

The Catholic Register.

"Truth Catholic; proclaim it ever, and God will effect the rest."—BALMEZ.

VOL. VIII.—NO. 30.

TORONTO, THURSDAY, JULY 26, 1900.

PRICE FIVE CENTS.

Current Topics.

Chinese War.

The sensation of the week is the message of United States Minister Conger stating that the Legations were safe. The message was in cipher known only to the American officials but it was not dated. There are three solutions of the question put forward—(1) That the Legations were really safe at the time of the cable and are yet (2) that the message had been abstracted and only let through now, and that the Ministers have been massacred since; (3) that the Chinese had obtained the key to the cipher and had forged the message. Very few believe the Legations safe. Conflicting reports are daily coming so that little or nothing is known of the real state of affairs. It is known positively that the Europeans captured the native town of Tsin-Tsin on their second attempt, gaining possession at the same time of quite a large force of artillery. Meanwhile the Chinese have invaded Russian territory and the state of war exists for the first time. The Russians are being hard pressed and are hurrying forward a large relief force. Reports of the slaughter of missionaries and native Christians, of the sacking and burning of stations come in with alarming regularity. It is the uncertainty that makes things so terribly fearful. Meanwhile the revolt is spreading and Canton is now giving growth for serious alarm. Amid it all is the lack of concerted action among the Powers who are acting as segregated parts and are without any recognized commander-in-chief. The nations recognize the fact that the uprising means the partition of China among them, and each with its eyes upon that particular part which it proposes to fasten upon, is loath to spend time and energy in quelling and bringing into subjection that portion that a rival nation will in all likelihood acquire at the termination of hostilities. Troops are pouring in daily; Russia is preparing to swoop down with a very large army, Japan will have 60,000 in the field and the other nations will not be far behind in the snatch for territory in the final partition.

The Boer War.

Desultory fighting still goes on in South Africa. The war has turned into a hunt, but like a stag at bay, the Boers make a stand from time to time and fight in a forlorn hope. General De Wet suffered defeat in an all day's engagement at Lindley this week and fled in two bodies. After a sharp fight for the possession of the railway near Skidberg the attacks of the Boers was beaten off. Stubborn fighting has taken place too in the neighborhood of Middleburg. Flattering reports of the gallant conduct of the Second Canadian Contingent at the Cassack post affair continue to come in daily. Several Canadians were killed or wounded. The most serious loss to the Canadian forces during the week was the deaths of Lieutenants Borden and Borch who were killed on July 16. Both of these excellent officers received special mention in Lord Roberts' report for gallantry in action.

Reports from the lumber mills in Northern Ontario.

Ontario give great cause for satisfaction. Thanks to the measure adopted by the Ontario Legislature forbidding the export of logs, and thereby compelling the lumbermen to manufacture their timber into lumber in Ontario, the mills in Northern Ontario are working overtime. Saw mills that had been running in an on-off-day sort of fashion before the passage of the law are now working three shifts of eight hours each a day. Mills have sprung up through the Parry Sound district, and there has been easily a tenfold increase in the number of men employed in the saw mills throughout every section of timber-bearing Ontario.

Mr. George Ronison, who has arrived at Port Arthur from Hudson Bay, brings news confirming the report of a balloon having been wrecked and three men having lost their lives in Ungava, on the east coast of Hudson Bay. They are supposed to be the remains of the missing Andrope expedition. The story was carried by Indian hunters to Fort George, on the north-east coast of James Bay, thence by the same band to York Factory, whence in turn it was carried to Moose Factory.

Campanula Collides.

A dense fog hung over the Irish Channel on Sunday, and the Camard steamship Campanula, on route for Liverpool from New York, struck the Liverpool bark Emberton, bound for New Zealand, amidships, cutting her in two. The Emberton sank immediately. Seven of the crew were rescued, but it is believed the other eleven members of the ship's company, including the captain, were drowned.

Disastrous Collision.

In a collision on Saturday night outside Belfast Lough between the local passenger steamer, 'Dromedary and Alligator, five passengers were killed and upwards of fifty more or less injured; in many cases amputations of legs being necessary. There were 600 passengers on board the two vessels, and terrible scenes followed the collision. It is feared that some others have been drowned.

A Chicago Disaster.

Another disaster that a human skull and a pair of boots have been found in a rendering tank owned by one of the packing house firms in that city. Several months recently, in the employ of the company, have disappeared, and the police are searching for them, to see if any light can be shed on the mysterious find. It is the theory of the police that the victim was pushed into the tank.

