

The Catholic Chronicle

ROME.

By the election of Monsignor Kelly, Rector of the Irish College at Rome, to the dignity of Coadjutor-Bishop to the Cardinal Archbishop of Sydney, Australia, and the election of Monsignor William H. O'Connell, rector of the American College at Rome, to the dignity of the Bishop of Portland, Maine, these two colleges of the English-speaking races in Rome will be deprived of their able rectors.

In the accounts of his life, which have been recently published in the newspapers in view of his probable nomination to the Coadjutorship of Sydney, some errors have crept in. Monsignor Michael Kelly was born at Waterford on the 12th of February, 1850. After the usual preliminary studies for the priesthood, made in Ireland, he came to the Irish College in Rome to complete his studies, and on the Feast of All Saints, 1872, he was ordained to the priesthood in the June of 1871. Monsignor Kelly was elected by the Archbishops of Ireland to assist the venerable Monsignor Kirby in the rectorship of the Irish College. In 1893 the title of Monsignor was given by the Holy See to the new Rector on the 28th of December. This nomination gave him the privilege of assisting at the great celebrations in the Vatican and at St. Peter's, and of being near the Pope.

Apart from, and beyond his ordinary work as rector of the Irish College and representative of the Irish Catholic hierarchy at Rome, Monsignor Kelly introduced several notable improvements to the college. Amongst these, the greatest and most striking, is the construction of the Kirby Hall in the wide court in front of the College Church of St. Agata. The spaces between the columns of the portico surrounding this court were walled in under the direction of Monsignor Kelly, and a roof, largely formed of glass, being constructed over it, the court constituted a spacious hall, admirably lighted and well adapted for lectures to students, or as a place of assembly for pilgrims to Rome. Around the walls are portraits, in oil, of the prominent Prelates in the Irish Church, past and present—Cardinal Logue, Cardinal Moran, Cardinal Cullen, Archbishop Crooke, etc., etc. This hall, as well as the church and the college, is illuminated with electric light, which was introduced in 1895. The formal opening of this hall, which is called the Kirby Memorial Hall, in memory of the venerable Monsignor Kirby, who governed the college for so many years, and whose tomb occupies the place of honor, took place on Sunday, January 21st, 1900. Another excellent work, accomplished by Monsignor Kelly, is the rearrangement of the college, and the heating of it in all parts—the refectory, corridors, church, and the apart rooms destined for the bishops from Ireland, who stay in this college during their visit to Rome.

Monsignor William H. O'Connell, has been rector of the American College for a little over five years, and is now chosen in the 43rd year of his age, to the responsible charge of Bishop of Portland, Maine—a very important See. During his stay in Rome as rector, the college has progressed to an unprecedented degree, and the number of students is greater now than at any former period in its history since its foundation by Pius IX. in 1859. Monsignor O'Connell has won golden opinions since his coming here, and is also a student of the college in which he became rector. Thus, at the same time, very important college in Rome are deprived of admirable rectors.

THE PONTIFICAL COINAGE. Years ago attention was drawn by a French writer to the fact that the Pontifical coinage in the reign of Pius IX began to resemble all other coinage by bearing the effigy of the Pope, and date of its issue, and the indication of its value. Formerly it was not so; the Pontifical was not the effigy of the Pope, but that of the Papacy, and it said things which it says no more. Monsignor Randi, then Pontifical Delegate at Civita Vecchia, afterwards Governor of Rome and finally Cardinal of Holy Church, formed a collection of Pontifical coins, which are as edifying to contemplate as they are interesting under the humilitarian aspect.

