

The CATHOLIC CHRONICLE

DEVOTED TO FOREIGN NEWS

ROME SAN FRANCISCO.

The long expected production in Italy of the oratorio "San Francisco," depicting in music the life and work and death of St. Francis, of Assisi, took place last week.

Monsignor Stonor, Titular Archbishop of Trebizond, has invested Prince Marcantonio Colonna, Prince Assistant at the Pontifical Throne, with the decoration of the Order of Christ, recently conferred upon the Prince by the Sovereign Pontiff.

In the large hall of the Caecilia a numerous group of most prominent persons met last week in commemoration of the celebrated Jesuit Father Angelo Secchi, who was astronomer at the Roman College for many years.

Amongst those present to do honor to the memory of the illustrious Jesuit were their Eminences Cardinals Vincenzo Vannutelli, Bishop of Palermo; Ferrari, Archbishop of Milan; Richey, Archbishop of Turin, and Tripel; many Archbishops and Bishops, among them Monsignors Moneris, Sambucetti and Lazareschi.

Cavalier Professor Augusto Persichetti, in the course of a speech of remarkable brilliancy, said that with Dante, Manzoni and Guisetti illustrated this thought, that between religion and science there reigned an inaffable harmony.

"We do not offer incense," he continued, "to ephemeral celebrities; we do not raise to vain, foreign idols, but we honor a glory of our own, a pure and true glory."

In front of the curtain many distinguished personages of the clergy and laity were gathered together. Here was Prince Massimo, Signor Durantini, Mr. Iddings, First Secretary of the Embassy of the United States to the Court of Italy.

the College of S. Anselmo on the Aventine Hill; the Right Rev. Michael Hoban, Bishop of Scranton, U.S.A.; Rev. Richard Negle, Maldon, Archdiocese of Boston; the Right Rev. Maurice Burke, Bishop of St. Joseph, Missouri; Signor Aristide Leonori, Don Lorenzo Perosi, the well-known maestro, who has himself composed several oratorios; and many members of the Order to which the Rev. Father Hartmann von An der Lan-Hochbrunn belongs.

This remarkable Franciscan Friar is well-known in the world of Italian sacred music as the composer of an oratorio on the subject "Saint Peter," which was performed a few years ago in the Church of San Carlo al Corso, in Rome. That was a great success; being repeated several days. The present work was first executed at St. Petersburg in 1901.

The "libretto" is written in Latin by the Right Rev. Giacomo Ghezzi, Bishop of Civita Castellana, and a member of the Order of Friars Minor. A German translation of the Latin text is supplied by Anton Muller (Dr. Williams). The first of the three parts into which the work is divided describes the Institution of the Three Orders of the Franciscans; the second the miracle of the Stigmata, or marks of the Saviour's Passion on the body of St. Francis, and the third relates the death or "transito" of St. Francis.

UNITED STATES RESIGNATION OF FATHER DOYLE.

Father Doyle, after ten years of active work in the national temperance organization, retires from the office of general secretary. The reason of his retirement is because the heavy duties of building the Apostolic Mission House at Washington have been laid on him.

Mr. Logue, of Philadelphia, was selected to perform the duties of general secretary. There is no one in the National Union better acquainted with the societies and the character of the work of the Union than Mr. Logue, and under the stimulus of his energy temperance work will take a new leap forward.

ENGLAND THE FAITH IN WALES.

The Liverpool Mercury of Friday last had the following: "Frequent reference has from time to time been made in this column to the renewed and systematic effort made by the Church of Rome to regain her lost foothold in the Principality. The Breton Mission in North Wales, established some time ago at Llanrwst, though it can hardly be called flourishing, has certainly met with a larger measure of success than its promoters had a right to expect.

The planting of a branch mission at Festinio is only part of a much larger contemplated plan of extension. One difficulty the Breton Fathers meet with is due to their lack of intimate acquaintance with the vernacular or conversational Welsh. Father Jones, of Carnarvon, under whose wing they first began to moult their Breton and display their Welsh, is not to be blamed for this.

