LENT.

Something in Regard to the Forty Days of Penance.

Instituted by St. Peter—It Comes to us from the Old Testament—Ash Wednesday and Its Significances—History of the Ceremonies—A Few Words on Shrove Tide—Customs and Observances.

The fast of Lent begins on Ash Wednesday and lasts till Easter Sunday, says an exchange. During this time there are forty-six days, but as we do not fast on the six Sundays falling in this time, the fast lasts for forty days. For that reason it is called the forty days of Lent St. Peter, the first Pope, instituted the forty days of Lent.

During the forty six days, from Ash Wednesday to Easter, we are to spend the time in fasting and in penance for our sins, building up the temple of the Lord in our hearts, after having come forth from the Babylon of this world by the rites and the services of the Septuagesim season. And as of old we read that the Jews, after having been delivered from their captivity in Babylon, spent forty-six years in building their temple in place of the grand edifice raised by Solomon and destroyed by the Babylonians, thus must we rebuild the temple of the Holy Gohst, built by God at the moment of our baptism, but destroyed by the sins of the past year.

Again in the Old Testament the tenth part of all the substance of the Jews was given to the Lord. Thus we must give him the tenth part of our time while on this earth. For forty days we fast, but taking out the Sundays of Lent, when there is no fast, it leaves thirty-six days, nearly the tenth part of the 365 days of the year. According to Pope Gregory, from the first Sunday of Lent to Easter, there are six weeks, making forty-two days, and when we take from Lent the six Sundays during which we do not fast, we have left thirty-six days, about the tenth part of 365 days of the year.

The forty days fasting comes down to us from

THE OLD TESTAMENT,

for we read that Moses fasted forty days on the mount. We are told that Elias fasted forty days, and again we see that our Lord fasted forty days in the desert. We are to follow the example of these great men of the old law. But in order to make up the full past of forty days of Moses, of Elias, and of our Lord, Pope Gregory commanded the fast of Lent to begin on Ash Wednesday before the first Sunday of the Lenten season. Christ began his fast of forty days after his baptism in the Jordan, on Epiphany, the 12th day of January, when he went forth into the desert, But we do not begin the Lent after Epiphany, because there are other feasts and seasons in which to celebrate the mysteries of the childhood of our Lord before we come to his fasting, and because during these forty days of Lent we celebrate the forty years of the Jews in the desert, who, when their wanderings were ended, then celebrated their Easter, while we hold ours after the days of Lent are finished. Again, during Lent, we celebrate the passion of our Lord, and as after his passion came his resurrection, thus we celebrate the glories of his resurrection at Easter.

We begin the fast of Lent on Wednesday, for the most ancient traditions of the church tell us that while our Lord was born on Sunday, he was baptized on Tuesday, and began his fast in the desert on Wednesday. Again, Solomon began the building of his great temple on Wednesday, and we are to prepare our bodies by fasting, to become the temples of the Holy Ghost; as the Apostle says, "Know you not that you are the temple of God, and that the spirit of God dwelleth in you?" To begin well the Lent, one of the old councils directed all the people with the clergy to come to the church on Ash Wednesday to assist at the mass and vesper offices and to give help to the poor, then they were allowed to go and break their fast. The name.

ASH WEDNESDAY.

comes from the ceremony of putting ashes on the heads of the clergy and thel people on this day. Let us understand the meaning of this rite. When man sinned by eating in the garden the forbidden fruit, God drove him from Paradise with the words: "For dust thou art, and unto dust thou shalt return." Before his sin, Adam was not to die, but to be carried into heaven after a certain time of trial here upon this earth. But he sinned, and by that sin he brought upon himself and us, his children, death. Our bodies, then, are to return to the dust from which God made them, to which they are condemned by the sin of Adam. What wisdom the church shows when she invites us by these ceremonies to bring before our minds the dust and the corruption of the grave by putting ashes on our heads. We see the great men of old doing penance in sackcloth and ashes. By the mouth of His prophet the Lord commanded the Jews, "in the house of the dust sprinkle yourselves with the dust." Abraham said, "I will speak to the Lord, for I am dust and ashes." Joshua and all the ancients of Israel fell on their faces before the Lord and put dust upon their heads. When the ark of the covenant was taken by the Philistines, the soldier came to tell the sad story with his head covered with dust. When Job's three friends came and found him in such affliction, "they sprinkled dust upon their heads toward heaven." "The sorrows of the daughters of Israel are seen in the dust upon their heads." Daniel said his prayers to the Lord his God in fasting, sackcloth and ashes. Our Lord tells us that if in Tyre and Sidon had been done the miracles seen in Judea, that they had long ago done penance in sackcloth and ashes. When the great city shall be destroyed, its people will cry out with grief, putting

DUST UPON THEIR HEADS.