The physiognomy of the Papacy says a writer referred to, is painted here in a gentle and august manner. Strike a coin in the effigy of the Redeemer, of the Holy Spirit, of the Blessed Virgin, or of the Holy Apostles, this money speaks of God and to God; it exhorts, it teaches, it prays; above all, it exhorts to charity, and it particularly gives warnings upon the abuse of riches. These coins of the Popes generally had as their inscriptions texts from the Scriptures. In a historical point of view they occasionally furnished some traits in the character of the Pope who chose them. His fears, his hopes regarding the condition of Rome and of the Church. Callixtus III, who was engaged in delicate negotiations regarding the King and the condition of the Holy See, engraved upon his coins passages asserting the primacy of Rome and the fears of "the little faith," "Roma caput mundi," and "Medice fidei, quare dubitasti." Pius II, who made such noble efforts to revive the spirit of the Crusades, asks that the Lord may direct his steps; "Dirige, Domine, presens nostrum," and he begs God to take his cause in hand which has been abandoned by men; "Vindice, Domine, sanguinem martyrum qui pro te effusus est."

However, interesting the coins bearing reference to historical events may

be, they cannot compare with those on which morality and charity are inculcated and avarice condemned. The phrases on these tell us that the avaricious man will never be satisfied. Who is really poor? The miser is expressed in the motto on one coin, "Quis pauper Avaras." Another motto speaks to the possessor of the coin, saying that the man who holds it with avarice will be frustrated, another tells that avarice and usury are the death of the soul. Do not desire money, says another, nor love gold, but let it be to thee as the wind, as the teaching of another Papi coin. To God and for God, is an expression on one of these coins; give to the poor, is another. And so the long line goes on. Open your hand to the needy, is the advice of the motto of one; it is better to give than receive is what another tells. The coin itself seems to speak when you read on it; May I in your hands be the help of indigence, may the poor see me in your hands and rejoice. You have received from God, give to God, receive to distribute; redeem your sins by good deeds, ask for those things which procure peace, possess wisdom; the just man knows the cause of the poor; and he who gives joyfully is enriched by God, are all mottoes of Papan coinage.

These, and many others like them, are the sort of coins which Cardinal Lorenzo Randi, who died in 1887, had collected during forty years of his life in the intervals of his work. He brought a strong affection and a thoroughly informed mind to this task. The collection that he made consists of close on twenty thousand pieces, some of which are of extraordinary rarity, others are included in the accurate lists drawn up by writers on this theme, and very many of them are in admirable preservation. The series of Pontifical coins begins with Pope Gregory II in 731, and with few intervals comes down to the year 1870 stretching over a period of twelve centuries, and one hundred and nine Pontiffs who struck coins. To these must be added the coins of the Senate of Rome of the 12th, 13th and 14th centuries; of the Cardinals Camerlenghi in the vacant See; of the Republics of 1798, 1799, and 1849, and of the Neapolitan occupation, and Pius VII, and the French imperial period. So rich is the Randi collection that it is estimated to amount to 29 Pontiffs, 76 sealings of the Roman Senate; and very rare examples of the coins of all the Pontiffs of the 14th and 15th centuries.

The gold coins in this collection are over 1,100; the silver scudi, or crowns, 700, amongst which the more noteworthy are those of Clement VII, Clement VIII, Sixtus V, King Ferdinand IV, Neapolitan occupation, and Pius VII with the portrait of which the die was broken by order of this Pope after six coins had been struck off. There are here besides the very rare proofs of the Pontifical coins when the new decimal in lire was introduced in 1866. The Randi collection, united with that already existing in the Vatican which contains 4,200 Pontifical coins, the greater number of which is distinguished by rarity, will form henceforward the most important of all the collections of Pontifical coinage. The collection of the late Cardinal Randi ran risk of being lost to Rome, as good offers in the way of price were persistently made by foreign collectors. His Holiness, Pope Leo XIII, notwithstanding his restricted finances, decided to acquire this collection in view of its exceptional importance, and of the value it would be in completing the Vatican collection. This Leo XIII to whom anything that concerns the advantage of science or learning, of history or antiquity, is of value, was seconded by the heirs of Cardinal Randi to whom the collection was bequeathed. They also were very desirous that these coins should not emigrate from Rome, to which, for the most part, they originally belonged. Thus the students of mediæval history will henceforth find at the Vatican an assistance for their studies in the coins illustrating the art of the period in which they were struck and the events which they commemorated.

