# The CATHOLIC CHRONICLE.

DETOIED TO ... FOREIGN VEWS

### ROME

The Rome correspondent of The Dublin Freeman's Journal writes The Sovereign Pontiff continues to receive bishops and diviounats and hosts of pilgrims every day with unweated kindness. Those who, in recent days. have had the happiness of hearing and of seeing him, said a Freech priest recently, feel that Pore Lee XIII may for some years to come govern the Church. The voice continues strong, the eyes, "two stars in an alabaster vase," still illumine his countenance, he endutes long and repeated audiences, executes works of thought and difficulty; and bears his numerous cares with considerable case. The extremely meagre figure and this apparently frail constitution are animated by a tenacious vitality

On Saturday morning His Holines gavo special audience to Natalia, the ox-Queen of Servia whose recent conversion to the Catholic Church created such a sensation in certain European circles. Her Majesty was receivod with the honors accorded to the members of reigning families, for in Rome the unfortunate are not despised. At the foot of the grand stair caso Monsignor Cagiano d'Azevedo, Major Domo of his Holiness, Monsignor Grabinski, Secretary of Ceremonial; the Pope's Almoner, Monsigner Constantini, Monsignor Pifferi, Sacristan of His Holiness, with others, received the Queen, who was accompanied by two ladies and by her nephew, Prince Chika Accompanied by and by escorts of Guards. Queen Natalia proceeded to the partment of Leo XIII The Master of the Chamber Monsignor Bistell then introduced her to the presence of His Holiness, with whom she remained in conversation for about twenty minutes. Then the Queen introduced the members of her suite, presenting them and her nephew to the Pope When the audience was terminated the Queen and those who accompanied proceeded to the apartments of Cardinal Rampolla, Pontifical Secretary of State. The latter returned the visit in the afternoon to the Queen and her friends at the Hotel de Ronie, where they are residing.

It is announced that the Shah of Persic, who is now on his way to Italy, will be received in special audience by His Holiness on May 23rd During his stay in Rome this Eastern potentate will be the guest of Victor Emanuel III., and will occupy the apartment in the Quirinal occupled by the Emperor of Germany during his visits to this city. The Shah will, however, conform to the etiquetto required from a non-Catholic Sovereign in visiting the Pope; that is to say, be will drive, not from the Quirinal, but from the Persina Embassy to the Vatican, and return to the same Embaray.

The Sovereign Pontiff has conferred an honor on the Irish College at Messie by raising its distinguished Medice, the Very Rev. Dr. Murphy, to the mank and title of Roman Prelate: The announcement of this dignity beblowed upon him by the Holy Farner was made to the Very Rev. Monsignor Murphy on Friday evening in a letter from His Eminence Cardinal Rampolla, Secretary of State to His Holiness. Yesterday His Eminence Cardinal Moran, Archbishop of Sydmey, took occasion of the College dinper to make this grateful announce ment to the guests-the Right Rev Charles E. McDonnell, Bishop of Brooklyn, and the Most Rev. Father David Fleming, General of the Franciscan Order, and to the students, by whom is was received with great satinfaction and much applause. All the Irish in Rome rejoice at the honor conferred not only upon the Rector, who is liked and respected by them, but also upon the College

The Right Rev. John Coffey, D. D. Blabop of Kerry, was received by His Holiness on Monday last, on which occasion he presented to the Pontiff the Peter a Pence of his diocese, amounting to the very considerable sum of \$1,000. To this was added the legacy of £86, bequeathed to the Pope by Miss Mary Hamilton, of Tarbert Co. Kerry. The Bishop of Kerry has left Rome on his homeward journey A ceremony of great interest, espe-

cially for what it implied, took place at the Irish College on Ascension Thursday. Cardinal Moran presented. on the part of the Sovereign Pontiff, to Miss Bessio Austice Baker, of Adelaide, Australia, the cross of the Pontifical Order which Leo XIII established - "Pro Ecclesta et Pontifice," and which is specially his Miss Habor, as has been mentioned here on a former occasion, is the sister of Sir Richard Baker, President of the Councit in Australia. The honor has been bestowed upon her in recognition of the employment of her literary talents in the service of religion, and in this respect such honors are not by any means frequent, a feature which renders this the more valuable

On May 11, after having given special audience to the Right Rev. Anhary Gaughran, of the Oblates of Mary Immaculate, Titular Bishop of Priese, and Vicar-Apostolio of the Ocase Free State, the Pontiff went from his apartment in sedan chair to the Ducal Hall, where he recieved a pligrimege from the diocese of Leghorn, numbering over seven hundred persons with which a little group of distinguished persons from Corsica The pligrimage was under the direction of Mgr Sabatino Giana Bishop of Leghorn. It was a memorable prigrinings to those who will nessed it, the pilgrims entered the Ducal Hall chanting their special bymms, preceded by the standards and banners of the various confraternities and associations, and continued to sing these hymns until the arrival of the Pontiff, which occurred a little before midday. His entrance was greeted with cuthusiasm by those gathered together here Cardinal Sanminiatelli, who accompanied the Pope, prosented the Bishop of Leghorn, with whom the Pope contersed for a considerable time regarding the Church in the divices of Leghorn.

