

The CATHOLIC CHRONICLE... DEVOTED TO... FOREIGN NEWS

ROME One of the most curious, as well as most pleasant of the surprises that Rome offers to the stranger is the diversity of peoples and variety of tongues that are met with in it.

Rome, is to be erected in the Villa Borghese, in front of the entrance close to the Porta Pinciana. Goethe is half Italian in spirit, and, indeed, his tours in Italy opened his mind to higher perceptions than he could otherwise attain.

The occasion was the celebration of the Feast of the Holy Name—the special festival of the Institute—when the pupils attending the day and evening classes conducted by the Christian Brothers gave some excellent recitations in different languages, and, rendered in a very creditable manner, indeed, a number of musical selections.

A great newspaper commotion was made about the disappearance some weeks from Florence of a painter named Mussini. Search was made for him high and low, and when the pursuit slackened it was discovered that he had entered a Franciscan monastery, and that he is there now, living in accordance with the Franciscan rule, and in his leisure hours employed in the painting of sacred pictures for the coming celebration of the third centennial of one of the saints of the Order.

His Eminence Cardinal Antonio Agliardi, Vice-Chancellor of the Holy See, presided. Amongst those present were the Hon. and Most Rev. Mgr. Stoner, Archbishop of Treviso; Very Rev. Father David Fleming, O.F.M., Monsignor Antonini, Prototonyary Apostolic; Monsignor D. Pauw, Monsignor Zonghi, Very Rev. Father Louis Carew, O.C.S.A.; Very Rev. R. J. O'Keefe, O.S.A.; Very Rev. Father Balwin, O.F.M.; Very Rev. Father Hughes, S.J.; Very Rev. Father Lyttle, O.P.; Very Rev. George Bartoli, S.J.; Very Rev. Father Monselle, Procurator General of the Society of the Missions; Very Rev. Father O'Meehan, Guardian of St. Isadore's; Mr. D. Henderson and Miss Henderson, Miss Baker, the Hon. Miss O'Brien, Miss Dickinson, Cavaliere, Madame, and Miss Prola; Mr. and Mrs. Cryan, Mrs. A. Grant, Rev. Dr. Cronin, Vice-Rector of the English College; Rev. Dr. O'Kelly, Miss Geraghty, Madame Daudier, Mr. and Mrs. Tappin, Melbourne, Australia; Rev. M. J. Reddan, Rev. A. O'Leary, the Misses Wawn, Mr. J. S. Hay, Dr. Mr. and Mrs. Hawkins; Mr. and Mrs. Burke, Dublin, Rev. James Wigmore, C.M.; Rev. Fr. Doyle, C.M.; Miss Power, New York; Rev. Dr. Grossi, Miss Ronayne, Mr. J. H. Longman, Rev. Father Crofts, O.P.; Mr. B. J. Hammond, Worcester, U.S.; Miss Hungerford, Queenstown; Rev. Professor Carrocci, Rev. Mr. Hickie, Signori, Searamella, Manetti, Cavalieri Nantei, Signor De Maria, Rev. Pio Mazzotti, etc.

When the Government of Piedmont had gradually seized the several states of Italy, concluding its annexation fever with the states of the Church and the City of Rome, the education of the children was established on a new basis. If we may judge of the progress of the scholar by the condition of the teacher, the greatest optimism will scarcely describe the change as an improvement. The "Tribuna," of Rome, noted for its antipathy to the clergy and its exuberant sympathy with all the works of the Italian Government, has a lamentable story to tell of the schoolmasters and schoolmistresses of the kingdom.

During the interval between the first and second parts of the program, an interesting report of the school for the past year was read by the Director. The report gave the following numbers showing the development of the Free Evening School for Languages since its opening some three years ago. The first year there were on the rolls 80 students, the second year 180, the third year at this date 370, and this year 340. The whole school is divided into ten sections—four in French, four in English, and two in German—and each section attends two evenings per week. The conduct and progress of these boys and young men have been very satisfactory, and much is done for them in the religious way also.

