

The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Pacian, 4th Century.

VOLUME XXI.

LONDON, ONTARIO, SATURDAY, OCTOBER 14, 1899.

NO. 1,095

JUST TRIBUTE TO ONE WHO MADE SACRIFICES.

Statue of Demetrius Augustine Gallitzin to be unveiled at Loretto.

Pittsburg Post, Sept. 21.
Arrangements for the celebration of one of the greatest religious events in the history of Pennsylvania are now in course of completion. Loretto, the historic little village near the summit of the Allegheny mountains, promises to swarm with the greatest Catholic dignitaries in the country and thousands of members of the Church in Western Pennsylvania. The centennial anniversary of the parish at Loretto is to be celebrated, and a handsome statue of Demetrius Augustine Gallitzin, prince-priest and pioneer missionary of the Alleghenies, will be unveiled.

The event will take place Tuesday, October 10. Among the dignitaries who have thus far consented to be present are Monsignor Martinelli, the Apostolic Delegate; Cardinal James Gibbons, Archbishop Ireland, Archbishop Ryan, Rt. Rev. Bishop Phelan, Rev. E. A. Bush, Vicar General, and Governor Wm. A. Stone.

The statue is the gift of C. M. Schwab, president of the Carnegie Steel Company. Loretto was the place of his birth, and he sees it erect a mark that will forever stand, not only as a tribute to the noted departed, but will designate an epoch in the history of the parish in which so much good seed has been sown. The monument is to take the place of an old one, and will stand for ages.

The statue has a large granite base, with steps leading to a granite pedestal. On this the life-size bronze statue of Father Gallitzin is placed. The figure is robed in a cassock, with a beretta on the head. In the one hand is a prayer book and in the other a cane. The figure is standing in a natural position, the pose being as true to life as possible.

The upper part of the present monument will be removed and replaced by the massive granite base on which the statue will stand. The base is being finished in Quincy, Mass. The bronze statue was designed and cast in Philadelphia.

The programme of the exercises, while not yet completed, begins with an early Mass October 10, when Monsignor Martinelli, the Apostolic Delegate, will give first Holy Communion to the children now preparing. At 10 o'clock Rt. Rev. Bishop Phelan of Pittsburg, will solemnly pontificate. Very Rev. E. A. Bush, V. G., who was pastor of the Loretto congregation for twenty years (1870-90) will act as assistant priest, and will deliver the panegyric of Father Gallitzin. The deacon of the Mass will be Rev. H. McLaughlin, pastor of St. Agnes' church, Pittsburg, who was baptized by Father Gallitzin. The other officers of the Mass will be priests who were natives of the parish. At 2 p. m. C. M. Schwab will make an address presenting the statue to the congregation. Mrs. Schwab will unveil it, and Archbishop Ireland will respond in a set discourse. Then will follow the papal blessing by Monsignor Martinelli. The exercises will conclude with a solemn "Te Deum" by the Pittsburg cathedral choir of thirty voices, who will also assist the home choir at the Pontifical Mass. The programme will be enlivened by music by the Daquesne band of forty-five pieces.

The chapel and the room in which Father Gallitzin died will be open for inspection and his venerated remains will be exposed for the last time. The members of the congregation will do their best to entertain visitors. Conventances will be run to and from Loretto road station to meet the trains. Arrangements are being made to run special trains from Pittsburg. All the parishes along the line of the Pennsylvania railroad will be well represented.

Demetrius Augustine Gallitzin was born at The Hague, Holland, December 22, 1770. His father, Prince Demetrius Gallitzin, was at the time Russian ambassador at the court of Holland. His mother was Countess Amalia von Schmettau, whose brother was the Prussian field marshal.

Young Gallitzin's studies were made principally in the city of Muenster, Westphalia. At the age of seventeen he was received into the Catholic Church. In 1792, at the age of twenty-two, he undertook a voyage to the young Republic of the United States in order to complete his education and to see the New World. He was given letters of introduction to President George Washington and to Bishop Carroll, brother of Charles Carroll, of Carrollton, the last surviving signer of the Declaration of Independence, and was accompanied by Rev. Felix Brosius, who became a celebrated missionary in Maryland and Pennsylvania.

