

CATHOLIC NEWS NOTES

Happenings Throughout the World of Especial Interest to Catholics.

Progress of the Church at Home and Abroad.

Bishop Maes of Covington, Ky., has gone to Rome. He will be absent four months.

Bishop Hennessy of Wichita will head the fourth annual pilgrimage to Lourdes, which is now being organized.

It is currently reported that Bishop Becker is to have a coadjutor in the person of Father Schellwell, now pastor at Columbus, Ga.

Rev. Herman J. Wigver, for thirty-one years rector of the Church of the Holy Cross, Baden, Mo., died a few days ago of cancer of the tongue.

Pope Leo has come into the possession of all the property of the Convent of St. Francis at Assisi by an arrangement with the Italian Government.

Rev. James F. Donahue, of St. Patrick's, Baltimore, will begin the erection of a new church in the spring. The building fund already amounts to over \$15,000.

General William Cullom, an uncle of United States Senator Shelby M. Cullom, died at his home in Clinton, Tennessee, last month. He was a convert to the Catholic faith.

St. Peter Claver, the Spanish Jesuit missionary, who died in 1654, has been declared by Pope Leo XIII. to be the special patron of all missions to the negroes in both hemispheres.

The Annee Dominio announces the formation of the ecclesiastical tribunal charged with the canonical inquiry into the cause of the Rev. Father Captier and the other Dominican martyrs of Arcueil, near Paris, in 1879. Father Faucher, O. P., has been named Postulator of the cause.

The will of the late Bishop Marty has been admitted to probate. It is in the handwriting of the deceased prelate, and is dated at the bishop's residence, Yankton, S. D., January 29, 1899. He states that as "this may be my last year" he deems it advisable to make his will, and his relatives having voluntarily renounced all claims to his property he bequeaths it all to Archbishop Ireland.

In Russia, advices from Warsaw and other centers in Poland concur in speaking of a marked change in the restrictive measures enforced against the people by the authorities, greater freedom being allowed to the press and the public. The St. Petersburg Novoe Vremia, long the rampant foe of Roman Catholic faith and its adherents in that section of the empire, has suddenly altered front and opened its columns to advocate the conciliation of Poland, a larger degree of toleration for the Catholic Poles and the cessation of restrictive measures throughout Russia.

Rev. Henry Knappmeyer, S. J., died in Toledo on January 4, after an illness of long duration. Father Knappmeyer was born in Muenster, Westphalia, in 1835, and entered the Society of Jesus in 1857. During the years of the so-called Kulturkampf in Germany, when to be a Catholic clergyman was to be an object of persecution, he left his fatherland for America, arriving here in 1879, and serving as pastor of several Jesuit congregations. He founded Canisius College in Buffalo, where he acted as president for many years, and later served for five years as president of St. Ignace College in Cleveland. Finally, broken in health by his long and severe labors, he retired from office and went to Toledo, where he was assistant pastor at St. Mary's church almost up to the time of his death.

Where Sleep is a Disease. On the western coast of Africa the natives suffer from a fatal malarial disease called the sleeping disease. The patient attacked by it is seized with a sensation of drowsiness, which continues to increase in spite of the efforts made to throw it off. Finally the patient sinks into a profound sleep, which continues until death ensues. The malarial nature of this disease is that it starts from the drowsiness the patient enters into as usual.

They are perching on trees and refusing to descend, and indicate that snow will be here.

ROMAN FESTIVITIES.

The Eve of the Feast of the Epiphany Celebrated in the Customary Manner in Rome.

Naples Honors the Memory of Cardinal Sanfelice.

ROME, ITALY.