A WILD STORY. Among recent distinguished visitors to Italy was the King of the Belgians, who passed most of his time at Florence. His presence in that city, six hours' journey from Rome, gave rise to a most absurd newspaper story. He was described as coming in disguise and alone to Rome to see Leo XIII and have audience of him. It was said that after this interview with the Pope he escaped in the same disguise to Florence under cover of the night. Nor did he at all pay a visit to the young King of Italy, Victor Emmanuel the third.

This wild story, though devoid of truth, offered a new pretext to the monarchial and anti-Catholic papers to declare that such an act on the part of the Belgian monarch, would, if it had occurred, constitute an outrage to the majesty of Italy, as even his incognito would not save a sovereign who would visit the Pope of Rome and not the King. People have been asked what is the use of incognito at all, and the use of it live up to the king's dignity and formality. Anyhow, it offered the organs of the monarchial party an opportunity of asserting their claim to force royalties to visit the king though they come to see the Pope.

IRELAND. ANCIENT TOWN OF TRIM. Most Rev. Dr. Gaffney, Bishop of Meath, replying last week to an address presented to him by the Urban District Council of Trim, made some remarks of more than ordinary historical interest. He said, "It is no wonder the people of Trim would refer to the ancient glories of their

town. It is eminently historic and abounds in monuments. It was a walled town, a stronghold of the Pale, it gave a royal residence to a King and a place of meeting to Parliament. These may not be popular memories, but they establish its ancient importance. It has an ecclesiastical history not inferior to that of any other town in the West of Ireland. The first established See in Ireland, it had monasteries, and miracles were wrought at its shrine. The consecration of the Abbey of Trim was the saddest chapter I remember to have read. Some years ago I saw all the documents relating to it, and they were not pleasant reading. It was a base plunder, but it was also a servile surrender. This is ancient history, and Celt and Anglo-Norman, irrespective of racial differences, sleep in death in your old grave-yard by the Boyne, moulded into the clay of a common humanity. Death has obliterated race, and you will look in vain for any evidence of it in the sacred dust that awaits the Resurrection. And you make kindly reference to some of the projects which I have at heart, and which I hope to initiate if I cannot complete. There is no college that will open wide its portals to the masses and adapt itself to modern requirements. Education is a birthright, and if God gives genius to man it is for its due development. A cathedral is a diocesan temple, a diocesan work. No one can doubt the propriety of having one worthy of this diocese. The modern traveller visiting your town and seeing your magnificent temple would feel relief that amid the ruins of its past glories there is evidence of modern faith and piety, and that it befits the past. The Yellow Steeple still stands as a witness for its time, and your new massive and imposing church, except another Cromwell arte and that it will have to stand the shock of war, will rest securely on the rock foundation for another decade of centuries, and when it is numbered with the other ruins of the faith and generosity of the age that built it. The Cathedral of Trim, if it has not a more historic lineage than the Church of the Holy Trinity, and wider claims to the mother of the churches; and even your proud spire must not subvertive veneration. That this great diocese, where the faith was first preached, where the Kings of Ireland ruled—for the diocese is almost co-extensive with their sway—where all Catholic every parish had its ancient and Catholic history, where God poured out with abundant hand the resources of nature—should be without a Cathedral, and that its sons and daughters at home and abroad will not make it a common cause and a common glory. I shall refuse to believe (apparently) that no fitter place to manifest your faith in God and the people of this diocese than in this capital of the county which gives a name to it (ap-please).

