

CATHOLIC CHRONICLE

ROME THE CATHOLIC PARTY IN ROME.

A meeting of the Catholic Municipal Party of Rome has given occasion to endless faneyings and narrations of the Liberal newspapers of the city. It is not worth while to attempt to make a summary of these varying and contradictory accounts, but anyone who may have chanced to read them will soon discover in the real facts the means of controlling and correcting inaccuracies, which are not only flagrant but fundamental, and which therefore vitiate the fantastic accounts in toto. The meeting was a numerous one. It was held at half-past five in the afternoon in the rooms of the Art and Crafts Society at Testa Spaccata. Its numerous participants represented all classes of society from the clergy downwards. Prayers having been recited according to custom, Count Santucci, the President of the Unione Romana, which is the Catholic organization for municipal elections (as also for provincial elections), read a moral report of the conduct of the party in the Capitol Chamber, and naturally dwelt at length upon the recent crisis. He closed with an appeal for union in general and in particular between the clergy and laity, and urged the plea on the ground that the fight might before long pass from the administrative to the social field, and that there would in that case be involved the most vital economic and moral interests of the people. The Municipal councillor Aureli explained in detail the position of himself as the representative of the party in the commission appointed to examine the designs for the monument on Piazza Termini, which was the occasion of the crisis. Approval was given his speech. A discussion then commenced on the activity of the councillors belonging to the party. Count Gentiloni, who was supported by Comm. Ruggeri, Comm. Pierconti, Count Salimeli, and others, proposed an order of the day approving of the conduct of the representatives, expressing confidence in them, and commending them in this trust. Sig. J. C. Benucci expressed regret that the councillors had not succeeded in obtaining more efficient reform of the regulations affecting religious instruction in civil schools. Cav. Persichetti replied, setting forth the efforts made and the reasons standing in the way of success. Count Salimeli, Professor Molodt, and Dr. Cora proposed that the next day general and partial meetings of the Catholic electors should be held with greater frequency, so as thus to prepare the way to the creation of a proportionate representation of all social classes in the ranks of the councillors of the party, and to bring the representatives into more immediate touch with the electors on all grave questions. This view they set forth in an order of the day, which ended with a proposal for the distribution of the electoral body into groups of trades and professions. After a warm discussion the motion was rejected, and as there was not time for a continuance of the discussion, the consideration of the internal work of the Unione Romana was deferred for another assembly. That the discussions of the day's meeting were heated at times will appear no more remarkable than that—if this be taken for granted—the representatives of the party should not have repeated continual successes in the hard fight at the Capitol. The struggle there and the censure at the Testa Spaccata are two healthy facts, demonstrative of vitality and of strenuous modernity. But the criticism was only partial, affecting, as it did, merely the unsuccess of the efforts regarding religious instruction in the schools and the morality of the states set up on the Piazza Termini. In reality the efforts in both directions continue. The pressure brought to bear upon the municipal administration at the time of the crisis was so great that a technical commission was forthwith named to reconsider the question; the fight for religious instruction goes on. Nor should the advance into prominence in the councils of the party of the Christian democratic idea, produce surprise, since at Rome, as elsewhere throughout the country, the Catholic party is displaying the greatest energy in the theoretic and also in the practical order combating the subversive tendencies of the day and hour. With regard to the bruited disorganization of the party which the anti-clerical newspapers of Rome have spoken of, as a fact, it is disavowed by the very minutes of the meeting in question, and, as a fact, it is warded off by the renown of the Catholic body for compactness under the leadership both of the deceased Count Vespignani and of his successor as President of the Unione Romana, Count Santucci. Any element of disorder would be foreign, and would either disappear or undergo expulsion, gradual or speedy. But these remarks would be out of place in the case of such an organization in the capital city were it not for the exaggerations of enemies within the gates.

ENGLAND

THE LATE PRINCE IMPERIAL

June 1st being the twenty-second anniversary of the death of the Prince Imperial, Mass was offered for the repose of his soul by the Rev. Father Boone, Rector of St. Mary's, Chislehurst, Kent, where there is a beautiful monument of the Prince erected by the former Rector, the Right Rev. Mgr. Goddard. Preaching on Sunday at St. Mary's, the Rev. Father Cullen, of St. Mary's, College, Mill Hill, referring in feeling terms to the Imperial family so intimately connected with Chislehurst, where Napoleon III. died and where with the Empress Eugenie and the Prince Imperial he spent the closing hours of his life.

