

## The CATHOLIC CHRONICLE...

DEVOTED TO... FOREIGN NEWS

### ROME

#### ST. PATRICK'S DAY IN ROME.

The Feast of the National Apostle of Ireland was celebrated in the churches in Rome belonging to houses where the children of Ireland gather to receive Rome's gift in the education for the priesthood. The Irish Franciscan Church of St. Isidore on the Pincian Hill is the centre to which the majority of visitors and residents flock. Though the morning was wet, the church was filled, and most of those present here wore bunches of shamrock on their breast, which they had received from friends in Ireland.

After the Gospel the Very Rev. B. Duggan, of the Irish Dominican Convent of St. Clement, preached a very able sermon on the work of St. Patrick in Ireland, depicting in a masterly manner the religious and intellectual condition of the minds of men in Europe in the 5th century, when heresy was rife, and when Christianity seemed in such imminent danger. The life and work of St. Patrick in Ireland were treated of rapidly and in a broad, descriptive method quite vivid, and special emphasis was laid upon the fact that the country was rendered completely Christian before St. Patrick passed to his reward. The subsequent saving of the Faith to many of the nations of Europe in the 7th and 8th and 9th centuries through the efforts of Irish missionaries was described in a concise and picturesque manner. And, finally, the continuation of the missionary labor of the Irish, now extending especially over the English-speaking nations of the world, bringing the nations into union with the See of Rome, formed the conclusion of the interesting discourse of Father Duggan.

In the Church of St. Agatha, at the Irish College, the High Mass was celebrated by the new Auxiliary Bishop of Westminster, the Right Rev. Charles Alagon Stanley, who was consecrated Bishop two days previously at the Church of St. Gregory and St. Andrew, on the Coelian Hill. A number of Irish visitors to Rome, among them Judge Curran and Mrs. A. L. Ashman, of New York, with several others, assisted at the Mass in St. Agatha's.

As is usual in the Irish College on this day, a number of distinguished persons had been invited to dinner, amongst those present being His Eminence Cardinal Vincenzo Vannucelli, Bishop of Palestrina; the Most Rev. Mgr. Edmund Stonor, Titular Archbishop of Trebizond; Right Rev. Charles Stanley, Right Rev. Mgr. Pardini, Titular Bishop of Zama; Monsignor Raggi, Monsignor Giles, Rector of the English College; the Very Rev. Prior Dowling, O.P., of St. Clement's; the Rev. Father Walsh, O. S. A., Assistant-General; Rev. Robert O'Keefe, O. S. A.; Rev. Father Dowling, of the Carmelite Order; Commendatore William O. Christinas, Dr. J. J. Eyre, Signor Aurelio Leonori, Judge Curran, Monsignor Vecchia, Secretary of the Sacred Congregation of Propaganda Fide, etc.

Although these are the chief establishments of the Irish at Rome, there are other spots where memorials of the "sea-divided Gael" are to be met with. It was a French traveller of nearly half a century ago who said: "It is pleasant at Rome to think of this heroic people of the green hills of Ireland who, during three full centuries, has rivalled in constancy the Christian martyrs of the early ages. Ireland finds itself at home in the Coliseum and in the Catacombs. And it was the persecutions of the Irish for their faith that led to their settlement in Rome and in other places of Europe, when their young men might be trained to bring the Gospel to the people at home. During centuries, says the French writer already quoted, persecuted Ireland was deprived of priests, of monastic orders, of colleges and seminaries. Catholic Europe was moved to pity, and opened pious institutions to the young men from Ireland in Spain, Portugal, Belgium and in France, at Lille, Douai, Saint Omer, Paris, Bordeaux, Toulouse, and Nantes. Rome was not behind in offering an asylum to the Irish priesthood. Here are the Franciscan church of St. Isidore, furnished with monuments that recall many a page in the history of the Irish exiles; Saint Clement's, with its antiquarian interest and its memorials of the last of the Stuarts; Saint Agatha, where the heart of O'Connell is enshrined; and St. Peter, in Montorio, where lie the remains of the two exiled chiefs, O'Neill and O'Donnell. Then, again, there is the Church of St. Sixtus the Old, on the Appian Way, where a monument recalls the name of the Rev. James Eustace, alias FitzEustace, a descendant, it is said, of the family of St. Eustace, that noble patrician, who was put to death for the Christian Faith in the reign of Emperor Trajan. That family had gone to settle in Ireland, and this poor, persecuted priest, who descended from it, returned to die at Rome in the

land of his glorious ancestor. The Irish, then, are not strangers in Rome; they feel at home there, and may say, in the words of Shakespeare, "Let's home to Rome."

