For The True WITNESS. THE SONGS OF SILENCE.

Be silent ! if you cannot sing-The songs of silence are most true. For they can from their fountains bring The tears that fall like God's own dew.

Be silent ! and perhaps you'll hear Among the melodies that rise A voice that is more calm and clear Than ever echoed to the skies.

Be silent ! God is silent now !

He speaks no thunders from the hills.

Relax the rigor of your brow And listen to your own heart thrills.

Epernities have passed away
And silence reigns above their dead.
Each little day has had its say,
And all they had to say is said. CARBOLL RYAN.

Montreal, April 22nd 1890.

SEPARATE SCHOOLS

Religious Education Necessary.

A JURY AT LINDSAY.

(Ottawa Free Press, April 14th.)

Yesterday at St. Patrick's church, after publishing a notice calling upon all Roman Canada as in the United States, who are Oatholies, who are not already supporters of Separate schools, to lose no time in giving the required notice to the city olerk of their desire to become supporters of such schools. Father Whelan entered into a lengthy defence of the claims of his church in the matter of education. The Public schools and the Separate schools, he said, of this province, are founded upon two distinct principles, which are as far apart as the poles. basis of the Public school system is that the to the child, and by whom. On the other hand, our Catholic Separate schools rest upon the principle that the child belongs: 1st. to God; after God, and subjected to Him | declarations :to the parents; and after them to the state. The parents, being second cause of the child. are its owners against all claimants except God Himself. The state, as representing of its temporal interests, has the next claim on the child, subordinate to the parental and the divine rights. Man was created for a tion."
three-fold end, and three authorities there. fore have a claim to interfere in his education. The church, representing the rights of God. that he may be enabled to possess God in Heaven. The head of the family, that he by Mr. Meredith was next discussed. That may be become a good son and a good brother. The state, that he may become a good and blehop or priests of the Cathelic Courch to effect. The Chancellor spoke in clear, reuseful citizen. The relative order of the interfere in the direction or control of the sonant tones, and with no trace of eagerness claimants depends upon their relative im. Separate schools. Mr. Meredith pretends portance. The primary end of man is to actual that such interference is antirely inconsist quire here on earth that knowledge of God ent with the principles upon which the Sepawhich will enable him to enjoy God hereafter.

As it is the right and duty of the church to guide men in all that pertains to their primany end, her's must be the first place in the

They are not mere secular but religious and question merely because Goural Von Coprivi training of their moral and intellectual facul- denominational schools, in which religious ties, and this training must be under her and moral instruction may be given accordauspices and direction, lest children should unhapply lose that for which they were created, and thus lose all. "What will it profit a man," saye Christ, "to gain the whole

THE PART OF THE STATE,

Catholics roadily concede that government, which represents secular society, its rights and interests, has a right to see that children shall be so educated that they may become good and neeful officens; but it cannot itself educate. That, for Catholica, is the province of the church; for non-Catholics, it is the province of parents, whose rights to the child are always paramount to those of the state. Now, a Catholic parent, by the very fact that he professes to be a Catholic, publicly and solemnly acknowledges, first, that he feels it to be his conscientious duty to submit to the Catholic church as to the infallit is teacher of truth; and secondly, that to belong to the Oatholic church is the sole means of salvation; it is a veritable ark of salvation to him and his. Hence love as we'l as duty leads him to hand over his infant treasure to that divine society, which he calls by the endearing name of "his Holy Mether the Church." The Holy See has always laid down the great and vital principle, that secular and religious instruction shall never be parted in educa-tion. Education is the formation of the whole man-intellect. heart, will, character, mind and soul. "Religion," says Guizet, "Is not a study or an exercise to be restricted to a certain place or a certain hour, it is a faith and a law which ought to be felt everywhere, and which after this manner alone can exercise all its beneficial influence upon our minds and our lives." Father Whelan next proceeded to combat the plea advanced in lavor of a purely secular system of school, that morels can be taught apart from the dogmas of religion, or in other words, that Ohristianity is not a necessary factor in the meral education of a child. He quoted two American authorities to show that fauts onhappily contradict this theory. In a pastoral letter, the Catholic bishop of Columbus, Ohlo, bewalls the fact that, nowitherending the high standard of popular education that prevalls in the several states, bribery and corruption are every day becoming more common and barefaued, literature is growing more infidel in its .tone, the press more sen sational, the papular views of marriage more profane and sensuous, and the social relations more proface and licentions, and the lites of responsibility losser, the notions of a future life more vague, and divorce, adultory, formication, facticide and infanticide more frequent. A Protestant wrt r in the Popular Science Monthly (Jan. 1890) says that the facts disclosed

