

The Catholic Record.

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London, Saturday, October 8, 1899.

U. S. CATHOLIC SCHOOL CHILDREN.

A summing up of the attendance of the children at the Catholic parochial schools of the United States shows that the total number of pupils is a million and a half. As the Catholic population is generally estimated to be about ten and a half millions, this gives an attendance of one child to every seven of population, and proves conclusively that what has been frequently asserted by the anti-Catholic press to the effect that Catholics prefer to send their children to the Public schools, in which there is no religious instruction, is an assertion without any foundation in truth. There are, of course, localities in which there are no Catholic schools, owing to the sparseness of the Catholic population, but, notwithstanding this, the great bulk of the Catholic children throughout the country attend the Catholic schools.

THE CHURCH IN THE PHILIPPINES.

The absurdity of the various reports sent by the newspaper correspondents regarding Catholic Church matters on the Philippine Islands, is made evident by the utter inconsistency of the telegrams forwarded, almost any one of which is contradicted by those which follow. Thus not long since we were assured that eleven monks were concerned in the attempt to poison Aguinaldo, the insurgent leader, and that his steward had dropped dead from tasting the soup which was to have been served at Aguinaldo's table. A later despatch announces that the monks were not implicated at all, but that the attempt was made by an irresponsible Spanish prisoner who had no accomplices, but being employed in the work of cooking, he seized his opportunity to put oxalate of potash into the soup. He was detected in the act. The steward, therefore, did not taste the soup, but the poison was found on examining it by chemical analysis. No one was hurt by it, therefore.

We have been told also that the monks are hated by the natives, and now it is said the monks are stirring up the natives to oppose the American occupation of the islands. Where would their influence be to stir up the natives, if they are so much hated as has been represented? The truth is that the islanders generally venerate the monks, but in the present trouble the influence of the monks is greatly weakened owing to the fact that most of them are Spaniards, against which nation the natives are now up in arms.

THE BODY OF CHRISTOPHER COLUMBUS.

The American Government has agreed to the request made by Spain to allow the removal of the remains of Christopher Columbus to Spain, under the auspices of which country the great discoverer's successful expedition was undertaken.

It is asserted that when St. Domingo was given up by Spain, the body of Columbus was removed to Havana and placed in a tomb in the Cathedral of that city, and this piece of alleged history appears to be well authenticated, but the authorities and people at St. Domingo assert that the remains removed to Havana were those of Diego, the great discoverer's brother, whereas the body of Christopher Columbus remained in their place in the Cathedral of St. Domingo.

It is certain that the authorities at St. Domingo have all along claimed to have retained possession of Christopher Columbus' remains, and those of Havana have made the same claim, and an inscription over the tomb in Havana makes this claim in Spanish verse.

The historian Froude says: "Columbus and his brother Diego were originally buried to the right and left of the altar in the Cathedral of St. Domingo.

When St. Domingo was abandoned a commission was appointed to remove the body of Christopher to Havana. They did remove a body, but St. Domingo insists that it was Diego that was taken away, that Christopher remains where he was, and that if Spain wants him Spain must pay for him."

Some years ago an American showman offered a large sum to the republic of St. Domingo to be allowed to carry around the supposed remains of Christopher Columbus through the United States on exhibition, but the President nobly refused thus to debase the prized relics for a mercenary consideration.

Thus the testimony as to which Cathedral really contains the relics of the discoverer of this continent is conflicting. The Spaniards, however, maintain that they are really in Havana, and the solemn exhumation for the purpose of transferring them to Spain on the occasion of the evacuation of Cuba, took place a few days ago in presence of General Blanco, the Bishop of Havana and the Dean of the Cathedral.

Columbus died at Valladolid, Spain, on May 19, 1506, and was buried at first in the Convent of St. Francis in that city. His body was removed to Seville in 1513, and in 1536 was removed again to St. Domingo, which is said by some historians to have been the first land discovered by him. The island named formerly San Salvador, but now known as Cat Island, disputes the honor with St. Domingo of being the first land discovered.

