

side an opportunity of following the ceremonies. On the right and on the left, two platforms, joined by an esplanade in stone, lead up to the gallery, which is reached by means of a monumental staircase in granite. On the brow of the hill is situated the residence, with a private chapel, hidden behind bamboos, firs, and other trees.

Between the residence and the church, an imposing "Way of the Cross" has been constructed; all the stations are in bronze, encrusted in niches and covered with a grating. A gradual slope leads from one station to another, and the "Way of the Cross," begun at the private chapel, terminates at a great cross fixed in the stone work of the esplanade. Round the mountain, canals flow in all directions through the rice fields.

On the 30th April, the Christians, though they got but a short notice, arrived in great numbers from all the surrounding districts; and, by five o'clock in the evening, I had counted upwards of 700 barks in the shady little canal which runs along the mountain side. Without exaggeration, I think the number of boats present the following day might be calculated at 10,200; and if we assign to each eight or ten persons, on an average, these barks represent 1,000 to 12,000 Christians, without counting those who came on foot. Adding to these the pagans, assembled from all the environs through curiosity, the number of persons who flowed into Zo-cé during those two days may be estimated at from 25,000 to 35,000. And when we consider that the vicariat does not contain more than 80,000 Christians, we have reason to look on this affluence as a solemn manifestation, hitherto unknown in China, of our Christians proclaiming publicly their religion and their devotion to the Mother of the Saviour. As soon as the barks arrived, all hastened to reach the mountain of the Holy Mother. It was not without emotion that one beheld men, women who had passed the day and night in rowing, fragile young girls, and little children, climbing, under the burning rays of the sun, the steep and winding path which leads to the private chapel. There, gathered in groups of from ten to forty persons, they commenced to repeat aloud the prayers of the Way to the Cross. These pious exercises continued from four in the morning till ten at night.

The following morning, 1st May, from three o'clock in the morning, the church was crammed. Masses commenced at the three altars in the church, at the private chapel, and at the village of Tchang-pou Kiao, where, for want of room, many had to pass the night at Kong Iou. There were about 2,000 communions.

At half-past six o'clock, the masses being ended, the long Chinese trumpets resounded, calling the pilgrims to join in procession; and at seven o'clock, a discharge of fireworks, accompanied with the beating of drums, announced that the triumphal march was about to commence.

The procession opened with six silver crosses and six trumpets. Then followed night banners of the different congregations, borne principally by the Christian confraternities, the streamers being held by the administering members. Each banner was followed by from twenty to thirty flags—white, blue, red, and violet—carried by youths in surplices, chosen from the different societies; then, four drums, the children of the choir, twenty torch-bearers, the cross and the clegy—The latter numbered twenty-two priestly, besides scholastics; Monseigneur Languillat, under a canopy, accompanied by twenty or thirty Chinese of high rank, all wearing rosettes of various colors peacocks' feathers, &c.

The way was lined with a multitude of banners of various shades, and waving from the top of each station was a white flag adorned with a red cross. The banners mounting slowly, the sun playing in their midst, the drums beating, the trumpets sending forth their prolonged sounds, all those Christians praying about and chanting the charms and litanies of the blessed Virgin, the noise of the wind agitating the banners, and the confused murmur of the multitude like to that of a troubled sea: that was a spectacle! And that upon a mountain, but ten years ago in the power of the demon; in front of an immense plain, almost entirely pagan: certainly this was a moving sight! The fathers felt their voices tremble and the tears fall from their eyes; Monseigneur Languillat sobbed aloud, and from the depths of all hearts, arose towards Mary, help of Christians, this fervent prayer: "Mother, save the Church, save France, protect us, convert China."

Meanwhile, the procession drew up under the peristyle, and in the church soon the Pontifical high mass commences, chanted throughout in plain chant, with harmonious accompaniments. A Chinese Father recals in a few words to the assembled Christians the end and aim of the ceremonies. It is, he said, to honor the holy Mother, by fulfilling the vow made in the name of the vicariat by the Superior of the Mission, the R. J. Della Corte, in Tien-Tsin. The danger was great then, and the apprehension greater still. He promised to erect a church, if the holy Mother would protect the vicariat. It is also to thank her for her protection, for, thanks to her, the Kiang-Nau has had nothing to suffer from the consequences of Tien-Tsin. Finally, it is to re-establish the work of pilgrimages. [In effect, the Chinese are very much given to this kind of devotion; the pagans make frequent pilgrimages, and it is to afford a help to the devotion of our Christians to present them so noble and touching an end.]

After high mass and the chanting of "Te Deum," Monseigneur Languillat advanced to the esplanade, and there, standing in the midst of the re-collected crowd, and invoking from Heaven the benediction of the Father of the family, he bestowed it on all his children, present and absent, as also on the forty millions of pagans in his vast diocese.

As the procession returned in the same order, the Holy Communion was distributed anew, the Way of the Cross re-commenced with still more vigor, and towards midday, some poor women arrived fasting, having made a journey of fifteen or twenty leagues in order to have the consolation of receiving the Holy Communion.