Mount Azuma, near Death-Deal.

Mount Azuma, Japan, was the scene of a volcanic disaster in 1888, broke into eruption Tuesday July 17. Two hundred persons were killed or injured. Several villages were engulfed by the streams of lava from Mount Azuma, and great damage was done in adjacent districts.

A WONDERFUL CHURCH.

The little city of Jasper, the capital of Dubois county, Ind., has a church structure which is so large that almost any one of the Indianapolis churches could be placed inside its steeple and all this immense structure dedicated as St. Joseph's, has enough stone in its structure to build around a city of 16,000 or 20,000 inhabitants a wall four feet high and two feet thick, and the amount of lumber used in the roof alone would be sufficient to build many homes. Though this great edifice cost one-tenth as much as the State House, it was built by the Catholics of one of the smaller counties of the State of Indiana, and to-day it stands without a sign of decay or incipient ruin.

Three years after the Civil War closed Father Fidelis Manto began the erection of St. Joseph's. On September 14, 1868, Bishop St. Palais laid the corner stone. After the death of Father Basil Housier, who expects to complete the structure in 1905, when thirty-seven years of continuous work will have been occupied in its erection.

Except for the ornamentation the materials used in the construction of the church were prepared and put in place by members of the congregation, who for three decades have been making sacrifices of all kinds to realize the ambition of their pastor. Besides the vast amount of money contributed, \$50,000 in cash has been raised; between \$25,000 and \$50,000 more will be necessary to complete the work.

ROOF SUPPORTED BY HUGER TREES.

When Father Manto conceived the idea of the great structure, he was anxious that it be built in a most substantial manner, and certainly his wishes have been followed. The roof is supported by huge trees, the largest in Southern Indiana, that serve as imposing ninety-foot columns. The roof structure is composed of forest trees used as rafters and braces. Between the outer roof and the inner roof there is a space of ten feet, and the roof is supported by the forest hardwood in the State. There is, besides, an immense amount of stone in the structure. The story is that after the farmers had hauled stone for months, and had all the surrounding fields covered, they thought they had found the end of the structure. Instead there was only half enough for the foundation.

The foundation and walls of the church went up under the direction of Father Manto, who, after presiding the solemn Sunday morning, announced that he had been selected to work during the coming week. By this means about one-seventh of the entire congregation labored each week. Father Manto not only assigned the men to work, but he also directed it all. Year after year this continued until gradually the structure took shape.

The dimensions of St. Joseph's are 108 by 90 feet. From the foundation to the eaves it is 100 feet, and from the floor of the interior to the ceiling it is 60 feet. The walls are 4 and 6 feet thick. The steeple, when completed, will be 200 feet high. In it is a ball which, with its hangings, weighs eight tons. Its sonorous and grand voice can be heard with favorable breeze, at Celestino, ten miles east of Jasper, and at Ferdinand, twelve miles south.

The church, though the seating arrangements have not been completed, can

seat 2,000, and another 1,000 can stand on the lower floor of the structure.

COSTLY WINDOWS AND ALTARS.

Father Basil Housier, now in charge of the pastorate, is doing all he can to beautify the great structure left unfinished by old Father Manto. Besides putting in a splendid heating system, there have been added fine art windows. Over the entrance is an art window showing Christ feeding the multitude in a costly way. Near the altar is another, of the Good Shepherd, that cost \$475. On the other side is the Nativity of the Lord, that cost \$450. Over the central altar is a small window, the glass in which cost \$300. The other smaller windows cost \$175 and the side windows \$300.

But the windows are not the most expensive part of the ornamentation. The three altars are especially fine, being constructed entirely of Italian marble. The high altar is the two groups, each set on a high, cost \$10,000. The side altars, one crowned with the Blessed Virgin, the other with St. Joseph, the patron saint of the church, cost \$6,000. The high altar has before it a great candlestick, each of which cost \$50. The things regarding the sanctuary from the church auditorium is of onyx and brass that cost \$1,000. The other decorations are proportionate in expense and beauty.

When Father Manto died he had failed to make any provision for heating and lighting the vast structure. At present candles are used for the illumination, but soon the building will be equipped with electricity.

The congregation of St. Joseph's includes 1,000 members, or about 3,000 communicants. In the city of Jasper 90 per cent. of the inhabitants are Catholics, and Dubois county is in the strongest Catholic district in the State. They have made many sacrifices to construct St. Meinrad has received considerable aid from these people. It is thought that the aggregate amount of Catholic property in the county of Dubois is \$1,600,000.

