

Copy Catacombs In Marl Quarries Of Dutch Limburg

Exact Reproduction of Early Christian Burial Places in Rome Made Under Expert Direction By Rev. J. Van der Heyden

Roosvald, Oct. 28.—The reproduction of the Roman Catacombs, of which the pretty summer resort of Valkenburg, in Dutch Limburg, is fast becoming one of the sights of the Netherlands.

John Diepen, a Catholic Meeuwissen, found the marl-stone quarries that have been worked there for centuries wonderfully well adapted for a duplication of those precious monuments of Christian antiquity which are to be seen in Rome. He went over to the realization of his dream—the world-renowned Dutch architect, Dr. Cuyper, and secured the assistance of another one of his countrymen, the Rev. Hagen, C. S. R. Assured of their cooperation, he started upon the task he had set to himself—to produce a permanent and concrete apologetical counter-part of the Roman Catacombs that would speak, through the eye, to the mind, the imagination and the heart.

With Father Hagen he repaired to Rome, obtained the Holy Father's approval and blessing for the undertaking and put himself in touch with the most expert catacomb specialist: Professor Marzocchi, Baron Kandler, Monsignor Wilpert, Sixtus Scaglia and others. Their experience and scientific attainments, generously placed at Mr. Diepen's disposal insured exactness for his creation.

When, in June 1910, the completion of one half of the project—the reproduction of the Catacombs of SS. Callixtus, Thraso, Pontianus, Priscilla, Cyriaca, Herimes and of SS. Peter and Marcellinus,—brought M. Diepen, the Inspector of the Roman Catacombs, and Professor Marzocchi to Valkenburg for the opening of the latter said in his address: "It is quite a delight to me to ascertain the exactitude of the copy and the sense of archaeological beauty revealed throughout." And on July 2, 1912, at the festive inauguration of the second section, which duplicates the Coemeterium Majus and the Catacombs of SS. Annes, Commodilla, Domitilla, Praxetertius, Sebastianus and Valentinus; the principal speaker, Baron Kandler, Secretary of the Roman Commission of Archeology, awarded: "Going through here I feel as if I were wandering about the Roman original, faithful is the imitation."

Reproduction Within Small Area. At Valkenburg the heart may not be moved as it is in Rome, but for all that the scientific significance of the facsimile is the same as that of the original. "In a way it is even greater," said Baron Kandler, for the reason that the fifty odd Roman Catacombs are far apart, often difficult of access and the most of them altogether inaccessible to the general public. In Valkenburg the chief features of the Roman prototypes are concentrated within a relatively small area. Weeks would be required to visit even in a cursory manner, the underground God's-acre of the Roman Campagna, while at Valkenburg three hours under the guidance of a competent cleon, will result in a fair knowledge of everything that the scattered Roman Catacomb hold of real interest.

The Dutch creation, which Professor Marzocchi called "a daughter of the Roman Catacombs" rendered the parent stock appreciable service. To insure a faithful copy, it was necessary to make thorough study of the galleries, burial chambers, sarcophagi, epitaphs, frescoes, sarcophagi, sculptures, etc.; found in the originals. These studies, researches and measurements led to important discoveries. For instance, in the famous St. Cecilia Crypt of the Catacombs of S. Callixtus, they brought to light a bust of Christ that had escaped the attention of all the catacomb students to that time. This "Salvatore illandese", as the Italians have named the bust, turns out to be, in the opinion of experts, of great value for the dating of the mural pictures in the Cecilia Chapel and consequently also for its history.

Even now, the Commission of Sacred Archeology, which directs the excavations in the Roman Catacombs continues to profit by the Dutch reproduction, in as much as a percentage of the receipts from visitors goes to the Commission for the work that is steadily going on in subterranean Rome.

It has been computed that the burial places in the Holy City itself were lighted into one straight line would extend the full length of the Italian peninsula. These burial places, monotonously arranged in rows, have been depicted in the picture but in fragments. The picture shows how the burial places were lighted into one straight line would extend the full length of the Italian peninsula.

French Police Present Questionnaire to Carmelites

Paris, Oct. 31.—Even the sweet, smiling vision of the Blessed Teresa of the Child Jesus, venerated in other lands under the picturesque name "The Little Flower," has not stopped the Herriot government's radical inquisition into the religious communities of France for the purpose of expelling them from the country.

