



### UNSECTARIANISM.

The Just Claims of Catholic Inmates of Public Institutions.

Interesting Discourse by Archbishop Ryan of Philadelphia.

Natatorium Hall was filled to its full capacity on Wednesday evening of last week. The Catholic Club, whose house it adjoins on the south, had secured it for a public gathering of members and friends, to whom the Most Rev. Archbishop Ryan was announced to speak on "Unsectarianism." Our best known citizens were there in large numbers, and some of the oldest and most influential members of the reverend clergy; and on the stage was Mgr. Seton, D. D., who was to deliver an address before the American Catholic Historical Society on the following evening.

His Grace was introduced in a few well chosen words by the President of the Club, Stephen Farrelly, Esq.

#### VARIOUS MEANINGS OF UNSECTARIANISM.

The Archbishop said that he was informed that it was the custom of his predecessor to deliver occasionally familiar informal addresses to the members of the Catholic Club; he was happy to continue this custom. He had selected the subject of Unsectarianism for the present occasion, because just now it was very important that Catholics, especially representative ones, should have clear ideas on the subject, and be able to explain and to defend their position on some public questions of great interest. He said that the term unsectarian is frequently misunderstood and at the very outset it should be clearly explained. It is generally accepted in some one of the three following senses. First, in its strict meaning; a sect is something cut off, as the word implies, and in religion it means a body of people who have separated themselves from others on account of some peculiar opinions of their own. It is as a branch cut from the parent tree. Now, in this sense, the Catholic Church is thoroughly unsectarian. She never separated from the parent tree, for she is the parent tree—the first body of organized Christians on earth. A branch is said to be cut from a tree, but the tree is never said to be cut from its own branch. The term unsectarianism is often popularly understood in the sense of bigotry and want of kindness and charity in a man or body of men towards people who do not agree with them in religious opinions.

In this second sense also the Catholic Church is thoroughly unsectarian. His great model is our divine Lord—the founder of Christianity. He was so kind to those not of the same household of the faith, that the Jews called Him a Samaritan. He visited the Samaritans and was generously received by them, and He held up a Samaritan as a model of paternal charity to even orthodox Jews in a parable of surperbia.

There is a third meaning attached to the term unsectarian, which supposes a disregard for dogmatic teaching in general and in particular for such doctrines as are controverted and not deemed essential. In this sense a Catholic dare not, cannot be unsectarian. Every doctrine revealed by God must be to him of priceless value. We have heard of men "fighting for an idea"—a Catholic must die for a doctrine, when he has once ascertained that God has revealed it.

#### GREAT IMPORTANCE OF DOCTRINES.

This is most reasonable. We must obey God's command; but the revelation of a doctrine involves a command to receive it, otherwise why should God so reveal it? Hence faith is as absolutely insisted on as a condition of salvation as works. "He who believes not shall be condemned." Our Lord says that the Holy Spirit would convince the world of sin "because it did believe in Him." The sin of not believing, on the part of one who could and should believe, is popularly ignored in our day, but it is not less real. For a second reason we attach supreme importance to doctrinal teachings. They are inseparably connected with individual and social morality. Men who speak of teaching the morality of Christianity with its doctrines are like those who expect trees without roots, flowers without stems, effects without causes. Take a few instances. How much depends on the importance which men attach to oaths! Our lives, property and character are dependent on this importance.

Now, what gives to an oath its importance but the doctrinal teaching that God is omnipotent, that He takes cognizance of everything that passes on this earth, may be called to bear witness, and shall punish with just and appalling severity the man who dares to call on Him to witness a lie? Take away these doctrines and perjury is as easy as lying, which is proverbially easy for many people.

