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MONKS BONES

DECORATE THE WEIRD DEATH CHAPEL OF THE CAPUCHINS AT ROME.

The Famous Convent and Historic Old Church of This Austere Religious Order Was Founded in 1624 by Cardinal Barberini.

Strangest of all Lenten ceremonies in Rome are those which are conducted in the famous cemetery Church of the Capuchins, whose vaults are fantastically decked with the bones of 4,000 dead monks of the order, writes Kathleen Mathews in the New York World.

The convent and historic old church of the Capuchin fathers were founded in 1624, by Cardinal Barberini—famous the world over for the kindly patronage which he extended to Milton.

The order of the Capuchins is one of the most austere of all orders. The day the ascetic father makes his vows he virtually leaves this planet, as far as all its joys, works, pomps, pleasures, ambitions and interests are concerned. His will and his worldly goods he renounces, and he enters on a career of prayer and mortification until the day when his bones are laid to rest in the holy soil of Jerusalem.

To rest there, but not forever. Only until their turn arrives to be dug up and take their place on the frescoed walls of the church cemetery—a ghastly reminder of the end of man.

The soil of this cemetery was brought from Jerusalem, and the loss of an eternal resting place for their weary bones is more than compensated for to these holy ascetics by the privilege of lying, even for a time, in the blessed soil of the Holy Land.

For hundreds of years this decoration of this weird death chapel has been continued. As the cemetery is far too small for the convent, when any monk dies, the one who has been buried longest is ejected to make room for his brother who has just crossed the river. Then his bones continue to carry out the design, discontinued since the previous death.

When you enter the cemetery you see skulls upon skulls placed one upon another, forming walls and chapels of which there are four. The whole ceiling, the entire walls, everything even the altars and pillars, are entirely built and decorated with human bones, arms, legs, skulls, finger bones, ribs, shoulder blades.

been extended by the popes to the faithful to make them ascend the Scala Santa in the orthodox way, while praying devoutly at each step such as indulgences of many hundred years. In the early days of the church penances used to be performed on these historic steps. The celebrated Fabiola there appeared publicly as a penitent in sackcloth and ashes.

There are twenty-eight marble steps in this stairway. At their summit one can get a glimpse into the celebrated Sancta-Sanctorum, formerly the private chapel of the popes, and the only part of the old Lateran palace now extant. This chapel is held so intensely sacred that none but the Pope can officiate at its altar. It is never open to any one else except on the morning of Palm Sunday, and even then none but the clergy can pass the threshold.

Above its altar, in an exquisitely-wrought silver tabernacle, is contained one of the most highly prized of treasures of the church. It is a painting of the Saviour, said to have been begun by Luke, after the ascension, at the request of the Blessed Virgin, and finished mysteriously during the night by the brush of an angel.

FINEST IN AMERICA.

The New Catholic Orphan Asylum to Be Built on Fordham Heights.

The Archdiocese of New York is to have one of the finest orphan asylums in America. The buildings when completed will cost considerably over a half million.

The cornerstone of the new asylum building on Fordham Heights was blessed by the most revered archbishop and placed in position on Saturday afternoon, April 7th, at 3 o'clock. His Grace desired to officiate at this ceremony before leaving for Rome. The work has advanced only enough to enable him to bless the stone and have it placed in position, and it was deemed inadvisable to have any public ceremony. Only the board of managers and some closely associated with the work of the institution were informed that the ceremony was to take place.

THE LATE CHARLES O'CONNOR AND THE DISBELIEVER.

There is a good story told about the late Charles O'Connor, the celebrated lawyer, which I have never seen in print, and I think it will bear retelling. His Grace, a writer in the New York Herald, says that O'Connor, although not much given to the practice of religion in his palmy days, was, nevertheless, a firm believer in the Roman Catholic doctrines, more especially in that church's definition of purgatory. While he was on a journey to the West, several years before the advent of the Pullman and Wagner cars on our railroads, it was his lot to occupy a seat beside a fanatic itinerant preacher who annoyed the passengers with a continued tirade against the different Christian creeds, except that of one denomination, of which persuasion he announced himself as a shining light. He was particularly hard against the "papists," as he called the Roman Catholics, and ridiculed their doctrine of a purgatory for departed souls. Several gentlemen in the car who knew Mr. O'Connor, and were thoroughly acquainted with the great lawyer's religious belief and acrid temperament as well, were astonished at his continued silence in the face of the minister's harangue. They had not long to wait, however. Mr. O'Connor had listened, with seeming to care, to every word which had been uttered against his church, until, patience ceasing to be a virtue, he turned to the reverend gentleman, and asked quietly, in the thin, squeaky voice for which he was noted: "My dear sir, am I to understand that you do not believe in purgatory?"

