

## AROUND THE GLOBE.

The Archbishop of Paris has ordered priests to refrain from making political addresses in church.

A leading and popular Portuguese actress, Lucinda Simoes, has recently abandoned the stage and entered a convent of the Sisters of Charity.

At the petition of Archbishop Williams, St. Patrick's day has been raised in the rank of feasts to a double of the first-class, in the archdiocese of Boston.

The Letare medal, the crowning honor within the province of the university of Notre Dame, was bestowed, recently, upon Henry F. Brownson, LL.D., of Detroit, Mich.

The Catholics of Cincinnati have more places of worship than any other denomination in that city, the figures being 56 Catholic churches and chapels against 38 Methodist and 28 Presbyterian.

Rev. Luke Rivington is preaching a course of Sunday sermons in the church of San Silvestro in Capite, Rome. Father Rivington is a convert from the Church of England. He was at one time an Episcopal clergyman in this country.

The Catholic Total Abstinence Archdiocesan union of Philadelphia celebrated its twentieth anniversary, Sunday, the 13th ult. It has grown from three societies with a few hundred members, to 155 societies and nearly 200,000 members.

The committee in Aix for the restoration of the temporal power of the Pope has published an appeal to all Catholics to participate in the circulation and signing of monster petitions to the king of Italy, requesting him to "return to the Holy See its heritage."

The anniversary of the death of Dr. Windthorst was observed by services in all the Catholic churches in the city of Hanover. Wreaths were deposited on his grave by the societies and at night a memorial meeting was held, at which Dr. Lieber delivered the oration.

The *Kreuz Zeitung*, of Berlin, is publishing a series of articles to allay the fears of Protestants that Prussia is being Catholicized. The comparative growth of the two churches in Prussia since 1871 has been in favor of the Protestant church, the writer says, as in 1871 there were 15,000,000 Protestants against 8,000,000 Roman Catholics, and now there are more than 18,000,000 Protestants against 9,000,000 Catholics.

It is stated on good authority that Pope Leo XIII, in anticipation of future difficulties which the holy see may have to encounter, has deposited in the bank to be paid to his successor the sum of 5,000,000 lire which have been saved by the economies introduced at the Vatican. This amount is entirely independent of what the next Pope will find in the treasury of St. Peter's Pence, and represents a special gift made by Leo XIII to his successor.

Very Rev. Joseph F. Mooney, rector of the church of the Sacred Heart, New York, last Thursday took charge of the chancery office of the archdiocese of New York, as the successor of Mgr. McDonnell, the bishop-elect of Brooklyn. Father Mooney was ordained a priest in 1871. He was first appointed assistant to Rev. Edward McGlynn, at St. Stephen's church, but a year afterward accepted the chair of mental philosophy at the Tropic Seminary, which he resigned in 1879 to become rector of St. Patrick's, at Newburg.

Bishop-elect McDonnell is to be consecrated this month in St. Patrick's Cathedral, New York, doubtless by Archbishop Corrigan, to whom he has for some years past been both secretary and chancellor. When Mgr. McDonnell assumes charge of his diocese, he will have some important pastoral duties to fill, as, two, at least, of the prominent Brooklyn rectors have been called away from this world within the past few weeks, the last to be summoned hence being Rev. J. McCabe, of the Visitation, Brooklyn.

The Jesuit provincials of this country will in all probability attend the general convention of their order which is to be held in Rome, at the German-Hungarian college, next month, for the purpose of electing a successor to the late Very Rev. Father Anderledy. This convention will be presided over by Rev. Luis Martin, the acting head of the order, who is believed will be chosen the next general. Each province is entitled to send three delegates, the provincial and two deputies, the latter being chosen by the votes of the rectors and the professed fathers of the province.

## OUR LONDON LETTER.

Special to THE CATHOLIC JOURNAL.

In the house of commons, recently, Mr. Kilbride's resolution enabling tenants to compel landlords to sell holdings was rejected, 177 to 86. The Liberal leaders opposed the resolution.

The Duke of Devonshire will start next week for the Riviera. Mr. Gladstone has arranged to spend the Easter recess by the seaside at Folkestone, and Mr. Balfour and other ministers will seek a tonic in rural retreat.