The Right Rev Thomas O'Gorman, D D, Bishop of Sloux Falls, in the United States, arrived in Rome on Monday last A special interest 19 attached to his presence, as he is one of the Commission appointed to set tle the questions arising from the transfer of the property of the Friars in the Philippines and of their gradual removal from these islands. The lay members of the Commission. with Mr Talt at their head, are expected hero in the latter half of May, and then negotiations will open hetween the reprsentatives of the United States and the Vatican.

Paris, after a careful study of the photographs taken from the Holy Shroud at Turin, when it was exposed to view in 1898 during the Exhibition of that year, has created much interest in Rome. But the reports of interviews between newspaper corre-Church in France and in Italy have not given such satisfaction. For instance, the interview reported in The Paris Figure of May 3rd as having been given to the correspondent of that journal by His Eminence Cardinal Richelmy, Archbishop of Turin, contains a statement which is not quite accurate And as an argument is based upon this statement, the question becomes much more important than it might otherwise be

After relating that the Holy Shroud furnishes evidence that the nails, instead of being driven into the palm of the hand, were driven into the wrist, the Cardinal-Archbishon of Turin is represented as saying "The same observation (that we are not dealing with a mere work of art) may be made on the subject of the lauce which pierced Our Lord, which painters and sculptors place on the left side, beside the heart. On the Holy Shroud, on the other hand, the wound is on the right. A painter would have followed tradition." There must be a misrepresentation

here of the Cardinal's words, for one cannot imagine that he would make the statement that painters and sculptors place the lance wound on the left side, beside the heart. The painters and sculptors of Italy, Germany and Spain from the earliest period represent the right as the side wounded by the lance. So general is this that I cannot recall a single instance in which the lance wound is represented on the left side. It might be rash to say that this is not seen, but the great masters and their nameless predecessors and the mea of today are all alike in this, whatever other differences there may be between them A comparatively early picture - a iresco - brought to light recently in the excavations of the subterranean church of SS. John and Paul on the Coelian Hill at Rome, shows the Savious in a long, sleeveless robe, attached to the Cross, and the centurion piercing his right side with a lance This work is attributed to the ninth century. There are Crucifixions of earlier date-for example, one brought to light in the subterranean church of St Clemente, of the Irish Dominicans, by the late Father Joseph Mullooly, O. P., but in the photographic reproduction of the subject in his book the wound in the side is not represented . And from that period till this the succession goes on of Crucifixions in which the figure of Christ, wounded on the right side, is shown Giotte de Bondone, in the late 13th and early 14th century. shows it so So does Ducciodi Buoninsegna, of Sierra, abot the same time, as well as the Sienese painters Michael Angelo and Raphael and Perugino, and Pinturicchio and Fra Angelico, and the Della Robbias, and Benvenuto Cellini and Masaccio, and Velasquez in Spain, and Shongauer and Roger van der Wesden, and hosts of others show in their pictures the lance wound as being in the right There is nothing in Scripture, as Lady Eastlake, in her History of Our Lord, notes, to indicate that it was the right side was pierced by the lance The late Cardine! Tiseman, in his Lectures on the Connection between Science and Revealed Religion, quoting from the German medical authors who treated the subject of Our Lord's death on the Cross from a scientific point of view, notes the sounger Gruner shows the great probability of the wound having been in the left side. If this were the outcome of the observations now made on the Holy Shroud of Turin it would

constitute an argument in contradis-

tinction to the custom of the re-

nowned artists in placing the lance

wound in the right side Perhaps the

Cardinal-Archbishop of Turin said

have misplaced the terms right and Anyhow, art, for twelve centuries at least, has accepted the during the Crucifixion.

