

### THE CHURCH IN CHINA.

#### Interesting Interview with a Franciscan Missionary

Curious Chinese Customs—Bishop Antonucci's Diocese—Progress of the Church—Emigration—Incidents of Missionary Life—Etc., Etc.

Among the passengers who arrived from China on the City of Peking on the 9th inst., was Rev. Father Antonucci, a member of the Franciscan Order. The Rev. Father has been for eight years a missionary in the northern part of China, and came to this city for his health. He has been suffering for the past two years with lung trouble, brought on by the hardships of the life he was compelled to lead while trying to convert the pagans to the true Church. Father Goette is now staying at the residence of the Franciscan Fathers on Holden Gate avenue, and yesterday afternoon a reporter of the *Monitor* had the following interesting interview with him:

"I was ordained in the Franciscan Order," said he, "in St. Louis, Missouri, in 1851, and shortly afterward started for China. I went to the northern part of the Empire to a place called Kaulin, where the residence of Bishop Pagnoncelli is situated. After staying there one month, I began for the first time to study the language of the people I was to labor among. This city is the capital of the Province and has 500,000 inhabitants. There are two churches, a college and a school of about thirty Chinese boys. We also have an orphan asylum with about 1500 Chinese children. Father Hugo, who is also a Franciscan and a fine Irish priest, is teacher of theology and philosophy in the college there. I was sent from there to a mission named Tschou-tai-hou, and have been laboring in the vicinity ever since. There are about 3500 Christians there—a great number of them being old converts. The Catholic religion is spreading rapidly in China, and much greater would be its progress were we supplied with means. The missionary's income is \$9 a month, and out of this they must pay a servant and all other expenses. During the last five years thousands of converts have been received into the Church. The Chinese in the interior are easier to convert than those living in the large cities. In the cities they are more immoral and will not give up their vices."

"Opium," continued the Father, "is the curse of China. Men, women, and even children, use it. The Emperor does not allow it to be cultivated, but this is a law more honored in the breach than in the observance. No Christian, of course, uses or raises the flower. It seems to have a worst effect upon the females who use it than upon the males. The women, when in want of opium, will do almost anything and commit any crime to obtain it."

Speaking about the treatment of the missionaries, Father Goette said:—"As a rule they are not harshly treated, and none of them have received bodily injury in our province during my time. About nine years ago, though, while preaching the gospel in a small town in the province of Szechuan, Father Caspar Fuchs was stoned by the populace. He was knocked insensible and thrown into a river, after his clothes had been taken from him; but, instead of drowning, the water revived the priest and he was able to reach the shore, and to walk to his mission in his naked condition. Soon afterward Father Fuchs, whose health was injured on account of the treatment he received, left China and came to San Francisco, and after a short stay in this city went to his native place, Austria, where he is now. The Emperor caused all those who were engaged in the attack on the missionary to be jailed, and some were exiled forever. This movement put a stop, in a great measure, to any further cruel treatment to the priests. The students of China, that is the educated class, are greatly opposed to foreigners, and will insult and ill-treat them whenever the opportunity offers."

The Chinese are a long-lived race, men and women of eighty and ninety years of age being no rarity. When converted the Chinese make strong Christians. They may leave the Church, few do, but they will, you may depend, die in it. They will travel any number of miles and endure every hardship to receive the last Sacraments. They will not, if it is in their power, die without them. Nearly all the persons in the interior are farmers. A person will labor for you for a whole year for \$12, and on this sum they support a family of four or five people. But you must remember that things are very cheap there, and one cent will procure much more in China than \$1 would here. The families are very affectionate and seldom separate. You will see large families of eight or ten persons, some of the children quite old, who have never been absent from home a single day."

