

The Catholic Record.

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

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A BIGOTED AUTHOR.

We happened upon a short time ago a list of the great books of the century, and among them we observed "Hypatia." Hypatia is, as our readers know, from the pen of the late Rev. Cass Kingsley, who gave abundant proof during his span of years of being a thorough-paced bigot. He was undoubtedly an accomplished gentleman who did many things, and some of them well; but in dealing with things Catholic he was actuated by a blind, unreasoning hatred that respected neither historical truth nor the amenities of civilized life. Hypatia is a case in point. That she taught philosophy in Alexandria and was torn to pieces by a mob of Nitrian monks are historical facts. The novelist, however, is not satisfied with fulminating against the monks, but he must forsooth brand the great St. Cyril as the author and instigator of the odious crime.

Voltaire advanced the same charge, and it was rather amusing to see a respectable clergyman engaging the services of the arch-infidel for the purpose of besmirching the memory of a great churchman, because he was a loyal child of the Catholic Church. Historical figures such as Socrates, who were contemporary with Hypatia, attach no blame to St. Cyril.

Hypatia was cruelly done to death by misguided fanatics; but that they were urged on in any way by the Alexandrian prelate has yet to be proved by something better than the bigoted utterances of Mr. Kingsley.

THEIR TRUE MOTIVE.

The varnish is wearing off the imperialistic platform of the United States. The politician has given up saying that its timber was grown in the soil of love for humanity and put together for the sole unselfish purpose of extending to the Philippines the blessings of liberty. Senator Carter, the Chairman of the Republican National Committee, declares—and he ought to know—that Uncle Sam wants the islands as a battening ground for his carpet baggers and vendors of wooden nutmegs and other articles of our inventive civilization.

"This," he says, "is a practical age. We are going to deal with this question on the basis of dollars and cents. Neither religion nor sentiment will have much influence in determining the verdict. The great question will be, will it pay? If we can show the country that it will—as I think we can—the American flag will never come down from the Philippines."

There is not much national sustenance in the dollar. Dazzled by the glamor of material prosperity we are too apt to pay but little attention to the essential constituents of national life; but we should never forget that armies and navies and the treasures of art and commerce can never give enduring stability to a nation. A State may be poor in material resources and yet be on a high plane of civilization:

"It is not the loss of a battle, and the annihilation of an army, in a province torn away that brings the fall of a people. A people dies only by the relaxation of its morals, by abandoning its manly habits, by the effacement of its character through the invasion of egoism and scepticism. It dies of its corruption. It does not die of its wounds."

GRATEFUL TRIBUTE TO A PRINCE-PRIEST.

St. Michael's Parish, Lorette, Pa., will unveil, on Oct. 10, a bronze statue in honor of its founder, Father Galletzin. We rejoice in chronicling this, for it shows that the people whom he loved, and to whom he gave the ungrudging service of years, still cherish him in grateful remembrance. Father Galletzin, however, was something more than the pastor of Lorette. He was, indeed, its friend and father, but as priest missionary and when occasion arose, an accomplished controversialist, he was one of the men who contributed to the making of the history of Catholicity in the United States.

Men called him a visionary when he announced his intention of devoting himself to the American mission. He could be in the sanctuary at home, where the prestige of his family would aid him in his work of upbuilding God's kingdom on earth. The Prince-priest turned a deaf ear to remonstrance and entreaty, and remained in

his chosen field of labor, a humble priest, going his rounds of mercy and intent always upon the bringing of men into the knowledge of truth.

About a half century ago they consigned his disease-riddled body to the earth, but the record of his life remains a testimony to his prowess as soldier of the Cross and a source of encouragement to all those who are battling against evil.

MAMMON WORSHIP.

Cardinal Vaughan showed by his presidential address at the Catholic Truth Conference held recently at Stackpool, that he is, like his illustrious predecessor, taking a vigorous interest in social questions. His indictment of the Mammon worship was admirable.

Life, he says, has become a race for wealth, in the principle of every man for himself and the devil take the hindmost: scientifically termed the survival of the fittest. The cornering of markets and the squeezing of money out of the many in order to feed the avarice of the few are among the fruits of the pagan gospel of egoism.

