THE MOTHERLAND

Latest Mails from ENGLAND IRELAND and SCOTLAND

IRELAND.

On Sunday the remains of the late Rev. Father Jarlath Prendergast, O. F. M., were interred in the cemetery attached to the Franciscan Church, Killarney. The funeral obsequies took place at three o'clock in the presence of a large attendance of the clergy and laity of the town and district, as well as from Tralee. His Lordship the Most Rev. Dr. Coffey presided, assisted by Father Joseph, O. S. F., deacon; Father Basil, O.S.F., sub-deacon. The following clergymen were in attendance: Father Wulstan, O.S.F., Father Bernardine, O.S.F.; Father Antonine, O.S.F., Rev. P. Hayes, Adm., Killarney, Rev. M. Fuller, C.C., do; Rev. P. Sheahan, C.C., do; Rev. S. Fuller, P.P., Kilcummin; Father McCarthy, O.P. (Prior), Tralee; Father Casey, O.P., Tralee; Rev. J. Brick, P.P., Fossa; Rev. M. O'Flaherty, St. Brendan's Seminary, Killarney; Rev. M. Scanlan do.; Rev. M. Dowling, do.; Rev. C. Brennan, do.; Brother Costelloe, Presentation Monastery, Killarney, Brother O'Connor, do. After the ceremonies in the church a procession was formed and the remains borne to the pretty little cemetery in the grounds, where, under circumstances of great solemnity, the interment took place.

In connection with the recent complaint of Father McFaul, Catholic Chaplain to the Derry Guardians, regarding unauthorized change in the religion of an inmate, a letter was read at Saturday's meeting from the Local Government Board, which states that the course taken by Nurse Hayes, in interfering with or altering the bed cards of patients as regards their religious registration, was most irregular and reprehensible. A change in the registration of the religion of an inmate can only be made by the guardians, except in an emergency, such as is provided for in Article 24 of the Workhouse Rules of the 5th February, 1849, when the master, or, in his absence, the matron may provisionally make a change. If the board were convinced that Nurse Hayes had acted with bad faith in the matter they would without hesitation require her removal from office, but, as the guardians do not apparently impute such improper motive to the nurse, the Local Government Baord will not take further notice of the transaction beyond requesting the guardians to censure her for her action, and to caution her to be more careful in this respect in future.

The restoration of the Ballindaggin Chapel, North Wexford, has just been completed. Since the chapel was built forty years ago nothing was done to repair or embellish it until an improvement scheme was initiated by Father Meehan, P.P. Time had wrought such destruction that the roof creaked with the wind and threatened to collapse. To avert such a possible catastrophe it was found necessary to replace the roof, and, in fact, reconstruct the entire edifice. It was a task of great magnitude, but Father Meehan faced it with a spirit and determination which could not fail. Mr. James G. Doolin, of Dublin, was the architect entrusted to execute the design, and he fulfilled his task with credit and satisfaction. The old roof, which was altogether inadequate for the span of the chapel, was removed, and replaced by a massive pitch-pine ceiling, ornate and substantial. The internal renovations, including the mural adornments and window decorations, were carried out in a most complete and artistic style. On 31st ult. the Most Rev. Dr. Browne, Lord Bishop of Ferns, visited the chapel for the purpose of conferring the Sacrament of Confirmation on the children of the parish. During his address he took occasion to congratulate priests and people on the beautiful church which they had raised to the honor and glory of God. It would be an enduring testimony of the great reverence and zeal that filled their breasts and prompted the undertaking which they had so auspiciously carried out. After the address the confirmation was administered to the children, who were neatly dressed and most edifying in their deportment.

On the evening of June 7th the people of Ballinrobe, to show their appreciation of Mr. Regan, D.C., who successfully defeated the anti-United Irish Leaguers for the chairmanship of the Ballinrobe District Council, lit bonfires in the town, and at 8 o'clock p.m. a meeting was addressed in the Square.

Mr. T. F. Kirwan, solicitor presided, and there were also present on the platform P. F. Rogan, D.C., Wm. Cunnane, P. M'Ging, D.C.; Thomas Conroy, D.V.C., D.C. Vigorous addresses were delivered.

At the conclusion of the meeting a torchlight procession was formed, and, headed by the Ballinrobe Juvenile Band, paraded the streets of the town. When passing up the Bow Gate a large force of police rushed at the people, by the orders of Head-Constable Nash, and several young men and business girls were batoned in a most brutal and cowardly manner. One poor fellow named Hynes got his head opened by a blow of a baton, and a man named Gibbons also got a desperate blow. Both men were carried home insensible. Gibbons is in a precarious condition. A young man named Gannon got some very severe blows on the head and arms. An old woman named Canon was also severely wounded. When the police made the charge there was not the slightest disturbance in the street. Mr. Regan and Mr. Kirwan, solicitor, protested against the conduct of the police, and immediately they did the police rushed at them and batoned them. Mr. Kirwan received some rather serious injuries on the hands, while Mr. Regan was very roughly handled. One of the most respectable men in Westport now was also assaulted, as was also Mr. P. Jennt, hon. sec. U. I. L. When midway between the Town Hall and the Bow Gate the police appeared to have lost complete control of themselves, and the orders of Head-Constable Nash were carried out with a vengeance, neither youth nor age nor sex being spared.

