

The CATHOLIC CHRONICLE...

DEVOTED TO FOREIGN NEWS

ROME

MGR. FALCONIO FOR WASHINGTON.

William J. D. Cooke writes from Rome to The Catholic Standard and Times under date of Oct. 8: "I have received intelligence that it is believed in the highest quarters at Rome that His Eminence Cardinal Martinelli will return at an early date in order to receive the full honors of his rank, and that he will be succeeded as Delegate Apostolic by Mgr. Falconio, who is at present Delegate Apostolic at Ottawa. This belief prevails in quarters so high and so near, for certain reasons, to the possible truth that it almost calls for acceptance. It is stated as a fact, the appointment is mentioned as one already made. It is, therefore, quite distinct from the rumor which has been current for a long time to the effect that Mgr. Falconio would be the successor to Cardinal Martinelli, and again from the rumors, a week old, about the holding of the consistory at an early date. But being distinct from these reports, it seems to receive confirmation from them. The official announcement on the subject will not be made until some time after the appointment has been communicated formally to the persons concerned."

ENGLAND

THE JESUITS' ACTION.

According to The Tablet the case of Gerard v. The Methodist Weekly is likely to come on for trial at an early date. It will be remembered that the defendants published the bogus "Jesuit Oath" which was recently exposed in these columns, and that when Father John Gerard pointed out their blunder to them they replied by intimating that all Jesuits are liars. A similar action against The Rock is for the moment in abeyance pending the result of the case against The Rock is making the most of the opportunity by publishing a half-page advertisement, printed in scurrilous letters, appealing for subscriptions towards a defence fund. Whatever may be the result of these legal proceedings, they will at least give Father John Gerard an opportunity of telling the British public from the witness-box what the Catholic teaching about truthfulness really is.

FATHER MATHEW'S MEMORY.

The anniversary of the birth of Father Mathew was celebrated in London by a great demonstration held in Shoreditch Town Hall under the auspices of the London Branch of the League of the Cross. Councillor D. MacCarthy presided, and the platform was occupied by many priests and representative laymen, members of the Cardinal's League Guards being placed in the rear. The hall was crowded in every part, and throughout the proceedings the utmost enthusiasm was shown. At intervals musical selections were given, the opening being by the boys of the Bermondsey Choir. The first resolution was proposed by the Very Rev. Canon Hurnan, seconded by Mr. Dudley Lester, and supported by Father Murphy, and was to the effect that the meeting recalled with gratitude the life and labors of Father Mathew and the happy results of his work in Ireland and other countries, and heartily resolve to carry on his work as the most practical appreciation of his memory. Father Brown (London School Board) moved the second resolution, which stated that while gladly accepting the legislation of the last session of Parliament restricting the purchase of strong drink by children, the League of the Cross was of opinion that much more has yet to be done in order to lessen the dire evils of the drink traffic. This having been seconded by Mr. G. E. Anstruther, and supported by Mr. J. W. Gilbert, the proceedings were brought to a close by the entire assemblage singing "God Bless the Pope."

CATHOLICS AND BOY'S BRIGADES.

There was an exciting discussion at the meeting of the Catholic League of South London over a resolution proposed by Mr. P. Justin O'Byrne to the following effect: "That this League deprecates the enrollment of pupils of elementary Catholic schools in practically military organizations, known as boys' brigades, as calculated to cultivate a spirit of militarism adverse to the teachings of the Church and the welfare of the human race." In a vigorous speech Mr. O'Byrne defended his resolution, objecting, as he said, to the children of his countrymen being trained in a spirit which would teach them to become the destroyers of life and liberty. The boys' brigade, he said, should be educated in every way except in that which would lead to their entering the ranks of the English

army, and in this contention he was earnestly supported by Mr. William McCarthy, who declared it as his belief that the brigade was simply a recruiting ground for the British army. On the other hand, Mr. John Flynn strongly opposed the resolution, which he described as of a nasty and noisy order. During the latter gentleman's speech there were numerous interruptions, and eventually, after a long discussion the debate was adjourned.

