

The CATHOLIC CHRONICLE...

DEVOTED TO... FOREIGN NEWS

ROME

The great joy and crowning incident of the Pilgrimage was obtained to-day, says Mr. P. J. Connellan, writing on Oct 25 to The Dublin Freeman's Journal, in the audience granted to the pilgrims by the Sovereign Pontiff. It is quite impossible to describe in adequate terms the immense satisfaction that these representatives of the Church and the people of Ireland felt to-day at the kindness of the reception accorded to them. When they themselves attempt to describe it, eloquent and ready of speech as the most of them are, words fail them. It was a French Bishop who said, half a century ago, that "since God has desired to become a man, He has consented to be represented on earth by a man. And it is at Rome that He has placed this man." And to-day the Irish pilgrims have felt the full force of this Divine disposition, in Rome the representative of God upon earth is still in evidence before the nations of the world.

Here the Irish pilgrims assembled about 11 o'clock. The members of Irish religious houses in Rome were also present here; the Franciscans of St. Isidore on the Pincian Hill, with their guardians, Father Patrick and Father Antony, O.S.F.; the Dominicans of St. Clement, between the Coliseum and the Lateran, with their Prior, the Very Rev. Father Dowling, O.P.; the Augustinians of the St. Patrick's, with their Prior the Very Rev. Robert O'Keefe, O.S.A.; the students of the Irish College, with their rector, the Very Rev. Monsignor W. H. Murphy, and their Vice-Rector, the Very Rev. Dr. Byrne, the Rev. Father Dowling, of the Carmelites, with several other Fathers of the Order, the Rev. Father Louis Carow, Procurator for the Irish province of the Order of Trappists, the Little Sisters of the Poor, the Little Company of Mary, or Nursing Sisters; the Irish Christian Brothers, who opened their schools here a couple of years ago, with Rev. Brother Costen at their head, and a numerous gathering of the Irish laity who live in Rome. Amongst these were Mrs. Mulhall, Mrs. Osborne Christmas, with her husband, Commodore Christmas, Private Chamberlain to His Holiness Leo XIII., Miss Josephine Scott, Mr. William Croke, etc.

On a single row of benches that stood close to the wall in this long hall were seated the members of the Pilgrimage, distinguished by their special badge of a medal of Leo XIII. attached to a short ribbon of white watered silk—a very beautiful badge, as fine-looking as a decoration of some knightly order. A number of the pilgrims bore addresses from various Corporations, Town Commissioners, Urban and Rural District Councils, Boards of Guardians, and the members of the staff of many newspapers. Regarded as the expression of the devotion and filial affection of the people of Ireland to the Sovereign Pontiff Leo XIII. these addresses had great value; they, it is calculated, represented the voice of no less than three millions of the Irish people. All of these were worthy specimens of artistic workmanship, and some of them were equal in the supreme quality of decorative art to the best labors in this line of any period. The address of the Dublin Corporation, the work of Miss Mary Fitzpatrick, is in all probability the finest specimen of this exquisite art of Celtic illumination which prevails in so many of these interesting documents.

An hour passed, and still the Pontiff did not appear. Amongst the interesting personages who came into the Hall were the Most Rev. Dr. Riordan, Archbishop of San Francisco, who has just come from The Hague, where the question of the Pious Funds was settled by the Peace Congress between the Catholic Church and the Government of Mexico, through which one million dollars is paid over at present and a considerable sum paid annually to the Church in California. The Archbishop was accompanied by his lawyer, Mr. Garrett McEneaney, of San Francisco. Here also was the Right Rev. Hugh MacSherry, Bishop Titular of the Justinianopolis, Vicar Apostolic of the Eastern District of the Cape of Good Hope, who had been just received in private audience by His Holiness, to whom he presented the offering of the Superiors and students of the Irish College at Paris.

