

## Art Congress in Rome

Distinguished Members Consider Historical, Liturgical and Sacred Subjects

Rome, April 8.—At the present moment the Eternal City, the centre of Christendom, presents an interesting spectacle. Two congresses of learned men are assembled, within its walls. Divines and historians, students of liturgy and ecclesiastical chant, archaeologists, and strangers desirous of knowing the origins of rites and ceremonies in use in the Church, constitute the "Historical (Liturgical and Sacred) Art Congress," held on the occasion of the 18th Centennial of St. Gregory the Great. The other is the Medical Congress held on the occasion of the International Pilgrimage of Catholic Physicians to Rome from the 7th to the 12th of April, 1904, on the occasion of the fiftieth anniversary of the Proclamation of the Dogma of the Immaculate Conception.

The former of these two Congresses is, perhaps, the more generally interesting. It appeals to a larger number of persons, and the matters of which it treats are interesting to a greater audience, because they are more readily understood. In the preparatory considerations of this Congress it was taken for granted that the themes to be discussed in it would have very little attraction for the vast majority of people, and that the whole affair would resolve itself into a family gathering, as it were, in which a few students and experts in the subjects likely to be discussed would meet together and exchange views. But Rome is unlike other cities. There is scarcely anything connected with the Church, proximately or remotely, that is not of the profoundest interest to hosts of people, and indeed to individuals, whom one might deem most unlikely to concern themselves with such things. Therefore, on Wednesday afternoon, when Monsignor Duchesne, Rector of the French School of History and Archaeology, and Acting President of this Congress, announced in the Piazza di Pietra, that up to that moment over 600 persons had joined the Congress, he also admitted the surprise that this concourse aroused in every mind. This, with other causes, has found the committee in presence of a work almost too large for its efforts, and hence there is a sense of unpreparedness in several of the arrangements.

The persons present at the first meeting were, in several cases, the bearers of distinguished names, many known throughout the civilized world. Here was Prince Don Mario Chigi, Marshal of the Conclave, whose name was frequently in men's mouths during the Conclave which elected his Holiness Pius X. The name of Ludwig Pastor, historian of the Popes of the Renaissance, is well known, and it was interesting to see here the bearer of that name. Here is the benedictine Dom Pothier in his black Benedictine habit, a rather stout figure, with large eyes and hollow complexion, who is the discoverer of the antique mode of rendering the Gregorian melodies, and whose name is so intimately associated with the Abbey of Solesmes. Dom Pothier is a standing testimony to the sense in which the present French Govern-

ment understands their special war-cry: "Liberty, Equality, and Fraternity." Here, also, was the learned Abbot, Dom Gasquet, whose worth is known throughout the English-speaking world, and a host of others whose names are familiar on the Continent and known to scholars everywhere.

The list of offices compiled by the committee was submitted to the meeting and warmly approved. The Honorary Presidency is given to Cardinal Rampolla; Mgr. Duchesne, President; Abbot Gasquet, Abbot Pothier, Professor Pastor, Professor Wagner, and Father De Santi, Vice-Presidents; Professors Pagelle, Baumstark, Maissenet, Helley, and Mgr. Misiacelli, Secretaries. For the Sections—Professor Rev. Dr. Bannister, who is an Anglican clergyman deeply interested in liturgy and sacred music, was appointed President of the Liturgical Section; Father De Santi, for the Section of Chant; Mgr. Wilpert, for the Archaeological Section; and Professor Ghignoni, for the Section of Sacred Art.

In the afternoon the members of the Congress assembled at the Chiesa Nuova, where Vespers were sung in Gregorian Chant and where Mgr. Bonazzi, Archbishop of Benevento, delivered a discourse on the importance and fitness of this celebration. He dwelt especially on the work of the restoration of society and of man accomplished by the labors of St. Gregory—the conversion of humanity to the unity of the Church, the ruling of it with the co-operation of the Bishops, and the direction of human affections and tendencies by the mysterious and powerful action of Catholic worship.

