rday, July 7, 1900

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RDAY, July 7.

CHEAP SALE.

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gh quality, have proved
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will reveal exceptional

ist Offerings.

Special lot o
about 900 Ladies'
Percale and G ng
ham Shirt Waists
some with self
collars, some with
white collars.
Worth 65c. July
sale price 32c.

Ladies' Fancy
Striped Percale
Shirt Waists, in
pink, light blue,
navy and helio,
tucked back, p'ted
collar and cuffs
Worth 85c. July

Washing Fabrics

Delicate weaves of Muslin
w prices, are now waiting
section is getting better
s that are offered.

Ginghams.

Stylish Dress Ging-
ies and Dimity Dress
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0c to 30c. July Sale

y Muslins.

Zephyrs and Silkenette
in newest effects, col-
tterns. Worth 15c to
Price, per yard 8c.

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aback Linen Towels,
size 20 by 40 inches.
ly Cheap Sale 11c.
Oatmeal Towels, red
ends. Worth 15c. July
c.
Linen Huckaback Tow-
36 inches. Worth 18c.
le, each 13c.

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hese are splendid value.
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- Montreal.

a raid on the upper Tu-

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The True Witness AND CATHOLIC CHRONICLE.

TESTIS IN CŒLO FIDELIS

Vol. L., No. 1. MONTREAL, SATURDAY, JULY 14, 1900. PRICE FIVE CENTS

UNITED IRISH LEAGUE OF GREAT BRITAIN.

The annual meeting of the United Irish League of Great Britain was held the day after the close of the Irish National Convention, in the Rotunda, Dublin. Mr. T. P. O'Connor, M.P., occupied the chair, and the utmost enthusiasm prevailed during the meeting.

In opening the proceedings the President said it would not be necessary for him to detain them at any length. The first business was the proposal to change the name of the organization, which had come from several different branches and from different parts of the country. The same proposal was made last year; but he thought it was felt at that time that the proposal was premature, and though there was a strong feeling revealed in favor of the change, the Convention resolved to postpone the discussion until the Convention of this year. Now, fortunately, they met after the great National Convention, which, among other things, adopted the United Irish League as the National organization. He anticipated that that would involve the change of their own name, which had been proposed from so many quarters. So far as their attitude towards the United Irish League was concerned they had already pretty plainly indicated it during their meetings in England. They had subscribed to the funds of the United Irish League no less than £521 11s 5d. Their work, however, had fallen a little backward during the last ten years; nobody could deny that the state of things was reflected in the temper and attitude of the proceedings of the organization in Great Britain. In fact, that was the terrible thing about divisions among their people at home which perhaps sometimes some of them at least did not wholly realize, and that was that division in Ireland meant division and apathy, shame and despair among the Irish in every other part of the world. Ireland was the brain and centre of their movement, and if the brain and centre of their movement be not sound in Ireland the limbs would be demoralized in every other part of the world. Now they might fairly hope that these divisions and dissensions, at least on questions of principle, had been brought to an end by the Convention of the last two days. The points of difference which divided them for ten years no longer existed. Every man now was welcome to the Irish ranks who was a Nationalist, irrespective of any part he might have taken or any conviction he might have expressed, or even hot words he might have used during that period of ten years, and, therfore, he thought he was entitled to anticipate as their organization was demoralized and weakened by this period of dissension, he thought they might fairly hope and claim that the restoration of unity among their people at home would mean a new birth of energy, hope, and organization among their people in Great Britain. In fact already there were signs of such new birth and renewed energy and hope.