On arriving at Baltimore and seeing the state of the country, he resolved to devote his life to a missionary career. He was one of the first students of St. Mary's seminary, Baltimore, and was ordained to the priesthood March 18, 1795. He was the second to be ordained priest in the United States, but the first in this country to receive all the orders up to the priesthood, the other, Rev. Stephen Badin, afterward bishop of Bardonia (now Louisville), Ky., having been raised to the

deaconate before leaving France. For four years he exercised the sacred ministry on the missions in upper Maryland and around Conewago in Pennsylvania.

In 1788 Captain Michael McGuire, a captain of the Revolutionary war, brought his family from Taneytown, Md., and settled in the valley just east of the present town of Loretto, Cambria county, Pa. He was the first white man to settle within the limits of this county, which was then a howling wilderness. Gradually some of his relatives and other families came, and formed what was known for years afterward as "McGuire's Settlement," now Loretto. Father Brosius visited these few families about the year 1790. But in 1796 a Protestant woman, Mrs. John Burgoon, being taken seriously ill, wanted very much to see a Catholic priest, and would not be content until a kind neighbor undertook to find one. Accordingly, a messenger was sent all the way to Conewago, nearly one hundred and fifty miles, and the messenger coming to the young Father Gallitzin, he lost no time in setting out to attend the call. Reaching the settlement he was favorably impressed with the country and the people, but it was not until 1799 that he came to reside permanently.

Captain Michael McGuire died November 17, 1793, and was the first to be buried in the cemetery at Loretto, the ground of which he had donated for the purpose, and which was set apart and consecrated by Father Brosius during his visit six years previously. Thus the Loretto cemetery is one of the oldest in the State. The captain had also bequeathed four hundred acres to Bishop Carroll for church purposes, and on this land Father Gallitzin settled when he arrived in 1799. He immediately started the erection of a log church 25x44 feet, and finished it by Christmas eve. The first Mass celebrated in it was the mid night Mass that Christmas night. From the preceding summer he held religious services for the few settlers in the house of Luke McGuire, the eldest son of Captain Michael, which house was built of logs in 1792 and is still standing and doing duty as a residence for the family of George Luke McGuire, the grandson of Luke, and great-grandson of the first settler in Cambria county.

The log church built here by Father Gallitzin was the first structure erected for the worship of God between Lancaster, Pa., and St. Louis. As the number of pioneers increased the church was enlarged to double its capacity in 1808, and in 1817 was replaced by a frame building 40x80 feet, which served as the parish church until 1851, when the present brick church was finished. While building the first log church Father Gallitzin also built a log cabin 14x16 feet, in which he, the heir of a princely family with a longer pedigree than the house of Romanoffs, lived in poverty and obscurity until about 1825, when he built a house of stone, one and one-half stories high. The half-story was raised to full height in 1850, and the house is still used as a dwelling. It continued to be the residence of the pastors until 1874. In 1832 he replaced his log cabin by a chapel in which Mass was said on weekday mornings for forty-two years.

On account of his becoming a Catholic, and especially a priest, Father Gallitzin was disinherited by the Russian Government and declared incapable of succeeding to his paternal estates. But after the death of his parents his sister Marianna promised to divide with him the income from the patrimony. Occasionally he would receive remittances from Europe, and calculating on these he contracted debts which he found great difficulty in liquidating. He spent very little, if any, of this money on himself, but with it he bought land which he sold to new settlers on easy payments, and built up industries for the welfare of his people. During all his missionary life he lived in poverty that he might benefit others, for he never received a cent of salary from his congregation. In all he must have spent \$150,000 of his own in building up the Loretto community. This was but a small portion of what he should have received from his patrimony; and he would have spent a great deal more, but his sister unfortunately late in life married the Prince Salm Salm, who was a dissipated character and who wasted his wife's and Father Gallitzin's substance.