A representative of the Press after witnessing the brutal scenes in Bow Gate street, asked Head-Constable Nash what was the reason of the baton charge, and the reply was, 'I'll give you no explanation.' Immediately he gave the order, 'Charge again.' "Clear them out of this." Immediately the order was given the men under his command made a wild rush and batoned the people indiscriminately It being a fine evening, a lot of people were returning from their evening walk, and they were not spared. Within the last year there have been nine or ten baton charges at Ballinrobe; but a more unprovoked or brutal one has never taken place than that of last night—not the slightest provocation was given; the police authorities appeared to have lost complete control of themselves, and the people were batoned, hustled, and kicked by them in a most shameful manner.

At a late hour last night Dr. Mahon, F.R.S.C., Eng., M.D., R.N.I., dressed the wounds of several of the injured, and pronounced the injuries of Hynes and Gibbons to be of a serious nature. All night a force of twelve police paraded the streets of the town. Intense indignation is felt at the brutal conduct of the police.

The following gentlemen were raised to the priesthood at the Whitsuntide ordinations in St. P trick's College, Carlow: Rev. M. Gorey, Kildare and Leighlin; Rev. B. Cantillon, San Francisco; Rev. J. Sheehy, Los Angeles; Rev. F. Creedon, Leeds; Rev. P. Reynolds, Dubuque; Rev. W. Riordan, Leeds; Rev. T. Mullins, Couldburn; Rev. J. O'Brien, Wichita; Rev. D. Lean, Christchurch; Rev. M. Donovan, Pittsburg; Rev. R. Collins, San Francisco; Rev. M. Concannon, San Francisho; Rev. M. Reidy, Perth; Rev. R. McKiernan, Maitland; Rev. C. Cremin Limerick; Rev. C. Codd, Ferns.

The Imperial Protestant Federation has issued a notice regarding "the proposed Irish Roman Catholic University" which really deserves to be given widespread publicity to the following effect. "The demand for copies of the petition to Parliament against any proposal to endow an Irish Roman Catholic University with public money has been very great, and is steadily increasing. The Imperial Protestant Federation has communicated with all the Protestant organizations in the United Kingdom, many of which are now actively engaged in the work of obtaining signatures to the petition. The number of copies issued to friends and supporters of the Federation during the past fourteen days was 13,093 (each for ten signatures), a large proportion being sent in response to applications from Ireland." "The number of societies federated," it is added, "is twenty-four."—Freeman's Journal.

Pentecost Sunday of this year at St. Andrew's Cathedral was chiefly noteworthy by the fact that four ecclesiastical students of our Diocesan College, New Kilpatrick, received Holy Orders from the hands of his Lordship Bishop Maguire. The first, the Rev. Mr. Justin White, was made a Sub-Deacon; the second and third respectively, the Rev. Messrs. Mullen and Maegher, already Sub-Deacons, were raised to the Diaconate, while the Rev. Mr. Bartholomew Atkinson was ordained Priest. The Bishop was assisted by the Very Rev. Canon Carmichael, rector of the ecclesiastical college, while Fathers Ritchie and Lynch discharged the duties of Masters of the Ceremonies. The students of the college occupied seats within the sanctuary. Needless to say the congregation filled the occasion was a very large one, every available space in the church being taken up.

The annual conference in connection with the Liverpool diocesan branch of the Catholic Truth Society was held in the Town Hall, Chorley, on 30th ultimo. There was a large attendance. At the morning sitting the Right Rev. Dr. Whiteside, Bishop of Liverpool, presided. In his introductory remarks the Bishop said that some time ago a lecturer in Chorley assailed the Ritualists and insulted the feeling of Catholics with regard to the doctrine which was so dear to their hearts. Catholics were well advised to leave that class of lecturer severely alone, such views were extreme, and revolted the feelings of right-minded men, while they did Catholics more good than harm (hear, hear).

A paper was read by the Right Rev. Abbots Snow, O.S.B., on "The Apostolate of the Press." He remarked that the Press could arouse a nation to the highest patriotism or inflame the basest passions of their nature: it could lift a man to the pinnacle of fame or damn his hard-won reputation.

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The Rev. C. R. Chase, late Vicar of All Saints, Plymouth, was received into the Church at Bishop's Stortford on Saturday, June 2nd, by Father Vassall, O.S.B. Mr. Chase was on the Council of the English Church Union until he resigned his position before being received, and some years ago he was for a time Master of the well-known High Church "Society of the Holy Cross."