The teachings of that gospel are proclaimed and to all practical intents accepted in too many households. Sensible men become eloquent in praise of a speculator who has for example cornered the wheat market, and wishes in his heart of hearts that he could do the same. That the broker has ruined hundreds by so doing, and gained his ends by methods to which custom or law is unable to impart respectability, matters little; but that he has reaped a million or so from the deal is the great thing. What pagan ever possessed so much wealth and guarded it so selfishly as the money kings of today: and what slavery in days ago can be compared to that which mercilessly and pitilessly hems around the toilers who plume themselves on being free? One may protest indeed, but it is scarcely heard amidst the strife and clamor of the votaries of gold. If wealth is so much in honor, if Sir Pius is welcomed with bow and obeisance, and poverty such a disgrace, why should not we strive after money? We have, of course, the teaching of Christ to guide us aright. His hand is ever beckoning us on to the world beyond the spheres. He walks the earth as in the olden time ever urging us to remember that His meekness and humility and unselfishness are alone the essential conditions of right living. But all this is of no mercantile value. It is good for the unseen and the future, but what has it to do with the world that dominates us, and that offers its pursuits and prospects and pleasure to the highest bidder.

"The multitude of men," said Cardinal Newman, "are living without aim beyond this visible scene; they may from time to time use religious words, or they may profess a communion or worship, as a matter of course, or of expedience or duty, but if there was any sincerity in such profession, the course of the world could not run as it does." Now and then we have a fit of virtue, but it wears off and leaves us as before struggling for the gifts of the world and neglecting the things that should be dear to those who shall never die.

We have, needless to say, every respect for the individual who through persevering work attains a competency. He may be a target for the stones of the incapable and wasteful, but we admire him and wish in our heart of hearts there were myriads of him among us.

But what arouses our indignation is the adoration of money. It enters households and lays its devastating touch upon the hearts and minds of the children. What is the doctrine preached at many firesides? To be noble and unselfish? Yes, that perfunctorily; but to aim at social position, to dress as well if not better than your neighbor, to bend one's energies, in a word to the securing of all that denotes money, is dinned in season and out of season into the ears of the children.

The result of the teaching is that there is in every community a number of shallow-pated noodles who give themselves undue importance because they have a few dollars. It may have come into their keeping from a shrewd

ancestor who sold second class value for first class prices, or as the product of prudent management and forethought, but having it forms them into a class apart from the common multitude, with as much practical regard for their less favored brethren as had the pagan for the slaves who tilled his fields and ministered to his pleasures.

They sometimes awake up to the fact that poor people do exist, and they go "slumming," that is, if they have no function to attend, and if the weather is not suitable for golf playing. They swoop down upon the tenements, ask the inmates a series of impertinent questions, and then, upon showing a clean bill of character both for themselves as well as for some generations back, they are given a card to some society that deals out "charity scrip" and iced.

In the name of a cautious, statistical Christ. They don't seem to understand, these good people, that in all that stands for nobility of character, the wearers of Poverty's livery may be richer than themselves. They would smile if you told them so, because from reason's dawn they have been taught by precept and example that money is the one and only thing that can secure the recognition and respect of the world. They are like the individuals described by Plato, who would regard it as the height of happiness if they could have gold within their bodies, three talents in their stomach, a talent in their skull and a staveta in each eye.

WHY THERE ARE "LAPSED MASSES" IN ENGLAND.

The existence in England of such an element as "lapsed masses," and their "deplorable material and moral condition," as described by Cardinal Vaughan in an able and eloquent address at a recent conference of the English Catholic Truth Society, presents a striking commentary on the boasted wealth and greatness of the British Empire. Heinous and widespread poverty with its inevitable accompaniments of ignorance and vice, constitute a notable feature of society in all the great centres of population. In London nearly a million of people are homeless or obliged to herd in places not fit for cattle. According to a medical authority report there are in that city "141,000 houses in which the poor are huddled together in numbers varying from four to twelve and more in a single room," and another authority speaks of "semi-starvation as the lot of multitudes," of "an undefined line that separates hundreds of thousands from a state of pauperism," and of "over 40,000 starveling children attending the London elementary schools." And the condition indicated by those facts and figures, cited by the Cardinal, is not confined to London alone. His Eminence referred to the state of the poor throughout the whole country as follows:

"Official returns made a few years ago present a sad and painful picture of the material and economic condition of the English poor. In the annual death rate throughout England 1 in 14 was that of a pauper in the Workhouse. In Liverpool one death in seven occurred in a workhouse. In the Manchester township (before its recent enlargement) 1 death in every 5 was that of a pauper. According to the Royal Commission for housing the poor, one person in every 5 in London dies in a public hospital or a workhouse, and if the wealthy classes are excluded the number is 1 in every 3. This sums up the material condition of the poor in the wealthiest country in the world."