In 1827 his debts were so pressing that he issued an appeal to the public for assistance. In the book in which appeal was inscribed Charles Carroll of Carrollton, wrote a commendatory letter and started the subscription by writing his name for \$100. The Russian and Spanish ministers at Washington subscribed \$100 each. Cardinal Capellari, afterwards Pope Gregory VI, sent \$200. The Irish laborers along the canal below Blairsville gave fifty cents or a dollar each. On one occasion the Russian minister in Washington invited him to dinner, after which he lit his cigar with Father Gallitzin's note for \$5,000, thus extinguishing the debt. The amount of labor and fatigue that he endured during his pastorate of forty-one years on the rugged

Alleghenies cannot be comprehended in these days. He was of a frail physique, yet his energy was enormous. He was a strict teetotaler, drinking nothing, as he wrote, but water or milk. Living simply and frugally and mostly in the open, he hardened his constitution and thus prolonged his life. His immediate parish comprised what are now Cambria and Blair counties, but his jurisdiction extended much farther. In the field of his labors there are now thirty six Catholic parishes, and a Catholic population of at least 50,000. He literally spent himself for his people, and died May 6, 1840, in the seventieth year of his age.

According to his dying request he was buried between his chapel and the old church, but in 1847 the congregation erected in front of the site intended for the new brick church a monument of mountain sandstone over a vault to which his remains were transferred. When the present pastor, Rev. Ferdinand Kitzel, assumed charge of the congregation in 1891, he found the coffin all decayed and had the venerated remains placed in a metallic casket in which they repose and are now to be seen. The monument as erected in 1847 was always an unsightly affair, and at the suggestion of the pastor who has long had a desire to see a statue of the illustrious Gallitzin placed above it, Mr. Schwab undertook to procure it.

SPIRITUAL VISITS TO THE BLESSED SACRAMENT.

At a time when a spirit of worldliness pervades the Church to a greater or less extent, and the love of many waxes cold; when even comparatively good Catholics seem not disposed to avail themselves of the inestimable privilege of visiting our dear Lord and Saviour in the most holy Sacrament of the altar, it is consoling to believe that there are many devout souls who long for the privilege, but are for various reasons deprived of it. Some are sick, some living at too great a distance from the church, some on a journey, etc. They realize the blessing; they long for the privilege; they would gladly go daily and prostrate themselves before the altar and pour out their hearts in loving devotion to Him Who with infinite condescension and love deigns to repose on our altars, inviting us to come to Him with our sorrows and our joys, and promising to bestow upon us the abundance of His precious graces. Strange indeed it is that so few of the faithful seem to comprehend and enter into the spirit of this beautiful, attractive and most consoling devotion. How many hundreds, especially in every city and large town, daily pass by the door of the church without ever thinking of Him Who inhabits the tabernacle within, perhaps without even complying with the beautiful Catholic custom of recognizing the Real Presence by lifting the hat as they pass.

But our object, now, is to make a suggestion to those who long for the privilege of visiting the Blessed Sacrament but are deprived of it, and the suggestion is that they make a visit in spirit, say, before retiring at night, or at any time more convenient, in company with their guardian angel. Let them kneel towards the church and imagine themselves at the altar-rail prostrate before the divine Presence and communing with their Lord as if bodily present. As a general thing, we think the heart of the devout client will prompt the proper language to be used. We love to think of the devoted clients of the Sacred Heart of Jesus approaching in spirit with deep reverence, humility, gratitude and love, and conversing freely and affectionately with Him, opening their hearts and telling Him all their joys and their sorrows, telling Him how much they love Him and how they long to love Him more, thanking Him for all His unnumbered mercies, and begging their guardian angel to thank Him for them and to help them especially in making reparation for the coldness and insensibility of so many tepid Catholics who ought to esteem it a privilege to approach Him in the Blessed Sacrament and do not. They need not fear to address Him thus. He is pleased with such familiarity, and would encourage it in every truly humble and devout soul. And we may be sure that such spiritual visits will be as acceptable to Him as actual visits in person. But if one has not acquired a facility of spiritual communion and conversing with his Lord in his own language let him avail himself of some of the prayers and devotions particularly designed for visits to the Blessed Sacrament, of which there is no lack in our prayer-books and in books written especially for that purpose.

