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The Catholic Journal.

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INCORRUPTIBLE!

THE OPENING OF A NUN'S TOMB AT TROYES, FRANCE.

The Body of the Venerable Servant of God Delivered From the Ordinary Consequences of Sin and Death—A Candidate for Canonization.

The following interesting account of the opening of the tomb of Mother Mary de Sales Chappuis at Troyes, France, is given by Pere Perrin in the *Annales Salesiennes*. The ceremony commenced on the morning of the 4th of May, the day after the feast of the Ascension. From an early hour a small number of privileged spectators deeply interested in the event waited in the out- quarters of the Visitation Convent at Troyes, where the remains of the venerable mother have lain since her death on the 7th of October, 1878. At 8 a. m. the Bishop of Troyes arrived, accompanied by Monsignor Marzolini, secretary to His Holiness, Pope Leo XIII., Envoy Extraordinary of the Sacred Congregation of Rites, and Monsignor Chabrier, also M. Martin, of Rome, advocate of the cause, with several other priests, among whom were Pere Brisson, a personal friend of Mother Chappuis, and who under her direction founded the Congregation of Oblate Fathers of St. Francis de Sales. Two doctors from Aube and Bar-le-duc, and two commissaries of police (these last had to be present in consequence of the order for exhumation, having been granted by the Mayor), the necessary workmen and a few friends completed the attendance. All first proceeded to the nuns' choir, and there, after the "Veni Sancte Spiritus" had been sung, Monsignor de Pelicot administered the oath to the workmen on the Holy Gospels, that they should perform their work well and faithfully. Then they went to the vault which is situated near the entrance of the cemetery. The Visitation Sisters, with the young pupils of their school, stood on one side of the grave. The Bishop, priests and the few friends who had been admitted on the other. Monsignor de Pelicot again repeated the admonition of the Sacred Congregation of Rites that the body they were about to exhum should be produced before them in the exact state in which it was found, under pain of excommunication.

The blows of the pickaxes were now heard as they fell upon the stone slab which closed the vault. Soon the lead coffin was to be seen. It bore this inscription: "Our Mother, Mary de Sales Chappuis, professed in our Monastery at Fribourg, died in the odor of sanctity in this Monastery of the Visitation at Troyes, the 7th of October, 1878, aged 82 years."

After the earth had been cleared away the coffin was covered with a pall of white satin embroidered with gold, and the Oblate Fathers took turns in carrying it to the community room. Every one of them left the room except those whose presence was necessary, but an anxious crowd waited outside for the result of the investigation. On the leaden case being removed and the lid of the inner coffin, which was of oak, raised, there was nothing visible but a thick coating of white mold. On looking close, however, the form of the venerable servant of God could be distinctly seen, lying with the veil covering her head and her hands folded in the sleeves. When the Sisters had cleansed the coffin from the mold and removed the clothing in pieces, wonderful to relate, they found the body of their beloved mother untouched by decay and in a state of perfect preservation. The nails on the hands and feet were intact and the body quite supple, lending itself as it were to their movements. The doctors, ascertaining this to be the case, at once drew up all the particulars for the official report. The Visitation Sisters then dressed the body of their venerable mother in fresh garments. The habit and grille were of the same size as those worn by her in life. Nothing had shrunk or changed in any way. This is the more miraculous as the venerable Mother Chappuis died of an internal malady which caused the body to be much swollen at the time of her death, and decomposition had already set in before her interment; also the weather on the day of the funeral was wet, and the Sisters carried the coffin to the cemetery in the midst of drenching rain. According to their custom in that house, the lid of the coffin was not screwed down until they arrived at the vault, so that the coffin was full of water when they got there. Yet it seems as if in spite of everything the mighty hand of God had been stretched forth to deliver the body of His venerable servant from the ordinary consequences of sin and death.

TO CHRIST'S MOTHER.

