

The CATHOLIC CHRONICLE...

DEVOTED TO... FOREIGN NEWS

ENGLAND A LAMENTED PRIEST.

The Catholic Church in London has suffered a severe loss by the death of the Rev. T. C. Denny, Missionary Rector of Hackney, who passed away after a brief illness. The deceased was ordained nearly 25 years ago, and has labored for many years amongst the poor of London. He was at one time in charge of the Sardinian Chapel, Lincoln's Inn, and he was then appointed Rector of the old church in the Mile End road, which has since been demolished, and a new church in memory of the late Lady Howard erected in its place. Father Denny was an earnest advocate of the temperance movement, and at one time frequently spoke at public meetings in support of the temperance organization established by the late Cardinal Manning.

A REMARKABLE IRISH AUSTRALIAN.

The Sydney Bulletin gives interesting particulars of the career and personality of Mr. James McKean, a well-known solicitor and politician in Melbourne, whose death has been announced. Mr. McKean, who was the biggest man in Melbourne—his height was 6 feet 6 inches—arrived from the North of Ireland, in Melbourne as a lad of twenty. He worked as miner, sheep-shearer and cook for several years, became editor and then proprietor of a small country paper, and was eventually admitted as a solicitor, when he gained a large practice. He went into the Victorian Parliament, and became Minister of Mines, with a seat in the Cabinet. He was, both when pleading in the police court and when speaking in Parliament, rough and blustering in his manner, and was on one occasion told by the Bench to behave himself, as he was not then in Parliament. Mr. McKean immediately replied that his fellow-members were a lot of low ruffians, and the man who behaved himself in their company would not be understood. For this sally Mr. McKean was adjudged to have committed a breach of privilege, and was placed in custody by the Victorian Legislative Assembly—at a cost of £1 per diem, which he was expected to pay. He declined either to pay or to apologize, and the House escaped from an awkward position by allowing him to go free.

DUKE OF NORFOLK'S GENEROSITY.

It is announced that the Duke of Norfolk has contributed a further sum of £4,000, making £5,000 in all, towards the scheme which the Fathers of the Oratory of St. Philip Neri at Edgbaston, Birmingham, have inaugurated for erecting a suitable memorial to the late Cardinal Newman. It is proposed to erect on the site of the present Oratory Church a building worthy of the Order and of the eminent ecclesiastic who did so much to promote the reputation of the school. The cost of the scheme is estimated at £23,000, towards which about £8,000 has already been subscribed. Mr. E. Doran Webb, F. S. A., has been entrusted with the preparation of the plans, which comprise a handsome tower, having to the right a Lady Chapel and a Chapel to St. Philip Neri, and around the church will be smaller chapels and altars dedicated to St. Joseph, St. Valentine, the Blessed Juvenal, and Sebastian, also a Chapel of the Sacred Heart. The high altar, a beautiful work recently presented to the Oratory Fathers, will be an artistic feature of the new building.

LADY HOWARD MEMORIAL CHURCH.

His Eminence Cardinal Vaughan laid the foundation stone of a new church to be erected in the Mile End road as a memorial to the late Lady Margaret Howard. The old church in which the Catholics of Mile End had to worship was recently condemned by the County Council as unsafe, and upon hearing this Lady Mary Howard generously came forward and offered to defray the cost of a new building in memory of her sister, the late Lady Margaret Howard, who built handsome schools for the parish, and labored with zeal for many years amongst the poor of the district. There was a large gathering present at the ceremony, including the Duke of Norfolk, Lady Mary Howard, and a number of other distinguished Catholics, and a picturesque feature of the proceedings was the guard of honor to His Eminence supplied by the Mile End branches of the Catholic Boys' Brigade. At the close of the religious ceremony His Eminence delivered a brief address, in which he paid a high tribute to the splendid work being done by Catholics in the East End, especially by the Lady to whose memory the new church was being erected. A spiritual revolution, he said, had taken

place in the district, and he appealed to his hearers to further in every way in their power the good work that was being effected. The second edifice will, when completed, accommodate 600 worshippers, and is to be built in the perpendicular Gothic style at a cost of £11,000, which has been almost entirely given by Lady Mary Howard.

IRELAND THE NURSING QUESTION

At the inauguration of the 66th Session of St. Vincent's Hospital, Stephen's Green, Dublin, the 20th inaugural ceremony in which he has personally participated, Dr. Cox delivered an address of singular ability and practical importance. There was a noteworthy incident alluded to in his introductory remarks. Amongst the audience was the Earl of Meath, and Dr. Cox reminded his hearers that St. Vincent's Hospital, the building in which the patients were congregated and the address delivered had been the town mansion of the Earls of Meath. As the institution grew and flourished, the adjacent town mansion of the Earls of Westmeath was added to the hospital. Though all will concur with Dr. Cox that never were those splendid mansions in Dublin's palmiest days more worthily occupied or employed, yet it is impossible to ignore the significance of the indication that with the Union the glory had departed from the Irish Metropolis. The wealthy Irish noblemen who drew vast revenues from the Irish people no longer retained a residence in the capital of Ireland. A few of those splendid mansions were rescued by charity and religion for purposes of wide-reaching practical benevolence, but the vast majority degenerated into squalid tenement houses or fell away to careless ruin. It is however, an ill wind that blows nobody good, and the causes that swept the nobility out of Dublin left this great mansion in 1833 vacant for the advent of the Sisters of Charity and for the foundation of St. Vincent's Hospital, whose splendid services to suffering humanity Dr. Cox so justly and so eloquently celebrated.