This, we are aware, is no new suggestion. We call attention to it now because we desire, especially, to encourage this delightful and really very important devotion. The Real Presence of our Lord in the Holy Sacrament of the altar is the great, distinguished feature of the Catholic Church, and it may well be called the very life of the Church. The vigor of faith and the life of piety in a congregation may be measured by its devotion to the Blessed Sacrament.

When that devotion is cold and little practiced we may be sure the life of piety is on the wane. If faith is not declining it is to be feared that the hearts of the people are becoming too much absorbed with the pleasures, the ambitions and the sensual aspirations of the world. Let us all pray earnestly to the Sacred Heart of Jesus that he will attract His people to Himself in the most holy Sacrament of the altar, and let those who are deprived of the privilege of making visits in person not fail to cultivate the really delightful habit of spiritual visits, with the firm conviction that Our Lord will bestow upon them the abundant riches of His grace.—Sacred Heart Review.

LITERATURE AND READING IN OUR SCHOOLS.

The recent publication of a series of Catholic Readers—which lie before me as I write—to be used in the Catholic schools of Ontario brings to mind how important in a school curriculum are the two subjects embodied in those Readers, namely, Literature and Reading.

The Catholic schools of Ontario are assuredly to be congratulated on the publication of this series of Catholic Readers which should do something towards lending uniformly—at least in these two subjects—to the separate school system of Ontario.

An examination of the Readers shows that they have been carefully compiled—that the work has been done as well as might be expected under the circumstances, knowing well from my own experience in the same work that the compilers had not the same freedom of choice when making the selections that they would have had if they had been preparing a series of Public School Readers. The reason for this is obvious. It was necessary that the selections should be Catholic in tone—or at least that the atmosphere of the pieces should not endanger the faith of the Catholic children.

I have no hesitation in saying that the new series of Catholic Readers, of which the scholarly President of St. Michael's College, Toronto, Rev. Dr. Teedy, is editor-in-chief, are in my opinion far superior to the series now in use in the Public schools of Ontario. Their grading is better, their literary character is better—they are more up-to-date.

Yet the issuing of this Catholic series of Readers will be of little use to the Catholic schools unless there is behind them a wisdom, a scholarship, a thorough grasp of the subjects which they embody. Second rate tools in the hands of those who are skilled, will turn out better work than first-class tools in the hands of the unskilled.

There are not two other subjects in the schools of Ontario that are taught worse than reading and literature; and no school reader, be it ever so well compiled, can, or will of itself change this condition of things. A High School Inspector told me some time ago that there were not more than four or five High Schools in Ontario where reading was well taught. Why is this? Because reading does not count at an examination—because it is not a factor in the great system of cram which annually blazes the sky with its proud percentage. Now there is a talk of abolishing examinations altogether. This would be going to the other extreme, but it would bring about a better condition than the present.

Touching the subject of reading, the High school teachers say the fault lies with the Public school teachers—that they fail to teach the pupils to read when they send them to the High school. How absurd is not this charge when it is remembered that the Public school teachers themselves are the product of the High schools!

The real truth is we shall never have good reading in our schools—either Public, Separate or High—till we have teachers who understand what reading is—teachers who can themselves read and hold up models to their class—and inspectors who both know good reading and can inspect it. As it is now, there is merely a technical chattering about reading going on—the thing itself is never done. Every head master in every Model school in the Province unloads a series of lectures annually before his teachers in training on methods in teaching reading, and in time these teachers scatter among the schools bearing with them a multiple of rule in their pockets.