Here is non-Catholic with peculiar ideas. During the last ten years John G. Taylor, of West Chester, Pa., has expended nearly \$50,000 in the erection in Lafayette cemetery of handsome marble shafts, some to the memory of his dead relatives, others to carrying out his views in a religious way, one of the latter being a monument to Jesus Christ, the base of which is built of black brick, while the top

is incased in glass, is a statue of the Saviour. His latest contribution to this burial place is a group consisting of the Blessed Virgin and two cherubim. He has just begun the erection of another costly monument. It is to commemorate the heroic services of Count Casimir Pulaski, who fought at Birmingham in the battle of Brandywine.

In Texas a gas well that blows off at the rate of 5,000,000 feet per day and cannot be stopped has been discovered.

BISHOP OF SOMAS.

Mgr. Conaty's Consecration to Take Place in Catholic University.

The consecration of Mgr. Conaty as Bishop of Somas, the briefs for which arrived from Rome last week, will take place in McMahon Hall, Catholic University of America, on November 24th. Cardinal Gibbons will officiate, assisted by Bishop Maes, of Covington, Ky., and Bishop Beaven, of Springfield, Mass.

Samos is an island of the Aegean Sea, about 25 miles by eighty or ninety. The most important of the Sporades after Rhodes, it is very rugged and picturesque, is very famous in Greek history, and was a powerful member of the Ionic confederacy. It plays a great part in the mediæval wars with the Turks. Present population is said to be about 50,000, nearly all Christians. Since 1835 it has had a quasi-independent government under the suzerainty of the Sultan.

The function at the Catholic University will probably be one of the most brilliant in the history of the Church in America. Dr. Shahan will preach the sermon.

CATHOLIC NOTES.

Fire almost completely destroyed the convent of the Sisters at Moutath, Switzerland, recently. The institution dates to the 8th century.

The Emergency Hospital at Kankakee, Ill., is overcrowded, and the Sisters in charge are obliged to turn many applicants away. The inmates taken care of consist of people of every faith, and the institution has endeavored itself to all classes.

The new Richmond (Va.) Cathedral will not be begun until spring. The delay is caused in perfecting the plans for the costly structure.

One of the most imposing public ceremonies ever witnessed in Little Rock was the installation Tuesday night of 40 new members into two local branches of the Catholic Knights of America. The ceremony was conducted by Lieut. Col. W. A. Mail, of Detroit, supreme organizer for the Southern States, whose lecture here several weeks ago resulted in this phenomenal increase of membership.

Father Robert and Father Edmund, the well known Passionists, have closed the second and last week of a mission in Assumption church, Peekskill.

Mrs. Caroline Corson, the well-known essayist, who died not long since at Ithaca, N. Y., was a convert of the Church.

English exchanges announce the conversion of Rev. Martin Cave, A. C. C. L., 1892, who has been curate at St. John's Anglican church, Tynbrook, since 1896, and Rev. Francis Tremblay, of Leamington, formerly curate of Heysham, Lancashire.

Canadian exchanges record the death in Toronto of Mother Mary Bernard Dhuon, the last of the four co-foundresses of the Community of St. Joseph in Canada. She was the youngest member of the little colony of four religious women who in the early days of October, 1851, left Philadelphia to establish the order in Toronto.

Over the triple doorway of the Cathedral at Milan, there are three inscriptions spanning the splendid arches. Over one is carved a beautiful legend of roses, and underneath is the legend: "All that which pleases is but for a moment." Over the other is sculptured a cross, and these are the words: "All that which troubles is but for a moment." Underneath the great central entrance in the main aisle is the inscription: "That only is important which is eternal."

Rev. Father Zuerin, of the White Fathers, recently was appointed Prefect Apostolic of the new prefecture lately made by dividing the Vicariate of the Sahara.

Bishop Fitzgerald, of Little Rock, celebrated last week the forty-fourth anniversary of his ordination. He was so far recovered as to be enabled to celebrate the mass. As is generally known he has been seriously ill for nearly a year.

A SAINT.

(By J. William Fischer.)

A pious life! A cross of thorns! A Calvary of Love! A martyr's crown, sweet, now adorns His noble brow above.

The tobacco business in France is a government monopoly. The net profits to the State in 1899 were \$47,273,542.

AMERICAN SAINTS.

CANONIZATION OF MEMBERS OF REDEMPTORIST ORDER.