Finally the Sovereign Pontiff entered the Hall, being borne in a sedan chair. From this he descended and seated himself in a chair which was borne by the bearers, who usually sustain the soda gestatoria in the grand processions in St. Peter's. Here, Alderman Delahunt, of Dublin, in his robes of office, presented the address of the Dublin Corporation. The Holy Father took occasion to address the pilgrims in brief terms,

and in a clear, ringing voice, which was heard at a considerable distance from the Pontifical Chair.

He expressed the special pleasure that the present Pilgrimage gave him. Since the beginning of his Pontificate, he said, he had received many testimonies on various occasions of the love and devotion of the faithful Irish people to the See of St. Peter and to the person of the Pontiff. But on a very recent occasion when the Parliamentary representatives of the nation presented their testimony of attachment, and now on this present occasion, when the representatives of the capital and the other cities of the country presented these addresses expressing the feeling of the nation, he recognized the affection of the Irish people towards him, and he reciprocated it, and assured them that he was penetrated with a deep affection for faithful Ireland, and he hopes that God would bless it.

The Pontiff was accompanied by His Eminence Cardinal Moran, Archbishop of Sydney, who presented the members of the pilgrimage individually to the Pontiff, by Archbishop Riordan, of San Francisco, by Bishop MacSherry, of South Africa, by Rev. Father Ring, O.M.I., by the Private Chamberlains of His Holiness, Sir Thomas Gratian Esmonde, Bart. M.P., the Chevalier Bergin, of Dublin, Commendatore Osborne Christmas, by a group of Noble Guards, under the command of Count Camillo Pecci, nephew of His Holiness Leo XIII., by the Swiss Guards, and by a number of Chamberlains, members of the Circle of St. Pietro, distinguished for their gentle and kindly manner of assisting the pilgrims.

And so the Cardinal-Archbishop of Sydney presenting the pilgrims, and in a few words describing their individual merits, the Pontiff received each one with that paternal kindly manner which makes so profound an impression on the person received. Addresses were presented to the Pontiff as he went along and handed to Mgr. Bisset, the Master of the Chamber whose kindness in arranging the audience, with special consideration for the desire of the pilgrims to have the Pontiff to themselves for this occasion, is worthy of all praise. Indeed, this was the note of the day's reception, the audience having been delayed from Thursday till Saturday in order that no other pilgrimage should be received with the Irish.

In a short time, under the marvelous organization of Father Ring, the pilgrims proceeded in long procession through the great and spacious nave of St. Peter's—that church of magnificent distances—and with a solemnity and order that could not be surpassed proceeded towards the Confession of St. Peter. As they go they come in sight, on the right hand, of the grand mosaic picture—the copy of the picture in the Vatican Gallery by Domenichino, representing the "Last Communion of St. Jerome"—and they may for a moment remember that this has been described as the second greatest of the world's great pictures. A few paces more while the procession moves forward and the prayers are said, Raphael's "Transfiguration," copied in mosaic from what is called the greatest picture in the world, comes into view. Thus the path of the pilgrim in Rome, though it is filled with great spiritual consolation is also gladdened by the sight of the greatest masterpieces of art dedicated to the service of religion that the Christian world has ever known. Around the Confession of St. Peter the pilgrims assemble and kneel at this glorious shrine of the Fisher King. The great dome that like "a five sits or boards prayer and pardon rises above their heads, and as they pray the dome echoes their voices, so that each word is told twice over.

On Thursday the pilgrims visited St. Maria Maggiore, singing their hymns and saying their prayers, as I have described already in the visit to St. Peter's. Yesterday morning St. John Lateran was visited with the same solemnity and devotion. During this year of Jubilee it is safe to say that though there have been pilgrimages with larger numbers, there have been few or none that have presented so excellent an appearance as this from Ireland, while as to their singing, it far surpasses the congregational singing which is occasionally heard at Rome, and is, to say the least of it, equal to that of any other people that have come here in pilgrimage.

This evening Cardinal Moran addresses the pilgrims in the Kirby Memorial Hall in the Irish College. To-morrow, at three in the afternoon, they assemble in the Church of the Irish Franciscans of St. Isidore on the Pincian Hill, where Benediction will be given by the Right Rev. Dr. Hugh MacSherry, Vicar Apostolic of the Eastern District, Cape of Good Hope.

