

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/
Couverture de couleur

Coloured pages/
Pages de couleur

Covers damaged/
Couverture endommagée

Pages damaged/
Pages endommagées

Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/
Pages restaurées et/ou pelliculées

Cover title missing/
Le titre de couverture manque

Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées

Coloured maps/
Cartes géographiques en couleur

Pages detached/
Pages détachées

Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/
Transparence

Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur

Quality of print varies/
Qualité inégale de l'impression

Bound with other material/
Relié avec d'autres documents

Continuous pagination/
Pagination continue

Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure

Includes index(es)/
Comprend un (des) index

Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.

Title on header taken from:
Le titre de l'en-tête provient:

Title page of issue/
Page de titre de la livraison

Caption of issue/
Titre de départ de la livraison

Masthead/
Générique (périodiques) de la livraison

Additional comments:
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	14X	18X	22X	26X	30X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
12X	16X	20X	24X	28X	32X

The Catholic Register.

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

VOL. VII.—NO. 7.

TORONTO, THURSDAY, FEBRUARY 16, 1899.

PRICE FIVE CENTS.

CANT AND ITS CURE.

(WRITTEN FOR THE REGISTER.)

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

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

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

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

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

Who is to draw the line here, and say what is the right course? Or are Candour and Candourably by definition a-out that a little of each may not be found upon the other side?

No one has the right to boast of his virtues, nor yet to make undue parade of his virtues. We know the first should not be always contrasted with the other, but when not spoken of—and there is the highest of all authorities for saying that "our light (of virtue) should shine before men."

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

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

It takes a smart boy who looks to learn the rules and necessary exceptions in grammar, and at the end of a long life of study he still has his perplexities. And when the operations of one's mind are so intricate that he cannot find a master, how long will he be learning the whole? You cannot say that any amount of application is too much for this.

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

It is almost inconceivable that any one should try to practice insincerity with God. Yet we know from the appalling judgments pronounced upon the hypocrites that such practice exists. What will correct the fearful evil? Right knowledge of the Law? Not always by any means, as we see by multitudinous instances all round us. The law is always and to every one the same, that is simply a perfect instrument at its end, which is holiness and salvation. But more do not use it aright. They abuse it by neglect or presumption. Their souls are not fit soil for the divine seed, which, in spite of its being divine, will neither grow nor even take root with them, until they make the due preparation. And that preparation, what is it but with the aid of grace, to know God's will and our own relations to it. Without these nothing can be done, with them at least an opening is made; and to secure them by stirring men up, and disciplining them rightly, is the holy season of Lent is instituted. For what is Lent? Not, as it may appear on the surface, a mere time of fast and addi-

tional prayer and mortification, though these are some of its instruments, but a time given to special efforts, first to discover if our profession and practice of religion are in exact accord, and next to do our best, under the guidance of God's church, to make that religion real—and not a sham, to be honest with our Maker, and escape the fruitless evil of attempting Cant and Hypocrisy with the All-wise.

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

Obituary.

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

ELLARD.—At Norway, Mich., on Thursday, Feb. 2nd, 1899, Margaret Anne, born January 10, 1804, wife of Hugh F. Ellard.

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

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

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

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

Mrs. Ellard mentioned in the foregoing article was Miss Margaret Fitzgerald, whose family is well-known in Ontario. Three brothers and three sisters live at Mount St. Louis, and two sisters are members of the community of St. Joseph. Sister of the late Hon. Sir John A. Macdonald and Sister Borlitta at St. Michael's Hospital. The remains were interred in Mount St. Louis cemetery.

The Bishop of Scranton Dead.

SCRANTON, Pa., Feb. 4.—Last evening, the obituary of the great Cardinal had announced that Rev. William O'Hara, the beloved, venerable bishop of Scranton, was dead.

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

He entered Georgetown University at the age of sixteen years. He then studied in Rome eleven years, taking a complete course in the urban college of the propaganda. In 1848 he was ordained to the priesthood in Rome, one of the cardinals at the Vatican officiating.

When Bishop O'Hara went to Scranton there were but 25,000 Catholics in the diocese, attended by twenty-five priests. There were forty-seven houses of worship, many of which had not yet risen to the dignity of what we would now call a regular church. The population is now between 125,000 and 130,000. There are seventy-eight churches, 190 priests, forty out missions, and thirty other temporary places of worship; three consecrated churches—St. Peter's Cathedral, St. Mary's, Wilkesbarre, and St. John's, Pittston; ten academies for young ladies; 600 sisters engaged in the work of teaching; forty parochial schools, with an average attendance of 12,000 children. It is estimated that Bishop O'Hara had administered confirmation to about 80,000 souls—figures which the human mind cannot comprehend.

MISSIONARY IRELAND.

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

In the British Empire there are 28 archbishops and 104 episcopal sees, 28 vicar-general's offices, and 11 prelates, making a total of 171. There are 11 coadjutors and four bishops auxiliary, the number of archbishops and bishops now holding office in the British Empire is 127. There are also a few retired or without episcopal offices, of whom four are in England. The estimated Catholic population of the United Kingdom is nearly five and a half millions, viz.: England, 1,500,000; Scotland, 350,000; America, 3,549,950. Including British America, the Catholic population of the British Empire is estimated at about ten and a half millions. There are 31 Catholic universities, 18 Catholic colleges, 19 Catholic seminaries, 65 Catholic parishes, 19 Catholic convents, of the Priory Council, three Catholic members of the House of Commons for England and 60 for Ireland. In England and Wales there are one cardinal archbishop, 19 bishops, 2,700 priests, and 1,500 churches, chapels and missions; in Scotland there are two archbishops, four bishops, 448 priests, and 945 churches, etc. Altogether in Great Britain there are 32 archbishops and bishops, 8,212 priests, 1,854 churches, etc. Of the 8,212 priests, 244 are of the secular and 995 of the regular clergy.

According to the foregoing there are 10,600,000 Catholics in the British Empire, and in Hoffman's Directory for 1898 we find the number of Catholics in the United States set down at 9,500,000. This leaves the number of Catholics in the Republic but 748,378 less than in all the British Empire.

How large a contributor Ireland is to those ten and a half millions of British Catholics will appear when we consider that, according to the figures given she directly furnishes 88 per cent. of the whole number; will indirectly contribute even on a larger scale, her 8,212 priests, 1,854 churches, etc. For the Catholic population of England, Scotland and Upper Canada is very largely Irish; and in Australia wholly so.

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

Wedding at Mitchell.

A very pretty wedding took place at St. Columban church Wednesday evening the 8th inst., when Miss Lizzie, daughter of Mr. Stephen Downey, was united in the holy bonds of matrimony to William Devereux, of Seaford; the ceremony being performed by Rev. Father Downey, brother of the bridegroom, assisted by Rev. Fathers Fogarty, of St. Mary's, Kealy of Raleigh, and Ganam, of Hosson, and witnessed by a large number of the contracting parties friends. The bride was assisted by her bridesmaid, Miss Maggie Peirce, of Mitchell. The groom was assisted by his brother, Mr. Robert Devereux, of Seaford. After the ceremony the bride, wearing a sumptuous wedding dress, was escorted to the wedding of which toast, appropriate to the occasion, were given and responded to by those present. A grand reception was given in the evening at the beautiful home of Mrs. Devereux, where many invited guests assembled to welcome the bride and groom.

The Opposition to Expansion.

Mr. J. S. Willison, writing from Washington to The Globe, thus states the opposition to expansion in the United States: "There is a certain section, from the southern States of the Union, and a voice is raised for expansion, and the real reasons for this inability of southern sentiment are not quite frankly expressed on the floor of Congress. The south classes the Atlantic with the negro, and is strenuously hostile to any increase in that element of American citizenship. The south would rather extend the black abroad, than the black at home rather than extend American citizenship to the negro. The south remembers how his people were harried and plundered by northern carpet-baggers and negro Legislatures, remembers how lamentably unfit the negro slave just come out of the hands of bondage proved himself for free government, and how brazenly and determinedly the Federal officials made merchandise of his political duties and responsibilities. The south fears the people took for the fact of the American people, and the Cuban and the Philippines for these islands are to be governed under the practical dictatorship of Republican politicians, who exercise that authority that can be exercised in no other way, and which made effective to prevent a foreigner from protecting the natives from the greed of their liberators. But the color question is at the root of southern hostility to the acquisition of the Philippines, and where the south faces the negro, the prejudice is inveterate and its purpose is to keep there are such men as Hoar of Massachusetts, a fine type of the old school of American statesmen, who abide in the faith of their fathers, who would keep the United States free from foreign entanglements, who have no taste for the rhetoric of imperialism, the tropics

of conquest or the glories of empire, and would maintain the United States as a compact, peace-loving and peace doing nation. There is also Mr. Carnegie, the millionaire manufacturer, a preacher of the gospel of peace and a nisher of the guns of war who favors expansion to the southward; and also Mr. Bryan, perhaps the most influential personality in the Democratic party, who combines with skill of tongue undoubted capacity for leadership, and is manifestly convinced that the masses can be persuaded that imperialism puts bread into no poor man's mouth, and that the trusts and corporations against which he battles stoutly will reap the advantages and the plain people pay the price of expansion.

The Pope and the Queen.

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

Probably Andree and His Companions.

KRASNOVSK, Siberia, Feb. 10.—A general officer here named Monastyrsky has been reported as saying that a tribe of Tunguses, inhabiting the north peninsula, North Siberia, recently informed the Russian police chief of the district that on January 7 last between the mountains of the province of Yenisei, they found a certain number of bodies of three men, the head of one badly crushed. Around them were a number of instruments, the uses of which were not understood by the Tunguses. The police chief has started for the spot to investigate, as it is believed that the bodies are those of the aeronaut, M. Andree, and his companions.

Death of a Catholic Princess.

The death of the Princess of Bulgaria, Princess Marie Louise of Parma, at the early age of 29 years a life that had been marked by sorrow. Descended from one of the most ancient Catholic families in Europe, her ancestors, and pious members of the Faith, the Princess had, in spite of all her protests, the baptizing of her children in the orthodox Greek Church by her husband, and she was always inspired solely in order to escape with Russia. For some time after the baptism of Prince Boris the Princess left her husband's roof, but after a time a reconciliation was effected. It was understood that she was to be crowned the Golden Rose this year, a mark of favor for which the Princess was deeply grateful.

Lord and Lady Minto Visit a Convent.

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

Why Aguilado Loses His Grip.

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

Six Oils.—The most conclusive testimony, repeatedly laid before the public in the columns of the daily press, proves that Dr. Thomas' Eucalypti, Olive, and Peppermint Compound is the most powerful remedy for all the most remedial rheumatic pain, excruciating affections of the throat and lungs, and acute piles, wounds, sores, lameness, tumors, burns, and injuries of horses and cattle.

DEATH OF HUGH RYAN.

Although it was generally known among his family and friends since the early part of the winter that Mr. Hugh Ryan was liable to disamy day, the public announcement on Monday last that the end had come shortly after Sunday midnight was unexpected and created deep and widespread regret in Toronto and throughout the country. Mr. Ryan had been very ill since October with Bright's disease. The first severe attack almost carried him off, but medical skill and the earnest prayers of many hearts prolonged his life and sustained all his mental vigor during the past few months, enabling him to add many good deeds to the record of a career that was quite remarkable, alike for public distinction and natural unassuming kindness. To the end Mr. Ryan was able to attend to his affairs, although he did not go down to his office in the city or often leave his room in his home at Rosedale. The protracted illness was borne with the Christian fortitude which was more than any other quality characteristic of Mr. Ryan. He received visits from innumerable friends, among them Archbishop Gauthier of Kingston once his parish priest in Brockville. He died consoled by all the comforts of the Catholic faith. Mr. Ryan is survived by his wife whom he married in 1868. She is the daughter of Mr. William Walsh of Perth. Four children are living, two sons and two daughters. His brother, Mr. John Ryan has been for a number of years also a resident of this city.

The funeral took place on Wednesday morning from the residence at Rosedale to St. Michael's Cathedral and thence to the cemetery. The pall bearers were: J. J. Coy, G. M. E. P., John S. O. Wood, D. R. Wilkie, E. B. Olen, John Long, Col. Mason, Eugene O'Keefe, Walter S. Lee. Among the great number who followed the remains were representatives of the Ontario Government and Legislature, including Hon. W. Hart, E. J. Davis, J. M. Gibson, Speaker Ewart; representatives of the city council including Comptroller McKeown, representatives of St. Michael's Hospital, Rev. D. M. Kelly, Kelly and Charitable Trust including: Thomas Long, Kelly and Matthew O'Connor, representatives of the city conferences of the St. Vincent de Paul Society, including: Rev. J. J. Murphy, E. J. Hoarn, Comptroller Leary, D. M. Kelly, representatives of various financial institutions, including the deceased was connected. Among others present were Mr. M. J. Haney, Chevalier John Henry, Ottawa, Rev. J. Burns, Rev. Dr. Lancelotti, Elias Rogers, Rev. J. M. Healy, Dr. Ryan, Mayor of Kingston, and members of the family including Messrs. John and Patrick Ryan, brothers; P. W. and John Ryan, sons; Mr. Doherty, Brockville, Colonel Mass of Quebec was present by his own request, and was being celebrated. L. Brennan, G. S. B. deacon and J. J. McEntee, sub-deacon. Rev. Dr. Treacy master of ceremonies. Among other priests present in the cathedral were Rev. J. J. McCann, Adm. F. Ryan, rector of the Cathedral, Fathers Hand, Lamarche, Finnegan, Kelly, Clime, Cruise, Dollard, Grogan, C. B. R.; Minehan.

Hugh Ryan was born in July, 1832 in the county of Limerick where some of his relations still reside. He came to Canada with his parents in 1841, when in his ninth year, and settled near Montreal. In 1850 before he was 18 years old he began to work on the St. Lawrence and Atlantic Railway, which subsequently became the Grand Trunk Railway. Of railway contractors the late Mr. Ryan was, perhaps, one of the oldest and certainly the most successful. When with his brother John he began in 1856 there were not probably 60 miles of road in Canada. Ever since the obstruction of the St. Lawrence and Atlantic Railway, of which Sir Alexander Galt was President, Mr. Ryan had been engaged, with the exception of about three years, in the construction of public works. Mr. Ryan, as head of the firm of Hugh Ryan & Co., took the building of the Sault Ste. Marie Canal, and six years of an active and busy life were spent on that undertaking. He regarded the Sault canal as the greatest work of his life, and indeed the expedition and excellence of its construction challenged the admiration of the Government. In 1888 the Canadian Government let the contract for the building of this canal to meet the demands of the ever-increasing Canadian inland marine. Owing to the imposition of tolls on Canadian vessels passing through in Canada in 1890 the Canadian Government offered in 1890 a bonus of \$600,000 to the contractors if they would complete the canal by the end of that year instead of in 1894, as called by the contract. This involved the doubling of the rate on the already large plant, but it was done, and the canal has proved to be a splendid work. Mr. Ryan was one of the promoters of the Dominion Cable Company in 1882, and in 1888 was elected an associate of the City Engineers of Toronto. He was also a director of the Freehold Loan & Savings Company, of the Canadian General Electric Company, of the To-

ronto Electric Light Company, of the Trusts Corporation of Ontario and of the Imperial Bank, and was one of the trustees in Canada, for the Equitable Life Insurance Company. He had been a director of the Kingston Locomotive & Engine Company since its organization in 1881. Politically Mr. Ryan was a Liberal.