In many places, authorities are going to communities with the purpose of having the religious fill out a questionnaire by which it is hoped it will be possible to prove that they have violated the religious expulsion law. Thus the communities are asked to take part in their own persecution. All France, which venerates with special tenderness the miracle-working little Carmelite nun, was shocked to learn that on the feast of Saint Teresa, a Commissioner of Police appeared at the Carmel of Lisieux, which had been the blessed maid's home in life, to present the odious questionnaire. After visiting the Carmel, the Commissioner went the rounds of the other convents of the city.

In at least one district in Paris, similar action has taken place. It is the XVIIIth, where an orphanage in the charge of the Sisters of Saint Joseph of Loretto was visited by order of the mayor.

In many cases, the religious have refused to answer the questionnaire. It has been pointed out by "La Croix" that the Commissioners have no right to ask any question except concerning identity. Should they proceed further, they are acting illegally, says this paper.

Methodists Place In Fight For Decency Catholics First

Washington, D. C., Nov. 4.—Discussing the campaign against indecent theatrical offerings and immoral literature, the current issue of the Clipshoet of the Board of Temperance, Prohibition and Public Morals of the Methodist Episcopal Church says:

"While the Evangelical Churches frequently have decided differences of opinion with the Roman Catholic Church, in regard to this particular thing they must admit that Roman Catholicism goes them one better. The Roman Catholic Church is absolutely opposed from top to bottom to indecent, obscene or profane theatrical exhibitions. Not only that, it is using its influence to the limit against lewd literature and similar demoralizing influences.

"In New York the Roman Catholic Church certainly deserves more credit than any other for what little has been accomplished in checking the tendency of some theatrical producers to insult the women of New York wholesale by nudity and indecent language on the stage. . . . "The Knights of Columbus, we understand, have appointed a committee and appropriated substantial funds to defend American principles of decency."

ters of four and more graves—and how the graves were closed, either by marble slabs or tiles.

Frescoes Upon Walls. All the duplicated crypts and chapels have the exact shape and size of their prototypes, with their paintings in fresco upon the marlstone walls, after the monumental work of Wilpert, "Die Malereien der Katakomben Roms", which gives in color all the pictorial legacies of the Roman Catacombs.

The fourteen burial places reproduced, the better to distinguish them, are separated by passages void of the usual openings marking graves. The local marlstone being of a yellow tint, it has been given, at least in many of the chapels, upon the advice of the Roman Archeological Commission, the brown color of the tufa stratum in which the Roman cemeteries were dug.

The entrance reserved for the assemblage of Roman mementoes is appropriately suggestive of secrecy and concealment—a small temple-shaped structure hidden in a clump of trees, midway up a lonely hill. It is the exact counterpart of the entrance to the Damascus Catacomb. The fronton bears the monogram of Christ with the alpha and the omega of the Greek alphabet. The inscription, "Selecta e coemeteriis romanis", concisely tells what is to be found beyond. And what is there found imparts a clear insight into the Christian world of centuries ago.

Information of many kinds, particularly as to worship, for the numerous pictorial inscriptions of the Roman Catacombs, the pictures, the altars, etc., are clear expressions of the religious life of our forefathers in the Faith. Singular proofs of the early Christians' faith hope and charity are here accumulated, testimonials of the sentiments that comforted them, of the virtues they practiced, of the

Rumania Cripples Catholic Schools By Discrimination

By Rev. Dr. Frederick Funder (Vienna Correspondent, N. C. W. C. News Service)

Vienna, Oct. 29.—A confidential inquiry undertaken recently by this correspondent to ascertain the status of Catholic Schools in Rumania tends to confirm most of the reports which have been coming out of that country concerning the sad plight to which these institutions have been reduced through the vexatious persecution of the government. Trustworthy information was obtained from a number of prominent and highly respected Catholics in Rumania. In almost every instance, however, the informants consented to give information only with the express understanding that their names should not be revealed. No matter how just a complaint may be, they say, a complaint under the existing regime is merely inviting a severe personal persecution.

