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ALLOCATION

Of Our Most Holy Lord, Leo XIII., by Divine Precedence Pope, Delivered in Consistory on the 1st June, 1888.

VENERABLE BRETHREN.—This year of Our Sacred Jubilee, by the singular favor and most provident designs of Heaven, has witnessed a truly wonderful manifestation of the aid and public piety on the part of a nation, and the day after day we have seen over-whelmed by crowds coming from foreign lands. Day after day we have received the homage of people in every walk of life—a homage which has found expression in many and most unexpected ways. Under this roof we received in audience many thousands who have come from all the countries of Europe to offer their tribute of respect, and many more from

THE MORE DISTANT LANDS OF AMERICA, and, lastly, from Africa. You have seen, Venerable Brethren, the part which the people of Italy have taken in this beautiful and glorious contest; how eagerly, and in how many ways, they have proffered their ancient and perpetual fidelity to the Holy See. Prudence, and even respect for the amenities of life, forbade any attempt to break the general harmony by the intrusion of any discordant note. Nevertheless there are some here in Italy who have expressed their dissent, to whom the very magnificence of the honors paid to the Pope, and the very fact of his presence, have been a source of vexation and fresh outbreak of hatred against the Church of God. During this time of Our Jubilee these men have shown their bitter and wicked animus more insolently than ever in other lands, and with threats mingled with their insults.

BECAUSE THEY HAVE POWER, they now avow their designs more openly, and multiplying their fosters, strive from day to day to draw closer the bonds that bind the church. And if that were wanting, a further and sad proof of what these men are aiming at is furnished by the Penal Code now being discussed by the Chamber. We refer to the clauses which strike at the rights of the Catholic clergy, and indirectly at those of the Holy See itself. As the matter is one of the very highest importance, we have determined, Venerable Brethren, to speak to you briefly upon it. The general effect of these laws is this:—Certain imaginary offences are taken, they are declared to be high treason, and made punishable with severe penalties, but no attempt is made to define in what these offences consist. Thus, under the pretence of guarding against dangers which they say are to be apprehended chiefly from the influence of the clergy, severe

MEASURES ARE ENACTED AGAINST ANY PRIEST who is convicted of having done or counselled any one else to do anything which is against the law, the civil institutions of the country, in contravention of the acts of public authority, or even against domestic tranquillity. It is quite clear, Venerable Brethren, that in the meaning of the laws of this kind, especially when we take them in connection with other legislation of a similar character, and the well-known intentions of the law-givers. The first object is, by fear of punishment, to deter people from asserting the claims of the Holy See. It is hardly necessary to point out how unjust it is to allow some to attack the most sacred rights at will, and rights most intimately bound up with the lawful liberty of the Church, and make it penal for others to defend them. And as it is

OF THE GREATEST IMPORTANCE FOR ALL CATHOLICS that these rights should be safeguarded, we are quite sure that people in all parts of the world will be found to come forward in their defence now that Italian Catholics, who were most bound to guard them, are the ones people by law forbidden to do so. It is hardly necessary to point out how unjust it is to allow some to attack the most sacred rights at will, and rights most intimately bound up with the lawful liberty of the Church, and make it penal for others to defend them. And as it is

DESIGNED TO ENSLAVE THE CHURCH, that it is the office and most sacred duty of the Church always, amid whatever hostilities faithfully to teach all that Jesus Christ gave her to proclaim and defend, it is unlawful for the clergy to approve, or by silence to acquiesce in anything which in the laws or institutions of a State is contrary to the Christian precepts of faith or morals. In such cases they have before them the example of the Apostles, who were ordered not to speak of Jesus Christ and His doctrine, fearlessly replied: "If it be just in the sight of God to hear you rather than God, judge ye." What would have been the fate of Christianity if the Church had without questioning always obeyed the laws of nations and the commands of judges without caring whether they were good or evil? Paganism would have continued to this day.

