VOL. XL., NO. 16.

MONTREAL, WEDNESDAY, NOVEMBER 20, 1889.

PRICE, 5 CENTS.

His Eminence Cardinal Gibbons Explains It.

ENCOURAGING IMMORALITY

It Only Aggravates The Evil it is Pretended to Remedy.

His Eminence Cardinal Gibbons has contributed this valuable chapter to the literature of the divorce controversy through the pages of the North American Review for November:

THE EVIL OF DIVORCE.

However much men may differ in their views of the nature and attributes of the matrimonial contract, and in their concept of the rights and obligations of the married state. no one will deny that these are grave questions; since upon marriage rests the family, and upon the family rest society, civilization and the highest interests of religion and the State. Yet, strange to say, divorce, the deadly enemy of marriage, stalks abroad to day bold and unblushing, a monster licensed by the laws of Christian States to break hearts, wreck homes, and ruin souls. And passing strange is it, too, that so many, wise and far-seeing in less weighty concerns, do not appear to see in the ever growing power of divorce a menace not only to the sacred ness of the marriage institution, but even to the fair social fabric reared upon matrimeny as its corner-stone. MARRIAGE UNDER THE OLD LAW.

God instituted in Paradise the marriage state and sanctified it. He established its law of unity and declared its indissolubility. By divine authority Adam spoke when of his wife he said : "This now is bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of man. Wherefore a man shall leave father and mother, and shall cleave to his wife; and they shall be two in one flesh." (1) But like ether things on earth, marriage suffered in the fall; and little by little polygamy and divorce began to assert themselves against the law of matrimonial unity and indiscolubility. Yet the ideal of the marriage institution never faded away. It survived, not only among the chosen people, but even among the nations of heathendem, disfigured much, tis true, but with its ancient beauty never wholly destroyed.

UNDER THE MEW DISPENSATION.

When, in the fulness of time, Christ came to restore the things that were perishing, He reasserted in clear and unequivocal terms the sanctity, unity, and indissolubility of marriage. Nay, more. He gave to his state The knowledge that divorce can easily be added holiness and a dignity higher far than it had "from the beginning." He made marriage a sacrament, made it the type of His judges in some States are encouraging inventions. own never ending union with His one, spotless spouse, the Church. St. Paul, writing to the Ephesiane, says: "Husbands, love your wives, as Christ also loved the Church, and delivered Himself up for it, that he might sanctify it, cleansing it by the laver of water in the word of lite, that He might pre-sent it to Himself a glarious Church, not having spot or wrinkle, or any snub thing, but that it should be holy and without blemish. So also ought men to love their wives as their own bodies. . . . For this cause shall a man leave his father and mother, and shall cleave to his wife, and they shall be two in one fissh." (2)
in defence of Ohristian marriage, the

Church was compelled from the earliest days of her existence to de frequent and stern battie. But cultured pagan, and rough barbarian, and haughty Christian lord were met and conquered. Men were taught to master passion, and Christian marriage, with all its rights secured and reverenced, became a rulng power in the world.

THE COUNCIL OF TRENT

The Council of Trent, called in the throes of the mighty moral upheaval of the sixteenth century, to deal with the new state of things, again proclaimed to a believing and unbelieving world the Catholic doctrine of the holiness, unity, and indissolubility of marriage, and the unlawfulness of divorce. The Counoll declared no new dogmas; it simply reaffirmed the common teaching of the Church for centuries. But some of the most hallowed attributes of marriage seemed to be objects of peculiar detestation to the new teachers, and their abolition was soon demanded. The leaders in the changes of matrimonial law," writes Professor Woolsey, "were the Protestant Reformers themselves, and that

almost from the beginning of the movement The reformers, when they discarded the sacramental view of marriage and the celibacy of the clergy, had to make a new The "new doorline of marriage and of divorce." (3) doctrine of marriage and of divorce." vorce," pleasing as it was to the sensual man. Was speedily learned and as speedily put in practice. The sacredness with which Chrisdan marriage had been hedged around began to be more add more openly trespassed upon, and restive shoulders wearled more and more quickly of the marriage yoke when diverce promised freedem for newer joys.

