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CATHOLIC RITUAL.

Cardinal Gibbons on Church Ceremonies.

His Eminence Cardinal Gibbons on a recent Sunday preached a sermon of his Lenten course at the Cathedral of Baltimore on the subject of Catholic ritual. He took for the lesson a part of a chapter in Revelations. He said in part: One of the popular misapprehensions is that there are too many ceremonies, and that the worship is made up of meaningless ceremonies. He said there was not a meaningless ceremony in the Catholic Canon. Every one was to portray and to show forth some mystery and to enlighten revelation. A person looking at the beautiful stained glass windows from the outside finds it unattractive. He enters the edifice, and how beautiful it appears from the inside, especially when the sunbeams of God come pouring its bright rays through it. It is the same way with those attending outside the Catholic Church. The ceremonies seem meaningless and without power but to the eyes of the instructed members of the Church they portray some mystery of faith. Book of Revelations: All true devotion, to accept this to Almighty God, must be external and must come from the heart. External public worship is imperatively demanded by the very constitution of our nature, and is prescribed by God in the Old Law and by Jesus Christ in the New Law. The moon and the stars bring blessings without merit, they show forth the blessing of God. Man is a compound being, having body and soul, and therefore it is the duty and privilege of man to render to God a two-fold worship—a worship of the soul and a worship of the body. Internal devotion comes out spontaneously. The fruit of the tree does not consist of the bark, the leaves or the branches. There must be a connection between the internal and external devotion, as there is of the bark of a tree and its fruit. Show me the man who is today accustomed to make the sign of the cross, who is accustomed to go down on his knees to bless his Maker, who is accustomed to come to the house of the Lord, and I will show you a man from whom the fire of devotion for God is leaping. Show me a man the contrary, and I will show you a man from the soul the fire of devotion is burning very feebly, if, indeed, it is not entirely extinct. Open the Book of Psalms, and you will find it full of instructions and invitations to please God by public ceremony. Before Ash Wednesday the Catholic Church sounds the trumpet in Zion, and ashes are placed upon the heads of those who come to worship, in imitation of the practice of old patriarchal times. The biblical references to public ceremonies serve as models for the Catholic Church. The ceremonies of today are far more gorgeous and elaborate than in the primitive Church, but it is not right to keep pace with the Church? The Book of Revelations tells of ceremonies more gorgeous and elaborate than are seen now. There ought to be some harmony, some resemblance to God in his throne above. I ask you where you can find such a solemn and sublime ceremony as the celebration of the Mass in the Catholic Church. The ceremonies speak to the heart, the imagination, and, in fact, to the whole man; and such is the wisdom of the Church in appealing to the whole man—and was him. It brings every faculty in contrast with the unimproving practices found elsewhere. It is right to offer up the loaves of your prayer and thanksgivings.

DR. WINDTHORST'S VIEWS.

Regarding the New Reichstag and the Relations of Catholics to Each Other.

New York, March 24.—The Herald's Berlin dispatch says the new Reichstag will contain three great political groups, two in deadly opposition to each other, the third holding a sort of middle position between them. The first two parties are the remnants of the Carlist group, sprung during the recent elections from 214 votes to 137, and the Left or Opposition, sprung recently from a band of 55 to one of 127. The third party is the Centre, or Clerical Roman Catholic party. It includes ten delegates from Alsace-Lorraine and sixteen Poles. It has certain definite aims to which it has always remained true. It believes in religious instruction in schools and the entire freedom of the Roman Catholic church in Germany. It preserves its political independence and either opposes the Government or supports it in dilemma. Its multiplicity is Ludwig Von Windthorst, ex minister of the old kingdom of Hanover, the only man who ever held his own with Prince Bismarck on the Reichstag floor. He is a contemporary of the princes, for Herr Von Windthorst was born January 17th, 1812. He is a small slight man with wrinkled face from which shine forth two eyes brimful of intelligence, kindness, courage and humor. In the Reichstag his party hold the balance of power. With Bismarck away, Windthorst is the greatest parliamentarian and the best debator on the floor. In an interview yesterday, Herr Windthorst said: "Our great object at the elections was the defeat of the Carlist party. To achieve this we strained every nerve. We remained vigorous and the Carlist party has ceased to exist. The individual parties composing it and other parties are entirely independent and in the new Reichstag new groups must be formed. No permanent coalition will be made by the Centre party—only certain combinations from time to time as necessity may arise, so that it is silly to speak of the Clerical Conservatives of the Centre. Freisinger parties. The Centre stands in the middle between all parties and will accept the support of any other party which, under certain contingencies arise, it may deem best to support. There is no question of systematic opposition to the Government on our part. The Centre would much prefer to further the affairs of Germany by a mutual good understanding with the Government, without, of course, conceding a single one of their principles. We will especially support, with the entire strength of our party, the policy of social reform inaugurated by the Kaiser. With good will on both sides, affairs will go on with perfect smoothness. Most important is that all, without regard to party, many by a mutual good understanding with the Government and protect them against every attack. "The new Reichstag will support the peace