Speaking on the Irish education bill, in the house of commons, last week, Thomas Sexton contended that Ireland ought to have a grant of £300,000 instead of £200,000, as proposed in the bill. He urged the claims of the Christian Brothers to be included in the benefits to be conferred by the measure. The Christian Brothers, he said, were the pioneers of primary education. Mr. Sexton concluded by declaring that he relied upon the government giving its consent in committee to amendments providing for an increase in the amount of the grant, and for the inclusion of the Christian Brothers in the benefits held out in the bill.

There has been for some time little outward indication of a split in the nationalist party in Ireland. The two sections do not quarrel in the house of commons, and are almost invariably found in the same division lobby; but all efforts to bring about a formal public reconciliation have so far failed, mainly owing to the personal feuds of the leaders on both sides. The Parnellites are quietly making elaborate preparations for the general election, and are spending a good deal of money in the work of preliminary organization. The anti Parnellites are also preparing for the fight, but they are greatly hampered by lack of funds. If they receive no help from America or from the Liberal party, treasury they will certainly lose a number of seats.

J. P. Nolan brought up the matter relating to these soldiers published for wearing shamrock in undress uniform on St. Patrick's day in the house of commons, last Thursday, on the third reading of the consolidated fund bill. Several other Irish members also spoke on the subject. Mr. McCarthy complained that instead of promising a regulation to prevent a recurrence of events like that at Aldershot, the war secretary spoke as if the conduct of Irish soldiers in disporting the shamrock would shake the foundations of discipline in the British army. Mr. Balfour said that the government had no desire to wound the sentiments of Irish soldiers. The officer at Aldershot, he said, had forgotten that it was St. Patrick's day when he ordered O'Grady to remove the shamrock. Mr. McNeill said that he regretted that War Secretary Stanhope had forced the discussion on this subject instead of admitting, as Mr. Balfour did, that the Aldershot officer had committed an indiscretion. He hoped Mr. Stanhope would now say that no black mark would be recorded against Private O'Grady. Mr. Stanhope promised that the sentence would not be recorded against Mr. O'Grady.

The transfer of Right Rev. Herbert Vaughan, D.D. from the see of Salford to the see of Westminster, to fill the vacancy caused by the death of Cardinal Manning, is announced. He becomes by this appointment archbishop of Westminster, and virtually the head of the Catholic church in Great Britain. Dr. Vaughan is the eldest son of the late Lieutenant Colonel Vaughan, of Herefordshire. He was born at Gloucester April 15, 1832 and is, therefore, a little short of 60 years of age. He received his education at Stonyhurst college, Lancashire, on the continent and in Rome. He founded and is still president-general of St. Joseph's Foreign Missionary college, Mill Hill, Middlesex, and towards the close of the year 1871 accompanied to Maryland the first detachment of priests who were sent from that institution on a special mission to the colored population of the United States. On the death of Bishop Turner, he was chosen bishop of Salford and consecrated in the cathedral by the cardinal-archbishop of Westminster, Oct. 28, 1872. Since that time a series of well-written pastoral letters have issued from his pen, addressed to members of his flock, and notably his "Submission to a Divine Teacher," being an able answer to Gladstone's exhortations. Bishop Vaughan, who has acquired a considerable reputation as a preacher, has published several pamphlets and was the proprietor of two newspapers, the *Times* and *Catholic Opinion*.

## ST. PATRICK'S, ROME.

The New Irish National Church Erected in that City.

It is a matter of pride to Irishmen the world over that after the lapse of many centuries the memory of Ireland's great apostle is to be honored at Rome by a monument of magnificent proportions in the shape of a church. Visitors to Rome have not failed to notice that Ireland was the only Catholic nation which was not represented by a national church in the Holy City. It is true that many sacred relics of Ireland are preserved in the church of St. Isidore and that many of Erin's exiled chieftains sleep in the Janiculum, the great Franciscan church, but it has been the wish of the Irish race for years to erect a temple under the patronage of St. Patrick in Rome, which Ireland could call her own.