From these parts of the Bible, the reader will see that the dust and ashes were used by the people of old as a sign of deep sorrow for sin, that when they fasted they covered their heads with ashes. From them the church copied these ceremonies which have come down to us. And on this day, when we begin our fast, we put ashes on our heads with the words "Remember man, that thou art dust, and unto dust thou shalt return."

In the beginning of the church the ceremony of putting the ashes on the heads of the people was only for those who were guilty of sin, and who were to spend the season of Lent in public penance. Before mass they came to the church, confessed their sins, and received from the hands of the clergy the ashes on their heads. Then the clergy and all the people prostrated themselves upon the earth and there recited the seven penitential psalms. Rising, they formed into a procession with the penitents walking barefooted. When they came back the penitents were sent out of the church by the bishop, saying: "We drive you from the bottom of the church on account of your sins and for your crimes, as Adam the first man, was driven from Paradise because of his sin." While the clergy were singing those parts of Genesis, where we read that God condemned our first parents to be driven from the garden and condemned to earn their bread by the sweat of their brow, the porters fastened to doors of the church on the penitents, who were not allowed to enter the temple of the Lord again till they finished their penance and came to be absolved on Holy Thursday.

After the eleventh century public penance began to be laid aside, but the custom of putting ashes on the heads of the clergy became more and more common, till at length it became part of

THE LATIN RITE.

Formerly they used to come up to the altar railing in their bare feet to receive the ashes, and that solemn notice of their death and of the nothingness of man. In the twelfth century the Pope and all his court came to the church of St. Sabina, in Rome, walking all the way in his bare feet, from whence the title of the mass said on Ash Wednesday is the Station at Sabina.

The three days following Quinquagesima Sunday are called Shrovetide. The word comes from the old Saxon, shrive, which means to go to confession, for in the days of old, when all England was Catholic, thep were accustomed to prepare on Monday and go to confession on Tuesday to their own parish priest.

Following the customs of their fathers taught by St. Augustine, they redouble their fervor on these days. All who fell under the censures of the church received forgiveness from the hands of their bishop or from the clergyman named to act in his place. Public penance was practised in ever church. All who injured their neighbors were obliged to restore.

The Christians of all ages began the fast of Lent by first going to confession, as shown by the fathers and the councils of the church. In ancient times, St. Chrysostom says, "The fathers being aware of the dangers and of the mischief of rashly approaching the holy table, appointed the forty days to be spent in fasting and prayer, hearing the word of God, and meeting together in public prayers, that in these holy days, by devotion, alms-deeds, fasting, watching, tears, confession, and all other means, every one may carefully cleanse his soul in order to partake of it with a pure aonscience." Alcuinus tells all Christians to confess their sins on the.

"HEAD OF THE FAST,"

that is, on these days before Lent. Theodulph bishop of Orleans, requests the people, as a preparation for Lent, to make their confessions and reconcile their differences. Burchard, bishop of Worms, says the same. The council of Paris commanded that no one should be allowed to go to communion on Easter who had not been to confession about the beginning of Lent. The third council of Ravenna ordered all priests to explain to their people the Fourth Lateran council, which obliges all of both sexes, from the age of 7 years old and upward, to go once to confession at least once each year, under pain of being driven from the Church while living, and deprived of Christian burial when they die. Another council, held in Spain, commanded, under pain of excommunication, rectors of churches to publish the decree of the Fourth Lateran council. From these fathers and councils, it will appear how clear is the spirit of the Church in exhorting the people to prepare for the Lenten season by going to confession and receiving the grace of God, and to be in the state of grace in order that their fasting may have merit before God, for penance and fasting in the state of sin has no reward before God. "If I have not charity, I am nothing." On the care with which we make this confession depends the fruit of our penance and fast during Lent. If any one has the misfortune to be in a state of mortal sin, his works are only a means of obtaining a perfect conversion; but when he is not in a state of grace, or of charity, as the apostle says, his fasting and his work of penance are neither satisfactory nor merit everlasting life. Confession also prepares the penitent to spend Lent in a Christain manner, to apply the right remedies to the wounds made in his soul by sin.