The character of Mr. Ryan as a Catholic may not be described in words. His deeds are a monument to his strong faith, and his kindness will be remembered by thousands who have experienced it. The new wing of St. Michael's Hospital is his gift, and his equipment, which is the best in Canada, and not excelled anywhere, was undertaken alone by Mrs. Ryan. But this single act which possibly represented a hundred thousand dollars in money is not to be compared to the good done in private charity every day of Mr. Ryan's life, and with regard to this side of his character it may be said that his left hand knew not what was done by his right. He contributed to every good cause, Catholic, Protestant and Jewish, and drew the line where good was done not nominally for religion. Rev. Father Ryan, rector of St. Michael's Cathedral who knew him well, said: "The two great qualities which characterized the Archbishop of Kingston and Toronto, had the highest esteem for Mr. Ryan as a thoroughly practical Catholic, not only as a model to the lay members of his church in practical attendance to religious duty, but especially perhaps for his profound and vast knowledge of the Catholic faith and Catholic discipline. So confident were they of his exact knowledge and practical wisdom in ecclesiastical matters that the highest authorities in his church confided in him implicitly when seeking advice on very important practical matters, and invariably abided by his decision. While Mr. Ryan was Catholic in principle and practice because he understood his religion so well, he was in no way narrow in his religious opinions, and he fully understood that his church is broad in principle and generous and liberal in practice, and therefore in his relations with Christians of other denominations, he was ever upholding the principles of his own church, he was always ready to concede his liberty of opinion which others claimed for themselves while asserting the right to religious freedom which he always maintained for those of his own denomination."

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

Death of Mrs. Harrison.

Tuesday's papers contained a notice of the death of Mrs. Frances A. Harrison, widow of the late Major A. B. Harrison, and youngest daughter of Sir Frank Smith. She was in her 39th year. This is a sad event which occurred on Sunday was not generally expected, although Mrs. Harrison had been ill for some weeks. The deepest sympathy is felt with Sir Frank Smith in this added bereavement. Requiem Mass for the repose of the soul of the departed lady was celebrated at the church of Our Lady of Lourdes on Monday.

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

Mr. T. J. Hennes, Columbus, Ohio, writes: "I have been afflicted for some time with Kip's Pills, the best medicine for those diseases. Those pills do not cause pain or griping, and should be used when a cathartic is required. They are Gola'sin's Coated, and rolled in the purest of Iscolite to preserve their purity, and give them a pleasant, agreeable taste."

THE MOTHERLAND

Latest Matters from ENGLAND IRELAND and SCOTLAND

ANTRIM. A correspondent of the Belfast News-Letter calls attention to what he terms the "significant fact" that the Lord Mayor is a Jew, the Chairman of the Harbour Board is a Presbyterian, the Chairman of the Board of Guardians is a member of the Church of Ireland, and the Chairman of the Water Commissioners is a member of the Society of Friends.

CLARE. One of the largest, most representative, and enthusiastic demonstrations yet held in connection with the agitation for the establishment of a university for Catholics in Ireland took place in the town of Ennis. It was only fitting that the county having such historic associations with the emancipation of the Catholics of Ireland should take a leading part in the movement for removing Catholic disability in the matter of education.

DUBLIN. The annual meeting of the Irish Association for the Prevention of Intemperance was held in the Rotunda. Lord Montagu presided, and there was a crowded attendance. Resolutions in favour of Sunday closing, and other objects of the association, were passed, and the meeting was addressed by a number of speakers, including the chairman, Mr. J. Dunn, B.L., the Moderator of the Presbyterian Assembly, and the Very Rev. Father Peter.

WATERFORD. The death is announced of Mother Joseph Carey, superioress of the Presentation Convent, Lismore, which occurred on the 15th inst. Mother Joseph was the daughter of the late J. Casey, Kill House, County Waterford. She entered religion 36 years ago.

ENGLAND. A GREAT WELSH FESTIVAL. Bretons in Paris are preparing to attend the Welsh festival, or series of fetes, to be held in Cardiff. The organizer of the great annual pilgrimage to Wales is M. de Goffe, author of a remarkable book called "Morgrawc," in which he has given a psychological study of the Breton character and its Irish, Welsh, and Scotch affinities, exhibited in a common attraction for the weird, the mysterious, the miraculous, and the legendary.

RIVAL MISSIONS IN AFRICA. The activity of the English Roman Catholics in opening new mission stations in Uganda has, according to the London correspondent of the "Manchester Guardian," attracted some attention in quarters where missionary effort is not always very sympathetic. It has strengthened the hopes that the time may not be very far distant when a rearrangement of missionary fields of activity in Africa may be brought about. In Uganda, he says, there can be no question that the presence of rival missionary bodies of different nationalities has had a very unfortunate effect on the natives, and has added materially to the difficulties of the Administration. The solution of the problem which would probably meet with most favour in political and administrative quarters would be found in a gradual transference of foreign mission stations to missionaries of the same religion but of the nationality of the protecting or governing power.

THE CATHOLIC UNIVERSITY CLAIM. A public meeting in support of the claim for a University for the Catholics of Ireland was held in the Free Trade Hall, Manchester. The Bishop of Salford presided, supported by the Bishop of Clonfert and the Bishop of Waterford. Resolutions were passed calling upon the Government to do justice to their Catholic fellow-subjects by endowing a University in Ireland, such as Catholics could avail themselves of without sacrifice of their religious convictions, and declaring that the persistent denial of a system of University education for Irish Catholics was a violation of the principles of religious equality.

FEAR DIDON IN ENGLAND. The famous Dominican Friar, Pere Didon, is now on a visit to England. When only thirty years of age he electrified Paris by his famous conferences on "La Science Sans Dieu." At one bound he leaped into the front rank of pupil orators. Pere Didon rarely

preaches now. The last great occasion when he appeared in Paris was in the Lent of 1894. In the Church of the Madeleine he then delivered his conferences on "Bell-t in the Divinity of Jesus Christ." So great was his popularity that the Madeleine was crowded three hours before the preacher ascended the pulpit. His visit to England is purely educational.

THE SINCERITY OF BEARDSLEY'S CONVERSION. An interesting notice of Aubrey Beardsley's conversion is contributed by Mr. Henry Harland to the Academy. "Aubrey Beardsley's temperament was essentially the religious temperament. A hundred times, in a hundred ways, one felt that this was so: one would even tell him to his face that it was so—at which he would perhaps laugh a little, quietly, gently, a laugh that was by no means a disavowal. And just at the threshold of that last and year he acknowledged that it was so, he became a Catholic. He became beautifully, serenely devout—not in any morbid or effeminate sense, but in the right sense, the wholesome, manly sense. His heart, his life, were filled with the joy and the love it is the merit of the Supreme Faith to bestow. In all his wretchedly bodily suffering at Bournemouth, at Dieppe, and in the end at Mentone, he had that to help him."

POPE LEO AND HIS PHYSICIAN. The Rome correspondent of the "Pall Mall Gazette" sends an interesting account to his Journal of the relations between the Sovereign Pontiff and his physician, Professor Lapponi, from which the following extract will be read with interest:—"Dr. Lapponi is the only person who ever succeeds in overcoming the natural obstinacy of Leo XIII. To take certain precautions, to which he shows great repugnance. In fact, the regime established for the daily life of the Pontiff has such fixed rules that his life may be compared to a chronometer. There are, however, habits which the persistence of the doctor has not succeeded in eradicating. Only to-day Professor Lapponi told me that his Holiness still persisted in mousing a chair in the library to get down the books himself, and when remonstrated with over the danger even to a younger person, he replied, 'I know the way, I know the way.' Then he will not give up manual labour. During the last few days that he has been in bed he composed verses, worked with his private secretary, Monsignor Angeli, and received Cardinal Rampolla every morning to discuss State affairs and all this just a little more than one month before his ninetieth birthday." What a marvellous old man!

PHILIPPINE RELIGIOUS ORDERS AND THE UNITED STATES. The Catholic World Magazine has been devoting considerable space to the discussion of the Philippine problem. It points out that if the United States antagonizes the religious orders, the result will be that the 8,000,000 natives will be set in opposition, and it will cost millions of money and thousands of lives to keep the islands in subjection. Father Jones, an Augustinian, writes in defence of the Friars and their work in the Philippines, in the following way:—"While Spain sent her armed expeditions roving over Mexico and Peru in search of treasured wealth, leaving in their trail the horrors vividly portrayed by the saintly Las Casas, the friars went fearlessly among the Indians with no protection other than the sacredness of their mission. To these ministers of the gospel, whose successors to-day are so grievously maligned because their services have been misunderstood, accomplished results which alone ought to silence their calumniators. Through their agency Spain has done for the Philippines in the work of civilization what England with her boasted school, and France with all her haughty enlightenment, have failed to do in India under more congenial surroundings."

DEATH OF A BRIGHT YOUNG STUDENT. Montreal, Feb. 8.—The funeral of Mr. R. M. Sullivan, dental student, who died suddenly, on Saturday, at the Royal Victoria hospital, took place from his father's residence, at St. Joseph's Que., yesterday morning at 9 o'clock. The requiem mass was celebrated by Rev. Father Quinn, assisted by the Rev. Father Larne. There were present from Montreal Dr. Gardner, Dr. Watson, and Messrs. Francis Bradley, Ferguson, McCabe, LaSueur, Skinner, and Brother Dennis.

Mr Geo Cummings for over 20 years ago on Great Trunk train running between Toronto and St. Catharines. "The constant duty with my work gave me excessive pains in my back, reaching my kidneys. I tried several remedies until I was recommended by my friend, Mr. Dave Conley, to try Dr. Chase's Kidney-Liver Pills. The boxes have completely cured me, and I feel day by day better man than ever. I recommend them to all my friends."

Full Text of Mr. Balfour's Letter. No apology need be offered the readers of The Register for giving the full text of the important letter addressed by Mr. Balfour to one of his constituents in Manchester in acknowledgment of the communication of a resolution on the subject of "Protestantism and University Education in Ireland" from Whittingham, Prestonkirk, N.B., January 23, 1899.

Dear Mr. Orrell—I learn that a recent meeting of the Unionist Council in East Manchester moved a resolution directed against the "creation and endowment of a Roman Catholic University for Ireland." The resolution was ultimately withdrawn, not because it would have failed to receive a large measure of support, but because it was recognized that the question could never be dealt with from a party point of view, that the subject to which it related was one in which I had taken a deep interest, and that the moment was inopportune for raising a debate, which, from the nature of the case must have been incomplete and unsatisfactory. In pursuing this course you and the other members of the Unionist Council have once more shown me the consideration to which I have been long accustomed at your hands, and I cannot better reply it than by at once explaining frankly my thoughts on the most difficult part of a very difficult question, and thereby, it may be doing something to remove the objection which so many of those on whose opinion I set the highest store have felt to the policy of which as a private individual I have now for many years been an advocate. I think I am not mistaken in supposing that it is the religious aspect of the University question which chiefly disquiets my friends in East Manchester and elsewhere. They fear that any attempt to further the development of higher education for Roman Catholics, however excellent in its intention, may in its results augment the power of the Irish priesthood and depress the cause of Protestantism in Ireland, and they naturally object to public money, which is in part their money, being employed in furtherance of a scheme whose consequences they distrust and dislike. It is to this aspect of the case and to this only that I propose to address myself in the present letter. Other questions, educational and financial, of much interest are no doubt raised by any project for University extension, but these I for the moment put aside, believing that it is the religious difficulty and the religious difficulty alone which at present blocks the way.

Now I am far from suggesting that there have not been and are not some proposals for extending the Irish University system, which raise the difficulty which I am now alluding to. To these I believe public opinion will never assent. It is not likely that the people of this country will accept any plan which would have the effect of strengthening a form of religion to which they are in the main strongly opposed, at the expense of one to which in the main they are no less strongly attached. I go farther and say that no scheme, even though its adoption would leave the balance of religious parties unaffected is likely to be palatable to the public, or to the higher denomination privileges refused to all others. The Protestant majority may with much force contend that the principle of toleration, however liberally interpreted, cannot require us to do much more for these from whom we differ than for those with whom we agree, and if it were right to impose the Test Acts on the Old Universities at the cost of the Anglicans it must also be right to impose them on the new University, though at the cost of the Roman Catholics. The line of argument thus indicated seems to me practically unanswerable. Whatever distinctions may be drawn between the case of Ireland and that of England and Scotland (and some important distinctions there are) they will never be seen sufficiently impressive to induce public opinion to reverse for the Roman Catholics principles which have been applied to everyone else, and if it was only by such a reversal that the problem of University education in Ireland could be solved its solution might well be despair of.

I do not think, however, that we are necessarily hemmed in between these undesirable alternatives. It seems quite possible to devise a plan which is not open to the objections I have endeavoured to formulate. But before indicating its character I must touch on a preliminary argument directed not against the provisions of this or that particular scheme but against the adoption of any scheme whatever. Why (people sometimes ask) establish a new University at all? Why not leave the one existing teaching University in Ireland, namely Trinity College, to meet by a natural process of expansion the growing educational needs of the country. The answer is threefold. In the first place no such expansion would please Queen's College, Belfast, on a satisfactory footing. Its status if the wants of Ulster and especially of the great Presbyterian bodies in the North are to be adequately met, should be raised to that of the teaching University properly equipped. Such a prospect is for ever at an end if we commit ourselves to the policy that while Scotland has four teaching Universities Ireland is only to have one.

In the second place there seems no reason to suppose that the Roman Catholic population will in the future avail itself of Trinity College to a

greater extent than it has done in the past. Nor to my thinking, at least, is this so unreasonable as might at first appear. The vast majority of students in that great university are Protestants, their services are exclusively performed in its chapel—at this moment, as it happens, the whole of its teaching staff is Protestant, and the eminent theologian who is at its head, distinguished in many departments of learning, is not least distinguished as a brilliant Protestant champion in the controversy between Protestantism and Rome. Now, imagine a university of which this was an accurate description, with the single change that wherever the word "Protestant" occurred the words "Roman Catholic" were put in its place. Would you willingly send there any Protestant youth for whose education you were responsible? For myself I answer the question unhesitatingly in the negative. Perhaps I am bigoted; but if so, I feel assured that there are many Protestant parents to be found not less bigoted than I, and to them at least I may confidently appeal not to condemn others for doing what they under like circumstances would do themselves.