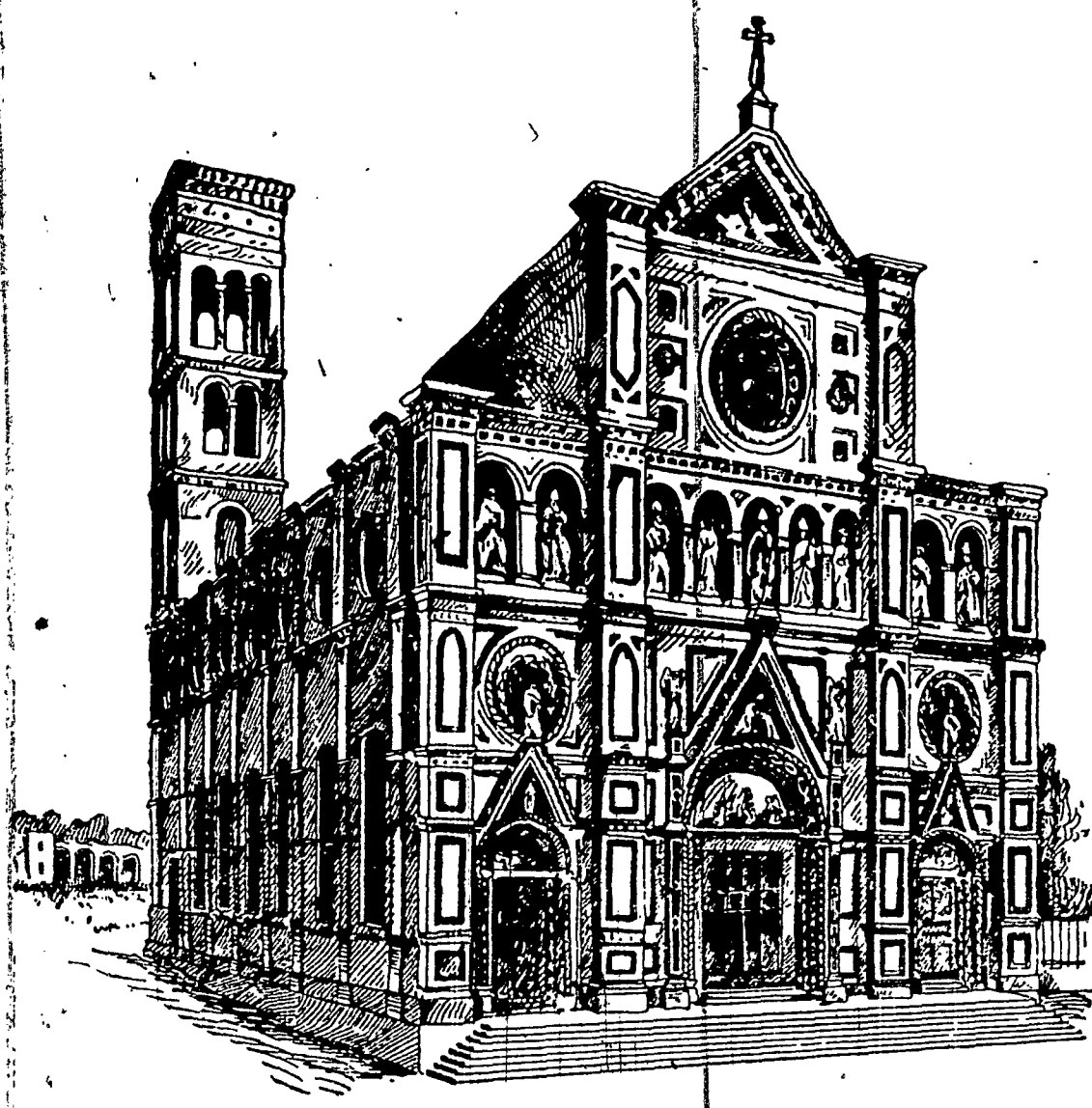
The wish has been granted through the energy and patriotism of Rev. Patrick J. Glynn, prior of the Augustinian college, who began the movement for the building of a church in honor of St. Patrick.

Prior Glynn went to the Pope with his plan of building a church to St. Patrick, who listened to his explanation with attention, and gave his most hearty approval to the project. His Holiness then gave Dr. Glynn his

to the Irish national monument. The church is 95 feet wide and 300 feet deep. A splendid campanile rising 250 feet in mid-air graces the rear of the church. Prominent on the front of the church may be seen in mosaic a representation of the Trinity. A little beneath, running the whole width across the front, are seven highly ornamented niches containing in heroic size statues of the seven principal saints in Irish church history. The names of these saints are: St. Patrick, in the center, and to the right and left of Ireland's patron, St. Bridget, St. Lawrence O'Toole, St. Jarlath, St. Dymphna, St. Columbkille, St. Cormac, St. Ita, and St. Killian.