ECHOES FROM IRELAND.

Mr. M'Hugh, editor of the *Sligo Champion*, who is undergoing a sentence of four months' imprisonment under the Coercion Act, has been removed from Sligo jail to that of Tullamore.—*Roscommon Messenger.*

Canon Horgan, P.P., Ballymore-Eustace, died Feb. 15th. The deceased clergyman was universally popular in Wicklow and county Kildare. He was for the last sixteen years in the pastoral charge of Ballymore-Eustace.—*Leinster Leader.*

Some higher authority than Colonel Forbes must have given these directions. What, may we ask, were the forces of the Crown employed at? It was not protecting the sheriff in the execution of his writs, for the sheriff told the officer in charge that he wished the reporters to be witnesses of what took place, and they acted contrary to his wish in excluding the reporters. The object, of course, was to secure that the truth should be withheld from the public. Evidently the protection of Irish landlordism is a more sacred duty in the eyes of the Government than the protection of the sheriff or the officers of the law.

The Earl of Shannon, who died on Saturday was a supporter of the anti-Home Rule Government; but he derived his title from an ancestor who was a Speaker of the Irish House of Commons in the middle of last century. The daughter of another Speaker of the same House was married to the second Earl of Shannon The family is a branch of the house of Boyle Earls of Cork and Orrery. The Earls of Shannon since the time of the second earl just referred to have had seats in the House of Lords as English barons, the English title being Lord Carleton.—*Cork Herald.*

The Government have devised a way of hiding from the public the brutalities practised a evictions. They exclude the reporters, and keep them beyond sight and hearing of the events that are passing around the house. By Removable Forbes directions, the police cordon kept the reporters at a considerable distance from the houses that were being evicted, at Clongory and at a point where they could see none of the work that was being carried on. He did this in defiance of the express wish of the sheriff that he wanted the reporters to be present. On being remonstrated with by the reporters, Colonel Forbes said that the couldn't help it, that he had his orders to keep the reporters outside of the police cordon.

It is only a very short time since a Dublin Troy paper proclaimed, with a whoop of triumph, that the Plan of Campaign was broken down on the Olphert estate, and that the tenants were running to the landlord with the full rent and costs. Father Stephens immediately gave a complete denial to the charges, but the landlord organs refused to listen to him. They dedlared it was a fact that Mr. Olphert and Mr. T W Russell had conquered the Plan, and that it was all over with the agitators. The tenants were, of course, little troubled by this proceeding. They simply denied the lie and let the enemy have their whoop about nothing. The exultation, as may be supposed, was of short duration.—*Cork Herald.*

A correspondent writes:—"I want to let you know something of the inhumanity of one of Baron de Robeck's supporters at the late election. On Friday at the Clongorey evictions, Thomas Fox and his wife, both over eighty years of age, with family of ten, were all hurled out with Ruttledge's accustomed ferocity. They were huddled together against a ditch for several hours, when a neighbor took them in At the other side of the road is the comfortable, commodious dwelling of Larry Fox, who has, also an idle house, thirty perches from the evicted homestead, and which was repaired and made habitable for him by public subscriptions three years ago. Larry looked on at his brother and family shivering in the cold, and never invited them into his house or to the idle house near by."—*Linster Leader.*

The *Limerick Leader* says:—The amount of voluntary labour which has been given in connection with the building of "New Tipperary" has saved up to this day for the Defence Committee several thousand pounds. Before a single stone could be laid or a foundation put down, building had to be done that, according to the calculation of eminent engineers, would without voluntary labour, have cost £7,000. The counties of Limerick and Tipperary did this and more; they brought all the building materials—stones, bricks, lime; and gravel—and laid them on the ground, without the expenditure of one penny for cartage. The parishes that did this self-imposed task are:—Donahill, Cappawhite, Golden, Bansha, Lattin, Emly, Kilfeakle, Aherlow, Kilmoyler, Cullen, Galbally, Anacarty, Doon, Knockavally, Hospital, Sologhead, Rossamore, Clonulty, Knock, Gnaffin, Cahir, Templebradin, Ballylanders, Gola Cappamore, and Knocklong. The names of the parishes are arranged in the manner in which they came. Some of these have come twice, and some, in the months of November and December, have come as often as six times. Ballylanders came twelve miles in a snowstorm; Rossmore mustering, at 5 o'clock in the dark of a rainy winter's morning, came and worked throughout the day, and returned to their homes at dark again, a distance of thirteen Irish miles with as good spirits as if it were the warmest summer's day.