Under the rule of the late King Carol, Rumania really made efforts to better her educational conditions. The retired Catholic Archbishop of Bucharest, Dr. Netzhammer, took a prominent part in this movement and evidence of appreciation of his efforts was given by successive Rumanian governments. The results of the World War placed Rumania in a position to make much more liberal provision for education than she had formerly done and also to take advantage of the acquisition of highly civilized territories. However, advantage has not been taken of this opportunity.

Private Schools Being Handicapped. Private schools are being subjected to all manner of persecutions and handicaps. Their pupils are not admitted to the State Universities except after being required to pass vexatious examinations covering every subject studied from the first grade up to the time of application for matriculation at the University. Private school students are not granted the same privileges with regard to military service which are accorded to students of similar state schools. On every conceivable occasion the private school student is compelled to pass examinations which are not required from the students of the state schools. Usually there is "an exorbitant fee" charged for the examination. Such handicaps, coupled with the odious and arbitrary actions of many minor officials, practically compel parents to send their children to the state schools.

In the Archdiocese of Bucharest the Catholics still retain possession of seven primary schools, two intermediate schools and three lyciums with primary schools attached. Two Hungarian schools which, before the war, were very largely attended, have been seized by the government. Students from these schools which are still open are not, however, given credit for their work. And this in spite of the fact that government teachers who conduct the examinations say private school pupils are much better instructed than the children from the government institutions.

The famous old "Realschule" at Bucharest, the graduates from which were formerly admitted to the technical high schools of Vienna, Graz, Berlin, Wolfenbuttel, Chemnitz, Nancy, Paris, and elsewhere, has been closed because of the obstacles placed in its way by the authorities. Several other schools have managed to exist so far notwithstanding the persecutions to which they are subjected but with many of them it is only a question of time until they will be forced to close.

Catholics Skeptical of Reforms. Catholics of Rumania are extremely skeptical regarding any promises of educational reforms. One of the reasons for their skepticism is the manner in which the minority confessional schools in Transylvania have been oppressed. These schools were maintained by the different religious bodies without any financial aid from the government, which meant a great sacrifice to the people. Now the government has decreed that instruction must be given in these schools in the first grade in the Rumanian language although the population is entirely non-Rumanian. Another order requires that instruction in geography, history and civics, beginning with the third grade, shall be exclusively in the Rumanian language. Another regulation compels the schools kept by the friars to give instruction only in the Rumanian language. In communities which are entirely non-Rumanian and Catholic, control of the schools is taken over by the State through the expedient of appointing Rumanian government teachers. In the seven Catholic secondary schools maintained without any assistance from the government in Transylvania the same rule of compulsory use of the Rumanian language has also been imposed.

Catholic School Taken Over Religious Teaching Of Pupils In N. Y. State Schools

(By N. C. W. C. News Service)

New York, Nov. 9.—H. Claude Hardy, superintendent of the public schools of Fairport, who has made a survey of the schools of New York State for the State Council of Superintendents with regard to the question of religious instruction for public school children, announced today a plan to excuse school children for one hour a week "for such religious work in school time as satisfies the community."

"Under present conditions it should be remembered, however, that religious instruction as such may not be carried on in any school building," Dr. Hardy says in his report. "It should be done outside of school grounds at the expense of the community. It should also be pointed out that religious prejudices are stronger in some communities than in others. If perfect harmony cannot be obtained in establishing a suitable program of religious instruction, then let the whole thing alone. It would be worse than playing with fire to force such a program upon an unwilling community."

Reports of Superintendents. Dr. Hardy sent out a questionnaire to 123 superintendents throughout the State, and reports the following information:

"Of the ninety-four school systems heard from, thirty-eight are cooperating in a program of religious instruction, with varying degrees of success. There are seventeen school systems which excuse children on school time at least once a week to attend religious instruction at local churches. The amount of time allowed for this is from forty-five minutes to one hour.

"Of the thirty-eight having religious instruction in connection with their schools, twenty-five reported great satisfaction and confidence with results. Two reported unsatisfactory results and eleven gave no answer, which I am disposed, on that account, to regard as unsatisfactory. Where a program has been tried out it appears that, in at least two-thirds of the places, it is a success. "Of the seventeen school systems which excuse children to go to churches for instruction two are not satisfied with the arrangement, and four are in the experimental stage and the superintendents have nothing to report.

