

SUBIACO AND LYNDBURST.

(To the Editor of the 'Freemans's Journal'.)

SIR,—In your issue of the 12th instant, you gave an extract from an Irish paper relating to the purchase of a house called Claremont, which eighty years ago belonged to a certain Denis Browne, who had been in his days a persecutor of the Catholics, and the writer goes on to say that the house is about being converted into a convent, which will be no doubt very galling to the bigots of this country as well as those of Ireland. But the "miraculous change" anticipated by the conversion of the house into a convent, although a source of exultation to every one who, like myself, takes an interest in the triumphs of the true Church, is quite thrown into the shade by events of a similar character that have occurred in this country in half the time mentioned by the writer of the extract above quoted. In Ireland a well-devised plan has been prepared, but we have the work completed in a manner surpassing all human expectation—in say forty years—as I will presently show, that is if you kindly consent to give the following extract a place in your valuable journal:—Eleven years ago, after the burning of old St. Mary's, at the solicitation of some of my friends I wrote and published "Reminiscences of Catholicism in the early days of the colony," and there are many now in the country who never read these scraps (and who may not be aware of the truly wonderful change that has taken place in the social position of our people), they may find not only information, but a just cause to glorify God, who has given His people so great a victory over the enemies of His Church. The following is the extract:—Oh, what a change in one short life, to see as I have seen the Catholic disabled by statute from holding any office of trust, derided by the bigot and pitied by the well-disposed—to see him able to take his place amongst other men without any one daring to make allusion to his opinions—to see that religion, which, in the days of my boyhood was a badge of disgrace, now the proud boast of men seeking Parliamentary honours—to see it the religion of doctors, lawyers, judges, and governors, to see us allowed to educate our children as we like—this is indeed a change. This train of thinking brings me back to Parramatta. Although I have not the slightest wish to write what would offend any one, I think I would not be doing justice to posterity if I did not mention one or two facts that may serve as a beacon to others to warn them from interfering with that Church with which Christ has promised to remain until time shall be no more. Shortly after the deportation of Father O'Flynn, Hannibal McArthur, who was then the great man of Parramatta, met a poor Catholic man and asked him why his children were not at Sunday school? The man said his wife was a free woman, and that she would not allow him to interfere with the children, "Very well," said Mr. McArthur, "no odds," if your children are not at the Sunday school next Sunday you may expect my severest displeasure." The man went home and told his wife all that passed, but she was free and started off to Sydney, where she and they were out of his reach, and where she reared them all strict Catholics, which they still remain. One of these children holds now a higher situation under Government than ever Mr. McArthur filled. But this is not all. Mr. McArthur was of the public men about Parramatta the most bitter opponent of Catholicity, I hope and trust his opposition was conscientious. Well, what has been the consequence of this opposition? Why an all-wise Providence has punished him in a way that may serve as a warning to others not to interfere with His Church. By the working of an inscrutable Providence that splendid mansion, built by Mr. McArthur without care of the cost, that beautiful farm on which he bestowed so much care to render it worthy of the name he gave it, viz., the Vineyard, has turned into—what? into a stockyard or into a brewery? No, but into what is much worse, into a hotbed for Popery, into a Benedictine Convent! Yes, the great man's Vineyard is turned into Subiaco, and now Archbishop Polding, the Pope's delegate, rules the vineyard. There must be something in this! Well, so much for Parramatta. Now we will go past Subiaco on the steamer to Sydney, and as we near Sydney we see before us, a little to the right, a splendid mansion. What place is that? Oh, says a fellow-passenger, "that is what they call Lyndhurst." And well I know Lyndhurst, and the man that built it—he, too, was opposed to Catholicity; I hope it was conscientiously, but he was opposed to it without any mistake; and he, too, built a splendid mansion for himself—Dr. Bowman built it for his own private residence, and now it is converted, just like the Vineyard, into a college for making young priests, for educating the rising youth in what the doctor would call Popery. Here again at Lyndhurst Archbishop Polding rules for the Pope. There is something strange in this! Now, Mr. Editor, these are facts patent to all us old hands, for I can appeal to Dr. Lang as to the truth of these statements. But how is it to be accounted for that two gentlemen, who above all others were pre-eminent for their opposition to Catholicity, should, by some means or other, be thwarted in this extraordinary manner, in being themselves made the means for the aggrandisement of the Church they disliked? Is the finger of Providence visible here? I think it is.

I remain, your obedient servant,

C. FITZPATRICK.

Goulbourn, August 21st, 1876.

The 'Echo' states that, although it is not true that Italy is about to send a squadron to the Bosphorus, it is a fact that all officers and soldiers on leave have been summoned home, and that the men of the reserve have been ordered to hold themselves in readiness to rejoin their regiments at 24 hours' notice.

It is said that the Argentine Republic contains more of the exiled Irish race than all the other portions of South America combined. In Buenos Ayres there is an Irish pastor, Archdeacon Dillon, an Irish convent and Church, and an Irish paper, the 'Southern Cross.' In several places there are Irish Home Rule Leagues organised, and others are projected.