After referring to the particular duty of the organization, that of helping on the movement for local government in Ireland, Mr. O'Connor said:

He did not know if Home Rule were granted to Ireland to-morrow it would not be necessary for them still to keep an organization in Great Britain for the purpose of defending the religious and political and social liberties of their people. And he might on that point drop this observation, that undoubtedly there had been immense progress in the position of their people in Great Britain, and that progress might be partly ascribed to the strength of their organization and their advance in political education. But in any case they had that work to do, and at no time had they to do it with greater energy than in the present year, when, according to all political probabilities, the constituencies would be once more given an opportunity of electing a House of Commons. With regard to these constituencies they had a plain duty and a plain and simple policy. The plain duty was to so organize and strengthen the Irish forces that in as many of these constituencies as possible they might have a decisive voice upon the results of the election. Their plain policy was to elect to Parliament only those men who would honestly and earnestly assist the cause of Home Rule for Ireland. Of course their duty, while having always the same end in view, must vary with the varying circumstances and events of the time. He must make a strong appeal to the organization to raise funds for the purpose of organization. That work—serious and important work — might be vital work for Ireland — the turning of twenty or thirty or forty constituencies—and they ought to be able to do that unless there was a great passion of political enthusiasm in favor of their enemies. The turning of thirty or forty constituencies in Great Britain might mean either the immediate success or a considerable postponement of the success of their cause.

The following statement of receipts was then submitted:—

	1900.	1899.
Members' Cards....	£839 10 0	£824 18 0
Registration.....	227 17 10	329 1 6
Meetings.....	185 16 0	303 8 6
Sundries..... ..	2 8 0	3 1 6
Evicted Tenants...	3 3 0	15 0 0
W. Tone Memorial	....	5 0 0
Manchester Martyrs	1 0 0	9 16 0
Parliamentary Fund	378 13 6	471 15 3
United I. L. Fund .	521 11 5	.....
Distress (Irish) Fnd	....	96 9 4
Boer Wounded Fund	1 0 0	.....
Amnesty.....	....	2 0 0
	£2,191 5 9	£2,060 10 1

THE CATHOLIC UNIVERSITY question was a subject which aroused considerable discussion.

Mr. W. Sullivan (Bradford) moved — "That a rule be added for the guidance of branches to the effect that only Parliamentary candidates, pledging themselves to vote for Home Rule for Ireland and an Irish Catholic University, shall receive the votes and support of the members of the organization, and failing to obtain such a candidate, we refer the matter of choice of candidates to the Executive for direction." He moved this only on one condition, that if there were two candidates in a constituency, one for Home Rule and no University, and the other for University and no Home Rule, he would go for the Home Rule candidate. They must keep the people at home before they could get them a university education. There was danger that they should have, as in 1895, this University question drawn across their track by the Tory clergy of England.

Hon. E. Blake agreed so heartily with the strongly reasoned speech of Mr. Sullivan that he was entirely opposed to his motion. As a man who knew something of the benefit and blessing to a people of a University training, and as a man who has for a long time believed that the University question was not a question of the rich man but the poor man, as a man who had for many years felt that the greatest and deepest injustice was inflicted on the Catholic population of Ireland by the condition of the University question, he was sorry, even in point of order, to be obliged to say a word against the proposal in this motion, but he did not believe himself that they would be advancing the interests of a Catholic University for Ireland by adding this plank to the condition for the acceptance of candidates in Great Britain at this time. He believed they were going on the directest and surest road towards a Catholic University by maintaining their present and ancient pledge. He believed this question was so far away from a satisfactory issue that their only prospect and hope of disposing of it was in connection with the settlement of the Irish question. It must not necessarily be after it, just as it was proposed to give in the Home Rule Bill freedom to the Irish people such a University. Perhaps so alone would they be able to achieve a University for Ireland. Therefore, he said, let them invite those Irishmen of Great Britain who were able, well, and wisely guided themselves, to control so vitally the fortunes of the Irish cause, let them invite them to stand fast by the old lines of seeking as their sole and single object the obtaining of the legislative independence of their country, which, of course, would include freedom for a Catholic University. He did not forget that the chief ecclesiastic of Ireland not long since himself declared that it was in Home Rule that he thought the hope for a Catholic University centred.

Mr. Sullivan (Bradford) here withdrew his motion.

Mr. Magee (Glasgow) said the question of a Catholic University would be probably discussed in Parliament before the next Home Rule Bill, as he thought any Government that came into power after the general election would be bound to deal with some measure on this subject. The Convention should pass some resolution on the question.

The President said the question now under discussion was whether they should reject a candidate unless, in addition to pledging himself to Home Rule, he should pledge himself to a Catholic University.