The Feast of the Epiphany was, like the preceding days, bright and pleasant. Its eve was marked by the customary baldoria riot. That is the name of the rejoicing, but it may be doubted if it deserves it. There was a great deal of noise and of all the accompaniment for riot, but the festivities were eminently sober. Children and young people paraded the streets in groups, great and small, all during the night, or at least until early hours of the morning, but their occupation was simply the blowing of tin-trumpets, the beating of tin cans in lieu of drums, and the carrying of a sort of "Aunt Sally," which represents the "Befana," or spirit of the feast. Why the beneficent ghost, whose kindly office it has been during many generations to fill the stockings of good children with sweets, should have become transformed into a frightful bag of sticks and rags, to be processionally dragged through the streets of the city must, I suppose, be ever a mystery. Such, however, is the case. No Abbot of Misrule was ever so treated. The "Befana" is respectable by name and origin. Derivatively, her name is Epiphania. As a matter of fact, it is given by application to every ill-dressed woman all during the year (on the night of the eve every street has its noise and parade, but the Piazza Navona is the acknowledged center of frolic, and the appointed hours of public madness are those which run from ten to twelve. Every variety of citizen is to be seen there—the clergy only excepted—and the more respectable and solemn of demeanor are the butts of the populace. They, or the most part, go armed with trumpets. On that night everything is permissible and the fun consists in chasing those who come there with loud blowing of trumpets. Like most institutions of the kind the baldoria of Epiphany Eve has lost its primitive significance, whatever that may have been. Some say that the trumpeting was intended to herald the coming of the kings; others that it was intended to drive out the evil spirits. It would have seemed better for the latter than for the former purpose.

The religious festivities of the season may be said to be doubled at Epiphany time. The Presepi or Orbs receive the kings in exchange for, or in addition to, the Shepherds. The great Orb at Sant' Andrea della Valle is made the center of the devotion for the propaganda of the Faith. Each morning of the Octave a Mass is celebrated in one or other of the Oriental Rites, after which a sermon is preached in some European language. In the afternoon devout Italian exercises are held, and a sermon preached in Italian. In the evening Benediction of the Blessed Sacrament is given by a member of the Sacred College. At San Francesco a Rite, the Franciscan church of a large populous quarter near the spot of the Tiber, is another famous Orb, large and striking, and traditionally renowned among the Orbs of Rome. But even this pales when compared with the Orb in the church of Santa Maria in Arceoli, where the historic Bambino, or wooden image of the Infant Jesus, is preserved. The Bambino which is ordinarily preserved in a shrine near the sacristy, and thus belonging to the convent rather than to the church, is removed for the Christmas festivities to a side chapel of the church. This side-chapel is decorated as a Crèche. In the center is placed the Bambino. The Bambino is, perhaps, not beautiful, nor even pretty, but the wealth of jewelry with which it is covered gives it a general effect of beauty. Exactly opposite this on the other side of the church is erected a pale or boarding on which the Roman children, girls and boys, stand to preach. As a rule, several of them stand on it at the same time, and the preacher comes a little forward. Of course the discourages of these children are for the most part recitations, though very animated as such. But occasionally they are genuine sermons. In few cases do they lack intensity of feeling. The Italian character is readily susceptible to, and easily dominated by, feelings. Thus when children have become convinced of the reality of truth, taught them, they deliver them with animation

and, as far as the weakness of the human medium permits, with persuasion. The celebrated Bambino owes its origin, according to the legend, partly to the work of a Franciscan Friar and partly to the work of angelic hands. The Friar was visiting the Holy Land. Out of some of the wood growing on a sacred spot he began to fashion a figure of the Divine Infant, when he was overtaken by sleep or when he was obliged to abandon his work for rest at night time. When he awoke the Bambino was a fait accompli. The little image has a graceful smile, despite its clumsiness, and I must differ from the verdict of cheap criticism, and acknowledge that the devotions of the Romans for the devout image is quite natural and it is amply recompensed by Heaven.