But you may ask what remedy would you propose for this condition of things? The remedy is simple—it is homopathic. Emphasize reading in our schools—beginning with our Normal school and schools of pedagogy. Let there be a summer course in reading given in Toronto under a corps of able instructors, and make it imperative that not only should every teacher understand the subject of reading, but be capable of voicing thought himself—of giving vocal interpretation to the spiritual significance of poetry, which after all is its only real significance. Reading and literature are co-radical in this that you reach the one through the other. Both are subjective. No hand-book or manual can be of real aid in the teaching of either subject. Nay, hand-books and manuals are a positive in-

jury to the true teacher who having assimilated literature leads his class to a study and vocal interpretation of it by a path entirely unobserved and untraced by the teacher of rule and method. These manuals are a good thing for the publisher, but they are death to true literary culture which in every rational and well rounded system of education should obtain as well in the primary school as in the university.

Thomas O'Hagan.

"LOSS AND GAIN."

Cardinal Gibbons Answers Objections to Embracing the Religion of Christ.

(Special to the Freeman's Journal.)
Baltimore, Md. Oct. 8.—Every part of the congregational part of the Cathedral was occupied last Sunday morning, the High Mass having been celebrated by the rector, Rev. Father Thomas, and the sermon delivered by His Eminence the Cardinal. It was the first sermon the Cardinal has delivered from the same pulpit for several months, and was the initial one of his discourse which he will deliver the first Sunday of each month until next June.

While on the various Sundays the Cardinal may occupy the pulpit during the season the assemblage may be large, this occasion was especially interesting owing, perhaps, to the expectation that he would make some reference to the association of his name recently with certain passing events of public moment.

The subject of his sermon was "Loss and Gain," founded on the Gospel of the day, the parable of the marriage feast, as related in the twenty second chapter of St. Matthew.

Cardinal Gibbons said as follows: "As in the days to which the parable refers, many accepted the invitation to the banquet, while many others absented themselves for various pretexts, so, now, while many embrace the religion of Christ, there are others who keep outside its pale. When a man is about to embark in any business enterprise he puts to himself this question, 'Will it pay? what loss and what gain?' Let us first consider the objections brought against embracing religion.

"One man will say to me, 'If I embrace the Catholic religion, my freedom of thought will be curtailed, my intellect will be cramped, my judgment will be clouded, and I will be restrained in the pursuit of scientific investigation. I will be in constant danger of falling foul of some ecclesiastical ukase warning me of the forbidden ground, as truant boys are ordered against trespassing on their neighbors' orchard, or my path is liable to be intercepted by a Pope's Bull, that metaphorically speaking, will gore me to death.'

THE CHURCH AND SCIENCE.

"I can say, without fear of contradiction, that they who harbor such sentiments labor under a groundless apprehension. I shall endeavor to show that the Catholic religion, far from blockading the way of science, renders the most serviceable aid in the pursuit of scientific investigation. The Catholic Church teaches nothing but what has been revealed by God or is plainly deducible from revelations. All truth comes from God, as all light proceeds from the sun. He is the author of natural as well as of revealed truth. One truth can never contradict another. No truth of revelation can ever be opposed to any truth of science. Natural and revealed truths always are, and always must be in perfect harmony and shed light upon one another, just as one star throws light upon another and expands our view of the firmament above us. Religion and science, like Mary and Martha, are sisters, although occupied in different pursuits. Science, like Martha, is engaged in material pursuits; religion, like Mary, is kneeling at the feet of her Lord.

THE CHURCH THE DIVINELY APPOINTED GUARDIAN OF REVEALED RELIGION.

"Rest assured, then, that Christian faith will never stunt your intellect, or warp your judgment, or check your progress in the investigation of natural truth. On the contrary, faith will be as the sun, illumining your path. It will be as a handiwork guiding you onward in the region of science; it will be a beacon light cautioning you to shun the shoals of quicksands, against which false science has often been shipwrecked, and just because the Church fosters true science she sets her face against false science. She is the divinely appointed guardian of revealed religion, and when she sees a man advancing some crude theory at variance with a fact of revelation—the existence of God, for example, or His sanctity, or Providence, or the origin and unity of the human species, or the spirituality and immortality of the soul, which is the foundation of man's dignity and responsibility—she knows that his theory must be false, because she knows that God's revelation must be true. When she sees this man laying profane hands on the temple of faith she cries out, 'Thus far shall thou go and no farther,' and is she not right? For if God's revelation is at the mercy of every scientist, what becomes of the principles underlying our

Christian society? Are they not like shifting sands?