Bishop Neumann and Father Seelos Both Eminent Followers of St. Alphonsus Are Reported to Have Died in the Order of Sanctity.

A Baltimore correspondent, William J. Cook, writes interestingly for the Freeman's Journal on the subject of candidates for canonization in America. After telling how Saint Rose of Lima (Peru) is the only person who died in this hemisphere to whom canonization honors have been awarded, and having pointed out the names of many martyrs and holy persons whose lives certainly indicate that they deserved to be raised to the altars, the writer quotes the words of a venerable priest, long since dead, who happened to be with him in a certain country. This priest said:

"There are ashes of saints here, as fully as worthy of reverence as the relics of those upon our altars, or that are enshrined in jewels and gold. There may be distinctive individualities made by the Church in the rendering of specific honors, but the communion of saints does not mean the exclusion of those from the thought of the Church who have been, however humble and obscure, faithful people of God."

"Do not think," continued my venerable friend, "that the Church is oblivious to the virtues and worth of her children. She is with them in baptism, comforts them in despondency, pardons them when penitent, and gives them back to God as He may demand in His own good time, in lawful and sanctified conditions. Thus," said he, "there are saints here in dust, but whose souls are away beyond, before the Throne of the Most High."

These words of the good, old priest were brought to the writer's mind by the consideration of the two courts now existing in the United States relative to the right for canonization of two members of the Redemptorist Order. In this connection the correspondent furnishes the following interesting reminiscences in connection with this subject:

"The first is that of Bishop Neumann, of Philadelphia. I remember him as a short, stout man, with religion and goodness beaming from his eyes, and his every word of speech being directed to the glory of religion. It was not only my pleasures, but my pride, to have served his masses on his visitation to my parish in Pennsylvania, and now that he has been placed upon the list for beatification and canonization, I feel that I was highly honored. He was, prior to his elevation to the Episcopacy, pastor of St. Alphonsus' church, in this city, and was the successor in Philadelphia of Archbishop Kenrick, who came to Baltimore as the successor of Archbishop Eccleston. Bishop Neumann was stricken suddenly and died upon the street. Archbishop Kenrick, one of the greatest lights of the American Church, was found dead in his bed. Heart disease was the cause of the death of both prelates. The ecclesiastical court examining into the case of Bishop Neumann are pushing their labors with great zeal and will have ample testimony to perfect their claims. It is not expected that the final decision will be made in Rome for many years in the future. The act of canonization is only determined upon irrefragable and infallible evidence, and the sifting of it is not done in an ordinary lifetime. Should, however, Bishop Neumann be canonized, he will head the list of those who may possibly come after him in what has been designated as the American Church. But the Redemptorist Order is claiming another one of its membership for canonization honors, and, singularly enough, for another former pastor of St. Alphonsus' church, this city. Rev. Father Francis Xavier Seelos was rector of St. Alphonsus' church from 1854 to 1857, and died in New Orleans, La. His labors and virtues were of such a pronounced character that his brethren organized a court in his behalf. The court held its first sessions last April, and resumed its work last Thursday."

ANGELUS BIRD.

While traveling in the forest of Guiana and Paraguay, it is not uncommon to meet with a bird whose music greatly resembles that of an Angelus bell when heard from a distance. The Spaniards call this singular bird a bell-binger, though it may be still more appropriately designated as the Angelus bell, it is heard three times a day—morning, noon and night. Its song, which defies a description, consists of sounds like the strokes of a bell succeeding on another every two or three minutes, so clearly and in such a resonant manner, that the listener, if a stranger, imagines himself near a chapel or convent. But it turns out that the forest is a chapel and the bell a bird. The beauty of the Angelus bird is equal to its talent; as is large as a jay and as white as snow, besides being graceful in form and swift in motion. But the most curious ornament of the Angelus bird is the tuft of the black, arched feathers on its beautiful head. It is a conical shape, and about four inches in length.

TO CARE FOR THE LEPERS.

Rev. Father L. L. Conrardy Will Probably Go to Molokai.

The announcement is made that Father L. L. Conrardy of Belgium, the Belgian-American priest who administered the last rites to Father Damien on the island of Molokai, will probably be placed in charge of the lepers of that island by the United States government.

