

upwards. And observable it is, that the sums of money remitted from Ireland to Great Britain, for rents, interest of money, pensions, salaries and profits of offices, amounted at the lowest computation to £1,000,000 yearly, from 1768 to 1773; and from 1773, when the tontines were introduced, those remittances were considerably increased. Ireland then pays to Great Britain double the sum that she collects from the whole world, in all the trade which Great Britain allows her. It will be difficult to find a similar instance in the history of mankind."

"Notwithstanding the success of the linen manufacture in some parts of the kingdom, the bulk of our people have always continued poor, and in a great many seasons have wanted food. Can the history of any other fruitful country on the globe, enjoying peace for four-score years, and not visited by plague or pestilence, produce so many recorded instances of the poverty and wretchedness, and of the reiterated want and misery of the lower orders of the people? There is no such example in ancient or modern story."

"For though it be acknowledged, that since the advancement of the linen manufacture the money and the rents of Ireland have been greatly increased, yet it is affirmed, and it is a fact of notoriety, that the lower orders, not of that trade, are not less wretched. Those employed in the favored manufacture generally buy from that country to which they principally sell; and the rise in land is a misfortune to the poor, where their wages do not rise proportionally, which will not happen where manufactures and agriculture are not sufficiently encouraged. Give premiums by land or water—arrange your exports and imports in what manner you will—if you discourage the people from working up the principal materials of their country, the bulk of the people must ever continue miserable—the growth of the nation will be checked, and the sinews of the state enfeebled."

Since this series of articles has commenced we have received many expressions of appreciation; we also have been told, by a learned gentleman, that he does not see the use of copying history, since every one who has read history knows all about these questions. We claim that, in our short life, we have read a little of Irish history and yet we are far from knowing all about these questions. Moreover, we doubt if our critic will find in any history, in any library in America, exactly the authentic information herein given. Besides we do not collect these rare fragments of documentary evidence for the benefit of men "who know all about the matter," but, for the majority of our readers, who, much like ourselves, were not acquainted with these facts until disinterred from the dust of a century's oblivion.—EDITOR TRUE WITNESS.

## FOREIGN MISSIONS AND A PRINCELY DEATH.

There is a highly interesting account in the Annals of the Propagation of the Faith, of the progress of religion in Madagascar. Among other passages not the least interesting is one in connection with the death of one of the princes of the country, which is told with a naive simplicity that makes it quite charming and devout. It runs as follows:

"One of our best Christians, John Baptist Rasoavelo, Lord of Ambohanasina, of the noble castle of Zazamarolaky (highest caste of the Malagasy nobility), died on August 15, thus going to celebrate in heaven the feast of the Assumption of Our Lady. What a beautiful soul was his. It was not until he was past 60 that he got to know the true religion; but his honesty, truly extraordinary for a Malagasy pagan, had opened the way for him. From that time until his death, his venerable head, with its white hair and beard, was to be seen in the midst of the black woolly heads of his lower Betsilean vassals as they were learning the catechism. When he had found the light he was ever striving to make it visible to the eyes of his family and his people. The church of Ambohimasina, situated near his residence, was at two hours distance from his menakely (fief) of Ambohipo-Ivato. To spare his young pupils fatigue, he constituted himself gratuitously their schoolmaster. The children used to arrive on Saturday evening, and did not take their departure till Wednesday. The noble

lord lodged them, had their meals prepared, and conducted them in order to Mass or to their games.

"His last illness was the occasion of much edification. And twice, even three times a week, we used to go in solemn procession, headed by the cross, singing hymns, to bear to him the Bread of the strong. Seated on his bed, clad in his most beautiful white robes, he received his Divine Guest with a faith that astonished the numerous pagans that witnessed the touching scene. He never failed to make his preparation aloud, in the form of an appeal to the Divine King, and his thanksgivings in the terms employed by the Malagasy when they offer the Sovereign the *Hasin Andriana*, or homage of fidelity and vassalage. The devil, being filled with jealousy, ceased not to harass him during his last illness; but while he retained his senses, John Baptist Rasoavelo, continued to fight and repel the repeated attacks of the enemy. In his simple faith, he desired to have a stick always near his pillow, and would seize it at each fresh apparition of the tempter and deal blows right and left until he put his enemy to flight. I had no difficulty in persuading him that there existed a more efficacious weapon; I quietly removed the stick and put a vessel of holy water in its place, and then I gave him a crucifix. From that moment victory was assured, but at the price of I know not how many signs of the cross, sprinklings of holy water, and ardent kisses imprinted on the figure of Jesus Crucified.