Many other statues and exquisite mosaics adorn the front of the basilica. The church when completed interiorly will tell in splendid marble and fretted gold the story of Ireland's century long martyrdom on mural pages which shall endure while Rome itself shall last.

The work of completion is advancing rapidly, and hopes are not wanting that the Irish national church may be opened for divine ceremonies during the proceedings connected with the celebration of the episcopal jubilee of Leo XIII. Under such circumstances this beautiful church would become Ireland's jubilee gift to the Sovereign Pontiff.



THE CHURCH OF ST. PATRICK, ROME.

## AN INTERESTING DEBATE.

Life and Times of St. Patrick Discussed in Phelps.

On a recent Sunday evening, Rev. A. M. O'Neill, of Phelps, made reply to a sermon that had been preached the Sunday evening previous by Rev. Mr. Bates, a Presbyterian minister of the same place, on the life and times of St. Patrick. We give a few extracts from Father O'Neill's reply:

Let us attempt to seriously consider his method of reasoning. He says that St. Patrick was both a Catholic and Protestant; but if he believed and taught what the reverend gentleman says he did, then I emphatically deny that he may be truthfully termed a Catholic. No one may be truthfully termed a Catholic, who rejects any of the defined teachings of the Catholic Church. The quotation from Prof. Briggs that the Roman Catholic church and the Protestant churches are agreed as to nine-tenths of the contents of Christianity, proves nothing to the point. The fact remains that they are differentiated, and differentiated, too, on doctrines which both sides consider essentials. If those who agree as to nine-tenths may be termed Catholic and Protestant, what about those who agree only as to eight, seven, six, or five-tenths? Can we and must we measure their beliefs by a two-fold rule or weigh them by an apothecary scales to determine whether they have the standard number of tenths to be termed Catholic and Protestant? The inference drawn by the reverend gentleman from this quotation is that St. Patrick may be termed a Catholic or Protestant because these religions have certain degrees in common. If such a principle be accepted then it will admit of some very queer logical deductions. Let us attempt a little reasoning according to that principle. All the Christian religions are agreed on certain doctrines. Aye, Mohammedanism, like Presbyterianism, preaches the doctrine of predestination and foreordination. Mormonism admits the ten commandments. Suppose that I would say to one of my Presbyterian friends:

"My friend, you are a Presbyterian

and a Mussulman." "How do you prove that?" he would rejoin. "Well," I would answer, "the principle has been admitted—a new principle, it is true—that the person who holds doctrines common to different religions may be classified as a member of those different religions. Now, Presbyterianism and Mohammedanism both teach the doctrine of predestination and foreordination; therefore, you are a Presbyterian and a Mussulman." I would like to be carrying an accident policy before I would argue with him in that manner. So I might prove to a Catholic or a Protestant that he is a Catholic and a Mormon, or a Protestant and a Mormon, because he and the Mormons admit the ten commandments. If I would argue with my reverend friend in that manner, would he not quickly tell me that my reasoning was absurd? Would he not be tempted (and I would not blame him) to make the following quotation from Shakespeare?

"O judgment! thou art fled to brutish beasts

And men have lost their reason." And yet grant me the premises of the syllogism by which he attempts to prove St. Patrick a Catholic and Protestant, and I do not think you can find a logician in the country who will deny that the reasoning is perfect.

In the course of his remarks, Mr. Bates had reiterated the old story that Pope Adrian IV had conferred upon Henry II, of England, the sovereignty of Ireland.