policy of the Government to the best of its ability. Germany's interests are the peace of peace, and can be furthered by peace and peace alone. The new Reichstag will be able to protect the independence and security of the country from all attacks whatever, from whatever side they may come. The idea of social reform will develop more and more. I am sorry Russia and America did not take part in the labor conference. Every state where there is not slavery, but free labor, is interested in the results of this conference. I and my friends were delighted at the Kaiser's having taken the initiative, now as the Pope had before. In this matter the Pope and the Kaiser are as one. The agitation that leads to Socialism and Nihilism exists also where slavery exists, as in the East, only there it is not on the surface. Of a million votes cast for the Socialist candidates here I do not believe more than 10 or at most 15 per cent. came from genuine Socialist Democrats. The larger portion were cast by workmen who think that the success of Socialism would benefit their condition and who form the dissatisfied elements. I hope and pray for the success of the labor conference. It is impossible for one nation alone to do much to improve the condition of the workmen. If I had been President of the United States I should have sent one of the ablest men in the country over to watch and report about success of the conference. Social reform is the most important question at the end of this century. It is no time for any one to pull his night cap over his eyes. The Kaiser carries the flag, we march behind him. We are in earnest."

POPE LEO XIII.

Impressive Anniversary Address to the Cardinals.

Rome, March 4.—In his reply to the congratulations of the Sacred College on the eve of the anniversary of the canonization of the Holy Father, in the course of his discourse, said: "This jubilee anniversary, which you, Signor Cardinal, have just recalled to us, warns us of our advanced age and of the lengthened years passed in very difficult times on the Chair of St. Peter. Our life is in the hands of God, and for a long period already it is wilyly compassed by the enemy of the Church. Our most ardent wish is that every day of the life yet remaining to us may tend to the exaltation of the same Church, to the increase of faith, and to the salvation of souls. And where the present times are times of war more bitter than ever, and the enemies are many and powerful and united everywhere in a formidable league against the Church of Christ, and against the Pontificate, the grace which we implore and which we desire may be obtained from Heaven for us through the prayers of our children in that with age and vigor necessary for great struggles the force of being equal to the immense cares which the Apostolic ministry brings with it may never be wanting to us. "It is true, Signor Cardinal, from the first days of our Pontificate, we believed that our special task was to show to the world the great treasure of Catholic doctrine, either because that many know it not, or that others perverted, calumniated and combated it, and principally because we are convinced that from such doctrine well understood and faithfully practiced would come infallibly the happiness and most complete solution of the great problems which agitate humanity and the flourishing of the Church. We have many evils by which it is harassed. We have particularly shown that in that which concerns the stability and the progress of domestic society, the constitution of States, the perils of socialism and the well-being of the working classes. . . . it is supremely deplorable that human reason, rebellious to every curb and refusing submission to God Himself, has not essentially depended, revolts against the light of Divine truth, and continually impugns it and contrives to oppose to its discoveries, the conquests of the new times. The experience of a century has proved that the prosperity of the peoples, the tranquility of States, and the felicity of families may expect from these new discoveries. . . . Besides, it is a huge and fatal aberration to believe Catholic teaching incompatible with the progress and the condition of present society; they are incompatible only with the errors which malice or ignorance have mingled with this progress. Truth and the regulating principles of human society are of all times, and have the virtue ever fresh and new of bringing life and salvation to every epoch. We to society if, in the midst of the follies of pride and of human license, the sun of Catholic truth should not always shine upon the earth, so enlighten it with its light, and to warm it with its fruitful radiance! We, therefore, will never desist from announcing to the world the doctrine of which Jesus Christ has made his Church the depository, interpreter and mistress; with the mission of teaching it to all nations: *Evangelium, docete omnes gentes*. . . . And the ministry of the word is a great part of the Apostolic office, and in this duty, with the help of Heaven, we will never fail. Whether many despise and mock this word; whether even by supreme outrage, they see in it rebellion against earthly powers, whilst in reality it is but the homage and submission due to God; or the abatement of the reason where there is only the pride of the intellect and the dignity of the soul; whether there is but true liberty, always worthy of man. This is a reason the more to put forward in the light of the truth of the heavenly teachings, which, if society should again be saved, sooner or later will end by triumphing over the deviations of human perversity. "I have given thanks that those who have in hand the destinies of the nations in the midst of so great prevalence of the most subversive ideas, may employ themselves in the interest of society in putting an end to the war, which in all branches of public teaching by the press and every other means, is directed against Catholic doctrine; may the Lord grant that they should decide to place the Church and especially the Supreme Head in such conditions of liberty and independence as to be enabled to exercise without opposition the mission received from God for the salvation of the world."