The meeting in the Town Hall, Athy, Feb. 10th, possessed several features of more than ordinary interest. It was called for the purpose of promoting the Tenants' Defence Association in the parish of Athy, and the large numbers who attended, as well as the enthusiasm of the proceedings, marked the spirit which has been evoked in South Kildare by landlordism in its latest unholy phase. One of the most notable features of the meeting was the presence on the platform and in the hall of numbers of Protestant traders and farmers. Each of the three resolutions submitted to the meeting was proposed and seconded by gentlemen who differed from the majority of those present in religious belief, but who, as Christians, felt constrained to ally themselves with our struggling people in their last brave rally against unbearable territorial oppression. We are glad to see this enlightened spirit manifesting itself in South Kildare, and that while kneeling at different altars men may still be found offering the first fruits of their intelligence, of their sympathy and their loyal patriotism at the altar of their country. Such a union bodes ill for the continuance of systems founded upon ignorance, intolerance, hatred, and suspicion.—*Leinster Leader.*

SECRET SOCIETIES.

How to Tell Those That Catholics Are Forbidden to Join.

In his Lenten pastoral, the Right Rev. Francis Silas Chatard, Bishop of Vincennes, Indiana, supplies this timely instruction:

AN ERRONEOUS ASSERTION.

Some one, unadvisedly, has given to the public press the assertion that all non-Catholic societies, except the Masons, were open to Catholics, and they were free to join them without incurring the disapprobation of the Church. We deem it useful, so widely spread has the impression become, to quote here the legislation of the Third Plenary Council of Baltimore, which is the law on the subject. . . .

After giving the rules which are to determine what society is to be condemned as contrary to the laws and decisions of the Church, sections 247, 248 249, the Third Plenary Council of Baltimore says: "Not, therefore, are to be deemed lawful those which have not been expressly condemned; and the faithful, especially the younger portion, that they may be better guarded against all danger of evil, are to be gravely admonished that all societies are to be carefully avoided, which, in the opinion of the Bishop, may in any way be hurtful to faith or the morality." And the Council goes on to quote the words of Our Most Holy Father, Pope Leo XIII, to this effect: "Those who instruct the young for the Sacraments will not act unwisely if they induce each one to resolve and promise never to enter any society without the knowlege of his parents, or without the approbation of his parish-priest, or his confessor." In the following paragraph No. 251, the Council thus speaks; "Inasmuch as secret societies can conspire, not only against the purity of the Faith, and against the unity of ecclesiastical communion, but also plot against legitimate powers, therefore does the Holy See, consulting the well-being of these legitimate powers, or civil government, declare subject to excommunication, incurred by the very fact, 'all who join the societies of the Freemasons, or Carbonari, or others of like character, which plot against the Church or legitimate powers, openly or secretly; likewise those favoring these societies or not denouncing their leaders and officers, as long as they refuse to denounce them.'" The Councill adds: "These censures we declare are in no way to be left in silence or dissembled."

It then, in the next paragraph, cites the following words of the II. Plenary Council: "It seems to us that, the above having carefully considered, no reason is apparent why the censures pronounced against Freemasonry and other secret societies should be extended to those associations of workingmen, which as far as known, have no other end but mutual protection in their art, or mutual benefits Care must be taken however, lest under pretext of this, anything be allowed that favors condemned societies; or lest the workingmen who join them be led by the artful designs of bad men to withhold the labor justly due or interfere with the rights of those who employ them." * * * "Those societies are wholly unlawful, in which the members are under such strict obligation for mutual defense that from this come danger of riot or bloodshed."

THE CLAN-NA-GAEL.

Before dismissing this subject of condemned societies, Freemasonry, and kindred associations that plot against government and social order, we ask is there here any such society, not of Masons, but of like organization, and following the aims formally condemned by the Holy See, and embraced under the clause '*or otherwise of like character?*' It is not for an individual Bishop, in compliance with the provisions of the late Plenary Council, to decide so weighty a question. But the question can be asked, and the answer can be given by the consciences of those who may be members of such a society, if it exists. Lately, at the meeting of the Young Men's Society of Cork the Bishop of the Diocese declared that there existed in his diocese a society of this kind, the constitution of which had come to his knowledge from various sources, and had been examined by him. He found "this society was governed by a supreme council, which assumes to itself the right to punish with death, under extreme circumstaces, defined and determined by the supreme council of the society." If such a society exists in Ireland, may it not exist here?