#### EXEMPLIFIED BY DIVORCE.

Again, look at the terrible consequence of divorce in this country and in Europe. All the screams of frightful social evil can be traced to one spring, and that spring is a false doctrine that a man can lawfully marry a woman, or a woman a man, whilst the first partner still lives. Our Divine Lord, who knew, of course, the importance of the true doctrine, placed it beyond the power of even His Church to grant this permission. "What God hath joined, let no man separate." The Pope, with all the Bishops of the world to second him, cannot grant a single divorce with permission to marry again. At the threshold of the family home stands a sentinel, inviolable and incorruptible, and that sentinel is a doctrine. Abolish the doctrine and talk upon platitudes about the social dangers of divorce, and you may please men in general, but you will not restrain men

in particular. Until the doctrine is reinstated the world will continue to deteriorate, and divorce will be multiplied.

#### CRIME AND CHARITY.

Again, take the great crime of suicide. On what does its criminality depend? On the teaching of the doctrine, any more than he has to take the life of another, and that he will be condemned to hell for all eternity if he does so, that he will pass from the sorrows of time to those of eternity. Tell him this doctrine is not certain—tell him, though it might be disputed, yet he should remember that independently of all doctrinal considerations, suicide was injurious to society—what does he care for society? Friendless and desolate, he looks up at the starless firmament, not a ray of hope gleams there—he curses society and dies by his own hand! Some may say that the fear of hell inspired by such doctrines is an unworthy motive, that we should do the right for the right's own sake, as if there were no hell to punish or heaven to reward. Of course this is the highest morality, and that to which individual souls may aspire. But the inferior motives of fear and hope are perfectly legitimate and likely to influence the majority of men. Who would think of throwing open the gates of our penitentiaries and striking down our scaffolds and proclaiming to the world of murderers and burglars that hereafter they were not to be punished at all, but must love the right for the right's own sake? No one but the inmates of the prisons would applaud such a proclamation. Again, look at the immense army of charity employed in taking care of the sick and poor and unfortunate of our race. Look at all the Sisterhoods of Charity, Mercy, Good Shepherd, St. Joseph, and Little Sisters of the Poor, scattered in communities of various numbers throughout the whole world. In this city alone there are one thousand such Sisters. What has created and maintains them in their sublime mission? A single doctrine announced by Christ—namely, His perfect identification with every human sufferer on this earth—"As often as ye do it to the least of My brethren you do it unto Me."

#### CHRIST'S MISSION ON EARTH.

The fevered brow is the brow crowned with thorns, the chained captive is the prisoner of Pontius Pilate, the broken heart is the heart pierced by the soldier's lance on Calvary. Deny this doctrine of identification, and you disband the army of charity, and you rob the poor and the outcast of their best friends. Human sympathy and sentiment will remain, it is true, but when did any alone effect what Christian charity can and does every day. Look at the nations before this doctrine was proclaimed; look at the nations now where it is not proclaimed, and look, too, at the people where its belief seems dying out, and you can learn its priceless value. I might proceed in this enumeration; might show you how the stability of government and civil society rests on the great doctrine that "all power is from God, and he that resisteth the power resisteth the ordinance and purchases for himself damnation;" that God vests temporal rulers with a special power, and gives to their laws a sanction like those which He has enacted.

#### ESSENTIAL DOCTRINES OF CHRISTIANITY.

I think, however, that I have given you, gentlemen, sufficient instances of the necessary connection between doctrines and morality. But some one may say to me, by unsectarianism we do not mean disregard for such salutary doctrines as you enumerate, but for the doctrines which are not essential to Christianity, and which lead to differences amongst Christians. We would eliminate all such non-essential doctrines for the sake of unity. But, gentlemen, who is to be the judge of essentials and non-essentials, and what is to be the criterion by which they are to be determined? What ever God has revealed ought to be believed simply because He revealed it. You might as well take the Ten Commandments and declare that seven of them are essential and three non-essential, or divide the seventh, and assert that the prohibition, "Thou shalt not steal," is essential, when a man is tempted to steal from an individual, but non-essential when he steals from a State or municipal treasury.

