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Reconciliation.

thou wert lying, cold and still and white and were fying, cold and sain and write a death's embraces, mine eventy ! think that if I came and looked on the, should forgive; that something in the sigh f thy still face would conquer me by right f death's sail impotence, and I should see to w pitful a thing it is to be t fead with a ugbt that's mortal.

So, to-night, My soul, unfurling her white flag of peace,— Forestalling that dread hour when we may meet, The dead face and the living,—fain would cry, Across the years, "Oh, let our warfare cease; Life is so short, and hutred is hot sweet; Let there be peace between us ere we die."

FATHER STAFFORD'S EUROPEAN

TRIP.

Educational and Social Matters in France and Italy.

Last Sunday Rev. Father Stafford continued in, as he stated, a somewhat dis-cursive way his account to his congrega-tion of his recent tour in Europe. He first alluded to a number of parish mat-ters in the course of which he stated that he desired to see the Lindsay portion of the diocesan debt paid at once. Father Stafford remarked that when in

England he visited one of three Catholic training schools established in that country. Two of them were under religiouse try. Two of them were under rengieuse. One is in Liverpool and is called Mount Pleasant Training School. These training schools are similar to our normal scho for teachers, and receive a contribution from the government for their support, the other training scho ools. He that the Liverpool institution ocfound cupied a front place in the work of training teachers; and that their pupils were amongst the best teachers in England It would be gratifying to him if we had one such school in this country, particularly for girls. In Ireland the Loretto sisters still held the leading place as teachers and were maintained mainly by the upper or better classes. Neither in England nor of which they are never allowed to do in on the continent had he seen the schools so well supplied with maps, globes and other school furniture as in the province this country. Just in proportion as people lost the principles of Christianity they lost respect for women; and the women of France and Italy had an indiof Ontario. He had in his travels con noticed things in relation to tinually similar things at home (in Ontario) in vidual and personal interest in maintainorder to make comparisons with them. He noticed, for instance, that the people ing the principles of Christ. He had seen in Italy, women walking barefooted on of Ops had better houses, farm buildings macadamized roads over which the very and farms than most of the farmers in horses in this country would not travel, the old country, and were far better sup-plied with agricultural implements. In France they had not made any progress and bearing on their heads heavy burthens, while the men were walking along-side, well-dressed, with boots on, and with hands in their pockets, not doing anything. He had seen young girls, who ought to be at all since the age of Augustus Cæsar, and did to day their ploughing in the same way as Virgil had described. He He had seen young gris, who ought to be at school, doing work that only slaves would be called upon to do. He had spent a Sunday in Naples visiting the churches, and noticed that they were well attended. In one large church the would not, if he were a fa mer, leave Ops for anything he had seen in the farming He might add in connection with remark he had made the previous Sunmajority of the people were men and most of them went to communion. He observed that in the big cities the good day that many people in the old country believed that over education was producing a distaste for manual labor. It was objected that a great many became unfitted for manual labor by the educawere better than the same in the smaller cities and towns, while the bad in the big tion they had received : and he had heard cities were worse than in the smaller ones There was this difference between Paris and London, that what was done in Paris the same objection stated in this country. It was maintained that it was not the duty of the state to provide superior edu-cation ; that the state should simply prowas done openly. He was in Paris on the 14th of July, the national fete day of the city, when the whole population turned out and took possession of the vide the common or ordinary education, and leave to the family or the individual the responsibility of obtaining or providstreets and boulevards and enjoyed theming the higher classical or professional education. There was not in Italy a govselves to the fullest extent. He was out education. There was not in Italy a gov-ernment grant for superior education; and public opinion was moving in favor of this general policy. He was himself disposed to think that it was wrong to employ the public funds to give a special education; and that persons who were qualifying for the professions ought to do so at the expense of the family and not of the state. Of course there was a ceron the street from early morning until tain argument in favor of giving a superior education to boys of talent at the public expense ; but that argument would apply to editors of newspapers as well. It was undeniable that a goo od editor of a newspaper was in many ways a great benefit to a community, but still there was no special education provided for him by the state. A great deal could be said in the same way in favor of educating clergymen at the public expense, for they undoubtedly exercise a beneficial influ-ence, and had as good a right to a special education as lawyers or doctors, but they get it. . . In France when he was hey had passed a law, (now awaitdid not get it. ing the concurrence of the senate) to compel priests to serve in the army, so that every ecclesiastical student after he became a certain age would have to become a soldier and spend five years of barrick life. The man who had been working to bring that about was Gambetta, the man of whom they had read as being opposed to the connection of church and state. The measure simply meant the destruction of the Catholic religion altogether, for the life of a soldier and the life of a priest was incompatible and impossible. In Austria and Switzerland they obliged those who wished to become priests to pay a certain amount which went to the benefit of an army fund. If the bishops and priests of France did their duty th would not submit to Gambetta's policy. They should go to prison racher than allow themselves to be tyrannized over in that way in this vital matter. It was an act of down-right tyranny that would not be attempted outside of the land of "liberty, equal tv and fraternity." The fact was that the sooner the hierarchy of was that the sooner the hierarchy of France separated itself from state connection the better. The union betwee church and state, though in itself right and proper, where the state is Cath. olic, becomes practically when the state is infidel, like the union of a live soul and a dead carcass. In France it is like th union of the tiger with its prey. Th first revolution stripped the church of all its property in France, and the state now doles out on allowance of about \$300 a year to priests, and about \$1,000 to bishops. The priests in Canada frequently receive a larger revenue than the bishops in France. It would be far better for the priests to fling the money back into the face of the government, and rely upon the faith of the women and the liberality of the men of France for support. They must come to the voluntary principle like us. They talked about liberty in in but they have not the remotest idea of what liberty was, such as we have in Canada. The government wished to carry on its work of persecution in order to get at the remaining property of the church, and at Rome they expected fur-ther spoliation at the instigation of Gam-