TOR THE CATHOLIC THERE IS NO DIVORCE. To our own time the logical consequences the "new destrine" have some. To-day "abyss calls upon abyss," change calls for change, laxity calls for license. Divorce is now a recognized presence in high life and low ; and polygamy, the first-bern of divorce, the teacher that feared not to speak the

(1) Gen. ii. 23, 24. (2) Ephes. 7., 25 31 (3) L Divorce and Divorce Legislation," by guasodore D. Woolsey, 2d Ed., p. 126.

new. In ne uncertain tones, the Church aware that upon the words of our their common effspring, and in a state of the preclaims to the world to-day the unchange. Saviour as found in St. Matthew, Chap. xix., most licentious and unrestrained immerality. able law of the strict unity and absolute indissolubility of valid and consummated Chris-

tian marriage.

To the question, then, "Can divorce from the bend of marriage ever be allowed?" the Catholic can only answer No. And for this No, his first and last and best resson can be but this: "Thus saith the Lord."

As time goes on the wisdom of the Church

in absolutely forbidding divorce from the marriage bond grows mere and more plain even to the many who deny to this prohibition a divine and authoritative sanction. And nowhers is this more true than in our own country. Yet our experience of the evils of divorce is but the experience of every people that has cherished this mon-

EVIL CONSEQUENCES OF DIVORCE IN ANCIENT TIMES.

Let us take a hasty view of the consequences of diverce in ancient times. Turn only to pagan Greece and Rome, two peoples that practised divorce most extensively. In both we find and divorce weakening their primitive virtue making their latter corruption more corrupt. Among the Greeks morality declined as material civilization advanced. Divorce grew easy and common, and purity and peace were banished from the family circle. Among the Romans divorce was not common until the latter days of the Republic. Then the flood-gates of immerality were opened, and with divorce made easy, came rushing in corruption of morals among both sexes and in every walk of life. " Passion, interest, or caprice," Gibbon, the historian, tells us, "anggested daily motives for the dissolution of marriage; a word, a sign, a message, a letter, the mandate of a freedman, declared the separation; the most tender of human connections was degraded to a transient society of profit or pleasure." (1) Each succeeding generation witnessed moral corruption more general, moral degradation more profound; men and women were no longer ashamed of licentiousness; until at length the nation that became mighty because built on a pure family fell when its corner-stone crumbled away in

DIVORCE IN THE UNITED STATES.

Heedless of the lessons tought by history, modern nations, too, have made trial of divorce. In Europe, wherever the new gospel of marriage and divorce has had notable influence, divorce has been legalized; and in due proportion to the extent of that influence causes for divorce have been multiplied the bond of marriage more and more racklessly broker. and the obligations of that sacred state more and more shamelessly disregarded. In our own country the divorce evil has grown more rapidly than our strength. Mr. Carroll D Wright, in a special report on the statistics of marriage and divorce made to Congress in February, 1889, places the number of divorces in the United States in 1867 at 9,937 and the number in 1886 at 25 535. These figures show an increase of the divorce evil much out of preportion to our increase in population. tive genins in the art of finding new causes for divorce. Frequently the most trivial and even ridioulous pretexts are recognized as sufficient for the runture of the marriage bond : and in some States divorce can be obtained "without publicity," and even without the knowledge of the defendant -- in such cases generally an innocent wife. Orime has sometimes been committed for the very purpose of bringing about a divorce, and cases are not rare in which plots have been laid to blacken the reputation of a virtuous spouse in order to obtain legal freedem for new nuntials Sometimes, too, there is collusion between the married parties to obtain divorce. One of them trumps up charges; the other does not oppose the suit; and judgment is entered for the plaintiff. Every daily newspaper tells us of diverces applied for or granted, and the public sense of decency is constantly being shocked by the disgusting recital of divorce-court scandals.