NEWMAN'S WONDERFUL POWER.

The widest difference of opinion has prevailed as to the utility and effects of preaching.

When Newman was Vicar of St. Mary's, Oxford, men crowded into that church to the afternoon service, while he, apparently unconcerned of all presences but God, read his sermon in sweet, plaintive, monotonous voice, sometimes suddenly pausing for a whole minute at a time, while the sermon all around him, and he himself has been anything like it in the way of preaching since the days of Savonarola. It is commonly said that it was the "Tracts of the Times," which revolutionized English religious thought, and that when Newman, who himself was a fervent Anglican, saw that it was Newman's sermons which created the atmosphere through which the tracts lived.

His last Anglican sermon. The power of Newman's Oxford is hardly credited to the power of his preaching, clear thought, penetrating speech, deep feeling. As regards his last appearance in the University Church, at Oxford, Dean Church describes the scene. It was the 25th of March, 1849. Old friends looked up to hear it, and few eyes were dry as he drew to the end. He had started with the same text as that of his first sermon. "Man goeth forth to his work and to his labour till the evening." He read the text, and then he opened the book in the Bible, in language altogether simple, beautiful through its very simplicity, when all of a sudden he burst out in a strain of the most impassioned sermons, and then growing calmer and then, "And, oh loving friends! should you know anyone whose lot it has been, by writing or by word of mouth, in some degree to help you thus to act; if he has ever told you what you did not know; if he read to you your wants or feelings, and comforted you by the very reading; has made you feel that there was a higher life than this daily one, and that you were not alone; that you were not a brighter world than that you were; or encouraged you to sob or you, or opened a way to the inquiring, or soothed the perplexed; if what he has said or done has ever made you take interest in him, and feel well inclined towards him; if he has ever made you hear him not, and say for him, that in all things he may say for God's will, and at all times he may be ready to fulfil it."—Canadian Churchman.

THE GREAT JESUIT ORDER.

On January 1, 1900, there were 16,078 members of the Jesuit Order in all parts of the world. Of these, 6,922 were in the United States, 8,949 in the rest of the world. On January 1, 1899, the number of Jesuits was 14,434, divided as follows: 6,427 priests, 4,963 novices, 8,926 coadjutor brothers. The increase in the number of the Order in 1899; more than since 1870—33 more than in 1899, which accounts for the small increase. The membership of the Order is divided as follows in various parts including Germany, Austria, Hungary, Belgium, Netherlands and Galicia, 4,201; Spanish Assistance, including Spain, Portugal and Mexico, 6,236; French Assistance, 3,980; English Assistance, including England, Ireland, Australia, Canada and the United States, 2,607.

CHAMPLAIN SUMMER SCHOOL.

(Report by the Reporter.)
Cliff Haven, N.Y., July 10th, 1900.
PROGRAMME OF SECOND WEEK.

A person present at Cliff Haven in early July, in 1899 and 1900, cannot but marvel at the difference in attendance. In fact present appearances are similar to those of much latter periods of former sessions. Seemingly but one deduction can be made from these signs, and that is, that the percentage increase in attendance on this year will probably reach a far higher point than in any previous year.

Sunday, July 8th, was a day worthy of note in the history of the work, because it marked the beginning of the season when the Catholic Summer School is able to hold all its services on its own grounds. There was no high mass on that day, on account of the unfinished state of the new addition to the chapel. The Pontifical High Mass, however, was celebrated on the grounds on Sunday, July 16th, when Rt. Rev. T. A. Burke, of Albany, officiated. The sermon was preached by Rt. Rev. Mgr. Jas. F. Lauchlin, of Philadelphia.

During the second week also, began the course in Shakespeare and in Dante which have been provided by the Alumnae Auxiliary Association. The study class in Shakespeare was held each morning at half past nine, under the direction of Dr. James J. Walsh, who is the same professor delivered a course of lectures on Biology.

The large attendance at both hours, particularly at the earlier class, evidenced the high esteem in which the students recognized in attending those courses was the marvellous versatility of the man. The possession of the scientific mind and the scientific spirit, did not deter him from the study of the sacred literature, in all its forms. His studies in science and in literature were of greater interest and of more permanent value because of his broad knowledge in various lines.

The study of Dante during this and the next week is presented under the instruction of Rev. Dr. P. J. Mahoney, of St. Charles Borromeo's Church, New York. The difficulties which beset the path of the student of Dante have been fully and intelligently mastered. His studies in science and in literature were of greater interest and of more permanent value because of his broad knowledge in various lines.