betta. Father Stafford then alluded to the arbitrary and tyrannical expulsion of the Jesuits by a mere stroke of the pen without giving them a form of trial, or hearing evidence for or against them. There was no argument against them in a court of justice to show that they de-served banishment; there was nothing said against them that could not be said against any person going into the As-sembly opposed to the republican form of gov-rnment. The Jesuits were simply banished by a tyrannical exercise of power; and banished by a tyrannical exercise of power; and in the act there was no "liberty" and not much "iraternity" either. . . As far as he could see the priests in France were not, respected as in other countries, and until they took a proper stand and ignored the state altogether, except as good citizens, it would always be that way. When in Rome be had a short converse

When in Rome he had a short conversacese. tion with the Cardinal Prefect of the Pro paganda, Cardinal Simeoni, who remarked that no where were the rights of Catholics better recognized than in Canada, and especially in Outario, and that England was doing well everywhere for education. The Cardinal said the Catholics of the province of Octavia, had holds of the province of Ontario had an excellent reprovince of Ontario had an excellent re-putation as practical Catholics in sustain-ing their church. Tness remarks gave him (Father Stafford) very great satisfac-tion... The moral conduct of the people of Canada compared very well with any he had seen. In speaking of Paris last Sunday he had made a remark that required some explanation or medi that required some explanation or modi-fication. Paris is not France. It is not like any other city. It is the most cos-mopolitan city in the world. The pro-portion of foreigners is exceedingly large; it is the resort of all classes; and even criminals flock to it in large numbers for there they feel safer than in other cities. The French must not, therefore, be hel responsible for all that is done in Paris. held He noticed in Paris and in other parts of France, as well as in Italy-more in Italy than anywhere else-that the wome 'priests' were doing hard degrading work the like

of the Bishop, A TORCHLIGHT PROCESSION TOOK PLACE

THROUGH THE TOWN and a display of fireworks in the Castor Hof, or square, in which the church and the 'priests' house' stand. From the high balc large and were gay and happy ; but there was not one drunkard. How would that ets, while at last

POURED FORTH A SHOWER (

THE CATHOLIG RECORD.