#### RELIGIOUS SERVICES IN STATE INSTITUTIONS.

The result of this reasoning is, as you perceive, that to be benefited the inmates of our public institutions ought to be taught their religion without what is called unsectarianism. If, however, non-Catholics are satisfied, as they seem to be, with the present system, certainly Catholics are not and cannot be. The Mass is an essential part of Catholic worship, and, where it is possible, ought to be celebrated. Positive Catholic doctrines must be taught to produce reformation in the individual. To all the objections against this position from the inconvenience it might lead to, etc., we point to the unanswerable argument from facts that in New England, Canada, parts of New York State and New Jersey, and in Missouri and other places, it is done with satisfactory results. It is a constitutional guarantee to Canadians which they cannot forego.

#### PLAN AND MOTIVE OF THE ARCHBISHOP'S ADDRESS.

The Archbishop then entered into details as to the impossibility of preaching purely unsectarian sermons, and said that it would be better for Protestants themselves that their clergy should be free to preach such positive doctrines of Christianity as they retained, than to be continually embarrassed by the fear of saying something which somebody might regard as sectarian. The emancipated sort of Christianity without doctrines and therefore without motives enough to restrain passion, would prove useless to the individual and the State. Though the object of the address was chiefly to lay down the principles that underlie the controversy, it was regarded as the expression of the Archbishop's

op's desire that every constitutional means should be promptly employed to attain the end of freedom of worship in this State.

The Archbishop kept his audience intensely interested for a whole hour, and his remarks were warmly applauded.

#### NAPLES IN MOURNING.

THE PUBLIC AFFLICTION AT THE DEATH OF THE FAMOUS MONK, FATHER LODOVICO.

NAPLES, May 3.—Many visitors to Naples will remember the beautiful promenade to Posillipo and the pretty monument to St. Francis d'Assisi on the hill of Frisio, erected in front of a charitable institution, a home for old soldiers and scrofulous children, by a humble monk, Padre Lodovico da Casoria. On Holy Tuesday visitors to Naples going on the horse cars to the promenade noticed an immense crowd before the gates of the little chapel behind the monument, and people going in and out evidently affected by some strange ceremony inside. It was there that the saintly man had just died on the previous day in his 71st year. Entered the church and saw him stretched on the bays in a poor Franciscan dress, the head covered with a hood and resting on a stone, and his feet bare. The face was so calm that you would have thought he was resting in the same manner in which I used to see him either on the deck of some vessel on the Mediterranean or on the hard benches of a third class car on some of the Roman railways in one of his so numerous charity excursions.

Around the dead monk people of every condition, the prince next to the fisherman and the lunon woman crowding the prelate, were kissing his cold hand.

I saw him there last year in January in that very same church. I was with some Americans, and the good Padre Lodovico welcomed us cheerfully. Despite his age there was a fire in his eyes, a life in his movements that concealed the silent approach of death. From Africa to the north of Europe he had spread the works of his charity. He had been several times to Africa to buy little negroes, a wealthy canon of Florence, Monsignor Roselli Dal Turco, a descendant of the painter of the same name, had built for him a house at Capodimonte on the ground given by the King in the royal palaces, and Florentine Franciscan nuns educated the little negro girls rescued from death, misery, or vice. In one of his trips on the Nile he happened to have no more money for the journey. A tall gentleman—*Jarcholos und Jarcholig*, as he calls himself—stood before the poor Franciscan, and Father Lodovico called upon him for help. The Crown Prince of Germany opened his purse and his heart to the Neapolitan monk, took him on board his steamer with the little negroes, and from that day they became friends.

From the time of this, which was his first charitable work, the redemption of the negroes, to the last, the home for old sailors, lately built by him at Frisio, all Italy has been literally covered with houses where orphans or helpless people are succored by the good monk. He despised money, and money flocked to him from every quarter. His yearly expenses ran up to millions, which crept mysteriously into his hands. His personal expenses did not reach half a franc a day. After what day's work he would slay a few mouthfuls of a *sauze* with a fisherman of Santa Lucia or a dish of macaroni at the table of a poor priest living in the country.