Outside of Catholicism no other religion is recognized to any great extent. Beautiful and magnificent temples that were erected by the members of the Buddhists, Jesuits and Confucians, are going to wreck and ruin. There are very few Protestant missionaries in the interior. They confine their work to the large cities." In answer to a question if the language was difficult to learn, the missionary said: "It is very difficult. The characters are so strange and the pronunciation something terrible to comprehend. Every province has its own dialect, and in some of the large provinces there are several different dialects spoken. All the foreigners in China wear the native dress, one and all. The natives do not like the European style of dress, and if we were to clothe ourselves in the habiliments of our countrymen, women and children, they would follow us shouting and throwing stones. It is not generally known, but it is nevertheless true, that this dress now worn by the Chinese is not the original costume of China. This is the Manchu dress and was introduced into the

country by the family of the now reigning Emperor, some 250 years ago. At that time the Chinese rebelled against the new costume and vowed they would not adopt it, but an edict from the Emperor announcing that all persons found arrayed in any style other than the one he ordered should be decapitated, soon made the present costume a universal one. It was only then that the cue was adopted and the head shaved."

Our reporter then asked if the natives married young, to which the Rev. Father replied:—"Yes, it is the custom for the men to marry at the ages of 16 and 18 and the women at 13 and 15 years of age. The marriage among the unconverted heathens is quite comical in comparison to our ceremony. The male child is never allowed to pick out his bride. When the parents think it is time for a boy to marry they look round for a suitable maiden. Having found her they ask the girl if she would object to marrying their son. If she answers in the affirmative the parents thank her, give a sum of money to her parents, and then return home. The next day they send four men with a sedan chair to the house of their prospective daughter-in-law and she is carried to the bridegroom's house. He then beholds for the first time the person who is to be his partner for life. She enters the room which had been previously prepared for the marriage feast. Along the walls are pictures of the ancestry of the groom, going back hundreds of years. Before each of these pictures the bride bows and offers them fruit and flowers. When she concludes this she is married. The family then sits down to the marriage feast. There are, you know, no priests or ministers among the pagan Chinese, but the laws are very strict with those who break their marriage vow. If a husband thinks his spouse has not been true to him he is free to cut off her head as well as to decapitate the man he suspects."

Another strange habit of the natives is that they are mostly all clean shaven, but no man is allowed to wear a beard until he is 40 years of age or until both his parents are dead. China, as you no doubt are aware, does not like France, and as the Foreign Missionaries are under the protection of France, they think that the missionaries come there only for political purposes. During the war in 1856 between France and China, the Chinese set a day when they were to murder all Catholic priests. The day came, but at the last moment the Emperor, who was resigned as her son was too young, ordered that no harm be done to the missionaries. "It was indeed," said the missionary reflectively, "a narrow escape."

When asked if the Empire favored emigration the Father said:—"No, it does not. The people there have a kind of a motto which reads thus: 'No good Chinaman will leave his land.' It is, as a rule, only the lower class that emigrate, and in many instances fear of punishment compels them to do so. In the interior of China there are no foreigners save Catholic priests. I was there eight years and only one other white man. Traveling in China is very poor. It is mostly done on horseback or by means of a chair carried by servants. The roads are greatly opposed to any advancement, and it was only a few months ago that a railroad was successfully built. On former occasions when the attempt to construct a line was made the natives assaulted the workmen and tore up the rails. They are afraid that any improvement will do away with manual labor, and greatly fear anything mechanical."

Speaking of Bishop-elect Antonucci, Father Goette said:—"When Bishop Antonucci left California it was his intention to come directly to my Bishop, Bishop Pagnoncelli, and be consecrated, but something interfered and he went direct to his appointment. In November next eight of the Bishops of northern China will assemble and then Bishop Antonucci will be consecrated. The Chinese have no Sundays or holidays save New Year's day, which will occur on the 20th inst., being regulated by the moon. Sometimes they have 13 months in the year."

"Yes, I am very sorry to say," said the Father in reply to a question if the natives destroyed their female infants, "that they do. Soon after their birth they throw them into the graveyard, or if a Catholic missionary's house is near they leave them at his doorstep. Every family has its own graveyard adjoining their residence. When the infant is left in the graveyard it is generally devoured by wild animals. In regard to the population of China it is impossible to give the exact figures, but I would place it between three and four hundred millions, and of these about one million are Catholic converts. There are about 1,500 Catholic priests there, the other natives. The Protestant preachers and their families number about 400. The Religious Orders represented in China are the Franciscans, Jesuits, Dominicans, and Redemptorists. The Franciscans have ten Bishops there. Only a few secular priests are in China."