DEATH OF CANON RYAN. It is with sorrow we announce the death of the Very Rev. Canon Ryan, the beloved and devoted pastor of St. Joseph's, Berkeley street, Dublin, Diocese of Dublin has no. For long sustained so severe a loss as the loss of a man of such high character and noble spirit of Canon Ryan. He had not been gravely ailing more than a few days. Seized by a severe and long-lying chill, on which supervened a virulent type of erysipelas—developing into septicaemia or putrid fever—his normally feeble constitution rapidly succumbed, and death followed. Canon Ryan was a native of Clonmel. His early studies were made in St. John's, Waterford. Afterwards in due course he passed to Maynooth College, where he secured distinction, and made for himself that high character which every year of his after life served but to raise higher yet. He ministered in many parishes of the Diocese of Dublin—first at Maynooth, afterwards in Athy, then for seven years in St. Joseph's chapel—and subsequently for eleven years in the Parish of Kington and Monkstown. He was the first Parish Priest of the newly-created Parish of St. Joseph's. He labored there with a zeal and enlightened energy that shall not soon be forgotten—leaving behind memorials, in schools and church, that are enduring evidences of his practical sense and cultured taste. It is a thought that quite touches the tears of things to remember that it was last Sunday eleven years ago—the Feast of St. Joseph's Patronage—that he entered upon his duties as Parish Priest. The literary talents of Canon Ryan were widely recognized, and several graceful booklets and essays remain to witness to his well-stored mind and cultivated gift of good expression. In the Catholic Club Society, now achieving such noble work amongst our people, Canon Ryan took an active and lasting interest. Indeed, the Society must long feel a loss, at once of his counsels and his contributions. But when all has been said about his many gracious gifts and fruitful toils, those that work nearest his heart will his work for the children of the poor. His happiest moments were spent with the children of his schools.

BIGOT RIDDEN BELFAST. An early meeting of the Corporation of Belfast, will consider the question of the salaries of officials. It is a notorious fact that all the officials, with one exception, are non-Catholics. The total salaries paid by the Departments of the Corporation work out as follows for the year—Finance, £6,740; Improvement, £2,445; Health, £2,343; Works, £1,710; Police, £1,200; Market, £755; Gas, £7,593; Cemetery and Parks, £550; Library, £1,395; Electric Lighting, £1,170; making a grand total of £58,991. This vast yearly aggregate is distributed altogether among non-Catholics, with the exception of a sum of a few hundred pounds paid to the solitary Catholic official on the salary list of the Belfast Corporation.

ENGLAND. THE KING'S BLASPHEMY. Mr. J. Swift MacNeill, M.P., has addressed the following letter on this subject to the First Lord of the Treasury: "Dear Mr. Balfour—I have given you this evening of my intention to ask you the following question on Thursday next, which, subject to the reversal of the table, is as follows:—To ask the First Lord of the Treasury—On whom does the Ministerial responsibility rest for the advice given to the King to make the declaration against the doctrine of the Roman Catholic Church made by His Majesty in the presence of the Lords and Commons on the first day of the present session of Parliament, whether having regard to the statements confidently made in the House of Commons and not traversed by the Government that the King was under no legal obligation to make that declaration, the right hon. gentleman will be pleased to advise the Government on behalf of the Government for the making of that declaration, and the House of Commons an early opportunity of discussing the matter on the vote for his Majesty's consent, as you are aware, is that the King was wrongly advised in making the declaration which has created so much controversy, that the declaration then made by him has not been made in compliance with the requirements of the Bill of Rights, that the provisions of the statute if not previously modified require the declaration to be made at the Coronation, or on the first day of the meeting of the first Parliament of the King, and that the King's declaration on the 14th of February last was a wanton and gratuitous insult to every member of the Catholic community and of the Greek Church in the four corners of the world. The Chairman of Committees, you know, ruled that I could not discuss this question on the salary for the Attorney General for England, who presumably gave the advice on the construction of the Bill of Rights on which the King acted. What I now ask, and what I am, I think, justified in asking is that the discussion of a question so vital should not be cushioned on the House of Commons by the collective, and as such fugacious responsibility of the Government in its collective capacity, but that a Minister by the acceptance of responsibility on behalf of his colleagues for that advice should enable the motion to be discussed in Committee of the House of Commons. I am, Sir, your obedient servant, J. Swift MacNeill, M.P."