BY OUR SCOTAL STATISTICS

cause it to appear that, in the unjustment of our schools, we have gone too far in our aim for material advancement and wesits, and

the thought! Yet if the instruction of our (one reaches that eminence when he can de | Undoubtedly if we lived for this world alone, attring time, it is a crisis, after all this has common schools subdues the tendency to clare that he knews the whole mind of God, But all men have some day to die, and put passed away we may look for a new Ireland or line, why is it that the ratio of prisoners I think it behooves him to be humble and sit the death bed test to our difficulty and it all The long struggle over, the minds of Irlish in the United State being one in 3,472 in. at the feet where he may learn wisdom, and resolves itself into this—the wicked may habitants in 1850, rose to one in every 1 647 be willing in the feeling of charity to believe in 1860, one in 1,021 in 1870, and one in 837 that etters may be right, although they see in 1880? One naturally looks to the large differently from what he may see," and constant influx of foreign immigrants as a partial explanation of this growing disproportionate increase of orime; but the facts deny the hope, for the great increase is to be found among the native bern." Here he dealt with the efforts of the local ergan of the Equal Rights association to prove from the oriminal statistics of Ontario, that the undue proportion said to be contributed by Catholics to our prison population tells against Saparate schools. Why it is well known that not more than one-third of the Catholio ohlidren of Ontario are trained in the Separate schools and that is the stockboast of the opponents of the Separate school system. So on the other side of the lines. five years ago it was computed that less ;ban one-tenth of the Catholic children of the cennty attended the parochial schools. Since then, netwithstanding the many grievous obstacles in the way, the parochial schools have multiplied, but it is doubtful whether even new they educate more than ene-fifth of the Catholic children. Do the prison stati-Defended by Rev Father Whelan stice of this previous say in what schools, Public or Separate, the prisoners received instruction as children? The "August Report of the Superintendent of the New York State AT ST. PATRICK'S, OTTAWA Prisons, 1886," records that the prisons of Auburn and Sing Sing contained 2,616 convicts: of these 1,801 are oredited with a Public school education, 373 are classed as being able to read and write, 19 are returned as collegiates, 10 as having received classical and 78 academic educations, 97 as being able to read only, and 238 as having no education. JUDGE ROSE'S RECENT CHARGE TO Let our prison statistics be arranged on a similar plan, and we will then see what conand crime. For the present, it suffices to say, that it is from the poorer classes amonget us that the Catholic inmates of our prisons generally come, and their crimes are either petty thefts or offances that are directly traceable to drink. The well-to-do people in

detected in orime, are FREQUENTLY SAVED FROM CONVICTION

by friends or by the ability of counsel, whose services are far beyond the means of the poor, while still many others escape into velontary exile to avoid imprisonment. There are many cases in point. Here Father Whelan read an extract from the School Journal, a non-Ostholic publication of New York, April 12, as follows :- "The Synod of the Preabyterian church recently asked for child belongs exclusively to the state, and the appointment of a committee from the that the state has the right to determine Methodist conference to not with them for the appelnament of a committee from the what education shall or shall not be given the purpose of arousing the people to maintain the American theory of religion and education. This conference in reply has among other atatements made the following

"The separation of church and state can-This is strictly in accordance with right not mean, under our form of government, reason. God, as Creator and first cause of the separation of Christian morally and the all things, is the absolute owner of the child. state. Purely secular education is impossible in this land. Christianity must solve the question of the education of the masses, npon bristian and not secular grounds. Rad society based on the family, and as guardian habits can only be overcome by Christian morality. Christian citizens must deny the right assumed by some to give godless educa-