Yesterday morning the work of the Congress in the different sections began in the halls of the Pontifical Seminary of S. Apollinare; and after questions were discussed a general assembly took place in the great hall of the Seminary. Five Cardinals were present—their Eminences Rampolla, Macchi, Tripepi, Santoli, and Talloni; Monsignors Bonazzi, Rubian, Fofcault, and others; the Minister of Brazil and the Secretary of the French Embassy to the Holy See, Prince Don Mario Chigi, and many other notabilities. Their discourses, of which St. Gregory and his great works were the theme, were delivered by several of the learned ecclesiastics present. Mgr. Duchesne spoke in brilliant terms of the work of St. Gregory, and Father De Santi read a letter of Mgr. Giulio Bas on the Exhibition of Liturgical Manuscripts of the Vatican Library, to which the members of this Congress are admitted. The Gregorian School of Solesmes was described by Dr. Andrea Noegnereau, director of that department; Rev. Argiolas treated of the religious and political influences of St. Gregory the Great in Sicily; and the Rev. Father Doise spoke of the political and social part of St. Gregory during the Lombard wars.

This is the mode in which the historical labors of the Congress are developing. This morning the themes were—the Churches of Rome in honor of St. Gregory, St. Gregory and Spain, the Gregorian Restoration in Germany, and St. Gregory at Ravenna. To-morrow morning amongst other subjects treated will be that of St. Gregory and England, by the Very Rev. Abbot Dom Gasquet. Amongst those present at this morning's meeting was the Right Rev. Nicholas Donnelly, D.D., Bishop of Canea, who had just arrived in Rome last night from Ireland.

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## THE DECHRISTIANIZING OF FRANCE

(By Mrs. C. E. Jeffrey.)

Under the heading, "Le Gaulois," from the "Pretorium," "Le Gaulois" says: MM. Combes and Vaile have well merited their majority of yesterday. Not satisfied with expelling the crucifix from the schools, they have now thrust it out of the Pretorium, deeming no doubt that the image of Him Who by His life and death presented to the world the perfect ideal of justice, charity, and redemption, was out of place in halls dedicated to the punishment of "Republican justice." On Holy Thursday M. Vaile with unholy exultation hastened to give orders for the immediate execution of the vote of the Masonic "bloc"; and on Good Friday, while mourning crowds were thronging the churches of Paris for the adoration of the cross, workmen were engaged in removing the crucifixes and other religious emblems from the courts. The splendid "Christ" by Bonnat in the Court of Assizes, and the Cassation, both exquisite works of art, were ruthlessly torn from the walls and consigned to Heaven alone knows what ignominy and oblivion. Of course it was specially designed by M. Combes and his satellites that this brutal act of sacrilegious vandalism should take place on Good Friday as an additional insult to Christianity and the Catholics of France.

Even the rabid Paris correspondent of the "Daily News," the fervent defender of the atheistical policy of persecution of M. Combes, evidently feels a little nervous as to the effect this blasphemous act of sacrilege may have on decent public opinion, for he casually remarks that though it was unquestionably a good thing to get rid of the religious emblems, and more particularly of the crucifix (which seems to be the special object of his hatred), the Minister of Justice might conceivably have chosen a more appropriate day than Good Friday to carry out his excellent work. That the day was particularly selected with a double-distilled "malice aforethought" worthy of M. Combes and his "bloc" is of course well known to "Our Own Correspondent" though he omits to mention it.

Nor was this the only insult offered to the Redeemer of the world on the day when the whole of Christendom was commemorating His crucifixion and death. The "libre penseurs" of Paris, instigated by Messieurs Homais and Joseph Pondhomme, decided by way of emphasizing their anticlericalism to give an immense public banquet on Good Friday at which alone meat should be served. Such an outrage on common decency has aroused the indignation even of the Liberal "Journal des Debats," which has condemned the authors of this Belshazzar's feast in no measured terms.