Cardinal Sanfelice! How often has his name been heard connected with various movements of charity and pastoral zeal? How often, too, has it been mentioned by political men as that of the favorite among the Cardinals for the honors of the Papacy? All his life through he served God with the most single-hearted devotion. Of late, it was unfortunately clear, that despite his apparent recovery, the life of the Cardinal might not be long. There were those who, knowing his circumstances intimately, believed that his death was imminent. He was convalescent when he was suddenly stricken down. His convalescence had brought a pilgrimage of Neapolitans to Rome to offer thanks to God for his recovery. They were present at a recent Papal Mass when the Tyrolean and other deputations were received, and they fulfilled their pious vow by praying, in San Clemente, the titular church of Cardinal Sanfelice. They had scarcely returned before his death had been announced. There has been no need for a feeling of sorrow on the occasion of his death. The shops of Naples have been closed with notices: "Per la morte del Cardinale Sanfelice—per la morte del Cardinale Sanfelice." "Lutto cittadino—the city mourning." No Italian church has possessed a more popular prelate, at least since the death of his predecessor, Cardinal Rinaldo Strozzi. After the body of the Cardinal had been prepared so as to preserve it until the solemn obsequies, it was deposited in the Salone or great hall of the Archbishop's Palace, on a great catafalque. Around the room six altars were erected, and at these Masses immediately began to be celebrated. The members of the Circolo Cattolico, six brethren, and more than sixty municipal guards acted as guard of honor. The crowds which immediately began to visit the Salone or Chapel of Ardeente were so enormous that about 100 guards were placed in the Cortile or courtyard, under the command of a lieutenant of the Carabinieri, of a police inspector, and of three delegates. The book placed in the interior of the courtyard soon received thousands of signatures, while the telegrams received were soon numbered by hundreds. Aversa, the city which was his glorious birthplace, sent a loving telegram. Among others who telegraphed were Abbot Tosti, the Abbot Primate, in the name of the entire Benedictine Order; the Abbot of Cava; the Patriarch of Constantinople. All the special correspondence received from Naples attested that the demonstrations of mingled love and mourning shown at the funeral were in proportion with, though far greater than, the earliest demonstrations of universal regret. The streets were packed with thousands of people; all the major and minor dignitaries of the Church and of the State wearing their decorations and insignia of office or honor.

PATRICK RYAN.

Prince Bismarck's Study. "Count Bismarck's study, as he called it in English, was a room of no great size nor furnished with any splendor. It was comfortable, nothing more," writes the veteran correspondent, Mr. George W. Smalley, in the Ladies' Home Journal. "There was a rug on the varnished floor of the usual hard wood. A large writing desk, littered with papers, stood in the right-hand corner on the further side. There were few books. A print or two hung on the walls. A sideboard stood in the center, near the writing-table, and there were armchairs. It was a work-room; none of the coquetry nor luxury which some hard workers like to surround themselves with was visible. There was no lack of comfort, but comfort had not been the thing chiefly considered when the room had been furnished. The palace, as a whole, though on a large scale, with large rooms, and many of them, had no great splendor. The impression, as of other official residences which I afterward saw, was one of dignity; the appointments were sufficient, the rooms overladen sometimes with ornament, but left rather bare of furniture."

DULY INSTALLED.

Inaugural of the New Rector of the Catholic University of America at Washington.

Many Prominent People Present at the Exercises.

The installation of Rev. Thomas J. Conaty, D. D., as rector of the Catholic University of America took place at Washington on January 14. The ceremonies were simple but impressive, and were witnessed by the highest authorities of the Church in America, as well as by the representatives of this government, of foreign governments and of local and of other educational institutions.

The inauguration of the rector required two ceremonies—one religious and the other academic. The first consisted of the solemn profession of faith, which was made by Dr. Conaty in the chapel of Caldwell Hall. It was preceded by a solemn High Mass of the Holy Ghost, celebrated by Very Rev. Dr. P. J. Garrigan, with Rev. Fathers Aylward and McKenna as the deacons. The music for the Mass was rendered by the choir of the University and was particularly elaborate. Immediately after the Mass the new rector made his profession of faith, which was received by Dr. Garrigan.

The visiting prelates and priests were then entertained by Dr. Garrigan and the faculty of Divinity hall at dinner. Dr. Conaty left the university to go to the Arlington hotel, where his father and other relatives were stopping. His father had come all the way from Taunton, Mass., to witness the installation but was taken suddenly ill in the morning and was detained in his room all day.

The afternoon exercises were held in the assembly room of McMahon hall of philosophy. No attempt was made to decorate the hall except to drape the platform with the Papal colors, white and gold, which are also the colors of the university. But the rich dresses of the ladies and the brilliant gowns of the prelates and professors made a very attractive scene. The hall was crowded to its utmost limits with representatives of Church, State and society.

A PUBLIC-SPIRITED MAN.