It is for those principles, said Father Whelen, that the Catholic church is fighting. The resolution submitted in the House of Assembly towards the close of the session. resolution virtually denies the right of the ing to the principles and tenets of the Roman Uatholic Church. Teachers must be qualified to impart such instruction, and it is the place of the bishops and clergy to say whether world if he lose his own soul, and what shall they are or not. Oatholics are accustomed a man give in exchange for his soul ?" As to to be guided in such matters by their ecoleciastical superiors and spiritual advisers. They do not look to the lieut-governor in connoil for direction any more than they look to the chief justice for a judgment or rubrics or an interpretation of their caramonial laws. The contention of the Equal Rights party that Separate schools should not receive a share of the public funds which are set aside for educational purposes because the state should not aid to dissemi nate the dogmas or doctrines of any parti-cular church, might, Father Whelan said, be urged against government or municipal grants to the

PUBLIC SCHOOLS AS WELL,

He cited a decision of the Supreme court of the state of Wisconsin, March 18, 1899,

which says : "That the reading of the Bible in the schools, although unaccompanied by any comment on the part of the teacher, is instruction, seems to us too clear for argument. Some of the most valuable instruction a person can receive may be derived from reading slone, without any extrinsic aid by way of comment or exposition. Any pupil of ordinary intelligence who listens to the reading of the doctrinal portions of the Bible will be more or less instructed thereby in the doctrine of the divinity of Jesus Christ, the eternal punishment of the wicked, the authority of the pricathood, the binding force and effinery of the sacraments and many other conflicting sectarian doctrines. logically follows that the place where the Bible is read is a place of worship and that as the taxpayers were compelled to erect and support the schoolbouses, and the children are under a law compelled to attend Pablic or Private schools, the constitutional clause forbide such use of the schoolhouse. It is also shown that such instruction in any Publie school would make it a religious seminary within the meaning of the constitution and hence as these schools are supported in part by the proceeds of the school fund and the one will tax, such instruction is forbidden by the constitution."

JUDGE ROSE'S LINDSAY CHARGE.

He concluded with the reading of a passage from the charge delivered by Mr. Justice Rose to the jury at Lindea; Ont., last week, in a libel case arising out of the mathods indulged by the publisher of a certain newspaper in that town, who has beto Catholic doctorioes, tenets and personages. Equal Righters" and other assaliants of the Carnolic church and Catholic school, he said, might ponder with profit these weighty 'It is no advantage to a community, and it is no advantage to the members of the our schools, we have gone too far in our aim of the interest of for material advancement and wealth, and community, ne advantage to Pretestants or for material advancement and wealth, and community, ne advantage to Pretestants or for material advancement and wealth, and community, ne advantage to Pretestants or for material advancement and wealth, and community, ne advantage to Pretestants or levely our schools in the community, ne advantage to Pretestants or levely our schools is your good, the community, ne advantage to Pretestants or levely our schools is your good, would resume his course of lectures when the form and whose enly object is your good, would resume his course of lectures when the form and whose enly object is your good, would resume his course of lectures when the form and whose enly object is your good, would resume his course of lectures when the form and the means he employs are the surgest to attain his ends. He desires your salvation attain his ends he employs are the surgest to country had been liberated. Irviand has attain his ends. He desires your salvation attain his ends. He desires your salvation attain his ends. He desires your salvation attain his ends attain his ends. He desires your salvation attain his ends attain his ends. He desires your salvation attain his ends. He desires your salvation attain his

THE PRUSSIAN PARLIAMENT.

The New Chancelior's Policy.

BERLIN, April 15 .- At the opening of the Landing to-day, Chanceller Von Caprivi said: It is not my intention to state the Govern. ment's programme, but having hitherto held aloof from political life, I now wish to speak a few words in order to approach you personally. (Obests.) The Chanceller, continuing, said that he noped for the continued future safety of the Empire, and he believed that the edifice of state was emented firmly enough to resist the stress of political winds and weather. The Chancellor affirmed his belief in the future of Prussia and of the German Empire resting on Prussia's shouldere. Buth for a long time to come would be a historical necessity and both might anticipate a future fail of hope. The Emperor had said his policy should remain the same, therefore the inauguration of a new era was not to be expected. The Crancellor said that the widest scope of practical criticism would be altewed, and that good would be adopted wherever found. He would co-operate with those having at heart the interests of Prussia, and he simed to foster the monarchial feeling in Prassia and the national feeling throughout the German Empire.