SURROUNDED WITH ALL THE BRIGANDY OF THE LAW, and the human race would never have come forth to the light of the gospel. It is most impious thing to maintain that it is necessary to arm against the Church in self-defence. But is it? The Church is the teacher and the guardian of all justice, born to suffer wrongs not to inflict them. Certainly it is an offence against both truth and justice without cause to treat the whole order of the clergy as suspects. And no reason can be given for the enactment of new laws against the clergy. When and where have the Italian clergy ever deserved ill of Italy, or been a trouble to her peace? But to take higher grounds, it is clear that these clauses of the code are opposed to the most sacred institutions of the Church. For by the divine appointment the Church is a complete society itself, with its own laws and its own magistrates of different degrees; of these the highest of all is the Roman Pontiff.

PLACED BY GOD OVER THE WHOLE CHURCH, and made subject to the power and authority of God alone. When therefore these men legislate against the Church, they are doing wrong rather than resisting it. And this legislation is a piece of false legislation, it is legislation of calculated enmity, wanting in careful and accurate definition, and laying itself open to all manner of wild interpretations. It is not wonderful therefore if the ultramontane of the whole proceeding has called forth the disapproval and expostulations of so many. We know well that laws directed against the clergy have also been passed elsewhere than in Italy. But certainly they do not make these more just; and it must be remembered that the Church has never acquiesced in legislation of this kind, but always refused to be lawfully resisted. No

must it be forgotten that those laws were enacted at a time when the

FARTY HATRED AGAINST CATHOLICISM was raging, and a sense of equity was as absent from men's minds as was public tranquillity from the State. On the other hand, wise people became a little more calm, wiser counsels prevailed in more than one place, and we have seen the hateful violence of penal legislation waning faint with disuse, or else absolutely repealed. For these reasons we have raised our voice to proclaim that the laws now under discussion are an infringement upon the rights and authority of the Church; an interference with the liberty needed for the performance of sacred duties, and derogatory to the dignity of the Bishops, the clergy, and especially of the Holy See, so that it is absolutely unlawful to enact or approve them, or sanction them. And if we raise this complaint,

IT IS NOT BECAUSE WE HAVE ANY FEAR of these threatened attacks of a more active hostility. The Church has seen other storms, and always come out from them, not only victorious but fairer and stronger than before. Divine power make her safe against men. We know that when the clergy of Italy, and the other countries when they are forced to choose between doing what is displeasing to man and proving false to their sacred duties, we are quite sure which alternative they will choose. But it is an exceedingly bitter thing to us to see the Church and the Pontiff attacked so pertinaciously in Italy, although the great majority of Italians regard both one and the other with the utmost veneration, and are attached to them with a wonderful faithfulness; and when, on the other hand, the Church and the Papacy have always been the source of so

MANY BLESSINGS TO THE NATION.

It is also a profound grief to us to see such efforts being made at the bidding of the sects to tear this people from the bosom of the Church that has nursed and nourished it with a mother's love. And further, we deplore the attempts that are being made to embitter and drag out the conflict with the Church, which for her sake, we pray again and again to God to have ended in a manner consonant with equity and the rights of the Apostolic See. To wish to perpetuate a state of struggle between the Church and the civil power is not only a folly in itself, but a policy fatal to the best interests of the State, and to none is so fatal as to the people of Italy. Therefore since we can do no more, we pray again and again to God to have ended in a manner consonant with equity and the rights of the Apostolic See. To wish to perpetuate a state of struggle between the Church and the civil power is not only a folly in itself, but a policy fatal to the best interests of the State, and to none is so fatal as to the people of Italy. Therefore since we can do no more, we pray again and again to God to have ended in a manner consonant with equity and the rights of the Apostolic See. To wish to perpetuate a state of struggle between the Church and the civil power is not only a folly in itself, but a policy fatal to the best interests of the State, and to none is so fatal as to the people of Italy. Therefore since we can do no more, we pray again and again to God to have ended in a manner consonant with equity and the rights of the Apostolic See.

AN HISTORICAL PARALLEL.

Two Bishops O'Dwyer of Limerick.

