

The CATHOLIC CHRONICLE...

DEVOTED TO FOREIGN NEWS

ENGLAND BISHOPRIC OF NOTTINGHAM.

It was rumored in London Catholic circles that His Holiness the Pope will offer the Bishopric of Nottingham, rendered vacant by the death of Dr. Bagshawe, to the Right Rev. Dr. Brindley, D. S. O., auxiliary bishop to His Eminence Cardinal Vaughan.

THE PONTIFICAL JUBILEE.

Preparations are being made in London to celebrate, in conjunction with Catholics in other parts of the world, the Pontifical Jubilee of His Holiness Pope Leo XIII. A representative pilgrimage of English Catholics, led, in all probability, by Cardinal Vaughan and the Duke of Norfolk, will visit Rome to congratulate the Sovereign Pontiff upon attaining the silver jubilee of his pontificate. The Catholic children of this country will also present the Pope with an elaborately illuminated album, in which will be inscribed the names of donors.

IRELAND

THE LATE ABBE HOGAN OF ST. SULPICE.

The Freeman's Journal, in announcing the death of the late Very Rev. Dr. Hogan, says: Many Irish priests and a large circle of friends will learn with the deepest regret the death of this distinguished Irish ecclesiastic, which took place at St. Sulpice, Paris, on Sunday last. For a great number of years Dr. Hogan maintained in France and in America the best traditions of the Irish Church, uniting in his person those national characteristics of learning and sanctity which won for him the respect and veneration of the clergy for whom he lived and labored in both countries. Dr. Hogan was born at Coolreagh in the County Clare, in the year 1829. He left Ireland while still a boy and went to live with some relatives in the South of France. There he studied classics and mathematics, and in due course entered the seminary of Bordeaux with the intention of becoming a priest. At the end of a distinguished course he joined the Sulpician Fathers, under whom he himself had been trained. The opinion entertained of his abilities by the superiors of his Order was marked at the outset by his appointment to one of the most important posts in the French Church, that of Professor of Dogmatic Theology at St. Sulpice. When M. Carriere, the famous theologian, became Superior-General of his Order, he appointed Dr. Hogan to the chair of Moral Theology, which he himself had just vacated, and which he regarded as the position which made the greatest demand on the qualities of penetration and sound judgment for which his colleague was remarkable. For upwards of thirty years Dr. Hogan taught the Divine Science of Theology to the clergy of France, as well as to the rare students who came to St. Sulpice from England, Ireland, Scotland, the United States and various countries in the East. He was a most interesting professor, a man of very varied knowledge and wide culture. He possessed the gift of interesting his students in their work to a degree that was quite rare. Many of them became deeply attached to their master, and there was scarcely a priest in France who had so many personal friends among the bishops and clergy. This attachment was greatly strengthened during the Prussian siege and the Commune, when Dr. Hogan stuck with great courage to his post. He was three times arrested during the Commune, and conveyed with several of his colleagues to Mazas Prison. Twice he was released by the interference of Lord Cowley, then British Ambassador in Paris. The third time he was taken by the Communards as an inconvenient personage, and sent out of Paris. On his return two days afterwards Archbishop Darboy and thirty or forty of his priests were shot. But what grieved Dr. Hogan most was the murder by the insurgents of one of his students, Paul Seigneret, an inoffensive youth, whose only crime was that he wore the soutane.

Dr. Hogan frequently visited Mgr. Darboy and the other hostages in prison, and several times faced the enemy in their own stronghold. He wore his clerical dress all through, and when threatened that he would be shot if he did not leave Paris he calmly replied that they could take his life if they were mean enough to do so, but that a man's life can be taken only once. He succeeded in saving a good deal of the valuable property of the College, having had on one occasion thousands of pounds worth of bonds and notes in his pocket whilst he accompanied Coeurdover, the Communist chief, who made a search for documents and money all through the College. When Dr. Hogan left Paris for the United States in 1884 he received an address from the clergy of Paris, headed by the late Mgr. d'Hulst, bearing testimony to the affection and gratitude of his pupils. Since then he had been President of the Ecclesiastical Seminary of Boston, with the exception of a few years that he spent as President of the Divinity College at Washington University. He was well known in the United States, for during his summer holidays he gave retreats to the clergy in a great number of the American cities. Last winter he was taken seriously ill, and after struggling with illness for several months he recovered sufficiently to be able to return and see his friends in Ireland. Quite recently he set out for Paris, and there at St. Sulpice, where he had spent the best years of his life, he died on Sunday last. During his life in Paris as a Professor Dr. Hogan was much consulted by priests and bishops, and even by lawyers and publicists, on intricate questions of morals. So much was this the case that he devoted all his spare time to the work which it involved, and gave up all idea of writing anything, however, he had more leisure, and published a few very practical volumes on matters of ecclesiastical interest. His work on "Clerical Studies" has been widely read, and is well known in Ireland. Though away from Ireland all his life, Dr. Hogan cherished the deepest affection for his native land, and sympathized with every effort that was made to lift her from poverty and oppression. John Mitchell has recorded in more than one of his letters the warm welcome that he always received at St. Sulpice from his countrymen there while he was in exile in Paris. The late J. P. Leonard was his intimate friend. Many Irish visitors to Paris called to see him, and he was always ready to do them any service in his power. In France and America, where he spent his life, his loss is sure to be deeply mourned, but it will also be felt in the land of his birth, not only in the domestic circle, where he is sure to be missed by many friends, but personally, or who know him personally, or who know him splendidly he maintained in foreign lands the reputation of the Irish clergy. Dr. Hogan was, we believe, a near relative of Dr. Hogan of Maynooth, and of Rev. D. Hogan C. C. Kilkee.