In the recent great trial in Chicago, the presiding judge stated that the prosecution held that the conspiracy to murder had its origin in a camp of secret organization; but by the persistent efforts of the council for the defense, investigation of this point was ruled out, and the examination was narrowed down to the proof of actual murder and of participation in it. Public opinion on this subject, however, has not been, and will not be, quieted, and this justifies us in warning those entrusted to our care against any such organization if it exists here; for any one belonging to it incurs by the fact condemnation and excommunication pronounced against secret societies quoted above, and cannot approach the Sacraments without sacrilege. Independently of this, it is very unfortunate that a cause approved of by the Prelates of Ireland should be damaged by evil means, if such are recurred to; for the good end in view cannot justify the means if evil; and the evil recoils upon the doers, bringing the curse of God.

LABOR ORGANIZATIONS.

Are Catholics free to enter any society not condemned? This is the question to which an answer is to be given now. To answer it we must go back to the legislation of the III Plenary Council. What was its purpose? To remove any obstacles in the way of Catholics impeding their material advancement in the world, and barring their social position. The Fathers understood the necessity of laboring men protecting themselves by organizating, and forming trades-unions and confederations, in their struggle with the exactions of capital; and while protecting the just rights of capital, they had a warm sympathy, as they should have, for those who win their daily bread by the work of their hands.

Laboring men were therefore not to be hampered in this respect, and thep were to be free to enter the labor organizations, the beneficial societies and social unions for mutual aid provided they took care to abide by the decisions of ecclesiastical authority duly promulgated. This last provision was rendered necessary on account of features in some of the many societies which exist in our country open to objection or suspicion, regarding which had not been possible to clear up every difficulty. The latter societies were to be tolerated until some positive decision be given by the competent tribunal, which all were to hold themselves ready to obey. The reason for this toleration especially consisted in this; that Catholics had joined such societies, and would suffer loss of rights to help and insurance, or proscription depriving them of employment if they withdrew. One can easily understand the weighty nature of such privation. Therefore, the Fathers of Council dealt indulgently with members of these associations; they by no means intended to induce Catholics to enter them. The proof of this is to be found in the very words of the Council (§256): "We decree that whenever it can been done, with the favor and patronage of the Bishops, societies for Catholic workingmen and others be established and promoted, which, although they have only a temporal and material purpose, are to follow the counsel and direction of the clergy." The Fathers, moreover, say they speak thus following the advice of our Holy Father, Pope Leo XIII., in his Encyclical "*Humanum Genus*," who in these words exhorts the Bishops of the world: "Those who support themselves by the labor of their hands, besides being from their very condition most worthy above all other of Christian love and solace, are also especially exposed to the allurements of men whose ways lie in fraud and deceit. Therefore they ought to be helped with the greatest possible kindness, and to be invited to join associations that are good, lest they be drawn away to others that are evil."

TOLERATION.

The mind, therefore, of the father of the Council is clear. Certain societies of laymen of all religious denominations, imitating in form the secret societies condemned, and known publicly as secret societies are tolerated, so that a Catholic being a member of such a society is not to be refused the Sacraments of Christian burial, provided he always be, or has been, obedient to the Church, and prepared to do as she might bid.

CATHOLIC WORKINGMEN'S SOCIETIES.

They do not wish Catholics to enter such societies, but to form like societies of Catholics. And this, we add, for very grave reasons. While we have great regard for our fellow citizens who have not our Faith, we must never forget that they have not Catholic belief nor Catholic training. The delicacy of Catholic morality, as a rule, is unknown to them. The apostle says: "Bear not the yoke with unbelievers—what fellowship hath light with darkness?"—II *Cor.* vi-14. Remember that our life is to be a spiritual life, if we are to gain heaven, and remember, too, that communication with those who have not the faith has the effect of blunting our sense of what is spiritual. The result is indifference to the faith, neglect of the Sacraments, carlessness in hearing mass, and forgetfulness of prayer.

The life of a Catholic thus associating with non-Catholics, in the intimate fellowship called for by the circumstances, makes him critical of the Church and an easy pray to the liberalism of the time, and generates disgust for a devout life. To be sure, where a man is forced to enter upon such associations the proximate occasion of coldness and of neglect of religion by fidelity to duty may be made remote; but the chances are against this. We therefore most earnestly exhort you, Reverend Brethern of the Clergy, to deter, with prudence, all from joining any of the secret societies not formally condemned, and to throw all your influence in favor of Catholic societies already instituted and approved, or to be instituted with the proper approval of the Church.

