

CONGRESS OF ORIENTALISTS AT ROME.

Mr. O. L. Connelley writes to the Dublin Freeman's Journal from Rome, under date of October 17th.

The inauguration of the eighth Congress of Orientalists took place this morning on the classical hill of the Capitol, in the great hall known as the Hall of the Horatii and Curiatii from the pictures painted on its walls. The Minister of Public Instruction, Dr. Guido Baccelli, in the King Humbert, "high patron of the Congress," delivered the inaugural address. This address was in Latin, which Baccelli, according to his friends, writes and reads with classic ease; and into which according to his passionate orator, he introduces words and phrases which would cause Cicero—could he have them—to turn in his grave. But Baccelli's inaugural speech appeared to satisfy the prominent members of the Congress, and when he paused for a reply, the reply, in the shape of gentle applause, invariably followed.

This gathering of scholars of the Oriental language, literature and history, was numerous, over six hundred names being registered as adherents, or attendants at its sittings. These, or most of them, were present this morning at the Capitol. There were had that prettiness and brilliancy which green bushes and bright colors can lend to the most delicate of flowers, on which the ancient Roman letters S. P. Q. R. S. Senatus Populusque Romanus, shown out in yellow, hung from the dome of the buildings on the Capitol. The police in their gala feathers guarded the entrance, the stairways were lined with the firm of Rome, whose costume is the transformed imitation of the costume worn by the legionaries of the ancient city; while the footmen of the municipality in red and yellow liveries guarded the doors of the great hall.

The scene inside was peculiarly Roman. The walls are covered with immense frescoes painted about three centuries ago representing legends in the story of ancient Rome; the finding of Romulus and Remus with the wolf playing foster-mother to them; Numa Pompilius sacrificing and surrounded by the Vestal Virgins; the carrying off of the Sabine women; and the battle between Horatius and Curiatii, while the Alban and Roman armies stood by still and silent, waiting the issue which should determine whether Alba or Rome should rule. Early Roman history is brought before the mind in these pictures.

The later stage of Rome's power is suggested by the colossal bronze statue of a seated Pope—Innocent X—which rises behind the President's chair, and the huge marble-seated statue of Pope Urban VIII at the other end of the room. The Pope is seated on an imperishable in fact as it is in history. The Minister of Public Instruction, Signor Guido Baccelli, who sat beneath the statue of Innocent X, the representative of the government of new Italy, uttered his Latin sentences beneath the upraised hand of the bronze Pontiff.

Count Angelo de Gubernatis is the honorary president of the Congress, and is one of the most conspicuous in the work of preparation. He addressed the meeting in French and related how for two years past the work of preparation was feverishly carried on. "The great illuminators have come to us," he said, "and these are here like radiant faces on the summit of the Capitol, where, with the Vedio down, three thousand years ago, the ancient Romans came with their gods to fix their dwelling. Never has this hill shone with a purer light; never has it been veiled by so great a number of luminaries."

"And it is above all to its sacred character that this exceptional gathering of illustrious scholars is owing who from Japan to Salt Lake, have come in pilgrimage to the immortal City, which has the privilege of crowning the immortals."

"The rules are not dumb; there are spirits in them still—the Mance, the Lave, the soul of our fathers—which make them speak, which inspire us from far and near and which lead to evoking them if the one who summons them is pure. As the world formerly belonged to Rome, the powerful, the ideal home, the glorious Rome which has arisen from the ruins, belongs to the world which marches onwards towards the light."

"Dear and illustrious masters, conferees and disciples," he continued, "this evening the Capitol will be illuminated in its honor; but the genius, the grand illuminator will come to it from your presence."

"Never," he said, "in his speech, 'never has Germany responded better to the appeal made to it in the name of science; formerly the Gauls mounted to the Capitol; now they install a brilliant French school at Rome and a noble French Academy. Then came the Goths and the Germans of Barbarossa of Charles V. to besiege and ravage Rome. Now the Germans who arrive in Italy venerate the name of Rome and respect our great ruins. Tacitus, in his time had already foreseen and prepared this work of reconciliation between Rome and the sons of Arminius who, on the Tarpeian Rock have become members of the German Institute."

"They have understood that if the home is sacred for them, nowhere was the cult of the Father, the Father of the house and the family, better fixed than at Rome, nowhere else had a people, at the beginning of its history, erected a hearth upon the public place to make it a centre of light and warmth. In the fire of ancient Rome which has the great merit of having attracted you all."