A CONFIRMATION AT COBLENZ.

An English Parson's Description of Ceremony that was Becoming Rare in Germany.

From the London Guardian.

Owing to the difficulties between Church State in Germany arising from the Faik Laws, no new appointments to va-cant bishoprics had taken place for about eight years. Now a better understanding has been come to; and, as your readers are accustomed to call it, Treves, has just ocen filled up by the consecration of Dr. Felix Korum. His first public Episcopal act, after his appointment, was to hold a confirmation at Coblenz, which is the larg est and most important town in his diocese. As it was six years since confirmation had been held in Cobleuz for the Reman Catholic part of the population, the advent of the new Bishop was looked forward to with an unusual degree for receiving him last Friday with an unusual degree of interest; and preparations were made for receiving him last Friday with a pub-lic welcome. Triumphal arches, gaily decked with wreathes and flags and mot-toes, were erected close to the railway sta-tion, and by the Lohr Thor, through which has was to patter the ancient size of Coh he was to enter the ancient city of Cob-lenz; while in the streets a perfect forest of banners and flags were waving, the Pa-pal colors of yellow and white being the favorite ones. The long procession, which heralded in the Bishop, consisted first of an innumerable host of children, attached to the different churches in Coblenz, bands of music, the various guilds of the town, with flags and banners of every hue and shape, many of silk and needlework, of costly char cter and beauty of design. The Bishop walked under a silk canopy borne by four priests, and as he went along blessed the multitude on either side, many of whom knelt to receive his blessing. The Bishop went on Friday to stay at the house,' attached to the 'Liebfran Kirche,' the church in which he held his first confirmation. On Sunday he went to the 'priests' house' attached to the Cas-tor Kirche.' On Sunday evening, in honor

ony in which I was standing the whole scene was a very striking one. At about half-past seven o'clock the first pair of light bearers, carrying Chinese paper lanterns suspended on poles, came into the square from the narrow Castor gasse, and then these glow-worm looking lights kept coming on and on to the number of nearly, if not quite, a thousand ; from time to time Bengal lights, casting their varied hues over the groups, as they took up their places, in row after row, in the large square, gradually spreading over it until the greater part was covered by mass of luminous orbs, reminded one of the final scene of some Christmas pantomime. When all the lamp bearers were assembled, a choir of 250 men, supported by the music of the bands which accompanied the procession, sung the 23rd Psalm, and then after some interval the 'Halleluiah Chorus,' in front of the house where the Bishop was staying. There followed on this a really grand display of fire-works, the discharge of cannon on the banks of the Rhine, and the lights of bonfires on the banks of the Moselle. The fine old Norman Church of St. Castor stood out grandly as its grey towers were illuminated by Bengal lights of various hues and the discharge of numerous rock-EVERY WINDOW OF THE LOFTY BELFRIES

ber of candidates was very great, about 700 or 800. The Bishop in his four day's stay here has confirmed 3,200. The beused in his travels. haviour of those whom I saw confirmed was most serious and devout. As the Bishop laid his hand on each, some one or

other of the ladies who had taken an terest in preparing the candidates laid her hand on their shoulder. I wo male candidates only were presented at this con-firmation, and on their shoulders one of the priests laid his hand. It may to hear that none of the female candidates wore veils; they were dressed in ordinary colored dresses. Their hair was tied with light blue ribbon, a color specially devoted to the Blessed Virgin-why I know not. Only those-some thirty-who had received their first communion this year were dressed in white. The service was very long, beginning at half-past eight and lasting till half-past eleven. But its length was lightened by a very good choir in the organ gallery singing from time to time hymns, in some of which ALL THE CONGREGATION JOINED.