FRANCE.

THE CONGREGATIONS.

So far as is known at present, twenty-seven Orders and Congregations of men and two hundred of women have applied to the French Government for leave to remain. Among the principal are the Trappists, the Dominicans, the Oratorians, the Franciscans, the Marist Fathers and Brothers, and some Benedictines. It is fully expected that owing to the intervention of the Bishop of Grenoble, already alluded to in these columns, the Monks of the Grand Chartreuse, or some of them, will also apply for authorization. The Associations Bill will again be attacked by the Conservatives when the Parliament opens towards the end of October. While these attacks are being planned, the religious continue to depart. The Fathers of La Salette are establishing their chief house at Tournay, in Belgium; the Benedictines of Marseilles are leaving for San Remo and the Valley of Aosta; Carmelite Nuns are leaving several French towns for places in Belgium and Holland, and the Jesuits are fast disappearing from their numerous establishments all over France. The Benedictine Monks of Auteuil, outside Paris, are much to be pitied. They opened their Priory only three years back, and now they have to go. The Prior, Dom Antonio du Bourg, is supposed to be held in special hatred by the enemies of the Order, as he is a Royalist, a noble, and a former cavalry officer. He joined the Benedictines on the death of his wife. It was he who was among the heads of Religious Orders approached by Madame Dreyfus-Gonzales, a wealthy ex-Jewess, now a Catholic, who tried to effect a compromise between the Government and the Congregations. This she did, however, in a very diplomatic manner, so that her efforts, however laudable, were futile. She reproached Dom du Bourg with having been among those who opposed the campaign in favor of Captain Dreyfus. The Prior of the Benedictines replied that he was a patriotic Frenchman, and that he respected the army in which he had served. After that it is said that he was a marked man with the Government. On Saturday last took place at Lyons the exhumation of the remains of Mgr. Franzoni, the Archbishop of Turin, who in 1850 was banished by the Sardinian Government for having defended the rights of the Church. The Prelate sought refuge in Lyons, like Pope Pascal II., St. Anselm and St. Thomas of

Canterbury of old. He died there in 1862, and was buried in the Church of St. John. The present Cardinal Archbishop of Turin applied for the return of the remains of Mgr. Franzoni and the application was granted. The celebrant of the Pontifical Mass at the ceremony was the Cardinal Archbishop of Lyons, and the Archbishop of Chambéry, assisted by three Bishops, officiated at the disinterment of the body, which was subsequently handed over to the delegates from Turin.

UNITED STATES FORTY CURED BY MIRACLES.

(From The New York Sun.) In The Sentinel of the Blessed Sacrament, published monthly by the fathers of the Blessed Sacrament, who are now in charge of the Church of St. Jean Baptiste in East Seventy-sixth street are given this month the names, addresses and ailments of forty persons who have declared themselves cured through the efficacy of the relic of St. Anne, which is enshrined in the church. Besides these it is asserted that numerous other cures are known to the fathers.

(Here follows the list of forty names, with age, residence and ailment cured.) "It is but natural," says the writer, "that any assertion of the miraculous should arouse comment and skepticism. The reporters of the daily journals treated the matter with respect and fairness, having had access to the crypt at all hours and been given every opportunity of investigating the cures. Much controversy was excited and the correspondents of The New York Sun in particular discussed the matter unfavorably. But scarcely one claims to have visited the shrine.

"Ten cures have taken place since the novena. "One correspondent is at a loss to understand how the enlightened clergy of the Catholic Church can countenance such a thing" and then goes to extremes and grumbles because the Lord did not heal everybody.

"Let us now consider the matter of the cures, which are either delusive and temporary, or truly miraculous, and as such must compel our belief and reverence. It is a serious matter and should be carefully investigated, lest on one hand we yield to delusion, or on the other, overlook God's own merciful designs. "We are too apt to forget in this age of material views that the gift of miracles is an acknowledged and precious gift of our Lord to the one true Church, a proof of her divine mission and supernatural life."

"The gift of miracles has waited upon the Church in every age and clime. The saints of God still mark their passage through life by the marvel God works through their hands, nor may they be raised to the altars of the Church without such supernatural evidences of sanctity.