FRANCE

Some of the more militant Catholics are objecting to certain passages of the plan of campaign published in The Gaulois recently by Comte Albert de Mun. The Count counselled vigorous protestations by tongue and pen and public meeting against the present tyrannical government. He seemed to object, however, to the Catholics' scheme of refusing to pay taxes while persecution was rampant. The Count, in his plan, also referred to Daniel O'Connell's example as one which should now inspire French Catholics. The Marquis de Castellane was one of the first to object to the Count de Mun's opposition to the non-payment of income-tax scheme and describes it as the most practical and effective form of protestation. M. Auguste Roussel, in The Verite, affirms that he has high theological authority for stating that such resistance as that defended by the Marquis de Castellane and deprecated by the Comte de Mun is not illegal and illegitimate. M. Roussel adds that assuredly the great Irish Liberator would not have drawn back from such a scheme had he deemed it necessary for the triumph of his cause. M. Roussel is backed by a dignity of the Church, who advises all possible opposition to the Combes decrees, as they are illegal and tyrannical.

The recent Bill brought in by M. Ernest Roche for the immediate separation of Church and State in France and for the suppression of the Napoleonic Concordat, is not to be taken seriously, Roche, who is Henri Rochefort's man, is a Socialist, but he is also a Nationalist, and his object was to embarrass the Government for any debate on such a question as the immediate separation of Church and State would raise a terrific storm. Several leading members of Orders have been consulted by The Figaro on this question and their views are divergent. Both Father Du Lac and Father Pupey, Jesuits, said that separation was not to be feared, but the latter remarked that the period of transition would be dangerous. He also added that the persecutors would not seek to abrogate the Concordat, as it is too good an instrument for keeping the clergy in subjection. Father Vincent Maumus and Father Olivier, Dominicans, rather shirked the question, but Mgr. Le Roy, Bishop of Ubanghi, and Superior-General of the Congregation of the Holy Ghost, thought that the separation would affect the foreign missions as the secular clergy at home being without State subsidies would be obliged to call on their people for more pecuniary help for their parishes. As to a Free Church in this country, Mgr. Le Roy is reported to have made the pregnant remark that it is doubtful if liberty has ever been comprehended in France in the Colonial missions, he says, the smallest representative of the French Government is a satrap who resents the least influence of the missionaries. Father Tatin, the venerable Assistant-General of the Oblates of Mary Immaculate, who was seen in the absence of Father Augier, the Superior-General, now in Rome, said nothing definite about the Concordat or separation, but he feared that the persecution carried out in France would have the effect of thinning the ranks of French missionaries, who, like the Oblates in Canada, have done so much to preserve French influence and the French language abroad. Father Lacanuet, Oratorian, hopes for better days, and looks forward to a time when compensation will be given to the Church for the violence and the persecution identified with the present Government, which is practically ruled by the Masonic lodges. In referring to this question, the howling Lantern, which has Ministerial support, says that the time for separating Church and State will come when the Religious Orders have been smashed. And the rabid organ of the most detestable part of the community adds: "We have got hold of the monk now. The turn of the priest (that is, the secular priest) will come."

The long series of insults which the French Episcopate has had to suffer from such presidents as Grevy, Carnot and Loubet, and from such politicians as Ferry, Goblet, Brisson and Combes culminated the other day in the decision of the present Minister of Justice to proceed against the seventy-two Archbishops and Bishops who recently sent a circular letter to members of Parliament protesting against the Associations Law and the decrees. The present tyrants in power want to make out that the prelates exceeded their privileges in signing this letter, or, in other words, that as servants of the State they had no right to make any protest. The moderate Republican papers, on the other hand, affirm with complete justice that whatever may be thought of the utility of the Episcopal letter, not a line in it is illegal, and the prelates, like other citizens of the Republic, had a perfect right to send a petition against what they deemed to be grievances. H. E. Cardinal Perraud, Bishop of Autun, is to be especially brought to task by the non-hunters who compose the present Cabinet, as he was reported to have denounced Combes and crew in his recent address at Orleans on the occasion of Mgr. Dupanloup's Centenary. The latest rumor is that there are discussions in the Cabinet over the Episcopate. The Foreign Minister is at last beginning to realize that the Republic is present-

ing a sad spectacle to other nations owing to the spirit of persecution now rampant, and he has strongly reminded M. Combes that it is time to hold in the Freemasons, who are aiming at the destruction of the Church in France.

