me under a very strong impression

that the managers of this Maynooth

Umon, with Dr. Mannix at their head

mistake me for an American (laugh-

ter). I once heard a very distin-

guished American prelate, Dr. Lynch,

of Charleston, state that if you took

The CATHOLIC CHRONICLE...

DEVOTED FOREIGN NEWS

ROME

AN IRISH GIFT TO THE POPE The Osservatore Romano of to day gives a very interesting account of a gift that has been sent from Ireland to His Holiness Pope Leo XIII The paper, relating an event that occurred some months ago, and of which the recent gift is the outcome, says that the Right Rev. Dr. Clancy, Bishop of Elphin, during his recent visit to Rome, presented to the Hely Father the parish priest of Roscommon, Vicar-General of the diocese, who is the author of an interesting project for the construction and adornment of the church creeted in that parish, and dedicated to the Sacred Heart of Jesus. The Bishop of Elphin also presented to His Holiness Mr. Hard-

signs of the building.
The said church has thirty-three windows, that is the number corresponding to the invocations of the Sacred Heart contained in the Litany and the emblems of which are borne by the stained glass in the windows

man, who executed the said project,

and submitted to the Pontiff the de-

The Holy Fatner was greatly pleas ed with the project, regarding it as the first time the idea arose of representing in stained glass the Litany of the Sacred Heart, and as a testimony of his sovereign approbation h conceded certain privileges to the new church, he raised the parish priest the author of it-to the dignity of "Monsignor," and granted the title and Cross of Knight of Saint Cregory the Great to Mr. Hardman, who executed the work.

Within the last few days the said Mr. Hardman has caused to be presented to the Pope the emblematic desig s of the thirty-three stained glass vindows, which are to be placed i. the new church of Roscommon These designs are contained in a very rich album, bound in red leather, with gilt fornaments, bearing on it the following inscription:

"Exemplaria fenestrarum Ecclesiae aedificatae, apud Roscommon in Hibernia, quae emblematice Invocationes Liteniarum Sacratissimi Cordis Jesu exprimere destinantur.

The album opens with a photype picture of the new church, and in the following page the author makes known in a Latin inscription that he has deduced the emblems from Holy Scripture, from the Liturgy, and from the words of Saint Augustine. In the following pages are shown the designs of the stained glass, four on every page, each having beneath it the Invocation in the English language, and in the corresponding page the Latin text, and the authority from which the emblem was taken. The personages represented in the stained glass and supporting the emblems all belong to the Sacred Scriptures and to Ecclesiastical History. The stained glass windows are thirty-two in tryform, and one which will be placed in the end wall of the church, and in which is represented the Invocation-"Heart of Jesus, delight of all the Saints"-is round, and there is represented the Sacred Heart of surrounded by a myriad of raints.

The work, executed in an admirable manner, is very beautiful, and the gift af it to His Holiness has been a great delight to him.

ENGLAND THE MARQUIS OF RIPON, AND

THE REFUGEE CAMPS. The following letter has been ad-Press by the Marquis of Ripon:

y . .

Sir-I have just been reading Miss Emily Hobhouse's report on the socalled Refugee Camps in South Africca, and I am filled with shame that such things as are there described should be possible in a country under British administration This is no political question; it has nothing to do with the justice or injustice of the war; it is a question of the fair fame of our country, and of the reputation for manliness, to say nothing of chivalry, of our people.