THE LATE LADY MARGARET HOWARD

Cardinal Vaughan has granted permission to Lady Mary Howard to erect a Roman Catholic church in Mile End road to the memory of her sister, the late Lady Margaret Howard. The new building, it is estimated, will cost over £7,000, and will be a monument of the generosity and charity of the late Lady Howard, who not only built a extensive elementary school for Mile End, but also established a large settlement for the working girls of East London.

WESTMINSTER DIOCESE

A circular letter on progress and needs in the diocese of Westminster, by Cardinal Vaughan, was read in the churches. With respect to the financial indebtedness of the diocese, it is stated that within the last two years an important scheme for the consolidation of the principal mission debts has been carried out "by making exceptionally advantageous arrangements with one of the largest insurance companies in the kingdom, whereby the whole debt may be automatically wiped out within a period of about 40 years without adding a penny to the amount of interest hitherto due from the missions. But it is obviously desirable that the missions should be relieved of their burden of annual interest by a much earlier date than that. And we trust that they will be so relieved by the adoption of a scheme now under consideration, which will stimulate local co-operation by holding out the prospect of special financial advantages to those who make the greatest exertion. What local and personal effort is capable of accomplishing may be seen by the fact that within the last 10 years over £30,000 have been collected in reduction of capital debt, and in this connection it is right that we should name the late lamented rector of St. James', Spanish place (R.I.P.), the administrator of the Pro-Cathedral, and the rectors of St. Joseph's, Poplar, and of St. Joseph's, Kingsland. So far, then, as the gradual liquidation of old liabilities is concerned, the matter is now thoroughly in hand, and clergy and laity may take heart and look forward with confidence to relief within a few years if moderate effort and zeal be not wanting on their part. On public elementary education £182,000 had been spent, and the number of children in attendance had increased by nine or ten thousand. The number of communicants at Easter duty was 88,610, and the number of those who received annually from 12,000 to 15,000. In regard to the sale and demolition of St. Mary's, Moorfields, provision has been made for the mission, the cost of the site, and the contract for the new church and house being £45,000, while the capital sum has been funded to meet future repairs and provide an income for the maintenance of the clergy. The residue of the proceeds of the sale has been devoted to carrying out the other purposes for which St. Mary's was intended to serve, viz., that of a cathedral. The Westminster land has thus been freed of a heavy mortgage, £20,000, with which it had been burdened from the beginning, a certain sum has been given to the Cathedral building, while the larger amount has been funded as an endowment under the direction of the Charity Commissioners. Attention is next made to the necessity of public efforts, especially in the East end. A collection was made yesterday for the Trinity Fund for new churches and missions at all the services.

ST. WINEFRIDE'S WELL

On Thursday of last week the shrine of St. Winefride was the scene of a most remarkable cure. A Mrs. Fenner, of 9 Forest street, Stratford Road, Manchester, arrived in Holywell some few hours before noon, and returned home positively rid of her infirmity. For a period of about two years she had suffered acutely from deformed feet. Corns had grown on the soles of the feet, and in course of time the ankles became misshapen. Walking was a most painful task to her. She visited a professional man in Chester road, Manchester, but found no respite in her suffering. Mrs. Fenner, who is a Wesleyan, heard of St. Winefride's Well through her relatives, and hastened to Holywell as a last remedy. Before entering the well she spoke fervently of her faith in God and St. Winefride. She had no sooner touched the water with her feet than she cried out that she was healed. The amazed bystanders crowded around her, and praised God for His great mercy. All pain was banished, for she could now walk with ease. In the evening she returned home full of gratitude, promising to become a Catholic, and, further, to dedicate her boy to the priesthood.