It may be remarked, in reply to the reports concerning the state of the Pope's health, that his vigor and activity on this occasion were remarkable, especially when it is remembered that he has just completed his eightieth year.

The Parnell Report and the Lords.

LONDON, March 21.—In the House of Lords today Lord Salisbury moved that the report of the Parnell commission be approved. He said that the Irish Parliamentary party had their hands on the throttle valve of crime (hear, hear), and let go or restrained criminally as their political necessities required. There were men

whose political objects were systematically pursued by means of leading to outrage and murder, and their political career ought to warn our country for the future what would be the fate of adherents of the O'Connell if ever criminal conspirators got control of Ireland. (Cheers.) Lord Spencer said he could not support the motion without also recording the great wrong inflicted upon Parnell. Lord Spencer said he could not support the government for offering no reparation to Parnell and for taking no steps to punish the Tyrone. Several other speeches were made. Lord Salisbury's motion was adopted without a division.

Harmony at the Labor Conference.

BERLIN, March 23.—Great unanimity prevailed among the delegates to the Labor Conference on the question of founding and extending the institution of factory inspectors on a uniform basis. The children's committee of the Conference has resolved in a favor of a maximum of six hours work daily for children under 14 years of age. The conference has adopted a resolution among the protection of the employment of children under 12 years of age in factories and mines. The Nachrichten announces that the work of the International Labor conference is so far advanced that the final sittings are expected to be held April 9th. The decisions already promulgated by the committee embrace these recommendations: Only men over 16 years of age shall be employed in mines; female labor underground shall not be allowed; children's labor in factories must depend upon their completion of the prescribed school course; the employment of night persons under 14 years of age is prohibited, or where permitted only 6 hours' labor out of 24 with a half-hour's interval shall be required; the employment of children in unhealthy or dangerous trades is prohibited; Sunday shall be a day of rest in all employments except those in which work is necessary for the continuity of production or which can only proceed at certain seasons.

Pending Bye-Elections.

LONDON, March 24.—Of the five parliamentary elections which are now pending the Liberal National coalition is sure to win one, that in West Caanan, to fill the vacancy caused by the death of Joseph G. Biggar, and reasonably certain to win another at West Caanan, Wales, formerly held by a Conservative. In the contest for the East Windsor seat the Liberal will doubtless greatly reduce the Tory majority, but not sufficiently to elect their candidate, while in the Orange stronghold of East Down the Conservatives will maintain their supremacy, and possibly increase their majority. In the City district, where the election will take place, to-morrow, the contest will be very close. At the last election in that constituency, June 15, 1885, Mr. Sinclair, Gladstonian, was elected by a majority of 53 in a total vote of 4,589, but the Tory candidate is immensely popular among the electors and may possibly pull through. Both sides are working hard, but neither is confident of victory.