Father Goette has two brothers in the same Order and mission as he. The Rev. Father will spend the winter in this city and then return to the scene of his labors by way of Europe.—*San Francisco Monitor*.

### EVIL COMMUNICATIONS.

How They Ruined the Sweet Disposition of a Bright Little Girl.

A remarkable illustration of the fact that evil communications corrupt good manners has recently been borne in upon me, writes the *Chicago Journal*, a well-known stroller. For the last four or five months I have been on terms of intimate friendship with a very attractive young woman, who is nearly twenty years old. She only uses a few words, but she uses them frequently, and she adds about twenty words a day to her vocabulary. For the first two months of our acquaintance I never knew her to cry or make a loud noise, although she was weeping, sad—for part of the time—suffering from whooping cough. When she got angry, instead of yelling, she just put her thumb in her mouth and took it ever along with her into the crowd, where she contemplated the carpet or the ceiling

until her wrath had subsided. Upon such occasions she had to do without whatever she wanted. But a change came over the spirit of the scene. One day her cousin, a boy aged four years, was brought up from the country to spend the winter with little Julia's mother. He is one of the boys who, when he sees any thing, takes it, and when he doesn't see it, asks for it, and when he doesn't get it, just hollers like all the sea-ions, bears and dogs in Lincoln Park. He is a howler from Howlerville, and invariably gets whatever he wants in double-quick time. He has a buzz-saw voice, and he makes the most of it. When he yells he draws the sound of the cable-car, which runs before the dining-room window and he is yelling from sunrise to sunset. Julia was much struck with the incomparable efficiency of her cousin's methods of transacting business, and the day after his arrival entered into partnership and adopted his system in full. Julia never goes to the corner now when she is angry—without or without her thumb. She just catches her doll by the leg and bangs its head against the glass of the book-case, and howls until the saw-dust begins to flow. She stamps both feet and bangs around everything she can lay hold of on the table. During all her waking hours she and her cousin are fighting like demons. The house is unhabitable, and soon the whole block will be vacant. Julia, probably, has had her temper spoiled for life. And all this because two mother—who are among the best women in the world—have no idea of how to educate children than they have of the internal calculus. Yet they are supposed to be doing their duty to society by raising two more tormentors for the human race.

### A BLIND POSTULANT.

An Impressive Ceremony Mingled With Expressions of Sadness and Consolation.

Not every one can witness a ceremony that leaves on the spectator a mingled impression of sadness and consolation such as took place not very long ago in the Convict of the Congregation of St. Paul, London, where the majority of nuns, novices and pupils are totally blind. The ceremony was the taking of the veil by two young postulants; one of whom could see, the other who had never seen. At half-past six the day and night being alike the same, the time fixed was 7 A. M., when the big city was just waking up to the full activity of the morning. The courtyard of the convent is divided from the noisy street by two heavy double gates, jealously closed at all times, but for once open to admit the few privileged visitors invited to the solemnity. They were conducted to the chapel reserved for strangers, a simple and modest building, with no other decoration than its exquisite cleanliness. Some sixty young girls of various ages were kneeling in their seats, while two rows of empty stalls awaited the nuns. The profound silence so characteristic of religious communities was oppressive, but it heightened the sudden effect of distant melodious voices singing the "Salvatus sum." Finally a door was opened and the nuns entered. In the middle of the procession walked two young girls in bridal attire, the blind one led by the other, followed by six little girls in white, carrying in a basket the veil and woolsen robes of the Order.