The statement recalls the fact that several weeks ago Father Conrardy wrote to a gentleman in Philadelphia offering his services. In Liege, Belgium, he had heard that the government intended collecting the 147 known lepers in Porto Rico and the 500 in Cuba with the purpose of transporting them to the melancholy island. At once he wrote, saying:

"Should it prove true that the United States government intends to transport the lepers of those islands to Molokai you may offer my services, as I should be very glad, indeed, to do some good to the unfortunate, no matter where."

Father Conrardy is also a physician, having taken a degree some years ago in Oregon. Before the outbreak of the Chinese war it was his intention to engage in caring for the several thousand lepers of China. The Boxer uprising, however, made this temporarily impossible, and now it appears a nobler work has fallen into his hands. Familiar with leprosy in India, China, Japan, the Philippines and Molokai, certainly his appointment would appear highly desirable.

When one reflects, however, that the appointment inevitably is equivalent to a death sentence, he begins to perceive the sacrifice in its fullness. It is the going forth of another martyr, one who shall lose his life healing the wounds of the most afflicted of God's creatures. Verily, "Greater love than this no man hath that he lay down his life for his friend," believing that "He who loathes his life shall find it."

Rochester Catholic Journal.

The Exiled French Religious.

We were quite right in conjecturing that the members of the religious orders who are forced into exile by the tyranny of the French government will meet with friends and a welcome abroad. Our Belgian correspondent informs us that there is among King Leopold's subjects a common feeling that they should be received with generous hospitality as sufferers for conscience sake and for genuine religious zeal. From our Paris correspondent we learn that Cardinal Vaughan, acting with characteristic generosity, has offered the Assumptionist fathers charge of a new parish about to be erected in London and that the offer has been accepted. In this work, of course, only two or three priests will be engaged, so that the question of the future of the order will not be seriously affected, but the spirit which the cardinal has displayed will, we feel sure, unlock fountains of practical sympathy for the exiles in other countries as well as in England. The pretense under which the French government has entered on its mean and despicable persecution is that the orders are too covetous of wealth. If they were covetous of wealth, would they abandon their possessions and face life in alien lands? Would they not rather cleave to them, and in order to do so would they not bow to the government's behests? The charges against the religious do not bear the test of close examination.—London Catholic Times.

To Canonize King James II.

In view of the saintly life of King James II. and the stupendous sacrifice that he made for his religion, it is not surprising that his canonization should have occupied the attention of Rome. He had been canonized already in the popular imagination, and many stories of miracles performed at his tomb are extant. It appears that the honors of canonization would certainly have been conferred upon him toward the end of the eighteenth century had not the catastrophe of the French revolution come to obliterate from men's minds all thought of sentiment for the past. Now, in a less troubled age, when the life and character of King James II. can be surveyed without political passion or prejudice, is it too much to hope that the occurrence of his bicentenary may remind the church of a neglected duty and induce her to enrich the calendar with the addition of his holy name?—London Rambler.

Bishop Michael's Edict.

The Right Rev. John S. Michael, bishop of the diocese of Vermont, has issued an edict to the effect that parents sending their children of ten years and younger to the public schools, instead of to the parochial schools, will be refused absolution. The edict of Bishop Michael extends all over the diocese where there is a parochial school. It does not, however, apply to those parishes where there is no parochial school.

Bishop Michael further decrees that Catholics who are married by Protestant ministers will be excommunicated, and those Catholics who are married or who attempt to be married by a justice of the peace or a civil public will also be refused absolution.

CARDINAL GIBBONS.

THE DEMOCRACY OF THE LIFE OF THE PRIMATE OF AMERICA.

His Eminence is a Plain Man, Modest and Retiring in Manner and Simple in His Tastes—A Student of Political Economy.

The following excellent description of the person and work of his eminence Cardinal Gibbons by Day Allen Willey appeared in a recent issue of Harper's Weekly:

He is a plain man, in Cardinal James Gibbons. The first impression one gains after meeting him is of the modesty, even retirement, of his manner. Although born in Louisiana, he was educated at one of the older Catholic colleges in Maryland, and over half of his life has been spent as a resident of that peculiarly Catholic center, Baltimore. Here almost daily he comes and goes amid the other citizens, a tall, spare old man, whose figure age has but slightly bent in spite of his sixty-seven years. There is nothing particularly imposing or impressive in his appearance except that one may be struck with the kindly dignity of his face.

