

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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It is surprising how many people uttering high-flown sentiments about charity and religion are of so little use in the betterment of the world. They have a great deal of eloquence, but very scant human sympathy. Foreign missions engage their time and money, because, forsooth, benighted Chinese, etc., living as is commonly supposed, in quite a romantic atmosphere, are fit subjects to fascinate and develop the aesthetic sense of old and young ladies. They are ready to give their services to charitable concerns, because they do so love to help all who suffer from poverty and its inherent ills. This is all very well, but do not such ministrations of mercy savor of ostentation? Let us who have leisure go out among the poor, and the contrast between their sordid surroundings and our own refined and comfortable homes may make us more earnest and self-denying in the holy cause of charity. Let us behold how the days of hundreds of young girls and boys are passed in unremitting monotonous toil in the ill-ventilated and ill-lighted rooms of our factories, and out of the money squandered in fashionable trifles we may provide clubs and reading rooms, where, during a few hours of the week, their human brains and hearts may be uplifted from the region of sin and darkness and be trained in self-control and led to a just appreciation of their rights and responsibilities.

We would do well to observe the course pursued by some Canadian newspapers, which, before a general election, are very prone in their praises of Catholicism, and after it run on in the accustomed groove of partiality and bigotry. Before a political battle no need of praise is too great for the Church, but after it a stern silence on all things Catholic, and bitter comments on anything that may rebound to her disgrace and dishonor, take the place of the eloquent passages that were employed to influence and dupe the Catholic votes.

We are told that priestly influence in Ireland is on the wane. The convincing reason is that Irishmen are becoming too intelligent to submit longer to clerical dictatorship. How absurd is such an argument to anyone conversant with Irish history! But of human credulity there is no end, and we doubtless remember that "we must suffer fools gladly." That intelligence of which we hear so much will, if possible, increase the affection for their priesthood that lives deep down in the hearts of true Irishmen. It will impel them to open the pages of their history and to read for themselves the tale of self-sacrifice that enemies would fain blot out, and they will readily see why the Irish priest above all others is entitled to all possible veneration. When Erin in the days of splendor stood a queen among the nations his learning and sanctity cast a lustre on the new-born civilization. He carried her fame to the uttermost paths of the earth. Churches and colleges attested his beneficent and onward progress, and at times a martyr's grave bore eloquent testimony to his heroism and burning zeal for the salvation of human souls. In the dark and bitter days he, as the "Good Shepherd," was with his people. He warned drooping hearts with the fire of his own indomitable courage. He participated in their every privation, and for them also he dared and suffered death in all its direst forms. And our century has beheld him devoting every energy to the furtherance of the cause of Irish liberty. His prudence and foresight have restrained the people from repeating the deplorable mistakes of '98 and '48. For his country's welfare he has despised pain and toil, and now, when the sun of a future bright with promise is slowly but surely rising above the horizon he is asked to relinquish his hold of the people's affections, because, forsooth, a few irresponsible agitators who have risked little and gained much, and whose chief characteristic is a consuming desire of political pre-eminence, would fain pose as sole defenders of Irish liberty.

The American reporter is certainly a wondrous being. He has the right omniscient air and tone and knack of administering reverential flattery to American institutions and civilization. Just now he is employed in a very shameless work—the tracing out for the reading public of the duties and sphere of jurisdiction assigned by the Holy See to Monsignor Satolli. He has subjected the Delegate to an "interview," but from diplomatic language he gleaned information of no import and had naturally to resort to the assistance of a fervid imagination.

A FAILURE IN NEW YORK.

Rev. Madison C. Peters Says That of Protestantism.

The Rev. Madison C. Peters, in his sermon recently delivered in the Bloomingdale Reformed Church, Sixty-eighth street and Western Boulevard, New York, asserted that Protestantism in New York city was a failure.

"In 1800 the Catholic population in the United States was 100,000, and in 1890, 8,277,000. A fair estimate of the Catholic population of New York city is 750,000; 250,000 represents the Protestant church-going population. In 1840 we had in this city one Protestant church to every 2,071 of the population; in 1850, one to 2,442; in 1860, one to 2,777; in 1870, one to 2,480; in 1880, one to 3,018, and in 1890, one to 3,544, and if we take the police census, one to 4,000.

SOME CURIOUS FIGURES AND FACTS.