Before concluding his address, the Chancellor referred to the great services rendered by his predecessor, Prince Bismarck, and the fact that the noble personality of the young Emperor had already made itself manifest both at home and abroad.

Chancellor Caprivi's statements were received with approval.

Herr Von Hirene, (Right Centrist) arose and shook hands with the Chanceller, and Herr Ricker (Freisinnige) expressed the satisfaction of himself and his celleagues. Dr. Windthorst declared the Centrist party

would insist upon the re-establishment of the relations between the Church and the State which had existed before the Kulturkampf. He also took occasion to complain of the maladministration of the Department of Public Wership.
Herr Zadlitz (Free Conservative) and

Richter (Liberal) expressed entire confidence

in the ministerial declaration. BERLIN, April 16 —In his speech in the Pruesian Diet yesterday Chanceller Von Caprivi, after his reference to the Emperor's intention to steer the old course, said it was in the nature of the case and in accordance with human nature that againsts force like Bumarok's other forces could hardly find a plan, and that in the face of his resolute, selfreliant ways regarding the conducting of afbackground, and many ideas and desires re-main unfulfilled. (Liberal cheers.) The first result of the personal change with reference to toe Government itself would be that certain ministorial departments would gain a large scope and increased prominence. (Renewed cheering) It was, then, inevitable that with in the Prussian ministry the old character of the ministry, that of a body of colleagues, would obtain more recognition than was posaible under that mighty president. Without possessing any formal authorization he believed ho was warranted in declaring that the Gevernment would always be ready to receive such dosires and ideas as he had referred to and would re-examine them, and if convinced of their practicability, would put them into

or nervousness. Herr Richter, after referring to the unexpautedness of the recent changes, said that nad become president of the council. He pointed out the necessity of rendering the heads of imperial departments independent so as to lighten the duties of the Chancellor. As long as the Government remained as of old the existing difficulties would not diminish, but would rather increase. The retention of the corn duties was incompatible with the proposed protection of labor, and the opposition to the progress of social demooracy would prove ineffectual.

TRIALS FROM GOD.

How We Should Receive Them. In a recept sermon by one of the Paulist

Fathers of New York, the following instructive discourse was given :

"And this Jesus said to try him for He Himself knew what He would do."-Gospel of

the day. This manner of acting of our Lord with Philip may seem a little strange, yet it is not an extraordinary way for God to act with men, and I suppose not a few amongst us have been tried by God in a similar way.

The difficulty that often comes to our mind and one which some people do not seem able to settle is, that for the most part, it is the good, those who are striving with all the carnestness of their souls to serve God, who met with this experience of trisl, this test of storling worth, this tax on patience and good faith. The wicked, it may be observed, seem to prosper, they send out their ships which come back into port safely and heavith burdened; their business succeeds, healty, prosperity and good luck seem to go with them; while on the other hand, the good—those who are striving to lead virtueus, honest lives are the victims in many cases of temporal diffi mltles. Things don't seem to go right, obstacles which before were never

Now, brethren, what is the meaning of this? Are the wicked to prosper and the good to suffer defeat in this world? The revelation of God alone can solve this question for us, a question which etherwise be a stumbling-block to many a devout soul. The Book of Exclusinations tells us why. "Son," it says, "when thou comest to the service of God stand in jurtice and in fear, and prepare tay soul for trial, for silver and gold are tried in the fire, but acceptable men are tried in the furnace of tribulation."

foresoen arise and almost overwhelm them.