It was difficult to know which among the silent sisters were those who could see and those who could not. They all moved easily and took their seats without uncertainty or hesitation. The Mass began, the slightest choir sang to the accompaniment of a blind organist. At its conclusion the ceremony of taking the veil began by the officiating priest asking the postulants what they wanted, and having received the answer, "The holy garb of the congregation," he proceeded to inform them that by so doing they took the solemn engagement of consecrating their whole lives to the faithful service of the blind and the duty of educating them. They eagerly asserted their willingness to do so, and, as lighted candles were placed in their hands, the priest uttered the words that in one's case had so touching a significance: "Receive the material light, symbol of the spiritual light of grace that will make bright your way."

After a short time the sisters returned clad in the conventual dress, and were led round to give and receive the kiss of peace before disappearing forever behind the closure or grated door. In this same convent a lovely girl, entirely blind, determined a couple of years ago to take the veil. The novice who led her to the altar was her own mother, a widow, who, unwilling to oppose her daughter's vocation, and unable to part from her, had resolved to take her vows in the same community, on the same day, as her own child. From the time the ceremony was over they called each other "Sister," and had eventually no other relations than those of their common duties. Very soon the younger nun became rapidly consumptive, and it was soon apparent that her days were numbered. She was confined to the infirmary; every evening the Superior, a refined and highly educated woman, took the mother to visit the patient, and after a few moments of conversation, in which worldly hopes and aspirations had no place, and the three women addressed each other by their religious appellations, the gentle Superior arose to go, moved to the door, and, without turning round, said to the mother: "Kiss your daughter," and to the dying girl: "Kiss your mother"—instinctively giving the blind sister and her agonized parent the ineffable and supreme consolation of again using the familiar words that bound them to each other.

A number of miraculous cures have occurred in Lourdes recently, and there was a terrible earthquake in celebration of them led by the Bishops of Tarbes and Nancy. The latter had brought with him 1,700 pilgrims from Lourdes.

Father Rozan is busily engaged in collecting data concerning the Catholic Church in the Black Hills from the time of Father Desmet, the first religious settler, up to the present.

### WHAT IS ABSOLUTION.

And does the Priest Forgive Penitents in Confession?

Classical authors use the Latin word *absolutio*—literally, unbinding or unloosing—and slightly equated from a criminal charge, and ecclesiastical writers have adopted the term, employing it to denote a setting free from crime or penalty. But, as crime and its penalties are regarded even by the Church from very different points of view, "absolution" in its ecclesiastical use bears several senses, which it is important to distinguish from one another.

Absolution from sin is a remission of sin which the priest, by authority, received from Christ, makes in the Sacrament of Penance. It is not a mere announcement of the Gospel, or a bare declaration that God will pardon the sins of those who repent, but, as the Council of Trent defines, it is a judicial act by which a priest as judge passes sentence on the penitent.

With regard to absolution thus understood, it is to be observed, first, that it can be given by none but priests, since to them alone has Christ committed the necessary power; and secondly, that such absolution is a judicial sentence, the priest must have authority or jurisdiction over the person absolved. The need of jurisdiction, in order that absolution may be valid, is an article of faith defined at Trent, and it follows from the very nature of absolution as defined above, since the reason of things requires that a judge should not pass sentence except on the one who is placed under him, as the subject of his court. This jurisdiction may be ordinary—i. e., it may flow from the office which the confessor holds, or delegate—i. e., it may be given to the confessor by one who has ordinary jurisdiction with power to confer it upon others, as his delegates. Thus a bishop has ordinary jurisdiction over secular and religious, while a priest is not, in his diocese, and with the limits he can delegate jurisdiction to priests secular or regular. Again, the prelates of religious orders exempt from the authority of the bishop have jurisdiction more or less ample within their own order, and they can absolve, or delegate power to absolve, members of the order who are subject to them; nor is it possible, ordinarily speaking, for the bishop, or a priest who has his powers from the bishop only, to absolve such religious. Moreover, a bishop or prelate of a religious order, in conferring power to absolve his subjects, may reserve the absolution of certain things to himself. The Church, however, supplies all priests with the power to absolve persons in danger of death, at least if they cannot obtain a priest with the usual "faculties" or powers to absolve.