"In comparison with the growth of the population the Presbyterian Church has lost 17 per cent. in this city in twenty years. The Methodist church here in nineteen years increased only 2 1/2 per cent.; during the same time the population increased 80 per cent. The Dutch Reformed church in twenty years sustained a loss of 10 per cent. relative to the population. There is not a Protestant denomination in the city that has grown anything like the growth of the population. The Christian forces at work below Fourteenth street are not so large as they were twenty years ago, and, although during that time 200,000 people have moved below Fourteenth street, twenty Protestant churches have moved out. One Hebrew synagogue and two Catholic churches have been added, so that, counting churches of every kind, there are seventeen less than there were twenty years ago, notwithstanding the great increase in population.

MISSIONARY WORK NEEDED AT HOME.

"Our pulpits ring with frequent appeals for money to establish missions in the destitute West. The population of the city of New York exceeds that of North and South Dakota, Montana, Washington, Oregon, Nevada, Colorado and Wyoming. The Presbyterians and Congregationalists have only 85 pastors at work in this city, while in the States mentioned the two denominations have 540 pastors and workers. In the Fourth and Seventh wards of this city are 70,000 people and seven Protestant churches and one chapel. In the tenth ward are 47,000 souls and two churches and one chapel. The Twentieth ward increased 77 per cent. in population in ten years, and its churches decreased 31 per cent.

"The drift of our Protestant Churches is always towards the more fashionable part of the city. The magnificent churches built up town have not been paid for by the people. The money came from the sale of down town churches. The Protestant Church deserves to fail so long as in defiance of the Christ-spirit it builds fine churches for the few, and pauperizes the poor by building plain chapels for them. God's houses should be built for all alike.

THE CAUSES AT WORK.

"The churches must follow the people," is the cry. Who are the people? The rich few who live up town, where the churches seem anxious to crowd and hinder each other's growth by ruinous rivalry? Only a few days ago the New York Presbytery advised two down town congregations to dissolve their organizations and sell their properties, so that the money might be used in removing the indebtedness of fashionable up town churches. We have robbed the down town poor systematically by selling their churches to build fine churches for the up town few. The Catholic Church never surrenders an old field. None of her churches ever are turned into stables. The people must build their new churches. To what, then, is the Catholic Church indebted for its triumphant march? To the monstrosity of our frequent moving days, the indifference of Protestants and the enthusiasm of Catholics. It is because the Catholics are thoroughly devoted and in earnest, and are prepared to make sacrifices and to suffer in order to support what they believe to be true."

OTHER CLERGYMEN AGREE WITH MR. PETERS'S ASSERTION.

The New York *World* reporters interviewed a number of Protestant clergymen upon Mr. Peters's assertion, and they all acknowledged the truth of the above.

The Rev. Frank L. Wilson, of the Forty-third Street Methodist Episcopal Church, said that the fact was undeniable.

"It is so," he continued, "largely because immigration swells the ranks of the Catholics. The great majority of those who come here of that faith remain and take residence in the crowded districts. Then, too, a very large number of Hebrews have come over within a short time past. There are portions of the east side where you will scarcely ever hear the English language spoken by residents. It is a fact that churches far down town would not be self-supporting. They would have to be run with a restaurant or an entertainment as a feature to attract the people there."

"This is shown by the efforts of the Asbury Church, on Washington Square. A number of features of the kind I speak of were introduced—a wood yard, dining-room, young people's clubs, etc.—but it was very hard work, and as soon as any effort was made in church work proper the attendance began at once to dwindle. The only way we can see to reach this section is by the big churches up town establishing missions and supporting them. Another cause that Immigration is the fact that the younger American population does not remain in the city. It either moves west or to the suburbs. I think you will find no falling off in the suburbs."

The Rev. B. F. De Costa said: "The statement of Mr. Peters is absolutely correct, and the condition he speaks of will continue until Protestants put forth the efforts the Catholics do. It is well enough for Protestants to grumble and complain, but the fact is they are too fond of ease. On the other hand, the Catholics are willing to suffer and make sacrifices for the present in view of what they look to in the future. They never give up a field, but go heart and soul into their work. They mean everything they do, and hence they succeed. Following similar lines Protestants would be just as successful, and possibly more so. When they are willing to put forth the effort they will succeed in ample measure."

MAINTAIN THE FAITH.

Archbishop Ryan Declares It to be of the First Importance.

A New York *World* correspondent called on Dr. Ryan, the venerable Archbishop of Philadelphia, and requested that he express his views on questions that prevail in the Catholic Church. As one of the leading metropolitans of the American hierarchy Dr. Ryan's utterances possess especial interest at the present time.