Miss Hobhouse is an unimpeachable witness, writing with the utmost and giving credit, where credit is due, to the officers who have the management of these camps. Speaking generally, it is not the men but the system which is to be blam-

For that system no condemnation is too strong. It is cruel in the preseat, and inconceivably foolish in regard to the future. We now know it in all its details; if we allow it to continue, the full responsibility will be ours. One strong word from the Beltisk people will sweep the whole thing away. Have we the courage to speak it?-I have, the honor to be, Sir, your faithful servant,

PIPON. LORD DENBIGH TOOK BRICKS

AND MORTAR TO ROME. The late Lord Deabigh was Lord

an American and managed to get, him on his feet by any mean; whatever, first wife, joined the Catholic Church and gave him a good cheer, you would under circumstances which led to a have a most cloquent speech afterrather lively correspondence in The wards (laughter). If that be not Time. For Lord Fielding had begun to the principle on which the managers creet at Pantasaph a church with the of the Maynooth Union expect an intention of presenting it to the (Protestant) establishment. The foundations had been laid by the (Protestan) Bishop of St. Asaph, and there was a local legend that Lady Fielding's mother, Lady Emma Pennant, had, before her death, carmarked a sum of £7,000 or £8,000 for the purpose of its foundation. When it became known that the converts were taking their bricks and mortar to Rome with them, and that a Capuchin Church and monastery would stand where otherwise an Anglican church and rectory would have stood, hard words were the order of the day. "Alienation to Rome," said The Times; "I have a moral claim," eried (Protestant) Bishop; and the Rev. Richard Briscoe, a neighboring vicar, recalled a visit to Lady Emma Pennant during which he heard her tell her daughter to found a church at Pantasaph, who, on hearing her mother insist "Now, Louisa, you will remember," accordingly acquiesced Very difficult was the dilemma which presented itself to Lord and Lady Fielding. Lord Fielding, judging of his own particular circumstances, came to a conclusion that was conveyed in a letter to the Anglican Bishop, in which he said: Fielding and I designed this church for a thank-offering to Almighty God on our marriage, and naturally believing the Established enough, Church of England to be Catholic, fully intended to give it to her through you as soon as the building was fit for consecration. Subsequently, however, the awful truth forced itself upon us that we had been mistaken all our lives, and therefore we felt bound to submit to the true Catholic and Apostolic Church. Were I to fulfill my intention to the letter as it was expressed and deliver up this church to a communion essentially anti-Catholic, I should be denying that Holy Catholic Faith by my deed which I professed with my heart and mouth. In fact, I should be guilty of the grossest inconsistency and be acting a lie in the face of God and man." As to the "moral" bond implied by the promise, Lord Fieldinga man of his word if ever there was one-appealed for his justification to Scripture and to history; to St. Paul, who, after his conversion, broke his promise, made in ignorance before the synagogue, to crush the infant Church of Damascus, and to the fact that if the original intention of the founders were to be held inviolable, Westminster Abbey itself should be at once restored to Cardinal Wiseman. - Tac

IRELAND

MAYNOOTH UNION. Dublin, June 28 .- The annual meeting of the Maynooth Union took place yesterday at St. Patrick's College, Since the formation of Maynooth. the Union the annual gathering has come to be regarded as an event great importance, and its proceedings have been followed with deep interest not only by the members of the Union, but also by ecclesiastics and laymen throughout Iceland and the English-speaking world. bers of the clergy who flocked yesterday to Maynooth from all parts of Ireland and from Great Britain indicated how deep is the interest taken in the deliberations of the Union by its niembers, the scenes of whose missionary labors lie so far apart. The interesting papers read during the course of yesterday's proceedings, and the important discussions marked by many eloquent addresses which followed them, were of a kind calaculated to win for this year's reunion a wide share of public attention. The weather was ideal, and the visitors derived a considerable amount of enjoyment from strolling through the extensive grounds attached to the College during the brief intervals that lay between the events set down in the day's programme. The 915 a. m train from Dublin bore a large contingent to Maynooth to swell the numbers of those who had already arrived and stayed at the College over night. The United States was represented by the Most Rev. Dr. Heslin, Bishop of Natchez, and the Rev. Hugh O'Gara M'Shane. The Most Rev. Dr. Dunne, of Wilcania, represented Australia, and South Africa was also actually represented; and a telegram of congratulation was received from the Most Rev. Dr. M'Sharry, of the Eastern Vicariate, South Africa, and his priests.