The evening lectures of the week were in two courses, of two lectures each. The first of these was given by Rev. Dr. G. M. Bolling, of the Catholic University, will deliver the morning lectures on "The Study of Languages." Hon. M. H. Glyn, Member of Congress from Illinois, and President of the University of Chicago, will deliver the second course of lectures, on "Stray Impassions" and the latter on some great works of music.

GERMAN CATHOLIC POLITICS.

The power of Catholicism and of a united Catholic people is shown by the German Central Party. Of the 307 Deputies of the Reichstag, 236 are elected by Catholics, 16 by the German Catholics, 15 by Saxony, 17 by Wurttemberg, etc. The German Catholics have by their only secured 137 seats (counting the Polish and the Alsatian Catholics); while the Prussian Imperial Party—command only 77 seats in the Reichstag. The German Catholic Central party deserves all the more credit since its members belong to very different German provinces, as follows: Baden, Wurttemberg, Saxony, Westphalia, the Rhine Provinces, Hanover, Brandenburg, Pomerania, East and West Prussia, Silesia, Posen, Alsace-Lorraine, etc. All these provinces are of the political party, and by their unity and the superiority of their truly conservative, popular and reforming policy, have become the governing party of the vast German Empire. The so-called Liberal Party, which once commanded 100 in the Reichstag, the party of Kulturkampf, has to-day 47 seats; the Protestant Conservative 57; the Protestant

Imperial Party 23; the Anti-Semites 18; United Freisinn, 12; Protestant Volkspartei, 23; Socialists, 59; the Democrats, 8; the Bauernbund, 4; the Protestant Agrarians, 8; the Danes, 1; no party, 10.

This shows that Catholicism is uniting also in politics. The twenty million German Catholics forming one political party in the Reichstag, the German Catholics, while the 32 million German Protestants have 46 different German national churches and 15 different political parties in the Reichstag. Let the Catholics of France, of Spain, and of the Republics of the South America be united politically in one party as the German Catholics in the Reichstag. They will then be able to make themselves the governing party in their countries as they did in the German Reichstag. This is what Leo XIII. says in his instructions to the Catholics of France, who, being 33 millions, would be able to form a much greater parliamentary majority than the German Catholics.

THE ACHEROPITA.

Acheropita means not made by hands. This is a description applied to a few especially venerated pictures in Rome which legend regards as made by angels, but is applied by artistry to the picture of our Saviour preserved in the Chapel of the "Sancta Sanctorum," or Holy of Holies at the Lateran. Criticism has not yet dared to judge the order of a two-century Pope, and that it has always been the object of the most extraordinary veneration in its chapel at the top of Scala Santa. It has been customary to remove it from its chapel and to exhibit it to the public view on rare occasions, such as jubilees, and this has been done for the present holy year. It was unlocked by three different keys which three different corporations preserve, transferred to the order of the Holy Sepulchre at the Lateran, and placed for about a fortnight on a temporary altar in the nave. There, every morning, many Masses are said and countless communions given. High Masses were also celebrated on the order of the Holy Sepulchre, and by thousands of people. Every afternoon a sermon was preached by a Franciscan friar, and Pontifical Benediction of the Blessed Sacrament given by a Cardinal. Nor was this revival confined to the chapel of Rome. The pilgrims and pilgrimages on their visits to the Lateran entered and paid devotions to this venerable image of the Saviour. Meantime excavations were going on in the level of the Scala Santa, and the steps below the Scala Santa, and the steps on the stairway up which our Lord is believed to have passed to Pilate's hall, was removed by Pope Sixtus V. to a part of the ancient Lateran palace of the well known excavations made by Sixtus V. The Chapel of the Sancta Sanctorum, at the foot of which Pope Sixtus placed the fire which had consumed the rest of the Papal Patriarchium. Under the level of the stairway were found five Roman marble columns of cipolino, remains of arabesque and paintings representing saints, probably of the ninth century. Under the level of the Sancta Sanctorum other paintings were discovered, a pit filled with bones, which are probably the remains of the martyrs of the Lateran. The excavations are very appropriate in the holy year of jubilee, and they will have for result to put modern scholarship in possession of much hitherto lost knowledge about the magnificent seats of the papacy during a thousand years—roughly, from 800 to 1,900. His Eminence Cardinal Matelin and other persons of distinction are warmly interested in the work which is certain to bear such valuable results. The excavations are very appropriate in the holy year of jubilee, and they will have for result to put modern scholarship in possession of much hitherto lost knowledge about the magnificent seats of the papacy during a thousand years—roughly, from 800 to 1,900.