"A Curious Correspondent" writes as follows to *United Ireland*:—"I have been expecting you to remark on a very interesting historical parallel. Are you not aware that at another great crisis in our National history another O'Dwyer of Limerick, O'Dwyer of O'Connell, O'Dwyer, who sent O'Dwyer, behaved a renegade and traitor to his country's cause? It was at the period of Kilkenny Confederation. The parallelism is very striking. That O'Dwyer, like the present one, was made a bishop without having been a parish priest. Was a native of Limerick, too. As a priest he had shown much promise, and was taken up by Archbishop O'Connell. O'Dwyer, who sent him to Rome as his executor and got him entrusted with a memorial from the Confederation praying the Pope to bestow a cardinal's hat on Father Luke Wadding. On his way back he was made Coadjutor Bishop of Limerick. He was an ardent supporter of the Old Catholic party and of the Nuncio's policy in the Supreme Council of the Confederation in which he acted as a spiritual pen. You will find him described in Riuccini's despatches in all his glory as a Confedratee cooperating with other prelates in his cathedral Owen Roe's victory at Benburb. As Riuccini's description gives a brilliant impression of the National situation at the time perhaps you will allow me to quote it in parenthesis:—"At four o'clock, in which the procession moved from the Church of St. Francis the thirty-two standards of colors taken from the Scotch had been deposited. The garrison of Limerick led the van, and the captured colors were carried by the nobility of the city. Then followed the Nuncio, the Archbishop of Cashel, the Bishops of Limerick, Clonfert and Ardfer, and after them the Supreme Council, the mayor and magistrates in their official robes. The people crowded the streets and windows; and as soon as the procession reached the cathedral *Te Deum* was sung by the Nuncio's choir, and the latter pronounced the usual prayers, concluding the ceremony with solemn benediction. Next morning Mass *pro gratiarum actione* was sung by the Dean of Fermoy in presence of the aforesaid bishops and magistrates. But a darker hour came for the confederate cause, and when the fair weather appeared to have departed finally, Bishop O'Dwyer of Limerick (to adopt a style of language which Bishop O'Dwyer of Limerick to-day affects), promptly "ratted." Fatherin Mehan, in his *Irish Hierarchy in the 17th Century*, remarks that he had died in that hour of his country's transient triumph, but he was doomed to taste bitterness and sorrow at home and abroad, and to find his last resting place far away from the old cathedral where his predecessors were entombed." Here is how Father Mehan records his conduct:—"Instead of adopting Riuccini's bold and honest policy, which spared mere *talvata* of the Catholic religion, he allowed himself to be duped by the artifices of the lay members of the Supreme Council, most of whom were identified either by blood or partisanship with the crafty enemy of their creed and race—James, Marquis of Ormond. In fact the Bishop, with several other of his own order, allied himself to Ormond's faction, signed the fatal treaty with Lord Inghiniquin, and thus deserted the straightforward course which Riuccini and the old Irish strove to maintain."

But Riuccini's description of his behaviour is particularly striking. "For the last 18 months," he writes in 1648, "the Bishop of Limerick, to my utter amazement, and that of every one else, has devoted himself to the party of Lord Ormond; and this, indeed, is a sorry return for the benefits bestowed on him by the Holy See; but he has had his reward, for he is now the object of universal odium; and has separated himself from the sound politics of the rest of the clergy."

After the capitulation of Limerick to Ireton, Bishop O'Dwyer made his escape by one of the city gates, having disguised himself as a peasant, and sneaked his face with gunpowder. His end was miserable. He lived in Brussels till 1674, "eating the salty bread of exile, and regretting with his latest sigh the fatal error that helped to bring with it an unfortunate country." He was buried at midnight, almost furtively, in a foreign grave, and no epitaph was placed upon his tomb.

JEAN BAPTISTE DE LA SALLE.

BEATIFICATION OF THE APOSTLE OF EDUCATION.

Pastoral Letter From Archbishop Fabre—The Life Work of the Most Blessed de la Salle and his Sons Reviewed—A Seed that was Sown in Montreal and Covered the Continent.

His Grace Archbishop Fabre did not wish to allow the celebration of the beatification of the Most Blessed Jean Baptiste de la Salle, founder of the order of the Christian Brothers, to pass without specially calling the attention of Catholics to the momentous event and extolling the virtues of this great apostle of Christian education and reviewing the work now being done by his disciples throughout the civilized world. A solemn *Triduum* or three days celebration was held in the Church of Notre Dame.

