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The Witness AND CATHOLIC CHRONICLE

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MONTREAL, SATURDAY, NOVEMBER 17, 1900.

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IRELAND AND ROME.

THE IRISH PILGRIMAGE. — The Irish pilgrimage reached Rome on the 23rd October last, and the members were received at the station by Mgr. Kelly, rector of the Irish College. The following is a graphic and brief account of the great Irish event in Rome.

His Eminence Cardinal Logue took up his residence at the Irish College, while Father W. Ring, O.M.I., Father MacIntyre, O.M.I., and Father O'Reilly, O.M.I., with the other directors of the pilgrimage are staying at the Hotel de Rome, the pilgrims themselves being scattered in the various hotels. On the morning after their arrival the pilgrims assembled in the Church of St. Agata dei Goti, whence, after assisting at Mass and Benediction of the Blessed Sacrament and listening to a short address by Cardinal Logue, they proceeded at once to visit the Basilicas in order to gain the Jubilee Indulgence. The following three days were completely given up to the exact fulfillment of the Holy Year devotions, which were brought to a close on Saturday. In the Vatican Basilica, where Cardinal Logue, after celebrating Mass, addressed the pilgrims, congratulating them on the spiritual benefits which they had derived from their visits to Rome's famous shrines, consecrated by the blood of martyr and apostles, and expressing joy at seeing that so many of his flock had been enabled to avail themselves of the blessings attending the Holy Year.

It had been feared by many of the Irish pilgrims, and indeed by the directors themselves, that owing to the great number of receptions which the Holy Father is obliged to grant, and also on account of his health, it would be impossible for the pilgrimage to obtain a separate audience. This was considered all the more improbable inasmuch as the recent English pilgrimage, although five times as numerous as the Irish, failed in obtaining a separate audience, and only received the Pope's blessing in St. Peter's, together with the Tyrolese, Hungarian, and other pilgrims. It was therefore with the greatest joy the Irish pilgrims learned that the Holy Father would receive them separately and deliver a short address. The audience took place on Sunday morning in the Sala Clementina. At 11.30 the Holy Father left his private apartments and shortly afterwards entered the spacious hall where the pilgrims, headed by Cardinal Logue, Most Rev. Dr. Gaffney, Most Rev. Dr. Healy, Most Rev. Dr. Hoare, Mgr. Kelly, Father Ring, and other distinguished ecclesiastics, were assembled. A grand ovation greeted the appearance of the venerable Pontiff who smiled benevolently as he blessed the pilgrims and appeared greatly moved when the hymn "God bless our Pope" was sung with heartfelt enthusiasm by the pilgrims, nobly

seconded by the pupils of the Irish College. At a sign from Cardinal Logue, however, silence was immediately restored, and Leo XIII, with a firm, clear voice, addressed the pilgrims in Italian. Mgr. Kelly translated his words into English. The Holy Father thanked his visitors for their manifestation of filial love and devotion, and after alluding to the undying fidelity of Ireland to the Church and the Holy See, as proved by the heroic courage with which the "Island of Saints" had preserved the religion of its fathers in spite of centuries of persecution, he went on to express the conviction that Irishmen of to-day are as loyal and true to the Church as their forefathers of old. His Holiness then reminded his hearers of the blessings they had achieved by coming to Rome, and ended by quoting St. Patrick's words, "Christiani ita ut Romani sitis," expressing the hope that the Catholics of Ireland would always remember the exhortation of their great Apostle. The Holy Father then solemnly bestowed Apostolic Benediction on the kneeling pilgrims, authorizing the priests present to impart the same benediction to their flock on their return to Ireland. Cardinal Logue having presented the leading members of the pilgrimage to the Holy Father, all the pilgrims were allowed to kiss the Pontiff's hand. His Holiness addressed a few words to each.

On the following day the Irish pilgrims again had the privilege of receiving the Papal Benediction in St. Peter's, together with several thousands of other pilgrims, chiefly from the Italian provinces. The Holy Father paid marked attention to the Irish group, and repeatedly paused to bless the children of Erin as he passed before their ranks, borne on high on the Sedin Gestatoria. A reception in honor of the pilgrims took place on Monday at the Circolo Immacolata where Dr. Healy delivered an eloquent address on O'Neal and O'Donnell, whose tombs in the Church of St. Pietro, in Montorio, had been visited in the morning. High Mass being celebrated by Cardinal Logue, His Eminence Cardinal Logue intends to stay in Rome at least a month, as he will await the ratification of the Sacred Congregation of Rites of the details of the recent Synod of Mayo.