Father O'Neill, in his reply, thus incidentally touched upon this point, and said:

He tells us that Ireland had been Protestant until the Anglo-Norman invasion; that Henry II received from Pope Adrian IV a "bull" granting him the sovereignty of Ireland, but demanding for himself ecclesiastical supremacy. The reputed document, I claim, is a forgery, and I will give you, I think, cogent reasons for my belief. But my friend will say that it is admitted by some Catholic historians: granted—but as a disputed point of history, it should be considered on its merits, independent as to the fact as to whether it be admitted by some Catholics, or rejected by some Protestants. Now, what are the facts? Henry II and his predecessors longingly desired to obtain possession of Ireland. This Plantagenet king was never favorably regarded at Rome. His private life was sinful and scandalous; he had confiscated ecclesiastical possessions and he narrowly escaped excommunication after the murder of the sainted Thomas a Becket, archbishop of Canterbury. Rhymer, one of the leading English authorities, assigns the date of the "bull" to 1154. Nicholas Breakspere was elected Pope Dec. 8, 1154, and assumed the title of Adrian IV. The king sent his representatives to Rome to congratulate him, and, as is said, to obtain this letter. Father Burke, in his answer to Froude on this point, appositely says: "It must have been the 3rd of Jan, 1155, before the news reached England; for in those days no news could come to England from Rome in less than a month. It must have taken another month for the king's representatives to reach Rome, i. e., they could not have arrived there before the middle of February, 1155, and yet this alleged document was dated 1154. This date given by Rhymer was found inconvenient, and the current date afterwards was 1155. Moreover, no mention was made of this letter for 20 years. If it were granted in 1155, why was it kept a profound secret until 1175? English monarchs have never been known to be tardy in asserting their claims. And yet Henry made no mention of this document when directing his vassals to join McDermott in 1169; he made no mention of it when he went to Ireland to ask and obtain the homage of the Irish princes; he did not even make mention of it when his mission proved successful; and if he possessed such a document why did he not show it, since it would have proved very beneficial to his cause. History tells us that the first episcopal council held in Ireland after Henry's arrival was the council of Cashel in 1172. The papal legate and the bishops were present, and if such a letter existed, it would surely have been referred to by the legate and the bishops. Not a word, however, regarding the existence of such a document. It was only years after the death of Adrian IV that they maintained that this "bull" had been given, and the forgers well knew that the pontiff could not come out of his grave to brand it as spurious. These and other proofs that can be given are

convincing proofs to many (including German critics) that the document is a forgery.

Father O'Neill closed as follows:

In conclusion, let me say, that the authorities I have quoted this evening are Protestant, and some of them Protestant bishops. If these quotations be admitted (and I do not see how they may be questioned) the Roman Catholic claim to St. Patrick and the early Irish church is incontrovertible. If anyone refuses to accept them, it is equivalent to saying that these Protestant authorities are not worthy of credence.

## Catholic Societies.

Official Organ C. M. B. A.

All communications to this department should be addressed to Bro. T. H. Donovan.

C. B. L.

At the meeting of Rochester Council 907, C. B. L., on the 12th inst., E. J. Sullivan will read an original paper on "Fraternal Organizations; their progress and development." Owing to his illness, Mr. Sullivan was unable to be present at the last meeting to read same, as was heretofore announced. A very interesting debate will probably follow.

NOTES.

The rate at which Branch 93 is coming to the front is astonishing. Last year's directory showed a membership of sixty. Up to April the membership is ninety-eight—a gain of thirty-eight in one year and three months. Secretary Quirk informs us there are several to be initiated at the next meeting.

Members of Branch 139, C. M. B. A., will receive Holy Communion as a body at Corpus Christi church tomorrow; the members of Branch 88 at the Cathedral; the members of Branch 121 at the church of the Holy Apostles.

## RESOLUTIONS OF SYMPATHY.

At the last meeting of Branch 139, a committee was appointed to draw up suitable resolutions on the death of Mrs. Henry Hebing, Jr. The report of the committee is as follows:

Whereas—Brother Henry Hebing, Jr., has lost his beloved wife by death and his young children are thus left without a mother's care; be it

Resolved—That in the great sorrow which has come upon his once happy home, Brother Hebing has the sympathy of every member of Branch 139. That sympathy they extend to him with the assurance that it is sincere and heartfelt. Knowing as they do his devotion to wife and family, they comprehend the enormity of his loss. It is the earnest desire of his brother members that this expression of sympathy may prove consoling to him in his hour of trial. And above all they recommend him to ask of God—He who doeth all things for a wise purpose—the strength to bear his sorrow. Be it further

Resolved—That a copy of these resolutions be sent to Brother Hebing, a copy published in the *Catholic Journal*, and a copy spread upon the minutes of the meeting.