What is God's object in dealing with his ownlathis way? Why these trials? Brethren, they are the trumpet call to courage, the test of worthiness, of courage, of sincerity, of acceptability. It is trial, it is temptation, it is suffering that shows what a man really is, object in testing us, that is why He tries us and how does He do it? By bringing out of a man all that is best and noblest in the human heart, by giving us the opportunity to destroy the dross, the usefulness, the little meanness, to leave only the pure gold. He-

prosper, the good may suffer temperal losses. but the millionaire and the beggar have to yield their souls and bodies to their Oreater. The rich man, the successful man, if his wealth and success is coupled with wickedness, is not the acceptable man before God. whereas the poor man, the man tried with adversity, the man whose let in this world call: forth the courage and herolam of the manly fellower of Christ, will in that day of apparent darkness be the truly acceptable man in the sight of God. Things did not run smoothly with our Blessed Lord while He lived on earth-His was not a bed of roses; riches and the luxuries of this world were not his portions, and if we are to be imitators of Him, if we are to be Obristians, we must follow and be satisfied with the path He has laid out for us; if you would be his disciples you must take up your cress and deny your-self as He in His wisdom will suggest to you, knowing well what He will do for you in the

THE PASSIONIST ORDER.

Its Founder, Its Institutions and Its

The Order of Passionists is one of the strict-est religious communities in the Catholic Church, although its discipline is by no means as severe and as exacting as that of the Camaldolese or Trappists. It was founded by Paul Francis Dausi, better known by the name of Paul of the Cross, who was born in Ovada, near Genoa, Italy, January S. 1694. During his life-time his rules and regulations were solemnly approved by the Sovereign Pontiff and twelve monastic retreats were founded in various parts of Italy. His death, which occur-ed October 17th, 1775, was a great blow to the young Order, but it by no means diminished the fervor of the survivors. A new Superior was speedily chosen and sgain the institute hegan to prosper. In a few years additional monasteries were founded in Bu'garia, Wallachia and Roumania. The difficulties of the monks in their new hermitages were by no means inferior in number or quality to those of other missionaries in China and Japan, and some of them even suffered martyrdom. In 1838 the Bishop of Nicopolis obtained permission to hold two churchs in the discount of the child two characters in the second of the child two children in the second of the the s build two churches in his diocese, and these were placed in care of the Passionist Order. So great was the ancess of this mission that Mgr. Parsi had the privilege extended and in a short while the Order was introduced into other countries. Subsequently, however, the hermisages in Wallachia and Romania were destroyed by the Pulming with the countries. destroyed by the Bulgarian uprising, and the Passionists of those Provinces were compelled to seek new quarters. Nothwithstanding these losses, the Order consinued to grow in numbers with surprising rapidity, and in 1841 a hand of Priests landed in England and established a monastery at Highgate, near London. From there the Order spread to other parts of Eogland, and in 1853 a small colony of Passion ists landed in America.

Although in existence in this country but thirty-seven years, the institute numbers many hundred members, and counts among its monasteries, besides the provincial house at West Hoboken, New York, those of Dunkirk, Pittsburg, Cincinuati, Louisville, St. Louis, Baltimore and many others in Mexico and South America.

The phi osophical and theological courses in the seminaries of the Order are very complete. In this country one year of novitiate must be speat in the mother house at Pittsburg, and during this time the young sepirant is employed in prayer and at manual labor of various kinds. A number, finding the life too severe, kinds. A number, finding the life too severe, leave and become secular Priests. At the end of the year's probation the Passioniat novice is sent to complete his studies of the ancient classics, and then enters upon a two years' course of philosophy. This completed, he begins the study of theology. An extra course of sacred eloquence must be attended before he

becomes a professed religious.

The discipline of the Order is most rigid and is trying to the health of the most robust. The members always wear their coarse habit, keep their feet sandalled, observe strict fasts and subject themselves to the hardest penances. They retire to their cells about 8:30 in the evenparty could not vary its policy on any ing, and arise to sing matins at midnight. prayer, and at the chanting of the Miscrere take the discipline of an iron chain and leather thong. After chair some return to their cells. while others employ their time in study or meditation. In the morning they leave their couches long before sunrise, repair to the chapel and chant prime and tierce. The Priests then cel-brate Mass, and after their thanks while others employ their time in stu giving return to their respective duties. About 11 o'clook all are again summoned to the chap-il for sext and none, and then dinner is served in the refectory. About one o'clock there is a short recreation during which the community remain together and enjoy themselves in innocent amusement.