### FRANCE

A great clamor has been raised over the condemnation of the Good Shepherd Nuns at Nancy, who have been ordered by a tribunal to pay compensation to a Mademoiselle Lecanoe, who accused them of having exploited her, given her insufficient food and underpaid her for her services as a lace-worker. The Bishop of Nancy was originally against the Nuns in the matter, and Catholics as well as others were moved. Now, the Very Rev. Father Le Doret, Superior-General of the Eudists, and who has the direction of the "Soeurs de Notre Dame de la Charite" all over France, has something to say in the matter. He affirms that for some time past a veritable campaign has been organized against the Good Shepherd Convents. The Nuns are accused of exploiting the Magdalen and of too much severity. This the Superior-General denies in conversation with a representative of The Gaulois. He says, in the first place, that if the Nuns have to be strict with bad characters, whom they cannot afford to feed on chicken and champagne, on the other hand they are as a rule respected and loved by the majority of the unfortunate with whom they have to deal. As to the work imposed on the Magdalens, Father Doret points out that it is not excessive, and that it is only complained of by those who have never done, and are loath to do, work of any kind.

Madame Waldeck-Rousseau, wife of the framer of the Associations Law against the monks and nuns and general religious communities, has had to undergo a most painful operation, and, although it was successfully performed, the wife of the ex-Minister may die at any moment. As a demonstration of the irony of things, it is curious to note that Madame Waldeck-Rousseau had to be taken for the operation to one of those conventual establishments which her husband and the political party with which he is identified have tried to close. The operation took place in the Convent of the "Soeurs Augustines du Saint Coeur de Marie," in the Luxembourg district. Fortunately these nuns are authorized, as they were found useful. They do for women what the Brothers of St. John of God do for men. In their establishment beyond the Luxembourg, and near the house of the Capuchin Priests, they have had from time to time many ladies of far greater note than Madame Waldeck-Rousseau. The congregation, which follows the Augustinian rule, was founded at Saumur in 1677. The Sisters have but two houses, one in Paris and one in Nice.

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### Bishop Spalding on Labor Unions

"The Sympathy of Christ, and the Labor Movement" was the title of a discourse given in St. Patrick's Church, New York, last week, by Bishop Spalding. He said in part:

"In proclaiming that God is love and that the proof that one loves God is to be sought and found in the love he bears his fellow-man the Saviour uttered a truth which has sunk into the conscience of Christendom and has shaped the whole course of history and civilization. His first thought is of the soul of man, and this must forever be the first thought of all who would become good or do good. But He also goes through the soul to the physical conditions of life. He feeds the hungry, He heals the sick and gives new hope and courage to all on whom life's burdens bear with two heavy a weight. He has thus given the impulse to the great social movement which distinguishes our age, whose purpose and end is to improve the lot of those who toil, the impulse, consequently, to the movement which has led to the organization of labor.

"In England associations of workmen for the purpose of selling their labor were put under the ban of the law for five centuries, down to 1824, when, however, the industrial revolution which transferred production from the homes of the workers to factories took place, reducing the laborer to the extremity of wretchedness. Trade unions became an indispensable measure of self-defence. They began in secrecy and were often maintained by violence, but at length they won toleration, and finally, in 1871, legal recognition and the approval of the public.

#### BENEFICENCE OF THEIR WORK.

"Their work has in many ways been beneficial. They have promoted and facilitated factory legislation—the various measures to improve the environment in which men work, to protect the life and health of the wage-earners and to shield the honor and purity of women and children. They have helped to secure shorter hours and higher wages and to remove oppressive fines and penalties. They have been a check on the unfairness and brutality of foremen and bosses. They have been a mental and moral stimulus to their members, whom they have trained to think and act in concert. Again, labor unions have created the most favorable conditions for the establishment of boards of arbitration and conciliation which have averted many and great evils and which, it is believed, can furnish the only permanent method of settling disputes between the employes and their employers.

"On the other hand, the union has been at times a cause of disturbance. It has on occasions fanned the spirit of suspicion and distrust, it has lost sight of the common interests of owners and workers, has emphasized their conflicting claims, embittered their struggle and precipitated strikes. The strike is its one weapon—a weapon as dangerous to those who wield it and to the public and to the prosperity of the nation as to the employers against whom it is drawn. It is a chance whether the strikers win or lose; but whether they win or lose, they and their families suffer serious physical hardship and moral injury. The strike is not an appeal to reason and justice, but to strength and endurance, and hence it easily issues in acts of lawlessness and violence. It is at the best a hazard, and when it is associated with crime it does harm to the cause of labor by alienating public sympathy.