IRELAND

FIRST OF IRISH SAINTS.

At the dedication of the new St. Kieran's church in Birr, Most Rev. Dr. Kelly, Bishop of Ross, preached an eloquent sermon, selecting for his text the words: "I have laid a stone in the foundation of Zion—a stone, a precious stone, a corner stone, founded deep down in the foundations." During the course of his sermon he said that the works of God stand out in bold contrast with the works of man. The works of God were stamped with the divine seal of strength and durability, whilst the works of man, like man himself, were marked by littleness and weakness. In the vast plains, the mighty mountains, in the boundless depths of the azure firmament they had a vast reflex of the power of God. The order of God's Grace showed still more wonderfully His power over the order of Nature. God illumined the human intellect with the light of Divine faith, and forthwith man's ideas became intensified. The stability of the Church depended on the intensity with which men clung to the truths of faith and the fidelity of the people in the practice of Christian virtue. The assaults of the world on faith and on the Church had been many and frequent. In the bitter hatred and stern conflict they had gone through, the final triumph of the Church was assured by Christ, when He said: "Behold I am with you, even to the consummation of the world." In no part of the world had these truths been made more palpably manifest than on this very spot. In that very place nigh on fifteen hundred years ago a great centre of light and learning was established, and from which, as a focus, went forth the brilliant rays of faith and learning over the ancient Kingdom of Ossory. The first-born of Erin's Saints was born at the White Strand, off Cape Clear, and on that strand was still to be seen the ruins of St. Kieran's Chapel. There, too, was standing Kieran's pillar stone, with a cross cut there by the Saint's own hands. Having delivered a graphic and eloquent panegyric of the Saint, His Lordship described the Saint's meeting with St. Patrick, and receiving the mystic bell, which was to give forth its notes unceasingly when the Saint treaded on the spot on which he was to establish his church and monastery, and then in that place to-day, blessed by the opening of the new church, that bell untouched rang out, and St. Kieran founded his monastery and built churches, making the place the base of his great missionary labors. He became the first Bishop of Ossory. This beautiful new church, elegant in execution and in detail, might well be said to have dropped down to them from Heaven. The ancient church had become but a ruin, and the people had arisen to rejoice in the triumph of their faith in other lands. When the glory of a church departed it was slow to return, but God in His mercy had given to the Irish Church a marvellous power of revival, even after apparent death, and of propagating and multiplying herself even in distant lands. They and all the people of Ossory should, indeed, rejoice, because this was their mother church, and, indeed, so should all Irishmen and Irishwomen who followed the fortunes of their country and of that faith planted by St. Patrick. For 50 years, thank God, there had been a marvellous revival of churches springing up over the land, and of schools and convents as though by a magician's wand. In the domain of politics, too, though their chief demand remained ungranted, still many substantial advantages had been gained, many important successes achieved. At present the country was called on to gird itself for the further promotion of an economic and agricultural and industrial revival, and they must invoke the blessing of St. Kieran on this movement for they learned that St. Kieran kept extensive flocks and herds. Whilst they rejoiced at this prospect of material advancement, and whilst every one of them took part in that revival they must not forget that man has a higher aim than mere material comfort. They were a spiritual and intellectual race. This new church had been consecrated to God. Let them love to come frequently to it to give to God praise and adoration, and beg pardon for their sins.

FRANCE

COMMENTS ON THE JESUITS.