PAPAL NOMINATIONS. — The Holy Father has been pleased to appoint His Eminence Cardinal Domenico Ferrata to the important post of Prefect of the Sacred Congregation of Rites, left vacant by the death of the late Cardinal Mazzella. Cardinal Ferrata's promotion has left vacant the post of Prefect of the Sacred Congregation of Rites and Indulgences, to which His Eminence Cardinal Serafino Cretoni has been appointed. The latter Cardinal has also been made Protector of the Archconfraternity of the Blessed Sacrament.

STANDING OF POLITICAL PARTIES IN ENGLAND.

Mr. Justin McCarthy, the veteran Irish historian, novelist and Parliamentarian, contributes a very interesting review to a local newspaper of the standing of parties in England after the recent general election, from which we take the following extracts. He says:—

The Tory Government comes back to power with a large majority—a majority, in fact, very much the same as it was when the appeal to the country was made. Now this is no doubt a disappointment to some sanguine Tories who indulged in the fond hope that the Government would come back to power with a greatly increased majority. On the other hand, it is a disappointment to some sanguine Liberals who indulged in the fond hope that the majority of the Government would be considerably decreased. The fact is that things remain almost exactly as they were, and that the supporters of the Government will have, in the new House of Commons, so overwhelming a majority as to make Lord Salisbury and his colleagues absolutely masters of the situation. There is an end therefore at least for the present, to all the dreams of a Liberal Imperialist ministry. For myself, I confess that I cannot feel much regret at the overwhelming overthrow of the Liberal party. To quote from "Antony and Cleopatra," "the tears live in an onion, that should water this sorrow" for me at least. The Liberal party have gained nothing by deserting their oldest and best political principles. They might as well have maintained their historical position as Sir William Harcourt and Mr. John Morley and Mr. Bryce endeavored to prevail on them to do. They would not have been any worse off just now. The result of the election gives the Tory Government so large a majority that no increase of it which could possibly be expected would make the slightest practical difference in the political results. The Liberals might just as well, so far even as mere electioneering purposes were concerned, have held to the policy of Gladstone. Had they done so, they would have been lost but better, some of

the leading Liberals, however, try to persuade themselves that they had always been in favor of the Tory against the two little republics in South Africa, and endeavor to make the country believe that Rudyard Kipling was their chosen poet laureate, and that the London music halls gave them their patriotic inspiration. "And now," to quote the words of John Evelyn on a memorable historical occasion, "is all in the dust."

One prediction I think I may venture to make with regard to the results of the general election, so far as one political question is concerned. My prediction is that the Liberal opposition in the new House of Commons will be much more energetic in its support of Home Rule for Ireland than the Liberal opposition was in that House during the last Parliament. During the last Parliament the Irish Home Rule party was disturbed and distracted by internal quarrels, and some of the Liberal leaders had got it into their minds that that state of things was going to last forever and that the Irish Nationalist members could no longer be counted on as of much use in a political alliance. In fact the idea got about that the Home Rule agitation had spent its force, and that nothing more was likely to be heard of it for some time. Some of the Liberal leaders had never been very earnest in their advocacy of Home Rule. They had to take up the cause when Mr. Gladstone took it up, and because he took it up, but their hearts were not much in it, and when Mr. Gladstone disappeared from public life their hopes were that the Home Rule cause would disappear along with him. The Tories, on the other hand, boldly avowed their policy of killing Home Rule with kindness, as the adopted phrase described the process. Home Rule was to be killed by the concession to the Irish people of various minor demands, and thus convincing simple folks in Ireland that they had no particular need of national self-government, seeing that they could get most of the things they wanted from the hands of a benignant Tory minister. For this purpose Lord Salis-

bury's Government gave Ireland a system of Irish local parish councils and created a special board of agriculture to help the farmers of the country, and all manner of plausible suggestions were sent about to the effect that Ireland had only to express a wish and it should be granted, so long as she did not keep pressing her troublesome old demand for Home Rule.

ENGLAND'S PROSPERITY AND PAUPERISM.

