character in the House of Commons, declaring that for forty years he had traded on the ideas and intelligence of others, and that from the days of William the Conqueror, there had been no statesman who had committed political perjury on so great a scale. Peel retorted with dignity that Disraeli's honourable member held those views of him, it was surprising that he should have been ready to unlace his fortunes with his (Peel's) in office. To this Disraeli replied as follows:—"I can assure the House that nothing of the kind occurred. I can say that I never asked a favour of the Government, not even one of those ineffectual things which persons are obliged to ask. With respect to my being a solicitor for office, it is entirely unfounded." Now, a half century later, Disraeli is proved to have lied, and to have relied upon Peel's character not to expose him. On September 6th, 1841, he wrote Peel a letter, pathetically begging for office, and concluding as follows:—"I confess that to be unrecognized at this moment by you appears to me to be overwhelming, and I appeal to your own heart, to that justice and that magnanimity which I feel are your characteristics, to save me from an intolerable humiliation." Conservative leaders regard this exposure of Lord Beaconsfield's character as so serious that they have implored Lord Rowton, who holds the Disraeli's papers, and who would have long ago published a biography, if the Queen herself had not requested him to refrain from doing so, to furnish them with some means of placing this disgraceful episode in a better light. THE LATE JOHN HENRY EGAN. At a meeting of the St. Louis and St. John Berchman's Sanctuary Society, held on the fifth day of February, 1899, the following resolution was unanimously adopted:—"It has pleased Almighty God to call to Himself our late worthy and esteemed fellow-member, John Henry Egan. During the years of his membership he has fulfilled his duties most devotedly. It is our duty to leave upon record some expression of our sorrow for the loss sustained by this Society in the death of our treasurer and fellow-member. Be it resolved that this Society have a Mass offered for the repose of his soul; that a copy of this resolution be presented to his loving mother as a token of our sympathy. And that said copy be signed by the members of the Executive Committee on behalf of the Society.—J. O'Leary, Secretary. ST. PATRICK'S DAY AT QUEBEC. Quebec, Feb. 6.—Officers of the different Irish-Catholic societies met here yesterday, and decided to celebrate the coming St. Patrick's day with a monster parade from Tara Hall to St. Patrick's Church.

A PIANO FOR XMAS The most appropriate gift one can make at the Christmas season is a Piano. All the festivities of the occasion centre around good music. Christmas is a musical season—and good music cannot be had without a good instrument. Would you select a Piano that stands the peer of all instruments manufactured in Canada, and is ranked by the world's greatest artists from abroad, then choose a Heintzman & Co. Piano Toronto Warehouses, 117 King St. W., Toronto. Established 1816.

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JAS. H. ROGERS 84 YONGE STREET (Formerly cor. King and Church Sts.) TORONTO Phone 165 A'SAD PRODUCT OF CIVILIZATION. Morris Stewart, aged 26, was brought up in a Dublin Police Court on January 25th, and received her 110th conviction and sentence. This was her record:— In 1893, one month for assault on the police; 1894, eight months for assault; 1895, one month for assault on the police; 1896, one month for assaulting a prison warder, 14 days for assault on the police, two months for assault on the police, and 105 convictions for minor offences. The prisoners—Well, what can you expect? I have been on the streets since I was fifteen.