ENGLAND.

In his address at the laying of the foundation-stone of the new infant school in connection with the Church of the Holy Family, Nos Spa-lane, near Wigan, the Right Rev. Dr. Bilsborrow, Bishop of Salford, said: For three centuries it has been a boast even by those who profess no sectarianism that before the Reformation England as regards education was buried in Egyptian or Boer darkness and ignorance. Also for those who the themselves, without inquiry, to a public tradition, and by doing so shatter their reputation as men of learning. Many Englishmen make it their proud boast that the "Reformation" was in the highest degree favorable to the interests of national education; but history tells us, by facts which to the unprejudiced mind are unmistakable, that that revolt checked the growth for ages of university, grammar school and elementary education, by closing them, by despoiling them of their endowments, and by scattering their teachers. And if the ordinary educated person to-day were asked to whom we are chiefly indebted as the founder of our grammar schools he would answer without hesitation: "To Edward VI." Never was a great reputation more easily gained and less deserved. This boy king, poor weakling, died at the age of sixteen, and perhaps he was little responsible for either the good or the evil that was done in his reign. "But," writes Mr. Leach in his "English Schools at the Reformation," "the grammar schools existing in England before the reign of Edward VI. were for the most part abolished or crippled by him." And this Protestant writer adds: "Three hundred grammar schools is a moderate estimate of the number existing in England in the year 1535, when the floods of the great revolution called the Reformation were let loose. Most of them were swept away either under Henry VIII. or his son Edward VI., or if not swept away, plundered and damaged," (p 6). There can be no doubt that in proportion to the population England was much better supplied, and at a cheaper cost, with grammar—or, as we call them, secondary—schools in Catholic times, say from the thirteenth to the sixteenth century, than she has ever been since or is to-day. Professor Thorold Rogers estimates the entire population of England and Wales at not more than a million and a half before the plague of the Black Death in 1349, and he adds that "it is certain that the rate of production precludes the possibility of its being more than two and one-half millions." It is commonly said that the population of England did not increase between the Black Death and the reign of Queen Elizabeth—say between 1349 and 1546. Now, at the earlier date there were 300 grammar schools to a population of 2-1-2 million people. This gives one grammar school for every 8,300 of the population, whereas according to the School Inquiry Commission's report in 1865 there was then—only 35 years ago—only one for every 23,750 of the population—that is, in proportion to the population there were nearly three times fewer in the nineteenth century than there were in Catholic times in the fourteenth century. Such is the fable which associates the foundation of grammar schools with Edward VI. and the "Reformation." This credit, and this alone, is due to King Edward VI.—viz., that he re-established out of the property of the Catholic Church a very small percentage of the schools which his rapacious and dissolute father and himself had destroyed. The Guild of the Holy Cross in Birmingham, to quote but one illustration, was founded in the reign of Henry II. for the maintenance of certain priests and twelve poor persons, and it was doomed to destruction and its endowment to confiscation by the avarice of these monarchs. But the people of Birmingham rose in protest against the decision of the King's Court, and as a special favor were allowed to buy back the lands of the Guild, worth about £30 a year—on condition, however, that their rentals were assigned as an endowment for a grammar school. This property, as Mr Chamberlain mentioned late week in the House of Commons, speaking of King Edward the Sixth's Grammar School, is now worth £37,000 a year. So the King's generosity and patronage of education merely took the easy form of selling for ready money what was the property of another! And now, although the Catholics of England had been stripped of their property; although they had not been allowed to have schools of their own until comparatively recently; although they had had to have their children educated on the Continent and had been penalized in every form, no sooner had they been allowed to build their own schools than in their poverty they began to plant them in every part of England, and there they were that day paying a double tax in order to satisfy the educational requirements of the Government; and he made bold to say that if the Church of England with its amazing wealth, and especially its their Nonconformist friends, had adopted the same principles which the Catholics had been following at so great a sacrifice they would have been able to build out of their own pockets sufficient schools for the education of all their children. Surely they out of their wealth could do what the Catholics had done out of their poverty. And if they had done their share as the Catholic body had, nothing would have been heard of the establishment of Board schools and School Boards, which were almost crushing the nation into the earth with the excess of taxation. For example, in Manchester the vast majority of the children were educated in denominational schools, which had been built out of the pockets of the religious denominations without any help from rates or taxes. The other part of the population was educated in Board schools, built chiefly for and almost exclusively used by their Nonconformist friends; and, therefore, for the past half century, for the most had left this duty, which devolved upon them, to be discharged out of the rates, and thus the expense of the School Board rate in Manchester was going up by leaps and bounds. Ten years ago that rate cost the ratepayers some £40,000, but this year it would cost £176,000, which was a rise of £12,000 since last year, and had thus added 2d in the pound to the city rates. And in this terrible situation was brought upon them by the neglect chiefly of their Nonconformist friends in not doing for the Catholics were doing, viz., building schools for their own children and giving them that education which was pleasing to them. That was what they (the Catholics) were doing, and it was necessary for him to tell them under what difficulties and with what sacrifices they were doing that. They had to build their own schools and then subscribe to the rates for the Board schools, which no Catholic could in conscience attend. His Lordship hinted, therefore, that Father McNulty, the manager of those schools and the chief of that neighborhood, would make a pleasant discovery that day which would fill his heart with as much joy as the relief of Mafeking filled the hearts of the people all over the country with—he trusted that Father McNulty would discover that he had in that neighborhood and in Wigan generally a vastly greater number of friends, and that they would prove their friendship, not with smiling faces only or kind words, but by putting their hands into their pockets. Father McNulty was doing a public work for the education of the children of that neighborhood by lifting them up and making them worthy citizens of that great empire. He was not seeking his own good or putting money in his own pocket, but was doing a public service to the whole of that district, and, therefore, it was but reasonable that he should expect that the whole of the neighborhood, irrespective of their religion, should show their Christianity by helping him in his work of public utility. (Loud applause).