In moving the vote of thanks, which was deservedly and unanimously accorded to Dr. Cox, the Rev. Dr. Delany, S. J., expressed the hope that the "trained nurse" would never supersede the religious nurse at the bedside of the patient. There is, as Dr. Cox pointed out, room for both in the efficient care of the suffering poor. The nuns have largely revolutionized the workhouse infirmaries of Ireland with a beneficent revolution by which order and cleanliness have been enthroned. They are willing to work hand-in-hand with the trained nurse in affording the suffering patient the most effective protection and relief that medical science can afford.

A NEW GALWAY CHURCH.

The Very Rev. Canon Lyons, P. P., Castlebar, may indeed be heartily congratulated. After infinite labor and unparalleled discouragement the beautiful new Church of Our Lady of the Rosary was solemnly dedicated, in the presence of a vast lay and clerical congregation. The Most Rev. Dr. McEvilly, Archbishop of Tuam, presided, and the Most Rev. Dr. McCormack, Bishop of Galway, and the Most Rev. Dr. Ludden, Bishop of Syracuse, participated in the ceremonial. When, after much labor, the church was almost finished, an Atlantic hurricane laid the unroofed walls level with the ground. An man of less resolute soul than Canon Lyons would have despaired. But misfortune seemed only to nerve him to more strenuous effort. He has fitting and full reward for his labors. The beautiful church—one of the finest in the Western province—is a lasting memorial to his indefatigable zeal.

TRINITY COLLEGE.

Appropos of the present Irish Chair in Dublin University, it is not a little remarkable that it was through the influence of Dr. Andrew Sall, a perverted Jesuit, that an Irish lectureship was established in Trinity College, Dublin, in 1681; and the Professor appointed was Rev. Paul Higgins, who was given the tempting salary of "£16 per annum, with rooms," as we read, "to Mr. Higgins for his trouble." The real object of these lectures in Irish was to give the students sufficient knowledge of the native tongue to be able to read the Irish Bible, the proofs having been read by Dr. Sall from the transcript made by the aforesaid Higgins. Dr. Sall wrote a preface for the Irish New Testament (O'Donnell's edition), in 1681, and died April 6th, 1682. The Irish lectureship collapsed in 1684, and was not again revived till 1706, when Archbishop King approved of Charles Lynegar to instruct the students in the Irish language "as a means to convert the Irish natives and bring them over to the Established Church." This scheme

also collapsed in 1709, and was not again mooted for nearly a century. Thus it was not to revive the Irish language, which had long been forbidden among the Palemen, but to use it as a medium for proselytism, that the teaching of Irish was spasmodically carried on within the walls of old Trinity.

UNITED STATES

The Buffalo Catholic Union and Times says: We thought we had roasted in their holes all the Apsat reptiles that once poisoned the air of this region. But it seems one at least escaped, or it may be that it is a new importation that has crawled over the border from Canada. Alas! what would become of our American liberties if we had not Orange vigilance and Orange prowess to detect the designs of the Pope and to nullify the spirit of the "Man of Sin!"

Here is a letter we received last Tuesday. It is postmarked Tonawanda, and we submit that it deserves a place in the Elder Disraeli's "Curiosities of Literature." It is printed precisely as written and is as follows:

Mr. cronin Dear sir it is only a few days ago that the Bells Rang and cal out a band of men that slotered meny of our boyes at the slyins liands they Were the Bells from the Romincatholic church it is only a litty Wild ago that our president Was murdered how comitted the deed it Was a Roman catholic linkin was al so murdered by a Romincatholic Wether he is an artist or Wether he is a prest he is one of the pops Dear ones Just the same How dare you get up and simpitze With us for the los of our presdent When you belong to a nower that is seeking to over turn our government. It is not possible that you are egront of What the Romincatholic church is ameing at there is thousands of people that does not say eny thing But they no What you are. With al your long Robs and your fair speaking you can not Deceve god nor his people. you talk about free instutins for gods sakes open your nonerys and let tuse Dear ones go that you hold there that nobody nose What becoms of them. they are the chambers of hell it self you no it you no they Would murder you if you Would come out and expose them is that the spirit of christ But We no that he how is exaulting as god Will be destroyed When christ comes and the pope is the only one the Bible Refers to christ said he Would send his sprit But he never said he Would send a pope to Rule his people I am not Righting through malac But thrugh love that you may be saved and that you may be the meanes of saviing meny others i hope to meet you as a Brother in christ som day i Would give you my name onely you no What the end Would be if i did you Will find meny friends if you Will come out on the lords side, christ is a French that sticket closer then a Brother