The great Catholic publisher of Tours, France, Mr. Mame, died several years ago. His liberality toward his employees had made his name almost world-wide. In 1870 the Germans appeared on the heights commanding the city of Tours, and after pointing his guns on the beleaguered city, the German general announced that the city would be bombarded in two hours, unless, in the interval, the municipality forwarded him a ransom of 600,000 francs. But where and how to raise such a large sum in the midst of the general confusion? The frightened people did not know where to go. Mr. Mame was informed of the situation. At once, and without consulting anybody, he was driven by his orders to the enemy's advanced posts, whence he sent his card to the Prussian general. He was promptly admitted.

WHY THE CHURCH USES LATIN.

Why does the Church use the Latin language? For these reasons, says a writer in the Catholic School and Home Magazine: 1. Because a universal community requires a universal language. The Church of Christ is universal.

2. Because it does not change. If, for example, the Church should use French in one of her formulas alone, that of baptism, she would have been obliged to change it over sixty times. In the so-called Anglo-Saxon of one thousand years ago she could not be understood now except by experts.

3. Because nothing can equal the dignity of the Latin language, its clearness or its beauty. It is the language of science and civilization, and deserves to be the language of an unchangeable religion.

4. Because it lifts the liturgy of the Church above that every-day usage of words, which alters their sense and debases it by licentiousness. This misfortune has actually befallen the English liturgy of the Anglo-American Episcopalians.

5. Finally, a universal language speaks of a universal brotherhood, and makes a Catholic at home in all the Roman Catholic churches in the world. Besides, he understands the language, though unlearned, by ceremonies of the Church or from his prayer book, which contains its entire meaning in his own tongue.

Moral: Always Look Ahead. The chances are that if you look behind you in life you will generally find somebody trying to make it unpleasant for you.—Milwaukee Journal.

Painting of Skyon, was the inventor of caustic painting, a method of burning colors into wood or ivory.

CHRIST CRUCIFIED.

Jesus Crucified! How great a mystery! Nailed upon the cross, yet reigning, even then, within the highest heaven. He was able by His single word to work confusion to His tormentors, to silence forever the blaspheming and iniquitous judges, his wicked persecutors! He is content to pray and suffer for them, since He is their Redeemer as well as ours, and He says to His Heavenly Father, "Forgive them, for they know not what they do."

On His right hand was crucified with Him a guilty thief, but this sinful man, moved to repentance, believed in Jesus Christ, and, having hope in Him, he turned to Jesus in deep humility and courageous love, and said, "Lord, remember me when Thou shalt come into Thy kingdom." And Jesus answered him out of the depths of His divine mercy and infinite compassion, "This day thou shalt be with Me in Paradise." This repentant and converted malefactor is a type of all the elect, a sinner, confessing his sins, hoping, imploring, and obtaining mercy, and expiating his sins even unto death, by uniting his sufferings with the death of the Son of God.—this robber is the representative of all, who, being sinners, suffer here below, and carry the cross as the just punishment of sin, whilst drawing from the inexhaustible source of the Saviour's love, pardon, salvation and eternal life.

The other thief, the other crucified malefactor, who blasphemed Jesus Christ, believed not, asked no pardon, and died miserably upon his terrible cross. He represents the sinful man who neither believes nor hopes in Jesus, who does not love the God of Calvary, and suffers uselessly on earth because he does not unite his sufferings with those of his Saviour.—this robber is the sinner for whom Jesus suffered and died, yet who refuses to profit by the salvation that is offered to him.

At the foot of the cross stood the Virgin Mary, as stands the priest before the altar, and the victim; there also was St. John, representing the Church, the priesthood, and all faithful disciples, there were St. Mary Magdalen and other holy women, symbolizing both repentant and innocent love.

Let us then, in union with the Blessed Virgin and St. John, with the holy women and the penitent thief, in union with all saints and angels, adore our Lord and Saviour Jesus Christ, infinitely holy and infinitely beloved! May his cross recall to us incessantly His love, and may His sacred Blood, so freely shed, penetrate to the inmost recesses of our hearts, through a frequent reception of the sacrament of the Holy Eucharist, in which He dwells, perfect God and perfect man, thus enabling us to participate in all the merits of His glorious redemption.—Sacred Heart Review.