IRELAND

MR WYNDHAM AND THE BISHOP OF MEATH.
F. M. D. I.

Mr. Wyndham, the Irish Chief Secretary, having mentioned the name of the Bishop of Meath in a political speech, His Lordship writes to The Dublin Freeman's Journal, as follows:

The Chief Secretary in his speech in defence of coercive measures in Ireland, introduces my name, and leaves the impression that I somewhat share his views. His words are that, in the opinion of the Bishops, this open strike should come to an end, and when pressed, he named me as one who so expressed himself.

I wish he explained what he meant by "open strike," that I might reply more definitely and particularly. He meant by it that I condemn the United Irish League if it is false; if he meant I approve of Coercion, it is equally false. On last Friday, as Chairman of the Technical Committee, composed of many clergymen and magistrates, I put forward a resolution strongly condemnatory of it, which was passed unanimously. What then I do mean that I condemn moral outrages, I am not free to be silent. The only reference I made to the existing conflict was on one occasion near the scene of a proclaimed meeting, where I heard on the best authority the poor, good people were advised by a headless leader, to rush on the batons of the police and get their heads broken. I deprecated the advice, and said—and repeat now—that if the cause is to be won, they should send responsible leaders to guide them. And if I have any sympathy with time neither have I with despotism from whatever quarter it emanates.

The proclamation of a large part of this country, for one meeting in an obscure place, is a despotism that has no palliation. It is folly to say no peaceable man feels it. It is an outrage on peace if liberty be not worth having, why did God give it and man fight for it?

From the day that Mr Wyndham proclaimed that the land question cannot be settled by an Imperial Parliament, representative men of the nation or of the empire, but by a jury of landlords and tenants, I felt its fate was sealed, that voluntary purchase was thrown back for decades, that the market was boomed, and I wondered that a rising statesman would make such a confession of incompetency. If the shades of Gladstone or Disraeli can be cognizant of earthly concerns, what a degradation the mother of Parliaments must suffer in their sight. It was a device to pledge State credit, and give State doles to men who are not bona fide agriculturists or tenants, and who have no claim for consideration on Imperial credit or purse.

It is the elementary duty of statesmen to legislate for the public welfare in such conflicts, except Parliaments sink to the level of a registry office for endorsing unanimous consent. But it is the old question. In a Pastoral issued to my flock last Lent, I reviewed the whole system and method of legislation towards us in the past. It is too long to repeat, but I give the impeachment and the conclusion.

"But the Government will not learn even now the danger of a disaffected Ireland. An intolerant minority, hardly a tenth of the population, holds the Government in the hollow of its hand, and justice and equity must be flung to the winds. * * * If Heaven sent us a Minister who would be strong and honest to redress inequalities, even if he perished in the attempt, he would leave a noble record of posterity, and pave the way for future victory. But no; the whole system of government is a pantomime, and we are asked to take their mimic attempts as serious."

Will Mr Wyndham rise to the occasion?—remain, dear sir, faithfully yours,

MATTHEW GAFFNEY,
Bishop of Meath
Mullingar, October 28, 1902.

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"BESTEST OF ALL"

(Sister Mary Xavier, S. N. D., in The English Messenger.)

"Them there weeds, Master Robbie—you can't go for to give them to the Almighty, you can't!"

"But God made yem, Mike, didn't He?"

"Ho! Didn't He?" repeated the sturdy little billed figure, as Mike seemed inclined to disregard the point.

