

The CATHOLIC CHRONICLE...

DEVOTED TO... FOREIGN NEWS

ENGLAND ENGLISH CATHOLICS AND THE EDUCATION ACT.

In connection with the meeting of Roman Catholic Bishops and representatives of Voluntary School Associations at the Archbishop's House to discuss the Education Act, The Tablet says: The Archbishop presided and all the Bishops were present, except those of Newport, Hexham and Newcastle, Middleborough and Salford. The Bishops determined to draw up statements as to the debts upon all their schools, so that the real financial difficulty, as regards capital and interest, might be ascertained with accuracy. The Standing Committee of Bishops and the Subcommittee of the Catholic School Committee will meet again early in February, after the returns as to the indebtedness of the schools have been received and tabulated. The vote of the meeting was a common resolve to do everything possible to make the Act a success, and it may therefore be considered certain that the Catholics of England will make every effort and strain every nerve not only to have done in the past, and also to co-operate loyally and to the very best of their ability with the County Councils and other local authorities in working out all the problems raised by the new Act.

WESTMINSTER CATHEDRAL.

The outer structure of the new Catholic Cathedral at Westminster has been completed, after having been seven and a half years in course of construction, by the erection of the gilt iron cross on the top of the campanile. The cross stands some ten feet high, and before its erection Cardinal Vaughan had specially blessed it. The Cardinal had also placed a reputed fragment of the true Cross, which had been in England for several hundred years.

PRINCE BECOMES A JESUIT.

According to a London Daily Chronicle telegram Prince Ranieri, the Bourbon son of Count Caserta, Pretender to the Throne of Naples, and brother to the Prince of the Asturias, has entered the Order of the Jesuits. Count Caserta vainly urged Prince Ranieri to adopt a military career in the Austrian army, and now applies to the Pope to advise him to leave the Jesuit Order.

IRELAND

THE IRISH HIERARCHY AND THE POPE.

An address of the Cardinal Archbishop of Armagh, and of the Irish Archbishops and Bishops, to His Holiness Pope Leo XIII. on the occasion of his Pontifical Jubilee, with a letter from His Holiness, are printed in The Irish Ecclesiastical Record. The following are the English translations of these documents:

Most Holy Father—To-day the whole world rejoices and gives expression to its delight at that most auspicious event, at that altogether uncommon occurrence—that Divine Providence should have enabled you, Most Holy Father, to reach the twenty-fifth year of your Supreme Pontificate.

We, the Prelates of Catholic and ever-faithful Ireland, assembled at our annual meeting, give thanks for this great blessing from our inmost hearts to Almighty God, and desire to join with our brethren dispersed throughout the Universal Church in joy and congratulations.

And how fully justified are these rejoicings and expressions of gratitude! For who does not admire the unwearied vigilance with which, since you took charge of the barque of Peter, you steered its happy course through so many threatening storms, deprived as you were of all human assistance.

With supreme wisdom you have extended and strengthened the Kingdom of Christ throughout the world. The ever-faithful guardian of unity, you have confirmed your brethren. The defender of justice and liberty, you have lent your aid to every Church and to every people harassed by persecution. A devoted lover of peace, you directed all your energy to preserve, safe and inviolate, a good understanding between all ranks of the clergy and people. Having borne the burden of so many labors, of such great undertakings, at an age which is more than advanced, you have secured glory to God, salvation for the faithful of Christ, and a bright and incorruptible crown for yourself.

And what is to be said of the office of teacher which you have discharged? Appointed as a king of the great mountain of Zion by Him who is the True Light "which enlighteneth every man that cometh into this world," how unfailingly and how happily you have served the Church of God! How

effectively you have come to the assistance of the people who were walking miserably in darkness! No error threatening the welfare and peace of modern society has escaped your keen scrutiny and your profound knowledge. No truth adapted to the needs of our time or required for the salvation of souls has failed to be expounded in your pastoral pronouncements to the faithful.

Nor should we forget how earnestly you have desired to promote the divine worship, to foster piety amongst the ministers of the altar, to kindle devotion amongst the faithful, and make clear to all men the living sanctity of the Church.