He knew everybody and was known by all. The Radicals and the Garibullians took off their hats to him in Via Sololo, and the Bourbon Princes would stop their equipage, or dismount from their horses to kiss his hands in the streets. He would apply at the San Ferdinando Palace and ask the porter, "Is the King at home?" and Victor Emmanuel was glad to come out and meet him on the stairs. His audiences at the Vatican were never postponed. Pius IX. and Leo XIII. almost encouraged and enjoyed his familiarity.

No public misfortune found him idle or late. After the Caramicciola disaster, he opened a house for the orphans, and after the cholera he did the same in Naples. He raised a generation of young workmen in every trade, from the Alps to Vesuvio. He started papers, encouraged the publication of literary and historical works, and directed the pen and brush of artists. He had a charm in his voice and a light in his eyes that made a man happy in talking to or looking at him. The whole city was at his funeral, the Lord Mayor at the head. Around his coffin quitted every feud and every division disappeared. The Borbonists mourned his death at the side of the Senators of Italy, and the friends of Mazzini by the representatives of the Pope. The funeral march looked like a triumphal procession of charity through the most populous streets of Naples. The people did not allow the coffin to be put in the hearse; they claimed the honor of taking his remains to the grave on their shoulders. And the long procession went from the Church of San Pasquale at Chiaia to the cemetery.

#### CHURCHILL AND NORTHCOLE.

THE LATTER REFUSES TO LEAD AN OPPOSITION TO THE GOVERNMENT.

LONDON, May 23.—The action of Lord Randolph Churchill in taking his stand with the opponents of the Irish Crimes Act in the House of Commons is accepted as another proof of his aspiration to the uncontrolled leadership of at least a section of the Conservative party. It is stated that before Mr. Morley made the announcement which brought on Lord Randolph's demonstration the latter went to Sir Stafford Northcote and urged him to lead the opposition to the Government on the Crimes Act. Sir Stafford, mindful of the Tory landholders in Ireland, refused to commit himself to such a policy, and advised Lord Randolph to have "Nothing to do with that rabble," meaning the Radicals and Irish nationalists, who are equally offensive to Sir Stafford's patriotic tastes.

### RUSSIA'S DESTINY.

The Last Will and Testament of Peter the Great.

A VOICE FROM THE TOMB.

The Founder of the Russian Empire Speaks His Mind and Wishes.

#### HIS PROPHETIC WORDS!

The founder of the Muscovite Empire, Peter I., traced out for his successors the road they must pursue to universal dominion. Whatever may be the authenticity of his famous Testament, one thing is certain, namely, the religious fidelity with which the Czars have made it, from point to point, the rule of their conduct. To comprehend the policy of Russia in the past, in the present, and in the future, this solemn document should be studied. We reproduce, therefore, the principal passages:

"In the name of the Holy and indivisible Trinity, we, Peter, Emperor and sole ruler of all the Russias, to all our descendants and our successors in the throne and government of the Russian nation.

"The great God, of Whom we hold our existence and our crown, Who has constantly illuminated us by His Light and field us up by His Divine support, permits us, according to our views, which we believe to be identical with those of Providence, to look upon the Russian people as called, in the future, to the universal rule of Europe.

"I ground this judgment on the fact that the nations of Europe are for the most part united at the period of declining barbarism, and that this fact has led to the dissolution of the nations, and that they ought to be united and indissolubly united by a young and vigorous people, when this people shall have attained its maturity and full strength. I look upon this future invasion of the countries of the West by the North as a political movement, decreed by the designs of Providence, which thus represented the Roman people by the invasion of the barbarians. These emigrations of the men of the North may be compared to the inundation of the Nile, which at certain seasons rises to enrich with its rich soil the impoverished lands of Egypt.