Very Rev. Father Vaughan, S.J., of Manchester, England, delivered a remarkable address on the above topic at a bazaar, held in his vicinity recently. He said in part: As a citizen of Manchester no less than as a Catholic priest, it gave him the very greatest pleasure to be present and to witness the efforts which were being made to find accommodation for the Catholics of the district. He believed that in the measure in which Catholics were true to their religion, so they would be true to their country and that the best way to make a good citizen of a Catholic was to make him a good Catholic first. He knew he should be told by a certain section of the community, and indeed he had been told by letter that day, that the material wealth, the commercial prosperity, and the national greatness of England were the results of the "glorious Reformation," and in support of that he was asked to cast his eye across the Channel, and visit Ireland, and then to go forth to Italy and Spain. He knew that a great bulk of his fellow-countrymen were not in the most favorable circumstances of life. He knew that there were a million starving, and as they were reminded by Mr. Chamberlain, another million in every three died in the street. He would rather be a pauper in Ireland, in Spain, or in Italy than a pauper in England. A pauper in England, he was sorry to say—and he was not speaking without experience—was not the most deplorably degraded state. He had little or no thought of any sunshine that was to come to him, and the gloom of this world was darkened for ever.

On the other hand, when he was reminded of the great wealth of his country, he asked who were these great millionaires, who were these prince-merchants? Were they practicing followers of Protestantism in this country? He thought that if the Protestants were to gather to itself only those who belonged to it, they would find that the wealth was being gathered in by agnosticism on the one hand, and was claimed by a great many of those virtuous, and then that the material wealth, the commercial prosperity, and the national greatness of England were the results of the "glorious Reformation." He made bold to say instead of looking to the "Reformation" for those material results it would be more in keeping with the facts to look to something much less imaginative—to look to climatic influences, to the national temper, to look into the bowels of the earth, to search through iron and coal, and in those material things they would find the reason of England's material prosperity to-day.

It was important for them to keep those things clearly before their minds, otherwise people began to judge of men's greatness by their account at the bankers or by their position on the social ladder. It was important for them to remember there were certain effects coming from spiritual and supernatural influences, and certain other effects from natural virtues. His countrymen might be proud, and could well boast of many of those virtues. They were industrious and thrifty, they knew how to make ends meet, and they knew, above all things, how to run in the race for money. We had good old traditions; we belonged to a great nation of shopkeepers, and we knew how to run our own shops, the counter and how to get money out of everything. We were a prosperous people, but we must remember that the Egyptians, the Greeks, and, later, the Romans were prosperous people, and also that they were the prosperous man, and that Lazarus was not quite so. Let them remember that success in this world might spell failure in the next, and that failure here, as in the case of Lazarus, might spell victory yonder.

CATHOLIC FEDERATION IN THE UNITED STATES.

At the recent Supreme Council of the Young Men's Institute, held at Denver, an extended discussion was held upon the question of Catholic federation. A committee was appointed to give special attention to the matter. After carefully considering the matter, the committee submitted the following report which was enthusiastically approved:—

Your Committee on Federation of Catholic Societies begs leave to submit the following report:— The question of federation of Catholic societies is, in the opinion of the committee, the most serious one at present before the Church and country. Both the clergy and the laity in all parts of the country recognize its vast importance, and many plans looking toward the crystallization of the best thought on the subject have been proposed. Perhaps no man has expressed the wisdom of federation so convincingly as His Lordship, Bishop McFaul, of Trenton, and no single person has pointed out so clearly the essential features which must be adopted if the maximum of efficiency in the movement is to be attained.

RATE OF CATHOLIC MISSIONS IN CHINA.

A Vienna correspondent of the London "Universe" thus adds another chapter to the terrible sufferings of Catholic missionaries in China. He says:—

A member of the Childhood of Jesus has sent to the president of the association an account, dated Aug. 17, of the destruction of the Chinese missions in the province of Kiangsi. After describing how the mission at Kintechin was demolished he relates what happened at the larger establishments in the town of Yaohau. The latter consisted of a dwelling-house for the Sisters of Mercy, a church dedicated to the Blessed Virgin, a hospital for natives, an asylum for old men, an orphanage accommodating 200 children, a girls' school, a separate asylum for old women, and a dispensary for the poor. These buildings were divided by a garden from the house where the priest lived, close to which was a boys' school and a school for adults. The population was not hostile to the mission.