MORMONS AND DIVORCED PROPLE. We are filled with righteeus indignation at Mormonism; we brand it as a national disgrace, and justly demand its suppression. Why? Because, forsesth, the Mormons are polygamists. Do we forget that there are tow species of polygamy—simultaneous and successive! Mormons practise without legal recognition the first species; while among us the second species is indulged in, and with the sanction of the law, bythousands in whose nostrile Mormonism is a stench and an abomi The Ohristian press and pulpit of nation. the land deneunce the Mormons as "an adulterous generation," but too often deal very tenderly with Christian polygamists. Why Is Christian polygamy less edious in the eyes of God than Mormon polygamy ! Among ve 'tis true, the is looked upon as more respectable than the other. Yet we know that the Mormons, as a class, care for their wives and children; while Christian polygamists but too often leave wretched wives to starve, slave, or sin, and leave miserable children a public charge. "Oh, divorced and much-married Ohristian," says the pelygamous dweller by Salt Lake, "pluck first the beam from thy own eye, and then shall thou see to pluck the mote from the eye of thy much-married, but undiverced, Mormon brother." It follows legically from the Catholic doc-trine of the unity and indissolubility of marlage, and the consequent probition of diverce from the marital bond, that no one, even though divorced a vinculo by the civil power, can be allowed by the Church to take another consert du lag the life time of the trac wife or husband, and such connection the Church can but hold as sinful. It is written: "Whoseever

(1) "Decline and Fall of the Roman Empire." Milman's Ed., Vol. III., p. 286.

shall put away his wife and marry enothr

commitnets adultery squinst her. And if the

wife shall put away her husband and be marred to another, she committe-

werds of truth in bygone ages is not silent sthe adultery. (2) Of course I am well unkindness, in a state of estrangement from mon church in 1833, at Kirtaland, Ohio, was a 9, mady base the right of divorce from the marriage bond for adultry, with permission to remarry. But, se is well known, the Catholic Church, upon the concurrent testimony of the Evanglists Mark (3) and Luke (4), and upon the teaching of St. Paul (5), interprete our Lord's words quoted by S. Matthew as eimply permitting, on account of adultery, divorce from bed and board, with no right to either party to marry another.

THE CATHOLIC CRURCH NEVER PERMITS RE-MARRIAGE.

But even if divorce a sinculo were not forbidden by divine law, how inadequate a remedy would it be for the evils for which so many deem it a panacca. "Divorce a visculo." as Dr. Brownson truly says. "lyto-aily involves divorce ad libitum." (6) Now, what reason is there to suppose that parties divorced and remared will be happior in the new connection than in the old? As a matter of fact, many persons have been diverced a number of times. Sametimes, too, it happens thas, after a period of separation, divorced parties repent of their folly, reunite, and are again divorced. Indeed, experience clearly proves that unhappiness among married prople frequently does not arise so much from 'mutual incompatibility" as from causes inherent in one or both of the part es -- causes that would be likely to make a new union as wretched as the old one. There is wisdom in the pithy saying of a recent writer: "Much ill comes, not because men and women are married, but because they are fools." (7).

HAPPINESS NOT LIKELY IN A SECOND MAR-

BIAGE. There are some who think that the absolute prohibition of divorce does not contribute to the purity of society, and are therefore of opinion that divorce with liberty to remarry does good in this regard. He who delieves the matrimonial bond indissoluble, divorce a vinculo evil, and the connection resulting from it oriminal, can only say: "Evil abould not be done that good may come." But after all, would even passing good come from this greater freedom? In a few exceptional cases -Yes; in the vast majority of cases-No.
The trying of divorce as a safe-guard of purity is an old experiment, and an unsuccessful one. In Rome adulteries increased as divorces were multiplied. After speaking of the factlity and frequency of divorce among the Romans. Gibbon adds :

"A specious theory is confuted by this frequent and perfect experiment, which demon-strates that the liberty of divorce does not con tribute to happiness and virtue. The facility of separation would destroy all mutual confidence, and leftame every trifling dispute. The minute difference between a husband and a stranger. which might so easily be removed, might still more easily be forgotten." (8.)

How apropos in this connection are the words of Professor Woolsey:

"Nothing is more startling than to pass from the first part of the eighteenth to this latter parc of the nineteenth century, and to beerve how law has changed and opinion has altered in regard to marriage, the great foundation of society, and to divorce; and how, almost pari passu, various offences against chastity, such as concubinage, prostuntion, illegitimate births, abortion, dislaclination to family life, have increased also -not, indeed, at the same pace everywhere, or all of them equally in all countries, yet have decidedly increased on the whole." (9.) Surely in few parts of the wide world is

the truth of these strong words more evident than in those parts of our own country where loose divorce laws have long prevailed. It should be noted that, while never al lowing the dissolution of the marriage bond.

the Catholic Church has always permitted. for grave causes and under certain conditions, a temporary or permanent "separation from hed and board." The causes which positis ponendis, justify such separation may Do briefly given thus-mutual consent, adultery, and grave perti of son or body,

JURIES AGAINST DIVORCE.