A few years ago you gave joy to the whole Church of Ireland, when, with supreme benignity, you confirmed the public ecclesiastical cult which from immemorial time has been given to those servants of God who are our fathers in the faith and are regarded by us as pillars of strength and sanctity to the present day.

Unceasingly and with the greatest affection you have shown innumerable marks of paternal benevolence and love to us and to our flocks. Aware of the miseries and oppressive laws that weighed down upon our beloved country in the past, and still in a great measure continue to afflict her, you have never failed to assist us with paternal words and opportune counsel.

May Your Holiness, therefore, deign to accept the assurance of filial love and of profound veneration to which, for ourselves, for all our clergy, and for our most faithful people we now give expression.

Humbly asking the Apostolic Benediction, we pray the Divine Majesty that He may keep you, that He may favor you, and preserve you for your children to the years of Peter, and longer and longer still.

(Here follow the signatures.)

No. 73877.

Most Eminent and Most Rev. Lord. I have the honor of transmitting to Your Eminence the enclosed Pontifical Letter, which His Holiness has been pleased to address to you and to the other pastors of your country as a testimony of the sincere pleasure with which he has received the congratulations addressed to him by Your Eminence and by the Archbishops and Bishops of Ireland. I take advantage of the occasion to renew to Your Eminence the sentiments of profound veneration with which I most humbly kiss your hands.

Your Eminence's most humble and truly devoted servant,

M. CARD. RAMPOLLA.

To Our Beloved Son, Michael Logue, Cardinal Priest of the Holy Roman Church, Titular of S. Maria della Pace, Archbishop of Armagh, and to Our other Venerable Brethren the Archbishops and Bishops of Ireland.

Beloved Son and Venerable Brethren—Health and Apostolic Benediction! It has pleased the Irish on many occasions and by no doubtful tokens, to give proof to Us of that piety which has been handed down to them by their forefathers, and of their devotion to the Apostolic See.

We have experienced, however, greater pleasure than usual at the testimony of regard which you hastened to send Us on the occasion of this happy solemnity there are two things that cause Us the greatest joy, viz.: that you are stimulated by the same feelings and desires as the desires of the Blessed Patrick, Apostle of Ireland, and that you faithfully foster amongst your flocks the sentiments which he taught of veneration and love for the Chair of Peter. It is clear, indeed, that the spirit of your great father still lives amongst you, and it is also happily manifest that the future of your country promises an abundant and joyful harvest.

Whilst, therefore, we give to your zeal the tribute of praise that is due to it, and thank you for the expression of your devotion to Us. We must not fail to exhort each one of you to spare no pains in your efforts to maintain the glory handed down to you by your fathers as the honor of the Catholic name demanded. Seeking to obtain these favors, you will be assisted by the Apostolic Benediction, which as a pledge of Our Good Will and of all divine favors We lovingly in the Lord impart to you.

Given at Rome, at St. Peter's, on the 26th day of November, 1902, in the twenty-fifth year of Our Pontificate. LEO PP. XIII.

UNITED STATES BISHOP SPALDING ON EDUCATION.

It was a large and representative gathering which met at the rooms of the American Catholic Historical Society to hear Bishop Spalding lecture

on "Catholic Education in the United States."

Bishop Spalding said in part that he had long known of the noble work of the society and had long taken a deep but silent interest in its success. History, he said, is peculiar to civilized nations. It is only when man places himself on eternal principles and begins to build thereon that anything is recorded. The eternally interesting thing is human life. Not so much what man has accomplished in the external world as what he has done to make himself strong, pure and wise. That is forever a source of inspiration. All literature is a history of human life, and when history is true to its name it is rather the story of man's efforts to grow towards the ideal than what he has done to transform the world.