His Eminence, who was loudly applauded, said: I see on this agenda paper, which has just been put into my hands this moment, that after the reading of the minutes the first item Fielding when; in 1850; he, with his is an address by the chairman

address from me, I don't know upon what principle thay have gone. However, very few words are necessary to introduce the important business of the day, and for myself I can say, as I said on an early occasion, when I had the honor to preside at the opening session of this Maynooth Union, I feel myself more deeply impressed with the importance of the Union and its work. It is the solitary occasion that we have in each year upon which the priesthood of Ireland can assemble together in this old home of learning to exchange ideas and concert with each other things which may contribute to the welfare of our holy religion here in Ireland. It is the only one opportunity they have, and judging by the experience of the past they turn this opportunity to the very best advantage. We always have here some very learned, very eloquent members of the Union, who contribute very useful papers on the various subjects of the day, and I believe, my lords and very reverend fathers, that there never was a time when reunions of this kind were more necessary for the well-being of religion than they are at the present day (hear, hear). We find that there is a very active and very hostile spirit among the enemies ci the Church in every country in the world except, than God, Ireland (applause). Saint Patrick, my illuslustrious predecessor (applause), is said to have banished cerpents from Ireland, and I think in sending off the serpents he sent the brood of the serpents along with them (applause). Hence it is that while we have disturbances in other countries, and a very hostile spirit manifested against C'urch and her ministers, the priesthood of Ireland never had a stronger hold upon the people of Ireland than they have at the present moment (hear, hear). I mention that subject in order to direct attention to the necessity that exists of meeting this hostile movement against religion by a corresponding movement upon the part of the members of the Church. Hence, we find that in every country in Europe there are congresses got up, scientific congresses, philosophic congresses, but, above all, religious congresses, got up on the part of Catholics to meet this assault which is being made To be sure the upon the Church. Church herself is safe, she is indefectible, unassailable as a body, but while the Church must last to the end of time, the individual members of the Church may be led away by the various principles which are being promulgated through the agency. and very active agency, of the ene-mics of the faith, and hence it is these congresses are organized under the sanction of the Head of the Church in the various countries for the purpose of safeguarding the interests of religion. Now, thank God, we are not so much in need of that in this country, nevertheless it often occurred to me that we are somewhat behind in our co-operation with this active movement that is made by the friends of our holy faith to counter-act and defeat the schemes of the Church's enemies, but I think that a great deal of the defect which may exist among us, and which arises no feel the necessity like the others that a great deal of this defect is supplied by the meeting here every successive year of the past students of May-nooth, and of their friends and sympa-And I have always been glad to observe on the occasion of these reunions that they are made up not only of the past students of the college, but of numbers of others who never had the privilege of studying in Maynooth here. It is a proof to me that there is a strong fellow feeling among the priesthood of Ireland and their friends from beyond the sea, who come on these occasions (applause). It is a proof that the spirit of the Maynooth Union is not a narrow or sectarian, but a Catholic spirit (hear, hear), that we are prepared to see and welcome all those who sympathize with us and join with us in holding this very remarkable meeting at the end of the academic ye r here in Maynooth. And I think if we wanted a prood of this Catholic spirit, this spirit of charity, and spirit of fellow feeling which, thank God, exists, binds together the clergy in bonds stronger thin steel, we have a proof of this to-day in the preser of two distinguished prelates (applause) one from the very opposite end; of the earth, the Bishop of Wilcania (applause). I remember on one occasion ny immediate predecessor was