ALL FOR GOD'S GLORY.

"There are no differences in the Church on questions of faith or creed," said the Archbishop. "If popular impressions exist that there are such differences, why, the popular understanding is incorrect. The Bishops may hold divergent views on some points of policy, of discipline, perhaps, but they are as one in the faith, all striving for the glory of God, and of the Church."

"During the past year the subject of the education of children has been discussed with perhaps a keener interest than formerly, and the discussion has attracted the attention of the people. The press has furnished general information to readers, and perhaps erroneous views have unwittingly been disseminated. Really the subject of education has been a vital one for a long period of time, and the Church has been of practically one mind concerning it."

NO PURPOSE SAVE TO MAINTAIN HER FAITH.

"The views of ecclesiastics, especially those of the distinguished Archbishop of St. Paul, have been quoted often. The visit of Archbishop Satolli has revived interest in the school question. You have read, no doubt, the propositions submitted by Mgr. Satolli at the recent meeting of the Archbishops. The published account is substantially correct. I will be glad if the people of the United States understand that the Catholic Church has no purpose other than to educate her children and to maintain her faith. All religious bodies ought to be as one in sentiment in questions of education. There is a common enemy all must oppose, and that is ignorance. The mother of vice is ignorance, and to crush it should be the aim of good citizens."

THE FRIEND OF EDUCATION.

"The Catholic Church has always been the friend of popular education. Common schools for the instruction of the masses of the people were first founded by the Church, and the progress of knowledge is in accord with her long-settled policy. When I hear of antagonism between educational institutions I feel that there should be, instead, the antagonism of emulation only."

"If Catholics are not satisfied with the Public school system of our country it is not because their institutions are devoted to education, but because they do not go far enough in the mission of training or calling out the powers of the soul. We are as one with the Public schools in all that pertains to intellect and memory. We separate from them with regret on the

boundaries of another and higher region to which they decline to ascend. RECOGNITION OF HEART AND WILL NEEDED.

"I believe that a complete education should include recognition of the will and heart powers, which more than intellect affect one's destiny for time and eternity. The heart of man is chiefly influenced for the right by an element in our nature as real as any other, and that is the religious element. It is found in every human heart, and must have a purpose. Being capable of education, it ought to be educated. An influence on the intellect is exercised through education is chiefly to the heart and passions of mankind, and it makes better men and better citizens. The self-restraint and the self-sacrifice essential to morality are best served by it."

"In these generalities all right-thinking men will agree, I think. The great practical question in connection with the education is how to impart with secular instruction the religious training. If you sweep away from the great mass of Christian parents the number who have not the necessary time to teach their children at home, and in addition those who lack the necessary knowledge, you will probably include two-thirds of the humbler classes of society. The hour of religious instruction in the Sunday-school is insufficient. The little acquired may be half dissipated before the next school hour."

"The daily education in religious truth is necessary. The daily school should combine instruction of the head and the heart, secular education and religious. There are many poor people in the Catholic Church. The Church is the refuge of the poor. They cannot teach their children at home, either, as I previously said, from lack of time or capacity."

"I am aware the American people are to a large extent wedded to the system of education which excludes religious teachings from our Public schools. I believe that a radical change of sentiment will transpire, and that the sober thought of an enlightened community will assert itself. The Lutheran body recognizes the desirability of combining secular and religious instruction. The views of the Episcopalians incline in the same direction, and so do others of the great religious organizations. The views of the Catholic Church on the subject of matrimonial divorce gain ground apace, and the same thought will lead the same people to believe that the Church is right in opposing the divorce of education from religion; that she is right in teaching religious restraint on the passions of the rising generation, and teaching it daily. I think that an educated society is far more dangerous to society than an ignorant one. If we are to develop the intellect only, without applying a safety valve, as it were, by giving the heart a good training, it might be better to omit the mere intellectual development."

"It is for the reasons I have enumerated that Catholics deem the union of the two educations imperative. It is for these reasons that they believe that the bars should not be let down and that the principle of combined secular and religious instruction should prevail. We cannot make concessions to any departure from this principle, and we must insist that the true educational plan for Catholic children is the one which happily combines the two kinds of instruction. There may be differences of opinion among the Bishops as to the details of carrying out the purpose of the Church, but on the main subject of combined religious and secular daily instruction there is but one view, and that is, that the combination is essential and prerequisite."

THE CHURCH AND THE REPUBLIC.