"To you who are working to preserve for posterity the record of what the Catholic Church has done no subject should be more interesting than education. Education means the deliberate efforts of man to make himself all that he should be; to develop into activity all his latent faculties and to endeavor to grow towards the ideal which is God. What we know of history is but the lives of a few men and women of those who participated most in the life of the race. The more a man makes himself able to participate in the hopes and aspirations of his race, the more he becomes the subject of history, the more a subject of general interest. Education is the effort to make a complete man, not merely to cultivate the mind or develop the body, but to bring out all the faculties. We are educated by climate, race and environment. Heredity plays a great part. We are educated by our civilization, our social, domestic and religious life. All these play a greater part than the school to which we are popularly tempted to limit the process of education.

Here the speaker referred, to the great natural advantages possessed by Americans and to the form of government which he said is, of all others, the one most calculated to stimulate men to their highest endeavors. We are the most successful people known in the history of the world. After little more than one hundred years we are in the vanguard of the nations.

"The Catholic Church was wholly insignificant here when the United States took its place among the nations of the earth. The people of the United States were but a handful and the Church an insignificant proportion—a few thousand in Maryland, a few in Pennsylvania—who really did not count at all. There did not seem to be any great future for the Catholic religion. We may now say that our success has been even greater in proportion than that of the country. We now number twelve or fourteen millions, speaking different languages, but our children will speak English alone. The continent of North America is more certainly dedicated to the English language than to freedom, justice or any great principle. The most progressive parts of the country show the larger number of Catholics, and in the least progressive are Catholics less numerous. In organizing this vast Catholic Church we have performed a work the import of which we have not fully understood ourselves, and the Catholics of Europe do not understand us. We have shown the rest of the Catholic world a form of religious life which they will be eager to follow. The priests and people come closer together. The Church does not depend for support on a few rich men, but on the multitude of the very poorest. The clergy and laity live together with no form of domination. The Bishop stands beside the priest and the priest and people abide together, all feeling that the work is the common work of us all.

OUR DISTINCTIVE WORK.

"The distinctive work we do, and which no other religious body attempts to do, and which is peculiarly ours, is the work of education. The American people from the beginning have been devoted to education. The first public schools in the colonies were established as religious schools. The Protestants of New England were deeply and intensely religious, and their religion developed in them their greatest and strongest qualities. The schools were in the most intimate relations with the churches. When the victorious colonies established the nation they could not put the schools on a religious basis because there were too many kinds of Protestants, and, as Americans are apt to do, they took the easiest way. They were guided by policy rather than principle. They must educate the people in order to remain free. An ignorant people cannot be self-governed. The moment you give men responsibility you must give enlightenment.

"At the foundation of the present system of public schools it was made a fixed principle that no form of religion should enter. Ministers of the various Protestant churches readily accepted this and no protest was made, and as time went on they lost the power to protest, hence we have a purely secular education. The consequences have been most disastrous for the Protestant churches. More than half of the American people belong to no Protestant Church and many are even unbaptized. The Cath-

olic Church in the early days of the Republic founded a few colleges and the nuns a number of academies. A feeling grew up, however, particularly in the West, in the province of Cincinnati, that we should establish parochial schools and educate our own children. The doctrine grew little by little, and we owe a vast deal of its growth to the German Catholics of the United States, who have been more earnest and more capable than others in this matter. Of course, one motive was the preservation of their language. They are an economical and determined people, and continued in the struggle until, little by little, Catholics of other nationalities, influenced by all kinds of motives, followed their example. If the salvation of religion depends on education, and if men believe in religion and that it profits nothing to gain the whole world and lose one's soul, then no sacrifice is too great to preserve that faith which has come down to us for nearly two thousand years. In the midst of plenty and of freedom we are not going to subject our children to the danger of its loss.

A MONUMENTAL WORK.

"We are now educating no less than a million Catholic children, and we have built the schools out of our hard earnings. We have found what no other religion can find—thousands of young women giving up their homes, marriage and all worldly things to impart a religious and secular education to these children. These thousands of women have given up their life to the work and form an army which is recruiting itself for ever and ever. Wherever they go they succeed, and they have the encouragement of all true Americans. Whoever has known a good Catholic Sister thinks more nobly of the Catholic Church and even of Christ Himself. To them and to the brothers and priests of the various teaching orders we owe the present excellent Catholic educational system.