ALL THE CONGREGATION JOINED, as German congregations only can join. And more than one Litany was said by priests from the pulpit, in which the con-gregation again joined heartily and intelligently.

SAVONAROLA. A Modern Priest's View of the Great Mediæval Friar.

Florence, Sunday, Oct. 16 .- While in Rome the concourse of pilgrims from all parts of Italy were paying their homage in St. Peter's to Leo XIII., the advanced patriots of Florence were making a pub-lic demonstration in honor of Savonarola and laving a crown at the foot of the sta tue just erected to him in the great hall of the Palazzo Vecchio. The still "more advanced" patriots of Rome had intended to make a still more significent demonstration in honor of Giordano Bruno, and that, too, in Rome's most public place. But the noise already made by the anticlerical agitation consequent upon the dis-orders of the night of July 13, and the evident anxiety of the Depretis Ministry not to displease Spain and to conciliate Austria, afforded the Roman municipal authorities sufficient ground for refusing to sanction the intended ovation to Giordano Bruno. Nevertheless, as this Minis-try only draws the breath of life from these anti-clericals and radicals, and in as much as the municipal authorities of both Rome and Florence only subsist by the grace of the Ministers, the new Mayor of Rome, Count Piancinni, is to preside in a few days at the celebration in honor of

Giordano Bruno. The societies or fractions of societies, which took part in the demonstration here, assembled in the Piazza San Marco, before the church and convent where re sided within the same century, Fra Ange-lico, St. Antonine, Archbishop of Fior-ence, and Fra Giorlano Savonarola him-self. One would think, when the reign of the Grand Dukes had ended in Florence and the new masters of Italy had made the beautiful city the seat of Government, that on the spot where now stands the statue of Gen. Fanti they would have erected the statue seat to Savonarola. Outside of Italy very few know Gen. Fanti and they will be puzzled to know what victories earned for him the distinction of standing aloft in front of the church whence Savonarola's words shall never cease to re-echo over both hemispheres. The procession went on its way quietly

enough to the Piazza della Signoria, where it halted while a deputation waited on the

one of Bernardine's favorite residences, is preserved a tablet which the missionary

Happy had it been for Savonarola had Bernardine been his model, or, nearer at hand, St. Antonine, who had been in 1450 the prior of San Marco before he became Archbishop of Florence. Savonarola should have also taken warning from another Dominican monk of the thirteenth century, Brother John of Vicenza, one whose career resembles, in all but its tragi ending, the career of the Florentine re former. John of Vicenza's lot fell in that age (1233) when the free republics of Italy had to wage a desperate war for independ-ence against the Hohenstaufen Emperors. Catching his inspiration from the tomb of St. Dominick in Bologna, Brother John's eloquence effected in that liberty-loving and enlightened city prodigies which sur and enlightened city produces when sur passed anything recorded of Savonarola in Florence. Everywhere the free cities of upper Italy did what Bologna had done. Brother John seemed the supreme arbiter of civil and religious matters. But, in an evil hour, turning aside from the divine evil hoar, turning aside from the divine and glorious mission of being a peacemaker between warring cities and rival factions, he accepted the supreme and absolute au-thority over Vicenza. From that day, people forgot the incomparable preacher, the poor and disinterested monk, the irre-sistible reformer, in the blundering civil ruler and unskilled politician. They drove hum forth immominisment from the drove him forth ignominiously from the land where his voice had sounded like that and where more the was but too glad to return once more to Bologna, to hide his repentance near the tomb of his spiritual parent.