There is yet a third point to be considered. Those who urge that the Roman Catholics if they want university education should flock to Trinity College must surely, if they are sincere, in recommending this remedy, desire to see it rapidly and effectually applied. I frankly acknowledge that I do not desire it. Sooner or later such an influx must convert a university now mainly Protestant into one mainly Catholic. A Roman Catholic ecclesiastical would be Provost, a Roman Catholic majorit would rule the college, and for the first time in Ireland, since the reign of Queen Elizabeth, a Protestant youth could no longer get the best kind of university training amidst Protestant surroundings. This surely would be a strange result of Protestant zeal; and for myself, though I shall not I suppose be accused of grudging university privileges to my Roman Catholic countrymen, yet if the gift is to be at the cost of so violent a revolution in the traditions of Trinity College, I could almost wish that it were withheld.

The plan which seems best to solve the university problem for the Presbyterians and other Protestants in the North and for the Irish Roman Catholics generally, and which does so without revolutionizing Trinity College or violating any accepted legislative principle, is to establish by a single Act two new 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. As the university in Belfast would absorb the existing Queen's College, the governing body of the new institution should be so constructed as to continue the tradition of the old. As the Dublin University is designed to attract those Roman Catholics who now hold aloof from university life altogether, its governing body, as first constituted should no doubt be in the main of their own way of thinking. But both universities would be rigidly subject to the Test Acts. All scholarships and fellowships paid out of public funds would be open to competition irrespective of creed. No public endowment would be given to Chairs of Philosophy, Theology, or Modern History. Professors would have a right of appeal against unjust dismissal, and the number of clergy on the governing body would be strictly limited. A university so constructed would, I believe, meet the needs of Roman Catholics, but it would not be a Roman Catholic University. This phrase has a well understood meaning, and universities properly answering to it, are to be found in Belgium, in Switzerland, and elsewhere. Yet we need not dispute about words, and if anyone chooses to brand the proposed institution as "Roman Catholic" I will not quarrel with him, provided only that it is common consistency he applies parallel language to other universities in Dublin, and that as I have stated, it is to be described as Roman Catholic, then must Trinity College and the new university in Belfast be described as Protestant. There will thus be in Ireland two Protestant universities to one Roman Catholic, which, as there are nearly three Roman Catholics in that country to one Protestant, seems not unfair to the Protestants.

That the scheme thus sketched out violates no accepted principle of legislation, that it confers no exceptional privilege upon any particular denomination, I hold to be uncontroversial. In there, then, anything in it which would give umbrage to us as Protestants? Is it not rather as Protestants that we ought specially to welcome it? We claim, and justly, to have been the pioneers of toleration. Let us not persist in a policy so perilously suggestive of intolerance. We claim, and justly,

that the information scarcely did more for the purification of religion than for the advancement of learning. Let us not show zeal for one half of its work by frustrating the other. We have not here, be it remembered, a proposal for making Roman Catholics, but only a proposal for educating them. The scheme neither confers on the Roman priesthood powers they have not got, nor arguments those they already possess. On the contrary, unless we Protestants are strangely mistaken, whatsoever of evil presently influences carried in its train must surely be mitigated by broadening knowledge, and a more thorough culture. But, though I feel assured that the plan here sketched in outline is not open to objection, either from that of unbecoming education as unbecomingly is exemplified in our existing University system I am well aware that it labours under peculiar difficulties and disabilities.

In the first place we may not receive any satisfactory assurance that it will satisfy the wishes of those for whose educational benefit it is specially designed. If so it seems useless and worse than useless for the friend of higher education here or in Ireland to press it further.

In the second place, the question which it endeavours to solve divides opinion so deeply, yet so little in conformity with ordinary party distinctions, that it cannot be treated by ordinary party methods, nor its development furthered by the ordinary party organization. Yet this fact, whether we deplore it or rejoice at it, does but throw upon each one of us who compose the Protestant majority of the United Kingdom the heavier responsibility.

We have in our power to give or to withhold. It is in our power to decide how long the existing condition of things is to be suffered to continue, whether Ireland is to have an adequate university system granted to her, and if so how soon. For myself, I hope it will be granted, and I hope it will be granted soon. I hope so as an Unionist, because otherwise I know not how to claim for a British Parliament that it can do for Ireland all and more than all that Ireland itself could do for herself. I hope so as a lover of education, because otherwise the educational interests of both Irish Protestants and Irish Roman Catholics must grievously suffer and suffer in that department of education, the national importance of which is from day to day more fully recognized. I hope so as a Protestant, because otherwise too easy an occasion is given for the taunt that in the judgment of Protestants themselves Protestantism has something to fear from the spread of knowledge.

There exists at present no doubt a strong and not unnatural prejudice against this great educational reform, due in part to the extravagant claims formerly advanced by the leaders of Catholic opinion and the unhappy controversies thence arising. The new scheme is thus in danger of condemnation, not for its own faults, but for those of its predecessors. But if it be true that in the opinion of those most competent to judge and most deeply interested, this ancient problem can now be solved in strict accordance with the principles admitted by Parliament in its dealings with universities elsewhere, then I refuse to believe that long time will elapse before we see freely accorded to Ireland what Scotland and England have so long enjoyed—a system of higher education appropriate to its special requirements.—Fray believe me, etc., (Signed)

ARTHUR JAMES BALFOUR. P.S. I shall, as you are aware, be addressing my constituents at the end of the month, and though I do not propose to touch unasked on a question respecting which I have no right to speak for anyone but myself, I shall, if questioned, gladly give any further elucidation of my views which may be thought desirable.

LEO AND THE ROMAN PATRIARCHATE.

The Pope has received three hundred persons belonging to the Roman Patriarchate, and addressed to them a long allocution, in which he recommended them to stand by their Faith against scepticism and moral corruption.

SOME FEEL.—Mrs. E. J. Neill, New Arrah, B.Q., writes: "For nearly six months I was troubled with burning sores and pains in my feet to such an extent that I could not sleep at night, and as my feet were badly swollen I could not wear my boots for weeks. At last I got a bottle of Dr. THOMAS' EUCALAPTI and resolved to try it, and to my astonishment I got almost instant relief, and the one bottle accomplished a perfect cure."

LEAD PACKETS Made to Resemble. "SALADA"

Are put forward on every hand. The word "SALADA" on the packet is your surety. Lead packets only. 25c., 50c., 1.00c., 5.00c., 10.00c. By all Grocers.

greater extent than it has done in the past. Nor to my thinking, at least, is this so unreasonable as might at first appear. The vast majority of students in that great university are Protestants, their services are exclusively performed in its chapel—at this moment, as it happens, the whole of its teaching staff is Protestant, and the eminent theologian who is at its head, distinguished in many departments of learning, is not least distinguished as a brilliant Protestant champion in the controversy between Protestantism and Rome.

Now, imagine a university of which this was an accurate description, with the single change that wherever the word "Protestant" occurred the words "Roman Catholic" were put in its place. Would you willingly send there any Protestant youth for whose education you were responsible? For myself I answer the question unhesitatingly in the negative. Perhaps I am bigoted; but if so, I feel assured that there are many Protestant parents to be found not less bigoted than I, and to them at least I may confidently appeal not to condemn others for doing what they under like circumstances would do themselves.

There is yet a third point to be considered. Those who urge that the Roman Catholics if they want university education should flock to Trinity College must surely, if they are sincere, in recommending this remedy, desire to see it rapidly and effectually applied. I frankly acknowledge that I do not desire it. Sooner or later such an influx must convert a university now mainly Protestant into one mainly Catholic. A Roman Catholic ecclesiastical would be Provost, a Roman Catholic majorit would rule the college, and for the first time in Ireland, since the reign of Queen Elizabeth, a Protestant youth could no longer get the best kind of university training amidst Protestant surroundings.

This surely would be a strange result of Protestant zeal; and for myself, though I shall not I suppose be accused of grudging university privileges to my Roman Catholic countrymen, yet if the gift is to be at the cost of so violent a revolution in the traditions of Trinity College, I could almost wish that it were withheld.

The plan which seems best to solve the university problem for the Presbyterians and other Protestants in the North and for the Irish Roman Catholics generally, and which does so without revolutionizing Trinity College or violating any accepted legislative principle, is to establish by a single Act two new 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.

As the university in Belfast would absorb the existing Queen's College, the governing body of the new institution should be so constructed as to continue the tradition of the old. As the Dublin University is designed to attract those Roman Catholics who now hold aloof from university life altogether, its governing body, as first constituted should no doubt be in the main of their own way of thinking. But both universities would be rigidly subject to the Test Acts. All scholarships and fellowships paid out of public funds would be open to competition irrespective of creed. No public endowment would be given to Chairs of Philosophy, Theology, or Modern History. Professors would have a right of appeal against unjust dismissal, and the number of clergy on the governing body would be strictly limited. A university so constructed would, I believe, meet the needs of Roman Catholics, but it would not be a Roman Catholic University.

This phrase has a well understood meaning, and universities properly answering to it, are to be found in Belgium, in Switzerland, and elsewhere. Yet we need not dispute about words, and if anyone chooses to brand the proposed institution as "Roman Catholic" I will not quarrel with him, provided only that it is common consistency he applies parallel language to other universities in Dublin, and that as I have stated, it is to be described as Roman Catholic, then must Trinity College and the new university in Belfast be described as Protestant.

There will thus be in Ireland two Protestant universities to one Roman Catholic, which, as there are nearly three Roman Catholics in that country to one Protestant, seems not unfair to the Protestants.

That the scheme thus sketched out violates no accepted principle of legislation, that it confers no exceptional privilege upon any particular denomination, I hold to be uncontroversial. In there, then, anything in it which would give umbrage to us as Protestants? Is it not rather as Protestants that we ought specially to welcome it? We claim, and justly, to have been the pioneers of toleration. Let us not persist in a policy so perilously suggestive of intolerance. We claim, and justly,

that the information scarcely did more for the purification of religion than for the advancement of learning. Let us not show zeal for one half of its work by frustrating the other. We have not here, be it remembered, a proposal for making Roman Catholics, but only a proposal for educating them. The scheme neither confers on the Roman priesthood powers they have not got, nor arguments those they already possess. On the contrary, unless we Protestants are strangely mistaken, whatsoever of evil presently influences carried in its train must surely be mitigated by broadening knowledge, and a more thorough culture. But, though I feel assured that the plan here sketched in outline is not open to objection, either from that of unbecoming education as unbecomingly is exemplified in our existing University system I am well aware that it labours under peculiar difficulties and disabilities.

In the first place we may not receive any satisfactory assurance that it will satisfy the wishes of those for whose educational benefit it is specially designed. If so it seems useless and worse than useless for the friend of higher education here or in Ireland to press it further.

In the second place, the question which it endeavours to solve divides opinion so deeply, yet so little in conformity with ordinary party distinctions, that it cannot be treated by ordinary party methods, nor its development furthered by the ordinary party organization. Yet this fact, whether we deplore it or rejoice at it, does but throw upon each one of us who compose the Protestant majority of the United Kingdom the heavier responsibility.

The Catholic Register. PUBLISHED EVERY THURSDAY. OFFICE, 40 LOMBARD ST. Catholic Register Ptg. and Pub. Co. Toronto, Limited. SUBSCRIPTION PER ANNUM, \$2.00.

Calendar for the Week. Feb. 17—St. Gregory N. 18—The Crown of Thorns of Our Lord. 19—St. Raymond of Peñafort. 20—St. Cyril of Alexandria. 21—Seven Founders of the Servite Order. 22—Chair of St. Peter at Antioch.

And the cry is, Still they come! Some four thousand immigrants, alien to every institution and idea that can be called American, Canadian or British, are now being cared for in Manitoba, and kept in condition to be fit for voting for Tom Greenway in the next local election.

Rev. Father Conrady now in Portland, Ore., who is going out to the leper colony of Canton, China, as Father Damien went to Molokai, has been interviewed as to the character of the mission in the far east and his ideas of fitting himself for the work.

The Presbyterian "Witness" is disappointed and The Northwest Review is displeased with the reference Tar Roster made to the recent death of Rev. Mr. Chiniquy. We were too mild to suit either; and The Northwest Review thinks this was "partly in deference to the circumstantial prejudices of benighted Toronto."

a natural sentiment. Neither indignation nor the passing of judgment by the press is called for. We hope we are in agreement with The Review in entertaining indignation and disgust at the unworthy use the press has turned itself to in parading Mr. Chiniquy's last statements.

The outbreak of hostilities a week ago between the Americans and Filipinos at Manila and outlying towns and villages was so unexpected that the world has been waiting to get both sides of the story. The American accounts of the "victory" told that the fighting was determinedly provoked by the "rebel subjects"; but now the Filipinos claim that they were treacherously attacked by the American forces by sea and land and mercilessly slaughtered, 4,000 women and children perishing among the victims.

When a prominent journalist can afford to reveal himself as a religious partisan and bigot, it is sure enough that the professional partisans both in politics and religion have come boldly into the open. These partisans do not all belong to the Liberal party. Indeed if there is one reassuring sign in the dark sky at all, it is the fearlessness with which very many prominent Liberal statesmen have risen superior to the clamor of the partisans and fanatics, re-asserting whenever they speak the old Gladstonian policy and their adhesion to it.

An article copied from The Winnipeg Tribune in another page may be accepted as another indication of the anti-Catholic campaign in the coming Manitoba elections, which The Register has already ventured to anticipate. Reports of secret meetings, and private deals with the Archbishop are in keeping with the whole trend of things in the west just now.

It is not in the least degree likely that there will be any let up upon the persecution of English-speaking Catholics. Such a thing would give occasion for a renewal of the school discussion in Manitoba. But there are other ways of raising the wind. The French schools that have received some special terms will stand being baited again. Quite a fuss is already being raised over the dreadful reports that a priest, Father Dufrene, came into a school and heard the confessions of the children.

the original statement will stand until the eloquent and will inspire many hot speeches on the stump by politicians who are satisfying the intelligent settlers of Manitoba with regard to the principles of good government by voicing their determination at elections after election to make the province too hot for Catholics to live in.

For good or ill recent signs from England tell that the storm now forming there will soon break upon the shores of the sister island. Throughout the entire history of England it is curious to see how the religious revolutions of the people invariably worked their greatest destruction upon the Irish, who were in no way concerned in them. The anti-Ritualist agitation may be counted upon to develop the same old tendency. The non-Conformists are determined to take advantage of Mr. Balfour's Catholic University scheme and employ it as a weapon against the Ritualists to hasten disestablishment.

When a prominent journalist can afford to reveal himself as a religious partisan and bigot, it is sure enough that the professional partisans both in politics and religion have come boldly into the open. These partisans do not all belong to the Liberal party. Indeed if there is one reassuring sign in the dark sky at all, it is the fearlessness with which very many prominent Liberal statesmen have risen superior to the clamor of the partisans and fanatics, re-asserting whenever they speak the old Gladstonian policy and their adhesion to it.