IRELAND THE CHURCH IN THE NORTH A hundred years ago Belfast had one little Catholic "Chapel" in St. Mary's lane To day it has a dozen of the finest ecclesiatical churches in Ireland, all, with one exception, crected within the last quarter of a century. On May 19th a beautiful new one at Ardoyne was dedicated and added to the list, the ceremony being attended by His Eminence Cardinal Logue, and several other memters of the Irish Episcopacy. Subsequently His Eminence blessed the new schools, and in doing so referred to the rumor that the Government intend to give a large grant of money to Marlborough Street Training Collego for teachers' residences, while they refuse any help even towards the building fund of the Colleges at Wa terford, Limerick, and Belfast His Eminence strongly and properly condemned such an unjust policy Referring to the Model Schools he described them as one of the greatest impositions over foisted on an unwilling people by an unsympathetic Government As for the people in England and the North of Ireland, who cried out for mixed education, he declared emphatically that there were no more bigoted denominationalists That has been shown again and again, both in England and Ireland.

The very interesting series of de Dr Croke, the great Archbishop of ductions made by M Vignon of Cashel, was seventy-eight years of age on May 19 He was born at Callow, County Cork, and educated at Charleville, and the Irish College Paris. He was teaching rhetoric at Carlow College in Paris in the followlowing year. Subsequently, in the days of the Brass Band he was one spondents and dignitaries of the of the leaders in the Tenant Right movement, which was afterwards known as the League of North and South People nowadays-and perhans even Mr T W Russell who has made a special study of the question -know very little of how much land reform owes to the work of the young Dr Croke of those days. Subsequently Dr Croke was parish priest of Doneraile, and then be became Bishop of Auckland, New Zealand He became Archbisop of Cashel in 1875, and during the fight for land reform in the eighties was one of the greatest figures in Irish politics During the troubles that followed the death of Mr. Parnell Dr. Croke remained silent, but as soon as there was a chance of National Unity he came out in support of the National organiration. No man in Ireland has been so consistent in his patriotism from first to last, and none has done so much real good for his country

### Early Irish Christianity.

Professor Kuno Meyer has delivered a lecture at Alexandra College, Dublin, on the early Christianity of Ire-

He said that the earliest Christian influences came to Iteland from Britain. The relations with Britain were both hostile and friendly. Slaves were taken in the Irish raids. There were also trade relations, While the records showed that there were frequent latermarriages, the concurrent testimony of the Irish and Welsh traditions established the fact that from the 2nd century there was constant intercourse between the two peoples, especially in the South, There Christianity made its first appearance. It was a generally edecred phenomenon that in a dark age culture and learning never died out completely through all nations, but maintained themselves in some entlying country, whence they afterwards spread Ireland had rendered this service to Eurone He regarded the current view that Irish Christianity began with St. Patrick as wrong and inconsistent with the fact that half a century atter St Passick Ireland took the lead in classical learning in Europe. The Irish had never come into contact with Latin as a living Greek was also well known in Ireland at that date. We knew even the grammar that was studied. Greek loan words were the garbled fragments of Greek culture in Ireland, Pelagais, who was of Irish or British extraction, studied Greek in Ireland at the close of the 4th century, and was able to dispute in Greek at the Synod of Jerusulem. The fact threw a flood of light on the coadition of learning in Ireland at that date The extent of Irish culture in the 6th century was inconsistent with a Patrician origin The silence Pregarding St. Patrick until the 7th century was also strange and inexplicable. The first biography was not written until two centuries after his death. Beda made no reference to his mission in his history, nor was the author of St. Patrick appealed to in the controversy at Mulby This oblivion was incomprehensible Moreover, the system of Church organization discovered in Ireland in the 6th century, when the mists cleared away was different from that which we should have expected if the accepted history of St. Patrick were correct The Confessio showed him to be a man who lacked learning, who was scoffed at because of his ignorance, and whose appointment as Bishop was opposed on that ground The opponents to whom he referred were neither Pagans nor converts Could this he the l'atrick the founded the

learned Irish Church? The conclusion

correspondent of The Figure may the most successful infasionary; that his mission was confined to the Northern Province, and that he enjoyed no such supremacy as was attriright as the side pieceed by the lance | buted The Abbot, not the Bishop, was the most important personage in They had still the pagan pillowto popular traditions and the nationment of the Irish language that afate, having regard to the number of inmates Their constitution was system The mode of succession aniong the Abbots was regulated by land and not by circlion Each monasters was independent Friendly reecclesiastical institutions still needed to be investigated. The strict Mosaic observance of Sunday, which was for a long time looked at askanco by the Church, Celibacy, though preserred, was not binding on the Irish clergy uatil the lew practices and ornaments which ian monks in Ireland was well known. All the family of the monastery, from the humblest up, were freemen. The Co-Art might be a presbyter The