And so the long, occasionally rambling speech went on, and again and again lighted up by a more or less brilliant thought. Then at its conclusion the names of those chosen to direct the various sections into which the work of the Congress is divided were read out. The sections are about 20 in number: Linguistics; History of Rome; Geography and Folk Lore; Geology; Ethnology and Folk Lore; Birmania, Aethiopia, of the East; Central Asia, China, Corea, and Japan; India; the Mussulman world;

Semitic Languages, Egyptology and Arabic Literature, etc., etc. The names of the members who have sent papers, or who deliver lectures in these branches of Oriental learning, are among the most renowned in Europe. It would be impossible to mention all the more, although the list of the members, but when it is remembered that Germany, France, England, the United States, Italy, Japan and India have sent representatives to this Congress, it may be well imagined that a large amount of varied learning is represented here.

THE THREE TABERNACLES.

Hullfax, N.S., Oct. 20.—The consecration of St. Mary's Cathedral was concluded last evening with a sermon by Rev. Fr. Brennan, of St. Michael's Cathedral, Toronto.

The sermon of the evening was indeed, the consecration sermon. Rev. Fr. Brennan took his text from the 8th of Psalm, "How beautiful are thy tabernacles, O Lord of Hosts." The reverend preacher said in substance: "Your grace, reverend fathers, dearly beloved brethren: It seems to me that the words I have cited from the inspired prophet of God very fittingly express the thoughts of all feelings of this congregation when contemplating this magnificent temple solemnly consecrated to-day in its renewed beauty and splendor to the service of Almighty God. Perhaps, before going farther, I may be permitted, as an outsider, but a sincere admirer of Hullfax, to offer my most heartfelt congratulations to the learned and illustrious archbishop of this great and venerable see, to the right reverend and most energetic rector of this beautiful cathedral, to the zealous priest and the devoted and generous people of St. Mary's parish for this splendid monument and evidence of their united work, this historical and most worthy addition to the magnificent ecclesiastical architecture of Canada."

But this beautiful church is only the crowning glory of Catholic munificence in this fair city by the sea. In making a short tour of your city last evening I was amazed and delighted at the wonderful progress of the Catholic institutions even during the few short years since my last visit to Hullfax. The beautiful glebe house, the new churches and parochial residences, the splendid institutions of learning, the congenial orphanages, the orphan and the aged, and all this the work of a religious minority, who are not all millionaires. As I saw and admired, I could not help saying in my heart of hearts, God bless the good priests and people who have so nobly seconded the zeal of this great archbishop in this magnificent work for Hullfax, for humanity, and for the glory of God.

When reading the most interesting and edifying story of the church in Hullfax I felt at first inclined to make my sermon historic. But then, I thought, my hearers know this story well. It has been joyfully told by the ordinary people of Hullfax, and has been summarized since in one of your leading city papers. So I resolved to make my sermon dogmatic, to speak to your faith rather than to your feelings, and well kept homes for the orphans of the morning, which, while it primarily teaches most important religious truths, will also be one of the most interesting facts in the history of the church in Hullfax.

And then, to the subject of my sermon. It is a significant fact that there was no sermon this morning. The interpreters of the sacred scriptures tell us, that inspired silence is often more eloquent than inspired words. The sermon of this morning was a silent sermon. It was a sermon to be seen rather than to be heard. Yet, was it one of the most eloquent, impressive and instructive sermons, in action, that the Catholic church preaches to her people, indeed to the world in the solemn consecration of a temple to the service of the ever living God. In my discourse this evening I will merely attempt to interpret the silent sermon of the morning, and will ask you to consider, not the complex tabernacles, consecrated to God—the tabernacle of heaven, the tabernacle of Earth, and the tabernacle of the Altar.

I would say at the outset and I would like you to understand, if only for the sake of the utility of my sermon, that these three are one. They are one, because the person for whom they are one, and He is the second person of the Most Holy Trinity—the eternal Word, Jesus Christ our Lord and Saviour. I am taking in a good deal of Catholic Christian theology in my sermon, so I can only attempt to suggest some thoughts.

The learned and eloquent preacher then took his hearers with him to the first tabernacle, and soaring on eagle wings with the apostolic seer of Patmos, St. John, he gave a vivid description of what the beloved apostle saw before veiling into his sublime prophesy: "In the beginning was the Word, and the Word was with God, and the Word was God." It is well for us, to see and adore Him in the beginning, because we have to follow Him to the end. In the beginning then, we see Him in the first tabernacle in the bosom of the Father, where He was begotten before the day star, true God of true God, the "pure of the Father's substance, and the splendour of His glory." And in a moment the eternal Word passed from the first tabernacle to the second, from the tabernacle of Heaven to the tabernacle of Earth.