Thirdly, absolution must be given in words which express the efficacy of absolution, viz., forgiveness of sin. The Roman Ritual prescribes the form "I absolve thee from thy sins, in the name of the Father and of the Son, and of the Holy Ghost." Beyond all doubt, the form "I absolve thee from thy sins" would suffice for the validity of the sacrament. But would a precatory form avail—such for example as, "May Jesus Christ absolve thee from thy sins"? The affirmative has been maintained by the celebrated critic Morinus, while Toussain and many others have followed his opinion. It is certain that a form of absolution purely precatory would not suffice for the validity of the Sacrament of Penance. In the constitution of this sacrament Christ did not say to his Apostles, "Whose sins you shall ask to be absolved, they shall be absolved," but he instituted as the form of the sacrament, "Whose sins ye shall forgive, they are forgiven them." These words show that the minister of the Sacrament of Penance does not pray for the absolution of the penitent, but pronounces the absolution, as a judicial sentence, as one having judicial authority. In favor of this opinion we have the authority of the Council of Florence and Trent, both of which defined the form of the Sacrament of Penance to be, "I absolve thee from thy sins," adding that the prayers preceding or following these words are not of the essence of the form. It would seem from this that these councils defined the indicat form as essential for the validity of the sacrament. In addition to this, it might be said that as the Sacrament of Penance has the nature of a court, the minister ought to pronounce his sentence as a judge; but if the purely precatory form is used, his sentence does not wear his character.

The absolution so used in the Greek church being precatory only in the sound of the words and indicative in sense, was probably valid. But since the decision of Clement VIII. in his brief of 1595 to the Eastern Church, the precatory form is no longer lawful. He required the Greeks to follow the decision of the Council of Florence to which we have alluded, and employ the indicative and purely judicial form.

Lastly the form of absolution must be uttered by the priest in the presence of the person absolved. This follows as a necessary consequence from the nature of the form of absolution sanctioned by the perpetual tradition of the Church; for the very words "I absolve thee," imply the presence of the penitent.

### THE POWER OF PRAYER.

A Touching Incident Bearing Upon the Sentiment of Millet's "Angelus."

A touching incident, bearing upon the sentiment of Millet's "Angelus," has not yet found its way into print, though it is more than a quarter of a century old. Two naval surgeons, friends, were once walking in the streets of Lima, when they came upon two men engaged in a furious fight. Suddenly the Angelus bells rang; custom prevailed over passion, and the combatants fell upon their knees. The prayer, conquered. When they rose each turned and went his way; they could not finish their fight. One of the witnesses was so impressed by this proof of the power of prayer

that his thoughts took a serious and devout turn; he ended by embracing the Catholic faith—the religion of the Angelus. These friends were soon separated, and after long years had passed, one of them, entering a cathedral in a European city, saw his old comrade receiving Holy Communion. His mind at once reverted to the scene in the streets of Lima and the Angelus. The thrall of the past, the influence of the present hour, was alike mighty, and he, too, became a convert to the Catholic faith. Now, both of these naval surgeons are with the dead, and when Millet's Angelus became world-renowned, the son of one of them bought an engraving of it as a sacred relic of a beloved parent; through it, he, "being dead, yet speaketh."

### ST. ANN'S YOUNG MEN.

St. Ann's Young Men's Society celebrated its fifth anniversary in St. Ann's Hall Tuesday night by a musical and literary entertainment. The house was filled to its utmost capacity, and all present enjoyed themselves thoroughly. Mr. J. J. Gethings, president, who was attired in his regalia, occupied the chair. Messrs. John Morgan, J. Pentold, E. Jordan, T. Harkins and M. Danville rendered songs in a pleasing manner, and received merited applause. Miss Toaster contributed "Sunshine" and "Heart, Whence This Joy and Sorrow?"—the latter of which was heartily encored, and she responded by singing "Kerry Dance."