After recreation the members observe an After recreation the memoers observe an hour's silence, and for the rest of the day the Priests hear confessions, the students bury themselves in study and the Brothers apply themselves to their various occupations. A slight supper is enjoyed about 7 in the evening. The oustomary office is subsequently chanted, and after the regitation of the Rosary and the Salve Regins the monks retire to their ceils. The members of the Order receive no salary whatever for their services as pastors, and depend solely and entirely upon their missions and the free contributions of the faithful.— Catholic Review.

A REMARKABLE PAPER.

Justin McCariby on "Ireland's Present Infinence on Thought and Literature."

Mr. Justin McCarthy, has a remarkable article in the April number of the Times, upon Ireland's Present Influence on Thought and Literature. It begins by admitting that this influence is very small, indeed, compared with what it was at the latter end of the last century and the beginning of the present. He accounts for the absence of Irish novels as distinctive feature by the circumstance that, owing to the changed relations, the artistic conditions, of the peacant have been exhausted, and the new Irish novel will have to wait for the new conditions of life which are to be the result of the present changes. Nor does he find there are any great advocates at the Irish Bar; but in the House of Commons there are some Irishmen whose sloquence and debating power main tain adequately the very best conditions of Irish political orstory.

The exceptions to the rule of want of emi-

nence in literature and thought he fieds in the names of Professor Tyndali and Mr. Lecky, the historian. In journalism all the world over he finds the Irish intellect predominant, and he notes the circumstance that abroad Irishmen are going in ipr an entirely new trade by taking to becoming millionaires.

He save there is nothing for patriotic Irishwhether he is sincere, whether he is interest mon to regret or to be assumed of in the falled in the service of God. That is God's ing off of Freland's contributions to modern mon to regret or to be asbamed of in the fall thought and intellect, and then proceeds as follows:- "The truth is that the intellect of Ireland has for the time gone into politics; it is heard speaking from the platform and on the finer of the House of Commons. When the Germans were heginning to rally against the mastery of Napoleon, Fights closed his lecture hall and announced that he articles for the newspapers, gilt is a busy and 1 85 8

The long struggle over, the minds of Irish men and women will begin to settle down, and the lecture halls, the studies and the studies will be opened again. There is a treasure for the historian rosting on the shelves and in the crypts of the Royal Irish Academy which I trust may be to ned to early account. An Irish National Parliament could not do better than vote a sum of mousy for the publication of some of these historical material; and the translation of others."

The British Budget. LONDON, April 18 -The budget is the

topic of discussion in all circles, and the

general opinion is that the measure, while far from giving complet: satisfaction, is much less offensive than any previous Ministerial presentation of like character for many years. The fallure to reduce the income tax and the changes in the duty on spirits and beer form the chief and most vital objections to the bill, and these points are the basis of public criticism. Mr. Labouchere, in an in-terview to-day, characterized the measure as a middlemen's and capitalita' budget, and predicted it would prove to the Government a becomerang. The leading browers are active in protecting their interests and a meeting of the owners of the largest of these establishments has been called for Monday to consider the maiter of offering opposition to such of the provisions of such of the Government's schemes as effect them. The Government's assertion that the increased duty is removed, is held by the brewers to be an unqualified mistake. Instead of its being removed it is merely transferred so that the ravenue from liquors shall be devoted to Imperial purposes. The distillers profess the utmest indifference to the change in the tax on spirite, declaring that the increased duty or any further increase of duty must fall upon the consumers and not upon themselves, or that, in other words, the increase will be offert by the addition of water to the stock by retaliers. This being the result, it remains to be seen how long, and to what point, the bibulous Briton will permit his whickey to be watered. The objection to the budget offered by the Parnellites, through Mr. Sexton, is that it is unduly oppressive to the people of Ireland, burdening them with taxation for which they receive no compensating benefits.

The Marriage of Lieutenaut-Governor Angers.

QUEBEC. April 16 .- The Hon. A. R. Augers, Lieutenant-Governor, and Madame Alphonse Hamel (nee Lemoine) were married this morning in the church at Sillery by the Rev. Oure Casgrain. The ceremony was private, none but the brothers and sluters of the bride and bridegroom being present. The bride was given away by her brother, Mr. Gaspard Lemoine, and Mr. Panet Angers acted as best man for the groom.