"No, sir," replied the minister. "I do not, sir. It is absurd, sir; and I say again to you, I do not!" "Then, sir," said O'Connor, raising his voice to a high key so that it could be heard in the furthest ends of the car, "you may go to hell!" The passengers heard no more tirade from the reverend gentleman, who at once changed his seat, and shortly afterwards left the train at a way station this side of Cincinnati.

A new hospital will soon be built in Austin, Texas. It will be under the care of the Sisters of Charity of Emmitsburg, Md., and will cost about \$100,000.

The Most Rev. Archbishop Williams of Boston, lately donated \$1,000 to St. Mary's Infant Asylum, Rochester.

INDIAN SCHOOLS

SENATOR VEST PRONOUNCES A BRILLIANT EULOGY UPON THE JESUITS

For Their Successful Work Among the Red Men of Our Country—The Eminent Statesman Makes a Stirring Speech Defending the Rights of Catholics.

Senator Vest, Protestant though he is, has again come to the front as the champion of the good work which the various Catholic Orders have, in the past, succeeded in accomplishing among the American Indians. Recently at Washington during a vigorous discussion in the Senate on the subject of government support for the different Indian schools, Senator Vest pronounced a brilliant eulogy upon the Jesuits. In particular, for their work among the Red Men of our country. The discussion was precipitated by the following amendment, offered by Mr. Jones, of Arkansas.

"That the Secretary of the Interior may make contracts with present contract schools for the education of Indian pupils during the fiscal year ending June 30, 1901, but shall only make such contracts at places where the Government has not provided school facilities for all the children of school age residing thereat and to an extent not exceeding the number of children in attendance at said contract schools at the close of the fiscal year ending June 30, 1900."

Mr. Thurston, in charge of the bill, opposed the amendment, taking the position that the Government should pursue a policy of providing its own schools. He deprecated any reopening of the question which six years ago had been a subject of disturbance and serious discussion throughout the country.

The matter, he thought, had been settled at that time by the adoption of a policy of reducing the appropriations for contract schools twenty per cent. each year, until the contract schools should have been abandoned entirely.

He concluded by saying that the Secretary of the Interior had advised the committee that all Indian pupils could be provided for in the Government schools. He deemed it the true policy of the Government to carry on its Indian schools without reference to any religious sect. He regarded, too, any agitation of the subject as unwise.

Mr. Jones made a strong appeal for the adoption of his amendment. He said it was not a revival of the contract system, but was a proposition simply to permit the Secretary of the Interior to enter into contract for the accommodation of the Indian pupils who cannot be accommodated in the government schools. He declares that if such an amendment as he had offered were adopted, 2,600 Indian pupils would be without school facilities after the present fiscal year, as it was well known the government schools were entirely inadequate.

Mr. Kyle expressed the opinion that the proposition involved a mixing of the church and state that was undesirable.

"I don't believe it is mixture of church and state," said Mr. Jones. "This is simply a question of educating these children—a question of justice."

Mr. Teller said he was assured that even if the amendment were put in the bill it would not be enacted into law. He thought, therefore, that the Senate would better endeavor to provide some other means of educating the Indian children than that suggested by the amendment.

Mr. Thurston said the contract schools were established by the Catholic Church for missionary purposes, and for the advancement of a great Christian purpose. He said that the commissioner of Indian affairs had authority now to purchase the buildings of the contract schools, but the Catholic Church, desiring to continue the work of the schools, declined to sell them to the United States.

Here Mr. Vest rose to make his stirring speech.