When one remembers that in Savona-When one remembers that in Savona-rola's time the most abominable tyrant mentioned in all history, Ecclelino III, surnamed the Ferocious, was lord para-mount of Vicenza, one would think that the Vicentines might have preferred to his domination the rule of the Dominican domination the rule of the Dominican friar. Assuredly, Lorenzo the Magnificent was not Ecclelino da Romano ; nor were Cæsar Borgia and his father anythi a by word of scandal to Italian Christians. But the passage of a man of evil fame in the highest trust of Christendom, as savonarola knew or should have known,

was but a temporary misfortune. Like St. Antonine, his predecessor in San Marco, Fra Girolamo Savonarola had San barco, Fra Girolamo Savonarola had a wide field for his eloquence in obtaining from the Florentines, who worshipped him, the reform of their lives and their households. His influence could have even continued more beneficially to extend itself to artists and men of letters, whom he could have saved from the prevailing spread of pagan ideas. But he became a political partisan while urging his reforms; and when the opposite political party triumphed, Savonarola shared the fate of defeated leaders in those days. He, or the party which he led, had shed blood in their hour of victory; they must have expected that their own was forfeit. Besides, the Prior of San Marco had phrophesied from the pulpit, not vaguely, no tonce, but often and most implicitly. He had declared that his inspiration came from Heaven, and with his dying breath maintained his sincerity. The prophecies were never verified, and, moreover, they were taken as an insult—a personal wrong —by every one belonging to the Medici faction. Alexander VI had also been denounced for his own p ivate character and the evil doings of his family; but, more than that, his authority even in things spiritual had been denied and openly set at defiance, while all Christians were called upon to disobey him. Poor Savonarola would have done better

to leave Alexander VI to eke out the last few years of his long life, and the exiled Medici to intrigue with Italian factions and European courts for the recovery of their lost sway in Florence, while he taught the Florentine children and the youth to live s true children of God ! I have just returned from the exquisite

spontaneously laid at the feet of Cosmo Pater Patria, and his sons, the liberties which their descendants now wished to recover. The majority, made up of the wealthy, the noble, the pleasure-loving, the worldy-minded, wanted nothing better then the restoration of the splendid court of Lorenzo the Magnificent and the life o

equally splendid festivity and luxury amid which they had been reared. If the successor of Saint Antonio in San Marco could have been satisfied with turn-ing aside from pagan ideas and pagan culture the multitudes who were wont to hang, entranced, upon his words when he preached in San Marco, or made the lofty aisles of Santa Maria del Fiore to re-ech his most eloquent exhortations, how much he would have contributed to stay the current which was hurrying the Florentines onward toward unbelief in religion and political servitude ! As I write you this, the sun, which we

had not seen for four days, is shedding his brightest beams on the slopes of Fiesole; on those lovely slopes amid whose olive groves and vinevards stands the now plate convent of San Domenico, where Fra Angelico painted and Savonarola was wont to repair to write those Scripture lessons that were to thrill all Florence and all Tuscany. There is the beautiful land-scape before me, stretched out like a picture before mv window. The convent, alas, is as desolate as the cloisters of San Marco !

BERNARD O'REILLY.

ADDRESS OF THE NEWSBOYS.

To Rev. Mother Mary Teresa Austin. St. Alphonsus's Convent of Mercy, on the Occasion of Her Silver Jubilee.

A few months ago Rev. Mother Mary Austin, Superioress of St. Alphonsus's Convent of Mercy, celebrated the Silver Jubilee of her solemn profession. On that occasion, among the many warm congratulations she received was an address from the newsboys of our city. Our readers are aware that the Sisters of Mercy have charge of these boys and have done much to improve them morally and mentally. The addre s referred to was kept remark-The address referred to was here the pro-ably secret, as were, indeed, all the pro-condings on that occasion. Through the ceedings on that occasion. Through the kindness of a friend, we have been enabled to procure a copy of the address, and take pleasure in presenting it to our read-

ers. It is as follows: DEAR, HONORED, REVEREND MOTHER: We would like to express our feelings on this occasion of your Jubilee. We would like as give nor the balance we would like to give you three cheers and a tiger. We would like to take the roof off with a "Hip, hip, hurrah!" But we rather think we would enjoy this better than you would, so we will draw it mild this time and just the it would not be the set this time, and just take it out in wishing you the jolliest kind of Jubilee and the biggest sort of Silver Wedding.