Success always attends our preparation for removing the downy heir from women's face. It is now in universal use, and c ats, including a box of ointment, only \$1.50. We have always on hand a preparation to dye the whiskers and to give to the hair its natural color. Also one of the best preparations for washing the mouth and gums and giving a sweet breath. and skin blemishes, as well as tooth-ache and corns, removed at once without pain. As in the past, we have siways on hand choice l'ace powders, which gives to the skin a freshness and conceal all the defects of nature. We have also a Lung remedy which is infalible. Read the certificates which we publish every week.

MM. LAGROIX, JR.,

Successor of MDMS. DESMARAIS, No. 1263 Mig.

nonne st., corner St. Elizabeth st. Visitor (in editorial sanctum)-Don you

thought? Editor-Yes; all of that, Editor—Two dollars a year.— Puck.

The disagreeable sick headache, and foul stomach, so frequently complained of, can be specific relieved by a single cone of MoGALE's Butternut Pills.

BE THE SHORT

long one and yet be the shortest between given points. For instance the St. Paul, Minneapolis & Manitoba Railway has over 3000 miles of road; maggnif-ice n tly equipped and managed, it is one of the greatest railway sys-tems of this country; for the same reasons it is the traveler's favorite to all points in Minne-sota, North and South Dakota and Montana It is the only line to Great Falls, the future manufact-uring center of the Northwest; to the fertile free lands of the Milk River Valley; and offeres choice of three routes to the Coast. Still it is the shortest line between St. Paul, Minneapolis, Fargo, Winnipeg, Cooks tou, Moorhead, Casselton, Glyndon, Grafton, Fergus Fails, Wahpeton, Devil's Like, and Butte City. It is the best route to Alaska, China and Japan; and the journey to the Pacific Goast, Vancouver, Ta-journey to the Pacific Goast, Vancouver, Ta-coma, Seattle, Portland and San Francisco, will be remembered as the delight of a life-time ones made through the won-derfulscenery of the Manisoba-Pacific Route. To fish and bunt; to view the maguificence of nature; to revive the epirit; res-tore the body; to realize the dream of the home seek r, the gold-seeker, the toiler, or the capitalist, visit the country reached by the St. Paul, Mineap dis & Mani-tobs Railway Write bo F. I. WHITNEY, G. P. & T. A. Sa. Paul, Minn., for

maps, books and guides. If you wanta freefarm HAND in a lovely land write for the "Great Rereaditand OF resolve to FORTUNE! t h

DATHOLIC OF GOOD HABITS AND A fair education, wanted in several sections of United States and Canada Permanent em-

CATHOLIC CULLINGS.

Interesting Items Gleaned from all Quarters of the Globe

According to the propaganda in Reme there ar 218,000,000 Catholics in the world.

Cardinal Manning has said, " It is a bad will that dees not contain the name of Ged er his peer." The clergy of the diocese of Pitteburg, Pa.,

are moving for the creation of a fund for superannuated priests.

Rav. F. O'Rielly, New Hampton, Is., who a few years since attended Sheldon, Rook Valley and other surrounding missions, has just received a legacy from a friend in New York of \$10,000.

Blahop Fink, of Leavenworth, Kan., has been waited upon by a committee of the Farmers' Alliance, who have promised to have the society's objectionable features to Catholics removed. On this condition the bishop has withdrawn his objections to the erganization. The reception recently tendered to Car-

dinal Gibbons at the Catholic University was a notable event. Addresses in English, Latin, French and German were read to his Eminence by Fathers Danshy, Bernard, Fletcher, Barch and Tuchy, and a poem in his honer was read by Father McGoldrick. Colonel J. Mervyn Donobue, son of the

late Peter Donohue, who died lately in San Francisco, distributes about \$300,000 to the Oatholic charities of San Francisco, and leaves the residue of his estate, after providing fer his wife by a third Interest in the Union Iron works (about \$11,000 a year), to the building of a home for aged men and women, under the direction of Archbishop Riordan and his executors.

The Right Rev. James O'Connor bishop of Omaha, Neb., was forty-two years a priest on the feast of the Annunciation, March 25. He is still very ill at the Mercy hespital, Pittsburg, Pa., and though he received great numbers of congratulatory telegrams and letters, his condition permitted no celebration of the anniversary. It is pleasant, however, to be able to state that a slight improvement in his case is visible.

