

Propaganda College.

THE Very Rev. Dr. Casartelli, writing some time ago on 'The Missionary Organisation of the Catholic Church,' gave the following interesting particulars regarding Propaganda College:—

Although there are many colleges for the foreign missions in Rome and elsewhere, their end is considerably different to that of the Urban College. Most of the former—such as the Seminary of Foreign Missions in the Rue du Bac, Paris, or that of Schent, near Brussels, or Mill Hill College, London—are for the training of European ecclesiastics to go out and work at the evangelisation of the heathen in distant lands. But the object of Propaganda is chiefly to educate young men who are themselves natives of pagan or heretical countries, and to train them thoroughly in the Catholic atmosphere of Rome, so that they may later on go back to their own native lands to become zealous and thoroughly well-trained apostles of their fellow-countrymen. True, there are several other colleges of a like nature in Rome, but they are destined for the natives of particular countries—Armenia, Syria, Greece, Illyria, etc.—whereas Propaganda College is absolutely international in a sense and to a degree that is probably unequalled in any part of the globe. To give an idea of this, it may be mentioned that a short time ago the following list was published of the nationality of the students in residence: 3 Danes, 6 Syrians, 2 Germans, 2 Maronites, 14 Greeks, 2 Englishmen, 3 Swiss, 3 Belgians, 2 Melchites (Greek), 3 Africans, 2 Bulgarians, 4 Illyrians, 3 Albanians, 8 Americans, 2 Dutchmen, 3 Scots, 7 Chaldeans, 1 Australian, 3 Nova Scotians, 3 Newfoundlanders.

On another occasion the prize-list contained the names of 2 Slaves, 7 Americans, 10 Irish, 2 East Indians, 1 Dutchman, 1 Swiss, 1 Chinaman, 3 Egyptians, 1 Spaniard, 1 Greek and 1 Illyrian. Another year it was stated that the College contained 130 students, speaking among them 32 different languages—a veritable Tower of Babel. One can well understand how that most wonderful of linguists, Cardinal Mezzofanti, must have enjoyed, as his biographers tell us he did, spending his leisure hours with the Propaganda students at their recreation, and conversing fluently with each of them in turn in his native language to the manifest amazement of all, 'who heard every man his own tongue wherein he was born—Parthians and Medes and Elamites, inhabitants of Mesopotamia, Judea, and Cappadocia, Pontus and Asia, Phrygia, and Pamphilia, Egypt and the parts of Libya about Cyrene, and strangers of Rome, Cretes and Arabians, besides many other strange tongues utterly unheard of in the days of St. Luke. Once a year the Pentecostal marvel seems renewed, when there is held—not on Whit Sunday, as one would naturally expect, but on the Epiphany—the 'Polyglot Academy,' at which the students of the manifold nationalities recite, each in his own language, special compositions in prose or verse, representing sometimes as many as 50 or 60 various tongues. In the same spirit the College Chapel is dedicated to the Magi, the first of the Gentiles to come to the Faith.

The direction and teaching of the College have passed through many vicissitudes. At its inception it was placed in the charge of three canons of the patriarchal basilica of St. John Lateran, St. Peter's, and St. Mary Major's. Later on it passed into the hands of the Theatine Order, who in turn were succeeded by secular priests. In 1798 the College was closed by the French Republicans, and was not reopened till 1816, when it was once more confided to secular priests. From 1836 to 1848 it was conducted by the Jesuit Fathers, but the Revolution of the latter year drove the Society out of Rome, and from that date until the present it has again been in the hands of the secular clergy. It is governed by a rector, a vice-rector, spiritual director, procurator, and prefect of studies. The staff is divided into the faculties of Theology, with nine chairs; Philosophy (including mathematics and natural science), with six chairs; and Arts, embracing, besides the ordinary classical chairs, others of the Hebrew, Chaldean, Syriac, Arabic, Armenian, and Chinese languages, with 11 professors in all. The students of several other colleges, such as the Irish, Greek, North American, Ruthenian, Slavonic, Maronite, and Armenian, likewise attend the lectures of the Urban College. A very great educational work is, therefore, being done by this Propaganda College, not merely in teaching and forming excellent and learned ecclesiastics of every nationality and rite, but also in consolidating and binding together by the ties of comradeship a large body of the clergy in every part of the world and of both the Latin and the Eastern rites.

Irish Family Names.

IN a recent issue we gave a list of the counties of Ireland with the leading family names numerically in each county. The following further particulars regarding the same subject will be of interest:—The list gives an idea of the most common names in each county, but does not necessarily hold good for all Ireland. It contains the four commonest names in Ireland, which are Murphy, Smith, Kelly, and Walsh. Some of the families mentioned are restricted largely to the country in which they preponderate, such as Sullivan, Power, Doherty, Gallagher, and Quinn. Other names, such as O'Brien and O'Connor, which are of frequent recurrence in different parts of the country, are not first in any one county. Thus O'Brien takes a high position throughout all what was once Eoghanaught, being second in Limerick, third in Tipperary and Waterford, fourth in Clare, sixth in Dublin, seventh in Wexford, in Wicklow, and in Cork. So, though Kelly is ahead in most counties, the returns show a slight plurality of persons bearing the name of Murphy for the whole of Ireland. Besides being first in three counties, the Murphys rank second in Kildare and in Cork, third in Kilkenny, in Wicklow and in Louth, fourth in Kerry, in Waterford, and in Dublin, sixth in

Monaghan and in Longford, eighth in Clare, ninth in Limerick, tenth in Galway, and take a high place in Mayo, in Fermanagh, and in Queen's County.