This is the kind of wedding we likethe first and only one, in fact, in which we boys have been remembered when the good good things come around. There are weddings every day-rich ones, too-but we have never had a bid from any of then

We would like yours to come around oftener, and we hope you will have twenty-five more regular Editions of this day, besides a whole lot of Extras, and that there will be some of us around to cry them out for you. We wish we could yell out to day: "Here's your twenty-fith edition! Full account of Reverend Mother's Jubilee." But, to come down to business, we would like to express our eelings on this occasion in

of people in Lindsay not long ago, and he thought from what he had heard that there was more than one who did not know what he was doing. In all the time he was on the continent he had seen only that one man under the influence of liquor. It might be said that this was an argument against total abstinence, and he would admit that if total abstinence were advocated in France and Italy the people would not understand it. There was no argument against wine drinking in those countries. It was only the criminals who got drunk and crime was not committed as a rule through drunkenness. He had met old residents in France and Italy who had told him that they had not seen five men drunk in their lives. Some might say that you could drink lager been in Crnada, but he did not think have been in Crnada, but he did not think that could be safely cone. He had seen nothing to change his opinion with regard to the use of drink, but much to confirm He had seen nothing in London or Liverpool or Dublin to cause him his views with regard to drink. The great curse of England and of Ire land-more than the landlords-was the whiskey, both from a moral and religious as well as from a material point of view. The sovereign pontiff on sending his blessing to the total abstinence society of our church here in Lindsay had sent word as a message. That word was "Persevere. Father Stafford then alluded to the little children sent out by Rev. Father Nugent and dwelt at some length on the importance of that work which he was sure would commend itself to their judgment and support. The question had been ra sed as to the classification of emigrants on the ocean steamers. had given some attention to that He important matter and he believed that the sys tem adopted by the Allen line in classi fying third class passengers was the best. He also believed that the White Star line was doing their best in this direction. He n entioned this matter for the benefit of those in this country sending word to triends and relatives in the old country. Futher Stafford related as illustrating the attention paid in Rome to all church matters the fact that the Cardinal Prefect of the Propaganda said to him: gave your bishop a royal reception," to which he replied : "And he will always find us loyal." The cardinal said of Dr. Cleary. "He is pious, learned, zealous and eloquent." He also alluded to his grace of Toronto as a great prelate. Father Stafford concluded by publicly express-ing his thanks to the owners of the White Star and Allen lines for their kindness to himself personally.-Lindsay Post.

The "Golden Bloom of Youth"

may be retained by using Dr. Pierce's "Favorite Prescription," a specific for "female complaints." By druggists.

LIGHT, bathing the multitude below with sparks of fire. "I was anxious to see a confirm-ation in the Roman Catholic Church, and went at eight o'clock in the morning of Tuesday last to witness one in the Cas Kirche, Coblenz. The sacristan offered me, as a clergyman" (our clerical friend would probably be more candid if he frankly confessed that he was mistaken frankly for a Catholic priest), "a seat in the choir. The church was crowded; the candidates were seated in the middle of the church The Bishop was dressed in a short purple silk cape over his white surplice, had a gold chain round his neck, to which wa attached a large goli cross, and wore a purple biretta on his head. On entering the church he took his seat in a chain placed near the centre of the altar rail. One of the priests then delivered an address on confirmation from the pulpit. Then the Bishop put on his cope and mitre, and, bearing his pastoral staff, began to confirm the candidates. The candidates, after making an obeisance to the altar, knelt at the altar rail, each one holding between the hands, in the attitude of prayer, the confirmation card. The enior priest present took the card from each candidate, and then told the Bishop each candidate, and then told the Bishop the Christian name of the young person kneeling before him. On the left hand of the Bishop stood a priest with a salver, on which was a small silver vessel containing consecrated oil--its cover by its side; into this vessel the Bishop dipped the thumb of his right hand, then made the sign of the cross, with his thumb, on the forehead of the candidate, and then, fixing the tip of his thumb on the centr of the cross, placed his hand on the head of each candidate, saying the Christian name of the candidate and 'I sign thee with the sign of the cross,' &c., and then raising his hand made the sign of the cros over e ch one as he gave his blessing. A firm touch on the cheek-almost a slar concluded the rite. Another priest followed, holding also a silver salver. on were small flakes of white which or wadding; with a small piece of this the priest wiped the oil from off the forehead of the newly confirmed. The Bishop dipped his thumb in the oil afresh for each three candidates; the wool was deftly turned again and again and served for six. Fresh supplies of cotton wool were brought from time to time. The Bishop wore his heavy cope and his mitre for the first row of candidates, and after that laid them aside, retaining only his pastoral staff in his left hand. After all had been confirmed,