your administration has been fittingly characterized in the words of the Royal Prophet; Mercy and Truth have met each other. You have followed the injunction of the Apostle of the Gentiles, which is also the sentiment of your own illustrious founder, "Omnia vestra in Charitate fiant." By your justice you have healed the wounds which are sometimes inflicted by litigation. There is but one sad note in the joyous festivity of to-day, and that is found in the reflection that Your Emence is destined to leave us. But we indulge the hope that you will abide with us for some time yet. And we are cheered and comforted by the consideration that when you take up your residence in Rome, the Holy Father will have in you a wise and prudent counsellor who is conversant with the religious, moral and social conditions of the United States. Your Emence will be able to inform the Holy Father in no country in the Christian world can be found a hierarchy or clergy or people more loyal and devoted to the Sovereign Pontiff, more tenacious of the faith once delivered to the saints, more zealous in extending the Kingdom of Christ, than the bishops and priests and laity of the United States. Be assured, Most Eminent Father, that our prayers and best wishes will follow you. May you enjoy, in the Eternal City, that peace and tranquility which is the fruit of a mission faithfully accomplished.

A GRAND TRIBUTE

In reviewing the life of the late Jan. Martineau, the great Unitarian minister, an American writer quotes his tributes to the Catholic Church. It is one that surpasses even Macaulay's famous passage in Van Ranks' "History of the Popes." The Rev. Mr. Martineau wrote thus:—"Long and far was this church, the sole vehicle of Christianity, that bore up on over the storms of ages, and sheltered it amid the clash of nations. It evangelized the philosophy of the East, and gave some sobriety to its wild and voluptuous dreams. It received into its bosom the savage conquerors of the North, and nursed them successively out of utter barbarism. It stood by the desert fountain, from which all modern history flows, and dropped into it the sweetening branch of Christian truth and peace. It presided at the birth of art, and liberally gave its traditions and design. It was the laborer, and of its versatile power over the human mind are scattered throughout the globe, it has consecrated the memory of the lost cities of Africa, and given to Carthage a Christian, as well as a classic, renown. The mountains of Switzerland have heard its Vespers, mingling with the cry of liberty, and its Requiem sung over patriot graves. The convulsions of Asiatic history have failed to overshadow the names of Jesus and Mary and His disciples. It is not difficult to understand the enthusiasm which this ancient and picturesque religion kindles in its disciples. To the poor peasant who knows no other dignity it must be a proud thing to feel himself a member of a vast community that spreads from Andes to the Indus; that has bid defiance to the vicissitudes of fifteen centuries and adorned itself with the genius and virtues of them all; that beheld the transition from ancient to modern civilization, and itself forms the connecting link between the Old World in Europe and the new, the missionary of the nations, the associate of history, the patron of art, the vanquisher of the sword."

FATHER ROOKER HONORED

Washington, May 4.—Father Rooker, Secretary of the Papal Legation in Washington, confirms the report that he has been designated Chamberlain to the Pope. The appointment carries with it the title of Monsignor and confers its honor a member of the Pontifical household, but it will not have the effect of taking Father Rooker from Washington. Father Rooker is an Albany man by birth and is a graduate of Union College. He finished his education in Rome, and for a time was Vice-President of the American College at that city. For the past five years he has been attached to the Papal Legation at Washington.

CATHOLIC JOURNALISTS.

In private audience, a number of Catholic journalists from Belgium were received by His Holiness. M. Leon Mallie, editor of the Brussels Courier, delivered an address to His Holiness, saying this was the third time the Association of the Belgian Journalists had prostrated themselves at the feet of the Holy Father to express the devotion of the people of Belgium to the Holy See, and their affection for the Supreme Pontiff whom they regard as love in their own country. His Holiness had collected and begged the Apostolic benediction for the association, their families, and their country (The Holy Father replied to this address, expressing his pleasure in receiving the Catholic journalists, thanking them for their affectionate sentiments, and also for the offering of Peter's Pence. His Holiness assured the Belgian people that their former Nuncio, now the nonagenarian Pope, had not forgotten them the always desired their prosperity and happiness and trusted they could always retain their sincere devotion to the Catholic faith; he bestowed on the members of the Association, their families, and their country the Apostolic benediction. The Holy Father, accompanied by his Noble Court, then passed into the Sala Clementina, where about 500 persons were received, and also made offerings to His Holiness, and an impromptu address to all the Apostolic benediction.

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