Mr. Keating (London), Mr. Allen (Coatbridge), then spoke on the subject.

Mr. Quinn (Glasgow) said that the Tory professions on this subject were, in his opinion, the merest pretence. Mr. Balfour could write pious letters to the papers on a Catholic University, but when the matter came to a vote in the House of Commons he went into the lobby against it.

A Voice—What about the other side?

Mr. Quinn said that the Liberals had passed a Home Rule Bill. The Tories had never done it for a Catholic University, and he did not think they meant to do it. They ought to do one thing at a time—if they got Home Rule they would soon get a Catholic University.

Mr. Byrne (Oldham) said that it would be harmful if some pronouncement on this question was not made at that Convention. He thought they should resort to the old Parnellite policy of being guided by the relations between the parties as a whole.

Mr. Murphy (Glasgow) said it ought to go forth from that Convention that Gladstonian Liberals would be supported by the Irish Nationalists in Great Britain against men who were anti-Home Rulers, no matter how the latter felt on the Catholic University question.

Dr. Mulvanny (Portsmouth) said that the League ought to stick to the old flag of putting Home Rule in the forefront all the time.

Mr. Boland (London) said it would not help the organization in England to adopt this resolution.

The President said if they passed the resolution in the form in which Mr. O'Sullivan had proposed it, one result would be that in most constituencies they would have a candidate that under one or other of the two conditions—the Home Rule and the Catholic University questions — would break down, so that the organization would then be precluded from doing work to support the Irish Party.

Mr. O'Sullivan (Bradford) — We have provided for that by appealing to the executive.

The President—You cannot throw that responsibility upon the executive.

Mr. Hanna (Burnley) spoke against the resolution.

Mr. O'Sullivan then, by the leave of the Convention, withdrew the motion.

The President thought on the whole, now that the resolution had been withdrawn, they might, to prevent misconstruction, adopt a suggestion thrown out that they should pass a resolution affirming their strong agreement with the demand of the Irish people for a Catholic university, and their intention to press that on as far and as fast as they can.

Mr. Magee (Glasgow) said he would propose such a resolution.

Mr. Farley (Manchester) seconded.

The President said that was a resolution that would have to be rather carefully drafted, and towards the close of the proceedings he would bring it forward.

Subsequently Mr. Blake proposed—"That this Convention gives its warm adhesion and its firm support to the just demand for a University in which the Catholic people of Ireland can, without violation of conscience, receive educational advantages fully equal to those enjoyed by the Protestant minority."

Mr. Magee seconded the resolution, which was unanimously carried.

THE REASON OF SPAIN'S DECADENCE

In reply to the statement that the decaying condition of Spain is due to the influence of the Catholic Hierarchy, and that all the present trouble came from that, Cardinal Moran, of Sydney, said: "As a matter of fact, the decay of that wonderful power of Spain dates from the decline of its religious spirit. The height of Spain's glory was in the days of Charles V., when it was the most Catholic power in the world, but from the year 1700 up to the present, internal dissension and warring against the Church may be said to have been the distinctive feature of Spanish government. Whatever decay there is in Spain must be assigned to these political dissensions, and to constant combat against the Catholic Church. For instance, all the Church property throughout Spain has been confiscated by different political parties about half a dozen times since the year 1700. About the middle of last century a special war was directed against the religious bodies, when the Jesuits were all thrown into prison and their property seized by the government. As late as the year 1834 all the Catholic schools and seminaries were suppressed, and out of a Hierarchy of 60 bishops about 50 were expelled from their Sees and sent into banishment, while every penny of property belonging to the Church throughout Spain was appropriated for Government purposes. That does not seem to indicate that the Government of Spain is controlled by the Catholic Hierarchy. To account for that spirit of hostility to the Church in the Government of Spain one has only to look to the Bourbon dynasty which occupied the Spanish throne in 1700. With this French influence in Spain the irreligious principles of the French Court gained a mastery. The teachings of Voltaire guided for fifty years the policy of the Spanish Government. Hence, though the people were intensely Catholic, and most fervent and devout in their Catholic exercises the Government was in open hostility to the Church." Spain has been undergoing a systematic robbery for years. Whenever appropriations which would be for the betterment of the people have been made, the money, instead of being used for the purposes intended, has been pocketed by the unscrupulous God-denying politicians. With such men at the head of a Government, is it any wonder that the throne would totter?

