The CATHOLIC CHRONICLE ...

DEVOTED FORFIGN NEWS .

ROME

MORE ABOUT SOCIALISM.

In Italy, at least, it is but a short step from socialism to anarchism, and Pope Leo's thought natchisin, and Pope Leo's thought nat-urally passed from one to the other. President McKinley had been wounded a few days before, but the fatal news of his death had not yet reached Rome. The subject furnished melancholy food for re-flection to His Holiness. He reminded us that only a year ago King Humber, had fallen a victim to anarchy, and before Humbert two presidents of republics had been suddenly removed by assassius. All this showed he said, that anar-chist hatred was not directed so much against this or that form of government, but against the very principle of authority. The murder of President McKinley proved this to demonstration, because the greatest liberty reigns in the Unit-ed States, and if anarchists cannot content themselves with this will never be content with any-thing short of anarchy.

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 samebody directed his attention to the Ital ian pilorimage which was setting out for Lourdes that same day There were some eight hundred of them, with several bishops as spiritual guides and the famous Don Perosi, who has composed a num-ber of beautiful hymns to be sung during the procession at the mir-aculous shrine As usual, His Holiness had some information to give. He told us that during the month of October a new church which has been erected in Lourdes and dedicated to Our Lady of the Rosary, was to be consecrated. It contains fifteen altars, each of them repre-senting one of the mysteries, and fifteen bishops were to take part in the consecration, while he himin the consecration, while he in the consecration, while he himself was to write an Apostolic letter for the occasion. This letter appeared yesterday evening in the Osservatore Romano, and is, needless to say, fully worthy of Pope Leo. He also spoke about another lett on the Rosary, which is to be addressed to the Catholics of the whole world. As a matter of fact whole world. As a matter of fact, with the advent of every October since he has been in the Chair of since he has been in the Chair of Peter, Popi Leo has composed either an encyclical, constitution, letter or brief on the subject. Finally, IIIs-Holiness, after encuraring the editor of The Unita Cattolica (one of the best Catholic points in Italy). papers in Italy) to continue bat-tling for the cause of the Church in spite of all opposition, rose to his feet, blessed us, walked with a light step to his sedan chair, and another moment had disappear

About one incident in connection with the Catholic Congress at Taranto His Holiness said a ver few but very weighty words. The Government, seeing the immense influence which the Congress was likely to widd consend on insuring the to wield, opened an inquiry, after the close of all the sessions, on the speeches made by some of the pre-lates. It is hardly necessary to say that there was nothing in any of these to which reason ble excep-tion could be taken, yet we are gravely assured in some of the liogravely assured in some of the Ineral papers of Rome that two of the Bishops were to be indicted for their utteran es. His Holiness, referring to the matter, condemned the policy which seeks to thwart every attempt made by Catholics or arrange for their social interests. "On the other hand, now-ever," he added, "the fact shows that our movement is attracting the attention of those gentlemen-a sure sign that it is not in vain."

IRELAND

BISHOP O'CALLAGHAN ON SO-CIALISM.

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

We deem it right to call your at-tention to certain teachings which, under the name of Socialism. now being propagated in our city, and we do so that you may instruct and advise your flocks igainst the dangers to which such teachings would expose them. You are fully acquainted with the nature and tendencies of Socialism—that it originated in the diffusion of false philosophy and false principles of morality, and that it fails to effect what it promises, i.e., the content and happiness of the peo-ple. You have more opportunities ple. You have more opportunities than others of knowing the wants and wretchedness of the poor. You live in their midst, and your ears are ever open to their tales of sorrow and suffering. You are by their side even at death, and you frequently hear words of regret and requestry hear works of tegree and repentance at that solemn moment for neglect in not following your guidance. You know best of all the real cause of their misery, and the most efficacious remedies to al-leviate it. Socialism no doubt has