Rev. Father Coghlan who gave a mission not long since in Le mars, and Rev. F. Ward, later in Sheldon, conducted about a month ago in Louisville, Ky., a well-attended mission, at which over 3,000 persons approached the sacraments. Little did some of them think that it would be the last mission that they would attend, for several perished in the cyclone. But happy for them, to be prepared when the dread messenger of death arrived.

Archblehop Gross, of Oregon City, in a partoral to his flock speaks thus of the happy deliverance of his people from the "grippe epidemic: "At the outbreak of that widsspread epidemic, the 'grippe,' we issued a circular ordering a triduum of prayers and other devotions. Now that the 'grippe' has happily disappeared from our beloved diocese, we call you to return thanks to God. For not only in Portland, but as far as we could secertain from the ether parts of our diocese, not one of the dear flock committed to our charge has died of the 'grippe.' Let us recognize the mercy of our good God towards us poor sinners."

Our Altar societies, now happily so numerone throughout the country, ought to held in special honor the name of Mrs. Julia Beaven, on whose beautiful life, as narrated in Benjamin Webb's "Centenary of Catholicity in Kentacky," a most interesting article is based in the Messenger of the Sacred Heart for April. It comes in the "Our Mothers in mould public opinion? Are you a leader of Israel-Models of American Catholic Womanbood" series, which is justly attracting favorable attention. Mrs. Beaven, or as she is Visitor-How much are you in advance? | more frequently mentioned by her maiden years of the century, was the devoted assistant of the venerable missionary, Father Badin, in caring for the little mission church at Morganfield, St. Anne's. She wove with her own hands the first carpet the sanctuary ever had, and took care of the altar linen most devoutly.

"A new departure," wrote the Pall Mall HOW CAN THE LONG Gazette recently, "in the services of the Roman Cathelic Church in the metropolis has been taken in connection with a mission recently hell at St. George's Roman Catholic Oathedral. Southwark, by the clergy of that church. The new departure consists of the holding of services in the lanes and byways of the thickly populated districts around London Bridge and the Berough, this beidg con-sidered by the bishop and clergy as a very effective way of reaching the masses. Under the circumstances, therefore, it may be of interest to state (says the London Tablet) what has been done at Southwark. A fortnight's retreat has just ended, and the first week of t being a week of prayers, whilst the devoair services were held every evening at different points in the parish. One night the Way of the Cross was made through some of the courts and lanes, with a short andress at each station; and on other nights the Sorrowful Mysteries of the Rosary were said or sung through the streets, with two or three short addresses afterwards. The clergy went in cassock and baretta, with two or three acolytes in cassock and cotts, one to ring a bell, another to carry the cross, and the third to carry a lantern. The object of the experiment was to wake up the outlying districts of the parish, to get the people interested, and to ensure their coming to the sermons and ex-ercises of the second week in the Cathedral. And in that respect the outdoor services were certainly anccessful. They were well attended every night, the processions were made without let or hindrance, and the behavior of the people was invariably respectful.

Sister Rose and the Lepers.

It has been reposted that the Hawaiian government would not allow Miss Fowler to proceed to Molokai, but her friends in Brooklyn, who have received letters from her since her arrival at the Sandwich Islands, contradict this. Here is an extract from a latter which Miss Fowler wrete on March 10 :-"I arrived after a dreadful journey last

Sanday. We were twenty-lour hours lake on account of a torrible 'kona.' The captain said he had never seen such a storm in the Pacific before, I was met at Honolulu by he new president of the board of health and by Mrs. Wodehouse, the wife of the British minister of affairs. They have made a new leper settlement at Kalli, and I am going to stay hore for a time, as the Garman physician. Dr. Lutz, is here, and ineless upon having some one to help him. We have forty patients, some lapers and some suspects, men women and children, so I shall have everything to do-nurse, teach, and look after them. They are expecting me out in Molekal, but this place needs assistance more. They of United States and Canada Permanens on have several white parameters and depressed account are in a very interaction and depressed account and depressed account are in a very interaction and depressed account are in a ve have several white patients here, and they