The Llanrwst Breton mission is only the forerunner of others. It is significant that the Benedictines, driven from their native France by the action of the Education Act of that country should have sought a home in Wales at the time when an Education Act distinctly favoring the Church of Rome should be on the point of being administered in this country.

The occupants of a whole monastery, or rather an abbey, that of Kerkennet, near Landerneau, are moving in a body to Wales. The planting together of some 50 priests in the heart of a Nonconformist district is in itself a surprising matter. The Earl of Ashburnham has placed a residence and some 50 acres of agricultural land at their disposal, and

Wales will now see what it has not witnessed since the days of Howell Harris, a religious community dividing its time between devotional and industrial service, for the Black Monks of Pembrey do not propose leading an idle life or of confining themselves to spiritual work. Their little farm will be cultivated by their own hands, just as was that of Howell Harris at Trevecca; and they will also endeavor to re-establish some of the old home industries for which that part of Wales was once celebrated.

FRANCE THE RELIGIOUS ORDERS.

The voluminous official Report on the Religious Orders and Congregations now before members of Parliament, shows only too plainly that its frame or "reporter," Mr. Rabier, is determined to do his best to prevent authorization to remain in France being accorded to the fifty-four Orders and Congregations of men who have applied for it. He has prepared the Report so that the applications for authorization can form only three Bills, instead of a Bill for each Congregation. This, of course, is intended to accelerate matters and to dispose of the Religious Orders' question as speedily as possible.

According to the full list now published of the members of the International Biblical Committee appointed by the Sovereign Pontiff, the French consultants are: Professor Vigoroux, Sulpician of the Catholic Institute of Paris; Father Lagrange, O.P., of the International Institute of Advanced Biblical Studies, opened by the Dominicans at Jerusalem; Canon Foudard, formerly of the official Theological Faculty of Rouen; Father Scheil, O.P., Professor of Semitic Languages in the School of Advanced Studies of the Sorbonne; Mgr. Legandre, Dean of the Faculty of Theology of Angers; Father Prat, S.J.; Professor Pillion, a Sulpician, Lecturer on Sacred Scripture at the Catholic Institute of Paris; Canon Lesetre, of St. Etienne du Mont, Paris; Professor Man genot, of Nancy; and Canon Chauvin, formerly Professor of Sacred Scripture at Laval Seminary. All these erudite ecclesiastics have very copiously on the Sacred Scriptures, and are as famous for their Biblical scholarship as any of the celebrated Germans or Italians who have been appointed consultants.

IRELAND MONUMENT TO FATHER MURPHY

The statue to the memory of Father Murphy and his followers who fell in the Battle of Arlow on the 9th June, 1798, is now complete, and the committee has fixed Sunday, the 28th June next, for the unveiling. The statue is a very fine specimen of Dublin art, and reflects great credit on all concerned. It is only natural that an enormous gathering should be anticipated at the unveiling ceremony. Many Americans have signified their intention of being present, including at least two members of Congress, the Hon. James Muntown and the Hon. James Rooney.

TIME HAS TESTED IT.—Time tests all things, that which is worthy lives; that which is inimical to man's welfare perishes. Time has proved Dr. Thomas' Electric Oil. From a few thousand bottles in the early days of its manufacture the demand has risen so that now the production is running into the hundreds of thousands of bottles. What is so eagerly sought for must be good.

MR. CHARLES DEVLIN, M. P. Report of His Speech Before the United Irish League Convention in Galway.

The following is The Freeman Journal's report of Mr. Charles Devlin's speech before the United Irish League Convention which gave him the unanimous nomination for the constituency to which he has since been elected unopposed:

Mr. Devlin, having signed the pledge amidst applause, proceeded to address the meeting. He said he had to thank the convention from the bottom of his heart for the great honor which had been done to him that day. He had just signed the pledge, but in his heart he had taken another pledge. He had signed one pledge of fidelity to the leader of the Irish Party and to the Party itself.

He had already in an interview explained his position in regard to questions connected with the interests of the harbor at Galway, a matter which, perhaps, to a very large extent actuated them in offering him the representation of the borough. He wanted to be perfectly frank and honest on this subject. He had not come there to deceive anyone. He would do all in his power to secure for Galway not that it should be a port of call—that would be very little in the way of permanent advantage—but should become a terminal port, as it should be.