HOLLAND HONORS A SISTER.

The Queen of the Netherlands conferred honors recently on some of her Catholic subjects, including a Jesuit Father. A few weeks ago her majesty also conferred the order of Orange and Nassau upon the Superior-General of the Sisters of Mercy at Tilburg. Up to very recently this coveted decoration was never conferred upon a woman. It appears that during a recent tour through the kingdom, her majesty visited the mother-house and several convents of the society. She could not find words to express her admiration and joy at the affectionate care of the good Sisters for the sick, the aged and the children. In Holland the Sisters of Mercy have 45,700 children in their schools, and are reputed the very best teachers. The young queen showed particular kindness to the Sisters on the occasion of this journey, and at a great banquet given in her honor at Utrecht, she begged that the flowers offered to her might all be sent to the aged people in the Institute of the Sisters of Mercy.

Portable Electric Light.

The German soldier already has a very complete, and it must be said, complicated equipment; but it is proposed to add still more to the list of articles he carries. A portable electric light has been produced, the whole apparatus not weighing more than half a pound, and it is suggested that each soldier should carry one in his pocket. It is urged in favor of supplying soldiers with such a light that they would be of incalculable value to men in charge of powder magazines or artillery depots, as the danger of fire and explosions would then be reduced to a minimum. Moreover, they could be used in balloons, for signalling with colored glass at night, and they would also be very useful at trench digging, post-hole throwing, and so forth. The spectacle of a battalion working away with the spade by the light of an electric spark stuck in their helmets would, indeed, be both novel and picturesque.

Pap's Furniture.

Just at present an experiment is being made at building all the furniture of unpretentious form of compressed paper. This does for the living rooms what aluminum has done for the kitchen—literally decreases the weight to a point where a child is able to move the largest piece. It is not proposed in this process to detract in the least from beauty of shape or grace and elaborateness of ornamentation, but to lessen the weight.

Yarn from Wool.

Yarn made of wool is getting into the market. It is smooth, flexible, elastic and otherwise much like flax yarn.

EDUCATIONAL NOTES.

Pithy Paragraphs Concerning Happenings in the Field of Learning.

Items About Instructors and Institutions.

The new dormitory at the Catholic University, which cost \$50,000, is now finished. It will accommodate about forty students, giving to each a bed-room and a study. It is fully equipped with gas, electric lights and steam heat and will have a restaurant in the basement.

The Georgetown observatory, the scene of many notable studies in astronomical lore, is again under the direction of the noted Jesuit astronomer, Rev. John G. Hayden, S. J. The recent scientific congresses at Hamburg and Frankfurt-on-the-Main witnessed the assemblage of the scientific sages of Europe, and Father Hayden was the representative from this side of Atlantic.

The faculty of the Paps Josephinum College at Columbus, Ohio, is composed of the following learned gentlemen: Right Rev. Mgr. Joseph Jessing, rector; Rev. Joseph L. Sontenrath, D. D.; Rev. John L. Seuffert, D. D.; Rev. A. Castell, Rev. A. Vassal, Rev. William Clauer, Rev. Theodor Peters, Rev. J. A. Krechler, Rev. J. A. Mattes and Rev. H. Schlichter. In addition to the clergy professors named there are five laymen professors.

A public lecture, the winter and spring course, is announced to take place every Thursday at 4:45 p. m. in the assembly room of McMahon hall, Catholic University. Next Thursday Librarian A. R. Spofford will lecture on "Choice of Books." He will be followed by Gen. A. W. Greeley, on "The Trans-Mississippi Region" and Senator Thomas A. Carter on "Washington, the Citizen;" Rev. A. P. Doyle, a Father Mathew lecture, "A Discussion of the Methods of Prevention;" Rev. John J. Griffith, "Epoch Makers in Chemistry;" Dr. D. S. Day, "The Petroleum Industry;" Daniel W. Shea, Ph. D., "Roentgen Ray Phenomena," and Dr. D. S. Day, "The Everglades of Florida."

THE QUEEN OF THE NETHERLANDS.

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