"The greatest religious fact in the United States to-day is the Catholic school system maintained without any aid except from the people who love it. It is now so completely organized that no one now hesitates to say that it is not only a great but a permanent fact. There was a time when it was common to say that we could not compete with the public schools because they have more money. Can they turn into their schools more devoted men and women? The teacher makes the school. Put real men and real women in a school and you have a better school than the most magnificent building with a teacher not heartily interested in the work. We have young women who enter the profession not with a view of remaining until some charming young man leads them elsewhere, but for life. They enter with the knowledge that they are doing God's work, and that for their country. Catholic girls form a large proportion of the teachers in the public schools, and there are none brighter, none better, none more successful. A school official, not a Catholic, said to me that the best teachers in Chicago are the Irish Catholics and Jesuits. The same is true of New York. Many of these come from our parochial schools and on a recent visit to the National Correspondence School, Scranton, I found that in this great institution a large number of the girls were Catholics and most of them educated in the parochial schools. The teaching orders are constantly striving to make better teachers. The Catholic exhibit at the Chicago World's Fair gave some idea of the progress of our schools. Normal schools are held in the summer, at which specialists in various branches lecture.

"The parochial schools were founded at the right time. It would be impossible for the Protestant churches to begin now. Had we waited until now it would be impossible to us. A Providence led those who started the movement at the right moment.

"A great system of education must be complete. It will not do to let it rest in the primary schools. We must grow into a complete system. In the last twenty-five years universities have made much progress in America and have been endowed by the States and by wealthy individuals. We Catholics, if we are going to continue to progress, must have a Catholic university to unify Catholic thought, to direct Catholic opinion, to be conducted by men who know not only what is said in America now, but in the world at all times, men of open, flexible minds, to whom the world is a home; recognized as believing and holding the faith of that fact seeming deeper and more truly into the sciences. The dullest thing in us Catholics has been that we have not fully realized this necessity. A sort of narrow-minded parochialism which cannot look beyond our own dioceses has blinded many of us. American Catholics must look upon themselves as one vast body from the Atlantic to the Pacific, from the Lakes to the Gulf, who should have but one thought, and that cohesiveness is only to be attained and maintained by creating a great centre of thought and activity drawing together the most devoted of clerics to fill our pulpits, to be scholars as well as saints, and the most learned of laymen who can go into all companies and be a credit to the Church, so that out of Christianity again, and amidst the barbarism of the Middle Ages, may come the true principles which will make democracy permanent and indestructible."

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APOSTLESHIP FOR MEN General Intention for February Named and Blessed by His Holiness Pope Leo XIII.

In latter times not a few steps have been taken to promote the spiritual welfare of men. Our own work from its inception made special provision to extend the benefits of the Apostleship to men. Not many weeks ago was held at Chicago the first convention of Catholic Federated Societies—national, benevolent and literary. Delegates assisted who represented, it is said, a million Catholic laymen. It has been thought, not without reason, that by union for the promotion of general Catholic interests not only would particular objects not suffer, but there would be awakened a spirit of faith and zeal that must react most powerfully on the several societies themselves and, on the lives of the individual members. In Belgium it has been mainly due to the clubs and organizations of Catholic men with influence extending to all spheres of action—mines, railways, factories, even to the saloons, that the Masonic sects were driven from power and succeeded by a Catholic government that, for twenty years has made the little kingdom the most prosperous and progressive country of Europe. In nations on the contrary, in which the men have not been organized nor made the object of special care, disaster has overtaken the Catholic cause. Witness France, Mexico, and the South American Republics. Nor is the reason far to seek.

If woman holds in her lap the promise of to-morrow, man carries in his hand the living of to-day. He wields the sword of authority in the home. He casts the vote that rules the city and the nation. His is the word that lays down the law and enforces its execution. A wise Providence has burdened man with chief responsibility in all fields of human life and social action. Head of the family for its spiritual as well as temporal welfare, he dictates the religion and the measure of its practice, he chooses the school in which his children shall pass most of the precious days of youth, the teachers who are to form their minds and hearts, the environment that must shape their characters. To him the growing up must look for guidance against the snares and allurements which beset the path of the inexperienced when they first venture forth into a world full of wickedness and corruption.