The sense of humor gives way to a feeling of pity that such dense ignorance and blind bigotry as are here displayed should be found in this day and generation in America. No doubt the poor benighted person who penned the foregoing is sincere in holding such monstrous views. But what are we to think of those roaming agents of the devil who in pulpit, rostrum and pamphlet are continually sowing the seeds of such abominable harvests of foulness and lies? Are they not a species of anarchists whose writings and harangues incite to lawlessness and crime? Was it not such howlings—condemned by Lyman Beecher—that led to the burning of the Charlestown convent, and later to the disgraceful tarring and feathering of the Jesuit priest Father Bex in Maine? While not reflecting much credit on "The Little Red Schoolhouse on the Hill," our correspondent has our deep sympathy in his ignorance. We reprobate the wish for his salvation, and we herewith insure his life against the murderous hand of any agent of the Pope, should he ever honor us with a visit.

FRANCE SYMPATHY WITH RELIGIOUS ORDERS.

All the best men of the country are raising their voices in denunciation of the iniquitous measures directed against the religious orders. Last week Jules Lemaitre was quoted, and now Viscount E. M. de Vogue, who is also an Academician and writer. The Associations Law "has been recently sharpened to a fine point by the circular of M. Monis, Minister of Justice, who tells all his subordinates in France how they are to ferret out and harass the religious who seem to be refractory. The circular reads something like the Irish Penal Laws of old, and one can hardly believe that it emanated from a French Republican. Viscount de Vogue, writing in The Gaulois, says that the Benedictines, Carmelites, Jesuits and others are now going away to countries which know nothing of the famous "Rights of Man" of the Revolu-

tion. Capital is leaving the country with the Congregations, and the few who save a few pious people, laudably exiles. The Viscount attributes this to the fact that the French people are now docile under every yoke; they have been pulverized by so many revolutions that they resemble a big flock of sheep ready to allow themselves to be led by jackals without even uttering a bleat. The Viscount might have added that the bulk of the French are becoming indifferent to ideal religion. This is also the case in other Continental countries with the exception of Belgium, which, like Catholic Ireland, remains as firm as adamant in the Faith. There, as the Liberals are forced to admit, religion remains a national force, and the laws of the Church are observed with strictness.

Belgium continues to offer large shelter to the French religious, who have also found many new homes in England. The London correspondent of one of the most important French Republican papers, hostile to the Waldeck-Rousseau Ministry, says that even among the English Dreyfusards there has been a reaction against the French Cabinet. Meanwhile the applications from the Congregations to remain in France are increasing in number. Among the applications recently sent in are those from the Irish and English Passionists of the Avenue Hoche, and from a few Carmelite Communities. Most of the Carmelites, both Monks and Nuns, intend to leave France. The Superior-General of the Congregation of the Holy Ghost, Mgr. Lero-v, states that he has no need to apply for authorization. The Congregation has been re-established in France as being of public utility. The Jesuits of the Rue de Sevres, in Paris, are now dispersed. For the sons of St. Ignatius there is no such thing as authorization. Their arch-enemies, the Jews and the Freemasons, who are controlling France, will see to that. Their splendid chapel in the street mentioned was formally closed the other day after a touching farewell service, during which many of the congregation were in tears. There was a similar scene in the house of the Benedictines in the Latin Quarter, where the priests and novices of the Order on their way from Liguet to exile were saluted by some of the leading French Catholics, who are powerless to do aught else.

FRENCH AND ENGLISH.

A French Catholic was discussing some literary points with an English friend, and the latter observed that in all attempts at translation from one language to the other the finer shades of meaning must necessarily be lost. "Even in ordinary cases," he said, "how difficult it is to find really equivalent expressions, and when it is a question of how to render such a thing as a play upon words the matter becomes hopeless. Take, for instance, such a quip as the famous answer to the query, 'Is life worth living?' That depends on the liver! How impossible it would be to turn that into French!" "Ah, mon ami," smiled the Catholic, "ce n'est qu'une question de foie (foi)."

CHRISTIAN LIBERTY.

I am liberty—God's daughter! My symbols—a law and a torch: Not a sword to threaten and slaughter, Nor a flame to dazzle and scorch; But a light that the world may see, And a truth that shall make men free.

I am the sister of Duty, And I am the sister of Faith: To-day, adored for my beauty, To-morrow, led forth to death. I am she whom ages prayed for, Heroes suffered undismayed for, Whom the martyrs were betrayed for.

—John Boyle O'Reilly.

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