MEN REQUIRED IN CIVIC AFFAIRS.

A contributor to a contemporary in the course of an able and exhaustive paper on the duties of Catholic citizens thus deals with one important phase. It is a privilege to be able to vote, but it is a privilege that is meant for use, he writes. For various reasons of one sort or another I am afraid it is only too true that as a body we are too apathetic in this matter; we are too apt to neglect our privileges, we refuse too often to exercise our power, and because we act thus we have too often to suffer for our own negligence and want of spirit. It would not be difficult to show from the history of other religious bodies how much we have lost and how much they have gained because they have known how to use the franchise well while we have taken but little trouble about it. It is our privilege to have a voice in determining who our civil rulers shall be, and surely to neglect such a privilege is to act the part of an unfaithful servant, is to hide the talent that has been given to us, and is to refuse to perform our duty to the State and the community in which we live. We want more civic virtue amongst us, a better realization of civic energy, and a greater appreciation of our duties as members of the civic body. We want to bring it home to ourselves first that we have a duty to vote, and secondly, the duty of voting wisely and well.

It is of the utmost importance that those who are chosen to take part in ruling either the State or any of its various parts should be men of high character and principle, fair-minded and just, sincerely desirous of promoting the good and welfare of all, and we who help to put such men in power must know what we are doing. We want men with true ideas of authority and liberty, with true ideas about education, with true ideas about the Church and her ministers, with hearts that can feel for and hands that are ready to help their less fortunate brethren, men of prudence as well as zeal, men who have enthusiasm, but whose enthusiasm is controlled and disciplined by knowledge, men who are ready to work for the cause in public life without any thought of reward or return; these are the men we want to lead the way.

A FRANCO-AMERICAN ALLIANCE.

A despatch from Paris says:

There is every indication that the French Government feels that it is a metter of paramount importance to secure the good will of America and to lay the foundation for a more intimate understanding than ever before existed between the two republics, and American functionaries here have been brought to share in the conviction that France is sincerely desirous of securing the friendship of America.

Archbishop Ireland, speaking on the subject of the Washington and Lafayette presentations, says:

"I can testify that they have had remarkably good effect on the people of France. They have opened their hearts to us and have found that the American nation are a people of sentiment and not merely a commercial people."

M. Gerville-Reache, Deputy for Guadeloupe, has published an article in the "Eclair," suggesting that steps be taken for the formation of a society for the promotion of a Franco-American alliance, proposing that ex-Minister Leon Bourgeois be made president.

To a representative of the Associated Press M. Gerville-Reache said:

"A certain number of Senators, Deputies and members of the literary world have discussed the matter, and they deem the present an opportune moment to open a propaganda with a view of forming a Franco-American association on the lines of entente cordiale which was recently founded among Frenchmen and Englishmen. Our first public action will be the convocation of a mass meeting at the end of the autumn, when society returns to Paris from the country season. We would like to see a similar committee established in America with which relations could be begun."

The Situation in South Africa.

The British success at Bethlehem, which was taken by them on July 7, has considerably improved prospects for peace, it is said, according to despatches from Pretoria to American journals. The whole of the government of President Steyn of the Orange Free State has surrendered except President Steyn himself. The Free State officials who are British prisoners have been permitted to communicate with President Steyn for the purpose of attempting to prove to him the uselessness of a continuance of the struggle, which can only produce bloodshed without any counterbalancing advantages.

The collapse of the forces of Gen. De Wet is expected daily. The Boers here say that the men have taken a solemn oath never personally to surrender, but that they are beginning to see the unfairness of sacrificing life to personal wishes.

It is expected that when Gen. Botha learns of the defeat of his colleagues he will gladly enter into conferences looking to the establishment of peace. The need of more civil administrators is urgent, and the necessity for their appointment is becoming daily more apparent. Intelligent administrators with a knowledge of the people could undoubtedly greatly aid in the future settlement of difficulties, inasmuch as a frank feeling in favor of submission is prevalent among the Boers.