MANCHESTER CATHOLIC SCHOOLS

"The Manchester Guardian," of Saturday, says:—The procession of Catholic schools in Manchester yesterday morning was like a beautiful lower festival. In Albert square the air was as fragrant as in a conservatory. Few of the children were without some bud or bloom. Many had posies, some carried baskets richly filled with lilies and narcissus, and others wore garlands of roses and a headdress. White flowers were most to be seen, but there was much of the "sweet strife" of contrasting colors—lilacs and laburnums, geraniums and early cornflowers. Some of the colors were more ornate than those of the hand of Nature paints. One saw, for instance, with a Salford school, a forest of waving green and blue and red and pink. The children carried wands topped with wonderfully made foliage and still more wonderfully made flowers. These were a brave and pretty show of color which helped by the enchantment of distance. As with flowers, so again with dresses white predominated, and especially in the case of the smaller children. At

the head of St. John's Cath. Sch. the school, which arrived first and very punctually at half-past eight o'clock, there were little girls wearing white frocks and pale blue sashes, and little boys wearing white tunics and white caps. St. Joseph's School sent its very little girls in frocks of colors—blue, pink, green and mauve. The boys wore white suits and yellow sashes. It was impossible to mark each arrival. From two sides of the square the stream of young folk poured in. First, there would be a cross-bearer and four acolytes wearing colored cassocks and white surplices. Then a band. Then the children, always beginning with those of smallest stature and sometimes ending with the adult members of various church communities. The assembly occupied an hour and while waiting many anxious eyes were turned to the sky. There was cheerful blue to be seen at times, but occasionally the sun was ominously obscured. Happily—except for the banner-bearers—the wind was high, and the rain held off. Occasionally a bright gleam of sunshine made brilliant the massed colors with which the square rapidly filled. At half-past nine a band played the tune for the hymn, "O God, our Father," and the Rev. A. Book mounted a ladder and waved a flag to mark time. He expected, with the compilers of the program, to hear the words of the hymn sung, but the disappointing experience of previous years was repeated, and this one item of the program was unsatisfactorily performed. The Bishop of Salford afterwards gave a benediction, and then the procession began. The route was along Mount street, Peter street, D'Angelo St., Mary's Gate, Market street, and Pleasantly, to the corner of Portland street. Everywhere the pavements were closely crowded with people, and the prettier features of the procession were often applauded.

IRELAND

LETTERKENNY FETE.

Speaking at the opening of the Letterkenny Fete, in aid of the new cathedral, the Most Rev. Dr. O'Donnell, who was warmly applauded by a large assemblage, said that more than once before it fell to his lot to open a bazaar, but he never had the privilege of opening a bazaar to till that day (laughter). "They all knew that there was a sort of prejudice in that part of the country against such a thing as a bazaar. A bazaar was an oriental institution, and for a long time past the feeling was strong there in Letterkenny and around the town that their institutions should be Irish as far as possible (hear, hear, and applause). Hence in 1881 their great celebration was not called a bazaar, but an "Enach"—and when his lordship looked back to that time, notwithstanding the biting, wintry blast that all had to bear, and the constant driving sleet—when he looked back to that time and thought of the richness of the stalls, the songs, the plays, the industries, the congresses, and the bright and national notes of the concerts, and the character of the Fete and everything associated with it, it would be a great injustice to what that Enach really was to compare it with any bazaar held in the country (applause). It stood alone in its Irish character, in its spirit, and one of the proudest recollections of that time, besides the splendid go and spirit of all the people, was the beautiful blending of feeling and co-operation which they had from every creed and class about Letterkenny. His lordship was proud to exhibit to the people of the country the fact that the people of Letterkenny and of the country were earnestly anxious and determined to do their part to bring the great work for which the Enach was organized to a glorious conclusion (applause). While later on his lordship was pleased now and again to ask some of those who had suffered most in the cold, wintry weather of that time that it affected their health, he was glad to hear that the Enach was the grandest festival of their life, and that the sooner it was repeated the better, if it were only to be in summer days (hear, hear). It spoke much for the ingenuity of the ladies of Letterkenny that they had again discovered some sort of way of once more gathering in money for the great purpose at heart which at once would be bright and shining and which would be freed from anything unnative or incongruous to this soil (applause). They owed credit to all the people of the diocese for the way in which they had supported the great project of the cathedral, but on the present occasion he felt bound to say that ever since the onerous undertaking was started the ladies of Letterkenny were foremost in the great cause, and nothing could exceed the wisdom, or the energy, or the perseverance that they had all round, one all all, displayed (applause). His lordship was most grateful to them for that, and he trusted that when the bazaar had concluded its proceedings the result would be such as to gratify their fondest desires. It was something more than brave on the part of these ladies to have undertaken this fete so near the opening, and he would tell them why. Anyone who knew the number of people who were engaged as contractors about this building for the last number of weeks would be astonished how the ladies could find means and a place for holding a festival like this. Men were engaged in the erection of a splendid pile of bells; others busily engaged in the erection of one of the finest organs ever made in Ireland; and a hive of workmen, artists, sculptors, and others engaged at various places throughout the church. However, by using that gentle pressure which is conceded within the law the ladies made good their claim to a part of the building, and the beautiful display that met their eyes in that chapter room showed how admirably they had succeeded (applause).