(laughter). This circumstance leaves | he was expressing his regret for the loss of the illustrious Cardinal who presides over the destinies of the Church of Australasia, and he was very lachrymose on the occasion, and he said: "My dear friends, we all miss him; still I believe if we dug now just straight down under our feet and kept digging on, we would find him at the other side" (laughter). We may say the same of the Bishop of Wilcania. He has come here to grace our reunion, and I am perfectly sure, I may say, on the part of the Fathers here assembled, and certainly on the part of the Bishops, that he is heartily welcome (applause). Then we have a distinguished prelate here from America (applause). I have not the advantage of knowing whether His Lordship, the Bishop of Natchez, is an Irishman or not (laughter). I take it he is (applause), but one thing is certain, he presides over an Irish church (applause). I remember the last time I was in Rome I happened to be at a large reception given by the Duke of Norfolk, and he was proud of it. I never saw a larger social assembly in Rome, and I said to him, and he did not contradict me -I said: "Your Grace, if I took my children from among those you would have very few left for your reception" (laughter and applause). think we Irish people may say the same to the American bishops. If we take away our Irish people from among them they would have a large number to be sure, larger in America than in England or Scotland; they have the Germans, magnificent people; and they have the Italians; but still the Irish were the pioneers of the Church, and it was our pride to think and feel that although we are s very small handful of people here in Ireland, and becoming beautifully less, that we have a country beyond the seas that we can always fall back upon whenever we stand in need of sympathy, and above all, whenever we stand in need of assistance. Hence I am sure vou are delighted to see the good prelate of the Western Church here in our midst to-day (applause). It is a young Church, but it is a great Church (applause). I remember saying to an American pre late a few days ago that I myseif recollect the time when you could count the bishops of America almost on the fingers of your two hands, but now behold the magnificent body you have, archlishops and bishops and priests, and I believe that there is no pla in Christendom at the present day where the Catholic religion is making greater progress and more intelligent progress, and has more life in it, and more vigor and energy thun in the Church of America (appinuse). Hence I am perfectly sure that I may welcome his lordship of Natchez here with a "Cead mile failte" on the part of the number of my colleagues of the episcopate who are here present, and especially on the part of the priests. Now, I think, if they put me in for an address I paid them off well. Whenever they start a person as they started me to-day, they are likely to have their patience tried before all is over, and hence I think I have my revenge on Dr. Mannix and the other organizers of this meeting for their want of consideration in not

> (laughter and applause). PRANCE . IMPOSING CEREMONIES. Important ecclesiastical ceremonies have been taking place at Brebieres, in Picardy, in connection with the consecration of a new Basilica Brebieres has been called the northern Lourdes, and its shrine has long been sacred, and a place of pilgrimage. Two Cardinals and thirty-four Archbishops and Bishops took part in the consceration of a new Basilica of Notre Dame de Brebieres. The place was crowded during the week and the religious demonstration effected on the occasion was a powerful counterblast to the infumous actions of the aggressive Atheists and Freemasons of the North of France, who have heen endeavoring to stop Corpus Christi processions, and who have grossly insulted Catholics. Tuesday grossly insuited Catholics. Lessay last was the great day at Brebieres, when the eleven altars of the Byzantine Basilica were consecrated by the prelates. The high altar was consecrated by the Archbishop of Sens, that of St. Dominic by the Archbishop of Bagdad, who is a Dominican; that of St. Francis by the Bishop of Jericho, who belongs to the Grey Friarsthat of St. Ignatius by the Bishop of Alinda, who belongs to the Congregation of the Holy Ghost, and so on Splendid sermons were delivered by Father Coubet, S. J., who was warmly congratulated by the prelates, and also by Monsignor Touchet; Bishop of Orleans, who had to run up from Toulouse, where he was preaching, in order to be present at the Brebieres ceremonies. last was the great day at Brebieres when the cleven altars of the Byzan

giving me even a moment's notice

that the first item was my address

IMPURITIES IN The BLOOD.—
When the action of the kidneys becomes impaired, impurities in the blood are almost sure to follow, and general derangement of the aystem ensues. Parmalee's Vegetable Pills will regulate the kidneys, so that they will maintain healthy action and prevent the complications which certainly come when there is derangement of these delicate organs. As a restorative these Pills are in the first rank. mak g a speech, and in his speech