It is a notable circumstance in the ceremonial of yesterday, the 6th of January, that this day is the birthday of the Maid of Orleans, who 492 years ago was born at Domremy, on the Feast of the Epiphany, which the people call the day of the kings. Her family was neither poor nor rich, but of that modest peasantry which is frequent in France. Her career, her victories, the cruel death to which she was condemned, and the grandeur and nobleness of her character in all her trials and sufferings, are well known to every reader of history. She was scarcely dead, and her memory was honored. The rehabilitation took place almost immediately, and the sentence and the charges against her were formally cancelled. The process of canonization demonstrated that the cult of veneration and confidence in the sanctity of Joan of Arc never ceased in the course of the ages down to the present day. But it was reserved to the 19th century to react, with incomparable vigour, against the obscurity imposed on Catholic and national enthusiasm by political necessities.

Beatification of Joan of Arc

Scene in the Consistorial Hall During the Reading of the Decrees.

Mr. P. L. Connellan, in The Dublin Freeman's Journal, gives the following interesting account of the reading of the decrees of beatification of Joan of Arc and other martyrs: Rome, Jan. 7, 1904.—Yesterday morning, the Feast of the Epiphany, there took place in the Consistorial Hall of the Vatican the solemn reading of the Decrees of Beatification of certain martyrs. There were the Hungarian martyrs, the Venerable Marco Crisini, Diocesan Canon, Stephen Pongracz, and Melchior Grodecz, of the Society of Jesus, and the Maid of Orleans. Amongst others present at the ceremony were Cardinals Ferrata, Mathieu and Steinhuber, the Ambassadors to the Holy See from France; M. Nisard and his wife, and from Austria-Hungary Count de Szecsen, the Bishops of Strihonik and of Orleans, and about 400 persons, amongst whom were many ladies.

The Pontiff took his place upon the Throne shortly after 11 o'clock. Around him were many members of the Pontifical Court; but Monsignor Cagliano, the Major Domo, was absent through illness. Monsignor Panici, Secretary of the Congregation of Rites, read the Decrees. Then the postulators, Father Becari, S. J., and Father Hertz, Sulpician, made the postulation, presenting to the Pope the volumes upon the lives of the new Beati.

The Pope, replying in Latin, thanked the two Bishops for the wishes they had expressed, and referring to France, which Joan of Arc was born, said that he had through the intercession of the Virgin of Orleans, religious peace may be restored to the minds of that noble nation, for the good of the French people and for that of the universal Church. The ceremony concluded by the admission of the kissing of the Pope's hand, and the reading of the Decrees of Beatification, the desire of the Catholics of France, and, indeed, of the world, that Joan of Arc should be raised to the honors of the altar, is likely to be gratified within a measurable distance of time.

With regard to the sacred nature of the task entrusted to Joan of Arc, the same Archbishop said: "Consult the three thousand five hundred works catalogued by M. Pierre Lanery d'Arc a young student of Aix... an indefatigable seeker of all the documents concerning his admirable ancestor, whose name he nobly bears; you will find in them which are not the justification and the apology of the divine mission of the liberatrix of France. Ah! we acknowledge it she was sent to her death by a Bishop... a Bishop who was no longer French, since he had sold himself to the English. But Pope Callixtus III. ordered the revision of the process; he cancelled and annulled the sentence of the Bishop Cauchon who more belonged to us than Judas did, since we have repudiated him by a judgment the most authentic and solemn. Couchon was the precursor of Voltaire, this profaner of the purest and most brilliant of our national glories."