"On Saturday, August 13, I was summoned in all haste to administer Extreme Unction and say the prayers for those in agony. It was just before the Assumption, which was also the feast of the dedication of one of my churches. On that day also they were to be some First Communion. I must own that we were not grateful to the good and noble Lord, Rasoavelo, for thus saddening the days of joy by his death. But he, a thorough gentleman as well as a thorough Christian, seemed, accordingly to his want, to guess our desires, and fulfilled them. In a way that struck all, even the Pagans, as extraordinary, his agony prolonged for three days; and when our feasts were coming to an end, when the last joyous chants were dying out, in the evening of the triumphant Assumption of Our Lady, the beautiful soul of John Baptist Rasoavelo went, as we hope, to the eternal fatherland to take part in the rejoings of Mary.

"Amongst the Christian, amongst his vassals, and throughout the country, there was general mourning. When I arrived on the evening preceding the funeral a dense crowd was waiting to pass the night beside the bed of death, according to the Malagasy custom, a sad enough usage, alas! I protested against their shameful practices, and to set in opposition to them the majesty of the Christian ceremonies, we resolved to keep the holy watch by the body. The removal of the corpse at nightfall attracted the crowd into the vast church of Ambohimasina. Upon a catafalque as grand as our poverty allowed, we placed the venerated remains by the glare of torches. The ceremony was certainly striking. The Pagans themselves were moved, and they followed with attention our exercises, prayers, chant, pious readings, the Way of the Cross and the rosaries, which continued all night long around the coffin of this noble and valiant Christian, who while living had presided so many times at our pious meetings in that very same place. In the morning, at six, the Communion Mass was celebrated in the presence of all these Christians gathered together from ten different districts. Then Father Meretant sang the Mass of Requiem, and accompanied the corpse to its last earthly abode.—*London Tablet*.

## SOME STRANGE AFRICAN RELIGIONS And the Christian Opposition.

Here are a few lines on the chief obstacles which the Propagation of the Faith has to encounter in Madagascar: "The devil, infuriated against the human race, attacks each individual and each nation in its weak point," writes again Father Fontaine to Mgr. Cazet. "A thing that is astonishing and perhaps unique in the world—Satan has laid siege to Madagascar and got possession of it by means of death. Everywhere else, if I am not mistaken, where the enemy has become master of a place and has closed all means of exit, when all the ways to safety have been stopped, death still remains as a last hope. How many

notorious reprobates have been converted at the last hour! But it is, on the contrary, through death itself that the Malagasy are lost. The serious illness preceding the last moments place, as a fact, these poor people at the mercy of sorcerers, the only doctors—I was almost going to say the only priests—formerly known in Madagascar. Through them the devil gets possession of the dying and of their families, while making them submit to the most detestable practices. One of these, that of the *salamanga*, consists in wild dances, cold baths, and innumerable ignominies in the presence of an immense crowd and to the sound of savage music. Then, to remove all ideas of a Divine Judge, the devil gains the attention of the dying man by the apparition of ancestors and other dismal spectres, well fitted to revive in the minds of those present the worship of ancestors, which replaces that of God.

"But a worship still more diabolical is that of corpses. A man dies; immediately no expense is spared; when living there was nothing but a filthy rag to cover his nakedness; when dead his remains are draped in an immense *lamba* of silk, ornamented with precious stones, living, a wretched mud and wattle hut sufficed to shelter him and a little rice or manioc to feed him; dead, on his stone tomb, costing hundreds of piastres, hecatombs of oxen are immolated to his remains. Mourning is transformed into a festival—into infernal orgies. The notions of mourning, misfortune, happiness, are translated into Malagasy by one and the same word, *Zo*. 'Such a one is dead, oh, what good luck, what a feast!' All the acumen of the land say it, and a great meet at the house of the dead. Quickly musicians are sent for, bull fights are arranged; beef is distributed by the quarter; rum flows in streams. The Betsileo drinks at the expense of the dead, to utter drunkenness. There the noisy play begins and cries of savage joy enough to make you ill. Then, when the sun has sunk below the horizon, the night that follows gives free course to unbounded licentiousness without name, when all the laws of decency suffer heinous outrage. And all this lasts not merely one or two or three days, but ten and at times a whole month. The infection exhaling from the corpse invades the house, the village, the whole neighborhood; but the remedy is handy—the demi-john of rum! Whenever a corpse is at length buried, howsoever thinly the country may be peopled, another is sure to follow; and the feast is again and again renewed. These are scoundrels of both sexes who have no other occupation than to hurry from one dead person to another.

"For twenty years the missionaries, especially amongst the Betsileo's, have been doing their utmost against these deplorable customs, but they are a little far from having gained their point."