"IRELAND AND THE ISLE OF MAN"

A very remarkable booklet has just been issued from the press of the Catholic Truth Society, entitled "Ireland and the Isle of Man," by the Rev. E. Walsh, rector of St. Mary's, Douglas; revised and enlarged by the Most Rev. Dr. Donnelly, Bishop of Canea. From the dual authorship of two such eminent scholars a good deal might be expected, but we may safely say the interest and charm that attaches to the little book leave nothing to be desired. As the title suggests, the pamphlet is an historical sketch, dealing with the connection that existed for close on a thousand years between Ireland and the mid-channel island. The portion of the book dealing with the vicissitudes of the Church of Man, after the religious upheaval of the sixteenth century, is sadly interesting. It is an appalling chapter. However, in the sequence of this beautiful historical sketch it is somewhat consoling when we are told the connection of the Irish once more set aflame in the Isle of Man by an Irish missionary—Father Gahan, a Jesuit—in the earlier quarter of the century just ended. The story of his life and labors is beautifully told, and has an increased interest from the eventful details of his missionary life before he commenced his apostolate in Man. This book will assuredly have a wide appreciation among the Catholic inhabitants of the Isle of Man and Lancashire, and scarcely less will be the interest of its readers from Ireland who sometimes visit the island. For the latter it will be a revelation to know that every acre of the Holiday Island is stamped with some of the most sacred memories of Ireland and its early saints. The Catholic Truth Society has done excellently in including this admirably compiled little book in its historical series. Works of the kind are most desirable, supplying in many cases, incidents of history quite unknown to the bulk of Irish readers.

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SCOTLAND

STATISTICS OF CRIME.

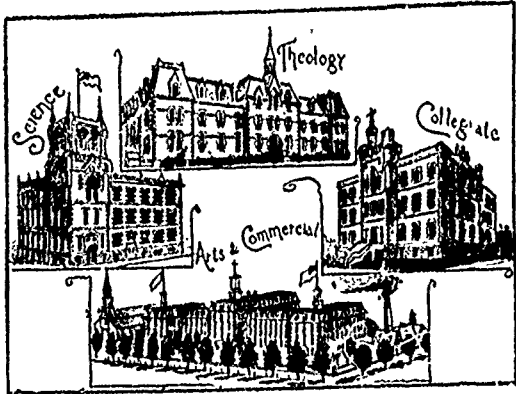
The annual report of the Prison Commissioners for Scotland states that the number of committals to prison during the past year were considerably above the average, being 60,500; allowing for re-committals the number of persons actually imprisoned was 41,500, so that one person in each 100 in Scotland has enjoyed the pleasure of his Majesty's hospitality. According to the usual proportion there are in Scotland about 200,000 families, so that one family in every twenty-two has had one member imprisoned. Scotland is a Protestant nation, of the unadulterated Calvinistic type, and apologists of the worldly prosperity argument are fond of pointing to it as a proof of what Protestantism can do for a people. Will they accept the facts and figures of the Prison Commissioners' report as further proof? We doubt it. These Protestant apologists prefer more or less doubtful "facts" dug from the byways of obscure foreign literature, "facts" so cunningly corked as to make either proof or disproof difficult. We have had sent us a letter issued by one of these imaginative statisticians, in which the opinion of St. E. About, a policeman, and Napoleon III. as recorded in 1800, are given regarding the presumed Protestant province of Alsace. No doubt the three gentlemen named were, like Roland's horse, possessed of many excellent qualities, but also like this excellent quadruped, they labor under the serious defect of being dead. There is no need to go wandering afield into what somebody said something or other half a thousand miles away. There are sufficient facts and figures regarding our own country to satisfy all requirements.

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