One asks what the French Government is coming to, and how long it will be before some new Goddess of Reason is installed over the high altar in Notre Dame! Or perhaps how much more rope will be given to M. Combes before he hangs himself—like Judas!

## Scottish Convert Organized

It is announced in Glasgow that the Rev. Mr. Charleson, formerly Established Church minister of Thornliebank, near Glasgow, has received at the Catholic College, Rome, the order of sub-deaconate.

## ST. JOSEPH'S HOSPITAL, LONDON

In the course of a long article The London Advertiser says: Just what can be accomplished in the way of hospital growth and advancement, through strict attention to the claims of those who are sick, is forcibly illustrated by a glance at the history of St. Joseph's Hospital in this city. Fifteen short years ago Mother Superior Aloysia, of the Sisters of St. Joseph, conceived the idea of a hospital for London, to be conducted solely by the Sisters, but for the care and welfare of suffering humanity, irrespective of racial or sectarian lines. The idea was a noble one, and though force of circumstance saw the birth of the hospital in very humble quarters, merit since then has been steadily merited until to-day the city of London can boast that in St. Joseph's Hospital, according to its accommodation, no finer similar institution in Canada exists.

**BIRTH OF THE HOSPITAL.**  
When the hospital first sprang into life it was conducted in a former residence of Judge Street, on its present site, corner of Richmond and Grosvenor streets. The building was small and ill-fitted for a hospital but the tender care of the Sisters of St. Joseph, more than made up for what the building lacked, and soon the hospital was taxed to its utmost to care for those who sought ease from ills within its sheltering walls.

**The Church in New Ontario**  
If the multiplication of churches and Catholic institutions be indicative of the advancement of Catholicity such evidence is not wanting in New Ontario. This year a new church is in course of construction in North Bay which will cost over \$50,000. The Separate School Board of the same town is erecting a new school building, whose cost and equipment will reach the sum of \$13,000. The Catholic congregation of Verner, some miles west of North Bay, are constructing a large stone church at a cost of about \$30,000. The Sodbury people are setting about the erection of a new parish dramatic and entertainment hall. It is expected that this summer new churches will also be built in Powassan, South River, and in various other missions under the spiritual jurisdiction of the Jesuit Priests.

## O Deus Ego Amo Te

Thou art my God, sole object of my love,  
Not for the hopes of endless joys above,  
Nor for the fears of endless pains below,  
Which those who love Thee not must undergo.  
For me and such as me Thou deignest to bear  
The ignominious cross, the nails, the spear;  
A thorny crown transpierced Thy sacred brow  
While bloody sweats from every member flow.  
For me in tortures Thou resignest Thy breath,  
Embraced me on the cross and saved me by Thy death;  
And can these sufferings fail my heart to move?  
What but Thyself can now deserve my love?  
Such as then was and is Thy love to me,  
Such is, and shall be still, my love to Thee;  
To Thee, Redeemer, mercy's sacred spring,  
My God, my Maker, Father and my King. Amen.

## Late Cardinal Celestia

In point of age, Cardinal Pietro Jeremiah Celestia, O.S.B., Archbishop of Palermo, whose death was chronicled recently as the oldest member of the Sacred College of Cardinals, born in 1814, was created a Prince of the Church, in 1884, by the late Pontiff, Leo XIII, and he died almost exactly on his 90th birthday. Palermo has for centuries been regarded as a health resort and as conducive to longevity. A most interesting and gossiping account of Palermo—which, by the way, has recently been visited by Mr. Chamberlain, and where Mr. John Dillon, M.P., has been staying for the past few months—is given by Michael Kelly, the Dublin composer, actor, as the result of a season there in 1780-1. Kelly was particularly struck with the grand annual festival of Palermo, held on July 12th, the "patron" day of Santa Rosalia, and among the processionists in 1780 was the Irish Brigade. Our Irish musician proudly records that he was "the first and only native of Great Britain that ever sang at the Palermo festival, or in any church in Sicily."

