

CATHOLIC NEWS.

(From the Liverpool *Catholic Times*).

A suitable monument is about to be erected over St Patrick's grave in the old burying ground attached to the cathedral at Downpatrick.

The Italian Government has just prohibited the taking of the Blessed Sacrament through the streets of Rome in solemn procession. Despite the prohibition the Catholics follow the Blessed Sacrament in larger numbers than ever.

There is no foundation for the report which has lately been going the round of the papers that the Holy Father has expended a million francs in saving a Catholic banker from suspending payment. The Holy Father has no such sum of money to spare.

The English college at Rome suffered considerable injury by the recent explosion. At the time it occurred the rector, Mgr Giles, was giving Holy Communion to the students. Great damage was done to the windows, and a huge fissure appeared in the room, while a temporary party wall, recently erected was thrown down by the force of the explosion.

Our readers will rejoice to learn that the Holy Father suffered no injury whatever through the explosion of the powder magazine outside the Porta Portese, Rome, though the shock caused considerable damage at the Vatican. Graphic descriptions of the effects of the explosion are given elsewhere by special correspondents of the *Catholic Times*.

The German Ministry has finally withdrawn the new Education Bill. To organise the opposition to this Bill was the last act of Windthorst's life. Its withdrawal is a new tribute to the power of the departed leader of the Centre.

A Spanish contemporary, *El Siglo Futuro*, of Madrid, says: "Our compatriot the Very Rev Father Patricio Padaver, has been appointed Procurator-General of the Franciscan Order in Rome." If he be all Spanish, how did he get the name of Patrick?

There was an imposing demonstration of Catholic workmen at Angers, in France, the other day. The occasion was the close of a mission. After the closing service, the mission cross was taken from the church and carried in procession by 6000 men to a hill overlooking the town, where it was erected as a memorial of the mission.

There is only a single Catholic church in Copenhagen. During Lent this year it could not contain the crowds who wished to attend the Lenten sermons. The Danish Catholics have resolved to build a second church in the capital, a sign of progress in what was lately an entirely Protestant city. The new church will be dedicated to our Blessed Lady.

Monsignor Scalabrini, Bishop of Piacenza, has been speaking in Milan on the emigration of Italians. He is dead against their leaving the country. There are, he says, two millions of Italians in the Americas. Of the majority of these emigrants, Monsignor Scalabrini remarks that their lot is to suffer the most abject misery and to become the victims of infamous traffickers in human flesh.

The Prince Regent of Bavaria has sent a personal donation of 10,000 marks in memory of Windthorst to the new church which is being erected at Hanover. This act of the Prince has produced a very favourable impression among the Catholics of Germany, who take it as an evidence that the anti-Catholic system of the late Herr Lutz has no longer any influence in the Court of Munich.

An immense moral weight has been given to the cause of Beatification of the Curé of Ars through the formal petitions which have been drawn up and signed by the hierarchies of England, Ireland, America, Canada, and Australia, and forwarded to the Holy See. Now that the process of Beatification is nearing its completion, the material help of the faithful is the more pressing, and we are sure that many will generously respond to the earnest appeals made for this object by the Rev B. J. C. Wolseley, O.P., of Holy Cross Priory, Leicester. The Holy Father has a second time sent his special blessing to Father Wolseley and all who help him in promoting the Beatification.

Our Dublin contemporary, the *Irish Ecclesiastical Gazette*, a Protestant periodical, has just had something sensible on the logical, or rather the illogical conclusions of the bigotry which is fond of ascribing the backward condition of Ireland to the religion of the majority. To such there is nothing pathetic and praiseworthy in the fact that the Irish race have held on with wonderful fidelity and firmness to their own form of Christianity; and that this very faithfulness was for very long period the cause of severe sufferings and disabilities which heavily weighted them in the race for temporal prosperity. Referring to the spiritual condition of England, which is forcing itself on the public mind, the writer says: "Thousands, perhaps even some millions, of people are practically heathens in Protestant England; whatever we are in Ireland, we have not, so far as we know, anything like a corresponding mass of infidelity, indifference, and practical heathenism to what there is in England. We doubt also the wisdom of making material prosperity such a test of religious truth. We may be very proud of mills and machinery, and yet it

might be infinitely better that the majority of the mill hands were leading simple, natural lives in the open air, under the blue sky; far better for them both morally and physically. Temporal success and the acquisition of wealth do not of themselves recommend the individual to God, neither do they recommend the community." The prejudice which the Irish paper assails has been often refuted by reference to the prosperity of Catholic countries abroad and the success of enterprising and self-respecting Catholic Irishmen in America; but prejudices die hard.