#### THE RIGHT TO WORK.

"It is difficult to conduct a strike successfully without infringing on the rights of others, particularly on the right to work, which is fundamental. It is probable that as labor becomes more thoroughly organized the evils of unionism will grow less and its beneficial action will become greater. When based on right principles and maintained without resort to criminal measures, a trade union scarcely differs from any other legitimate joint stock association. It is, in fact, a partnership in which men who depend on the work of their hands for a livelihood combine to make their labor sufficiently remunerative to enable them and their families to live as civilized human beings should live.

"The right of private property is exclusive, but not absolute. Prosperity is an outgrowth of the social environment and is secured to its possessors by society. It must, therefore, conduce to the general welfare, and more especially to the welfare of those who are most immediately concerned in its productions. The rich, consequently, are recreant to the most sacred duties which their wealth imposes when they fail to make it an agency for the improvement of those by the aid of whose toil it has been acquired. Laborers also have duties as well as rights, and one of their first duties is to respect the rights of man in all men."

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### The Catacombs of St. Callixtus

A Notable Discovery—The Pontiff Damasus—Interesting Inscriptions.

Rome, March 19.—One of the most interesting discoveries which the scientific exploration of the Roman Catacombs has brought to light for years past, is that which has recently occurred in the Catacombs of St. Callixtus, says the Rome correspondent of The Dublin Freeman's Journal writing on that date. That early Christian subterranean cemetery has been the chief scene of the marvellous discoveries of De Rossi, and it might well be supposed that this great master of Christian Archaeology had probed its most recondite secrets. Yet all was not revealed. The pupils and followers of that great master have still something to seek, and their researches have recently discovered the sepulchre of Pope Damasus, on the Ardeatine Way, and the memorials of the family to which he belonged.

Commendatore Orazio Marucchi, one of the most active of the pupils of De Rossi, has just related the story of this notable discovery, and from his detailed account the following summary is drawn:

The Pontiff Damasus was, as is well known, one of the most celebrated Popes of the 4th century of the Christian era, which he lived through almost from its beginning to its end, dying an octogenarian in the year 384, after a Pontificate of 18 years (366-384). It was he who prepared the definite triumph of Christianity, which took place shortly after his death, by means of the edict of Theodosius, which abolished idolatrous worship. But his name is more known as that of the enthusiastic poet of the martyrs, whose glories he celebrated in elegant versified epitaphs inscribed on marble and placed near their sepulchres in the Roman Catacombs.

These Damasine inscriptions are inscribed in a letter or character which is special to them, and which is readily recognized by any one who has even a slight familiarity with them. They are very valuable, as they throw considerable light on the history and topography of the ancient Christian cemeteries of Rome. They are also precious, as they refer to the dogma of the Christian Church in the 4th century. The greater number of these inscriptions are, unfortunately, lost; but as the pilgrims of the 7th and 8th centuries who came to Rome had a habit of copying these laudatory inscriptions, and as many of these copies still exist, a very fair collection of Damasine epitaphs in the Catacombs has been made.

The "Liber Pontificalis" relates that Pope Damasus had prepared a sepulchre for himself on the Ardeatine Way, near the ancient Appian Way, and that there his remains were placed in 384, beside those of his mother and his sister, who had been buried there by his pious care. His body remained here until the 8th century, when it was transferred to the church in the city which bears the name of St. Lorenz in Damaso, which he himself had built near the Theatre of Pompey, where he had passed his youth in the ecclesiastical archives. When the remains of this Pontiff were removed, the crypt on the Ardeatine Way was abandoned, and soon forgotten and hidden beneath the ruins.

Monsignor Joseph Wilpert, considering that the historic crypts of Marcus and Marcellinus should be sought for at the left of S. Callixtus, obtained from the Commission of Sacred Archaeology permission to make an excavation there, in which work he was assisted by the Trappist Fathers, who are the guardians of the Catacomb. In the course of the excavations a grand crypt adorned with marbles and with the remains of important frescoes, was brought to light. It should undoubtedly have contained a historical monument. Close at hand a cubiculum was found, and within it a fosse filled with earth and fragments of stone transported from the vicinity. Amongst the many fragments of broken sculpture hidden here was a block of marble which had been adopted near by as a stone for blocking up still more a tomb which had already an inscription on it. On the mortar which covered this marble block there was the impress made by the incised inscription on the marble slab closing the tomb. Of that same slab two very tiny fragments have been found, but the text of nearly the whole of the inscription has, as Marucchi remarks, been providentially preserved by the impression or imprint on the mortar, in such manner that there can be read, reversed, of course, and in relief, the letters which were hollowed in the surface of the original slab. The text is that of four Latin hexameters of Damasine style, and commences with the words: HIC DAMASI MATER POSVIT. LAVREN (na membra). The brief epitaph continues to say that the person mentioned in it reached the age of 89 years, and lived during 60 years a life consecrated to God; that she had had four children, and that she survived her husband.