"Rest assured that the wild theories periodically advanced against Christianity may float for awhile on the surface of the human mind, like icebergs on the ocean, but in the end they are sure to melt away before the effulgent rays of reason and revelation. How, then can we be asked to abandon the living fountain at which our forefathers stayed their thirst for centuries and run after the mirage which pretentious men have conjured up before our imagination?

THE HIGH DEGREE OF MORAL INDEPENDENCE ENJOYED BY CATHOLICS.

"Another will say: 'If I embrace the Catholic religion, I shall have to surrender my moral freedom; I shall no longer be guided in the path of duty by my own conscience, by my own sense of right, but by the capricious humor and dictates of a priest, and must submissively say that black is white if he will so decide.' It is hardly necessary for me to say that this is another groundless illusion. I can declare, without fear of contradiction, that there is no class of Christians that enjoy a higher degree of moral independence, consistent with their submission to God's law, than the members of the Catholic Church, for they are directed in the path of duty, not by the ever-changing *ipse dixit* of an irresponsible minister, but by the unchangeable law of God. It is to love the priest, to respect his authority, to regard him as the representative of Christ and the dispenser of the mysteries of God is slavery; then, indeed, the children of the Church are slaves, and, what is more, they glory in their bondage. But in point of fact the only restraint imposed upon you by the Catholic Church and her ministers is the restraint of the Divine law and of the Gospel, and to this restraint no reasonable Christian man has a right to object.

"But perhaps you may say, in embracing the Catholic religion, I may compromise my temporal interests; I may snap asunder, or at least loosen, many a sacred tie of friendship; may alienate the tender affection of my nearest relatives, and even those of my own household; they may accuse me of deception and ingratitude.' All this I admit, and a good deal more, as I know from a long experience in the sacred ministry."

"The Cardinal then told his hearers: 'You gain everything that is worth having.' He said that the gains include knowledge of the truth, God's grace, the friendship of God and the salvation of immortal souls.

THE SYSTEMS OF THE WORLD AND THE CHURCH.

Certain writers, who ought to know better, seem to forget that the system of the world is the system of nature, it watches over man's temporal welfare and pleasures. The system of the Church is the system of grace, which teaches that this world is but a passing show, and that its best prizes are so much plumb and dross. According to the world, the man is wise who lays up riches; his position is gauged by the amount of his store. He shows his perspicacity by founding a home, making a name, and carving his way to a position of power and independence. According to the Church, the perfect man casts the riches of this world to the winds, and embraces holy poverty. He abstains from all the dearest human ties, so that he may claim relationship to Christ; he abandons the natural freedom God gave him for the sake of Him Who was obedient even unto death. The world recognizes certain external social offices. It reprobrates all the class of crime that attacks the fellow-man. The Church says that the malice of an act is in the will, and that purity of heart alone makes man acceptable to God. The world, then, has a religion of its kind, adapted to its needs. It preaches a creed which is plausible, comprehensible, which can accommodate according to men's liking. A certain amount of worship—that public attendance at church which in no way interferes with the greatness of its ease or the plentitude of its comfort, or its other temporal pursuits—it practices and tolerates. The Church teaches dogmas and mysteries which are inviolable and eternal. She orders her children to hear Mass on certain days, as a grave precept and to sanctify their souls at certain times. She enjoins fasting and abstinence. Therefore the two systems are diametrically opposed.—American Herald.

The removal of crucifixes from Anglican churches in London is a good thing in one way. It will emphasize the secular character of the Establishment and identify it with other works of man's invention. Church-members who, like St. Paul, glory in the Cross will naturally feel drawn to the great Church of all Lands, whose cherished standard has ever been the image of her crucified Spouse.—Ave Maria.

If we could read the secret history of our enemies, we should find in each man's life, sorrow and suffering enough to disarm all hostility.—Longfellow.