NEW CHURCH OF THE ENGLISH MARTYRS,
TOWER HILL.

It was a happy thought to dedicate the first church erected close to the spot crimsoned by the first blood shed for the faith under the tyrannical Henry to the memory of the English martyrs, and a no less happy coincidence to choose for its solemn dedication, the feast of St. Alban, the proto-martyr of Britain, and the anniversary of the martyrdom of the venerable Cardinal Fisher, the Bishop of Rochester, who laid his head on the block rather than yield one iota of supremacy he owed to the Vicar of Christ. Three hundred and fifty-one years have passed since that period, and at last a noble church has risen up in the metropolis to proclaim and perpetuate the faith of our 260 glorious English martyrs. The church is situated in Great Prescott-street, and forms a parallelogram 104 by 60. It is erected in the early decorated or (what the lamented architect used to call) the "Victorian style." The front contains a noble window with rose in the top, with double doorways underneath, and flanked by a cross-surmounted turret 106 feet high. The interior has a grand and imposing appearance from its loftiness (47 feet) and the vaulted ceiling, is a great improvement upon the open wooden roof. The site being shallow, it was necessary to erect a triforium or gallery which rounds the church as far as the transepts. This feature has been so architecturally treated that it is far from being an eyesore, as most galleries are, and accommodation for some hundreds more worshippers is thus obtained. For the same reason, the chancel is rather shallow, but has a magnificent, lofty, seven-light window, with rose window above; the altar and fittings are temporary. On each side of the chancel are niches with figures of our Blessed Lady and St. Joseph. The chapel on the epistle side is dedicated to the Holy Ghost, and has a marvellously beautiful and delicately carved reredos. The chapel of the Blessed Virgin on the Gospel side still wants its fittings. Beyond this, over the sacristies, is the organ gallery. Though built in between houses the church is well lit by ample clerestory windows. The edifice is built of brick faced with yellow malins and box-ground stone dressing. The arcades are of Bath stone, with columns of polished Bessbrook granite, and the interior fittings are of pitch-pine polished.

GENERAL NEWS.

Among the many ways of honoring the Holy Father on the 30th anniversary of his coronation that adopted by the Unita Cattolica, was exceedingly fitting. It may indeed be said of Pius IX., that all men say good things of him; and the Unita collected a few of these sayings uttered by the most important men in Europe, and strung them, as it were into a wreath. Among them are the following: "Pope Pius IX. was humane and good," Lord Palmerston in the Commons, 1856. "He is rich in the most precious gifts of a prince: fortitude and loyalty," Massim D'Azeglio. "I see in Pius IX. only the most amiable and illuminated Sovereign," Lord John Russell. "The respectable old man who has spread over the Papacy the lustre of his virtues," M. Thiers. "Under his white hairs peace and liberty are brought to the universe," Father Lacordaire. "What ingratitude has not this generous and meek Pontiff encountered," M. Guizot. "In defending his ancient rights Pius IX. defends the public right of Europe," Villemain. The list might be greatly enlarged, but this will suffice to show the appreciation of great writers and thinkers for Pius IX.

The Catholics of Rome have been warned against signing a programme that is being circulated amongst them, which is nothing more nor less than a scheme for making the election of the next Pope by popular suffrage. Those who have signed this impious document have been declared guilty of schism.

The new constitution in Spain, including the article on religious toleration, is at last the law of the land. It passed the Senate towards the end of last week by a much larger majority than even Canovas del Castillo seems to have expected; and the same may be said of the bill for the abolition of the Basque Fueros. It is a good sign that the Spanish Minister for Foreign Affairs should have said on Saturday last, in reference to a ministerial statement in the British House of Commons, that the country would resent as an impertinence any suggestion from outside as to the interpretation to be put upon the toleration clause. Because by a concurrence of circumstances that may not occur again, the British were able to checkmate Russia in the East, they thought, we suppose, they could dictate to Spain in a matter of purely domestic concern. They have, probably, by this time, found out their mistake.—Nation.

A correspondent of the 'China Mail' states that China is about to make another step towards civilisation. This time it partakes of an even more specific nature than arsenals, gunboats, and revenue cruisers. The coal mines some 30 miles beyond Kiukiang and two to three miles from the Yangtze, are to be worked as soon as possible by the latest foreign appliances, and the authorities have secured the services of Mr. S. J. Morriss, C.E., who has left for the scene of his labor in the steamship Fusiyama. It was this gentleman who sunk the shaft and brought to the surface the first ton of coal out of the now well-known Takasima mine in Japan. We are told that a railway from the mines to the wharves and godowns on the river side is contemplated. Mr. Morriss is a native of Dublin, and obtained his diploma from the University Engineering School. There is abundance of coal in China, but hitherto the mines have not been worked scientifically.

Pere Renard, Professor of Geology in the Jesuit College at Louvain, has recently been elected a fellow of the Microscopical Society of London. He has since been on a geological tour in Wales at the expense of the Belgian Government.