TICS I would like to call the attention of the readers of The Tablet to a learned article in the latest issue of the Monitore Reclesiastico on the subject of Marses for those who are not in communion with the Church. The writer-probably Cardinal Gennary, who was lately promoted to the Sacred College from the post of Assessor of the Holy Office-lays it down that it is never lawful to offer Mass for the soul of a deceased Protestant. He draws his conclusion from two principles; the first is that the general and special fruit of the Mass, spoken of by the thrologians, may never be offrered by the priest except in his public capacity as a min ister of the Church in the name of the Church, the second is that the Church positively excludes from the benefit of hr, suffrages those who do not belong to her body or who have not belonged to it at the moment of death. The distinction of public and .ivate celebration of Mass as far as its general and special fruit is concerned, has no existence. He quotes Bonacina De Excomm. to show that the Mass can only be the work of a privat person acting in his own individual capacity when it is regarded in its third fruit; or, fructus specialissimus, i.e as a good work, like any other good work depending on the dispositions and fervor of the person who performs it. It would follow from this that a priest could never offer Mass in the ordinary sense of the word for a deceased heretic; even if his intention were so secret that no one but himself knew of it; he might, however, pray for such a soul in the Memento. Nor could a priest accept an alms for the celebration of Mass for a deceased Protestant, as the offering of the Mass means the devoting of the special fruit of the Mass for the intention specified. Father Billot, S. J., the distinguished theologian, who has occupied the chair of dogma in the Gregorian University in Rome for some fifteen years, gives it as his opinion in his treatise on the Eucharist that Mass may be offered for any soul which has departed this life in a state of disgrace, because in purga-tory there is no distinction between the soul and the visible body of the Church. There is no doubt that every soul in purgatory, as every soul in the state of grace, belongs to the Communion of Saints, and enjoys the benefits that naturally flow from that communion. But, as Suarez remarks 'Disp. 9, Sect. n. 5), the Commanion of Saints is one thing, and participation in the suffrages of the Church is another. The only obstack to the former is mortal sin, while an obstacle to the latter is ecclesiastical censure, which may remain after guil, has been taken away And Bellarmine says (De Missa lib. vi., cap. vi.): "The Church has forbidden public pravers fo those who are excommunicated, and consequently for heretics, who are all excommunicated; wherefore she has forbidden the Sacrifice to be offered directly and expressly for them; for the Sacrifice is always public." The Moni'ore Reclesiastico is an

authority of unusual weight on account of the well-known learning of ts director, Cardinal Gennari, and his successful tenure of the responsible post of Assessor of the Holy Office or many years. Naturally, its word alone does not decide a disputed the ological question, and theologians will probably continue to hold their own opinions on the subject. But the view it puts forward is clear and intelligible. In that view private celebration of Mass does not mean the offering of sacrifice at al, in its peculiar character of sacrifice, but only the performance of a good work, something well done, that may benefit the loer and those to whom he wishes to give a share of what he has gained by his own good actions. This seems to be in corsonance with the various decrees of the Church on the matter, in which no distinction is made between public and private celebration. Perhaps the true view of the matter is that the sacrifice of the Mass can be offered for any soul that may be presumed to be in purgatory, as far as its institution by our Lord is concerned: but, as a matter of fact, the Church has in the fuliness of her power excluded some from the benefit. And she has done so on account of the same reason for which she continues to exclude from the use of the Sacraments those who have incurred her censures, even after they have recovered the state of grace Privation of the Sacraments is a greater penalty than the loss of suffrages.-London Tablet.

THE DESTINY OF ROME.

(Voce della Verita.) To the Rome of Augustus was assigned a lofty destiny which has been consecrated by an immortal verse of Virgil-the destiny of governing nations.

Papal Rome, the heir to the Rome of Augustus, not only maintained this mission but still further elevated it mainuch as the ideal of the Rome of the results than that of the Rome of Augustus R the Rome of Augustus, For the gov- Perry Davis'. 25c. and 50c.