He had not a question not of many days, but of years. Five years ago various representations from different ports in Ireland had been sent to him to try to get the Premier of Canada, then in England, to come and see the Irish ports. He went to London, saw Sir Wilfrid Laurier, who was a man of large sympathies with Ireland, and he came across and visited Galway. From that day to this he had kept the question whenever possible before him.

He had no intention of becoming a candidate, but the suggestion had been made to him that owing to his connection with the Canadian Government, and the position he occupied he might be able to render some service to Galway in regard to its harbor, everything else, of course, being right in reference to Irish national questions. In July he had again urged Sir Wilfrid Laurier, who was then in England, to come to Ireland, but unfortunately his health failed, and he was obliged to return to Canada.

In December last, seeing the statement in the papers that a port had been selected, he wrote to Sir Wilfrid Laurier, and he could now say no port had been selected. There were three parties to be consulted on such a matter—the British Government, the Steamship Company, and also the Canadian Government, especially as they might be asked to contribute £250,000 a year to such a service.

Sir Wilfrid Laurier wrote to him on the 15th December, and in reading what he wrote he was committing no breach of confidence. "With regard to the claims of Galway as a port of call we shall not forget your representations at the proper time, but it would be premature to suggest what action we ought to take now." No action could be taken because no contract had been written and no contract had been entered into, and consequently the reports that had appeared that another port had been selected were simply absurd (applause). He was not going to make any promise that he was going to secure that Galway would be made a terminal port, but this he would promise that he would do all that mortal man could do to make Galway a terminal port (applause). He desired to be perfectly frank in the matter, because he would not have it said that he made promises that he knew he could not carry out, and which he had no intention to carry out. He would go further, and he would say that with the consent of his leader, Mr. Redmond, and the consent of the Irish Party, who were so worthily represented there by Mr. Hayden and Mr. O'Donnell, if he failed in his undertaking, he would come before them and tell them frankly he had failed and place his candidature entirely at their disposal (applause). In his opinion, Galway was a natural harbor of Ireland. It was in the central portion of Ireland, and steamers coming there could land passengers both for the northern and southern parts of the country. At the earliest possible moment, as soon as he got the permission of his leader and Party, he would go to Canada and see the Prime Minister, who was a personal friend, and see his colleagues, everyone of whom he knew, and the Provincial Premiers as well, and urge their claims (applause). He had no personal ambition to be a member of the British Parliament, but as the son of an Irishman and a Connaught Irishman, he had an ambition to do something to serve Ireland (applause). As a member of the Canadian House of Commons he had in 1893 moved the resolution in favor of the granting of Home Rule to Ireland, and when Mr. Egan went out to advocate the release of political prisoners in Ireland he had done what was said in Canada at the time to be