THE BISHOP ASCENDED THE PULPIT and made a very earnest and simple ad-dress to the candidates. He then returned to the altar, resumed his cope and mitre, said a short service from a large book held before him on a cushion by one of the priests, and gave the blessing. The num-

Mayor, Prince Corsini, and obtained per-

mission to proceed to the great hall, La Sala del Cinquecento, to render their homage to the illustrious Dominican monk. In the great ball, which was about three-fourths filled, the united societies placed in the hands of Signor Ragacci, a member of the city Government, a crown which they had carried with them in procession, and on which was an inscription charging Pope Alexander VI with having condemned Sovonarola to the stake. Le as allow the procession to depart as in came-in peace. Too many memories ame-in peace. connected with the eloquent and ill starred reformer to whom this compliment was paid were crowding on my mind to allow me to attach any undue importance to the

All who have visited Florence, or who have read its history, know that this same hall was planned and built in 1494-95 under the direction of Savonarola himself, while he was head of the theocratic repub lic of Florence, after the expulsion of the Medici in the former year. The architect Medici in the former year. The architect was Simone del Pollaiolo, better known by his by-name of Coranaca, one of the very best of Florentine architects, a de voted follower of the great preacher. It was destined to be the council hall of the republic, for Savonarola, in drawing up the constitution of the new common-wealth, had placed the Government in the hands of a popular council of one thousand members, all elected by universal suffrage, Christ alone being declared to be King Florence. To this day there is a monu-mental slab over the grand entrance to this noble mediæval palace. Two lions in low relief, once gilt, but now without a trace of gilding, support the circular mon-ogram of the holy name I. H. S. sur-rounded by rays. Beneath, Niccolo Cap-poni had caused to be inscribed the fol-lowing words: "Jesus Christus Rex Florentini Populi, S. P. Decreto electus"-"Jesus Christ, King of the Florentine People, chosen as such by a decree of the Senate and people." To these words Cosmo I, who became Grand Duke in 1539, substituted the words beneath the monogram "Rex Regnum et Dominus Dominantium "King of Kings and Lords of Lords."

It is impossible for any one who has staded with a hearty interest the history of Savonarola and brave old Niccolo Cap poni, as well as the unceasing struggle for liberty kept up by the Florentines from the year 1000, to pass away heedlessly or sud-denly from before that entrance to the Palazzo Vecchio, and yonder inscription in its altered state. The monogram is in a shield surrounded by ravs. On the door

of the chapel of Mezzarratta, at the very entrance to the villa above Bologna, where I spent a portion of two summers, is this same monogram, sculptured, some people said by the hand of St. Bernardine h and in the Convent of Saint Paul of the Mount, a little beyond our grounds and

little chapel where Fra Girolamo celebrated his last Mass and gave the eucharistic vaticum to his two condemned compan-tons, protesting before God and man of his sincerity. Who that has carefully read his life can doubt of his sincerity ? But who that has peru-ed every available doe who that has pert et every a data or will not regret that one so supremely gifted should ever have allowed political passion to cloud his mind ? I had knelt before the beautiful altar

and gazed on the exquisite fresco of the Annunciation, and examined Ghirlandajo's most beautiful paintings on the ceiling and almost forgot them all as I recalled the memorable sc ne of Savonarola's last Mass and his solemn words. And then I went down to stand where they had lighted the pile to consume him and his two faith-ful brothers—surely good and sincere men like himself. Where now stands the foun tain of John of Bologna they placed the fagots on that May morning in 1497.