"BUFFALO BILL" AT THE VATICAN.

Indian and Cowboys Pay Their Respects to the Pope—The Most Remarkable Gathering Ever Seen.

NEW YORK, March 4.—A special to the *Herald* from Rome says—"One of the strangest spectacles ever seen within the walls of the Vatican was the dramatic entry of "Buffalo Bill," at the head of his Indians and cowboys, yesterday morning, when the ecclesiastical, secular and military court of the Papacy assembled to witness the twelfth annual thanksgiving of Leo XIII., for his coronation. In the midst of the scene of supreme splendor, crowded with the old Roman aristocracy, and surrounded with the walls immortalized by Michael Angelo and Raffael, there suddenly appeared a host of savages in paint, feathers and tomahawks and knives. The great square before St. Peter's, the ducal hall, royal hall and Sistine chapel were packed. Through the middle of the three audiences was a pathway bordered with the brilliant uniforms of the Swiss Guards, the Palatine Guards, the Papal gendarmes and the private chamberlains. The sunlight fell upon lines of glittering steel, nodding plumes, golden chains and shimmering robes of silk and

ALL THE BRILLIANT EMBLEMS

of pontifical power and glory. Suddenly a tall, chivalrous figure appeared at the entrance and all eyes were turned towards him. It was "Buffalo Bill." With a sweep of his great sombrero he saluted the chamberlains and then strode between the guards with his partner, Salsbury. Next came Buck Taylor, who towered above the tallest man in the palace, his long hair tied back on his shoulders. Then came Broncho Bill," in buckskin, and after him trooped the cowboys, splashed with mud and picturesque beyond description. "Rocky Bear" led the Sioux warriors in the rear. They were painted in every color that Indian imagination could devise, and every man carried something to present to the "medicine man sent by the great spirit." Buffalo Bill and Salsbury were escorted into the Sistine chapel by the chamberlains and were greated by General Sherman's daughter. A princess invited Col. Cody to a place in the tribune of the Roman nobles. He stood-facing

THE GORGEOUS DIPLOMATIC

corps, surrounded by Prince and Princess Borghese, Marquis Serlupi. Princess Bandini, Duchess Gracelvi, Prince and Princess Massino, Prince and Princess Ruspoli and all the ancient families of the city. When the Pope appeared the cowboys bowed, and so did the Indians. "Rocky Bear" knelt and made the sign of the cross. The Pontiff leaned toward the rude groups and blessed them. He seemed to be touched by the sight. As the train swept on the Indians became excited, and as a squaw fainted, though they had been warned not to utter a sound, they were with difficulty restrained from whooping. After the thankegiving mass, with its choral accompaniment, with now and then the Pope's powerful voice heard ringing through the Sistine chapel, the great audience poured out of the Vatican. When the Indians went back to camp, within sight of the grim Castle of San Angelo, they found the only warrior who did not go to the Vatican dead in his blanket. "Rocky Bear" told his followers the Great Spirit had done it.

A GOVERNMENT PROMOTION.

Snug Thing For Sir Richard Webster.

LONDON, March 5.—The statement is made, on excellent authority, that Lord Esher will resign the position of Master of the Rolls about Easter, and that the place will be given to Sir Richard Webster. The bestowal upon Sir Richard of this life position, carrying with it a salary of six thousand pounds per annum and an ex-officio seat on the bench of the court of appeal, will of course be regarded in the light of a reward of the questionable service he has rendered to the Government in the Parnell prosecution, but it must be admitted that he should receive something handsome to compensate him for the decline in popular estimation which he has sustained through his efforts in the service of the *Times* and the Government.

Death of a Well-Known Nun.

The Congregation Nuns have just lost one of their most eminent members, the Rev. Mother St. Victor, who died Friday last, at the age of 62 years. The deceased lady, who had been a nun since 1846, occupied at different periods all the leading and most responsible positions in her order, and was Superioress General for twelve consecutive years. She was a niece of the famous patriot, Dr. Cherrier. An interesting feature in her life is the fact that her own mother, on becoming a widow, also joined the Congregation Nunnery and became one of her daughter's subordinates.