The cause of the Beatification of Father Dominic, C.P., who received the late Cardinal Newman into the Church, is making slow but steady progress. The principal postulator is Father Geremia, C.P., Rome, the well-known antiquary whose researches in sacred archæology have attracted much attention, particularly his discovery of the precise spot where the martyrdom of Saints John and Paul, mentioned in the Canon of the Mass, took place in the long-buried house directly underneath the church on the Coelian Hill. The sub-postulator for these countries is Father Pius Devine, C.P., of Harold's Cross, who is collecting evidence for the process at present before the Congregation of Rites in its initial stage. When the heroicity of his virtues has been established to the satisfaction of the Congregation it will, from an ordinary, become an apostolic process, being then before the Holy See. He will then be declared Venerable. At least two miracles will have to be proved for beatification, and two more, subsequently wrought through his intercession, for canonization. There is only one witness, Father Sebastian, C.P., in Ireland, but there are several in England—two in Birmingham, and two in London, and others elsewhere. The Right Rev. Dr. Hiley, Bishop of Birmingham, has been the recipient of a special communication from Rome on the subject. The evidence is nearly fit to be sent forward, but very few of the witnesses had anything to disclose pertinent to the salient points upon which information is most desired. Father Dominic's life has been written by Father Pius Devine, but its publication is being purposely delayed until the Pope shall have signed the Decree, and the subject of the memoir, which will be an interesting biographical pendant to Cardinal Newman's *Apologia*—the history of one who has had so much to do with the inner life of the great Oratorian at a critical turning point in his career—will be entitled to be styled Venerable.

The London *World* of June 9 contains an alarmist statement to the effect that it is probable that war will break out between the English and Portuguese before next autumn over the African colonies. The English troops are being augmented, and others have been ordered to be placed in readiness.

A fire sixty miles in length was, May 14, raging along the mountains between Punxsutawney and Ballwood, Pennsylvania, on the line of the Pennsylvania and North-western. Many persons have been made homeless.

The police at Magdeburg, Germany, made domiciliary visits to the abodes of many Socialists and discovered important documents. They reveal that a number of apparently legitimate labour unions are maintaining secret relations with the Socialists and aiding in the propagation of their theories.

The Governments of France and Belgium are keeping strict surveillance on the labour agitators and men engaged in present strikes in both countries, but the workmen are communicating by means of carrier pigeons to prevent the opening of their letters by the Governments.

The German Emperor the other day remarked that it was through the "Reformation" Prussia became strong. "Was there not," asks Mr George Augustus Sala, "a certain Frederick II, called the Great, who had something to do with making Prussia a strong power, and was he not an ardent disciple of Voltaire?"

Some fishermen recently accidentally dredged up from the bottom of the lower Lough Erne an ancient shrine, which has been secured by Mr Toombs Plunkett, M.R.I.A., who intends reading a paper descriptive of it before the Royal Society of Antiquaries at their meeting next summer. From the style of art displayed in the ornamentation of this very interesting reliquary it cannot be older than the ninth century, and certainly not later than the eleventh century.

An Irishman named Patrick Brennan, died at Hurley, Wisconsin, on the 8th of April, at the age of 120 years. He was at one time a servant of the Duke of Wellington, and accompanied him through the Peninsular campaign to the finish at Waterloo. He has left 104 descendants.

Lord Salisbury, in his famous Primrose League speech, asked his hearers if they could imagine all the estimable Anglican clergymen of London going up to the poll armed with blackthorns. We do not know that a man is any the worse for carrying a blackthorn in preference to a stick fashioned from other wood, but of this we are certain—that in zeal in political affairs the Irish priest can claim no superiority to the Anglican parson. What happened in Mid-Oxfordshire? The *Plymouth Evening News* appropriately reminds Lord Salisbury that were the parsons devoted themselves to the secular occupation he condemns, "looking up voters, securing carriages, intimidating those who may sometime need charity, coats and blankets, and conducting themselves as if their main aim in life was to secure Mr Morrell's return." The difference between the action of the Irish priest and the conduct of the Anglican clergymen is that the former gives his support to the cause which seeks to secure for the people increased comfort and a better share in the chances that life affords, whilst the Anglican minister, as a rule, throws his influence into the scale of social privilege.—*Liverpool Catholic Times*.