"You ask for my views on the relations of the Catholic Church to the Republic—if there is anything in the policy of the Church that is contrary to the spirit of republican institutions. I think that the Church thrives best in our Republic. We have nothing to do with the politics of other countries. The Church in monarchical countries conducts her affairs as is best suited to the existing conditions. The Church is non-aristocratic. It has been from the foundation. The Head of the Church was the son of a carpenter, born in a manger. The disciples were plain men, and the strength of the Church rests with the lowly. In the American Republic we are left entirely free to act out her sacred and beneficent mission to the human race. She is free theoretically as well as practically not merely by toleration nor overshadowed by civil law, but by constitutional guarantee. Obstacles to her progress arising from ignorance of her true doctrines and from hereditary prejudices are gradually disappearing as Catholics and non-Catholics come to know each other."

"We are all Americans, and the Catholic takes as much pride in our common country as the religionist of any denomination. The Pope is deeply interested in the common people, and the thoughts of the Holy Father have been directed towards the Church existing in republics with keen attention. I have expressed to the Pope on a notable occasion the happy condition of the Church in Republican America. I described at some length

the freedom from legal restraints here, and the broad toleration of the American Constitution. I spoke with all the plea for a republican Church at home as follows:

ARCHBISHOP RYAN TO THE POPE.

"Remember, Most Holy Father, that the people represented by the shepherds of Judea came by angelic summons to the crib at Bethlehem before the Kings of the East, and that He whose vicar you are was not only the King of Kings, but also the reputed son of Joseph, the carpenter; that He was a man of the people and sympathizing with the people."

"When I concluded the Pope applauded my utterances. There was some discussion in the newspapers at Rome regarding this subject. Everything assuming a political drift at Rome, and a newspaper, the *Italia*, said that I had conveyed a useful lesson to the Pope, who, the paper declared, 'preferred kings to peoples.' Soon afterward the official organ of the Vatican, the *Moniteur de Rome*, replied to this criticism, and demonstrated that the Holy Father had, whatever former policies of the Vatican may have been, shown a strong sympathy with Republican institutions. It was to me that the Pope said the memorable words: 'Your country is great, with a future full of hope. Your nation is free. Your Government is strong, and the character of your President commands my highest admiration.'

"It is not difficult for a man to be an ultra-radical or an ultra-conservative, but to steer the safe course of conservative liberty requires true principles, with a clear head, pure heart and great courage to feel and act them out. Such qualities the Pope possesses. The admiration the Holy Father feels for the United States will, if there were not numerous moral reasons, prevent him from any line of Church policy that would in any manner be inimical to our institutions. The Republic and the Catholic Church go hand in hand, and no outside interference will prevail against the friendly union."

THE IMMIGRATION QUESTION.

"The immigration question on which you desire my opinion is too momentous a subject to be discussed without careful thought. There are two sides to the question. We do not desire the depraved and reckless classes of Europe, but the sober, industrious immigrants, who come to our shores to improve their condition and to seek a permanent home as welcome. The country needs such new blood."

"How to restrain the unworthy and to sift the black sheep from the white is a subject to which our statesmen should give earnest study. I do not think complete suspension of immigration is desirable, but this land does not welcome criminals and the vicious. Questions of securing immunity from epidemic diseases may be prominent. And here the great questions of ways and means come forward again strongly. My own mind is not quite clear as yet how the objections to unrestricted immigration should be met."

"In response to your request to explain Cahensyism, as it is so termed, I may reply that the subject no longer possesses vital interest in this country. It is a dead issue, if it ever rose to the dignity of an issue. Herr Cahensy came to New York from Germany with a purpose which, I believe, was sincere and elevated. He was of the Imperial Parliament, and became seized with the idea that the numerous subjects of European nations who were of the Church and resided without naturalization in the United States should be cared for spiritually by their own people. I think Cahensy would have liked actual interference by his own people to secure spiritual oversight over his countrymen of the Catholic Church here."

CAHENSY'S PLAN IMPRACTICABLE.

"There are numerous Polish Catholics. The Cahensy idea was to group them all under the spiritual charge of a Polish Bishop. The German Catholics were to be under a German prelate, and the French Catholics under a religious Superior of their own race."

"Of course, such a proceeding would have caused confusion and discord. It was an impracticable and unnecessary movement. There was no authority behind Cahensy. Rome took no part in his plan. As soon as the purpose of his visit was understood the leaders of the Church conferred and set the seal of disapproval on Cahensy and his mission. Of course their action closed the purpose of his visit, and he departed, leaving no strong impressions behind him."