JERUSALEM AND THE HOLY LAND

—AT THE TIME OF THE—

CRUCIFIXION.

The grandest work of Art in America, pronounced by the clergy of all creeds, and by the thousands of people who have visited it, as unequalled anywhere for magnificence of conception, beauty of colors, harmony in composition, and so LIFE LIKE that one feels actually as if on the sacred ground. THE CRUCIFIXION scene is a marvellous work, alone worth coming many miles to see, apart from the CITY, Mount OLIVET, MORIAH, MIZPAH and ZION. This grand PANORAMA to be seen at the CYCLORAMA, corner St. Catherine and St. Urbain streets, Montreal. Open every day from morning till 10:30 p.m., and on Sundays from 1 to 10:30 p.m. Street cars pass the door.

THOUSANDS OF DYSPEPTICS

HAVE USED JOHNSTON'S FLUID BEEF WITH BENEFIT

WHEN ALL OTHER MEANS HAVE FAILED,

BECAUSE So EASILY DIGESTED, that it is quickly absorbed by the system with the smallest possible expenditure of vital energy, and quicaly stimulates and strengthens.

The Catholic Press.

Rev. H. B. Canon Mackey, O.S.B., of Weobley, Heretordshire, writes to the Liverpool *Catholic Times*: "I can strongly endorse what you say as to the importance of the Catholic press for the conversion of Protestants St. Francis de Sales could do nothing in the Chablais till he began to send round written statements of Catholic doctrines—he could not afford to print them. And I have before me an unpublished letter of his fellow-worker, Father Cherubin, the great Capuchin, in which he begs help from the Papal legate to establish a printing press, and says: "Above all things we need a printer, for we have many things which are useless unless printed, while the ministers have every advantage and publish falsehoods daily. M. d'Avully has told me that it is an incredible loss to the Holy Catholic faith to have no printer here near Geneva."

A Notable Wedding.

On Tuesday, February 18th, Miss Katherine M. Ryan, of New York, the youngest sister of Mrs. A L Ashman, was married to Mr. John G Hearn, son of the Hon. John Hearn, M.L.C of Quebec, Canada, at the Cathedral, Philadelphia.

At 7.30 p.m. the bridal party arrived at the Cathedral; they were received in the sanctuary by the Most Rev. Archbishop

Mr. James J Ryan, a brother of the bride, gave her forever more into the loving hands of her future husband. The bride and groom escorted to the altar by the "best man" and bridesmaid, Mr. John Cusack, and Miss Margaret Cochrane.

The Archbishop made a beautiful address, reminding them of their duties in life, and saying that the love they had for eachother was but a portion of the divine love which our Lord had instilled in their hearts, and that they should pray to God to assist them in all things, for without Him they could do nothing. He then pronounced those longed for words, which made the couple man and wife "until death them do part."

Very Rev. Father McDonnell, Superior General of the Irish Carmelites, in America, assisted the Archbishop in the ceremonies.

After the weddidg the Archbishop received the guests in his parlors, where the bride and groom were heartily congratulated by their friends. His Grace presented the newly-married couple with a beautiful holy water font. After a final blessing the party returned to Mr James Ryan's elegant home, in West Philadelphia, where a beautiful supper was prepared for the immediate relatives of the bride and groom, by the generous hostess Mrs. Ryan.

The bride was attired in an imported gown, of silver gray—*peau de soie*—trimmed with steel passamenterie and garnet velvet, with bonnet to match, bouquet of *la France* roses. The maid of honor, Miss Margaret Cochrane, wore a dainty toilet of *ciel blue* and carried a cluster of mermet roses.

Mr. and Mrs. Hearn left amid a shower of rice for an extended trip to Washington and the south.

A Frightful Parallel.

Four years ago, Lord Salisbury horrified the civilized world by declaring that Ireland must be ruled by the iron hand for twenty years more. "After twenty years of resolute government,' he exclaimed, "the Irish will be fit to appreciate such measures of local self-government, as we may see fit to bestow upon them." How relentlessly he proceeded to carry out this programme of force is shown by the passage of the coercion act, the murder of Mandeville the conspiracy against Parnell: imprisonment of forty-six members of Parliament, twelve priests, sixteen editors, and hundreds of local League leaders, the wholesale evictions, the burning of the cabins, and the firing on the people. But all in vain.