Branch 139 has also adopted the following resolutions sympathizing with Brother E. J. Ernst in the loss of his respected Father:

Whereas—The estimable and respected father of Grand Deputy E. J. Ernst has been summoned to another world, be it

Resolved—That we sympathize with Brother Ernst in the loss he has sustained by the death of a good and kind father. Be it further

Resolved—We recognize that the community has lost an honored and respected citizen by the death of Louis Ernst, our Holy Church a faithful and devoted member, and we deem it fitting to add our tribute to the many his death has called forth.

Resolved—That a copy of these resolutions be sent to Brother Ernst, a copy published in the *Catholic Journal*, and a copy spread on the minutes of the meeting.

C. B. L. NOTES.

Another new council was organized in Syracuse this week.

The Aurora council was instituted Sunday by the supreme president.

The petitions for the relief fund were numerous during last week.

The supreme trustees considered 119 at their meeting, Thursday evening.

Seneca Falls council is building up quite a membership; the officers are energetic.

The supreme medical examiner reports 53 medical papers during the past week.

Another week of prosperity for our organization has passed. The objects of the association are so good that they cannot fail to meet signal favor among the people of the present day.

## GEMS OF ELOQUENCE.

Received from Our Readers in Response to A Request for Such Contributions. SHERIDAN.

For our "Gems of Eloquence" column, William Carroll, of 30 Cady street, this city, sends us an extract from Sheridan's invective against Warren Hastings, one of the most eloquent speeches ever delivered. We have room for only a portion of it this week. The balance will be given next week. We trust our readers will enjoy it.

Had a stranger, at this time, gone into the province of Oude, ignorant of what had happened since the death of Sujah Dowla—that man, who, with a savage heart, had still great lines of character, and who, with all his ferocity in war, had still, with a cultivating hand, preserved to his country the riches which it derived from benignant skies and a prolific soil,—if this stranger, ignorant of all that happened in the short interval, and observing the wide and general devastation and all the horrors of the scene—of plains unclothed and brown—of vegetables burnt up and extinguished—of villages depopulated and in ruin—of temples unroofed and perishing—of reservoirs broken down and dry—they would naturally inquire what war has thus laid waste the fertile fields of this once beautiful and opulent country? what dissensions have happened, thus to tear and separate the happy societies that once possessed these villages? what disputed succession, what religious rage has, with unholly violence, demolished those temples, and disturbed fervent, but unobtruding piety, in the exercise of its duties? what merciless enemy has thus spread the destruction of fire and sword? what severe visitation of Providence has dried up the fountain, and taken from the face of the earth every vestige of verdure? Or, rather, what monsters have stalked over the country, fainting and poisoning, with pestiferous breath, what the voracious appetite could not devour? To such questions what must be the answer? No wars have ravaged these lands and depopulated these villages—no civil discords have been felt—no disputed succession—no religious rage—no merciless enemy—no affliction of Providence, which, while it scourged for the moment, cut off the sources of resuscitation—no voracious and poisoning monster; no, all this has been accomplished by the friendship, generosity and kindness of the English nation. They have embraced us with their protecting arms, and, lo! those are the fruits of their alliance. What then shall we be told that, under such circumstances, the exasperated feelings of the whole people, thus goaded and spurred on to clamor and resistance, were excited by the poor and feeble influence of the Begums? When we hear the description of the paroxysm, fever and delirium, into which despair had thrown the natives, when, on the banks of the polluted Ganges, panting for death, they tore more widely open the lips of their gaping wounds, to accelerate their dissolution; and while their blood was issuing, presented their ghastly eyes to heaven, breathing their last, and fervent prayer that the dry earth might not be suffered to drink their blood; but that it might rise up to the throne of God, and rouse the eternal Providence to avenge the wrongs of their country; will it be said that this was brought about by the incantations of these Begums in their secluded Zenana? or that they could inspire this enthusiasm and this despair into the breast of a people who felt no grievance and had suffered no torture? What motive, then, could have such influence in their bosom? What motive? That which nature, the common parent, plants in the bosom of man, and which, though it may be less active in the Indian than in the English man, is still congenial with and makes part of his being: that feeling, which tells him that man was never made to be the property of man; but that when, through pride or insolence of power, one human creature dares to tyrannize over another, it is a power usurped, and resistance is a duty, that feeling, which tells him that the power is delegated for the good of the people; and that when it is converted from the good purpose the compass is broken, the right is to be asserted.