"As I mentioned, Cahensy's purpose was no doubt pure, but his coming was injudicious. The American hierarchy resent foreign interference. They are governed by the laws of the Church, of which the earthly head is in a foreign land, but in all other respects they are American citizens."

The *World* correspondent asked Archbishop Ryan if the Church has assumed any special line of policy in the vexed question of capital and labor.

CAPITAL AND LABOR.

"The part of a mediator, of a common friend of both," was the reply. "Capital cannot thrive without labor, and labor depends upon capital. The

Church's policy is to strive to assimilate the interests of the two. A favorite example of mine is the action of the hermit, Telemachus, who caused the cessation of gladiatorial combats in the arena at Rome. You will remember that the monk, in his cell in the eastern desert, heard that men continued to fight in the Coliseum notwithstanding that Rome was no longer pagan. He journeyed there to endeavor to end the cruel sport. He entered the arena, and just as a gladiator was on the point of transfixing another Telemachus threw himself between the combatants and begged them in the name of Christ to end their discord. The populace, balked of their sport, tore the hermit in pieces. The revision of feeling, however, led to the stopping of similar contests."

"The Church endeavors to calm the animosities between capital and labor, and exercises a powerful but not always open influence for the good of each opposing side. The progress of time, the dissemination of intelligence and the influence of the Church will tend to ameliorate the existing frictions."

ARCHBISHOP RYAN CORRECTS A MISTAKE.

To the Editor of the *World*:

The account of an interview with me by a representative of your paper, published in this morning's issue, is generally very correct.

Permit me, however, to correct a mistake. While I believe that Mr. Cahensy desired that Bishops of the same nationality as the majority of their people should be appointed by the Holy See for this country, he did not ask that one Bishop should be appointed for each nationality whose members might be scattered through various dioceses. I said that this had been attributed to him and regarded by some people as Cahensyism.

While opposed to what is known as the spirit of this movement, I do not wish to do any injustice to an otherwise very worthy man.

Yours sincerely,
P. J. RYAN,
Archbishop of Philadelphia,
Philadelphia, Dec. 19.

CATHOLIC PRESS.

N. Y. Catholic Review.

The leading Catholic residents of Omaha, Nebraska, have published an open letter to their fellow-citizens protesting against the war waged against the Church by the secret Know-Nothing societies, by some of the Protestant clergy in their pulpits, by peripatetic lectures on the public platform and by some papers in the secular press. They declare that they have been subjected to misrepresentation, to abuse, to social ostracism and to a business boycott. "All that remains to complete the villainy of this new religious war," says the appeal, "is the gallows and the stake. Nothing that Catholics hold dear, the honor of their religion, the reputation of their clergy and of their families has been spared by those ghouls and hypocrites who under the guise of patriotism and virtue have precipitated this attack. Religious women who have never committed an offence against any one in this community, who are attending strictly to their own affairs and who have no means of defending themselves, have been repeatedly vilified and calumniated privately and publicly." "We Catholics," continues the protest, "are at least human beings and this is the nineteenth century. It is a reflection on the civilization of this community that such a state of things should be allowed to exist. We ask you, therefore, how you can stand idly by and permit the peace and good order of your city to be endangered, how you can silently witness citizens whom you know to be respectable and law-abiding, to be repeatedly insulted and goaded to resentment." What impression this appeal will make on the public conscience, time will tell, but the prediction can be safely made that a day of reckoning will come for the members of the A. P. A., when the indignant fellow-citizens of all denominations will put a quietus on their proscriptive proclivities.

Liverpool Catholic Times.

A Jesuit, in the eyes of every traducer of the sons of the apostolic St. Ignatius of Loyola, is a political schemer, a domestic intriguer, or a wily assassin, who chooses any and every means to attain his ends. A Jesuit is as ubiquitous as he is dangerous. If we are to believe his enemies, he may pose in the guise of a scullion or a prime minister, an ambassador or a mesmerist, a valet or a peer. He is all things to all men in his insidious hypocrisy. * * * And yet, the Jesuit is coming to be understood. The cloud of misrepresentation and obliquity in which he was enshrouded is vanishing, and he stands before the world as the most zealous and fearless of missionaries, the profoundest of theologians, the most accurate of astronomers, the most subtle of mathematicians, and, taking him all in all, the best and most unselfish of men. That is why the Jesuit is maligned.

The love of God and the love of our neighbor necessarily go hand in hand; and in the hearts of the young, especially, the seed of piety always puts forth the flower of pity for the suffering.