"Et Verbum caro est et habitavit in nobis." The Word was made flesh and dwelt amongst us. He who was from the beginning in the bosom of the Father passed in a moment to the bosom of his Mother, Jeane the Divine Babe of Bethlehem, whom the angels of heaven were ordered to adore. But we have to follow Him further, not only to Bethlehem, Nazareth, Calvary, the cross and the tomb, but to the tabernacle of the altar, where we have Him with us to-day and forever till the end of the world. The very same God who was in the beginning, the very same Christ Jesus our Lord that was born in Bethlehem, lived and worked in Nazareth, entered in the garden and died on the cross. He loved His own

who were in the world, and He shed blood for the end and is the tabernacle of the altar. The three tabernacles give us three acts in the divine drama of God's love to man. The Word was with God and the Word was God—before the first act, or rather the first act of the divine drama. The Word was made flesh, the second grand act. The flesh was made food, the third and last act of the drama. Here again the preacher showed with much force and eloquence and scriptural and theological relations and illustrations far serious, and he endeavored to fasten with a rich show of reasoning, the ever increasing degree of glory to God in the advancing acts of the divine or Christian drama. Returning to an interesting thought of the three tabernacles, the reverend preacher characterized of each, and the distinctive reason of consecration at all. Here the reverend preacher became eminently practical, and his thought of the three tabernacles was, that in a church in our Christian Catholic sense is a place not merely of popular, or congregational prayer, not a house of religious meetings, not a place of study, but a place in which there is a unity from which the book of God is read or sung to with the people. Not every temple in which there is only a table. Not every temple, or house of God, our temple, our church, is, indeed, as the Master said His house should be, a house of prayer. But the best prayer, the only divine prayer, the best sacrifice, the best offering, and for a sacrificing priest there must be an altar and victim. And in our churches we have an altar, we have a priest, we have a victim, and all are united in the sacrifice of the Mass. The real reason why a recent controversy was decided against Anglican orders was simply this: They would not have an altar of Canada, and what they would not have, what by their words and acts they were determined not to have, and they have not now. But again, said the preacher, to come to St. Mary's, to the central progress of the church, St. Mary's church, St. Mary's tabernacle? It was St. Mary herself. Here he went on to show how God had consecrated this tabernacle of earth; how beautiful and fair it was and what we owe to it for the glory of God to-day. And yet, said the preacher, though Mary was not only God's temple, but God's mother, this church could not be consecrated to her. Sacrifices in the name of a woman could not be offered to God, and it is an act of religion so essentially and exclusively divine that it may not be offered without idolatry and blasphemy even to God's holy mother. Coming then to the three tabernacles—the tabernacle of the altar, the preacher gave a rather original and striking proof of the real presence of Christ in the Eucharist. He took his text from the three tabernacles and his argument seemed to be this: In the first tabernacle God loved us and gave life to us. In the second, He loved us and gave to give His life for us. In the third, He loves us and wants to live with us. We the clergy, of an experienced theologian as well as the fervid eloquence of a zealous priest, the preacher showed how the three tabernacles, the three consecrations, are consecrated in the Eucharistic Christ, our Saviour, in the ceremony of to-day, in St. Mary's cathedral.

Having explained the religious teaching of the three tabernacles, the preacher went on to show the relation to the true beauty. Following the definition of Plato, St. Thomas, and St. Augustine, he put his argument, or application somewhat in this way: In the first tabernacle was the "splendor" of the true and the second, the fairest of the fair of the Being who of all more creatures was the most pleasing in the eyes of God, the immaculate virgin, mother of Christ, in the third, she was the ideal and real beauty united and made completely perfect in the beauty ever ancient and ever new, the divine beauty of the Eucharistic Christ daily consecrated and permanently dwelling on our altars. This is why Catholics surround their altar with every form of beauty—the beautiful lines of architecture, the beautiful figures of sculpture, the beautiful colors of painting, the sweet and beautiful melodies of sacred music and song. All these arts combine to give praise and glory to God in St. Mary's cathedral to-day. In concluding the preacher made eloquent and touching reference to the glory of St. Mary in the past, the masses offered, the bishops consecrated, the priests ordained, the communions received, the baptisms conferred, the instructions given, the sermons preached. What a crowd of sacred memories must come into the minds and hearts of all three present who worshipped in the old St. Mary's. What gratitude, joy and thankfulness to all to whom it is given to witness today the glory of St. Mary in the past, the hallowed feelings that centre to-day round the tabernacle of earth be so consecrated and preserved as to continue for ever in the tabernacle of Heaven. The sanctified saints shall feel eternal rest in the bosom of God. It has been well and truthfully said that the Catholicity, the Christianity of the northern continent was cradled in Hullfax. Let us hope and pray that it may be the day when the King, Judge and King that St. Catholicity, the Christianity of Hullfax shall be crowned in Heaven.

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