"I found Russia a stream, I leave it a river; my successors will make it a vast sea, destined to fertilize impoverished Europe, and its waves will overflow all the dykes which the efforts of weakness may raise to oppose them. For this reason I leave to my successors the instructions that follow, and which I recommend to their careful attention and to their constant observation, in the same way as Moses recommended the Tables of the law to the Jewish people.

#### (1) To maintain the Russian nation in a state of perpetual war, so that the soldiers may always be ready for service and ready to act; never to leave them in repose, except it be in order to improve the finances of the State, to set the army on a better footing and to choose the fittest moments for attack. Thus, peace will be made to serve war, and war to serve peace, and all to promote the aggrandizement and increasing prosperity of Russia.

(2) To adopt every possible means of attracting from the best informed nations of Europe military leaders in war time, and scientific men in time of peace, in order that the Russian nation may profit by the advantages of other countries without losing any of its own. (3) To take part on every occasion in the affairs of Europe and the quarrels of European nations, especially in those of Germany, which from its great proximity more directly interests us.

(4) To divide Poland, by fomenting in it disturbances and continual jealousies, to gain its great men by bribery, to influence its Diets and corrupt them, so as secure influence in the election of the kings, to get the nomination of the friends of Russia and to protect them, to bring about the introduction of the Russian troops, and to quarter them in the country till such time as they shall be able to remain there altogether; if neighboring powers present difficulties, to quiet them for the moment by the partition of the country till such time as the several portions can be recovered again from those to whom they have been given. (5) To take all that can be taken from Sweden, to force Sweden to take the offensive, and thus to supply the pretext for her subjugation. To this end to isolate Sweden, and assiduously to foment her rivalries. (6) To take for the Russian princesses wives from the princesses of Germany, and thus to multiply family alliances, to identify family interests, and to lead Germany to espouse our cause by the diffusion of our influence within herself.

(7) To seek in preference the alliance of England for purposes of commerce, as being the power which has the greatest need of us for her naval affairs, and which might be the most useful to us in the development of our own. To exchange our wood and other productions for her gold, and to establish between her merchants and sailors and ours such continual intercourse as may form those of our country to navigation and commerce. (8) Constantly to advance without intermis-

sion northward along the Baltic, and southward along the Black Sea.

(9) To approach as near as possible to Constantinople and India; to rule: one is to rule the world. To this end, to excite continual wars, at one time in Turkey, at another in Persia; to establish timber yards on the Black Sea; to take possession by degrees of this sea, as well as of the Baltic, both being necessary for our ultimate success; to hasten the decay of Persia, and to penetrate as far as the Persian Gulf; to re-establish, if possible, by way of Syria, the old trade of the Levant, and advance as far as India, which is the emporium of the world. Once in India, no more need of the gold of England.

(10) To seek and preserve assiduously the alliance of Austria; to foster, in appearance, her ideas of her future sovereignty over Germany, and to excite surreptitiously the jealousy of the princes against her. To endeavor to make one or the other call in the aid of Russia, and to exercise a kind of protection over the country, so as to pave the way for future sovereignty. (11) To interest the House of Austria in the ejection of the Turks from Europe, and to neutralize its jealousy at the sight of the conquest of Constantinople, either by involving Austria in war with the ancient States of Europe, or by giving her a portion of the conquered provinces, a portion which may be resumed at a later period. (12) To lose no opportunity of making friends with all the Greek schismatics, scattered whether in Hungary or in the south of Poland; to become their centre and their support, and to establish by anticipation a universal pre-eminence by means of a sort of sacerdotal royalty or supremacy. This will secure so many friends and allies in the very homes of our enemies.

(13) Sweden dismembered, Persia conquered, Poland subjugated, Turkey vanquished, the Black and Baltic seas guarded by our ships, proposals should be made separately and with the greatest secrecy, first to the Court of Versailles, then to that of Austria, to share with them the empire of the world. If one of the two accept the proposal, as will infallibly be the case by dint of flattering their ambition and self-love, then one of them must be used to crush the other. Finally, the one that remains will have to be crushed by engaging her in a struggle which cannot be doubtful, as Russia will then possess as her own the whole of the East and a vast portion of Europe.