Mr. A. J. Balfour described the situation accurately enough in Manchester last week in the course of a lengthy speech on Home Rule. His own opinion, he said, was that, much as the Liberal leaders might dislike it, they would ultimately be driven back upon Church Disestablishment. He doubted whether the majority of the Opposition desired Disestablishment. He was sure the majority did not desire Home Rule. Some people said Home Rule was dead or was dying. He wished he could believe this to be true.

If Mr. Balfour along with his other high talents be the possessor of the gift of prophecy, we can see already how the English hurricane will strike Ireland. The Tories will lash their partisans into renewed terror of Home Rule; the recreant Liberals will picture the dangers to the Protestant religion from the establishment of a Catholic university by the Tories and Ritualists.

Meanwhile the Irish people see the storm gathering and are making their preparations accordingly. Unity meetings and conventions are held weekly by the score in all parts of the country, and priests and people are gathering together for mutual safety. A monster convention will be held in Limerick on the 4th of April when it is likely a final and emphatic declaration will be made that no class or political group of Irishmen either have, or desire to have, any alliance whatever with an English party, which will give independent men in the Liberal ranks the opportunity to stand forth as the disinterested friends of Ireland.

There may be a disposition to look with the eagerness of long deferred hope to the prospect of the higher educational advantages raised by Mr. Balfour's later announcements. Even if Mr. Balfour were in the position to bring his plans into practical politics, it is doubtful whether the Irish League would keep out of the new organization of the United Irish League even if doing so would secure at once the coveted prize. Michael Davitt dealt with this point at a great convention held in Claremorris two weeks ago, when he outlined the campaign that will doubtless receive the unanimous endorsement of the coming Limerick convention.

The tyrant sits, with vindictive smile, Reckoning the ruined homes of our isle. We have to stop the calculator, and instead of giving them the vindictive pleasure of counting the evictions we must teach them that they will be compelled to join with us in counting the rebuilding of these homes, and of rebuilding our people upon the land from which they have been dispossessed.

The Late Mr. Hugh Ryan.

The death of Mr. Hugh Ryan means all of this: a man has gone from amongst us whose place in the community none of his contemporaries can fill. It was not his distinction as one of the builders of the Canadian Dominion nor the position which the influence of his unvarying success invested him with that separated his position from the ordinary prominence of men of affairs. It was the pure metal in his nature and the fine mould of his character that singled Hugh Ryan out from his fellows.

A Dominion Government Proselytiser.

The Register earnestly recommends to its readers and particularly to those who are Liberals in politics, the two letters signed "Paul Wood, Dominion Immigration Agent," which we copy into the present issue from The Winnipeg Free Press of January 21. Mr. Wood can be only one of two things—either he is utterly incapable of understanding what is expected from public servants, or he thoroughly understands that the Dominion government has appointed him as a public proselytiser and insulter at large of the Catholics whose taxes help to pay his salary.

words—"against the nominal, display-loving so-called religion, or church, call it Roman Catholic, Greek Catholic, Anglican, Methodist, or what you will; the engorgement of fables and traditions wrapped in a popular and sectarian cloak, and parading as the one simple and sufficient code of laws of Jesus of Nazareth and the Bible"; (4) that Mr. Wood will personally see that the Galicians are proselytised by a Baptist minister who sells bibles to them—his own version of this is as follows: "The Rev. Mr. Burgeford, a Baptist minister, who had been trying to do good among the Dauphin Galicians, and who sold and gave them many Lutheran bibles, also came in for a share of the rev. gentlemen's (Father Kulawy's) intolerant abuse."

Mr. Wood's style of making the foregoing amazing pronouncements is also quite remarkable in itself. He takes occasion to allude to Father Kulawy's "impositions" and those of all priests, "his reverend brethren"; he defines these "impositions" as "Romanism," he talks glibly of "much schooling on the part of Rome" in Galicia and he finally draws a comparison between Father Kulawy and "the devil himself when the latter takes sufficient care not to show two much of his cloven hoof at once."

And after all these things he, with implicit satisfaction in the employment of a joke, says: "I may say in conclusion that Mr. Burgeford and myself have never in any way abused the R. C. church, nor her ministers, nor endeavored to prejudice the Galicians against her." Truly a pretty wit hath Mr. Paul Wood, Dominion Immigration agent. But it matters very little to the "R. C. Church" and her ministers what Messrs. Wood and Burgeford have done or failed to do.

What does matter is that this fellow is a public servant, paid by the government at Ottawa, that the Catholics of Canada pay his salary, and that they have yet to learn whether Dominion servants in Manitoba must engage in proselytising poor ignorant immigrants and help Baptist ministers to sell them Lutheran bibles.

The Irish Parliamentary Party.

Mr. John Dillon has resigned the chairmanship of the Irish Parliamentary Party. Cable despatches from London make the following guesses as to his successor. LONDON, February 9.—While Mr. Blake's name is widely mentioned in connection with the leadership of the Irish party, there is no probability of his acceptance if he is invited.

London, February 9.—There were several notable features at the Canada Club festival last night. Lord Aberdeen made a glowing speech and promised to do his utmost to further Canadian interests here. Mr. Blake spoke regretfully of his absence from Canada and said: "I hope to be back for good before very long."

Samuel Smith's Motion Voted Down

In the British House of Commons on the 9th after a long debate, the amendment to the address to the throne relating to the "Lawlessness in the Church" which was proposed by Mr. Samuel Smith, Liberal member for Flintshire, was rejected by 221 votes against 99. In introducing the amendment Mr. Smith had declared that the subject was exciting the greatest anxiety throughout the country.

The Preacher of Orleans.

The Rev. Father E. Migun, of Paris, France, who has been selected as the special Lenten preacher at the Church of Notre Dame, Montreal, this year, arrived there on Friday and was met at the Windsor station by the Rev. Abbe Trole, cure of the church.

Death of Mr. B. B. Hughes

Widespread regret was felt on Monday at the announcement of the death of Mr. B. B. Hughes...

THE RITUALISTIC AGITATION IN ENGLAND

New York, Feb. 15.—(Halling to the Tribune from London, Mr. Ford comments at length upon the religious question at present agitating England.

MARRIAGES ARE FEW IN OTTAWA

Ottawa, Feb. 15.—Rev. Father Fallon, of St. Joseph's Church, yesterday urged the young people to enkindle the smouldering embers of sentimentality and enter the matrimonial state in greater numbers than of late years.

DEATH OF MR. JAMES MARSHALL

In James Marshall whose remains were interred in the Catholic cemetery, Thursday, on Tuesday the 14th inst., the parish of Thornhill has sustained a severe loss.

RENEWED FIGHTING IN THE PHILIPPINES

Manila, Feb. 14.—The United States garrison Petrel arrived late last evening with dispatches from Brig.-Gen. Miller to Major-General Otis, announcing that the rebels had been taken by the combined military and naval forces on Saturday morning.

A NOTABLE CONVERSION

New York, Feb. 15.—It has become known that the Rev. R. T. Nichol has left the priesthood of the Episcopal Church and become a Roman Catholic.

DEATH OF AN OLD CATHOLIC RESIDENT

Many will regret to hear of the passing away in the 57th year of her age of Mrs. Anne Johnson, widow of the late Samuel Johnson, a well-known building contractor of this city.

A CONVERT TO CATHOLICITY

Mrs. Austin Lee, an American lady, married to the popular commercial attaché of the British Embassy in Paris, is one of the recent converts to Catholicity.

ANOTHER CONVERSION FROM RITUALISM

The Rev. Mr. Wilson, who has for some time been curate at St. Catharine's, Liverpool, a Ritualistic church, situated within a stone's-throw of the Palace of the Anglican Bishop of Liverpool, has determined to join the Catholic Church.

THE IRISH LANGUAGE

At the last regular meeting of Division No. 1 Ancient Order of Hibernians, Montreal, the division, by a majority vote, decided to support the Gaelic language.

IN MEMORIAM

Mrs. M. Eiland (nee Fitzgerald), died Feb. 1st, 1899, aged 35 years.

RESOLUTION OF SYMPATHY

At the last meeting of Branch No. 55, C.M.B.A., held in St. Vincent's hall, Shuter street, a resolution was unanimously adopted, expressing sympathy in the recent death of Mr. George Disette.

VISIBLE WRITING START TO FINISH

The Underwood Typewriter... VISIBLE WRITING that places the character directly in front of the eye...

Creelman Bros. Typewriter Co.

15 ADELAIDE ST. EAST, TORONTO. Phone 2281. J. J. Sarr, Manager.

CANADA PERMANENT Loan and Savings Company

INCORPORATED 1855. PAID UP CAPITAL \$2,000,000. RESERVE FUND \$1,150,000.

EVERY DESCRIPTION OF CARPENTER WORK

Executed promptly by JOHN HANRAHAN, No. 25 MAITLAND STREET, TORONTO.

J. M. + J. D.—Athens Church Debt.

Athens Church Debt. Reduced from \$2,000 to \$1,280. All those who will send me \$1 (or more) I promise them that they will have part in all my Masses, offices, prayers, and all the other good works that may be done by me, until my death.

Death of a Canadian Poet.

Mr. Archibald Lammiman, the poet, died at Ottawa on Friday, the 10th of pneumonia. He leaves a widow and two young children.

For Croisiers, Beads,

St. Anthony's Medals, Little Chaplets of St. Anthony, and Cancelled Postage Stamps, write to Agency St. Blaise's Apostolic School, 153 Shaw Street, Montreal, Que.

BROWN'S BRONCHIAL TROCHES

Clear the voice, relieve the throat, cure coughs and colds.

The British-American Patent Investment Co.

Buy and Sell HOME AND FOREIGN PATENTS on Commission. 55 59 Chancery Lane, London, Eng., and Confederation Life Building, Toronto, Canada.

When the System Is Run Down

through acute disease or by reason of continued ill-health (from whatever cause) the best "builder" available to the sufferer—young or old—is "Maltine with Cod Liver Oil."

Mining Shares

FOR SHARE—Black Tail, Lone Pine, San Pool, and other attract a stocks in the Republic Camp.

Notice to Creditors.

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

CHARLES J. MURPHY

Ontario Land Surveyor, &c. Office: Cor. Richmond & Bay Sts. TORONTO.

For Croisiers, Beads,

St. Anthony's Medals, Little Chaplets of St. Anthony, and Cancelled Postage Stamps, write to Agency St. Blaise's Apostolic School, 153 Shaw Street, Montreal, Que.

Advertisement for The British-American Patent Investment Co. with contact information for H. F. Lowy, M.E. and R. E. Kellond.

Advertisement for 'When the System Is Run Down' featuring Maltine with Cod Liver Oil.

Advertisement for 'FREE! GRATIS! GIVEN AWAY' featuring a watch and other items from Mutual Supply Co.

Advertisement for 'VISIBLE WRITING START TO FINISH' featuring the Underwood Typewriter.

Advertisement for 'Creelman Bros. Typewriter Co.' and 'CANADA PERMANENT Loan and Savings Company'.

Advertisement for 'EVERY DESCRIPTION OF CARPENTER WORK' by John Hanrahan.

Advertisement for 'J. M. + J. D.—Athens Church Debt'.

Advertisement for 'Death of a Canadian Poet' and 'For Croisiers, Beads'.

Advertisement for 'BROWN'S BRONCHIAL TROCHES'.

Advertisement for 'For Croisiers, Beads' and 'St. Anthony's Medals'.

HEADLESS CHURCHES.

At the Protestant Episcopal Church of St. John the Evangelist, New York, on last Sunday morning, Dr. L. Costa delivered a discourse on the supreme authority of the Church, from the Church which is His Body. (Eph. 1, 22.)

The Doctor's discourse was as follows:—There being only one God and one religion, the Church must be the teacher of that one religion, having complete authority because Christ is her head. The Body takes its life from the Head. What was a headless human body? Simply a thing for the undertaker to bury. A headless church is also a corpse, and the land is full of these cadavers to-day. Christless, headless religion abounds. It runs the gamut from Calvinism to Socialism, and thence on to spiritualism and pantheism. Anything will do duty with most sects for Christianity, except Christianity. Men who do not even believe in God ask us to consider from Christians. Secularism is taxed to the utmost to find substitutes, not only for the Head of the Church, but for the Church herself. They tell us, with Deaf Farrar, that the Bible, through the aid of the Spirit, will give all essential truth; yet, by this process men, with the distinguished Dean, find that nothing is essential or that what is essential with one is non-essential with another.

THE BIBLE CANNOT BE A DEFENDER.

The Bible alone, though a priceless treasure, can never serve the individual as a defender. It is the office of the Church to define and teach the meaning of the Bible. Through the general councils we have the Church interpretations, chiefly expressed in the ancient creeds. Yet zealous would force upon us in place of the Church Catholic the headless Church. They ask us to take our instruction from any and every corpse. The land is full of these dead bodies, which, in all decency, should be buried from sight. Private judgment is as much a man and woman in the world; it is perille for those who defy individual opinion to pretend to believe in any church. God and man, ego and the Church, cannot exist together. The Church must be everything or nothing, and with secular bodies in our country it is nothing except the butt of ridicule. The sooner these religionists stop pretending to believe in any church and retire from the vane church business, the better it will be for the world.

ABSOLUTE NECESSITY FOR A CHURCH THAT SPEAKS WITH AUTHORITY.

The Bible, then, cannot be a defender. We read it reverently for the confirmation of what has already been defined, and to establish ourselves in the faith once delivered to the saints. What the world needs to-day is the Church that speaks with authority, the Church that knows the truth and does not fear to tell it; the Church that, under no indulgent plea illustrated by Matthew Arnold's "Sweet Reasonableness," will tolerate untruth, attempting to fill the world with her own emptiness. If a religious organization does not know what the truth is, it is of course cannot condemn untruth; but in that case, if there is no prospect of improvement, and there certainly none—had it not better retire from the church business? On this principle, at a conservative estimate nearly one hundred and forty American denominations would pass. The Church must have her true place in the world or no place at all. There can be no compromise between the Church and the world. The infallible Christ must speak through the Church. The Head must control the Body. The great general councils must be recognized, the ancient creeds honored and all Christians must rally to their support in one universal body. Otherwise disintegration will do its work upon every organization that refuses allegiance to the central thought.

UNCERTAINTY THE PREVAILING CHARACTERISTIC OF PROTESTANTISM.

Soothers may mock, but only at last to show the fate of soothers. To say that uncertainty must be the prevailing characteristic of Christianity is to say that Christ organized His Church and sent it forth into the world like some ship sent to sea without ballast, rudder, or compass. As a matter of fact, there is hardly a single private judgment religion that pretends to have commander or helmsman. Everybody on board is helmsman, and we all know how they steer. People do not seem to know the place of the Bible in religion.

THE CHURCH GAVE US THE BIBLE; THE BIBLE DID NOT GIVE US THE CHURCH.