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A COLOSSAL STATUETTE.

A project is being discussed in Naples for the erection of a colossal statue of Christ, of colossal dimensions that it may be distinctly visible from every part of the bay. The site first proposed was on the hills of Castellarmore, but to this it is objected that the statue would stand against the horizon, the mountain behind being too lofty. Now the top of Caesariello is proposed, in the group of the monastery.

A CATHOLIC PHILOSOPHER.

Professor Henry Sidgwick has vacated the Chair of Philosophy at Cambridge University, and the position is now vacant. That important position is Mr. William Samuel Lilly, a well-known Catholic, and secretary for many years to the Catholic Union. Mr. Lilly is a prolific writer upon questions relating to ethics and philosophy, and no one can doubt that he is in every way fitted to succeed Professor Sidgwick. The question is, will the authorities at Cambridge rise to the occasion and elect Mr. Lilly to the vacant chair, his religion notwithstanding?

RUSKIN AND THE CHURCH.

The interesting note from the Monitor and Now Era is well worth remembering. "The late John Ruskin's leanings towards Catholicity have been at times disputed. The following letter, however, is from the pen of Albert A. Isaacs, M. A., gives us a very clear view of his intellectual outlook on Catholicity and Protestantism. The letter is addressed to the writer of the book referred to. It reads as follows: "I wish the 'Sheepfold' whom I was an ignorant and insolent youth in the following forty years I have written what you will find, if you read it candidly, more just—and therefore less to

the taste of my Protestant friends. If you do not already get Cobden's 'Little History of the Reformation,' the only one ever written as far as I know, though, of course, to make it perfect a counter statement would be needed of what is really beautiful in evangelical religion in later centuries. I do not, of course, like his (Cobden's) style, but the sum of my forty-four years' thinking on the matter—from an entirely outside standpoint—as nearly as possible as that of a Turk—has led me to agree with Cobden on all his main ideas, and there is no question whatever that Protestant writers are, as a rule, ignorant and false in all they say of Catholics—while Catholic writers are, as a rule, both well-informed and fair."

A CLERICAL POLICEMAN.

The Rev. Father Hendrick, rector of St. Bridget's Catholic church, Rochester, being bitterly opposed to the open saloons on Sundays, has had himself sworn in as a deputy chief of police, to arrest any youth of his parish found disorderly or under the influence of liquor.

The reverend father spends his Sunday leisure hours at such places as are likely to be patronized by members of his flock.

Father Hendrick is one of the most noted priests in the State. In addition to being rector of one of the largest and best known churches in Rochester, he is also president of the Humano Society, an officer of the Society for the Prevention of Cruelty to Children, and a member of the State Board of Regents. Father Hendrick is a firm believer in law and order.

CATHOLIC OFFICERS AT THE FRONT.

The "Weekly Register" says that an analysis of the list of Catholic officers and volunteers at the war, which it published last week shows the following figures:—Total number of officers and volunteers since the outbreak of the war, 420 officers, 238; volunteers 134. Of this number 20 have been invalided home and 16 have been killed or have died in South Africa. Among these 257 officers taking part in the war are included:—General Beaumont, 49; Capt. Beaumont, 21; Royal Army Medical Corps, 46; Militia Medical Staff Corps, 2; civil surgeons, 6; naval officers, 3. Owing to the absence of positive information, it has not been possible to assign all these to their respective regiments. The principal Catholic schools, however, are represented by the following totals, which include the killed and invalided:—Beaumont, 49; Clongowes, 42; The Oratory, 39; Stonyhurst, 30; Downside, 30; St. Edmund's, 17; O'Connell's, 16; St. Vincent's, 15; St. Ignace's, 14; St. Joseph's, 13; St. Vincent's, 12; St. Vincent's, 11; St. Vincent's, 10; St. Vincent's, 9; St. Vincent's, 8; St. Vincent's, 7; St. Vincent's, 6; St. Vincent's, 5; St. Vincent's, 4; St. Vincent's, 3; St. Vincent's, 2; St. Vincent's, 1.

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Wearied by the useless waiting for assistance from the present government, the Catholics in Spain have petitioned the minister for permission for the foundation in Madrid, out of their own means, of a purely Catholic university, similar to the one at Louvain, Belgium. The Count de Val has laid a large legacy of money at the disposal of the Government, and has been warmly praised by the King and his ministry.

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