(14) If, as is not probable, both of them refuse the offer of Russia, then quarrels must be fomented between the two, that they may exhaust each other. Then, when the critical moment is come, Russia will burst in with her troops, already prepared for the purpose, upon Germany, while two vast fleets will set sail, one from the Sea of Azof, and the other from the port of Archangel, laden with Asiatic hordes under convoy of the armies of the Black Sea and of the Baltic; these, advancing by the Mediterranean and the Atlantic, will overpass France, on one side, while Germany is being overwhelmed on the other; and when these two countries are conquered, the rest of Europe will pass easily and without striking another blow under the yoke. In this way Europe may and is to be subjugated.

#### ARCHBISHOP ALEMANY.

SAN FRANCISCO, Cal., May 22.—A number of leading citizens to-day waited on Archbishop Alemany who presented him with a purse of \$10,000, prior to his departure from San Francisco. The clergy of his diocese also presented him with a purse of \$6,500. The Archbishop has been on the Pacific coast thirty-three years and is greatly beloved. He has resigned the Archbishopric and will be succeeded by Archbishop Riordan, lately of Chicago. Archbishop Alemany leaves for Rome on Sunday next.

There are not wanting in the history of the Catholic Church many instances of such a combination of business shrewdness with self-devotion on the parts of prelates as will go far toward effacing the memory of the gigantic and tragical financial failure of Archbishop Purcell of Cincinnati. The withdrawal from San Francisco to the cloisters of the Barcelona Monastery of Archbishop José Sadeo Alemany presents one of these instances. For thirty years in that stirring and expanding community he has been a familiar and active figure. Living and dressing with a plainness suggesting miserliness, he has not only constantly performed deeds of charity and public spirit, but he has managed the real estate and other material interests of the Church with the skill of a great financier. So remarkable have been his business qualities, and so sound and so fortunate his investments, that his fellow townsmen have obtained the idea that he was himself a very rich man. The good and quiet old Archbishop now turns over all the large property that has been amassed in his hands to his successor, Archbishop Riordan, and retires to a cell for the remainder of his days, respected and missed by everybody, and, literally, poor as a church mouse.

#### TRINITY COLLEGE, DUBLIN.

DUBLIN, May 22.—The Senate of Trinity College to-day elected a successor to the late Earl Cairns, who held the office of Chancellor of the University from 1867 to the time of his recent death. The choice falls upon the Earl of Rose, an Irish peer, whose father erected the largest telescope in the world on his estate near Parsonstown in Kings county. This immense instrument, which was completed in the year 1834, has a clear aperture of six feet and a focal length of 53 feet. The present Earl is 45 years of age and was educated by a private tutor in this city and subsequently took his degree in Trinity. He was made an honorary D. C. L. of Oxford in 1870.

There are 8,000 Irish soldiers in the English army.

### THE CRIMES ACT.

THE PARNELLITES DETERMINED TO FIGHT IT TO THE BITTER END.

Mr. Gladstone Offers a Bait to the Irish Members in the Shape of a Promise to Introduce a Land Purchase Bill.

LONDON, May 22.—It is becoming quite evident that whatever else he has done (and his promise to introduce an Irish Land Purchase Act after next Monday, Mr. Gladstone has not succeeded in conciliating the Parnellites. They are already scoffing at the proposed measure, and although its provisions are not yet known, they say that the utmost that is to be hoped for from the present Government will fail to satisfy them unless accompanied by a repeal of the Crimes Act. In fact, they do not want to be conciliated by any concession less sweeping than the granting of all their demands. They are in splendid trim for a fight, having been strengthened morally, numerically, and financially by the indignation over the proposed renewal of the Crimes Act at a time of profound peace in Ireland. They are making the most of this feeling of indignation, but they know it would be turned against them if they show acquiescence in the revival of coercion for the sake of a vaguely promised land reform. In such a bargain they would not only be buying a pig in a poke, but paying a price which would be extravagant for the best kind of a pig. The Crimes Act will come up for debate in the House of Commons, in the preliminary stages of its progress, almost immediately. The Land Purchase bill, according to the promise of Mr. Gladstone, will be introduced after Whit Sunday. Next Sunday is Whit Sunday, and the next two days are holidays. The bill, therefore, could be introduced at the earliest next Wednesday, but Mr. Gladstone's promise will be equally fulfilled if it be introduced next August.