After giving the Bible the Church did not abandon her authority, but was more and more emphatic in her claims, as was the Government of the United States after writing the Constitution. Church authority is the thing we need to recognize in this day; Christ speaking through the Church. The same Holy Ghost that helped the Church write the New Testament presided in the great councils, and is ready to inspire the Church councils to-day. To say that a divided Christianity is inevitable, similar to a gulf as broad as that between Gehenna and Paradise, is to deny the power of Christ, thus rendering His Body headless. This is that practical atheism in the fourth degree, which secularism is wallowing in to-day. The real situation is being recognized by men of the best intelligence all over the land, who are seeking for

with authority in religion, and are rapidly coming to believe that they can have what they want.

AN UNANSWERABLE ILLUSTRATION.

The failure of feeble religion of private judgment now has an illustration that is simply unanswerable. I refer to the case of a single denomination, whose Year Book shows that in seven of the greatest cities in the United States, having over 500,000 inhabitants each, and containing 453 of its churches, supported at the cost of several millions annually, during the past year, instead of a gain there has been a loss of 684 members. All this following a special effort to "evangelize" cities by a national society organized for the purpose. In another group of seven cities and eighty "Churches," after holding on to vast quantities of dead wood, as in the previous case, there is a loss of 357. Takes the same fourteen cities and enquire what has been the result of preaching on the basis of authority, and you will find that vast gains have been made. Does this not form a judgment of the intelligence of this country on the whole subject?

AN INSPIRED CHURCH WANTED.

It is idle to say that understanding men shun the authority in religion. What they really do not want is a thousand conflicting authorities. Men are as anxious for authority in religion as in science, in government, or in finance. When we come to know them we shall find that authority is what they hunger for, and thankfully accept when they find it. The demand of the day is for the inspired Church, whose heart is in touch with God. This is the only Church that will be able to command the respect and obedience of America in the days to come.

"BROAD" CHURCH FALTERING IS DOOMED.

The "Broad Church" faltering in a double sense is doomed. The headless Church will go down to the grave. The Church that hesitates is lost. The Church of Christ alone can endure and conquer through a conquering faith. Still, in the presence of crumbling sects and falling denominations, one asks if there is really a future in stores for Christianity. In answer, yes. First, however, pseudo-Christianity, already in the toils of an inexorable revolution, must accomplish its end. Then true Christianity will stand forth in majestic power, revealing her real character. Then men will see how badly the sectarian duped them, as well as himself, and discover that there is no middle place for the foot of man between atheism and the faith once delivered to the saints. Then they will recall the ancient words, "Arise and shine, for thy light is vision," and as they contemplate the vision they will ask, in the oft-quoted lines:—

"Who is that rises with wounds so splendid,
All her brow and breast made beautiful with scars;
In her eyes light and fire as of long past eons,
In her mouth a song of the morning stars?"

The answer will be:—"This is the Catholic Apostolic Church. This is the Church of the living God, the Pillar and Ground of Truth."

Healthy, Happy Girls

OFTEN BECOME LAUNDRY FROM NO APPARENT CAUSE.

The Blood is a Vital Element—It Must Be Kept Pure, Rich and Red—Only in This Way Can Young Girls Attain Perfect Health.

In the early days of her womanhood every girl should master what her station in life should be bright, active, cheerful and happy; her step should be light, her eyes bright and her cheeks rosy with the glow of health. But the reverse is the unfortunate condition of thousands of young girls through the Dominion. They are pale, and with a palpitating, hungry, breathless, and with a palpitating heart after slight exercise, so that merely to go up stairs is exhausting. If a doctor is consulted he tells them that they are anemic—the plain English for which is they have too little blood—and unless a powerful blood-enriching agent, restoring tonic such as Dr. Williams' Pink Pills for Pale People is taken to restore health, decline and an early grave is only too likely to follow.

The benefits which follow the use of Dr. Williams' Pink Pills in cases of this kind is amply illustrated by the following testimonial from Miss Ida Bookman, of Marksville, Ont. Miss Bookman says: "It gives me much pleasure to acknowledge the benefit I have derived from the use of Dr. Williams' Pink Pills. My health was completely broken down; I became so weak I could scarcely walk across a room. I was very pale, had no appetite and gradually lost flesh until I was merely a skeleton. I was subject to palpitations of the heart, dizzy spells and headaches. I was under treatment from two doctors, but neither seemed to benefit me and I went on in this way for about seven months. Having seen Dr. Williams' Pink Pills recommended I determined to try them. Before I finished the second box I began to improve and by the time I had used eight boxes I was as well as ever I had been, and had gained 22 pounds in weight. I am grateful for what Dr. Williams' Pink Pills have done for me and freely give this testimony in the hope that many benefit some other girl suffering as I was."

More pale and bloodless girls have been made bright, active and strong by Dr. Williams' Pink Pills than by any other means. Mothers should see that their daughters entering womanhood are strengthened and invigorated by the use of this great blood making tonic. Sold by all druggists or sent postpaid at \$0.90 a box or six boxes for \$5.00 by addressing the Dr. Williams' Medicine Co., Brockville, Ont.

ARCHBISHOP KEANE TO RETURN TO AMERICA.

The Rome correspondent of the Baltimore Sun, who is usually more reliable than the general run of correspondents who send items from the Vatican to the secular journals, cables the following news, which we give for what it is worth:—

"I have the best authority for saying that Archbishop Keane will in a short time return to the United States, where he will remain for at least one year, probably two. It has been found that a man with his admirable capacity for the work of collecting funds, which was utilized to such advantage in gathering the money required for starting the Catholic University at Washington, is now again required. At the time of his retirement from the rectorship of the university his work in this line was not quite completed."

"Hence Cardinal Gibbons has applied to the Holy See by letter, asking that the archbishop be allowed to return for a time to the United States and lend a helping hand, so as to place the university in such a condition financially that it may go on independently and without loss."

"Leo XIII. left the decision of the matter entirely to Archbishop Keane. The Pontiff is well aware of the good work that the archbishop is accomplishing in Rome by the course of excellent sermons that he has been preaching since his arrival here. He was desirous that these should continue, but in view of Cardinal Gibbons' request he will allow the archbishop to return until the funds are collected. "It is probable that in the coming summer Archbishop Keane will leave Rome for the United States, to remain there, working for the university, a year or two."

OF INTEREST TO FARMERS.

To the Editor of the Catholic Register:—Sir.—For the past ten years systematic efforts have been made to increase the average returns and to improve the quality of the cereals and other important farm crops grown in Canada by an annual distribution from the Experimental Farm at Ottawa of samples of seed of the best and most promising sorts. These varieties have been first tested at the Experimental Farms and only those which have proven to be the very best have been chosen for this distribution. The samples sent out have contained three pounds each, and every precaution has been taken to have the seeds in every instance thoroughly clean and true to name, and the packages have been sent free through the mail. Those who have received such samples and grown them with care have usually had at the end of the second year enough seed to sow a large area, and in this manner careful farmers all over the Dominion have been gradually replacing any inferior and less productive sorts which they have been growing in the past with superior varieties possessing greater vigor.

By instruction of the Hon. Minister of Agriculture, another such distribution is being made this season, consisting of samples of oats, barley, spring wheat, field peas, Indian corn, and potatoes. These samples will be sent only to those who apply personally. Lists of names from societies or individuals cannot be considered, and only one sample in all can be sent to each applicant. Applications should be addressed to the Director of Experiment Farms, and may be sent any time before the 15th of March, after which the lists will be closed, so that all samples asked for may be sent out in good time for sowing. Parties writing will kindly mention the sort of variety they would prefer, and should the available stock of the sort asked for be exhausted, some other good variety will be sent in its place.

W.M. SAUNDERS, Director, Central Experimental Farm, Ottawa, February 9th, 1899.

PHILANTHROPIC ABSURDITY.

The Spanish correspondent of the New Era, London, in describing the virtues of Spanish private life, says:—"The extreme sobriety among the lower classes is very remarkable. The don enjoys life with his family, his cigarito, and his bull-fight; but seldom indulges in excessive drinking. The kind feeling shown by the Spaniard toward his fellowmen is reversed to an extreme degree in his treatment of animals. On Sunday afternoons large crowds flock to the bull-fight and enjoy the national sport. This brutal trait in the Spanish character fails to become apparent to the Spaniard himself, as will be seen by the following incident which occurred a short time since. A bull-fight was announced to take place in the Plaza de Toros of Madrid, the proceeds of which were to be devoted to the prevention of cruelty to animals. The absurdity of the case not being observed by the people, six bulls and twice that number of horses, were tortured and killed in order to raise a goodly sum to protect stray animals!"

A CANADIAN ESTIMATE OF BALFOUR.

From the Kingston Whig. The Catholic Register, discussing editorially the proposal of the British Government to establish two universities in Ireland, one at Belfast, and one at Dublin, one presumably for the benefit of the Protestant population, and one for the benefit of the Roman Catholic population, is in doubt as to its aim and object. The special advocate of the college is Mr. Balfour, the leader of the Government in the commons. He is a typical Conserva-

R. J. MCGANEY, D.D.S., L.D.S.

DENTIST
278 YORK STREET CORNER WILSON AVE.
and is quite ready to break away from the traditions of his party, and to outdo the Liberals, and even the Radicals, in some departure which is calculated to win popular support. It is finding opposition to his plans, and in position that it may be impossible for him to overcome. To the press he has written letters and in them has caused the whole situation. He has undertaken to appease the Protestant rebellion to his scheme. It has not occurred to him that the Catholic element will not fall into line with his views. And yet he has been warned that anything which is a substitute for Home Rule, which is designed to push it into the background or divert attention from it, will be sure to fail. To the appeals of the other party he reduces his hands dramatically and protests that he is acting conscientiously, and that come that he is deprived of the use of his honest judgment he will go into private life.

FATHER MATUIN AS LENTEN PREACHER.

The course of Lenten sermons in the church of San Silvestro in Capite, frequented by the English and Americans in Rome, will be delivered this year by the Rev. Father Maturin. The name of this eloquent preacher is well-known in England, and his conversion from the Anglican brotherhood known as the "Cowley Fathers," to which the Rev. Luke Rivington also belonged, was a matter of much interest. Father Maturin recently preached a sermon in Sant Andrea della Valle during the Octave of the Epiphany, which was highly spoken of. He succeeds the Most Rev. Archbishop Keane, late Rector of the Catholic University of Washington, who has occupied the pulpit of San Silvestro for a considerable time. The archbishop is presiding on the Sundays in January, and his eloquence and the loving and devotional nature of his sermons, is very effective in winning hearts. There is no doubt that Archbishop Keane is one of the greatest, if not the greatest preacher in the English tongue to-day. Many conversions have followed his clear and admirable exposition of Catholic doctrine.

OBITUARY.

The sad and untimely death of Mrs. J. A. McDonald, of Lebrecht, Assa., on Thursday, January 28th, at the age of thirty-six years, is announced. The funeral took place on Friday, the 29th, at the Sacred Heart cemetery at Lebrecht. Mrs. McDonald was a daughter of Mr. Archibald McDonald, formerly of Lebrecht, Assa. In 1896 she married Mr. J. A. McDonald, formerly of Alexandria, N.C. One of Glengarry's old citizens, Mary McDonald, widow of the late Alexander McGillivray, of 15th Lancaster, and daughter of the late Randall McDonald, passed away on Sunday, January 29th, at the residence of her son-in-law, Mr. Hugh Murphy, Cote des Neiges, P.Q., at the advanced age of 79 years. She was the mother of fourteen children, five of whom survive her. She leaves twenty-one grand-children and three great grand-children.

EGYPT AND ENGLISH CATHOLICS.

Egypt is the land which the Child Jesus with Mary his Mother and St. Joseph his foster Father made their refuge. English Catholics are now pledged to the Holy Family, and their gift ought to be a "new era" to the land of the Pharaohs.—The New Era.

STAMMERING CURED TO STAY CURED!

Address LINTON ORTHOPONIC INSTITUTE, Brookville, Canada High-class. Fully endorsed, Etc. 91. The representative institution of either country for the cure of every form of defective speech. The only school requiring no fees. The only school. Open all year. Free. 42-ly

Established 1816.

JAS. H. ROGERS

84 YONGE STREET

The Dominion Furrier and Hatter

Latest Designs in... —Jackets, Capes, —Collarlets and Scarfs —in Seal, Persian Lamb, —Russian Sable and all —Other Furs.

SOLE AGENTS FOR THE RENOWNED KNOX HATS

Usual Discount to the Clergy

Write for..... Illustrated Catalogue.

Highest Cash Price Paid for Raw Furs

JAS. H. ROGERS

84 YONGE STREET

(Formerly cor. King and Church Sts.)

TORONTO

Phone 144

IF Your Digestive Powers are Deficient you need something now to Create and Maintain Strength for the Daily Round of Duties.

TAKE THE PLEASANTEST OF MALT BEVERAGES JOHN LABATT'S ALE AND PORTER FOR SALE BY ALL WINE AND LIQUOR MERCHANTS TORONTO - James Goad & Co., cor. Yonge and Shuter Sts. MONTREAL - P. L. N. Beaudry, 127 De Lorimier Ave. QUEBEC - J. N. Y. Montreal, 277 St. Paul St.

J. E. SEAGRAM DISTILLER AND DIRECT IMPORTER OF..... WINES AND LIQUORS WHISKIES MALT and Family Proof OLD RYE, ETC. Also Manufacturers of those Renowned Brands, 'Old Times' and 'White Wheat' Concocted by Connoisseurs to be the Choicest Flavored Whiskies in the Market. J. E. SEAGRAM, WATERLOO, ONT.

F. ROSAR, Sr. UNDERTAKER, 140 KING ST. EAST, TORONTO. TELEPHONE 1084.

MCGABE & CO. UNDERTAKERS AND EMBALMERS 338 QUEEN STREET EAST TORONTO

J. YOUNG, THE LEADING Undertaker & Embalmer 359 YONGE STREET, TELEPHONE 678.

M. MCGABE UNDERTAKER EMBALMING A SPECIALTY 310 QUEEN STREET WEST, TORONTO PATRONIZE LOCAL BUSINESS, Manager TELEPHONE 1408

MONUMENTS For best work and lowest prices in Granite and Marble Monuments, Tablets, Fountains, etc., call on or write to Melintosh Granite and Marble Co., 117-119 St. Nicholas St., City, Toronto. Opp. St. Michael's Cemetery. 21th class work at low prices a specialty.

DOMINION LINE STEAMSHIPS RATES OF PASSAGE—First Cabin—Montreal to Liverpool or London, \$60.00 to \$80.00; \$42.50 to \$50.00 return. Second Cabin—\$30.00 to \$40.00. Liverpool, London, London, Queenstown, Belfast or Glasgow, including meals, \$25.00 to \$35.00. Midship saloons, electric light, spacious promenade decks. For all information apply at Toronto to A. J. Weller, corner King and Yonge Streets, or G. W. Torrance, 18 Front Street West.

DAVID TORRANCE & CO. General Agents, Montreal 17 St. Sacrament Street.

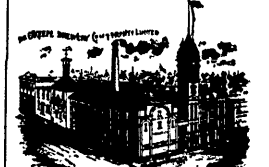
EPPS'S COCOA GRATEFUL COMFORTING Distinguished everywhere for Delicacy of Flavor, Superior Quality, and Nutritive Properties. Specially grateful and comforting to the nervous and dyspeptic. Sold only in 2-lb. tins, labeled JAMES EPPS & CO., Ltd., Homoeopathic Chemists London.