In the course of his remarks, Mr. Vest paid tribute to Mr. Booker T. Washington for his great work among the colored people of the South. He took off his hat, metaphorically, said he, to Mr. Washington. Prof. Washington had struck the keynote of the great negro problem, he said, by teaching the colored youth how to labor. This, he said, was the true secret of the success of the Catholics in their work among the Indians. They taught them how to work.

This great undertaking had gone forward until, Mr. Vest said, the American Protective Association and the cowards who are afraid of it, had struck down the appropriation for the continuance of the work." He declared that he was ashamed that any American should uphold such work of a secret political society. He would denounce it if it were the last word of his life.

He ridiculed the American Protective Association for adopting a resolution demanding his impeachment for saying on the floor of the Senate what he was now saying. Mr. Vest eloquently told of the results of the work of the Jesuits among the Flathead Indians, saying in this connection:

"I say now there is not in the world an object more striking as may be seen from the windows of a Northern Pacific train as it passes through the reservation of these Indians. The Jesuits have rescued these Indians from degradation."

tion. In my opinion every dollar put by the Government into the Indian day schools might as well be thrown into the Potomac river with lead weight attached, or burned up with the idea that the smoke by some mystic power of idolatry would accomplish the work for which it was appropriated.

"I do not believe," said Mr. Lodge, of Massachusetts, addressing the Senate in a brief reply to Mr. Vest, "that it is right to tax one man to support another man's religion."

Upon that proposition, Mr. Lodge maintained it was not right to appropriate the Government money to support any branch of the Protestant church, yet when he opposed the payment of money for the support of Catholic contract schools he was called a "bigot" or an "insectivorous politician." It was a plain and simple principle, he said, that the public money should not be used for the support of any sect or religion.

"I never belonged to a secret society in my life," continued Mr. Lodge, "but I'm not to be deterred from doing what I deem right by having the name of one tainted in my face."

Mr. Vest asked Mr. Lodge if he had not supported the taxing of Catholics in Massachusetts for the support of the common schools. Mr. Lodge replied that he had, but as the common schools were open to all and taught no creed, he regarded the taxation perfectly proper.

The debate was closed by Mr. Carter of Montana, who pleaded for school facilities for the Indian children in Montana. He could conceive of no religion that would lower the condition of the North American blanket Indian. He said there were 1,073 Indian children in Montana to-day who would have to be educated in the contract schools or go without education in any form, as the facilities supplied by the Government were absolutely inadequate.

He was strongly of the opinion that in the circumstances the facilities of the contract schools ought to be utilized by the Government.

An ye and nay vote on the amendment was demanded. The vote was ayes 14; nays, 21—no quorum—and the Senate adjourned at 4:50 with the amendment still pending.

LEAD TO AGNOSTICISM

Archbishop Keane's Declaration Regarding Universities.

Archbishop Keane, when in Kansas City in the interest of the Catholic University at Washington, said in the course of an address to an immense audience of Roman Catholics and Protestants at the Cathedral that universities lead to agnosticism. "The university which Roman Catholics are building in Washington," he said, "is to be second to none in the world, but it will differ much from other universities. A man there will be taught the sciences, taught everything that education demands, and with it all be permitted to retain his faith in God."

"Universities of to-day lead to agnosticism. I was visiting Cambridge, England, not a great while ago, and a professor told me there that young men entered with the faith of their fathers. The second year they cared little for any faith, and the third year they were rampant agnostics. That is dreadful, but it is true in Washington we are to have a university where we shall retain for the men their faith in God."

The Archbishop said that the world is almost on the verge of unbelief. "When God drowned all people excepting Noah and his family," he said, "He made a promise that He would never send another deluge. The people doubted Him and set about building the tower of Babel. God then sent confusion among them. He made them speak different tongues and scattered them over the face of the earth. Three hundred and fifty years ago there was another tower of Babel built, as it were. In Germany, Switzerland and England it broke out and the Church was assailed. Then came the curse of Babel, for those who built the tower were divided among themselves, until to-day there is no counting the creeds they have among themselves. We stand alone."