Cape Town, July 11.—The Duke of Marlborough, the Duke of Norfolk, Lady Sarah Wilson, and Dr. Conan Doyle sailed for England to-day.

THE PROCESS OF CANONIZATION.

As not a few non-Catholics are under the very false impression that the canonization of a saint, by the Church, is a matter of sudden decision, or is regulated by the whim of circumstances, and as a goodly number of Catholics have not the faintest idea of the length of time it takes and all the procedure that must be observed before one of the departed can be raised to our altars, we will translate for the general benefit and instruction of our readers — a very concise, clear and exact account of the canonization forms and proceedings, as described in a recent issue of "La Semaine Religieuse." This explicit article reads thus:—

"A Christian dies with a reputation for eminent sanctity. When public piety, after the lapse of several years, maintains that reputation, the Bishop opens a process, or examination, in regard to the edifying life that has left such memories. He establishes a tribunal, summons witnesses, collects a record, signs it, seals it, and addresses it to Rome.

He secures the assistance of two persons, before the Congregation of Rites; a representative, generally an ecclesiastic, who is to superintend and to push forward the process; and a lawyer, often a layman, who is to draw up the various documents necessary for the different phases of the procedure.

By a first, or preliminary decree, authorizes the opening of the sealed package sent by the Bishop. The first thing done is to make a copy of the record, translated into Italian. The lawyer then takes the first steps; he writes out a life of the saintly personage in question, a summary of his (or her) virtues, and a synopsis of the episcopal inquiry; he gathers together all the letters that ask for the canonization. This work, which generally forms a large volume, is handed over to prelate "promoter of the faith."

The latter fulfils the duties of public minister—or as we would call him crown attorney; with the assistance of a sub-promoter, he carefully and minutely sifts the synopsis given him by the lawyer; he criticizes the virtues of the personage in question, and contests their executional eminence. This plea, or reply, in its turn constitutes a large volume. The lawyer responds, defends the virtues thus attacked, denies the force of the arguments advanced; some cases give rise to historical litigation. The promoter of the Faith may reply again; but if he deems it unnecessary, the preparatory part of the process is ended.

To the productions of the promoter and the lawyer, if required, is added the report of a counsel on the writings of the personage in question. The Congregation has a general assembly; it decides upon the introduction of the cause (or process) of the servant of God. Ten years, at least, must have passed since the opening of the case. The decision is approved of by the Pope; if it be a favorable one, the personage has the right to the title of Venerable; the first stage is thus passed.

Then commences the apostolic proceedings. Examination is made, in the first place, to find out if the candidate for sanctity has not theretofore been an object of public veneration or devotion; if so, his (or her) case would be compromised; premature public devotion is considered by the Holy See as a usurpation on the part of the faithful. The promoter of the Faith raises all the objections; and then the process "de non cultu" is decided by the Congregation. The second proceeding refers to the fame, or reputation of the saint, "super famam sanctitatis": this gives rise to a fresh general discussion in which the promoter and the lawyer plead their respective cases again.

When the Congregation considers itself fully enlightened on the subject, it comes to two more detailed proceedings; at this point, at least fifty years must have elapsed since the death of the saint; only in the cases of martyrs are there sometimes certain relaxings of these rigorous rules.

The first of these proceedings has reference to the virtues; their degree of heroicness is examined.

The other deals with the two miracles which the Congregation of Rites deems necessary for a beatification; their authenticity, reality, and effect are criticized. The insistance of the promoter of the Faith may cause the rigor of these examinations to be modified, or even to stop them.

When the end of these examinations is approaching, the virtues are studied by three congregations. The first one, called "ante-preparatory" is held at the residence of the Cardinal reporter of the case. The second, called "preparatory" consists of all the cardinals of the Congregation of Rites, before whom the consulters bring their vote. The third, called "general," is held in presence of the Pope; he hears the votes of the consultors, and of the cardinals, and reserves to himself the publication after a few days of the decree establishing the heroicness of the virtues.