THE PASTORAL LETTER of the Archbishop of Montreal covers two columns of an able treatise, and is in all respects an able treatise on the great subject of which we are writing. It is a model of eloquence, calling to the faithful his pastoral letter of September, 1880, in which he invited them to celebrate the 200th anniversary of the foundation of the Institute of the Christian Brothers; to-day he asks them to thank Heaven for having, through the Vicar of Jesus Christ on earth, placed in the ranks of the most happy the venerable founder of the institute, which he declares to have been one of the most useful institutions to the Church in modern times. The most Blessed de la Salle has received the royal diadem from the hands of the highest spiritual power on earth, which God gives to all who work in His name; the Pope has proclaimed him Most Blessed; his name is inscribed on the bank of immortality with a title of nobility far ahead of the most pompous and illustrious qualifications of ordinary mortals." Then His Grace speaks of the heroic manner in which de la Salle labored for the greatest glory of God, and how his life's work was

CROWNED WITH SUCCESS.

Then comes a sketch of his life from the time of his birth at Reims, in 1651, until his death on the 7th of April, 1741, at the age of 68. At the time of his death he left behind him 28 institutions, 274 brothers and 9,900 pupils. Six years later, Louis XV. granted letters-patent to the new Institute, and in the same year, 1725, Benoit XIII. issued a Bull placing it among the religious institutes. From that time the Institute developed itself in an extraordinary manner. In 1792, at the time of the suppression of the religious orders in France it had 121 houses of learning. After the revolution the work of the order was resumed. In 1840, while the order was under the direction of Brother Philippe, the founder was declared Venerable by Gregory XVI. In 1874 Benoit XIV. proclaimed him Servant of God, and in 1887 Leo XIII. proclaimed him Most Blessed. From statistics at hand the order direct 1240 houses inhabited by 15,000 brothers or novices and instruct 400,000 children. In Canada there are 33 houses, 450 brothers or novices and about 15,000 pupils. Members of the order are also to be found in different parts of the United States and in all the continents. Away from America Brothers are to be found in France, England, Ireland, Austria, Belgium, Spain, India, Italy and Turkey.

Canada is deserving of special notice. In 1837, on a wish expressed by Mgr. Bourget, the Sulpicians invited the Order to Montreal, and four brothers soon after arrived. It is from this small contingent that has sprung the work here in the United States. His Lordship then makes

A TOUCHING APPEAL

to parents and children to assist this great work, to imitate each in their sphere the piety, devotion and sacrifices of the Most Blessed de la Salle. He invites the faithful to pray God to increase the number of these devoted workers, to strengthen their zeal and to crown their efforts with success for His good and that of his children.

BURIAL REFORM.

The Council of the Burial-Reform Association has lately published a statement of its object and methods, together with a few words addressed to those who have at heart the matter of rearing the Christian in his religious, sanitary and pecuniary aspects." The New York Council declares a purpose of urging the following specific reforms:

- The exercise of economy and simplicity in everything appertaining to the funeral.
- The use of plain bearers.
- The disuse of craps, scarfs, feathers, velvet trappings and the like.
- The avoiding of all unchristian and heathen emblems and the use of any floral decorations beyond a few out flowers.
- The discouraging of any but immediate members of the family from accompanying the body to the grave, but nothing in these rules and resolutions shall be considered as discouraging the attendance of persons at the grave in connection with the holding of religious services.
- The dispelling of the idea that all the obit money or society money must be spent on the funeral.
- The early interment of the body in soil sufficient and suitable for its resolution to its ultimate elements.
- The use of such materials for the coffin as will rapidly decay after burial.
- The substitution of burial plots for family vaults.
- The encouragement on sanitary grounds of the removal, in crowded districts, of the body to a mortuary, instead of retaining it in rooms occupied by the living.
- The impressing upon officers of public authority and correction the claim of the poorest to proper and reverent burial.
- Few will doubt that these reforms are a worth urging on the various grounds of good taste; of regard for the public health, and of relief for the poor from the grinding exactions

of established funeral customs. As to the latter consideration it is probably too true, in the words of the Council, that "the expense of interment has become intolerable," and that "everybody complains about it." On another point Bishop Potter is explicit, in a published letter. The Bishop says: "It is most important to help people to think seriously about a matter which people of serfidge and culture dismiss too easily. We want some association of persons pledged in this matter to Spartan simplicity and to respect for immutable sanitary laws, and to have this we want, first, the dissemination of sound ideas. New York is girt about today by the festering germs of pestilence. One day that pestilence will break out and destroy; and then we shall realize how our fond and foolish dealings with the dead has provoked it."