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 of the godless education so much lavored by the governments of the world. The duty of Catholics regarding it is clear, and cannot be mistaken. The Vicar of Christ, whose infallibility extends not only to dogmas of faith, but also to matters of morals, has warned all the latthful in his Encyclical letter, 7th December 1887, 100 ter, 7th December, 1867, "of the grave errors in Socialistic doctrines and their disastrous influences, not merely on material interests, but merely on material interests, but also on religion and morality."
On the 1,th May, 18,1, he referred to the same subject, and prescribed equitable rules founded on the teachings of the Gospels, which he considered "efficacious in securing the observance of justice and the protection of religion, and the removal of all disputes between the various social classes." In his Encyclical letter of the 18th January, 1901, he says: "Socialists are 1901, he says: "Socialists are worming themselves into the heart of the State, in secret conclave and in the State, in secret contrave and in the light of day, and they are driving the people to sedition—they have cast off all restraint of religion—they acknowledge no obligations; they talk only of rights—
they are inflaming the minds of the
poor who are daily flocking in
greater numbers to hear them, and
who, from their wretched condition, iall easy victims to deceit, and are led into error. Religion and society are at stake, and it is the sacred duty of all good men to save them from dishonor." Warnings such as these, though perhaps more applicable to other countries than our own, should be taken to heart, and coming, as they do, from him who is burdened with the solicitude of all the churches, they should remove all doubt as to the action to be adopted by Catholics. Socialistic doctrines are not according to the teaching of the Church, and cannot therefore be from God. Our people have been always faithful and their fidelity has been proved through ages of trials/and persecu-tions—they have never fallen away from obedience to the Vicar of Christ. They will hear the voice of their pastors, and, with God's help, will be safeguarded against new dangers which are begotten of irreligion and infidelity.

UNITED STATES MR. SCHWAB'S CHURCH.

Loretto, Pa., Oct. 2.—The conse-cration to-day of St. Michael's Church, creeted 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 magnificent edifice representing an expenditure of

about \$175,000, was last night formally handed over to the congregation by Mr. Schwab.

In his address the donor recalled the days of his youth, spent at Loretto, and the memories of his mother. He wished the congregation great property. Architecture tion great prosperity. Archishop Ireland made an address, accepting the edifice on behalf of the church

authorities.

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 Alleghanies, and a tribute to the community where Mr. Schwas pent his boyhood days and where for many years he was employed in humble pursuits. It stands on a rominent spot at the south end f Loretto, a town of less than 250 people. The sanctuary floor is covered with a high grade of Wil-ton velvet carpet, for which \$5,000 was paid. The organ cost \$8,000, and was donated by Andrew Car-

and was donated by Andrew Carnegie. A bronze statue of Gallitzin, the gift of Mr. Schwab, stands in front of the new church.

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. There were also present and participating in the ceremonies of There were also present and par-ticipating in the ceremonies of the day Archbishop Ryan, of Phila-delphia; Archbishop Ireland, of St. Paul; Bishop Phelan, of Pittsburg; bishop Hoban, of Scranton; Bish-op Donohue, of Wheeling, W. Va.; Right Rev. Mgr. James F. Lough-lin, of Philadelphia, and about 80 priests.

Special trains brought many people for the Solemn Pontifical Mass celebrated at 10.30 o'clock by Arch-bishop Ryan. The church was bishop Ryan. The church was crowded. The sermon was deliver-ed by Mgr. Loughlin. An excellent musical programme was rendered by choirs from Johnstown and Pittsburg. Foll wing the services Mr. and Mrs. Schwab entertained the Bishops and other Church dig-

the Bishops and other Church dig-nitaries at their Locetto cottage.

Mgr. Loughlin's sermon way 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.

Very Nev. 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 out the length and breadth of the land. It was known that failing health had forced lis retiraent from the presidency of St. John's Ecclesiastical Seminary, Brighton, Boston, and that he had gone abroad in the hope of regaining his strength, but recent advices were to the effect that there was notable improvement in his condition. ble improvement in his condition.

The Abbe Hogan was a native of Ireland, but received his ecclesiasti cal training and spent most of his priestly life in the Sminary of St. Sulpice, Paris. He was ordained in 1852. For twenty-live 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 Euro-pean countries, the United States

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

On the completion of St. John's Ecclesiastical Seminary, Brighton, in 1884, its founder, the Most Rev.

Archbishop of Boston, invited Very Rev. Dr. Hogan to take charge of Rev. Dr. Hogan to take charge of it. Since that time, except for five years, 1889-1894, spent as president of the divinity college of the Cath-olic University of America, Dr. Hogan has presided over Brighton Seminary, chricking through the priests therein molded the Church in America with the treasures of his spiritual wisdom and profound and varied scholarships.

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. Lydwin of Schiedam. Before finishing his book the author paid a visit to this little factory 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. Such was the sanctity that came forth from her humble abode that it stood out clear and bright like a beacon in that dark age of general corruption.