The best weapon for immediate use now in the hands of the Parnellites is the obstruction of vital public business. Their programme, about which they make no attempt at concealment, and which they have already begun, is to talk against time by relays on every subject when talk is possible, and to fight the Crimes Act tooth and nail at every stage of its progress. The object of the first part of this program is to prolong the session beyond the August limit set by Mr. Gladstone, unless they can kill the Crimes Act before then, and of the second part to ventilate the injustice and folly of singling out Ireland from Scotland, Wales and England by imposing a severe penal code upon Ireland alone, and then expecting the Irish to be loyal and docile as the Scotch, Welsh or English. If the Government could keep the Irish members silent until August by the promise of eventual land reform, their silence would be cheaply purchased by the passage of the most liberal Land Purchase Bill that could be framed.

LONDON, May 22.—The Radicals, Parnellites, and the Churchill Conservatives last night arrayed themselves informally but enthusiastically on the side of the Opposition in the House of Commons, and the friends and foes of coercion in Ireland had their first opportunity of measuring forces. The scene in the House was a memorable one. The movement was started by Mr. John Morley, who gave formal notice that he would oppose a renewal of the Crimes Act. This announcement was greeted with cheers from the Parnellites. This was a matter of course, but it instantly became evident that the volume of cheers was too great to come entirely from the Home Rulers. A glance around the House showed that every Radical present was swelling with applause, and a round of cheers came from a compact body of Tories, lately led by Lord Randolph Churchill. The Whigs were for a moment paralyzed into silence. The Tories who were not cheering looked on with amazement at the enthusiasm of the young fellows and the quandary of the Cabinet. The effect on Mr. Gladstone was very noticeable. He was on his feet in a moment, looking angry and chagrined. He tried to speak and the Whigs continued their silence in a courteous effort to hear him, so that the cheering for some time was all one-sided. It was enough, however, to drown the Premier's voice, and he could only glare at the Opposition benches. Then the Whigs began with counter-cheers at every pause of breath made by the coalition. The cheering and counter-cheering became general, but the Parnellites had got their second wind, and they fairly yelled with delight at the unexpected numbers of their new allies. The demonstration was sufficient to make it quite sure that immediately after the Whit Sunday holiday the Gladstone Government will have on its hands as bitter, desperate and prolonged a fight as has ever been encountered in its stormy career.

#### VICTOR HUGO'S DEATH.

PARIS, May 22.—Victor Hugo died at 1.30 this afternoon. His condition was so manifestly worse this morning that his death was regarded certain to take place within a few hours. When the fact became known, Cardinal Guibert, Archbishop of Paris, sent a special despatch to Hugo's residence, offering to visit him, and administer spiritual aid and the rites of the church. Lockroy, the poet's son-in-law, who was in attendance at the death-bed, replied for Hugo, declining with thanks the Archbishop's tender, and saying:—"Victor Hugo is expecting death, but he does not desire the services of a priest." It is reported that Hugo bequeathed his manuscripts to France and left it to the republic to select a burial place for his remains, and to decide as to the form of his funeral. The ministry will request the Chamber of Deputies to adjourn as a token of respect to the memory of deceased.

#### FARM RENTS IN ENGLAND HAVE DECLINED 6 PER CENT. IN FIVE YEARS.

Farm rents in England have declined 6 per cent. in five years.