Rev. Father Morrell addressed the gathering. He said that in many respects the present day was different from any previous time. We boasted of the progress of the nineteenth century, and looked forward to a glorious future. But there were many faults in this age that demanded remedying. One of the great faults of the times was a lack of individuality. People criticized preachers if they attempted to speak with power. The great lack of organization was a fault of the church; it was wonderful to visit the old world cities and see the organization of the sixteenth century benefiting the sixteenth century and still more threatening the safety of society. The great remedy was an application of practical religion. The Catholic Church felt the need of organized societies for their young men. He believed in their establishment, and he believed in the great Council of Baltimore. He paid a high compliment to the Y. M. C. A., saying that it showed the true spirit of Christianity. In conclusion he commended the young men for their work, and urged them to show a missionary spirit and aid and assist young men to shun the evils of the city and bring them to the church.

Mr. R. J. Martin gave two amusing sketches, "The comic side of courting life" and "The club supper."

A laughable fiasco brought a pleasant evening to a close.

### BISMARCK AND THE KAISER.

The Two Reported at Variance Over Issues of Policy.

BERLIN, February 2.—Daily incidents strengthen the impression that there is a serious divergence of views between Prince Bismarck and the Emperor, or those having the immediate confidence of the Emperor, upon the proper course of the government in some important internal concerns. The Prince's objection to the tone of the speech from the throne has been commented upon for some days. The fact that the objectionable part was the reference to labor troubles, and that Von Bismarck has been appointed to a place in the Ministry giving him control of these things practically in place of Bismarck, seems to imply that the Emperor intends that those things shall be in the hands of one in sympathy with the ideas set forth in the speech.

### THE EMPEROR'S FREE ACTION.

Within these few days the Emperor has relieved successfully all the leaders of the different groups included in the cartel coalition, and he is in conference every day with some prominent member of the Government groups, having a free interchange of views and communicating his own ideas on the proper management of the election. There is a great contrast between his demeanor and that of Bismarck, who, though he has accorded interviews to various leaders, has maintained a singular reticence as to the policy to be pursued in the elections. His silence embarrassed the Government candidates as to the grounds they shall take. He has been asked to make a speech before the lower house of the Diet, expressing the Government's policy, but he has declined to do so.

### AFTER THE POPE'S INFLUENCE.

Prince Bismarck's letter to the German ambassador to the Vatican is published obviously to influence the opinions of the Catholic voters. It declares that the Government sees with pleasure the establishment of Catholic missions in German colonies, promises that all religious orders shall be admitted, including the Jesuits, and that all may be assured of the protection of Germany. Cardinal Ramboli has responded, expressing the extreme satisfaction of the Pope at this step, and making his congratulations upon this further advance towards complete concord.

### League Accounts Audited.

DUBLIN, February 1.—The work of the auditing committee of the National Land League is practically finished. The following figures, however, are received from an authentic source: Balance on hand at Chicago convention, 1886, \$21,885; receipts to January 1, 1890, \$257,892; rent paid to Ireland to January 1, 1890, \$237,248; current expenses, \$22,225; balance on hand January 1, 1890, \$20,335. The current expenses include an item of \$3,000 as President Fitzgerald's salary which he gave back to the league, as well as the expenses of the Chicago convention in 1886. This leaves the expenses of the league for three years less than 7 per cent. of the amount collected.

### A SERMON ON MARRIAGE.

Some Sound Advice to Young Girls Desirous of Entering the Married State.

[From Catholic Columbian.]

Do not unite in marriage with a man of bad habits, in the idea of reforming him. If now, under the restraint of your present acquaintance, he will not give up his bad habits, after he has won the prize you cannot expect him to do so. You might as well plant a violet in the face of a north-east storm, with the idea of appeasing it. You might as well run a schooner along side of a burning ship with the idea of saving the ship. Instead of marrying a man to reform him, let him reform first, and then give him time to see whether or not he is to be permanent.

If by twenty-five years of age a man has been grasped by intemperate habits, he is under such headway that your attempt to stop him would be very much like running up the track with a wheelbarrow to stop a Hudson River Express train.