"The world is crying out for a reunion of Christendom. Our university at Washington is to help bring this about. Men of common sense recognize it as not mere religious opinion God gives. It is faith He gives and wants us to have. It is not from pulpits we have agnosticism taught, but in all the highest institutions of learning in the land. If the teachers in the universities do not teach infidelity, then they do not repress it, and woe to the world when it is educated by unbelievers."

The Tablet announces that Lady Catherine Manners, the eldest daughter of the Duke of Rutland, was received into the Catholic Church at the Oratory recently.

A conversion is announced which should have a considerable influence on the movement towards reunion amongst the Churches of the East. Mgr. Ephem II, Rahmani, the Syrian Patriarch of Antioch, has according to the Paris Univers, informed Mgr. Habra, who is at present in Paris, that Mgr. Boutros (Peter) Sgho, Syrian Jacobite Archbishop of Homs, Hama and Sadad, along with many of his clergy and people has been received into the Catholic Church. As her bodies of schismatics were in friendly relations with the Archbishop, it is to be hoped that his action will have its influence with them. As it is the conversion of so many will bring joy to the heart of Pope Leo, who has labored so long for the reunion of Christendom.

THE GOSPELS

GOSPEL: St. John xx. 19-31.

At that time: "When it was late that same day, the first of the week, and the doors were shut where the disciples were gathered together for fear of the Jews, Jesus came and stood in the midst, and said to them: Peace be to you. And when he had said this He showed them His hands and His side. The disciples therefore were glad when they saw the Lord. He said therefore to them again: Peace be to you. As the Father hath sent Me, I also send you. When He had said this He breathed on them; and He said to them: Whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained. Now Thomas, one of the twelve, who is called Didymus, was not with them when Jesus came. The other disciples therefore said to him: We have seen the Lord. But he said to them: Except I shall see in His hands the print of the nails, and put my finger into the place of the nails, and put my hand into His side, I will not believe. And after eight days again His disciples were within, and Thomas with them. Jesus cometh, the doors being shut, and stood in the midst, and said: Peace be to you. Then He saith to Thomas: Put in thy finger hither, and see My hands; and bring hither thy hand and put it into My side: and be not faithless but believing. Thomas answered, and said to Him: My Lord and my God. Jesus saith to him: Because thou hast seen Me Thomas, thou hast believed: blessed are they that have not seen and have believed. Many other signs also did Jesus in the sight of His disciples which are not written in this book. But these are written that you may believe that Jesus is the Christ the Son of God; and that believing you may have life in His name."

Why did Christ on this occasion impart the Holy Ghost to the apostles? Notice that when Christ had said, "Receive ye the Holy Ghost," He immediately added: "Whose sins you shall forgive, they are forgiven." He therefore imparted the Holy Ghost to the apostles in order to enable them to exercise with effect the judging of consciences. They were in the name of God to retain or to forgive sins, and Christ endowed them with His own spirit for so exalted a ministry; they were to communicate this same Holy Ghost to all their successors—that is, to the bishops and priests, in order that the authority received from Him should be exercised till the end of the world.

FORSY HOUSES' ADORATION

The order of Forty Hours states that the devotions will take place as follows:—April 22.—Palmyra, East Rush; Canandaigua; Cayuga; St. John's, Elmira; St. Monica's, Rochester.

Weekly Church Calendar.

Sunday, April 22th.—Gospel, St. John, xx. 19-31.—Low Sunday.—St. Rufus, hermit, Monday, 23.—St. George, martyr. Tuesday, 24.—St. Fidelis, martyr. Wednesday 25.—St. Mark, evangelist. Thursday, 26.—St. Cletus, Marcellinus, priest, martyr. Friday, 27.—St. Zita, virgin. Saturday, 28.—St. Paul of the Cross, confessor.

RETURN THANKS.

The Sisters in charge of the Home for Aged Women desire to return thanks for the following donations at Easter: Mrs. H. H. Craig, \$8.00; Religious of the Sacred Heart, six dozen oranges; Mrs. A. B. Hone, six dozen eggs; Mrs. R. K. Dryer, one ham, six dozen eggs; Patrick Fahy, one ham; H. P. Mulligan, one gallon alcohol; St. Anthony's Aid Society of Corpus Christi church, Mrs. T. A. O'Hare and Miss S. R. Quinn, each one plant; Miss Katherine Mooney, wrappers, aprons, dress goods and reading matter. Miss Mooney also collected \$24.00 to purchase stations of the cross and crucifix for the benefit of the old ladies on the upper floor who are unable to go to the chapel.