CABLE TELEGRAMS.

Specialy reported for and taken from THE MONTREAL DAILY POST.

BERLIN, June 26.—Only 126 people of the public and the press were admitted to the opening of the Reichstag. The gallery was full at 12 o'clock, when the procession of court pages and court officials entered. Then came the Emperor between the King of Saxony and the King of Bavaria. He was in the uniform of a general, with medals and orders of the Black Eagle. He carried a white plumed helmet. With firm and measured steps Bismarck ascended the steps of the throne, bowing low, and placed the speech on white paper and gold border in the Emperor's hand. The Emperor began reading in a firm staccato voice like a commanding officer. There is only one remarkable emphasis, on the word "me." When he says "I am resolved to preserve peace so far as it depends on me," he pauses. He reads in very earnest tones the passage about continued friendship for the Czar. He is dignified and resolute but pale and wears a tired look. The speech was greeted with frequent bravos. The address ended, Bismarck advances and bows to the Emperor's hand to kiss it. The Emperor raises him, shaking hands cordially and gratefully smiling, amid ringing cheers. Then the Grand Duke of Baden calls for three cheers more for the Kaiser and the procession reforms. The Emperor now in his royal mantle between the King of Saxony and the King of Bavaria. Between the Emperor and the King of Saxony stand the Emperor's two sons, Prince Wilhelm and Prince Albert, and behind them the Emperor's two daughters, Princess Victoria and Princess Alice. The Emperor is in the center of the procession, with his hand on the shoulder of the King of Saxony. The Emperor is in the center of the procession, with his hand on the shoulder of the King of Saxony. The Emperor is in the center of the procession, with his hand on the shoulder of the King of Saxony.

LONDON, June 25.—English aid is coming to the assistance of the Nicaragua canal. For some time the agents for rival schemes have been over here urging the co-operation of British shipowners, who have given it their careful consideration, that has been urged by various canal agents, and as a result of these deliberations which have extended over a year, upward of sixty of the leading shipowners and merchants of the United Kingdom held a meeting at Liverpool and pronounced their decision. Those present were unanimous in passing the following resolution, which was moved and seconded by the Chilean consul, Thomas Bain, and Henry Shield, the head of the Liverpool Iron Works: "This meeting of merchants and shipowners of Liverpool, having heard with satisfaction the explanation given by A. L. Blackman, president of the American Atlantic and Pacific Ship Canal Company, relating to the plans of the company for the construction of the Nicaragua Ship Canal, and having regard for the opinions expressed by James Abernethy, C.E., and Sir George Bruce, C.E., London, the practical importance of the Institution of Civil Engineers in the effect that after a careful examination and comparison of the various plans of construction of the inter-oceanic ship channel across the territory of Nicaragua, they are satisfied that the plans submitted by Blackman are preferable to any others both as regards the working and maintenance of the canal, and as regards the cost and time required for its completion; and that owing to the great width, waterway and capacity of the locks proposed, the canal will afford ample facilities for all traffic, however great, that may pass through it, as it will possess the great advantage that vessels can navigate at or near full speed and pass each other without danger or delay, which is not practicable in the usual type of the canal route; and resolved, that ship canal access to the territory of Nicaragua, would be an undertaking of the first importance to commerce and especially to the commerce of the United Kingdom and the United States. The meeting regrets to learn that owing mainly to existing disputes between the Government of Nicaragua and the American company concerning a concession granted by the Government to the company, the carrying out of the project has hitherto been delayed and trusts the Government and the company may speedily settle their differences, and that the undertaking may be placed upon such a basis that ample security will be afforded the capital seeking to be invested in that connection. All the money necessary to build a canal in connection with the previously secured American capital has now been provided, and England will prove a good second to the United States in completing the work. The vote taken on Mr. Morley's resolution was the largest vote recorded during the existence of this parliament. It was on strict party lines; every commoner was accounted for, with the exception of Sir Charles Wanklyn, (Conservative) who mysteriously disappeared just before the division was taken. A storm, which threatens to be a decidedly severe one, is rising at Berlin. The cause of the trouble is the admission which Dr. Mackenzie is reported to have made that he was aware of the incurable character of the late Emperor's disease. Prince Bismarck's organ, the *North German Gazette*, is out with an article condemning the English physician's tactics, and, at the same time, announces that the report of the German doctors to Emperor Frederick's case will shortly be published. The London *Globe*, in a leader on the subject, says: "The idea of medical interference in the highest question of politics is monstrous. Dr. Mackenzie, on his return to England, must answer many questions affecting his alleged actions." The *Globe* continues: "If Dr. Mackenzie did really suppress the truth about the Emperor, whether or not for the reason alleged, that Frederick might accede to the throne, what could have induced him to reveal a state secret of the utmost importance and which is shared by others in the state who are of the highest authority?"