## The Highest Type of American Matron

Under date of April 15 the Washington correspondent of the "Sun," of Baltimore, wrote:  
"At the reception to visiting Knights of Columbus at the White House yesterday among the guests were Mr. and Mrs. Charles W. Logue, of Boston. The former is a well-known builder and has held several city offices. The President extended the usual greeting, but some one in the receiving line whispered to him that Mr. and Mrs. Logue are the parents of sixteen children. Mr. Roosevelt smiled expansively, stepped out of the line, and, recalling Mrs. Logue, astonished the woman by saying: 'Madam, permit me to congratulate you on being the highest type of American matron.' Mrs. Logue modestly acknowledged the compliment and passed on."

There is a statue of Walker, the Governor of Derry during the siege, to which reference is made in this connection. Walker, who, notwithstanding his warlike instincts, was a Protestant clergyman, and was slain in the Battle of the Boyne, was Bishop-designate of the Protestant See of Derry, is represented in his statue, which surmounts an obelisk on the walls of Derry, as holding the sword in one hand and the Bible in the other. On the passing of the Catholic Emancipation Act the sword fell, by what agency it has never been discovered, from the hand of the statue of Walker.

In the stress and heat of the day, with cheeks burning, with shouts ringing in the ears, who is so blest as to remember the yearnings he had in the cool and silent morning, and know he has not belied them?

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## The French Edict Against the Crucifix

Protests have been raised in several parts of France, notably at Dunkirk, against the removal of all religious pictures from the courts of justice. It was expected that the measure would be carried out in Paris last Good Friday, but the apostate did not go so far as that. During a former era of religious persecution in this country the men of the Third Republic pulled the crosses off the gates of cemeteries. This was comparatively harmless compared to what is now being done. In spite of all this, and notwithstanding the breaking off of all relations between the department of M. Combes and the Nunciature, it is again affirmed that the French Foreign Minister is making desperate efforts to arrange an audience with the Sovereign Pontiff on the occasion of the approaching journey of President Loubet to Rome. The "Figaro," commenting on this rumor, regards it as a proof that there is discord in the Cabinet, and that M. Loubet and the Foreign Minister are strenuously endeavoring to checkmate M. Combes and his backers. The fact is that both the President and the Foreign Minister have been influenced by the Press comments on the journey to Rome. Count Albert de Mun, writing in the "Gaulois," warned French statesmen that they could not afford to ignore the Papacy, as M. Clemenceau advises them to do. The Count also pointed out that M. Clemenceau's argument that England, Germany and the United States had separated from the "theocratic Romaine," was wrong, ill-chosen, and out-of-date, for William II. and Edward VII. went to the Vatican when in Rome, and the United States the present Apostolic Delegate may be succeeded by an Ambassador from the Holy See. Then the States would, like France, send a representative, in return, to the Sovereign Pontiff. Another critic, more outspoken than the Count de Mun, namely M. Drumont, denounces vigorously all the Catholics and Nationalists of the Chamber who voted \$18,000 to enable M. Loubet to go to Rome in a special sleeping car to see the King of Italy. These criticisms may have, given pause to the Foreign Minister, who, according to the "Figaro," is arranging for a visit to the Vatican, or endeavoring to do so. The "Figaro's" assertions are, however, doubted by the chief Catholic papers.

## Catholic Emancipation

The Dublin Freeman's Journal, referring to the seventy-fifth anniversary of Catholic Emancipation, recalls the fact that it was on April 13th, 1829, that the British Parliament granted the Catholic Relief Bill which had been introduced by Sir Robert Peel on the previous March 5th. Yet when O'Connell presented himself at the table of the House, introduced by Lord Eldrington and Lord Duncannon as Member for Clare, on May 15th, Peel gave one parting kick at the great Irish Tribune by the proviso that the Emancipation Act only admitted those members who were returned after the date of passing that Act. This proceeding resulted in O'Connell's refusal to take the oath of supremacy, and accordingly a new writ was issued for Clare. It is not generally known that just three months previous to the passing of the Emancipation Act Lord Anglesey was retired from the Viceroyalty of Ireland mainly for refusing to advise the Lord Chancellor to deprive O'Gorman Mahon and Tom Steele of the Commission of the Peace "for having appeared in public wearing green ribbons."