It may be said that there are persons so unhappily mated and so constituted that for them no relief can come save from divorce a sinculo, with permission to remarry. I shall not linger here to point out to such the n ed of sacking from a higher than earthly power the grace to suffer and be strong. But for those whose reasoning on the subject is of the earth, earthly, I hall add some words of practical worldly wiedom from eminent jurists. In a note to his edition of Blackstone's "Commentaries," Mr. John Taylor Coleridge says:

"It to no less truly than beautifully said by Sir W. Scott, in the case of Evans versus Evans, that though 'in particular cases the repugnance of the law to dissolve the obliga tion of matrimonial cohabitation may operate with great severity upon individuals, yet it must be carefully remembered that the gensral happiness of the married life is secured by its indissolubility.' When people understand that they must live together, except for a few reasons known to the law, they learn to soften by mutual accommodation that yeke which they know they cannot shake off; they become good husbands and good wives from the necessity of remaining husbands and wives: for necessity is a powerful master in teaching the duties which it imposes. If it were once understood that upon mutual disgust married persons might be legally separated, many persons who now pass through the world with mutual comfort, with attention to their common offspring, and to the moral order of civil society, might have been at this moment living in a state of mutual

(2) Mark, x., 11, 12.

(3) Mark, x., 11, 12. (3) Mark, x., 11, 12. (4) Luke, xvi., 18 (5) I. Cor., vii., 10, 11. (6) Beany on "The Family—Christian and (7) Prof. David Swine in Chicago Journal.
(8) " Decline and Full of Chicago Journal.

(8) "Decline and Fail of the Roman Empire," Milman's Ed., Vol. III., p. 236.
(9) "Divorce and Divorce Legislation," 2d Ed., p. 274.

In this case, as in many other cases, the happiness of some individuals must be sacrificed to the greater and more general good."

THE ONLY WAY TO REPORT DIVORCE IS TO The facility and frequency of divorce, and

its lamentable consequence, are now-a-days calling much attention to "divorce reform."
"How can divorce retorm be best secured?" it may be asked. Believing, as I do, that divorce is evil, I also believe that its "reformation" and its death must be simultaneous. It should cease to be. Divorce, as we know it, hegan when marriage was removed from the domain of the Church; divorce shall ease when the old erder shall be restored. Will this ever come to pass? Perhaps soafter many days. Meanwhile, something
might be done, something should be done, to
lessen the evils of divorce. Our present divucce legislation must be presumed to be such as the majority of the people wish it. A first step, therefore, in the way of "divorce reform" should be the creation of a more healthy public sentiment on this question. Then will follow measures that will do goed in proportion to their stringency. A few practical auggestions as to the salient features of remedial diverce legislation may not be out of place. Persons seeking at the hands of the civil law relief in matrimonial troubles should have the right to ask for divorce a should have the right to ask for divorce a vinculo, or simple separation a mensa et thoro, as they may elect. The number of legally recognized grounds for divorce should be lessened, and "noiseless" divorces forbidden. "Rapid transit" facilities for passing divorce courts should be out off, and divorce agencies" should be suppressed. The plainiff in a divorce case should be a bond fid. resident of the judicial district in which his petition is filed, and in every divorce case the legal representatives of the State should appear for the defendant, and by all means the right of remarriage after diverce should be restricted. If divorce cannot be legislated out of existence, let, at least, its power for svil be deminished.

The Terrible Narratives in Court of Apostates of the Faith.

ibe Endowment House and Its Bloodcard ling Gath-Assassination Taught and Made Part of the Mormon Religion:

SALT LAKE CITY, November 15 -On February 10 next there will be a municipal election in this city. It will be the first real contest be-tween Mormons and Centiles for supremacy in the city that has ever been witnessed Last Friday a Mormon named John Moore made application for admission to citizenship He swore he was a Mormon, and had been through the Endowment house. Objection was made to his admission on the ground that par tien going through that house were compelled to take an oath which was incompatible with their becoming good law abiding citizens of the Unit After arguments the court state that he would grant a continuance un'il vester day to hear evidence on that point. This pos tion taken by the objectors created great excite ment among all classes of people hrre, and when John Moore's case came up for consideration the court room was crowded with spectators.