Knights of Columbus.

The first degree was conferred upon candidates at the regular meeting, Wednesday evening, April 23.

It was a rare treat that the entertainment committee offered to the members and their friends on Thursday evening last, and as one member expressed himself, "If we had more such entertainments the hall would not be half large enough to accommodate the number who would attend." Everyone had a good time, for the en-

tainment was a varied one, and all thoroughly enjoyed themselves. Exc. Grand Knight James L. Whalen proposed a vote of thanks to the committee who had worked so hard to make the affair a success, and the vote was given with a will. It is to be hoped we will have more entertainments of the same sort.

Miss Anna Caulfield of Chicago will deliver her famous lecture on "Paris and the Exposition" at the K. of C. hall, Triangle building, corner Main street east, and East avenue, Monday evening, April 23. Concerning her lecture the Chicago Chronicle says: "The next best thing to going to Paris is to listen to Miss Anna Caulfield's remarkable lecture on Paris and the Exposition. Miss Caulfield's long residence in Paris, rare opportunities for studying French life and art, together with her charming gift of imparting her impressions of Paris, make her lecture one of the most artistic, instructive and entertaining lectures of the day." Miss Caulfield has been appointed a member of the Department of Fine Arts of the Paris Exposition by Commissioner General Peck, and sails April 28 for Paris. Tickets at Soranot & Westmore's, Yawman & Stupp's, and K. of C. hall.

Council 25, C. R. & B. A., is making arrangements for a pedre party to be given on the evening of April 23, at their rooms in the Immaculate school hall on Edinburgh street. The council extends to the members of the C. R. & B. A. of other councils and their friends a cordial invitation to meet with them on this occasion. A most enjoyable time is promised to all who attend.

COOK OPERA HOUSE.

For the week opening Monday, April 23rd seven noted vaudeville acts make up a jolly bill of head-line features. Bert Cooks heads the list with his company of fun makers in a funny one-act farce, which has made a tremendous hit wherever it has been offered. The Brothers Martine present a unique acrobatic specialty. No more refined and high class xylophone players have been brought into vaudeville than the musical Johnstona. When the up-to-date vaudeville manager goes after a novelty he generally lands it before he gets through as the numerous legitimate stars in the ranks, is eloquent testimony, but when Florence Wolcott, the society concert soloist was thought of many doubted that she could be induced to come into the fold. However, Manager Moore has booked her for next week and promises positively that she will appear. "Laugh and grow fat," appears to be the motto of Williams and Adams the Monte Carlo Millionaires. A real Japanese Juggler has not been seen here in some time and as the Tanakas are among the cleverest in their line it will be a relief to most of the people. "Dick" Lynch and his talented wife, Ada Jewel, will put on their comic skit "O'Brien's Rehearsal."

THE BAKER THEATRE.

During the third week of this delightful season of musical productions Dr. Stoessel's admirable company will produce that tuneful and romantic comic opera, "Nadgy." Unlike the two operas already produced by the Stoessel Opera company next week's offering is in reality a romantic comedy drama, telling an interesting and picturesque story with an abundant supply of refreshing and sparkling comedy. This opera is best known through the association of such names as Marie Jansen and Pauline Hall with it, and it might be mentioned, incidentally, that it was through their efforts in this opera that both these well known actresses first won fame and distinction. It was in this opera, too, that Francis Wilson added another wreath to his laurels in the part of Pharragos, a teacher of deportment, which will be enacted by Mr. Will C. Mandeville the coming week.

Spring is Coming.

but that is no reason why you should not keep a good fire in the stove. There will be many cold chilly days yet. Try Lane's and it is the best. Yards at South Clinton street and North avenue. Main office 397 East Main street, corner East avenue.

Many Has It.

Thousands of families have been delighted with Lane's. Lane's edge coat. 397 East Main street, Triangle Bldg., Clinton Avenue, corner Alexander St., North St. near N. Y. C. R. E.