It is man likewise who must shoulder the responsibilities of civil and public life, the making of laws and their administration, the creation and defence of civil and national institutions, of measures to secure the prosperity of all. In a higher order his is the office of the priesthood to preach the word of truth, administer sacraments and lead the people on the way of salvation. If he should fail in any of those spheres of duty, shrink from his responsibility, pull down and destroy instead of building up how woeful and far-reaching the consequences.

It was Adam's sin, not Eve's, that brought the human family to ruin, of itself irreparable. Is it a wonder that the powers of darkness should put forth such efforts, set hidden snares, as well as make open attacks, to encompass the ruin of men? Capture the king and you have the kingdom.

Great are the responsibilities of men, even greater and more numerous are the dangers which accompany them, and how few do not succumb unless they are strengthened and braced up by the aids which religion alone can offer! Every day tells its sad tale in the conduct, language, example, ideas, lack of principle of so many men who in all ranks and conditions swerve from truth and righteousness, neglect the practice of religion, and only too often despise its teaching and trample on its precepts. It was this contempt of God and His service that wrung from the Heart of the Saviour His bitter lament and His warning: "Do you think when the Son of Man will come faith shall be found on earth." Those very qualities with which the Creator endowed the man for the fulfilment of his destiny—strength of judgment, indomitable will, a powerful arm, are a danger if they are not guided and subdued by religion. They will develop into a self sufficient and independent spirit blind to the claims of God's revealed truth, rebellious to his laws, always ready to shake off religious restraints as so many shackles binding his liberty and impeding the play of his natural powers. How else can we account for the want of faith in so many men given to literary and scientific pursuits or engaged in a

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professional calling? Then there is the struggle for existence, the rivalry the competition, the encounter and wrestle for the mastery of man with man and all nature's powers, which are the condition of life on this planet. Attention is arrested, thoughts are engrossed, interests absorbed by objects of sense and the tangible facts of every-day life. What a strong hold must supernatural truth have upon mind and will to prevent their being altogether carried away and totally absorbed by the grovelling cares of earth. In our days especially, steam and electricity, railroads and tramways, ocean and river navigation, the countless inventions of modern genius, all tending to foster luxurious living and to stimulate the thirst for riches and enjoyment, deflect men from the higher purposes of life and deaden them to their obligations. Count if you can the multitudes for whom there is no Sunday rest to whom the regular practice of religion, by a kind of necessity is rendered, if not impossible, at least, they think, impracticable, who are detained from prayer, Sunday-Mass and Vespers, not to mention sacraments requiring due preparation and thanksgiving.

Greater dangers still lurk for men in passions and propensities strong and deep-rooted, which unless constantly curbed will rage like lions, nay demons, in oaths and blasphemy, revel in drunkenness and impurity, in fraud and corruption, and wage open war on God and His Sacred Name. Add to these the network of oath-bound societies, Masonic sects in open hostility to God's Church and her institutions, spread over the world to ensnare the unwary, the countless associations, godless fraternities in which religious indifference poses as a dogma—and what wonder is it if men left to their own resources make surrender of their souls and through a kind of despair, resign themselves to what they look upon as the inevitable.

In presence of so many dangers and difficulties the apostle of the man is prone to faint heartedness or places a glimmering hope in last sacraments. But it is the sick who are most afflicted with disease that lie in greatest need of the physician. It was the poor waylaid traveller bleeding from his gaping wounds—the man half dead—who excited the compassion of the good Samaritan. The wounds were tenderly bandaged, he was gently lifted upon the breast and given over to the care of those in the inn. The Saviour of mankind, who came to save sinners, did not do his work by halves. The Church He founded is not a one-sided Church. The Apostleship that busies itself only with women stands self-contained. The true apostle in our days, be he priest or layman, will turn attention, devote time, his best endeavors to the salvation and spiritual welfare of men. We have seen that all are called to be apostles. Let all, therefore, according to their state and opportunities help on this great apostleship. Let this be the special object of our prayers for the present month.—J. J. Connolly, S.J., in The Canadian Messenger.

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