These three congregations follow each other in the same order regarding the miracles; and the Pope, if deemed proper, crowns them with a decree affirming that the two miracles testify to the power of God's servant.

A last general congregation is assembled, and is called the Congregation "de tuto." "Can we safely proceed to the beatification? An tuto procedi passit ad beatificationem?" Such the question asked. For a last time the Pope gathers together the opinions. At that point, these opinions are naturally favorable; a pontifical brief, a few days later, announces the beatification. From "Venerable" the personage in question becomes "Blessed."

On the day fixed for the ceremony, in the loggia over the facade of St. Peter's, all the Congregation of Rites assembles. Before the Mass the secretary of the Congregation reads the Pontifical decree. Immediately above the altar, the portrait of the saint, so far hidden by a veil, is exhibited; and the newly beatified appears with a halo. In the afternoon the Pope goes to the loggia to officially venerate him (or her). These ceremonies take place at St. Peter's.

After the beatification should the "postulateur" learn of fresh miracles, he at once demands that the Congregation again take up the matter. The lawyer and the promoter of the Faith make a study of these miracles. If the former wins, the Pope, on a report of the Congregation of Rites, declares, by a decree, that there is reason for carrying the case to canonization.

He then convokes three consistories; in the first one, which is secret, he secures the opinions of all the cardinals; in the second, which is public, the lawyer explains in the presence of the Pope, the Cardinals, the Archbishops and the Bishops, the titles of the saint to canonization; in the third, half-public, the Cardinals, Archbishops and Bishops cast their votes for a last time.

A few days later, at St. Peter's, the Pope sings pontifically the Mass, and personally reads at the Gospel the bull of canonization. The blessed one has become a saint; the homage that is ordained for him (or her) for all time to come binds the entire world.

THE WAR IN CHINA.

Despatches from London say: Although Shanghai to-day repeats the statement that both the Emperor and Dowager Empress are alive, and telegrams from Chinese officialdom again testify to the safety of the legations, they no longer stimulate hope here, and pessimism will prevail as long as the authorities, who, on their own showing, are able to get messages to the coast, fail to send confirmation of the safety of the foreigners from some member of a legation at Pekin. London sees in the disappearance and reappearance of prominent people at Pekin, in the efforts apparently making to shift the blame from one to the other, and in the attempts to represent themselves as victims of instead of principals in the recent occurrences, only preparations for alibis and defences in view of the approach of the troops of the Powers, and the tragedy they may discover on reaching the Chinese capital.

According to a dispatch from Shanghai, the fighting at Tien Tsin July 6 was the heaviest which has yet occurred, the Russians alone burying 200 men. The allies are becoming exhausted by constant fighting.

A dispatch from Canton says Li Hung Chang is keeping excellent order there. Robbers and pirates are executed publicly and frequently, and the people are cowed and afraid to disturb the peace.

Berlin, July 11.—The German Consul at Chefoo telegraphs the same information sent on by Mr. Goodnow, United States Consul-General at Shanghai, namely, that the Governor of Shan-Tung announces that, according to reports on July 4, the foreign Ministers at Pekin were out of danger, and the revolt was decreasing.

Berlin, July 11.—Dr. Mumm von Schwartzenstein, the Envoy Extraordinary of Germany to the Grand Duchy of Luxemburg, has been appointed German Minister to China, in succession to the late Baron von Ketteler. He starts for the far East in a few days, accompanied by Baron von Der Goltz.

Washington, July 11.—The following cable dispatch was received today at the Navy Department, from Rear-Admiral Remey:

"Chefoo, July 10.

"Secretary Navy, Washington:

"Arrived yesterday. Two battalions Ninth Infantry and one battalion marines, Col. Meade, landed today to proceed to Tien Tsin. Allied forces at Tien Tsin engaged in maintaining their defences. Ordered Solace here to take sick and wounded to Yokohama hospital. Oregon proceed soon to dock at Kure, towed by chartered steamer and convoyed by Nashville.

"Just learned from Admiral Seymour at Tien Tsin, foreigners there are hard pressed.

"REMEY."

Berlin, July 11.—The German Consul at Tien Tsin cables that the foreign settlements were continually

(Continued on Page Eight.)