This, then, as Marucchi points out, was the place where the mother of the celebrated Damasus was buried; and as the great Pope was buried beside his mother and his sister, we have indirectly become acquainted with the place where his tomb was situated. This tomb, then, was on the right of the Ardeatine Way, as was supposed heretofore even by De Rossi, but on the left and almost

opposite the Catacomb of Domitilla, where researches had formerly been made in the hope of finding it there. In the vicinity of this tomb should likewise be sought the tomb of the martyrs, Marcus and Marcellinus, which is indicated in the ancient itineraries of the pilgrims as not far from the sepulchre of Damasus. And in the catalogue of the cemeteries or catacombs of the 6th century the "Coemeterium Damasi" is indicated as near the basilica where Marcus and Marcellinus were buried.

This is all that can be said at the present moment with absolute certainty; but in respect in the establishing, with mathematical precision, the places of the individual tombs of that group, it is more prudent to wait until that region is entirely excavated, for a great number of ruins are yet accumulated there. Under all circumstances, that which can be deduced from the "Liber Pontificalis" and from other documents, is that the crypt of Damasus should be of a certain grandeur and adorned with marbles, as it bore the title of "Basilica." And here also there must have been placed the very beautiful "carmen," which Damasus composed for himself, and which the copies have preserved, which attested his profound faith that Christ, who recalled Lazarus to life, would also resuscitate him—"Post cineres Damasus faciet quia surgere curo."

And it is natural, as Marucchi suggests, that a Pontiff whose work in the Catacombs was so splendid, would construct a noble tomb for his mother and his sister. The minute analysis that will follow excavation will determine much that is now uncertain. That Mgr. Wilpert's discovery is one of the most interesting and important in recent years is quite evident. A few days ago the discoverer gave an account of it before the members who attend the Christian Archaeological Conference, under the presidency of Monsignor Duchesne at the Cancelleria, and to-morrow he will treat of the same theme at the Imperial German Archaeological Institute at the Caffarelli Palace on the Capitol Hill. Marucchi will lecture on this discovery at the Catacombs itself, and just in this very crypt, for the British and American Archaeological Society of Rome early in April. The matter will also be treated in detail, and with all that restraint which distinguishes him, by the discoverer, Monsignor Wilpert, in the new Bulletin of Christian Archaeology, so that, by one means or another, this notable discovery will soon be made known to the world of scholars and of students in and out of Rome.

### THE D'YOUVILLE READING CIRCLE

Ottawa, Thursday, April 3, 1903.

Editor of The Register:

The current topics mentioned at the last meeting were the Irish Land Purchase Bill, the results of the deliberations of the Coal Commission; both sides have conceded something, but the opinion of the papers is that it has been a substantial victory for the miners. Russia cannot be ignored; its development has been rapid, but not on the lines of high civilization, brute force is the controlling factor. The latest decree of "the little father," emancipating his people as far as religion is concerned, when we come to understand it better, will show what a great step it is towards the union of the eastern and western churches, for which our Holy Father has so long striven. The absurd way in which the Associations Law is being enforced was another topic; it seems that the nuns and priests are being arrested and fined now. The Dominicans and Carthusians particularly are the latest sufferers, the first order being they preach and the second for trading. Then there is the new Discipline Bill just introduced into the British House by people afraid of what the growth of Ritualism may mean. One of the Jesuits had an excellent and timely article in the March number of The Messenger about an American community of Anglican nuns who live at a place called Greyburn Priory on the Hudson, not far from Albany. St. Francis of Assisi is their special saint and Our Lady of the Rosary the patron of the order; moreover they issue a periodical having for its name "Our Lady's Efforts." If they are sincere in their dowry, their conversion may be looked upon as inevitable.

The evening for the poetic study was devoted to Tennyson's Holy Grail and an essay of Coventry Patmore's entitled "Christianity and Progress." The "Holy Grail" was spoken of as particularly appropriate to this time of Passivetime, being the beautiful story beautifully told of the Mystic Cup used by Our Lord at the Last Supper. That this poem, the most catholic in spirit and tone since the days of Dante was written in the midst of the materialism of the nineteenth century and by an Englishman may be certainly looked upon as a hopeful sign of the times. Then there is the lesson to be learned that we must be content in this life to see through a glass in a dark manner; only in exceptional cases comes the vision face to face. The description of the Holy Grail as seen by the nun, Sir Pervival's sister and the part spoken of as the one moment of supreme spiritual tragedy, when Arthur realizes that the great order of the Table Round is to be

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