The good work of the Sisters of Mercy and the personal benevolence of the Superior had won the hearts of the profane, and protected some of the literati. There were, at the time, over 160 children in the orphanage, and a number of patients and old people in the other establishments. The Mandarins, admiring their good will, were powerless to face the mob, which mustered from 6,000 to 7,000. The soldiers, who only numbered from 100 to 200, were scarcely to be depended upon, and were only allowed to use their rifles to shoot in the air. While the missionaries were deliberating on the 21st as to how they could save the children and old people, a messenger brought tidings that the mob had broken into the orphanage and hospital. The troops tried to disperse them, but to no purpose. It would seem that the Mandarins and sub-prefects had endeavored to help the missionaries to escape, but the superior was seriously wounded by stones thrown at him by the crowd, while the writer and another priest were with great difficulty, assisted by a few soldiers, able to reach one of the military junks, by means of which they crossed the river. While they were crossing they saw their establishment in flames. At midnight they were joined by the Superior and four English Protestant missionaries, with whom they proceeded down the river as far as the lake of Po-yaug, and arrived at Ki-kiang on the afternoon of the 23rd. The writer continues: "Thus ended our flourishing mission. Alas! for our poor Christians, whose property was plundered, and whose houses were burnt. Alas! for our poor orphan children who fell a prey to the Chinese. Two of the poor patients perished in the flames. I would willingly have given my head if I could have saved them and our Christians. . . . There are people in Europe who reproach the missionaries with being the cause of the disturbances. It is true that they are a thorn in the eye of the Chinese Government, which regards them as political agents. But they are looked upon even by the heathen Mandarins as propagators of the good and comforters of the poor and sick. It is not the spread of religion in itself that has exasperated the indifferent Chinaman, but the well-founded apprehension that his country would fall into the hands of the Europeans. We are in possession of great political convictions, the beginning of which you will have heard of by telegraph, but of which the end cannot be foreseen. The Catholic missions have received a heavy blow, have sunk to a low ebb, and the work of civilization has become problematic. But religion alone can civilize China. . . . The Chinese Christians are gradually becoming familiar through religion with true civilization. They respect and love the nation which makes it a point of honor to protect Christianity. In the midst of persecution they hold fast to their faith, and hope for help and peace from the Almighty and the protecting European Powers.

VOLUNTARY SCHOOLS IN GREAT BRITAIN

His Lordship, the Bishop of Salford, delivered an able and eloquent address at Manchester, England, recently, the occasion being the meeting of the National Association of a new school. He said that as the School Board election in Manchester, and as the excitement of the war and the Parliamentary elections had subsided, the question of education had again become a matter of national importance, involving as it did the vital question of the future of Christianity in this country. For many centuries the voluntary schools had carried on the work of education, and their success, sometimes with and sometimes without aid from the government, the entire education of the nation's children. In 1870 board schools were erected for the first time. The Act of Parliament, originally only to add to the voluntary schools, to supply with schools vacant places in the country where voluntary effort was made to provide them. Thus Board schools were originally intended to co-operate with and to supplement existing voluntary schools, not to crush them out of existence or check their future growth. Voluntary and board schools were to be considered not as antagonistic, but as fellow-workers carrying on in harmony and under just and equitable conditions the entire public elementary education of the country. All parties were content with this arrangement, because the Legislature, whilst offering protection and support to all, was satisfied with testing and rewarding secular results alone, without entering on the domain of religion. As yet the objection that public money was being expended on teaching sectarian religion had found no voice in the kingdom. The Nonconformist conscience was undisturbed and silent. Those halcyon days of educational rivalry and religious peace were not to last. The Board school system, which had been established by both sides of the House of Commons in a spirit of fairness to voluntary schools, had, as the experience of thirty years had proved to demonstration, resolved itself into one of extravagance, of financial inequalities of the most glaring kind, and into an endorsement, practically of Nonconformity. From the first it had been used as a lever to raise voluntary schools to the ground and to imperil, in the opinion of many, the Christianity of the young. No sooner was the Act of Parliament passed for the establishing of Board schools than a number of Secularists, Agnostics, and Dissenters of every kind banded themselves together in an Education League, with its headquarters at Birmingham, for the extirpation of voluntary schools and for the enforcing of universal Board schools.

He had said that the voluntary schools were treated by the Legislature with financial injustice, as compared with Board schools. In seeking to remedy that injustice as well as to obtain a university for Catholics in Ireland he had taken action during the recent Parliamentary election, which he considered it his duty to take as a bishop, and which had given offence only to those who had misunderstood him, or those who were political agitators and Catholics afterwards, if in indeed they were Catholics at all in anybody's estimation but their own. Voluntary schools were still educating a sub-

CONTINUED ON PAGE EIGHT.