Why He Declined the Dukedom.

LONDON, March 24.—The Standard's Berlin special says: "It is reported that Bismarck accepted the colonel generalship but declined the dukedom and grant, first verbally, and then in a long letter to the King, where he explained his reasons for declining. He was particularly shown that in that which concerns the stability and the progress of domestic society, the constitution of States, the perils of socialism and the well-being of the working classes. . . . it is supremely deplorable that human reason, rebellious to every curb and refusing submission to God Himself, has not essentially depended, revolts against the light of Divine truth, and continually impugns it and contrives to oppose to its discoveries, the conquests of the new times. The experience of a century has proved that the prosperity of the peoples, the tranquility of States, and the felicity of families may expect from these new discoveries. . . . Besides, it is a huge and fatal aberration to believe Catholic teaching incompatible with the progress and the condition of present society; they are incompatible only with the errors which malice or ignorance have mingled with this progress. Truth and the regulating principles of human society are of all times, and have the virtue ever fresh and new of bringing life and salvation to every epoch. We to society if, in the midst of the follies of pride and of human license, the sun of Catholic truth should not always shine upon the earth, so enlighten it with its light, and to warm it with its fruitful radiance! We, therefore, will never desist from announcing to the world the doctrine of which Jesus Christ has made his Church the depository, interpreter and mistress; with the mission of teaching it to all nations: *Evangelium, docete omnes gentes*. . . . And the ministry of the word is a great part of the Apostolic office, and in this duty, with the help of Heaven, we will never fail. Whether many despise and mock this word; whether even by supreme outrage, they see in it rebellion against earthly powers, whilst in reality it is but the homage and submission due to God; or the abatement of the reason where there is only the pride of the intellect and the dignity of the soul; whether there is but true liberty, always worthy of man. This is a reason the more to put forward in the light of the truth of the heavenly teachings, which, if society should again be saved, sooner or later will end by triumphing over the deviations of human perversity."

Viscount Mandeville in Luck.

LONDON, March 21.—The Duke of Manchester, William Drogo Montague, is dead. He was 87 years old at the time. Viscount Mandeville, who has received an unenviable reputation as a companion of Charles Mitchell, the pugilist, and who has been engaged in many tap-room brawls with his pugilist friends, is the heir. He married one of the Ysaaga sisters, of New York, who is now in London, endeavoring to wear her husband from a music hall singer named Belle Eaton.

Dr. Windthorst's Position.

LONDON, March 24.—The Herald's Berlin correspondent reports Dr. Windthorst, leader of the Centre party in Germany, as saying that his party did not propose to enter into any permanent coalition, but expected to make certain combinations from time to time. The Centre, he said, would offer no systematic opposition to the Government, and would support Emperor William's measures for social reforms.

A French Reassurance.

PARIS, March 23.—In an interview to-day, Count Benedetti, who was French ambassador to Berlin at the outbreak of the Franco-Prussian war, said that in his opinion there was no cause for alarm in the resignation of Prince Bismarck. The only danger to the peace of Europe would come from blundering by Signor Crispi, the Italian prime minister, or the possible bankruptcy of Italy.

He Died For His Flock.

Advices from Newfoundland give particulars of the death from diphtheria of Rev. Father Walsh, of St. Lawrence. He sacrificed his life, there was no doctor in the district over which the epidemic of diphtheria swept, and out of forty cases attended by the priest only one died. Then he succumbed to the dread disease himself.

Gladstone and the Armenians.

LONDON, March 23.—In replying to an address from Armenians Mr. Gladstone expresses sympathy with them in their sufferings and says he thinks England is under a strong obligation to do its utmost in their behalf. He regrets that his own age precludes his acting in the matter and recommends Mr. Bryce as an able champion.

L'Union Catholique.