"There are fifty-eight school systems involved in this survey which do not have any kind of religious instruction. Twenty superintendents of this group favored some arrangement, whereby religious instruction would be possible in connection with the schools, an equal number was opposed, and of the remaining eighteen, fifteen were doubtful and one was open-minded on the subject."

New Rochelle Plan. In his report Dr. Hardy describes the system used at New Rochelle, N. Y., which, he declares, has proved successful.

"In New Rochelle, pupils from grades 5 to 8, inclusive, are excused at 2:30 p. m., one day each week to attend religious instruction under the direction of the churches of the city. If the parents request their children to attend these classes. The plan has been in operation for three years. "When the work was first undertaken each church had its own course in religious instruction but at present there is a consolidation of effort. There are three centers for the Protestants, three centers for the Catholics and one for the Jews. Superintendent Albert Leonard thinks that the present arrangement is better than the original one.

"Some communities have boards of religious education made of clergymen, Sunday school leaders and public school principals and superintendents. These boards agree upon a program, and combine to pay for competent religious instructors, with a supervisor or superintendent in charge. Carthage, N. Y., and Norwich, N. Y., are following this plan. "I understand that both these communities are much pleased with the arrangement. There is generous cooperation on the part of the local school authorities and credit is given for work done on the part of the pupils, with certain restrictions."

Women's Dress in Church. Paris, Nov. 1.—A move to discourage immodesty in women's attire has been inaugurated by Cardinal Maurin, Archbishop of Lyons. Notices posted in the Churches of his diocese read in part:

"Women shall not enter the House of God unless decently dressed, with high collars, long dresses, and sleeves extending to the elbows."

Abbot MacDonald To Lecture Before St. Xavier Alumni

Cincinnati, Nov. 4.—Prominent lecturer, many of national reputation will be brought here during the winter by the executive committee of the St. Xavier College Alumni Association. John E. Hoban, 93, president has made known. The first speaker will be Abbot Joseph MacDonald, Fort Augustus, Scotland who will come here November 16.

Moral Laxity Result Of Home Slackness Lutherans Declare

(By N. C. W. C. News Service)

Chicago, Nov. 7.—The lowering of the level of the home, with the failure of mothers to enforce morality among their children, is responsible for one of the greatest of modern evils—moral laxity—is the charge brought by the Committee on Moral and Social Welfare of the Lutheran Church in America. Its support was submitted to the biennial convention of the church here this week.

Moral laxity is held up by the committee as one of four great modern evils, the others being lawlessness, divorce and the movies. Mothers cannot escape responsibility for the enforcement of morality of conduct, dress and entertainment among their daughters, the committee warns.

Lack of law enforcement is called "the foremost of our domestic problems," and the committee adds: "The need for more drastic enforcement of the law is a crying need of the hour." Prohibition is only one phase, it continues, a phase complicated by the break-down of enforcement and made "nasty" by implication of Government officials and the shaking of the confidence of the people in the Government. "A sane and Christian reaction from the abuses of a wrongly applied parole system is called for.

Calling motion pictures a tremendous factor for "weal or foe", the committee suggests that members of the Lutheran church write letters of commendation or condemnation, as the case may be, to both producers and managers of theaters on pictures appearing in their cities.

Divorce is opposed except on grounds of infidelity.

Parent-Teacher Body Supports Religious Teaching in Schools

Atlantic City, N. J., Nov. 8.—Religious instruction in public schools was strongly urged in resolutions passed yesterday at the closing session of the Congress of Mother and Parent-Teacher Associations convention here.

Filming of salacious books was denounced in the resolution, and the placing of delinquent girls in correctional instead of penal institutions was recommended. Expressing concern over the home, the Congress declared that "law observance and intellectual acceptance of the principles of same are the only guarantees of sobriety and temperance in the home."

Other resolutions endorsed the Child Labor Amendment and opposed efforts to have State legislatures bar certain text books on history from public schools on the ground such books were unpatriotic and foreign propaganda. The Congress contended that teachers and local officials should have freedom in the selection of texts.

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