the early Irish Church The Christian reformers effected important improvements in the manners and customs of the people. What the reforms were was shown by the Irish Pentientials. These were modelled on the Brehon Laws, of which the eric was a feature The punishments were modelled on the Mosaic Law, in which the number seven agures From the 6th Century onwards Ireland was a Christian nation, though Pagan practices survived till a later date. The legislation against magic and pagan superstitions showed how they persisted Revivals of paganism were not raro Especially after the settlement of the Vikings many relapsed into paganism with the Norse Hence arose the Gall-Gael. The early reformers engrafted Christianity on paganism with a gentle hand. Saints were substituted for the druids and heroes. stones undisturbed, though engraved with the Cross The Church did not place itself in an attitude of hostility at life The priests preserved the national legends and cultivated the native tongue. Columba used Irish in his writings. It showed the developforded a medium for the expression of the very loftiest ideals Christianity changed the face of the country. The monasteries cleared the fields and established agriculture There was a huge number of those institutions Six hundred were enumerated by Stokes The name of "city" given to many of them was not appropriadopted, the civil polity and the clan lations were the chiefs. Many of the atose in the oth Century, did not reach Ireland until the 9th 11th Century The alleged Eastern origin of the Church was based on a might otherwise be accounted for. The presence of Eastern and Egypt-Co-Art might be a presbyter. The lack of unity in the organization was shown by the two Synods held with regard to the computation of Easter. The monastic schools were recruited from the best youth of Ireland, and were its chief glory. They attracted students from all parts of Europe, and even from Asia. Irish developed its own grammatical terminology, though based it in the Latin terminology Etymological speculation was the special delight of early Irish the special delight of early Irish philologists. Their results might bo wrong but their method was scientific The Bardie training was a proparation for this form of scholarship The art of writing was developed in the achools with an alphabet of its own. Irish students rightly clung to those letters, for in them were achieved the greatest marvels of penmanship that the world had over seen They could form a good idea of an Irish library of the 7th Century. Virgil took the first place, with the commenatries of Servius Hecaco, especially the Carminac; Ovid, especially the Metamorphoris, Pleatus and Terence among the older posts, and the later Christian poets were repre-

seated by many samples. Cicero, Livy and Saltirst were the favorite prose authors Orosius and Josephus, the chronirles of Eachius and Isodorus, Were the chief historians Priscian and Donatus were among the grammarians, and other books had reached us solely from Irish sources, such as the Metre of Sedulius Almost every week they were discovering how large was the extent of classical lore in those Irish schools The peace and prosperity of those times were never again enjoyed m Ireland Clan feuds prevailed, but compared with the rest of Europe, ireland was a haven of rest With the 9th Century the pertod came to a close. At the end of the 8th the Viking Invasion began. The annals for a hundred and fifty jears afterwards were a record of the destruction of monasteries. The re-

There are so many cough medicines in the market, that it is, sometimes difficult to tell which to buy, but if we had a cough, a cold, or any affliction of the throat or lungs, we would try Bickie's Anti-Consumptive Syrup. Those who have used it think it is far shead of all other preparations recommended for such comsomething to that effect, and that the St. Patrick was neither the first not life as pleasant as syrup.

A STATE OF THE PARTY OF THE PAR

cuperative energy showed was, how-

ever, marvellous, as soon as a monas-

tery was destroyed it rose again, and-

as Miss Stokes had shown architec-

ture continued to develop during the

period The South was less affected

by the invasion. On the conversion of

the Danes friendly relations were es-

tablished, and towns rose. With the

ascendency of the O'Brich a revival

of learning took place But it was an

afterglow, not a renaissance When

the renaissance came on the Conti-

nent, Ireland had no share in it, she

had sown the seed but did not reap

the harvest (applause).

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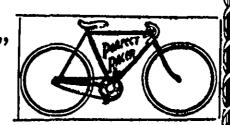
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PRONE MAIN 181.

JUBILEE OF THE ROMAN COLLAR flow of the penal laws had not whol-IN ENGLAND.

(From The London Lancet.) This year may, in some sense, be called the jubilee of an article of clerical dress-the Roman collar. Not till 1852, when the First Provincial Synod prescribed it, did the Roman collar come into general fashion, and

is passed away.

There is all the difference to-da The Anglican clergy, as a body, have adopted the Roman collar The white tie, if not of "a blameless life," at least of a militant evangelicalism, has passed away, and no "continuity" theory covers the adoption of this post-Reformation piece of uniit was thought in some outlying form. Even Dissenting ministers are to which they were driven was that plaints. The little folks like it as it places, a dangerous and even a defiant submitted their necks to the yoke—or challenge to public opinion. The sha- must we say the collar?-of Rome.

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