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It is pretty safe to say that no other Catholic who has had the privilege of an audience with Pius X. has been so vividly impressed by the experience as a young negro student of the Propaganda. This African youth arrived in Rome recently, in company with one of the White Fathers from the Tanganyika mission. Being present with two of the Fathers at a collective audience in the Vatican on the following Sunday, he attracted the attention of the Holy Father, who

his successor, who spares nothing to maintain them ever worthy of the piety and gratitude of the people of Orleans. Domremy built its basilica, upon the initiative of a Bishop, on the very spot where Joan heard the mysterious "voices" which called her to the redemption of France from the yoke of the English.

Domremy built its basilica, upon the initiative of a Bishop, on the very spot where Joan heard the mysterious "voices" which called her to the redemption of France from the yoke of the English. Vaneceurs began its moment near the Porte de France at the place where Joan received from the hands of Baudricourt the sword which proved so terrible to the English. Roven, more than an other city, owed a solemn repatriation to the Virgin martyr; it has paid the debt. The marble monument constructed there speaks to the triumph of Joan—on the plateau of the Eagles, dominating to-day the memorial of her martyrdom in the market place. Such enthusiasm, such initiative should end in a dazzling glorification. To Callixtus III., Leo XIII. followed, and now Pius X. proceeds still further, for, according to the grand expression of Mgr. Dupanloup, this process of rehabilitation prepared the process of Canonization.

This system, that of Joan of Arc, is the title of the "Bishop of Joan of Arc," so zealous was he in promoting the process of her Beatification and Sanctification. A poem written about him by Antoine de Latour represents Joan, armed from head to foot and holding a bunch of lilies in her hand, and standing on the threshold of Paradise. St. Genevieve came and said to her: "O woman warrior! what do you doing here so far from our sacred choirs? And Joan answered in her sweet, ringing voice: 'I am waiting for the Bishop of Orleans!'"

In his great paenegyric on the Maid of Orleans, Mgr. Dupanloup, in one of the grandest passages of his discourse, explained why he rejoiced that the glory of Joan of Arc was crowned by this admiring inscription: "I finished amidst opulence and worldly delights, if she had become a great princess, or rather, if, according to the simple wish of her own heart, she had returned to Domremy, we would have an ordinary princess or a pious shepherdess the more, the song of a marvellous epic between two idylls. In place of that we have a great divine poem such as God knows how to make.

The efforts of Pius X. to reform ecclesiastical music are beginning to produce fruit in Rome. At a funeral Mass celebrated this morning for the repose of the soul of the well-known Commendatore Pietro Paccelli, the music was rendered in accordance with the regulations of the Sacred Congregation of Rites. It is reported besides that Maestro Salvatore Meluzzi, the Director of the Choir of St. Peter's, will soon inaugurate the reform of sacred music in St. Peter's; thus, the choir of the great Basilica will give an example to the other churches of Rome. The Cardinal Vicar announced in the latest meeting of the members of the Commission for the reform of sacred music, that this would soon be done in St. Peter's. At the same meeting it was decided that a complete collection of pieces of liturgical music should be prepared in accordance with the necessities of the various religious services.

This morning, January 7th, the Rector of the Irish College was received in private audience by the Pope. Monsignor Murphy offered His Holiness Peter's Pence from the following dioceses: Limerick, £565; Galway, £210 9s 6d; Elphin, £300. The Holy Father made the Rector express his ever lively gratitude to the generous donors, and to say to their Lordships the Bishops of the dioceses just mentioned, that from his heart he bestowed the Apostolic Blessing on themselves, their priests, and their people. Afterwards Monsignor Murphy presented to the Holy Father Mr. C. Ryan and their five little children. His Holiness received the family group with charming kindness. He had soon placed the entire party—especially the children—completely at their ease, and he conversed with them while the audience lasted with the most engaging familiarity. At the close all knelt for the Holy Father's blessing, which he accompanied with words full of fatherly feeling and tenderness.