Sunday Mr. de Bompars lectured before the Union Catholique on the "Past and Present History of the Papacy." He showed that the greatness and liberty of the people had always been richly directed by their attachment and respect for the Papacy.

CATHOLIC CULLINGS.

Interesting Items Gleaned from all Quarters of the Globe.

The Capuchins recently massacred near the Gulf of Aden were Father Ambrose, of the diocese of Portiere, and Brother Stephen, of Rome. Monsignor Labelle is the only ecclesiastic in the world who combines the duties of a parish priest with those of a minister of state. He is cure of St. Jerome. The late ex-Governor James E. English, of New Haven, Conn., leaves \$5,000 each to the New Haven orphan asylum and the St. Francis orphan asylum (Catholic) of that city. Mrs. Donovan, a non Catholic, recently deceased at Baltimore, has left Cardinal Gibbons and his archiepiscopal successors a \$10,000 investment for the education of candidates for the priesthood. The body of Father Pius Giovanni, O.P., one of the founders of the Dominican convent at San Miniato, Italy, who died in the odor of sanctity six centuries ago, has been found in a perfect state of preservation. The Philadelphia T. A. Union is organizing a musical rally for April next. Its object is that Cardinal Gibbons, Archbishop Ryan of Philadelphia, and Archbishop Ireland of St. Paul, Minn., will be present. The church at Boucherville, Canada, has a record of births, deaths and marriages from May 20, 1684, to the present time. The first entry records the baptism of an Indian child by Father Jean Marquette, S. J. Three retiring Catholic Deputies in Alsace-Lorraine have recommended that their successors, M. de Koenig, M. de Koenig, M. de Koenig, and M. de Koenig, who were born in the same year and entered the priesthood at the same time. Sister Mary Anne, of the Sisters of Charity of Cedar Grove, Cincinnati, died at Trinidad, Col., on Feb. 21. Her family name was Devine. She was born in 1825 and entered the order when 20 years of age. She was the foundress of the house at Trinidad. She rests in peace. Bishop Spalding, of Paris, will visit in the Arena for April on "God in the Constitution"—a reply to Cui. Robert G. Ingersoll. Bishop Spalding is pre-eminently the literary man of the American Episcopate. Among the best of his published works is "The Religious Mission of the Irish People." The house of St. John and Paul has recently been discovered at Rome. Some remarkable frescoes, ascribed to the ninth century, have been found in this subterranean habitation. One represents the martyrdom of St. Susanna, Crispian, and Crispin. This discovery is due to the persevering searches of Rev. Father Gerardo, Passionist. *Deus Lux Mei!* is the motto of the new Catholic University of America, whose seat is at Washington. *Domus Illuminatio Mei* is the equivalent motto of Oxford in England. The latter motto is Latin for "I am the light of the world." An old one does not appear quite literally in the Vulgate; the nearest approach to it is the *Domus Lux Mei* of Micah vii, 8. The Penn Mutual Fire Insurance Co. of West Chester, Pa., has received two (\$50 and \$25) remittances within the last eight months from Father Turton of Downtown. The money were remittances through the confessional. The Philadelphia Times says the secretary of the company has now decided to open an account in the books under the head of "Confession Money." According to a letter in the Liverpool Catholic Times, there are frequent and numerous conversions of non-Catholics to the Catholic faith. In answer to the question from what classes in society these conversions come, a Catholic replied: From all classes; men and women, servants, small shopkeepers, doctors, lawyers and occasionally a Protestant clergyman. The first Christian virgin whose name is recorded as having vowed herself to God, was a profession of virginity and received the veil, is St. Cecilia, who received the veil from Pope Liberius in the Church of St. Peter, Rome, on Christmas Day, 552. We hear of "House of Virgins" in the third century and from the days of the Apostles there have always been women who devoted themselves to chastity, poverty and the service of their neighbors. Cardinal Manning puts his finger upon a prolific source of much of the crime and domestic misery from which society is suffering. He says that when labor entails as too often it does the abandonment of home duties by fathers and mothers it becomes a system of slavery from which each State should, as far as possible, relieve its citizens. At the same time it deprives the children of that parental care and supervision, without which it is vain to expect that they will become useful, virtuous citizens. Among the latest to join the Catholic faith, is a contemporary, Miss Neamah, of Franklin Falls, N.H. Her father, who is now over 90, but in full possession of all his senses and faculties, studied law with Daniel Webster. Some time ago Miss Neamah applied to the Sisters of Mercy to instruct her in their religion; and her conversion soon followed. Another of the late converts is Miss Quincy Adams of Boston, whose ancestry, it may be seen by a glance at the name, carries the mind back to the days of revolutionary patriotism and history. Maria Theresa, the French Sister of Mercy who has just received the cross of the Legion of Honor at the hands of the government of Tonquin, has lived a noble life. She was only twenty years of age when she received her first wound in the trenches of Balaclava. She was afterwards married to a Frenchman, and she had pursued her chosen mission under her country's flag in Syria, China and Mexico. From the battlefield at Worth she was carried away suffering from serious injuries, and before she had recovered she was again performing her duties. Mr. Rochard in his recent work, "The Education of our Sons," bears testimony to the superiority of the Jesuits as educators. Being a University man and versed in all the intricacies of the education question, his words have weight; he says: "They (the Jesuits) succeed in making themselves beloved by their pupils; and, for the most part, the boys whom they have brought up remain attached to their through life. The university may try to imitate them in its method of education, but it will have its trouble for nothing. It cannot endow its professors with that devotedness which goes to the limits of self-sacrifice. The inward calm gratitude and affection entertained by former