One Paris correspondent of a

London paper lectures the Jesuit Provincials on the heinousness of their crime in not bowing down to the decrees of a Government which is doing its best to crush Catholicism in France. An English Catholic Dreyfusard writer is swayed by opposing emotions, and while shedding crocodile tears over the persecution of the religious, he laments that they did not seek authorization to continue in France. The acme of the grotesque was reached by the arithmetician of The Times, who calculated the other day that each Frenchman had to support one-fifth of a monk. It is thoroughly evident that all the English writers on the persecution now rampant in France, though what the Cardinal Archbishop of Rheims described the other day as "official impiety," are bent upon "playing up" to the idiosyncrasies and ignorance of the average British hater of Rome, with his ridiculous cant about the worship of images and the wickedness of monks. Canadian Catholics may be reminded in this connection that the perfidious insinuations in some English papers as to a revival of Gallicanism in France, as foreshadowed by the attitude of the bishops, who were supposed, or many of them, to be siding with the Government, are absolutely absurd, as well as malicious. Nearly all the bishops in France, both those who are Seculars as well as those who belong to Orders, are raising their voices against the unjust law which has sent thousands of Frenchmen and Frenchwomen into exile.

The house vacated by the Jesuits in the Rue de Sevres is to be taken over by the Catholic Institute for the use of young priests who are sent by their bishops to attend the lectures given in that establishment. There is not sufficient room for these ecclesiastics in the place occupied by the Catholic Institute in the Rue de Vaugirard. It is to be hoped that the chapel attached to the Jesuits' house will also be used for services. It is one of the most beautiful places of worship in Paris, so far as its interior adornment is concerned, for it cannot be seen from the street, and its exterior is plain. It is not so large as the church of the Jesuits in Gardiner street, Dublin, but it is more like the building in Farm street, London. The chapel contains the remains of the Jesuits who were martyred by the Communists in 1871. These were five in number, one of the priests, Father Lefevre, who was in the house when the Communists arrived, being spared on account of his age, although he begged to be taken away with his brethren to La Roquette prison, where they were shot. The educational establishment of the Jesuits in the Rue de Madrid and elsewhere in Paris have now been formally handed over to Secular priests and lay professors.

There has been a controversy raised in Paris and New York over the discovery of America. This is due to a book published by Mr. Henry Vignaud a Secretary of the American Embassy in Paris, and which was referred to at great length in The New York Sun a few weeks since. Mr. Vignaud is an affable elderly gentleman, formerly a journalist, who has been connected with the United States Embassy in Paris for many years. He has seen many Ministers, or, as they are now called, Ambassadors, come and go. Mr. Vignaud has endeavored to prove that Christopher Columbus was never in communication with the Italian astronomer, Paolo Toscanelli, who was supposed to have given him clear indications for his voyage to the West. Mr. Vignaud also asserts that America was discovered by an obscure sailor and by pilots who went there before the time of the Genoese mariner, and he upsets the theories of Washington, Irving, and other writers on Columbus. An anonymous correspondent writes to The Daily Messenger, or old Gallanini, on the subject, stating that the "scholastic arrogance and intolerance of mediaeval Italy, and perhaps also of Spain, were the chief causes of the tardy utilization of the earlier discovery of America made by Norse, German, Scotch, and Irish colonists about five centuries before the discovery of America by Columbus and his companions." The same correspondent asks if it would not be well for some American historians to give a little more credence to early Scandinavian and Irish history than their writings indicate. Long before M. Vignaud's time, Plato, in one of his Dialogues "Timaeus," referred to the American Continent from the description given of it by Egyptian priests. This description is noted by Ignatius Donnelly in his book "Atlantis; the Antediluvian World," which is one of those quaint volumes of ancient history retouched, like the production of M. Henry Vignaud. Such books provide curious reading, but they leave old problems unsolved.

The consecration of the Church of the Rosary at Lourdes was a magnificent ceremony, in which many prelates took part. There were about thirty Archbishops and Bishops, as was the case in 1876, when the basilica was consecrated. America was represented at the recent ceremony by Monsignor MacDonnell, of Brooklyn, Belgium by the Cardinal Archbishop of Malines and the east by the Patriarch of Antioch.

UNITED STATES

CATHOLIC LAYMEN TO MEET.