LONDON, June 25.—The opinion is growing that Stanley is really the great white pasha whose arrival at Bah-el-Ghazal province at the head of a large force is agitating the native mind at Suakin and Cairo, and as the Mahdi's messengers at Khartoum thinking of the most expeditious means of annihilating the daring invader. Englishmen, who believe England's fair fame was tarnished by the failure to relieve Khartoum, cherish the hope that the romance of Central African annals may culminate in a wiping out of the stain by Stanley and the

diffident contempt upon Chaplin. Despite his years the Liberal leader was the picture of sturdy manhood, with white hair, massive features and bright eyes. He sat, white looking at Chaplin, who at this point presented neither a formidable nor edifying appearance, it was true he was beginning to suffer the infirmities of age, but sturdied he still had enough energy and memory left to defend himself against personal attacks from men of the honorable member's calibre. This indescribably effective thrust brought down the whole House, and the great leader, in the best form of his career, with a strong reference to Mitchellstown, and gave instance after instance of

He said the Government, despite all the powers of the Coercion Act, had failed to make the slightest progress towards a solution of the Irish question, and told the House to read Irish history, so as to legislate understandingly for the Ireland of to-day, and declared that in no country of the world had the law covered such atrocities as in Ireland. The people there had always been obliged to resort to technically illegal measures to get it rights, and the Plan of Campaign was only another and more modern instance. After dinner, Balfour arose and repeated his usual set speech after an attack on Gladstone for alleged inaccuracies of facts. He did not touch on the fundamental issue of the Irish question. Mr. Sexton followed in a speech that completely demolished Balfour's case for the Government. The eloquent member for Belfast gave instance after instance of maladministration on the part of Balfour, and conducted him of being the main cause why the law was not upheld. He arrested the attention of the House by calling the Chief Secretary the jailer of his political opponents in Ireland and declaring that Dillon was stronger in Ireland than Balfour was in either England or Ireland, and was more respected in England than the Chief Secretary was at home. He then proposed an arrangement, by which the Marquis of Hartington was to follow Mr. Sexton and Harcourt: to wind up the debate, these speakers agreed to a division at once. The result was in nowise a surprise to the Liberals or Parallels, it being a foregone conclusion that the Government would make a strong showing. The motion to ensure the Government was voted down by 366 to 273.

clearing up of the mystery of Gordon's fate. The idea is fascinating, but Stanley's mission is to join Emin Pasha, and the general opinion is it is too practical a man to entertain a thought that the Mahdi and reigning in his stead. The more immediate effect of his movement will be, it is feared, to make more miserable the sad lot of the Europeans who fell into the Mahdi's hands after Gordon's death, and most of whom are still in captivity at Khartoum. The great African traveller, Dr. Junker, sends news from Khartoum to Cairo by two Sudanese messengers, who risked their lives to deliver it. The news was brought in two small letters, each about four times the size of an ordinary postage stamp. One was written by Stanley and the other by the widow of an Egyptian officer, who lost his life in the massacre which followed the fall of Khartoum. The letters were somewhat deteriorated, as he has most trusted a governor, has until lately been compelled to work in the rude arsenal of the Mahdi's successor established as a common laborer, has to herd with common Arab laborers, naked, save for a pair of drawers and a fez, and subject to the insults and ill-treatment of the native overseers. His lot is somewhat ameliorated, as he has been allowed to work in the mine from which Khalifa Abdullah, the Mahdi's successor, is turning out any amount of base coin which his subjects are forced to pass current. Poor Slatin Bey is acting as Khalifa's forerunner, which brings him into uncomfortably close relations with that potentate. Barefoot and half-naked, he has to run by the side of His High Mightiness's horse, carrying a lance and a shield. One of his most important duties is to hold the stirrup whenever the potentate deigns to mount or dismount. But most to be pitied of all is a German named Muefled, who is kept in chains, and of the tyrant's mere wantonness has several times been ordered out for execution. The fellow is actually strung up to the gallows and, after suffering all the agonies of death, is cut down and resuscitated. The Mahdi's successor used to derive much amusement from similar tortures inflicted on Baron Leckendorff's servant and a Prussian non-commissioned officer named Klotz until death ended their sufferings a year ago. Three missionaries and four nuns, Austrians and Italians, have been better treated, and beyond the mere routine of having been compulsorily married, have not much to complain of except their actual captivity and the agonizing uncertainty in which they spend their days. One of the messengers who brought the foregoing news pluckily agreed to return to the captives, and he left Cairo June 5 for Khartoum, via Berber, carrying fifty letters for the captives, and a considerable sum of money for their use over and above the large reward paid him for his faithful services.