I had also visited, again and again, that Convent of San Marco, where Savonarola, in the full prime of his manhood and in the noon of his power, was wont to collect around him all that was most distinguished in Florence-nobles, artists, men of letters -leavening their souls with the love of all that is most beautiful in art and elevating in intellectual culture. In the little cel which was his they showed me his Domini can robes, his hair shirt, his crucifix, nay the very treatise he wrote on "Trial b Fire," an exquisite volume, in a small, clean well-rounded hand. How little when he penned these pages that his own hesitancy in accepting this same "Trial by Fire" was one day to turn from him and against him the great tide of popularity, on the topmost wave of which he wa he was on the top then riding

And then I remembered that within these same walls, while Savonarola was yet young, the uncle of Amerigo Vespu Antonio, taught Amerigo and Niccolo Machiavelli and the young Medici, with other sons of Florentine familes, the elements of classic Greek and Latin. Here, too, amid the cloisters frescoed by Fra Angelico, and the cells on the walls of which his brush has painted many a lovely picture, the choice spirits of all Florence and all Italy came to converse with the eloquent Prior of San Marco.

It was an age of intense intellectual activity, when mighty and seemingly adverse currents of thought and passion flowed onward side by side in every Italian city, and particularly in Florence. In social life there was a large and power-ful minority, who yearned for the old re-publican liberty. But, if the truth must be told, the fathers of these same men had

kind of words. We would like to thank Why, if you could, we know you would give us everything a boy needs to be comfortable in this world; and yet that is othing compared to all you have done to help to make us comfortable in the next world

Perhaps some day, when we are men. our lives will praise and bless you louder than any tongue can do. It almost seems, at times, as if St. Elizabeth, St. Cecilia and a lot of other saints, had come back to earth to work for our benefit; and when we see you in our Night School teaching as fellows, and at our Sunday Mass helping us to sing God's praises, we don't think there is a very great difference between the saints on earth and those in Heaven.

We are not great hands at making wishes, but we would like to make som strong ones for you. We wish you good luck, long life and much happiness. But as we newsboys represent many news-papers, we would conclude our remarks with an earnest prayer that the Times here in this world may be always prosperous and bright for you, without a single unpleasant Item to disturb your peace of mind. May every Picayune of a boy here mind. May every *Picagune* of a boy here grow up to be a true man, such as you wish him to be; and, although our differ-ent *States* of life may lie far apart, m_A we always follow out the pathway traced by you, so that, whether we be *Democrat* or *Republican* here below, we may each and every one of us shine a *Morning Star* in the fadeless crown of immortal glory, reserved for your eternal Jubilee. reserved for your eternal Jubilee. From Your Friends,

THE NEWSBOYS -N. O. Morning Star.

One Experience from Many.

"I had been sick and miserable so long and had caused my husband so much trouble and expense, no one seemed to know what ailed me, that I was completely disheartened and discouraged. In this frame of mind I got a bottle of Hop Bitters and used them unknown to my family. I soon began to improve and gained so fast that my husband and family when I told them what had helped me, they said "Hurrah for Hop Bitters ! long may they prosper, for they have made mother well and us happy."-The Mother. -Home Journal.

What to Study.

Pope, the poetical philosopher, said, "The proper study of mankind is man," and yet, how little is the real science of man studied. If people understood and heeded the laws of health, and if when out of sorts would resort to a common sense like Bardock Blood Bitters, many of the like Burdock Blood Bitters, many "ills that flesh is heir to" might be effectually remedied. It invigorates and regulates all the secretions to a healthy action.