a terrible thing—he had stood on his platform and supported his mission. He was, therefore, no stranger in Ireland. Let them not imagine, however, that he was repudiating Canada. No. He loved Canada, and he loved Ireland, too (applause). That brought him to something more important than local questions. It brought him to the consideration of a matter which should never be forgotten—the question of the legislative independence of Ireland (applause). As long as Ireland was denied the right to govern itself it could not make any headway. So it was with Canada, and having won self-government the Canadian people would never surrender the great privilege of governing themselves, which they now enjoyed (cheers). He did not see why the right given to Canadians should be denied to Irishmen. He would not say a word to embitter the situation at a time when it was said there was a "Truce of God." They were anxious for peace, they were anxious to have the Land Question settled; they were anxious to have the farmers prosperous, for where the farmers were prosperous the towns were prosperous; they were anxious to deal with the question of town tenure and the housing of the laborers; they were anxious to deal with many important questions awaiting solution, but the most important of all questions was that of legislative independence (applause). It was not for him to formulate politics. His first duty was to follow the National leader and act with the National Party (applause), and the promise he had made in that matter they might rest satisfied he would keep (applause). He did not know whether they would receive any opposition in that election. Personally he would wish that there should be no opposition (laughter). Well, he would like to go into Parliament with the good will of all classes in Galway, and he now asked them for that good will. It was nonsense putting up a candidate in opposition, for they would beat that candidate (applause and laughter). At an election a short time ago Galway elected Col. Lynch (loud cheers), and Galway was now going to vindicate what it did on that occasion. They were going to affirm now what they affirmed then—the right of Ireland to self-government, the right of the people to own the soil, and the right to a Catholic University. He thought that the claim to a Catholic University was a most important one. He said that from his experience of a Catholic University in Canada, where the brilliant son of a poor Catholic parent might get an education such as was given in Ireland to the son of a rich Protestant, in a place like Trinity College, two candidates were now before the Protestant University in Dublin. What a miserable and humiliating position they occupied. It was horrible at the present day to see such pledges given by two candidates who professed to believe in the principles of equality and freedom; for what had they done? They pledged themselves against Catholic children in Ireland being enabled to get the same education as the children of Protestant parents. They said that they would not allow the money of the taxpayers to be used for such a purpose. Why, one would think Irish Catholics paid no taxes. He was under the impression that Englishmen had found that Ireland paid something like three millions a year more taxes than it ought to pay (applause). He would have many more occasions for addressing them, and he would now content himself with thanking them once more for the confidence reposed in him, and he trusted they would find that confidence was not misplaced. If he could not fulfil his engagements he would resign his seat, for that would not be a difficult thing to do for a man who resigned a seat in Canada before on a matter of Catholic principles (applause).

SAINT XAVIER'S ABIDING WORK. George A. Smith, in The Boston Pilot, answers a question of Dr. Edward Everett Hale, who asked in a recent lecture: "Where are St. Francis Xavier's converts now or their descendants?" Mr. Smith replies this question may find its answer in Sir Richard Temple's recently published "Progress of India, Japan and China, in the Century," where he writes: "Of Indian Christians a considerable portion consists of Roman Catholics descended from the converts made by the Portuguese in the 17th and 18th centuries. \* \* \* Later in the 18th century many Portuguese of half-blood migrated from Western India to Bengal, under the British auspices, where their descendants are still found. Indeed at Calcutta and Bombay the Roman Catholics form a large, wealthy and influential community with a hierarchy of their own. At both capitals, also, are Roman Catholics bearing the honored name of St. Francis Xavier. The Indian Roman Catholic Christians must have, during the 18th century, if not before, been exposed to maltreatment of every kind. Manifestly they must have been beset with many temptations to desert their faith after the fall of Portuguese power. Nevertheless they remained faithful Christians; and this fact together with other factors of a cognate nature in other Eastern countries, will justify hopefulness regarding Orientals who have been, or may be, converted to Christianity."

Coming to write the history of Japan, that latest field of St. Francis, Sir Richard Temple recounts the success of the Jesuit preaching as the conversion of such numbers of the people that the Christians numbered 600,000, including men of wealth, rank and influence. In the persecution that followed the Christians displayed the most extraordinary heroism; "hundreds of slaughtered, fensidish tortures produced no effect at all." And when the surviving Christians, driven to form a defensive organization and fortify themselves in a stronghold near Nagasaki, their besieging pagan persecutors were aided by the Dutch, which the authorities, with all their indignation, never discover.

But the memory of the religion thus extirpated in blood is now well known to have lingered on in secret, and on lowly Jesuit tombs fresh flowers are periodically placed by unknown hands, which the authorities, with all their indignation, never discover. Sir R. Temple says that "no tangible proof of political intrigue was ever brought forward against the Jesuits, their only fault being to have sought to win converts by adapting the externals of Christianity to the native observances. Here their error ceases. They must have inculcated with undying forcefulness much of what is not striking, touching, elevating, and inspiring in Christianity. Otherwise their Japanese martyrs and heroes, of all ages and classes could never have endured as they did, to the hardest of ends. Every worldly motive, love of fatherland and of fellow-countrymen, every political advantage, personal safety for selves and families, impelled them towards a broad and easy way. They chose the short and rugged path leading to physical agony and to execution with a constancy and fortitude that showed how love of faith can be as strong as death and how jealousy for the truth can be as strong as the grave. A monument ought to be raised in the memory of European Christians who suffered and perished in the early part of the 17th century."

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