The Kellys are no less widely spread. Their principal habitation is in Connaught, but they rank high in South Leinster also. They lead in six counties and are second in Dublin and in Louth, third in Derry, in Tyrone, and in Mayo, fourth in Longford, in Wicklow, and in Sligo, sixth in Clare, seventh in Carlow, in Meath, and from ninth to fourteenth place in Wexford, in Waterford, in West Meath, in Monaghan, Kilkenny, Tipperary, Armagh, and in Queen's—25 out of the 32 counties in Ireland.

Smith is a name which ranks high in England and Scotland as well as in Ireland. But it must not be concluded that all, or even most of the Irish bearers of the name are descended from English and Scottish ancestors, though the preponderance of the name in Ulster might indicate that many of them are. However, most of them have a right (which they may assert when more knowledge of the Irish language gets abroad), to the ancient Irish name which is variously rendered McGowan, McGugh, etc. At any rate, they are a numerous race, being first in Antrim, second in Cavan, in Down, in Meath, fourth in Louth, fifth in Dublin, sixth in Armagh, seventh in Kildare, ninth in Fermanagh, in Monaghan, and in Longford, tenth in Westmeath.

The Irish-Norman family of Walsh is widely diffused throughout the south and west, being first in Mayo, second in Kilkenny and in Waterford, third in Wexford, sixth in Cork and in Limerick, seventh in Galway and in Sligo, eighth in King's and in Westmeath, tenth in Tipperary.

The other names on the list are more localised. Thus the Sullivans, whose large numbers in Cork and in Kerry make them one of the most numerous families in Ireland, rank fourth in Limerick, and drop to twelfth in Waterford. Lynches, who are first in Westmeath and third in Meath, are twelfth in Limerick and in Clare; the Ryans, or O'Mulryans, are first in their ancient territory in Limerick and in Tipperary, and are quite numerous in the neighboring counties, being fourth in Kilkenny, fifth in Waterford, seventh in Queen's County, and tenth in Kildare, in Carlow and in Clare; but the Powers, who are first in Waterford, are thirteenth the neighboring county of Kilkenny; the Doughertys, who are the most numerous family in Derry and second in Donegal, have comparatively few representatives elsewhere; and their allied clan, the Gallaghers, are first in Donegal, third in Sligo, and fifth in Tyrone; the Quinns, though first in Tyrone, fall to eighth in Longford and tenth in Monaghan and Armagh.

The Brennans are first in two widely separated counties—Kilkenny and Sligo—they are sixth in Carlow; the MacMahons are first in Clare and third in Monaghan, but these are two different clans of the same name. The old ecclesiastical family of the Duffys is found on the borders of Ulster and in the West, being first in Monaghan, sixth in Louth, in Westmeath, and in Mayo, eleventh in Meath, and twelfth in Donegal.

The modern Irish family of Thomson are evidently of Scottish ancestry. Besides ranking first in Down, they are fifth in Antrim and ninth in Fermanagh.

The Dunns are a mid-Leinster tribe. They are first in Queen's, second in King's, second in Kildare, eighth in Dublin, ninth in Kilkenny, eleventh in Meath and in Wicklow. The eastern portion of Leinster is still largely inhabited by the ancient sept of O'Byrne, who are first in Wicklow, second in Carlow, fourth in Kildare and in Wexford, and sixth in Kilkenny; while to the north the O'Reillys occupy even a wider territory than their ancestors owned, being first in Cavan, in Meath, and in Longford, third in Westmeath, eighth in Louth, and numerous in Leitrim and in Dublin.

The Chair of St. Peter.

TWICE a year (writes the Rome correspondent of the New York *Freeman's Journal*), in January and February, the people of Rome observe the Feast of the Chair of St. Peter, and this year additional interest is attached to the occasion owing to a discovery recently made by Professor Marucchi. He has shown that the first 'Seat of Peter'—that is, the place where he exercised his apostolic ministry in Rome—was in the ancient Church of St. Priscilla, and not at the catacombs of St. Agnes, as hitherto believed. The question is a very interesting one for those who have studied Christian archaeology, and the traditions concerning St. Peter's life and work in Rome; but for the general reader it can hardly be as interesting as an account of the chair in which St. Peter taught and which has for ages symbolised the infallible teaching of the Roman Church and Pontiff. A tradition dating back to the earliest times tells us that

St. Peter Used the Chair

which is contained in the great bronze frame, supported by the four most illustrious doctors of the Eastern and Western Churches, which rises in the apse at the extremity of St. Peter's. Ancient documents prove that the Chair of Peter used to be exposed for the veneration of the faithful in the century in which liberty was granted to the Christians of the Roman Empire. Everything goes to show that previous to that time it was kept concealed in the tomb of the Prince of the Apostles. In the succeeding centuries it was moved from one part to another of the great Basilica which Constantine erected to St. Peter on the very site of his crucifixion, until, in the seventeenth century, it found a permanent resting place in its present prominent position at the end of the majestic temple, lighted from above by the aureole of the Dove, who seems to brood upon it, crowned by a host of joyous bronze angels, lightly supported by St. Ambrose, St. Augustine, St. Athanasius, and St. Chrysostom, and raised above an altar dedicated to the Blessed Virgin and all the sainted Pontiffs.