Ex Senstor Ferry, of Michigan, was an in-terested listener, and subsequently expressed his surprise at the fearful expose made by the witnesses, who were principally apostate Mormons. The characteristic feature of all the testimony was the earnest and emphatic manner in which it was given. The men were all gray haired, and could have had no object in testi fying to anything but the truth. John Bond told how he wendthrough the Endowment house in January, 1868, and took certain oaths. In Room 5 he took an obligation to obey the priest hood in everything temporal, spiritual, political social, and financial.

A TERRIBLE CATH.

Witness testified that the penalty for violating the catha or divulge them was death by cutting the throat from ear to ear and cutting out the heart and tongue and disembowlment. In the Endowment house he solemnly swore that he would avenge the blood of Joseph Smith, the first President and prophet of the Mormon church of the American nation, and that he would preach the same to his children and his children schildren; that he would thenceforth and forever begin and carry out hostilities against this nation and keep the same a prefound secret. Fifty men and women went that Bond did.

Martin D. Waddell, the next witness, at one

time was superintendent of the church carpen-tering work. He joined the church at Pitts-burg, Penn., in 1847. He came to Utah fifteen years later, and in 1863 went through the Endowment house, where all the secret rites of the church are performed. He went through again a year after, and on both occasions took an oath to avenge the deaths of the prophets Joseph and and Hyrum Smith on the people of this nation, from the President down to the last man in the country. In another room he took an oath not to divulge the penalty of disembowlment. that way," witness said, "they had the lock on us." The witness refused to take the oath to obey this priesthood in all things.

Asked as to whether he ever saw the penalty inflicted for violating the cath, he swore that he saw a man named Green, who had apostasized, have his throat cut from ear to ear. He gave full details of the crime and the names of some full details of the crime and the names of some of the men who partic pated in that murder and who are still living: When witness and others remonstrated they were told they would be served the same way if they didn't keep quiet. W. H. Dame, who was the leader of the band, said after the crime: "be appataized once, and now he has apostaized and gone to hell!" Witness testified that Green's property, con-signing of \$5,000 in cash and a waggon load of merchandise, was taken to the objet tithing yard in this city. Dame was one of the principals in the Mountain Meadow massacre.

AN APOSTATE BIBHUE & STORE.

Bishop Caboun swore that he joined the dior is in the land.

mon church in 1833, at Kirtaland, Ohio, was a member of the church forty years, and during that time he had been a Mormon bishup eighteen years. He went through the Endowment house forty four years ago. He sold substantially the same story as the other witnesses concerning the oeths and penalties and the necessities of obeying the priesthood, and that apostasy was punishable with death. It was the understanding generally that God had established His kingdom on earth, and that the Mormon church was that kingdom, and that to it the highest allegiance of the citizen was due. No age was fixed at which a man could go through the Endowment house. Mormons regarded marriages outside the Mormon church as illegal.

as illegal. Witness stated to the court that he considered the general doctrine and teachings of the church to be inimical and hostile to the laws of the land, One of the doctrines taught was that it was not wrong to steal from the enemies of the church. This was taught secretly. Witness was frequently instructed that it would be pleasing to the church to have a certain man put out of the way, and he knew lots of men who had been secretly murdered. By order of the court he gave the names of several men who had been so murdered. The dectrine was to obey the priesthood, even though in violation of obey the priesthood, even though in violation of the law of the land. For forty years publicly the Mormons professed loyalty, while ithey practiced treason. They fully believed that this Government would be overthrown, and the Mormon kingdom would be established on its ruins. It was taught for years that this would come to pass soon. Another doctrine of the church was that if r man violated any of his Endowment house oaths the only way he could be saved for eternity was to shed his blood here This doctrine was taught publicly and in print.

THREE ORGANIZED BANDS OF MURDERERS.