Here we have it that in the city of London, noted in all our school geographies as "the largest and richest city in the world," 1 in 3 that is, one third of the population, leaving out the wealthy classes, are paupers, and that the same may be said of one-fourteenth of the population of the whole country. These are startling facts, or at least will be so to many who have been accustomed to think and speak of England not only as a "great power," but as the most prosperous and the wealthiest of the nations. What is the explanation of the facts? How has it come that a country possessing such sources of wealth and prosperity and such resources of material well-being as England unquestionably does, should be a land of dismal poverty for the great bulk of its people? Cardinal Vaughan answers the question. He says that the poverty of the English masses is "a result of utilitarian philosophy" and "of the inordinate growth of selfish individualism which was substituted in the sixteenth century for the old Catholic polity." This is a great Englishman's explanation (for Cardinal Vaughan is a great Englishman) and he goes on to further elucidate as follows his view on the subject:

"The fate of the poor has always been bound up with that of the Catholic Church. As we have seen it in Italy in the nineteenth century so was it in England in the sixteenth. The suppression of the Monasteries and the Guilds, the transference of their lands and of the great commons of England to the rich created a landless and beggared poor. Professor Thorold Rogers assures us that, 'the workman was handed over to the mercy of his employer at a time when he was utterly

incapable of resisting the gravest tyranny.' Without ties to bind the people to the land, they have been driven, especially of late years, in ever increasing multitudes to the towns. Here they have herded apart from the better classes forming an atmosphere and a society marked, on the one hand, by an absence of all the elevating influences of wealth, education and refinement, and on the other by the depressing presence of almost a dead level of poverty, ignorance and squalor. They are not owners either of the scraps of land on which they live or of the tenements that cover them; but are rack-rented by the agents of absentee landlords, who know less of them than Dives knew of Lazarus. Millions of human creatures are housed worse than the cattle and horses of many a lord or squire."

Here is a very interesting exposition of the cause of the existence of "lapsed masses" in England. Who shall say that it is not the true explanation? When "agitators" sometimes declare that the poor are poor because they have been robbed, they (the agitators) are denounced in hot terms by the spokesmen of the "utilitarian philosophy," but Cardinal Vaughan is no "anarchist," neither is Thorold Rogers, whom the Cardinal further quotes as writing that "the necessity of the English Poor Law can be traced distinctly back to the crimes of rulers and their agents," and that "in a vague way the poor know that they have been robbed by the great in the past, and are stunted now."

It is at least good that those English poor know, even in a "vague way," that they are not themselves altogether to blame for their poverty. Perhaps their greatest blame lies in the fact that, knowing even partially the cause of their misery, they have made so little effort in the direction of applying the true remedy. The English "lapsed masses" ought to take a lesson—they ought long ago have taken a lesson—from a neighboring country. Cardinal Vaughan, as befits him to do, makes eloquent appeal in urging the duty of Christian charity, and he points for example to the times before the people were robbed of their inheritance when the obligations of man to man were thus understood and inculcated:

"The medieval theologians constantly taught the common brotherhood of all men, and as a natural consequence the obligation on all to assist those who were in need. The English preachers of the fourteenth and fifteenth centuries dwell on this topic continually, as, for instance, Bishop Brunton of Rochester (1388), who denounced as unbearable and un-Christian the creation of a gulf or chasm between the rich and the poor."

The author of the most popular book of English instructions, Dives et Pauper (fifteenth century), insists that no property gives any one the right of saying: "This is mine, and 'That is thine,' for property," so far as it is of God, is of the nature of governance and dispensation."

We imagine that if Cardinal Vaughan were on this side of the Atlantic and to preach these doctrines very much in public he would have some fighting on hand.—N. Y. Freeman's Journal.

BISHOP HORSTMAN ADDRESSES CATHOLIC KNIGHTS.

At the eighth annual convention of the Catholic Knights of Ohio held in the city of Delaware on the 12th and 13th Sept., the following magnificent address was delivered by Bishop Horstman of Columbus, Ohio, at the opening of the session:

"I wish to address you, gentlemen, in the name of God, departed Bishop Watterson, who I feel, were he here, would give you a cordial welcome to the diocese of Columbus. I hope that your meeting here will be one of harmony, benefit, peace, and for the future good of the organization. Whatever is done should be done very slowly and you should profit from the experience of other organizations and from your own; let candid consideration of all your actions precede the action that comes up before you. One great object in your joining together is independent of your own self interest. It is that Catholic men should be acquainted with each other and be united in Catholic interests. I look over the world and see that the Catholic men in Europe, England, Germany and Canada are seeing the necessity of being united. There are the Catholics of England; see what they have done! Their Catholic Tract Society is enough for any society to be proud of. We little realize what influence the press has, but those outside of the Church do. They realize this fully. But what is the Catholic press of to-day? You can hardly, I was going to say get a plea-ant circulation for the very best Catholic paper published. Is not that something for you to take up? I hate resolutions. Be practical. For instance you should take this up and see that every member of your order is a subscriber to a Catholic newspaper; that would be doing something. At one time there were only eight Catholic papers in Germany; to-day there are two hundred and eighty with a subscription of thousands; and as a result of that is the constant upholding of Catholic interests and uniting the Catholics in general. Oh, what a crown of glory there must be in heaven for that quartet in Germany, Windthorst, Mallinckrodt, and the two Reichenspergers. Why those four men brought Bismarck, with all his blood and iron, down to their feet! (Applause) They stirred up all Germany; and you know to day that King William has to hold out his hand to the Catholic Centre, or otherwise he cannot hold his power. They thought the last election would settle

it, but the Catholics sent back not only their own power but increased it by ten. They have now a surplus of one hundred and thirteen, and nothing can be done without their consent. That is what united Catholic Germany can do. If Catholics in France would drop their envy and all unite together they would have full control of everything, in spite of Masonry and Liberalism. Here we are, simply because a man is a Catholic he has no chance in public office. Now where is our union?

We think the Church ought to keep out of politics, and we do. Thank God that we are the only Church that has kept out of politics. We know that Masonry is politics, and what are the Methodists, Baptists and others doing? They are turning their pupils into political platforms. I told President McKinley once that if a priest would preach politics he would be signing his own death warrant. He would be headed at once. But it is a fact that our people have very, very few men in public office, and it is our own fault; we can only make it otherwise through the Catholic press and by being united. Therefore, be united. United you can do anything. We have got to unite and hold up our heads."

They never had a Catholic Congress in Germany but some great good came from it. First it would be the Catholic press, then some other worthy object. Now, I say I want you to do something in this convention which will make it go down as a grand resolution, for instance, to resolve to subscribe for a Catholic newspaper and to establish a labor bureau. That is what I would like to see.

Therefore, begging God's blessing on your deliberations, I hope your business meeting will go on in harmony, pleasure and peace. I have always liked the C. K. of O., and at all your conventions one or two of the Bishops of the state have been present. You are an earnest, well-meaning body of men and through your society you can accomplish untold good throughout this state. With much personal inconvenience I have come here to assure you of my episcopal interest, and now, gentlemen, with all my heart I say, God bless you!"

THE POPE AND DEVOTION TO THE SACRED HEART.

A Letter From His Eminence, Cardinal Mazzella, to the Bishops of the World, Thanking Them in His Holiness' Name, for Their Zeal in Behalf of His Devotion.

Most Reverend Sir:—It ever affords me pleasure to communicate to the Church's rulers her Supreme Pastor's wishes. But in the present instance this feeling grows. It now devolves on me to acquaint each of the Bishops with the measure of satisfaction derived by our Most Holy Father Leo XIII., from the promulgation of his late encyclical, solemnly consecrating the whole of mankind to the Most Sacred Heart of our Lord Jesus Christ. His Holiness is aware of the good-will and unanimity with which that letter was received by pastors and flock alike, and of the readiness and zeal with which its recommendations were put into effect.

Our Holy Father himself was indeed the first to set the example. At the Vatican, in the Chapel of Paul V., he ordained a period of prayer, to offer and consecrate the whole wide world to the Divine Heart of Jesus. Following in his footsteps, the people of Rome flocked in great numbers to the patriarchal and lesser Basilicas, to the city churches, and to almost every private place of worship, and there repeated the solemn Act of Consecration, with one voice, making its sentiments their own.

Since then, letters are come from all sides, and still come, with tidings that the same solemn rite of consecration has been enacted with the same show of zeal and devotion in every diocese, yea, in nearly every single church, not of Italy or Europe alone, but of countries far distant and widely separated. For the unanimity displayed by the whole Catholic world, in this hearty co-operation with the desires and wishes of the Supreme Father of all, much praise is certainly due the holy Bishops, who by word and example, marked out and showed the way for their people in this regard. Wherefore, in obedience to the express wish of the Sovereign Pontiff, I sincerely congratulate in his name and thank your Lordship and every laborer in the vineyard working under your jurisdiction for the salvation of souls. As our Most Holy Father plainly states in the same encyclical letter, he is full of a confiding hope that rich and abundant fruit will accrue from the sublime act of homage, not only to each of the faithful in particular, but to the whole believing body in general, yea, to mankind at large, and we unite our hopes with his. We are thoroughly well persuaded of the crying needs of our own times. Faith, already on the verge of utter loss, must be set on a new basis of activity. Charity of the right kind must be kindled to the burning point. Passion, already extinguished, must be rekindled and checked. Morality is daily wasting away with disease, and some remedy must be speedily applied. Everyone