The last chapter of his book,

which we read the account of the author's visit to Schiedam, affords ample matter wherewith to 10rm to ourselves an image of Dutch Calvinism such as was pictured to the mind of this gifted Frenchman be-fore his stay in Holland. His musings when nearing the end of his journey were anything but exhibitation. Would St. Lydwine, ignored by the world at large, be still held in veneration amidst that all-pervading atmosphere of Dutch Catholicism? Baedeker did not even mention her were Manney Harmer. mention her name. He even en-tertained some doubts as to the existence of a Catholic church or chapel in that place. Great, therefore, was his surprise when upon entering the town almost the first thing his eyes met was a vast church. He walked in and as if to reassure the still half incredu-lous Frenchman there rose the statue of our saint before his wondering gaze, while crowds of peo-ple flowed in and, filling the nave, knelt down in respectful silence, for Benediction had just begun.

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. Next day he found that a great number of peo-ple attended Mass, many going to Holy Communion before and after the services. There, too, was a little sanctuary erected in honor of the saint, with her relics and the wall paintings of exquisite beauty that represented the spinors that represented the principal scenes of the saint's life. Is it a wonder that our French convert wonder that our French convert, after he returned to his own country, had totally changed his mind? Nor was Shiedham with its inhabitants the only place that he had learned to esteem for its solid piety and genuine devotion.

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

three pages of the last chapter of

his book:
"The Catholics are everywhere in the minority, which doubtless ac-counts for the fact that they are marching on with serried ranks, forming a model company of grave Christians. A Catholic who does christians. A Catholic who down 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 wondefully of Christ, it has also wonderfully strengthened those that have re-sisted. 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, cducation 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 any ot er, mixing with common life. He is more independent than with us, but his life is passed 'au grand jour.' and for this very rearrand jour.' and for this very reagrand jour,' and for this very rea son 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. His task is not a very casy one. He has talism. His task is not a very casy one. He has to look after the security of his flock amidst the encircling dangers of infidelity that threaten everywhere. He has also to make everywhere. He has also to make constant endeavors to increase their number, but here he meets with great difficulties. The country is slowly coming back to its former belief, the reason of this being the furious attacks on the Church by Protestants and the boycotting of converts. It is an exceptional case when one who has gone astray case when one who has gone astray returns to the true fold of Christ, for doing this means being desti-tute of every help and assistance from his relations and friends, who

together with the Jansenists, form the welathy classes.
Though Holland, with the arch-bishopric of Utr cht, is the last re-fuge of this schism, yet its soil has been sanctified by monastic culture that at one time flourished in this country. Benedictines, Cistercians, Dominicans, Augustiniaus, Franciscans, Alexians and the monks of Chartrense founded here most flourishing communities, in the single province of Utrecht 198 monsaterus have been formed, whilst asteries have been formed, whilst the country of Frisa counted ninety abbeys. All this, however, disap-peared in the days of the great per-secution."

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 lycea 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.

of 592 convents in Holland.
According to other statistics of
the Residentiebode of The Hague
the Netherlands counted. 1784, 350
parishes and 400 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.

ONE BETTER EVERY TIME.

It seems to matter not wnat other newspapers may offer as premiums, the Family Herald and Weekly Star, of Montreal, can always go them one better, and this year they have again clearly out-classed all competitors. Subscribclassed all competitors. ers to that great family paper will this season receive the biggest val-ue ever offered. In addition to a very much improved paper, each subscriber will receive no less than three valuable and seasonable premium pictures. The pictures are large portraits of our new King, Edward VII., and the beautiful Queen Alexandra, each 18 x 24 in-Queen Alexandra, each 18 x 24 inches, on beautiful paper, making a lovely pair of 'pictures ready for framing, which should be found in every Canadian home. The third picture is a grand surprise. We have all heard of the renowned Gainsborough picture, the Duchess of Devonshire, the picture stolen and recovered after 25 years and recently purchased by J. Pierpont Morgan for \$75,000 cash. The publishers of the Family Herald are giving each subscriber this seeson a beautiful copy of this historical picture (22 x 28 inches) in ten rich colors, same as the original, along with the pictures of the King and colors, same as the original, along with the pictures of the King and Queen. All three pictures and a year's subscription to the best Family paper on the continent for one dollar is certainly a big dollar's worth. The plates of the King and Queen will be a surprise. No such plates were ever given with a newspaper.

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