James McGuffy told of the Mountain Meadow managere, and connected it with the oaths taken in the Endowment house. He is a man enventy-five years of age. He took an oath in 1856 to uproot and destroy the American Government. He further took an oath to obey the priceshood in all things spiritual and temporal, even to the building of a house. There were three organized bands of church murderers in those days called Dantes, Blood Atoners and Avenging Angels. They had the work ap portioned to them by Brigham Young, who was considered God on earth.

Quite a sensation was caused when Charles Gilmore was called to the stand. He asked to be excused from testifying on the ground that if he divulged the Endowment house oaths his life would stand forfeited to the church, and while he cared not for himself, he did care for his wife and family. The court thought the Government was abundantly able to protect him, and he was required to testify. He related how he had been bathed and annointed on going through the Endowment house described the peculiar garments which Mormons were com-pelled to put on there, told how an old cavalry sabre was exhibited under a peculiar light so us to make a ghastly sight when the oath was taken, and described the caths and penalties in

One of the Mormon attorneys in this case was then called, and said he had been through the Endowment house two years ago, but refused to tell the court all the oaths he had taken there. The court adjourned till to-day, when other witnesses were examined corroborating the testimony given above

Miss Drexel's Ultimate Object.

PITTSBURG, Pa., November 15 -It is author-Itatively announced that Miss Kate Drext will not remain in the Order of Mercy. She is merely making her novitiate in that order so that she may become a nun and found a new order. The sisterbood she will establish, it is said, will be distinctively American, and will have for its object missionary and charitable work among the Indians. Miss Drexel will build a house for the prop sed order somewhere in the See of Omaha and will endow it handsomely. She will obtain recruits from the various orders to assist ber in her work, and will establish a novitiate for new members. The members of the order will be expected to do all kinds of domestic work in addition to educating Indiana.

An Eccentric Man's Glits.

ST. JOHN, N.B., November 12.—Some years ago Thomas E. Grindon, a somewhat eccentric character, but a successful business man, was in the grocery and liquor trade here. He closed up his business and went to England, taking with him, it is said, about \$100,000 which fortune he is understood to have greatly increased by speculation in stocks. He died recently in Bristol from a pistol shot fire by himself, but whether accidently or not is disputed. Word has reached here that he left the bulk of his property to his sister with instructions to bestow a part of it on friends whom he has over-looked in his small bequests. He leaves £250 sterling to the St. John society for Prevention of Ornelty; £500 to his old employee, Major A. J. Armstrong, and balf that sum to Armstrong's son. To Mrs. King he gives £20, and Mrs. Grossby £250. To Mr. McEvoy, of St. Stephen, the first person to buy goods from him, he leaves £500, George Lynch, of Digby, gets £500, and Mrs. Tibbits, of Fredericton, mother of the young lady arrested in Montreal in connection with the Mulcahy-Husson case, £100. It is also stated that Preventive Officer S. Gerow, who died the other day, was released from a debt secured by moreyage and presented with a sum of money besides.

Capital Punishment.

Cardinal Gibbons says: " A crying evil is the wide interval that so often interposes between criminal conviction and the execution of the sentence, and the frequent defeat of justice by the delay. Human life is indeed sacred, but the laudible effort to guard it has gone beyond bounds. Of late years the difficulty to convict in murder trials especially, has greatly increased from the widened application of the pleas in bar—notably that of insanity. When a con-viction has been reached innumerable delays generally stay the execution. The many ground of exception allowed to the counsel, the appeals from one court to another, with final application to the governor, and the facility with which signatures for pardon are obtained, have com-bined to throw around culprits an extravagant protective system, and gone far to rob jury trial of its substance and efficacy. A prompt exeoution of the law's sentence after a fair trial is this cong us has brought reproach upor a administration of justice, and given grounds for the application of lynch official advice from Rio de Janeiro.

A REVOLUTION IN BRAZIL

The Ministry Overthrown

AND THE ARM I'M FULL CONTROL

Dom Pedro Deposed.

The Cause of the Outbreak.

New York, November 15.—Messrs C. R. Flint and Co. received the following cable late this evening, dated Rio Janeiro:—

"Revolution has broken out here. The Brazilian army is in control. Ministry has resigned. The revolution is for the purpose of forming a republic "

A despatch has been received here stating that one of the ministers was shot.