pupils towards their old masters comes not only from the remembrance of the care of which the boys have been the object, but also from the spirit of that good fellowship which seldom fails to spring up between the Jesuits and their scholars, without the former losing anything of their dignity. The ruffianism of the Presbyterian Review a publication whose columns have been loaded lately with loathsome slanders upon the character of the apostle of the Iperes, the lamented Father Damien, is disgusting even to its own readers. Mr. A. F. McIntyre, O. C. S. O., of Ottawa, writes to the Citizen of Ottawa, denouncing "as an adherent of the Presbyterian Church" the conduct of the Review as brooded and coarse, and as unworthy of a religious body. The editorials in the paper Mr. McIntyre writes "would appear to represent the views of some unconverted and uncivilized tribes of South Sea Islanders," and furnish a paragon of "vulgar savagery." Of its attacks upon those who supported the Jesuit attacks upon the Review, more especially upon Sir John Thompson and Mr. Laurier, Mr. McIntyre adds that they are men "whose shoe latches" their insulter in the Presbyterian Review "is not fit to loose."

Lord Salisbury is to be honored for expressing the following sterling Christian sentiments during a recent speech at Newport, England: "I claim that to whatever church or sect of Christianity people belong there should be the same opportunity given to educate their children in that belief of Christianity. I would give the utmost freedom to all denominations of Christianity in this country to teach as they believe the children of their own flocks that which they esteem the highest truths of the Christianity they profess. For the evils of the day there is only one remedy, and that is the teaching of the faith of Christianity to the young, and, therefore, I cannot see you exactly to defend as his most cherished possession, that we as the citizens of a free country have in this land, the right of our children and the children of those who will think with us should be taught the whole truth of Christianity as we believe it, and that no theories of State interference, no secular doctrines, should be allowed to interfere to diminish or to obstruct this highest privilege that Christians can possess."

We take the following from the page of that eminent Protestant writer, the celebrated Louis Mullack. It occurs in the work entitled, "John Milton and his Times": "The Reformation was by far more advantageous to the princes than to the people. The Catholic Church was free and independent. Its clergy formed a consecrated army, a state within the state, with almost a republican constitution. Its head, the Pope himself, selected to his office, and the lowest priest could reach his exalted position if he possessed the necessary talent. This secured at once the supremacy of the mind over brute force. In this sense Rome always resisted the encroachments of the princes; and its dreaded thunderbolts deterred the most powerful monarchs from high handed violence. This did not mean that the Reformation was for all this. It enriched the king and impoverished the people. The clergy lost its independence and thereby its influence; from being a free order, it sank to the low condition of serfdom. The property of the Church fell into the hands of the princes and not those of the people, and added greatly to their power. Who is to shield the people now from the arbitrary proceedings of the prince, since they have lost their best protector? Henceforth the place of intellectual supremacy, and the justly odious inquisition has been replaced by a far worse one; or, do you think that the religious tyranny of the Star Chamber is milder, that the fines and penalties which it imposes are less painful and that its dungeons are not as deep and cruel?"