Mr. Unsworth proposed a hearty vote of thanks to his Lordship, which was seconded by Mr. McKenna and carried with acclamation.

By the death of Rev. Father Augustine Fatcher, which occurred at Kensington on 31st May, 1900, the Carmelite Order has lost a venerable and beloved member. James Stansell Fatcher was born at Taunton, Somerset, in April, 1852. His father, deeply impressed by the diametrically opposed teaching of some of the Church of England ministers, sought the advice of the late Canon Mitchell, rector of St. George's Church, who, without difficulty, convinced the conscientious inquirer after Truth of the just claims of the Catholic Church But, unfortunately, Mr. Fatcher was carried off by illness before he was able to make his formal submission to the only true church of Christ. His eldest son, however, whose loss we now mourn, was in due time received into the fold, and had the happiness of seeing his mother, his brother and his sister following in his footsteps. He had received his education at St. James' School, Taunton, and was apprenticed in a commercial house of his native town, but together with the call of the Catholic Church he perceived the vocation to the religious life. Accordingly, he entered the Carmelite Novitiate at Kensington, exchanged his name for that of Brother Augustine of Jesus Crucified, and took his vows on 16th June, 1878. He passed through an excellent course of studies at the College of the Order of Rennes, and having been ordained priest on 22nd December, 1878, returned to Kensington, where he exercised the sacred ministry for about two years. But the greater part of his sacerdotal life was spent in Ireland. For twelve years Father Augustine Fatcher was laboring at Loughrea, Co. Galway, and at St. Teresa's, organizing and directing the Confraternity of the Brown Scapular. His confessional was very much frequented, and in the pulpit he was deeply impressive. Having filled several posts of responsibility in the Irish Province of his Order, Father Augustine was called to Kensington in 1893, and, in a very short time, became Prior of the Carmelite Monastery, Church street, Kensington, later on Vicar Provincial, and, finally, Prior of Wincanton. He was much esteemed by the congregation of Kensington, on account of the careful manner in which he carried on the services of the church, and his business-like way in conducting the affairs of the house.

The Metropolitan Curch of the diocese of Southwark always, but more especially on the first Sunday of the month, presents a scene worthy of imitation by all Catholics. The organization of the parish has been so perfected by the united efforts of the clergy and laity that there is scarce a single parishioner that does not belong to one of the numerous guilds established in connection with the Cathedral. All those approach the Blessed Sacrament once a month, the major portion on the first Sunday, when there is always to be witnessed the edifying spectacle of hundreds partaking of the Body and Blood of our Lord. At the early Masses on Sunday the number of communicants was very large indeed, many of whom also attended the High Mass, when the church was filled. Father Prince was the celebrant at the High Mass, the Rev. Dr. Ryan being Deacon, and Father Fickling Sub-Deacon. Dr. Ryan also filled the pulpit, and took his text from the 132nd Psalm Said the preacher, the Church rejoiced that day, because it celebrated the anniversary of its birth—the coming of the Holy Ghost—the infusion of wisdom, strength, holiness, and the pledge of security of future triumph, until the day would come when the Church, militant on earth, would be changed into the Church triumphant in Heaven. And that day also every individual member of the Church rejoiced because the festival was not merely a commemoration of the past, the showering of extraordinary graces upon the first Christians in the upper chamber in Jerusalem—but it was a renewal of the same in every soul that was well prepared. Father Prince sung Vespers in the evening, when Father Fickling preached. After Vespers there was a procession in honor of the Blessed Sacrament.

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