The despatches regarding the revolution made coffee dealers here very uneasy. This is the very first intimation they have had of any rouble in Brazil for a year.

THE NEWS IN LONDON.

LONDON, November 15 - Other despatches from Rio Janeiro concerning the revolutionary. outbreak sesert that a movement in favor of a republican form of government has recently been strongly fomented and is the sole cause of the rising. Up to the present hour, however, there is little information of a tangible character. The aunouncement is made in the cipher. cables already at hand that the Prizitian minis-try have tendered their resignation and that the situation is controlled by the army.

WHAT BRAZIL'S MINISTER THINKS OF IT.

Washington, November 15.-The Brazilian minister said this evening that he had received no information from his Government with regard to the reported revolution in Brazil, but he had received from a third party intelligence of the same purport as that contained in the cable to Flint & Co., of New York. The minister said that since he had left Brazil in July last he had heard considerable about the great strength of the Republican party in Brazil, but in his opinion its strength was greatly overrated in this country. At the last election, which was perfectly free and open, only a few Re-publicans were returned. While it was postble that great changes had taken place in affairs in Brazil in the last three months, he did not think it probable that the situation had taken the turn indicated by the cables. There mighs, he thought, have been some ministerial trouble which had given rise to the reports of the revolution.

Dom Pedre Deposed.

New York, November 18.—The Emperor Dom Pedro, after having been formally apprisnew Government, was ordered to leave the berritory of the republic within twenty-four hours. He has accordingly sailed with the members of his family to Lisbon. Until the moment of his departure from the country over which he reigned for fifty eight years, he was detained a prisoner in his palace. The Government of the republic announces its intention of making him an allowance or pension during the remainder of his days. Of course the Re, ublic of the United States will be prompt to reorgnize the republic of Brazil. A curiors fact is that the United States Senate will soon be called upon to consider a treaty in which the government appears in a tripartite partnership designed to set up a king in Samoa who is not wanted by his own peop's.

The political consequence, are not likely to be important, however, since the government of the country was already a republic in everything but the name. As Brezilian securities have fallen only 3 per cent. in Lundon, the commercial consequences are evidently not considered serious.

With the resignation of the Ministry the last prop fell from under Dom Pedro's throne, and the Empire is now a thing of the past. The go ing over in a body of the Conservative faction in the House to the Republican made it a possibility and a certainty. Throughout the country the greatest excitement prevails, and the news spread with inconceivable rapidity. From all sides comes words of encouragement and approval, and the spirit of republicanism has permeated Brazil in its enbirety. The provinces are a unit in support of the incoming Government, and, in view of the fact that the military forces of the land are in line with the revolutionists, is can only be a movement of peace. The ex-Ministry has given up all hope of a turn being made in favor of a re-establishment of the Empire, and they admit that the prospects point to an establishment in Rio de Janeiro of a Republican form of Goverment.

The coffee growers and exporters are unanimous in their opposition to the old Government, and as a result have raised the price of green coffee.

QUEBEO, November 18.-Mr. J. U. Laird, the Vice Consul for Brazil here, has no official news of the revolution. The temporary Canadian General for Brazil lives at Halifar, but Mr. Laird says he cannot have received anything official about the matter or it would have been communicated to the vice consulates.

THE NEW GOVERNMENT.

A Brazilian cabinet has been formed as follows: President, without portfolio, Dudoro da Fonseca; minister of the interior, Aristide Lobo; minister of foreign affairs, Equintin Bocagura; minister of finance, Dr. Barboza; minister of justice, Campos Salles; minister of war, Benjamin Constant; minister of marine, Admiral Vanderholt; minister of agriculture, Demitris Ribero. Senhor Bocagura is a journalist. Senhor Barboza was a member of the Chamber of Deputies. Senhor Cocstant is a journalist and a professor in Polytechnic school. General Da Fonseca held command of the pro-vince of Minas Geraes. He was recently pun-ished for insubordination. The Chamber of Deputies has dissolved and the Uccnoil of State has been abolished. Public opinion appears to be in favor of a peaceful trial of the new form of Government. Everything is quiet.

The Government has issued a manifesto an-nouncing that the monarchy has been abolished, and various provinces have sent assurances of support to the new regime. The former prime