The Pope and the Negro Student It is pretty safe to say that no other Catholic who has had the privilege of an audience with Pius X. has been so vividly impressed by the experience as a young negro student of the Propaganda. This African youth arrived in Rome recently, in company with one of the White Fathers from the Tanganyika mission. Being present with two of the Fathers at a collective audience in the Vatican on the following Sunday, he attracted the attention of the Holy Father, who

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inquired who he was. Informed that the youth had come to Rome to pursue his theological studies, Pius X. regarded him fixedly for some time; then, tracing on the young man's forehead a large cross, he said: "Yes, you will be a priest." He then placed both hands on the youth's curly head and kept them there a moment, as he implored a benediction upon this candidate for the sanctuary. The young negro had remained silent, but he had contemplated with reverence the Pope who treated him so kindly. "What is your impression?" asked the missionary as the Holy Father moved on. "I think, Father, that there is not on earth another man comparable to him whom I have just seen." A few minutes later, as they were leaving the Vatican, he added: "If I wished to represent to myself our Blessed Saviour I should willingly figure Him under the image of Pius X."—Ave Maria.

Why Object to the Protestant Bible?

(N.Y. Freeman's Journal.) Protestant—Why do you Catholics object to the Bible in the public schools? Catholic—Since it is the Protestant Bible that is used in the public schools, it surprises us that you ask such a question. Protestant—Our Protestant translation is a little different from yours, but no two men or bodies of men, ever did, or will or can, make exactly the same translation of a book. We consider your objection to a particular translation a mere subterfuge; it is the Bible itself you are opposed to. What is there in our translation that offends you? Just show us one or two things. Catholic—All right. Let us open your Bible. What is the first thing we see? The dedication of the work to King James?

THE EPISTLE DEDICATORY.

This shows us the servility and bigotry of the men who made the translation. Let us see what they have to say of King James, the Pope, and the Catholic clergy. KING JAMES. Dickens, in his "Child's History of England," gives this picture of the king: "He was ugly, awkward, and shuffling, both in mind and person. His tongue was much too large for his mouth, his legs were much too weak for his body, and his dull, goggle-eyes stared and rolled like an idiot's. He was cunning, covetous, wasteful, idle, drunken, greedy, dirty, cowardly, a great swearer, and the most conceited man on earth. His figure—which was commonly called rickety from his birth—presented a most ridiculous appearance. He used to loll on the necks of his favorite courtiers, and slobber their faces, and kiss and pinch their cheeks; and the greatest favorite he ever had used to sign himself in his letters to his royal master, His Majesty's 'dog and slave,' and used to address His Majesty as 'His Sowship.' " "This is the plain, true character of the personage whom the greatest men about the court praised and flattered to that degree that I doubt if there be anything more shameful in the annals of human nature." (Chap. xxxvii.)

THE POPE.

"The zeal of Your Majesty... writing in defence of the Truth which hath given such a blow unto that man of sin as will not be healed." Here we find him whom Christ made the rock on which He built His Church, the good shepherd whom Christ appointed to care for His entire flock, Christ's Vicar, the successor of St. Peter, the representative of the Most Holy, called "that man of sin," the name of Anti-christ, the vilest and foulest name that bigotry could discover.

THE CATHOLIC CLERGY.

The translators honored us in the following words: "If, on the one side, we shall be treated by Popish persons at home and abroad, who, therefore, will malign us, because we are poor instruments to make God's Holy Truth to be yet more known unto the people, whom they desire still to keep in ignorance and darkness. " If Catholics love and reverence the Holy Father, if they love their bishops and priests, can they help feeling indignant at such brutal remarks? It is surprising that we still hear repeated the shameful calumny that the clergy wish to keep the people in ignorance, when we find it stated on the first page of all the Bibles bought by the public schools throughout the United States? We do not think there is need of going farther than the first leaf of the Protestant Bible to find good reasons why Catholics should object to having it used where Catholic children are present. As to the fattery of the king, let that go, it shows us the character of the translators; but should a book in which the Catholic clergy and the Pope are maligned be used in the public schools?

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