IRISH NATIONAL LEAGUE.

The Montreal Branch Elects Officers—The Late Mr. Biggar, M.P.

A meeting of the Montreal branch was held Sunday afternoon in St. Patrick's hall, Mr. H. J. Cloran in the chair. The secretary read a lengthy document from President Fitzgerald of the Irish National League of America, after which the secretary, together with the officers, was unanimously authorized to draft resolutions of condolence with the relatives, Irish people and parliamentary conferees of the late Joseph Gillis Biggar, M.P. Several speeches regretting the great loss sustained by his death were delivered, after which the resolution submitted by the secretary, which showed the Irish contributing one-fiftieth of the whole sum subscribed over the world to the parliamentary fund, the League still had a balance to its credit of \$150.50. The report was unanimously adopted, as was also a vote of thanks for Biggar's valuable services to the League. The meeting then proceeded to elect officers for the ensuing twelve months, which resulted unanimously as follows: Mr. Patrick Wright, president; Mr. Edward Halley, vice president; Mr. James Cuddy, treasurer; Mr. William D. Hurra, secretary; executive committee—Messrs. T. Tansey, F. J. Stafford, E. O'Shaughnessy, T. Davis, H. J. Cloran, P. O'Donoghue, F. Langan, D. Murray, F. Fitzgibbon, B. Campbell, J. Berghman and P. Kelso. A hearty vote of thanks was accorded Mr. H. J. Cloran for his services during the past ten years, and to the retiring officers for their valuable services. Messrs. Cloran, B. O'Shaughnessy and M. Kelly replied, stating that they would work as energetically as in the past for the Irish cause, now nearer than ever it was to victory. A motion of motion to create a new office of honorary president was handed in by Mr. B. Tansey, and met with the hearty approval of all present. After arranging to hold a series of entertainments in aid of the Tenants' Defence association, the meeting adjourned.

Italian Socialists Stirring.

Rome, March 25.—Five thousand Italians have embarked for America during the past three weeks. The tide of emigration is not due to any illusions as to America being an el Dorado, for the true situation of the laboring classes in the new world is better understood now than formerly. But the condition of the Italian peasantry is simply unbearable, and the emigrants sets on the theory that no matter what happens, they can be no worse off anywhere than they were at home. The Socialists are making a vigorous propaganda throughout Italy, and owing to the prevailing distress among both the agricultural and urban laborers the agitators are meeting with unprecedented success. The Government is alarmed and is taking steps to check the activity of the Socialists wherever possible. A Socialist newspaper has been founded for electrifying work during the political campaign.

MODERN MARTYRS.

Priests Suffering Death in Africa.