BREAKFAST SUPPER EPPS'S COCOA 40-Ct.

COWAN'S HYGIENIC COCOA ROYAL NAVY CHOCOLATE FAMOUS BL. ND COFFEE Are the Favorites with Everyone.

BRASS AND IRON BEDSTEADS TILES, GRATES HEARTHES, MANTELS RICE LEWIS & SON, (LIMITED), COR. KING & VICTORIA STREETS TORONTO.

Premier Brewery of Canada



One of the most complete breweries on the continent—capacity 165,000 barrels annually—equipped with the most modern plant, including a De La Vergne refrigerating machine, 75 horse-power, with water tower in connection—a 35 horse-power electric dynamo for lighting brewery and running several motors—a large water filter, capacity 2000 gallons per hour, through which water, after passing, is absolutely pure, and is used in all brewing, and our improved facilities enable us to guarantee our products. European awards and medals have pronounced our establishment and products equal to the best in their respective countries. Large malt house and storage in connection.

THE O'KEEFE BREWERY CO. OF TORONTO, (LIMITED)

The Cosgrove Brewery Co. OF TORONTO, Ltd.

Maltsters, Brewers and Bottlers TORONTO. Are supplying the Trade with their superior ALES AND BROWN STOUTS, Brewed from the finest malt and 7 Barreton brand of Hops. They are highly recommended by the Medical Faculty for their purity and strength.

Awarded the Highest Prize at the International Exhibition, Philadelphia, for Purity of Flavor and General Excellence of Quality. Toronto, Ontario, Paris, 1878. Medal and Diploma, Antwerp, 1885.

Brewing Office, 295 Niagara St. TELEPHONE No. 264.

GEO. J. FOY. —IMPORTER OF—

Wines, Liquor, Spirits & Cigars, 47 FRONT STREET E. TORONTO.

MARSALA ALTAR WINE Louis Quer Tarragona Mass Wine

SOLE AGENT IN ONTARIO.

Music AND MUSICAL INSTRUMENTS OF EVERY DESCRIPTION. We carry every found in a FIRST-CLASS MUSIC AND MUSICAL INSTRUMENT SUPPLY HOUSE. Send for Catalogue, mentioning goods required. WHEALEY, ROYCE & CO. 168 Yonge Street Toronto, Canada

Empress Hotel

Corner of Yonge and Gould Streets TORONTO —Terms: \$1.50 per day.—Electric Cars from the Union Station every Three Minutes. RICHARD DISBETTE . . . PROPRIETOR

CASAVANT BROS. Established 1870

Church Organ Builders

St. Hyacinthe, P.Q. Organs built with all the latest improvements. Electric Organ a specialty. Builders of the Organs in Notre Dame Church, Montreal (largest Organ in Canada); St. Louis Cathedral, Montreal; Ottawa and Pembroke Cathedrals; St. Patrick's, Montreal; Halifax and Ottawa, etc., etc.

SAINT VALENTINE IN CANADA.

Under the cedar and over the snows... With soft still lips the white hair goes...

With bark and berry the feast is made... With dainty steps in cedar shade...

Blown through pungent balsam-trees... The fell deer snorts, there's drum of snore...

And when the moose bellows shrill... Their chorus rolls from swamp to hill...

Will Jeanne and Pierre—whose love-talk low... Made fair a poor hut in the snow—

Later, and thinking of forest elves... Draw yet closer and cut themselves...

—HARPER'S WEEKLY.

The Three Sons.

They lived far out of the world at the back of Godspeed, Thady Farrell and Judy, his wife, and three brave sons...

Judy was delicate, a little violet-eyed, peachy-checked old woman, whom you would never have suspected of being the mother of the three...

She knew a deal of old stories and rhymes and rams. It was well, since they were so lonely, that her stock seemed inexhaustible...

And Judy, though she was delicate, was as blithe as a lark. By-and-by, she often said to Thady...

Much as she loved the others, Hugh was her own son, the mother's love, Hugh had been the shepherd of the mountain sheep...

New and again a wayfarer came by where Judy sat at her knitting and spinning, and a nod for the pipe, and a few words about what was going on in the world...

From the peddler's pack Judy would purchase with eager flush and a trembling hand a sheet of ballads; and from him she would hear the news of the great world...

At last one day John Finerman, called the Freckled, brought stirring news. He was a stout fellow, and as ripe for fighting as any soldier of the king...

"What do you tell me?" she said. "It was all over at the battle of the Boyne. What hope is there till the blackbird shall bring the spring?"

"Why, we shall be making his next woman," cried Finerman the Freckled. "The English army is lying before Athlone, and Sarfield and the French hold the town. They need men. Here, take your sons. I am giving up the pack for a musket. See you, now, I am the cricket that goes before the spring."

He burst into a shout of song:—"Vive la, the White Cockade!" and as he sang it he hung his pack on the canvas before the door and stepped proudly, as though already he felt a soldier's tramp in his back.

And shook. Then, like a bird that has a fly over to lead the stranger away from his nest, she came out into the sun—"To a fine soldier you'll be making yours, Jack Finerman," she said...

"The fine soldier Con'll be making," said he, rosentlessly. "Ah, but Con," she said, flinging out her helpless old hands...

"There's a fine soldier already in Manus," he said. "I remember the time," she said, dreamily, "when Manus was like to die. We had given him to God, and we thought him the better when he was given back..."

"Why then," he said, with the same unchanging good-humor, "it must be Hugh. There is better work for a lad to do these days than lying out in the sun to feel it warm his lazy bones."

"Ah, not Hugh," she cried, suddenly fierce: "go your way, John Finerman. You shall not have my Hugh, for he is my baby. Go and tell Sarfield I will not give him Hugh."

"What? Not Con, and not Manus, and not Hugh? Listen, there is great honor and glory here in my pack for the lads. A soldier, vanithee, has all the chances. Why, there is Lauzun, a nobody, yet he went near to marry the King of France's sister."

"You have only blathers on your tongue, Finerman," she said. "Not of such things have my dreams been." "You are too much alone, old mother," the man said, more softly...

"What are your dreams?" "Mine are true, I knew trouble was coming, for I dreamt of night and blood, and the three coffins for the lads. And the sky was full of the wild geese flying on the storm-wind. Soon all the nests will be empty."

"You are too much alone," he said again, and his voice was pitying. Then suddenly he took a new tune. "When the lads hear it they will be wild to go," he said, "and you have made them what they are."

"Yes, you, with your old songs and stories. Why, they drank your dreams in with your milk. You sang Granuallie and her sorrows while you rocked the cradle. You have rooted it too deeply, Judy Farrell. It is there till they die, the love that has been many a stout fellow's doom, and will be many another's."

"I say no more, for she knew he spoke the truth, and though she was only a woman, and frightened for those she loved, there was Thady to stand by the boys and against her."

"They will cry shame on you," said the peddler, and his eyes were only a narrow glint between the lids. "They will cry shame on you that of three sons you will not give one to Granuallie. Be the woman you were, and send them with you with pride!"

"It is all very well for you, Jack Finerman," she said, and her face had a wall of despair. "What do you know of such things, that care only for fighting and drinking, and offering love to every woman that comes your way? I know how 'twill be. You will have Con, and Con will not be enough. You will take Manus; and then you will ask for my Hugh. But you shall not have him."

"For Granuallie, gossip?" "It is Granuallie's way. She takes them all. What does she know, she who never dies, of a mortal mother's heart?"

"In three days more I will come this way, and Con will be ready. Don't hinder him, woman, with crying and weeping."

And Thady, though he had forbidden her to weep, showed in many ways his love for her. With Hugh he was before day to cut the turf and draw water and make the straitboot for breakfast. And though they had to go out to the haymaking, one or other made several toilsome journeys in the day to see that she wanted for nothing. She only wanted to lie silent and watch the sun creep up the wall and the shadow in it of dancing leaves. She hardly showed sign of life, except some times when she would gather Hugh's hand convulsively to her breast, and hold it there to keep him yet a little while out of the cold grasp of death.

The peddler came no more, and presently there came news over the mountain that Sarfield's army was in retreat upon Aughrim, and that he had left many a fine fellow stark upon the Connaught side of the Shannon. One of Sarfield's men limping home with an incurable wound brought the tale.

"There was one Manus Farrell," said the narrator, "from this county. He was a soft fellow, and with the ways of a girl among the French soldiers. But Sarfield thought different, and would have him near him, even that night of glory when he captured the steep train at Dalrymestry. He was carried off by a shell in the retreat from Athlone. The same shell knocked over John Finerman the Freckled, who used to carry a pack this way. He was the finest recruiting sergeant Sarfield ever had. God rest both their souls."

scorching could you have brought him into the world for better?" "She said nothing, but only turned away her head. And that evening when the lads came home with their father, she told the great news in a dying voice."

Then Con and Manus stood up and shouted, and flung their caps over the cabin, as they would over the moon if she had stooped low enough. But Hugh turned and looked at his mother yearningly. And though she did not answer his look she knew in her foreboding heart that the glory beckoned him, and the martyrdom, as they did not his duller brothers.

"Let Con go," she said, still in her heart's voice. "Afterward it will be time for Manus and for Hugh." The old man to whom she had borne the sons looked at her in wonder, which had a little tinge of contempt.

"This is the way of women," he said. "They sing songs of war in the time of peace; but when the call comes they hinder the lads with their moaning and their foolish old fearful ways."

Then Hugh went and kissed his mother, and she sought at him a moment, as one sucked into a swirling mid-current catches at a stick or a straw. The day Con went Judy began to be a sick woman. That was exquisite May weather, and the thorns on the flank of the mountains were white as the snow in winter. Even the bog grew golden as her brows, and every pool in it edged with golden iris and bog cotton was like an eye of Heaven. The little lads were bleating on the hillside, and the lark hung suspended in mid-air all day long quivering with his rapture. But Judy crawled about like a fly in late autumn, while the frosty sun warms not, nor gladdens.

"The days turned round to June, and the boys and Thady were talking of the fine hay crop, when one day Freckled Finerman came down the way. He was a bit pale under his tan, and he limped; he crested himself with a swagger as was his way, but his insolence failed him as he met Judy's eyes."

"What news of Con?" she called to him, in a voice scarcely bigger than a grasshopper's. "Great news, vanithee," he called back; but his answer quavered. "You have a son who will be remembered so long as Granuallie remembers her heroes."

"Con is dead," she said, faintly. "I saw him dead in my dream." "With Sarfield's decoration on his breast," he replied; "was that in the dream? Listen, mother of a hero. The English had made a bridge across the Shannon. They were in act to ford the river. Then did your Con, with nine others, God rest them, under stout Sergt. Maxwell sally out and tear up the bridge under the fire of the guns. They were mown down as you mow the bog rushes out there; and eleven others as brave that followed them. Con came back to us with the river in flood. And Sarfield himself pinned the French King's medal on his breast, and kissed him, as I saw with my own eyes."

"Tell me the truth," she said, that Patrick Sarfield prays to aile such a death when his time comes." "I know how it would be," she said. "And now you are come for Manus. I could not keep him if I would."

"And turning away she went indoors, as was alone with her head, whose face she might never see. In the evening Thady and Hugh returned without Manus. Manus was gone to take Con's place. Hugh was tender and pitiful to her as ever; but Thady was proud to hear of tears for Con. He was prouder than he had been even when the boy was born."

"Did you hear, woman," he said, almost harshly, "that tears were in Sarfield's eyes when he looked upon the boys? Let Sarfield's tears be the only tears shed for Con. It is enough for you and me to bring forth sons whose glory should make Sarfield weep."

But the next morning Judy did not rise out of bed as usual with the lark and the cricket. She lay there in the dawn, not speaking nor weeping, but helpless almost as the dead. Judy had begun to stir with the news of the death of her first-born.

And Thady, though he had forbidden her to weep, showed in many ways his love for her. With Hugh he was before day to cut the turf and draw water and make the straitboot for breakfast. And though they had to go out to the haymaking, one or other made several toilsome journeys in the day to see that she wanted for nothing. She only wanted to lie silent and watch the sun creep up the wall and the shadow in it of dancing leaves. She hardly showed sign of life, except some times when she would gather Hugh's hand convulsively to her breast, and hold it there to keep him yet a little while out of the cold grasp of death.

The peddler came no more, and presently there came news over the mountain that Sarfield's army was in retreat upon Aughrim, and that he had left many a fine fellow stark upon the Connaught side of the Shannon. One of Sarfield's men limping home with an incurable wound brought the tale.

"There was one Manus Farrell," said the narrator, "from this county. He was a soft fellow, and with the ways of a girl among the French soldiers. But Sarfield thought different, and would have him near him, even that night of glory when he captured the steep train at Dalrymestry. He was carried off by a shell in the retreat from Athlone. The same shell knocked over John Finerman the Freckled, who used to carry a pack this way. He was the finest recruiting sergeant Sarfield ever had. God rest both their souls."

The news came first to Thady and Hugh where they sat on a wall dis-

cussing the ripening oat crop in a little field no bigger than a tablecloth, but wratched from the mountain with blood and sweat. They stood bearded to hear it. "I wish Con and Manus might have lain in holy ground," was all the father said.

And then Hugh answered him: "They could be none holier than where they died." Nothing more was said between them; but Thady showed no surprise when, after the barefoot messenger of calamity had sped his way, Hugh took his coat from where it lay on the bank, and putting it on, turned his face toward the sun. His father watched him with proud eyes.

"But what shall I say to your mother, lad?" he asked, as Hugh turned to go. "Say nothing. Everything has been said to us long ago. She knows I go because I must, and if I am not taken I will gladly return to her. If not, I shall die as Con and Manus died."

For a while after he had gone the old man stood shading his eyes, watching the slender young figure till it disappeared over the bog. Then he, too, put on his coat and went slowly down the mountain side to his own cabin.

He found Judy lying watching the snow, with her eyes very bright, and two red spots in her cheeks. "I know what you are going to tell me," she said, when his shadow fell upon her bed. "Manus is dead, and Hugh is gone to the wars."

"He died gloriously." "What do I care for glory? I want the child at my breast." "Have patience and trust, woman. The Lord will surely protect Hugh, since he is our lad."

He had turned away from her and spoke low, as if ashamed of the comfort he was trying to give. "The Lord's ways are not our ways," she answered. "When can it matter to Him that the young die and the old live on? They were happy here in the quiet and the sunshine. Why couldn't He leave them as they were?"

For in this moment of extreme sorrow she put her own deeds on the Lord, and forgot how she had suckled them and reared them to sleep to her old dreams and stories of Granuallie, and kings, and heroes.

After that the end seemed coming fast to Judy, and she complained no more. The days passed, and there was no news of Hugh. But though Thady knew full well he would soon be left alone in the cabin where they had been five, he walked with an unbowed head. All day he sat with the dying woman, in a silent community of sorrow. Every night about midnight, leaving her asleep, he would take his stick and spend the hours before dawn tramping across the mountain to the village, where the news would come.