The Christians showed themselves generous; they gave on that day more than a thousand piastres, that is to say, about 5,600 francs, for the Church.

In the afternoon, solemn benediction of the Holy Sacrament. Again in the evening, as on the eve, the Way of the Cross was

illuminated. Lanterns, half hidden in the bamboos and firs, formed a train of light, ending in a great luminous cross upon the esplanade. By this glimmering light, "Way of the Cross" was repeated several times. I insist on this point because our Christians have a particular taste for this grand devotion; it is a general custom in each mission to perform this devotion in common every Sunday. Night being come, there arose from each bark the chant of the Rosary forming an uninterrupted concert, which no doubt denetrated the heart of the holy Mother and that of her divine Son.

## SIGNS OF IMPROVEMENT.

### AUCKLAND.

It is a noteworthy fact that at our recent election for the Superintendent, a drunken man was scarcely seen. Whether this was owing to the circumstance that "Good Templarism" is greatly in vogue here at present I cannot tell. The Good Templars are very zealous in the temperance cause; there can be no doubt of that. I only wish I could say as much for the zeal of the Catholic people of this place in the same cause. But alas! and a lack a-day! They allow their Protestant brethren to outstrip them far in that good work. This is not to their honor considering they are the co-religionists and fellow-countrymen of Father Mathew, the great apostle of temperance. King Drink is a shameless and masterful tyrant; and the Catholic people by the power of the Church ought to smite him down. Archbishop Manning advises the people to "strike" against the publicans, and lock them in. I think the Good Templars are organising a pretty extensive "strike" against the publicans, and possibly the result was the absence of any drunken men at last election. But no temperance movement will ever deserve the public confidence till it do what Father Mathew did—bring down the excise revenue one half, and cause large distilleries to "shud up."—Still the diminution of public drunkenness speaks well for the labors of the Good Templars in Auckland.

## IMMIGRATION.

THE 'Southland Weekly News' says:—"The present effort should be made to secure the nomination of as many immigrants as possible, and to get them out at once, thus serving the double purpose of providing for an immediate necessity, and securing ourselves against the contingency of a suspension of the present exceedingly favorable terms for the introduction of immigrants. The satisfaction expressed by the new comers with the country, and their own prospects, is early bearing fruit, as is evidenced by the comparatively large number of nominations made by recent arrivals.

The following quotation from a circular lately issued by the Invercargill Immigration officer, Mr W. H. Pearson, may be of interest to your readers:—"The length of time this or any colony can afford to conduct so liberal a scheme is necessarily limited. If, therefore, you would take advantage of it, do it at once. It is unnecessary to wait to write to your friends, asking them whether they will come out—it is only loss of time. Nominating them at once will cost you nothing, not even postage. . . . If your friends do not choose to come under such favorable circumstances, particularly at a time when labor is in great demand, and wages for every class so very high, you will have done your duty in giving them a chance, and they will not be able to upbraid you hereafter by saying, 'You had the opportunity of bringing me out free of cost, and you did not.'"

The Agent-General announces that eighty vessels, with 1,800 adults, will sail for the colony during December; that one will proceed to the Bluff; and that in January there will be a vessel from Belfast and one from Queenstown. That is the promise of Irish Immigration; we have yet to see the performance. It may be that these he will send are nominated passengers and others whom he cannot help sending.

## NEW SOUTH WALES.

### MR. PARKES ON CATHOLIC SCHOOLS.

RECENTLY (says the 'Freeman's Journal'), when Mr Stewart brought forward in the Assembly a motion which had for its object the crushing out of existence all certified Denominational schools at the end of the year 1873, Mr Parkes is reported to have made the following complimentary remarks on some of our Catholic schools:—"The motion met the fate of all Mr Stewart's motions, being negatived without division. The hon. gentleman rode his favorite hobby on the occasion, and abused, as only he and Buchanan can abuse, the ladies of St. Vincent's, and, in fact, all the teaching sister of the Catholic schools. Mr Parkes replied, and said that both the men and women in those Denominational schools were all trained teachers, who had won their qualifications by their merit after a severe examination. These ladies were all of high character and education. He had himself visited some of these schools. But how they knew the high character and education of these ladies was by the reports of the inspectors, who had no motive, whose views generally were not such as would incline them to give a favourable report of these schools, and of the attendance of these ladies. There could be no doubt whatever that some of these ladies who had not been examined were amongst the most competent school teachers. He had before instanced the case of the superior school at Bathurst—the Roman Catholic Denominational school—which was beyond all doubt the best school in that city. There was no doubt about it, that that school was most efficient in all its branches. And he remembered himself some years ago being present at the examination of a school of St. Vincent's Hospital, where the inspectors of the Council of Education made a most favourable report upon the public inspection of the school; and where, as far as he could judge, though he did not pretend to be a judge, as to the technical results, no inspection could be more satisfactory.

A church dedicated to St. John the Baptist has been opened in Sinigaglia, the birth-place of the Holy Father. It is a magnificent structure, designed by the Pope's architect, Innocenti, and built at the sole expense of His Holiness.