One of the whites, who accompanied Stanley, Emin, and his party on their march to the African coast, was Pero Schynne, a Catholic missionary. The priest is a Rhinelander, a native of Wallhausen, near Krouznach, and a student at Treves and Bonn. Ordained in 1839, he joined the Algerian missionaries in 1852, and in 1855 was sent out with a missionary expedition to the Upper Congo, to determine suitable sites for mission stations. He founded one along the Bayanzi River, and in 1857 returned to Algeria. In his recently published book, "Two Years on the Congo," he described how, on March 24, 1887, he met Stanley, together with Tippu Tib, at Matadi, on the Lower Congo, when Stanley was starting for Annam and Lake Charles Niamé. He was accompanied by Schynne, who started once for Zanzibar and thence via Seadani, after a journey of two and a half months, reached the station of Kipalapala, near Tabora, for which he was destined. The threatening attitude of the fanatic Arabs of Tabora, however, made it prudent for the mission to be withdrawn, and Father Schynne, with numerous negro children, left the station for the station, and was rescued by Ujiji and Urakuma in order to reach the mission of Ukumbi at the South of Victoria Nyanza. It would seem that a curious fate thus led him to again meet Stanley, this time in East Africa, at Ukumbi. This news about Father Schynne makes it timely to recall here the fact that over three centuries ago Catholic missionaries labored in part of Africa so extensively explored by Stanley, and through Stanley's efforts, formed a mission into the Congo Free State. They formed a mission in the station, and it is important that it was erected into a prefecture apostolic by the Sacred Congregation of the Propaganda. In 1670, however, it was reunited to the present prefecture of the Congo, of which it has ever since formed an integral part. It was named the Micco Mission, and was in charge of Italian and Portuguese Capuchin Fathers, whose labors there were unceasingly fruitful, inasmuch as they were aided by the efforts of Father Joseph de Montecarlo, baptised more than 50,000 people. In 1682 the then prefect apostolic of the Congo, Father Bonaventura de Sorrento, obtained a decree from the Propaganda authorizing him to ascend the Congo river up to Abyssinia—a thing he could not have thought of doing if he were not acquainted with the rediscovered Stanley Pool and the Upper Congo.

The Capuchins had, therefore, already evangelized Stanley Pool and the Valley of the Casai. Here, then, is the Empire of the Grand Micco, mentioned by these religious, once more made known to Europeans, and, no doubt, the other localities in this country mentioned by them, Concobella, Auxico, and Fuzzeno, will also be discovered. Pigafetta, who published Lopez's Narrative, in 1591, mentioned the Real de Congo delle circuncionate above, and that it was not rare in his time to see persons present themselves to the Micco, in order to be served up as food at his table. In describing the country, Pigafetta said that beyond the kingdom of Loango is the country of the Anziques or Anzico, the latter the name of the people—Micco being the sovereign's title. The country is separated from the kingdom of the Congo by the River Zaire in that part where there are a multitude of islands, scattered along from the lake downward—the river forming a means of traffic between the two countries. Pigafetta's narrative is confirmed by Father Cavazzi, who relates that Father Joseph de Montecarlo, having been presented to the grand Micco, the latter, as a proof of his good will toward him, ordered a big fat slave to be brought in, and had the skin of an arm removed to show the amount of fat underneath, and then gave to him to eat him. Father Joseph accepted the slave, but instead of having him roasted healed his arm, and later on baptized him. All these details are perfectly in accord with recent discoveries. Stanley states positively that these tribes are cannibals. The River Zaire, to be found on ascending the river, and the great river, which Father Bonaventura wished to ascend in order to get to Abyssinia, was, beyond question, the present Congo. Similarly, the position of the Anzico's country is clearly indicated to the east of the Loango, and north of the Zaire, which divides the Congo from the Anzico land. Mr. de Brazza, like Stanley, a great explorer, affirms that there is still a tradition existing in the country of the missionaries having been there. It is further to be remarked that the narration of the Capuchins are unanimous in proclaiming the special sanctity of this country; their testimony on this point is emphatic, and is confirmed by Stanley. Fertility, according to this extreme, is extreme—the palm tree actually forming forests.

Ship Owners Alarmed.

St. John, N.B., March 24.—Ship owners are alarmed with reference to the compulsory Load Line bill which is said to pass at the present session of the Imperial Parliament. The law is intended to apply to all British vessels and the placing of the maximum load line will be left with the English Board of Trade, whose agents will be the Lloyd's Surveyor's who, it is feared, will discriminate against wooden vessels and especially against colonial vessels. This discrimination is feared from the fact that nearly all Canadian vessels are registered in the British Veritas, instead of Lloyd's. It is claimed that the law is passing will seriously handicap wooden vessels carrying coal, iron, timber, and deals. Under the present system the load line is placed by the captain of the vessel. Efforts will be made to interest the Canadian Minister of Marine in the matter so that Canadian vessels may be protected. Objection is also taken to the law respecting life saving appliances, to come into force June 30, and which will entail considerable expense, particularly upon Canadian vessels.