The blacksmith, lighting his fire at dawn, would see him come, and would walk a little way to meet him. Every morning for many days the word was the same. "What news of the battle?" "No news." "And then Thady would tramp back as he had come, and whisper to Judy, who lay like one already dead, that there was no news."

At last one golden day in August, when the corn stood in sheaves, there was news. "God help you," Thady Farrell, said the blacksmith. "Your son lies dead in the sorrowful field of Aughrim. They say where he fought the English dead lie thickest."

Thady lifted his head, and a spark kindled in his eye. "Did I ask for my son?" he said. "How went the battle?" "Mavrone! 'twas a lost day. The French General's head lies like a ball at the battle; and Sarfield is mauling his last stand in Limerick town."

"I knew it," muttered old Thady. "I knew it by my heart. And now how can I tell Judy?" He turned and tramped back silently. When he came to the little house the door was open, and the place flooded with sunshine. Judy was lying dead, with a smile on her face. May be she had found again the babies at her breast.—Katherine Tynan Hinkson in Dublin Weekly Freeman.

THE BISHOP OF ROME.

On page 31 of the newly-published Generalia Catholicæ, which may be regarded as the Directory of the Roman Church, it is announced, concerning Rome, that "his Bishop is the Vicar of Jesus Christ, Successor of the Prince of the Apostles, Sovereign-Pontiff of the Universal Church, Patriarch of the West, Primate of Italy, Archbishop and Metropolitan of the Roman Province, and Sovereign of the Temporal Dominions of the Holy Roman Church."

These titles explain the intense interest which Catholics all over the world feel in the Sovereign-Pontiff, and also explain the claim of Sovereignty over the Holy Roman Church is urged as forcibly as ever before. The peculiar conditions created to the Pontiff by the loss of that Sovereignty, only emphasize his claim.

THE MODERN STOVE POLISH ENAMELINE PASTE CAKE OR LIQUID. Makes an old Stove as bright as new in a minute. J.L. PRESCOTT & CO. - NEW YORK.

WHAT A DOMINION EMPLOYE CAN SAY AND DO IN MANITOBA.

From the Winnipeg Free Press of February 21 we copy the following letter:

A Free Press reporter received the following information from Archbishop Langevin yesterday: "Rev. Father Dufresne denies emphatically having heard confessions in the school-room during school hours, and he never gave a holiday to the pupils as stated. This false rumor is on a par with that absurd story that His Grace with St Boniface had received a cheque of \$4,000 from the Hon. Mr. Greenway for Catholic schools. If Catholics received what they are due for Winnipeg alone that would amount to at least forty thousand dollars, which His Grace would be most happy to receive from Mr. Greenway."

To the Editor of the Free Press: Sir,—I have read the Rev. Father Kulawy's recent letter to the Free Press with surprise and disgust. I emphatically deny having told him or any one else that I have been imposed upon by the Fork River Gallicians. The imposition is of his own creation, and that of his reverend brethren who are endeavoring by any means to thrust their impositions on those who do not want them and who publicly profess to be Catholics.

The decision of the Fork River Gallicians, viz. that they do not want Romanism forced upon them is upheld by all the Dauphin Gallicians who have sufficient education to know the relations of the Greek and Roman Catholic Churches, and the position of the latter in the education question of this province. Time will show that the great majority of Manitoba Gallicians desire non-sectarian public education, and absolutely refuse to identify themselves with the Roman Catholic Church. Unfortunately, but comparatively few as yet understand the question, and it is both unfair to these people and undesirable for their future welfare and that of their neighbors that they should be persuaded to support private R. C. schools before they know what they are about to do. In the meantime it will be my endeavor, and that of many Gallicians who understand, and remember with resentment many burdens imposed upon them in Gallicia, to prevent the Church to prevent these people from blindly jumping out of the frying pan into the fire.

There was, after much scheming on the part of Rome a nominal union effected between it and the Greek Church, but it was forced upon the latter contrary to the will of the people, apparently history would repeat itself in Manitoba to-day, with this difference, that the R. C. Church would make the union very material and prejudicial to the great people.

No doubt it is true that the Rev. Father Kulawy is welcomed by most of the Gallicians; these people are naturally so hospitable and see so few people that they would welcome the devil himself, provided he took sufficient care not to show too much of his cloven hoof at once.

The Rev. Father Kulawy states that the Gallicians all expressed to the Rev. Father Page and School Inspector Rochon their preference for separate schools. It gives food for reflection and it is interesting to note that both these gentlemen, when in my house together last December, expressed themselves as entirely in favor of English public schools for the Gallicians. (I mean schools as sanctioned by the present school Act, and as understood by the general lay public). In fact, the latter gentleman would encourage and countenance nothing else.

—Father Kulawy had the insolence

and bad taste to threaten me with dismissal from my appointment as assistant another official held in great esteem by the department in Winnipeg, whom he roundly abused, because we had dared to aid and encourage a harmless by the people of Dauphin for the Gallicians; it became we dared to do our duty.

The Rev. Mr. Burgdorf, a Baptist minister, who has been trying to do good among the Dauphin Gallicians, and who sold and gave them many Ruthenian Bibles, also came in for a share of the rev. gentleman's intolerance. I may state in conclusion that Mr. Burgdorf and myself have never in any way abused the R. C. Church, nor her ministers, nor endeavored to prejudice the Gallicians against her. If they elect to call themselves Roman Catholics, or, indeed, anything else, let it be intelligently and conscientiously. What I would endeavor to warn all against, not other Gallicians, Father Kulawy included, is the nominal, mechanical, display-loving so-called religion or church, call it Roman Catholic, Greek Catholic, Anglican, Methodist, or what you will, the conglomeration of human ambitions, fables, and traditions wrapped in a popular and respectable sectarian cloak, and parading as the one simple and sufficient code of laws of Jesus of Nazareth and the Bible.

PAUL WOOD, Dom. Immigration Agent, Sifton, Jan. 28, 1899.

To the Editor of the Free Press: Sir,—The Rev. Father Kulawy in his recent answer to "Dauphin's" letter in your issue of Jan. 26, pretends to quote from a letter written by Mr. Ogrzylo, of Sifton, in which the latter states that when "he"—Paul Wood—began to speak of schools the Gallicians

pretended to shout, and say they wanted only Catholic schools, and then they left the matter to the discretion of Mr. Ogrzylo, who is much surprised and annoyed by this perversion of the truth. What Mr. Ogrzylo really wrote was that there was a big and noisy discussion and Mr. Wood did not finish what he had to say. As a matter of fact, the people stayed two or three hours after I spoke, and had a very enjoyable time, discussing the question eagerly in all its bearings, discussing playing leap frog, and other games. The reference to the "train coming I cannot write more," is a deliberate fabrication, as Mr. Ogrzylo states he sent the letter to the post by a messenger after the train had left, and wrote no such thing.

PAUL WOOD, Dom. Im. Agent, Sifton, Jan. 28.

M'KINLEY'S ANCESTORS.

New York, February 6.—Henry Norman, writing to the New York Times, says:—

It has been ascertained recently in the north of Ulster, on the borders of Antrim and Derry, that President McKinley is descended from a family which has flourished in the vicinity of Derrick since the year 1610, when it helped to colonize Ulster from the neighbourhood of Castle Douglas in Kirkcubright, and Newton Stewart, in Wigtownshire. His grandfather, who emigrated to America in consequence of the strong line his family had taken in connection with the rebellion of 1798, and other events preceding the union of Ireland to England, had a cousin who became a wholesale trader in Coleraine, County Derry, and his family is now represented only by that veteran war correspondent, Charles Williams, who was the oldest British subject present at the fall of Khartoum. The latter's mother was a daughter of his grandfather. They were afflicted by many marriages to a family of Scottish origin named Trimble, a local variant of Tinnill, and claiming relationship with the Furnell who was Oliver Cromwell's Secretary of State. There is an engraving in Ballyrashane churchyard to-day recording the death of one Elizabeth McKinley in the seventies, at the age of 107, and her brother, William Trimble, at something like 98. My friend, who has lately returned thence, is a grandson of the said Elizabeth, and his just laid her tomb card for.

WALDESIANS AT WORK.

The Waldesians are taking advantage of the present strained relations between Catholic and State in Italy, for the grinding poverty which exists, for the furtherance of proselytism. They are largely subsidized from England. A central committee exists in Edinburgh, with Lord Balfour of Burleigh, at its head, and there is a ladies' committee. Florence seems marked out as a centre for its operations.

There is no more serious disease in the present age than Kidney disease, and it's an awful fact, but a true one, that four-fifths of the country's people have the latent of this insidious disease with them. Dr. Chase's Kidney-Liver Pills cure all Kidney disease.

Three Years in Bed. This is to certify that I was sick in bed for three years of the most terrible kind... Dr. Chase's Kidney-Liver Pills have cured me.

Filipinos Charge Otis With Treachery.

London Feb. 11.—The European Filipino Junta received today a long telegram from Agoncillo, the agent of Aguinaldo, dated from Montreal, and declaring that he left Washington in consequence of a telegram which he received on February 4th from Aguinaldo, urging him to cable the Malolos Government the result of the vote of the United States Senate on the peace treaty. Agoncillo, it appears, adds:

"It is of the most urgent importance that we should as once be acquainted with the decision, as we are negotiating with Gen. Otis, and the vote will vitally affect the negotiations."

Agoncillo further declares that, as he was closely shadowed by the American authorities, to despatch this telegram would have been impossible, and he, therefore, proceeded to British territory.

Agoncillo also says he was persuaded the treaty would not be ratified, and pointed out that "the three votes by which it was passed were only obtained at the last moment, as the result of the outbreak of hostilities."

The agent of Aguinaldo again expressed his conviction that the outbreak was "provoked by the Americans for this very purpose."

The telegram concludes:—"The Filipinos were anxious to maintain friendship with the Americans, and had formally decided never to be aggressors."

AMERICANS PROVOKED IT. Several despatches have also been received here from Filipino sources, dated from Manila, via Hong Kong, and giving the rebel version of the outbreak of hostilities. A Filipino despatch dated from Manila on February 7th, says:—

"On Sunday a force of Americans attacked simultaneously Calocan and Santa Mesa. Two American warships were off Malabon and Malate, and a smaller gunboat was in the Pasig river, to protect the American flank."

"For several days previously the Americans had been endeavouring to provoke hostilities, and peace was maintained only by the rigorous order of Aguinaldo, who was negotiating with Gen. Otis for an honorable understanding. The American attack was unexpected. The ships destroyed all the villages between the shore and the Pasig river, within an area between Malate, Paranaque, San Pedro, and Moab."

TO CUT OFF AGUINALDO. "Crossing the river, the Americans advanced to San Juan del Monte, capturing the waterworks after a severe fight. Then they proceeded to Singalong, and established themselves on the river dam. They tore up a mile of the rails of the Calocan-Malolos line, and cut the telegraph in order to stop communication with Aguinaldo."

"The Filipino force engaged only numbered 7,000, including 1,000 Igorotes. Acting upon instructions from Malolos, the Filipinos retreated slyly on the defensive, and finally retired in good order, without any loss of arms, artillery, or ammunition. Two old Krupp of an obsolete pattern, mounted on the fortress of San Antonio, were captured. The fighting was very stubborn, and lasted continuously from Saturday to Tuesday."

AGUINALDO'S CONTENTION. "General indignation has been occasioned by the treachery of the American agents. The Filipinos believe that the Yankee Administration is only favored by a minority of Americans, and only abstain from taking the offensive in order to show their gratitude to the American nation for helping them to get rid of Spanish rule. Hence, they will only fight when attacked, and their future action depends upon the decision of the United States."

"Aguinaldo declares that the best enemies of peace are the American officers in the Philippine Islands."

"The Filipino loss to date is 1,350 killed and wounded, including 600 Igorotes, who were barbarously mowed down, even when the Americans saw they were only armed with bows and arrows. They fought with heroic courage."

"The American dead includes one colonel, 46 other officers, and 195 rank and file, over 600 wounded, and 300 prisoners."

"Gen. Otis proposed an exchange of prisoners, and to this the Filipinos agreed, paroling the prisoners."

"The Filipino forces south of Manila are concentrating at San Mateo, Antipolo, and Calina, whence they will besiege Manila."

...but will fight against military despotism. TO ASK EUROPEAN INTERVENTION. Agoncillo, the Filipino delegate, will ask for European intervention in the interest of peace. In the meantime, the Filipino will fight. A schooner laden with ammunition has been captured, but two others have arrived safely, and have discharged their cargo. Agoncillo is on his way here. He will recapture the lost positions, organize a guerilla warfare, and commence a general attack. The Government and Congress of Malolos are acting as usual, and have passed a vote of confidence in Aguinaldo.

The New Programme of the United Irish League.

The following is the text of the statement of objects of the United Irish League as proposed by Mr. William O'Brien, seconded by Mr. John Fitzgibbon, and unanimously adopted at the recent Provincial Conference:—"That in the words of the constitution of the first City of United Irishmen in 1792, 'This Society is constituted for the purpose of forwarding a brotherhood of affection, a communion of rights, and a union of power among Irishmen,' and sets before itself the following objects, viz:—

- 1. Full National self-government for Ireland. 2. The abolition of landlordism in Ireland by means of a universal and compulsory system of purchase of the landlord's interest, together with the reinstatement of tenants evicted in connection with the land war, and the restoration of the legal status of tenancy of caretakers and future tenants whose rights were sacrificed by the operation of the 7th section of the Land Act of 1887.

3. The putting an end to periodical distress and famine in the West by abolishing on terms of just compensation all interests affecting the universal system by which all the richest areas of the province are monopolized by a small ring of grasers and restoring the people to the occupation of these lands in holdings of sufficient size and quality.

4. To insist upon the appropriation to strictly Irish National uses of the £2,700,000 at present annually extorted from Ireland for the benefit of England in excess of the contribution stipulated by the Act of Union; uses such as facilitating the abolition of landlordism, the redistribution of the grazing ranches of Connacht and the reinstatement of the evicted tenants, endowing a Catholic University, relieving local ratepayers of the cost of providing cottage allotments for the labourers, and cheap sanitary dwellings for the workmen in the towns, providing agricultural and technical education, etc.

5. Complete educational equality for the Catholics of Ireland, including the establishment and endowment of an University, in whose benefits they can conscientiously participate.

6. The compulsory extension throughout Ireland of the law for providing agricultural labourers with cottages and one acre allotments, and the enlargement of the existing power of the municipalities for the building of decent dwellings for the artisans and labourers of the towns, with power to tenants to become owners of their homes on terms proportionate to their means of livelihood.

7. The abolition of the right of the Crown to challenge jurors in political cases, and the repeal of the Treason, Fugitive Act, which seeks to confound political offences with ordinary crime, and the treatment of all prisoners convicted of treason or misprision of treason on the same terms as the English Government treated the raiders on the Transvaal.