"We are gaining ground, however, and latterly especially we have been able to count some signal victories over the devil and his dead. A missionary does not fear to pounce suddenly in the night upon a drunken, savage crowd, that, gathered around a corpse, is given over to the saturnalia of which I have just spoken, and to put the people to rout with redoubled blows. Moreover, the schoolmasters gather together their pupils and the most sincere Christians, and, forming an



**DON'T LISTEN** to the dealer who is bent on bigger profits. The thing that he wants you to buy, when you ask for Dr. Pierce's Favorite Prescription, isn't "just as good." Proof of this is easy. The only guaranteed remedy for the ailments of womanhood is the "Favorite Prescription." If it ever fails to benefit or cure, in making weak women strong or suffering women well, you have your money back.

Anything "just as good," or as sure to bring help, could be, and would be, sold in just that way.

This guaranteed medicine is an invigorating, restorative tonic, especially adapted to woman's needs and perfectly harmless in any condition of her system.

It builds up, strengthens, regulates, and cures.

For periodical pains, bearing-down sensations, ulceration, inflammation—every thing that's known as a "female complaint," it's a remedy that's safe, certain, and proved.

Great Pacific Tea Co., 615 St. James street, near G. T. R. Station, offering best value tea in the city at 40c lb., worth sixty cents elsewhere.

armed procession, they march thus to gain possession of the corpse. The agents of satin in dismay take to flight, the demi-john of rum is remorselessly smashed, and all through the night prayers and hymns are heard, instead of ribald, bacchinalian songs.—*London Tablet*.

## ROMAN NEWS.

(From the London Universe and other sources.)

The Credente Cattolia of Lugano announces that the Council of State has decided shortly to restore to the Catholics the Church of Confignon.

The Municipal Councillors of Onex, Bardonnex, and Perly-Certoux, in Switzerland, have decided to ask the Government to restore their churches to Catholic worship.

It is said Father Paulino Alvarez, O. P., of Cadiz, Definitor-General of the Friars Preachers, and one of the most distinguished pulpit orators in Spain, will be the new Bishop of Tortosa.

Cardinal Ledochowski, whom the German Emperor specially distinguished during his sojourn in Rome, will arrive soon in Berlin, whither he has been invited with a particular object by William II.

The Catholics have done very well at recent municipal elections in Italy. At Monza they carried their entire list; a priest, the Rev. Prof. Luigi Talamone, heading the poll. The whole list was also carried at Lucca and Savona.

The Agence Havas states that President Cleveland of the United States has addressed a letter of felicitations to the Pope on the occasion of his Jubilee. It is rather late in the day to discharge this ordinary duty of courtesy, but better late than never.

Mgr. Satolli, Delegate Apostolic to the United States, will represent the Holy Father at the Catholic Congress at Chicago. Three questions will be submitted for consideration to the assembly: 1, Socialism according to the principles of the Encyclical; 2, Education; 3, the Independence of the Holy See.

Cardinal Parocchi has been appointed Protector of the monastery of SS. Agostino and Rocco in Caprarola. Cardinal Galimberti has been appointed Protector of the Theological Academy; Mgr. Rinaldini, Substitute to the Secretary of State, and Mgr. Cavagnis, Pro-secretary for Ecclesiastical Affairs Extraordinary, have been named Consultors to the Inquisition.

The Redemptorist Order announce that the meeting of the general chapter for the election of the new Superior-General will not be held until the end of the year, as the superiors of the houses in America and other distant parts must be given time to come. It is said that in this meeting will be discussed several questions that are of interest and relate to the order.

The Grand Council of the canton of Schwyz has received a petition demanding the hitherto refused authorization of dances on Sundays and *fele* days. It has repulsed the petition. The law required that the matter should be submitted to the vote of the people, but the Council recommended the electors to vote against it. The Bishop of Coire and his clergy gave the faithful similar advice, and the result was that six thousand to two thousand four hundred carried the interdiction.

## VIGILANT CARE.

Vigilance is necessary against unexpected attacks of summer complaints. No remedy is so well known or so successful in this class of diseases as Dr. Fowler's Extra of Wild Strawberry. Keep it in the house as a safe guard.

Cardinal Gibbons and Mgr. Colgan have contributed \$100 each to the Irish National Federation Fund for the establishment of Home Rule in Ireland.

## THE SHAMROO LIGHTHOUSE

Is at Sambro, N.S., whence Mr. R. E. Hart writes as follows:—"Without a doubt Burdock Blood Bitters has done me a lot of good. I was sick and weak and had no appetite, but B.B.B. made me feel smart and strong. Were its virtues more widely known many lives would be saved."

To float in the rapids is as dangerous as to row towards the falls.

A man may be great by chance; but never wise or good without taking pains for it.

If roses have thorns, thorns have roses.