Cincinnati, October 27. — What will be probably the largest convention of Catholic laymen ever called together in the United States will take place here on December 10, under the auspices of the American Federation of Catholic Societies. It is estimated that about two thousand delegates will assemble at the convention, which will continue in session three days. The leading spirit in this project of uniting the Catholic societies of this country is Bishop McFall, of Trenton, N. J. He has given his entire approval to the scheme and has done much to promote its success. It is expected that the Knights of Columbus, who have marched to the front rank of Catholic societies, will take the leading part in the federation scheme.

THE OLDEST PRIEST.

Probably the oldest priest in the United States yet engaged in the active duties of the mission is the venerable Canon Jeremiah Moynihan, who has been for some years the guest of Rev. James J. Sheehan, rector of the Church of the Sacred Heart, Newark, N. J. In the 87th year of his age and the fifty-sixth of his priesthood, the canon still celebrates his daily mass, hears confessions regularly, can preach or attend sick calls if occasion requires, and is altogether a wonder, when his age and labors in the past are considered. His name once in New Orleans was a name to conjure with. The two most important parishes in the city were administered by himself and his brother, Canon Cornelius Moynihan, and during the Civil War the two priestly brothers, both Union men in that hotbed of secession, experienced more than their share of privation. After the war ended the canon, even then advanced in years, unselfishly resigned his parish and came north to be the colleague of the late Father Hennessy of St. Patrick's, Jersey City.

FIRST MAP WITH "AMERICA" ON IT.

The New York Staats Zeitung says: Father Joseph Fischer, S. J., professor of geography and history in the Stella Matutina school at Feldkirch in the Vorarlberg, discovered last July two large maps by Waldseemüller in the library of Prince Waldburg-Wolfegg, at Wolfegg Castle. Each map is in twenty-four large folio sheets. One is entitled, "Universalia Cosmographica secundum Ptolemaei traditionem et Americi Vespucii aliorumque lustrationes." (Universal Cosmography according to Ptolemy's traditions and the journey's of Americus Vespucius and others.) The other is described as "Carta marina navigatoria, Portugalles ses navigationes atque eius cogniti orbis histerie marisque formam naturamque, situs et terminos noster temporibus recognitos et ab antiquorum traditione diferentes, eorum quorum vetusti non meminerunt auctores, hae generaliter, indicat." ("This marine navigating chart indicates generally the navigations of the Portuguese, and the form and nature of the whole known globe of land and sea, the places and boundaries discovered in our times and differing from the tradition of the ancients, likewise those which old authors forgot.") In the Cosmographia Universalis we have luckily rediscovered Waldseemüller's map of the world of 1507, the existence of which at any time Nordenskiöld, even in his "Periplus," denied emphatically. As it is clearly marked, close to the tropic of Capricorn, the name America, which Waldseemüller, as is well known, first proposed in honor of Americus Vespucius in 1507, this is evidently the oldest map that bears the name America. The "Marine Chart" was published first in 1516 by Martinus Waldseemüller and is of general interest, as it shows how Waldseemüller tried to do the injustice he had done to Columbus. For instance, on this map for "America" is substituted the name "Brasilis sive Terra Papagalli" (the land of parrots).

HARD NUTS FOR THE EPISCOPALIANS TO CRACK.

The New York Sun says: The name these Episcopalian desire to substitute for Protestant Episcopal is the Catholic Church of the United States or of America. It is questionable, however, if such a title would not be regarded presumptuous in a church whose membership in this country is not one-tenth that of the Church which specifically bears the title of Catholic. Moreover, as the Episcopalian comprise only a small fraction of the Christian believers and communicants of this country they would be accused by the rest of vain presumption in calling themselves the American Church specifically; and it is questionable if there would come to them any compensating gain. Accordingly, the question of such a change of name seems to be making little headway. Divorce being made possible by civil law no church law can prevent it unless religious faith and obedience to the authority of the church become much stronger than

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