

The CATHOLIC CHRONICLE...

DEVOTED TO... FOREIGN NEWS.

ROME MORE ABOUT SOCIALISM.

In Italy, at least, it is but a short step from socialism to anarchism, and Pope Leo's thought naturally passed from one to the other.

All the brightness seemed to fade out of Pope Leo's face while he was speaking of the crime which has shocked the whole world, but it returned again when somebody directed his attention to the Italian pilgrimage which was setting out for Lourdes that same day.

About one incident in connection with the Catholic Congress at Toronto His Holiness said a few but very weighty words. The Government, seeing the immense influence which the Congress was likely to wield, opened an inquiry, after the close of all the sessions, on the speeches made by some of the prelates.

IRELAND BISHOP O'CALLAGHAN ON SOCIALISM.

The denunciation of Socialism is universal. Right Rev. Dr. O'Callaghan, Bishop of Cork, has made the following letter to his clergy public:

We deem it right to call your attention to certain teachings which, under the name of Socialism, are now being propagated in our city, and we do so that you may instruct and advise your flocks against the dangers to which such teachings would expose them.

spread, and the laws of God are disregarded. Like other great evils we have to deplore, it is the result of the godless education so much favored by the governments of the world.

UNITED STATES MR. SCHWAB'S CHURCH.

Loretto, Pa., Oct. 2.—The consecration to-day of St. Michael's Church, erected by Charles M. Schwab, president of the United States Steel Corporation, was the most notable ceremony of the kind ever held in this section of the country.

The new church, which was described fully in a recent issue of The Catholic Standard and Times, is a memorial of the work of Prince Gallitzin, the pioneer priest of the Alleghenies, and a tribute to the community where Mr. Schwab spent his boyhood days and where for many years he was employed in humble pursuits.

The ceremony of consecration, which began this morning at 6.30 o'clock, was performed by Right Rev. Bishop Garvey, of Altoona, of which diocese Loretto is a part.

Special trains brought many people for the Solemn Pontifical Mass celebrated at 10.30 o'clock by Archbishop Ryan. The church was crowded. The sermon was delivered by Mgr. Loughlin. An excellent musical programme was rendered by choirs from Johnstown and Pittsburgh.

Mr. Loughlin's sermon was a forceful exposition of the influence of supernatural religion in the world's progress and a protest against the materialistic tendencies of the age.

DEATH OF ABBE HOGAN.

A cablegram received in Boston announced the death, near Paris, of

Very Rev. John B. Hogan, S.S., D. D. The news of the demise of this distinguished priest will be read with sorrow and surprise throughout the length and breadth of the land.

The Abbe Hogan was a native of Ireland, but received his ecclesiastical training and spent most of his priestly life in the Seminary of St. Sulpice, Paris. He was ordained in 1852. For twenty-five years he was one of the directors of St. Sulpice, and was an instructor and spiritual guide of thousands of priests not only in France, but of many European countries, the United States and Canada.

Bishops were offered to him, he was eagerly sought by the literary and social magnates of the great French capital, but nothing could detach him from the retired and laborious life of the seminary.

Once, however, he was forced to leave it, and a friend, John P. Leonard, resident at the time in Paris, thus describes the occasion. "This was during the terrible Commune, when his conduct was truly heroic, saving perhaps the seminary and certainly many most important documents from destruction.

From his prison cell in the Conciergerie, quite close to that formerly occupied by the unfortunate Marie Antoinette, he defied and browbeat persecutors, narrowly escaping the fate of the Archbishop of Paris and other hostages.

HOLLAND CATHOLIC PROGRESS.

It may be interesting to learn from a book of recent date what a French convert has written on Dutch Catholicism. J. K. Huysmans, well known to the literary world as the author of many valuable works, has lately edited the life of St. Lydwine of Schiedam. Before finishing his book the author paid a visit to this little factory town that lies in the centre of Protestant Holland in order to give a last polishing touch to his work on the very spot where five centuries ago Lydwine lived and died a saint.

The last chapter of his book, in which we read the account of the author's visit to Schiedam, affords ample matter wherewith to form to ourselves an image of Dutch Calvinism such as was pictured to the mind of this gifted Frenchman before his stay in Holland.

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THE Sudden change that was wrought in the mind of this pilgrim is beyond description. There he lay prostrated in adoration before the Blessed Sacrament, and together with him hundreds of men and women. The same night he heard at his hotel that there were two more Catholic churches in Schiedam, and that St. Lydwine was the patron saint and absolute mistress of the place.

HUYSMANN'S TRIBUTE.

He had ample opportunity to observe that the other Dutch towns were in no way inferior to Schiedam. What he thought of it may be gathered from the following few lines which I cannot deny myself the pleasure of quoting in full. They are to be found upon the last

three pages of the last chapter of his book:

"The Catholics are everywhere in the minority, which doubtless accounts for the fact that they are marching on with serried ranks, forming a model company of grave Christians. A Catholic who does not live up to his religion is an exception here. To me there seems to be nothing like having been persecuted for one's faith to render it dear to one; for if it be true that Calvinism had decimated the fold of Christ, it has also wonderfully strengthened those that have resisted. Dutch Catholicism, such as I have seen it here, has nothing effeminate about it; it is a simple, a manly Catholicism.

"The clergy, too, in Holland are excellent. Free from the subaltern education of our French seminaries, rendered strong by constant and hard study, they are not subject to those prejudices that make them stand aloof from society. They do not form a class of their own. The Dutch priest is a man like any other, mixing with common life. He is more independent than with us, but his life is paved 'au grand jour,' and for this very reason he stands in high esteem with all the different classes of society; even the dissident sect shows him respect because of the dignity of his life, the undisputed fervor of his belief and the honesty of his sacerdotalism.

INTERESTING STATISTICS. In 1897 a Dutch journal gave the following statistics of the Catholic establishments at present: Ninety-six houses belonging to religious orders, serving 66 parishes and instructing in the lycées 725 students; 41 houses of Brothers, nursing the sick, the destitute, the orphans, the deaf-mute and teaching upwards of 12,120 pupils in their schools; 22 convents for contemplative nuns; 430 houses belonging to Sisters, who take care of 12,000 orphans and incurable blind people—a total of 592 convents in Holland.

According to other statistics of the Residentieode of The Hague the Netherlands counted, 1784, 350 parishes and 900 priests; 1815, 673 parishes and 975 priests; 1860, 910 parishes and 1,800 priests; 1877, 985 parishes and 2,093 priests; 1900, 1,014 parishes and 2,310 priests.

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