Amidst so many possibilities as I portray in urging you to seek the unerring wisdom of God, because you are convinced that happy marriages are divinely arranged and parents and guardians should see the necessity of not interrupting the course of a love which when mutually earnest is likely the will of God.

Almost every one has an affinity to some other one. They unknowingly approach each other through all the years.

The decision of parents as to what is best concerning them or other cases may for a time seem to cross the two young people; but on they go. Something that the world calls Fate, and that religion calls Providence, urges them on, and after all one comes up the same side of the street with her father, the other comes up the west side of the church. The two young people end at the snow-drift of the bridal veil. The two chains made out of many years are forged together by the golden link which the bridegroom puts on the third finger of the left hand. One on earth; may they be one in heaven.

The man to marry, my advice is: Marry the man who is honest, who is active, who is kind and great in endurance and will stand by you when you are in trouble, who is rapid, that through some misfortune all these in a few years may be gone. There are things, however, that are a splendid fortune, good manners, gentleness, noble kindness, intelligence, sympathy, perseverance and a whole-heartedness. Marry such a one, and you will have a fortune in yourself whether you have an income of fifty thousand a year or an income of five hundred.

Do not wish according to his qualities, and not according to the vacillation of circumstances.

Parents who hesitate to consent to a child's marriage should ponder carefully for they may be the means of destroying the happiness of two lives.

If parents believe they have a reason for objecting they should ask themselves this question: "Will my reason hold good in the sight of God who is justice itself?" otherwise they place themselves in a terrible position before their creator for they run the risk of being the cause of spilling a life in the world which may lead to the loss of a soul for eternity.

How many cases have come under our notice of the ruin of bright, promising lives, the result of ruined hearts? And I can say that any one who is the cause of such and results will be held responsible before God, on the judgment day.

Remember, also, how grave a matter it is to prevent a union through the Sacrament of Matrimony, and remember that worldly matters, ambition, pride, etc., are not reasons in the sight of our heavenly Father for separating lovers or preventing their union in the holy sacrament of marriage.

### Bourget College, Rigaud, P. Q.

The pupils of Bourget College gave a very interesting and instructive entertainment in their Academic Hall, on January 29th last, to a large and appreciative audience, composed of the people of Rigaud and surrounding parishes. The subject of the drama was "Les Rois des Oubliettes," and its rendition was perfect in all its parts. The students representing the leading characters were Messrs A. Fabele, C. Amyot, D. Aguin and H. Houle, who performed their parts in a creditable manner. Master Samuel Thivierge deserves particular mention for his excellent acting, and the grand success of the entertainment was due to the individuality and untiring efforts of Rev. Father Bourget, P. S. V. The evening entertainment was followed by many choice selections from the College band and Monnaie choir. At the close of the scene the Very Rev. Canon Belsanger conferred diplomas on the new students and in a few words exhorted the students to do their utmost in their studies and endeavors always to show the gratitude and appreciation of the zeal of their beloved director Very Rev. Father Joly. Among the distinguished priests and religious present were Very Rev. Canon Belsanger, St. Andrew; Revs. J. Guay, Rigon; W. Dequire, D. D. Oulawa; J. Chastellon, St. Philip; A. Guillaume, Artwell; F. Theoret, Rigaud; O. Deslauriers, St. Eugene; L. Dorval, O. S. V. Joliette College; A. Feltier, O. S. V. Montreal and J. X. Brauregard, Vandrevil. M. B.

The Dublin municipal council has adopted a resolution expressing confidence in Mr. Parnell.

Mr. William O'Brien addressed a large and enthusiastic Home Rule meeting at London Thursday night, but was overcome with exhaustion and compelled to stop.

Mr. Morley, speaking at Liverpool, paid an eloquent tribute to Mr. Parnell's statesmanship. The Irish, he held, would be deserving only of contempt if they did not show their resentment against the present administration.

Princess Christian, daughter of the Queen, is suffering from influenza at Wiesbaden.