MAGISTERIAL ILLEGALITY AND BRUTALITY OF THE POLICE.

LONDON, June 30.—Sir Edward Walker, member of Parliament for Illyth, who sits as a Liberal Unionist, intends to introduce in the Commons an Irish local government bill, which proposes to establish district councils throughout the country to elect upon the same suffrage as the laws of the present boards of guardians, whose duties it is proposed the new district councils should take over to themselves. These would be a central council in each district which would be elected by the district ratepayers and which would be entrusted with the general control of purely Irish affairs. This central council would sit once a year, and men would be elected for five years. The secretary of state for Ireland, the law officer of the Crown and the heads of the various executive departments of the Imperial Government, would be *ex officio* members of central council. The administrative justice, and, to a certain extent, all matters relating to the land would remain in the hands of the Imperial Parliament, in which the Irish members would retain their seats, as at present. The Imperial Parliament would also have the right to veto the decisions of the Dublin Council. This is a general idea of the scheme. The approaching meeting of the three Emperors, of which reports are current and to some extent confirmed, has excited a great interest in Hungary, where fears are expressed that an attempt will be made to restore the triple alliance of Germany, Russia and Austria in all its force, to the detriment of the special interests of Hungary.

THE failure of the new Panama loan is due to the opposition of financial institutions, who have not as much faith in it as the loan exhibited heretofore in previous loans. Another cause of the small taking was the spread of the report of the death of the Comte de Lesseps, which had the effect of frightening small investors.

CATHOLIC NEWS NOTES.

Rev. Edward J. Sourin, S.J., died recently at Loyola College, Baltimore, aged eighty years.

Bishop Walker, of Columbus, O., has consented to be the spiritual director of the A.O.H. in that city.

Louisville, Ky., has contributed \$11,000 towards the erection and equipment of the new Catholic University.

The Rev. Father Cleary, of Kenosha, the well-known temperance advocate, stated that the Catholic Total Abstinence Union of America has 500,000 members.

Archbishop McQuinn, of the Mauritius, has "dissolved" the anti-Catholic education in that truly Catholic colony of England, the Mauritius, the old "Isle of France."

Catholic services were held recently at the Opera House in Cleburn, Tex., by Father Murphy, of Weatherford. It is his intention to build a church at the former place.

It is quite remarkable that in the territory covered by the parish of Our Lady of the Rosary, South Boston, Rev. John J. McNulty, rector, there are but four non-Catholic families. Advice from Rome states that Mr. McCannell, a civil engineer, well known in the New England States, and at one time connected with the municipality of Boston, has entered the Catholic Church.

According to report, more than 4,000 monks and nuns have returned to their convents in Prussia since the relaxation of the prospective laws against religious orders in the kingdom. The number is steadily increasing.

Archbishop Feehan, of Chicago, has issued an Archdiocesan regulation requiring the bans of matrimony to be published three consecutive Sundays, or holidays, in the parish church before the marriage can be solemnized.

Fathers Verms and Couppre, missionaries in Polynesia, have discovered a great river in New Guinea, which is navigable for inland and passes through a fruitful and thickly peopled region. They have named it St. Joseph's River.

BERLIN, June 20.—Prince Bismarck and Count Herbert Bismarck will accompany Emperor William to St. Petersburg.