The democracy of his life, as it might be termed, surprises one who knows him only by reputation. Not even a carriage forms a part of his establishment, and his household is governed by frugality and economy. In a position to live with all the ease and contentment of European princes it is foreign to the man's character. For years he has followed the same routine at home, rising by 6 o'clock and giving ample time for his early devotions, observed either at his private altar or in the cathedral. Following the plain breakfast, he generally gives two or three hours to his correspondence, one of the priests of the household acting as his secretary. He endeavors to take time for an hour of business visits later in the day by virtue of his office he controls most of the church property in the diocese, which requires much personal attention.

He is a most interesting talker. The variety of subjects he can discuss is really remarkable, ranging from religion to politics and including the topics of the day. He is conversant with the conditions of labor and capital, the most modern discoveries in science and mechanical inventions and is thoroughly informed on politics, although if he has a fondness for any special train of thought it is literature. He has the perception of an attorney in getting at the bottom of knotty questions referred to him to solve, and these are many.

Not a few clasp him but he is called upon to allow marriages where the man or woman has been divorced. Every kind of influence is brought to bear to obtain his sanction, for many of the persons are of high social standing, but the cardinal lives up to his convictions, which, as is well known, are very pronounced, and his decision is unvaryingly dissenting.

His interest in the questions of the day is really intense, and he gives the closest attention to those which may concern not only the church, but the different classes of people at large. He has followed the conflict of labor and capital as it has developed, realizing its vital importance, and has questioned the ordinary laborer the basis of the unions and many of the large employers in his study of the problem. He has tried to get in touch with both sides, and it can be said that he has the confidence of each.

The cardinal takes an active interest in all agitation of a benevolent character and mingles freely with representatives of other creeds at such meetings. A few years ago at a meeting to discuss plans for relieving the poor of Baltimore among those on the platform were a Methodist clergyman, a Presbyterian minister and a Jewish rabbi, besides Cardinal Gibbons and the governor of the state. His intense patriotism is a characteristic, and this feeling is shown frequently in both his verbal utterances and writings.

A Convert of Rome.

To the great number of converts to the Catholic church from the ranks of literary men and women of Great Britain and Ireland must be added that of an Irish poet in the person of Miss Emily Hickey. Miss Hickey, who has been a prominent figure in literary circles in London for a number of years, is a native of Wexford and a daughter of Rev. John Stuart Hickey. Twenty years ago she founded with Dr. Farnham the Browning society, and since then has published several volumes of poetry, two of which have been drawn from circulation papers. "Michael Villiers Idealist and Other Poems," 1891, and "Poems," 1895, she has also published an annotated edition of Browning's "Straford" and Hickey took first honors at Cambridge university examinations and lectures on English literature and language.

Catholic Newspapers.

His eminence Cardinal Maes, of Australia, recently addressed to the Catholic press in the following words:

I would say to you and read in the newspaper. It is the only way to find the true facts in connection with our holy church, and the only way to keep you well informed of the Catholic events and the Catholic world. You will find in the newspaper the true facts in connection with our holy church, and the only way to keep you well informed of the Catholic events and the Catholic world. You will find in the newspaper the true facts in connection with our holy church, and the only way to keep you well informed of the Catholic events and the Catholic world.

THE HERO OF MEMPHIS.

Death of Father Alexander Willey, Yellow Fever, Panama. Father Alexander Willey, a priest of the Redemptorist order, who earned the title of "The Hero of Memphis," died a short time ago at Santa Barbara mission in southern California.

Father Willey was a native of Germany, having been born in 1834. He came to America in 1854, and was ordained a priest in 1857. He was a member of the Redemptorist order, and was assigned to the mission at Santa Barbara in 1885. He was a very devoted man, and was much loved by the people. He died on the 15th of October, 1901, at the age of 67 years.

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