"Are we more enlightened than those upon whom fell directly the radiance of the light of the world? And shall these God-given graces stop short at the nineteenth century? This is an age of shams and we must be on our guard against delusion, but let us beware lest we earn the reproach made to Christ's own kindred, that 'He could perform but few miracles there because of their unbelief.'

"We must, therefore, believe in the possibility of miracles, even in modern times. No assertion has been made by the clergy of the Church of St. John the Baptist beyond the facts, which are open to investigation. The crutches and braces and plaster jackets still remain in the sanctuary, and if the cures were but temporary the sufferers have not returned to say so.

"The sincere seeker after truth can examine the case at leisure, and it would be well if some of our eminent physicians who are interested and fair-minded would take up the matter, examining into the cures, and renewing the examination after some months that their permanency may be established. "There were many cures and yet should anyone defy the tests of human science and reason and be certified as miraculous, then must we acknowledge that the Lord hath been here."

FARMERS AND STOCK BREEDERS.

It will interest the farmers and stock breeders of Canada to know that Mr. J. B. Spencer, who has for seven years been associated editor of The Farmer's Advocate, has been secured by The Family Herald and Weekly Star, of Montreal and will in future be identified with the agricultural columns of that great paper. Mr. Spencer is a recognized authority in all branches of farm work, and The Family Herald and Weekly Star will more than ever be considered the farmer's friend. The Family Herald is to be congratulated on this acquisition to their already able staff, and Mr. Spencer also in his connection with the leading paper of the continent.

A man's labor must pass like the sunrise and sunset of the world. The next thing, not the last, must be his care.

UNITED IRISH LEAGUE CAMPAIGN.

Mr. John Redmond, M. P., was the principal speaker at a meeting of the local branches of the United Irish League which was held on Sunday at Linnore, County Waterford. He said that the voice of the scoffers and doubters of twelve months ago had now been silenced by the recent progress of the United Irish League and by the ability, industry, and unity displayed by the Irish party in the last session of Parliament. Their enemies recognized that this movement was the successor of the Land League; and they who were guiding the United Irish League were proud to avow that the principles of the Land League were their principles, and that they would never lay down their arms until the objects for which the Land League was founded had been fully accomplished. The object of the United Irish League was to stop emigration and keep the young people of Ireland at home; and he appealed to the young men and women of the country to think seriously before they decided to leave their native shore. The only way to stop emigration was to improve the industrial condition of Ireland. With regard to land purchase, the object of the League was to compel the Government to do as they did in the Land League times, when they passed the Land Act of 1881 and other measures. They did not propose any scheme of compulsory purchase that was not perfectly just to every landlord in the country. He believed that it was always better to speak straight, and he would say that he hoped this season to see an agrarian agitation adopted by the United Irish League all over Ireland so close, so intense, and so menacing a character that the landlords who were holding out against them and the Government would be forced, as they often had been forced in the past, to come to deal generously with this matter. He did not propose for a moment to lay down upon what precise lines that movement ought to run in every district in Ireland; but he had sufficient faith in the common sense and wisdom of members of the United Irish League to feel sure that they would translate that general declaration of policy into action according to the circumstances of each locality, always bearing in mind that this movement, if it was to be successful, must be maintained well within the laws both of God and man. Violence was foreign to their programme and injurious to the cause, and while he would be the first to trample under foot police proclamation laws and to think nothing of vindicating the national rights of the people in opposition to any law at the same time, when he spoke of God and man, he pointed to those laws which were binding on the heart and conscience of a Christian people, and he said that such laws must be respected by this movement if it was to be successful.

KING ALFRED AND THE POPE

In his speech at Winchester on Friday, says The Catholic Times of Sept. 27, Lord Rosebery paid to the character of Alfred, whom Freeman described as "the best and greatest of all our kings," a tribute which was not merely graceful and glowing, but also singularly expressive, especially when he spoke of the monarch's thoroughness as a truth-teller and his completeness as a man. But the eulogy was necessarily too general in its scope to permit His Lordship to emphasize a phase of King Alfred's life which is of particular interest from the religious point of view. Alfred was crowned in Rome by the Pope at the early age of five. Accompanied to the Eternal City by the Bishop of Winchester, the prince, Lingard informs us, was honorably received by the Pontiff, Leo IV., who at the request of his father, Ethelwulf, conferred on him the royal unction and the Sacrament of Confirmation. In 855 the tranquility which England enjoyed encouraged Ethelwulf to undertake the same journey. Attended by a splendid retinue, the royal pilgrim, with his son Alfred, crossed the Channel, visited the most celebrated churches of Gaul, and was sumptuously entertained at the Court of Charles the Bald, King of France. At Rome he spent several months in viewing the remains of ancient magnificence and indulging his devotion at the shrine of the Apostles. He rebuilt the school or hospital of the Saxons, and solicited an ordinance abolishing the episcopal custom of sending pariares and other great criminals from England to penance in irons at Rome. The zeal for Christianity by which Alfred's reign was marked may in truth be traced to the training and example thus given him by his father.

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