"Maybe, maybe, Master Robbie—but they ain't His best, as you may say. Camellias now is the things for the hallar—camellias and 'zalias, and such like—not them there nasty-smelling dandelions."

There was a pause, during which Robbie looked admiringly at the great bunch of "yellow daisies," as he always called them, which he grasped in his hot, fat little hands. Then he lifted his large, truthful blue eyes to the gardener's face.

"Mike," he said, slowly, "you take a lot of care of yo camellias and 'zalias, don't you?"

Mike nodded. "I do, Master Robbie."

"And you keep yem warm all yo winter, and you help yem to grow, don't you, Mike?"

"Ay, you may say that, Master Robbie. If it warn't for the greenhouse, and my looking after 'em so constant-like, they'd be dead, every one of 'em."

"Well, yem, Mike, you see you help God to make yo camellias and 'zalias. But He made my yellow daisies all by His own self, He did, and so He must like yem bestest of all."

And Robbie looked triumphant, for he considered this argument conclusive.

But Mike always met argument by simple, reiterated of his own statements, so he merely repeated:

"You can't go for to give weeds to the Almighty, Master Robbie, you can't," and went off to the conservatory to cut his beautiful red and white camellias and delicate azaleas for Corpus Christi, and there was to be a grand procession of the Blessed Sacrament in the beautiful little village church which Robbie's father, Sir Henry, had built, and his sister Edie was to strew flowers just in front of the canopy. And so Lady Granville had given orders that the very choicest hothouse blossoms were to be cut and sent down to Father Morley for the Exposition, while Edie herself was to fill the ribbon-bedecked basket which she was to carry with the petals of cream, and pink, and damask roses, to cast beneath our Lord's feet.

The back garden of the Hall led into a green, sunny meadow—full of the dandelions which Robbie thought so beautiful. He loved the bright, golden-stemmed flowers, and the smooth, green stalks, which made such a delightful snap when you broke them, and were full of milky juice, and he would sit for hours with Edie, blowing their fluffy white "clocks" to bits. There was one particular clump of very large ones which he had been watching day by day. There were three big golden suns open now, and Robbie thought nothing would look lovelier just in front of the manse-ance than they.

A few minutes after his conversation with Mike found him standing by the desk where Lady Granville was writing letters in the drawing room. He held his hand behind his back; his cheeks were very red and his eyes very big and bright as he began in his silvery voice: "Muvver, dear" (Robbie's utterance was admirably clear and correct in every sound but that, which he never could manage) "muvver, dear, if you made one fling all by your own self, and anover fling wiv some one else helping you, which fling would you love bestest, do you sink, when bofe ve flings were finished?"

His mother patted his head "I am afraid, little son, most of us are contented enough to like the things we do all by ourselves best," she said.

Robbie gave her one of his brilliant smiles, and bringing his hands from behind his back, displayed his "yellow daisies," and told her where he wanted them put to-morrow, and how God made them grow in the meadow all by Himself, and how, therefore, He would like them bestest of all. Lady Granville laid down her pen and lifted him onto her knee.

"Listen, Robbie, dear," she said. "We must never give our dear Lord anything but our best, you know, our very best."

Robbie nodded his head vigorously. "Our bestest of all," he said, with great emphasis.

"Well, Robbie, my best flowers are in the hothouses, and it would not do for me to keep them and send our Lord the common flowers which I took no trouble about. Does my little boy see?"

"Yes, muvver dear, Robbie sees vat for you. But Robbie does see something else for hisself, too. Suppose, muvver dear," and Robbie slipped off her lap, so as to look straight into her face and speak more impressively, "suppose He likes yo yellow daisies bestest, cos He made yem—and you said He would, muvver dear?"

"My bonnie little laddie!" said his mother, very tenderly. "Let me ther give nice fresh flowers to Jesus for Robbie and herself this time. Some day you will see that she is right. Ah! here is nurse come to fetch you to bed. Good-night, dar lings!"

Robbie threw his arms round her neck and hugged her but when he reached the door he turned round and said in his grave way "I am

(Continued on page 7.)

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