## IS NO LONGER A DEATH SENTENCE

Bright's Disease Again Cured by Dodd's Kidney Pills.  
Miss Johanna Mayor, Given Up by Two Doctors, is Again a strong Healthy Girl.  
Lochiel, Glangarry County, Ont., May 2.—(Special).—That Bright's Disease has come within the reach of Medical Science and is no longer on the list of incurable diseases is again proved in the case of Miss Johanna Mayor, of this place. In an interview Miss Mayor says: "I had Bright's Disease in its worst stages and had to give up a profitable position with a corset firm. Two doctors whom I consulted gave me up, telling me I had let the disease go too far. I spent a fortune with doctors besides going to Caledonia Springs each summer, but no good resulted and I began to think I could not endure life much longer.  
"It was then I started to use Dodd's Kidney Pills and it is owing to them entirely that I am at work to-day, a strong, healthy girl. It took eight boxes in all to complete the cure, but I did not take the first two boxes regularly as I had no faith in them. You may be sure in future I will never be without Dodd's Kidney Pills."  
Dodd's Kidney Pills always cure Bright's Disease. How sure it is they will cure all the earlier stages of Kidney Disease.

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The Parish Priest on Duty. This is a practical manual for pastors, curates and theological students preparing for the mission, briefly summarizing the prescribed manner of administering the sacraments, the service of the dead, and other pastoral functions in accordance with the Roman Ritual. The author is H. J. Heuser, Professor of Theology at Overbrook Seminary, Beniger Bros., New York, 60 cents.

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## Mgr. Falconio Gone to Rome

His Excellency, the Apostolic Delegate at Washington, has completed the preliminary arrangements for a visit to Rome and will sail during the closing days of May.  
The trip is not to be undertaken on account of any specific problems demanding the Delegate's presence in Rome, but rather as a vacation and in order to gratify his natural yearning to revisit the Eternal City after the years of continued absence demanded by his arduous duties as Apostolic Delegate in Canada and the United States.

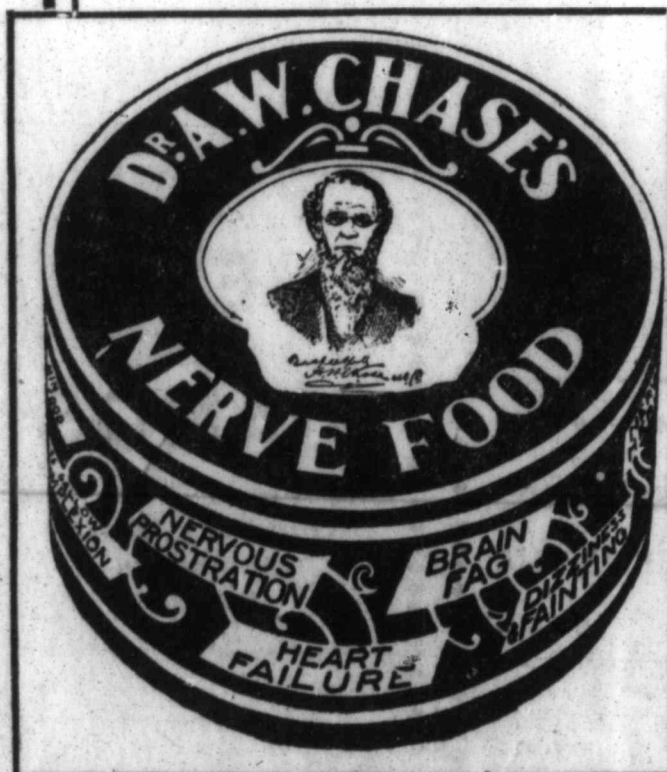
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