The race that defied Cromwell and King William and King George took up the challenge of Salisbury and vanquished him on every issue. Parnell has been vindicated, the League and the Tenants' Defense Association have cared for the imprisoned and the evicted, the landlords have been forced by the Plan of Campaign to do justice to their tenants, and now before one fifth of the twenty years have gone by it is announced first that Lord Salisbury is suffering "from an insidious and incurable disease," and second that the Salisbury Government will at this session of Parliament propose a bill for local self-government in Ireland.—*Philadelphia Freeman.*

CONSUMPTION CURED.

An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of Consumption, Bronchitis, Catharrh, Asthma and all throat and Lung Affections, also a positive and radical cure for Nervous Debility and all Nervous Complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his suffering fellows. Actuated by this motive and a desire to relieve human suffering, I will send free of charge, to all who desire it, this recipe in German, French or English, with full directions for preparing for using. Sent by mail by addressing with stamp, naming this paper, W. A. Noyes, 820 *Powers' Block, Rochester N. Y.* 28-10-eow

Every Catholic Should Read This.

The following excellent piece of advice from the Bishop of Gou burn has been going the rounds of the Catholic press, and deserves to continue on its course until it reaches the eye of every Catholic. The Bishop, while speaking at a banquet, said it was his desire to see a Catholic newspaper in every Catholic home throughout his diocese. It was only in the thoroughly Catholic journals that all events and circumstances connected with our religion and our institutions, and the general progress of the Church, were fully and accurately chronicled, and, while he did not wish to offer a word of complaint about the local press, he certainly wished it to be known, and wished it to be published that it was the duty of every Catholic who could possibly afford it to take a Catholic paper and pay for it.

It was necessary, even for the purpose of religion itself, that they should have a Catholic press in their midst, so that the affairs of the Church in the Colonies should be placed properly before the world. He did not object to Catholics taking good papers of any kind: but he would repeat his opinion and give it as a piece of earnest advice as their bishop, that they should take a Catholic paper and pay for it. His lordship emphasized the justice and necessity of Catholics paying regularly for the Catholic paper when they receive it.

It was unreasonable to expect that they could go on reading and profiting by their Catholic paper without paying the bills when sent to them. It was right that the Catholic press should be supported for it was doing a great work, and every man that took a Catholic paper should make a point of honestly discharging his financial obligation to those who publish that paper, so that the Catholic press might flourish and prosper as it deserved.

Joan of Arc and Mgr. Labelle.

Referring to the movement in France to glorify Joan of Arc, the Paris *Univers* says:—"Canada itself has been moved, and wishes effectually to contribute to this work. Mgr. Labelle, Deputy Minister of Agriculture for the Province of Quebec, at present in Paris, has headed a special subscription list. We congratulate the Canadians, who at heart always remain so thoroughly French."

Bourget College.

A grand dramatic and musical entertainment will be given by the pupils of Bourget College, Rigaud, P.Q., in honor of St. Patrick's Day, on Monday, March 17th, at three o'clock in the afternoon, under the auspices of the Very Rev. C Ducharme, C.S.V., Assistant Provincial of the Clerics of St. Viator. The programme includes musical selections by the college band and addresses to the Very Rev. C. Ducharme, C.S.V., Wilfrid Labelle and Arthur Sylvain. "Esmeralda," a comedy in two acts will be performed after which "Erin's Flag" will be recited by John McIntyre. "Barney the Baron," a comic drama in two acts, will also be presented. "Whipping Hope," a duet, by Daniel Hayes and Thomas Hayes; "La Jolie Parfumeuse," by the college band, and "La Cigale et la Fourmi," quartette, by the college choir. "New Brooms Sweep Clean," a comedy in one act, will follow: the entertainment to conclude with the following: "Sportsman's Gallop," college band; "The Irish Disturbance Bill" (O'Connell), declamation by Donald McDonald; responses to the addresses by the Very Rev. C. Ducharme, C.S.V., Assistant Provincial; "St. Patrick," tableau vivant; "Pride of Ireland," college band.

They Must Go.

Child labor must go.
Long hours must go.
The people must rule.
Land grabbers must go.
Contract slavery must go.
Starvation wages must go.
Ballot-box stuffers must go.
Railroad monopolists must go.
Prison contract labor must go.
Millionaire sinkflints must go.
Preachers of plutocracy must go.
The deviltry of competition must go.
Newspapers that toady to capitalists must go.
Workingmen's ignorance of their just rights must go.
The power of capitalists to prohibit their hands from organizing must go.

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