should have at heart the subjection of human society to the gentle sway of the Lord Christ, the acknowledgment and the recognition, by even civil authority, of His royal right vested in Him by Almighty God over every tribe and every people. Thus-wise shall the Church of Christ, His Kingdom, become more and more widespread, and enjoy a fuller measure of that freedom and peace so indispensably necessary for winning new and greater triumphs. To this end we must aim our every endeavor, that the uncounted and heavy wrongs, daily done the Divine Majesty by wicked and ungrateful men throughout the world, may be compensated and atoned for by the pious and devoted of God's faithful few.

And yet, that the hope now moving in our bosom may daily gather strength, that the good seed just sown may blossom full and yield a rich harvest, it is supremely important to make this recent increase of devotion to the Sacred Heart of Our Redeemer lasting and foster it unceasingly. For unflinching fidelity to the practice of prayer must, if I may so speak, do violence to the Sweet Heart of Jesus, and oblige Him to open wide the flood-gates of that grace He so ardently desires to pour down upon the faithful, a desire time and time again manifested to Blessed Margaret Mary, the child of His special love.

Wherefore the Sovereign Pontiff, with me for spokesman and Interpreter of his will, strongly urges your Lordship and the other Bishops of the Catholic world to vigorously promote the work so auspiciously begun, to devise and decree whatever measures may seem, according to circumstances of place and time, best suited to accomplish the desired results.

The Holy Father especially commends the custom, already in vogue in many churches, of paying special and public worship to the Divine Heart throughout the month of June. To encourage the faithful he opens the treasury of the Church and grants to them an Indulgence of three hundred days every time they attend these exercises. He besides grants a Plenary Indulgence to such as assist at these exercises at least ten times during the month.

His Holiness likewise views with interest the wider growth of that highly commendable and already common practice of setting apart the first Friday of every month for various acts of piety in honor of the Sacred Heart, such as the public recitation of the Litany lately approved by himself and the renewal of the formula of consecration penned by his own hand. If this practice once grows to be a custom with Christian people it will prove a lasting and repeated acknowledgment of that divine and kindly right which Christ received from His Father over all mankind, which He purchased at the cost of His own most precious Blood. And God Himself, appeared by these offices of love, rich as He is in mercy and wonderfully prone to heap men with benefits, must forget their wickedness and embrace them, not only as faithful subjects, but as friends and fond children.

Our Holy Father, besides, earnestly desires to have the youth of the land, such especially as devote themselves to the study of the arts and sciences, gathered into the religious bodies so widely known as societies or sodalities of the Sacred Heart of Jesus. These sodalities are made up of chosen young men, who spontaneously hand in their names and at a fixed hour on a fixed day of the week assemble in their rooms or the church or the college chapel, under the guidance of a priest, to there perform with devotion certain works of piety in honor of the Sacred Heart. If every good work done in His Holy Name by the faithful is pleasing and grateful to the Redeemer, favors of this kind certainly sit closest to His Heart, because they proceed from the tenderness of innocent children. We can hardly measure with words the advantages sure to accrue from such practices, to youth's period of life. A careful study of God's own heart, a deeper insight into His virtues and His unspokeable love, must necessarily operate to check the rebellious and dangerous passions of the young, and add new strength to the assiduous practice of virtue. These sodalities can likewise be established and fostered among young men belonging to Catholic clubs of whatever kind.

For the rest, the pious exercises above referred to are nowhere made obligatory by our Holy Father. He leaves everything to the prudence and wise tact of the Bishops, in whose zeal and good-will he has the utmost confidence. This one thing he desires, that everywhere among God's people devotion to the Sacred Heart of the Lord Christ may unceasingly flourish and grow.

In the meantime, I sincerely pray for your Lordship's unending happiness.

Your Lordship's Brother,
C. BISHOP OF PRANESTE,
CARDINAL MAZZELLA,
Prefect of the Sacred Congregation of Rites.

From Rome: The Sacred Congregation of Rites, July 21, 1899.
D. FANCI, Secretary.