8. To secure the election of County Councils which will faithfully represent the nation, never to be content with less than a minimum, and the repeal of Home Rule as a minimum, and which will come together once a year in a National Council to agitate for: (a) the control of the police by the representatives of the people as in England; (b) the transfer to the County Councils either singly or in groups of any funds devoted to the development of technical education, and the encouragement of deep sea and inland fisheries; (c) the transference of Irish private bill legislation in Ireland; (d) the removal of the present system of vexatious interference of the Local Government Board with the decisions of the representatives of the people; (e) the conferring on the Irish County Councils of all other powers enjoyed by the County Councils of Great Britain, which are withheld by the Irish Local Government Act.

9. A National Agreement for the use of Irish manufacturers, and a preference for articles of Irish manufacture in public contracts, so far as practicable.

10. The preservation of the Gaelic language as part of the struggle for the recovery of our National Freedom, its right to be treated as a subject of college endowments of a public character, and its adoption as the vehicle of primary teaching in the districts where the use of the Gaelic language predominates.

The leading physicians of Toronto praise and recommend Lemaitre's Pharmacy 256 Queen St. West, opposite the Fire Hall. This is a well known fact, knowing if you have any ailment, Lemaitre's Pharmacy has long enjoyed the best reputation for careful dispensing and pure medicines. Bicycle members call for prescriptions and promptly deliver medicines at all hours. Phone 1088.

HIGHOTRY AT THE BOTTOM OF SAMOA'S TROUBLES.

Recent developments with regard to the situation in Samoa seem to give substantial grounds for the belief that religious interests and anti-Catholic bias are responsible for the outbreak. Mataafa, whose recent election as King was looked upon as a peaceful solution of the problem, is a Catholic. But Chief Justice Chambers, an American, declared the election invalid. A battle followed between the forces of Mataafa and Maitela Tava, in which the former was victorious. But neither the victory at the polls nor the subsequent victory in the field has placed Mataafa in his rightful position on the throne.

And now comes the charge that Chief Justice Chambers was influenced by the English Protestant missionaries to render the decision invalidating Mataafa's election. In cable despatches to the German Foreign Office is quoted as saying:—"Mr. Chambers appears to have been misled in promoting such agitation in favour of the Maitela party. If this is confirmed, we shall ask for an explanation, as such conduct is a direct contravention of the Berlin treaty, which expressly provides that the Supreme Court shall not be made with national election, but shall remain strictly neutral on such occasions."

It seems, however, that Mr. Chambers joined in the intrigues of the English missionaries, who feared Protestant interests would suffer by the accession of the Pro-Catholic Mataafa. But the German Government does not go to the length of claiming that Mr. Chambers did so; but if the reports are confirmed, we shall ask for an explanation.

A special cable despatch to the New York Sun says:—"The correspondent of the Sun had an interview to-day with M. Broeyer, a Frenchman, who was a friend of Robert Louis Stevenson, and who lived for twenty-four years in Samoa. He left there at the end of October. M. Broeyer said that he had received a report in the native language of the legal proceedings, as a result of which Chief Justice Chambers invalidated the election of Mataafa as King."

He added:—"In my opinion the election of Mataafa was certainly valid. Justice Chambers had previously declared that he would validate the election if Mataafa received a majority of the votes. This renders his decision in the matter the more inexplicable. Mr. Chambers has given numerous examples of his bias and visible partiality toward the English missions. I consider that his recall is certain when recent events are elucidated. His predecessor, Mr. Ide, warned him of the advisability of keeping himself independent of the mission influences, yet his first action was to settle in the English mission house and reside there for five months. Mr. Chambers went so far as to give the judgments of his predecessor, and the Comisuls were obliged to interfere. In the present juncture he appears to be the instrument of the English missions in a contest with the Samoan nation."

ANGLICANS AND EGYPT. In promotion of the movement to establish an Anglican Bishopric for Egypt two meetings have taken place in London. The first was of the Council of "The Jerusalem and the East Mission," under the auspices of which an appeal is issued asking for the raising of £20,000 for the purpose of providing the stipend and expenses of a Bishop who shall undertake the oversight of the whole work of the Church of England in Egypt, and the Sudan. The other meeting was that of the "Association for the Furtherance of Christianity in Egypt." This gathering voted £500 towards the establishment of an Anglican Bishopric in Egypt, which may take its title from Cairo, Alexandria, or Khartoum.

ST. JOSEPH COURT 370 C.O.F. The regular monthly meeting of the above Court was held on Thursday evening, February 10th. As usual at the first meeting of the month, a very large number of the members were present. At the meeting of January 25th, a communication was received from Court National, Canada, Order of Foresters, inviting the members of St. Joseph Court to a friendly game of carpet balls, to take place at the regular meeting of Court National on February 7th. This invitation was accepted, and the Chief Ranger appointed a team to represent St. Joseph Court. On the evening of February 7th the team proceeded to the meeting of Court National, and were received by the officers and members of the Canadian Order, and treated in a friendly manner. The St. Joseph Court team, though amateurs at the game, succeeded in winning the same by a score of 10 to 9. The success of the members of the team was due to Bro. B. McGuffin, who, by his jovial manner, kept their spirits raised to the highest pitch. After the game speeches were delivered by the officers of the Canadian Order, and invited to on behalf of the Catholic Order by Bro. C. J. McCabe, Jos. Cadart, H. Sieman, and Jno. Gibbons, after which refreshments were served, and at the close of the meeting, checks were given for the winning St. Joseph Court. So pleased were the members of the Court over the success of their detachment that the secretary of their detachment was tendered the honorary title of Secretary was instructed to forward same, and also to take the Court National to a return match, to be held on Thursday evening, March 9th, in hall of St. Joseph Court, when it is

to be hoped the Court will be again fortunate in being the winner. This friendly feeling should be the means of bringing the different fraternal organizations into greater harmony, thus showing that the main object of their existence is the duty man owes his kindred ones of making provision for their maintenance when he has been called to a higher Court. At our next meeting, which takes place on Thursday evening, February 23rd, the Grand of the Order Committee have prepared a splendid treat for the members. They have received a promise from Bro. C. J. McCabe, B.A., to deliver an oration for them, and as the members of the Order do not often have the chance of listening to this gifted and eloquent speaker, it is presumed that a very large number will attend.

An invitation has been extended to the other Courts in the city, and should any of our Foresters be lingering in Toronto on that date, a very hearty welcome will be extended to them at our meeting.

SOME HISTORY OF CATHOLIC EMANCIPATION.

The second and third volume of the "Life of Sir Robert Peel," founded on his private papers, and edited by Mr. C. S. Murray, which have just been issued by John Murray, contain a good deal of a matter in relation to Catholic Emancipation and other Irish questions. Indeed, the papers here given to the public for the first time begin with the period during which the Duke of Wellington and Sir Robert were excluded from the service of the King (George IV.) by their refusal to follow Canning on the great Irish issue of the day. After Canning's death, when the Duke returned to power with the Duke of Wellington as his Home Secretary, we read that the only strong opinion of the King on public affairs was one which he inherited from his father—a determination to resist the Catholic claims. Indeed this general sovereign, who was able to take 250 drops of laudanum within 36 hours, threatened to revive Hanover and return to England no more if the Catholic Emancipation bill was carried. George IV., however, was not by any means as strong a man as George III. and his Ministers got the better of him on the question. One letter quoted in connection with this matter is very well worth giving—it is by Sir Walter Scott:—"The patriotism of Mr. Peel," writes Sir Walter, in relation to Peel's adoption of the Catholic claims, "who laid aside a thousand personal considerations of the most interesting nature, and exposed himself to the calumny of so many envied tongues and pen, must be valued by every man who can appreciate duty, the remembrance of Themistocles:—Strike not, hear! And no man in his senses would suppose the Duke of Wellington a party to councils by which national honour was to be hurt or endangered. And so I and a great number more worthy cast our plauds, and stood up to show face, which I am glad to see has been of some use."

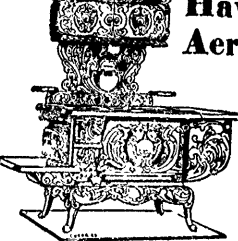
There is one other point in connection with these volumes which may be noted, and that is in Justice to Queen Victoria, but the quotations are appropos just now, says the Dublin Freeman. It is clear that the Queen's sympathy with Sir Robert Peel's policy was over his Maynooth bill, and in the middle of the struggle she wrote to him:—"It is not honourable to Protestantism to see the bad and violent and bigoted passions displayed at this movement. The importance of the bill is in Ireland shows how fatal its failure would be. Indeed, we cannot think..."

AN ANGLICAN PRELATE ON AUSTRALIAN MORALS.

Dr. Thornton, Anglican Bishop of Ballarat, delivered at the Australian Anglican Congress an address which has set all Australian society in an uproar against him. He asserted that below the surface Australian life was stained, and that the bush life was purer. He wished he could think so. Of course there were many excellent people in the bush, but there was incessant, chastity very lightly thought of, and even suicide becoming not uncommon. Was Australian commercial life pure? He had never met a citizen who had not a complaint to make of having been plundered or victimized in some business transactions, and the relations of "boom" time quite forbade them holding up their hands in righteous indignation at Hooley intrigues and scandals in England. Their administration of justice was reputed to be unimpeachable, but the tone of the bar in court was often utterly unbecoming to say the least, while the divorce courts and their reports were a pestilent evil. The language of some of the legislative chambers was not edifying. This indictment is answered by denunciations from the press and the platform, writers and speakers proclaiming that it is a gross caricature. Undoubtedly, says the Catholic Times, it is too severe on more than one point. In drunkenness, for instance, the natives of Europe far outdistance the Australians.

DISPENSARY AND INDIGESTION. C. W. Snow & Co., Syracuse, N. Y., write:—"Please send us ten gross of Pills. We are selling more of Parrelle's Pills than any other Pills we keep. They have great reputation for the cure of Dyspepsia and Liver Complaints." Mr. Chas. A. Smith, Linden, writes: "Parrelle's Pills are an excellent treatment for my headache, but these Pills have cured

SOUVENIRS



Have Aerated Ovens

SCIENCE IN COOKING.....

It is admitted that cooking to-day has become a science. If the food we eat is to do the good intended, it must be properly cooked. The skilful cook has worked wonders by her skill. But the cook cannot do everything. She must rely on the stove in which the cooking is done. The Souvenir Kitchen Range has combined with science and given Canadian cooks a Stove scientifically constructed, and on which they can rely at all times. It cannot fail. Souvenirs are sold everywhere. One will last a lifetime.

The Aerated Oven is the greatest scientific principle of SOUVENIR Stoves—making them an absolutely perfect cooker.

THE GURNEY-TILDEN CO., Limited, HAMILTON, ONTARIO Stove, Furnace and Radiator Manufacturers.

Wholesale Agencies in Toronto, Montreal and Winnipeg.

Envelopes vs. Postcards

A real lady never uses a post card in writing to a friend. New postage is so cheap, most women see the wisdom of purchasing Higher Grade Stationery. Ask your dealer to show you our beautiful Royal Note-paper. Manufactured in white and the newest shades of color. Put up in elegant five cent boxes with envelopes to match—at slightly less than a thousand in a box. If your stationer does not handle this "Royal," write us for sample.

The Barber & Ellis Co., Limited Nos. 43, 45, 47 and 49 BAY ST., TORONTO

DON'T DO IT

Don't order your Coal for the winter until you've tried one ton of ours. We know it's the best in town necessary. Care is taken here that you get all weight, well screened coal that burns long and burns hot—the "hottest stuff" we know of. Our Phone numbers are 181, 182, 184, 185 and 190.

P. BURNS & CO., 38 King E.

HISTORICAL DOCUMENTS FOR SALE.

The disposal of the Hardwick manuscripts in London next month at auction is of great importance to Irishmen, as the collection includes a large number of papers of the second Earl of Hardwick, who acted as Lord-Lieutenant of Ireland during the tragic period of the Emmet Rebellion. That these letters were considered by Mr. York, the Attorney-General, of the highest importance is evident from the fact that two autograph letters of the King, enclosed in letters dated 11th August, and 14th September, prove that some of them were shown to his Majesty. In a letter of 5th September, Lord Hardwick gives an account of his disclosure on condition that he should be permitted to confer with Emmet, and when the condition was refused of his attempt to shoot himself. A copy (the only copy made) of a statement of Redmond's is enclosed, which Lord Hardwick describes as "of a most wicked and malignant description." Included also in the sale will be found a copy of Emmet's plan of insurrection, a copy of a proclamation issued about the same time, entitled "The provisional government to the people of Ireland," and a copy of the two letters which the patriot wrote on the day of his execution, one of which was addressed to his brother Thomas, containing allusions to Sarah Curran, was kept back.

GLOOMY SITUATION IN FRANCE.

New York, Feb. 11.—Cabling to the Times from London regarding the action of the French Chamber regarding the revision bill, Henry Norman says:—"It is difficult to convey any idea of the situation in France, without using expressions which would seem exaggerated and meaningless to you, 3,000 miles away. But the plain truth is that France has ceased to exist as a civilized country. For surely the best single act of civilization is the permitting of free utterance to the highest court of justice, provided by the constitution. This is precisely what the French Government refuse. Beaupre's charges against the Criminal Chamber of the Court have been well described as 'A despicable ragbag of insane perillities,' and a common spy was introduced into the court to identify a judge, who he had court room. Of three members of the Court of Cassation appointed to investigate the truth of Beaupre's charges, one only is a genuine lawyer. M. D'Arceat—and he is 76 years of age—was an active politician for years, a member of the Rouvier Cabinet. The third member, Voisin, was originally a supporter of Thiers, but in 1875 bolted to the left. He was rewarded with a

ST. PATRICK'S DAY IN LONDON.

The arrangements for the St. Patrick's Day Banquet in London are now being actively pushed forward. The labor involved in the organization of such a gathering is very heavy, and the committee at their meeting found themselves in a dilemma owing to the unwillingness of any of the members to undertake the duties of honor-see, but Mr. Jernlan MacVeagh, to whose exertions the success of the previous celebrations is mainly due, was at length induced to accept the office for another year. Father Dooley has been re-elected treasurer, and Mr. John Ryan will again act as chairman. The Grand Hall of the Hotel Cecil will once more be the scene of the banquet, and in accordance with the universal desire for unity the committee has unanimously decided to invite Mr. Dillon, Mr. Redmond, Mr. Davitt, Mr. Healy as guests. The toasts to be submitted are "Ireland a Nation," and "The Day We Celebrate," but as St. Patrick's Day will this year fall on Friday, it has been decided to celebrate the day on St. Patrick's Eve.

There are cases of consumption so far advanced that Bickie's Anti-Consumptive Syrup will not cure them, none so single, colds and all affections of the throat, lungs and chest. It is a specific which has never been known to fail. It promotes a free and easy expectoration, thereby removing the phlegm, and gives the diseased parts a chance to heal.