MASSES FOR DECEASED HERE- ernment of nations, then became incarnated in the Republica Christiana, subject to the hegemony of the Popes, which saved Europe and the whole world from barbarism, and put it on the true road to progress

When the wars of the Middle Ages threatened the shipwreck of science, letter and art, the Popes, thoughtful and warthy representatives of the destiny of Rome, raised aloft the torch of knowledge and passed it on through the gloom that lowered on all sides, realizing the classic conception of the Roman poet Lucretius of the strong and lithe athletes who passed on from one to another the torch of life.

The papal corch threw far and wide ts rays of saith and knewledge. Thus in distant Scotland, then entirely and cordially united with the Holy Sec, through the instrumentality of that great protector of studies, Nicholas V, the august patron of the Italian and European Renaissance, there shone a beam of that light, not vain and fleeting but fixed on the lofty tower of the University of Glasgow, destined to illuminate from age to age 'he land of Robert Bruce and Mary Stuart.

Since those days the surroundings have been unhappily changed testantism succeeded in breaking the bonds of affection which united Scotland with the Holy Sec, and the kingdom itself has been submerged in the great British covenant. But high above all religious and political struggle, above the clouds of prejudice and the storms of passion, Papal Rome ever holds the fatidic torch; and the beacon of Glasgow, on its four hundred and fiftieth anniversary, salutes from afar the other beacon whereat it was first kindled.

To-day Protestants, and even rationalists, cast every prejudice underfoot, and proclaim aloud the social blessings conferred on the world by the Papacy during the uninterrupted succession of its enlightened Pontiffs; they extoll the great figure of Leo XIII., the worthy heir of Nicholas V., in the practice and protection of intellectual activity.

Thus lives on unshaken the worldwide destiny of kome, inseparably connected with the Apostolic See; and now in presence of this solema mani-festation from Glasgow all rightthinking men must bow, and all who have not sold their pens to the anti-Catholic sects must subscribe to it.

Horace's epic prayer that the sun might never look upon a greater city than Rome has been fully heard. Cities vaster, richer, and more powerful there have been, there are, and enere will be - yet none of them greater than Rome.

But which Rome? The one whom friends and focs alike antonomastically call "Rome;" the Rome to which the howls of the Los von Rom party and the knightly greeting of the members of the University of Glasgow alike render a very different but always very eloquent tribute.

That paitry Italian anti-clericalism which has dared to speak of a "Third Rome," heir to the destiny of imperial and Papal Rome, and which has symbolized this "Third Rome" in the intellectuality of men like Rudini and Pelloux, in the sublime and imperishable art of embankments that topple into the tide before they have been well erected, and of pornographic fountains—this pattry and anti-clericalism is no new pheromenon as is commonly thought. Rome has seen it time and again since the days of Raphael

The only difference is this-that hitherto to observe this exhilarating spectacle one had to go to the Vatican and gave on Raphael's picture of the vision of Constantine with its famous fool of a dwarf who endeavors to put on his head the helmet of the imperial and Christian hero; while in our own happy days, one has only to put his face to the window to see the dwarf at his ludicrous buffoonery.

But a truce to all this. Echoing the homage of Glasgow, let us all hail Rome the immortal, and to its living genius let us raise the cry with which the Roman people greeted Charlemange: To the Pope, pious, august, crowned by God, life and dictory!

WHAT CARLYLE SAID.

In the beautifully illustrated "Pil" grim Magazine" we find, among other good things, a most interesting description of Count Tolstoi, by Ernest H. Crosby, and "What Carlyle said about war," telling how English artisans were enlisted in the army and shipped to the South of Spain to fight French artisans who were forced into the French army. "Straighway the word 'fire' is given, and they blow the souls out of one another, and in place of sixty useful artisans the world has sixty dead carcases which it must bury. Had these men any quarrel? Not the slightest. They were entire strangers. Their rulers had fallen out, and instead of shooting one another, made these poor fellows do the shooting."

NO HOME should be without it.