It is intended to bury the body which will be taken from Havana, in Grenada, whence Columbus departed from an interview with Queen Isabella, to start on his first voyage of discovery. It will be interred with great solemnity, under the superintendence of Christopher Columbus' lineal descendant, the Duke of Veragua.

A RIDICULOUS STORY.

Another of the evidently false and absurd statements which the press reports are so fond of sending over the Atlantic cable as news in regard to the Catholic Church, is made in one of the despatches of the 28th ult.

The despatch says that the Jesuits rule the French army and with the assistance of the army hope to attain political power. The occasion of which these terrible Jesuits make use of their onslaught on the liberties of the people is the revision of the Dreyfus case. The Government has decided to give Captain Dreyfus a new trial, and General Zurlinden, who was till a few days ago the Minister of War in the present Government, being convinced of the guilt of Dreyfus, resigned his place in the Cabinet when it reached its decision. As the General is an Alsatian and a strict Catholic, advantage is taken of this fact to say that he is under control of the Jesuits and that he will become a second General Boulanger, aiming at being military dictator at the cost of overthrowing the Government of which he was so recently a member.

It is possible that Zurlinden may have in view the purpose of making a coup d'etat with the army at his back, as the army is still strongly convinced that Dreyfus was guilty of the treasonable acts attributed to him, and it may resent the determination of the Government to make a revision of the trial, but we are inclined to the belief that the story is merely a sensational one which the reporters have concocted in part, at least, if not entirely. But the introduction of the name of the Jesuits into it is evidently a fruit of the imagination intended to tickle the fancies of Protestant English speaking readers in England and America.

The absurdity is the more glaring as the despatch says that "the Pope is aiding the Jesuits in their old historic struggle for temporal power." This historic struggle is purely imaginary. There is no body of men in the world who have interfered less in politics than the Jesuits, and the assertion of the reporters is made in sheer malice and love for a desire for the gain to be derived from working on the credulity of their readers. Besides, no one could be named who is so unlikely to encourage a disturbance of the peace in France than Pope Leo XIII. He would be the very person who would prevent such designs as are attributed to the Jesuits, if there were any truth in the assertion that they are plotting for a coup d'etat.

There is another absurdity in the despatch, that the Jesuits are opposed in their politics by the Ultramontanes and the radicals. The Jesuits are noted as being themselves ardent Ultramontanes—that is, up-

holders of the authority of the Pope. The despatch is peculiarly infelicitous in speaking of a union between Ultramontanes and Radicals, two parties whose principles are absolutely irreconcilable. It would be hard to put together into one despatch more incongruities than the reporter has managed to bring together in the present one. It makes us wonder whether he is paid for the truths he sends over the wires, or for the amount of sensation he creates.

It is considered to be a foregone conclusion that on a new trial Dreyfus will be acquitted, because the authentic documents on which he was condemned cannot be produced in open court without endangering the existing peace between France and Germany. It is asserted that it was because it was a dangerous thing to produce the authentic papers that the forgeries were perpetrated. These forgeries were apparently concocted on a large scale, as it has been asserted that out of 1000 documents used at the trial 600 were forged. These proceedings are a disgrace to our modern civilization.

THE CHURCH, AND THE NEW POSSESSIONS OF THE UNITED STATES.

Many Protestant journals of the United States are speculating on what will be the condition of the Catholic Church in the new possessions which the United States has acquired or will acquire through the late war, and the peace treaty which is soon to be completed with Spain. Spain is certainly not in a position to dictate any terms on this point, and it is stated that two Jesuit Fathers who called on General Miles in Porto Rico asked him what arrangements would be made for their support and that of the priesthood generally, after the island would become an American territory.

They were informed by the General that "neither he nor the Government could make any provision for churches or the support of the clergy." The clergy must, therefore," he said, "look to the members of their churches only for their support."

It is not to be expected that the American Government should depart from the principles of the constitution by making special provision for churches, and Archbishop Ireland sets this point forth very clearly in an interview with one of the daily papers. He said:

"The Church question in our new possessions offers no difficulty whatever. Two principles are already settled by the Constitution and laws of America. There will be no union of Church and State such as is established by custom and concord in certain Catholic countries of Europe. There will be complete protection of all properties and all persons, and with such principles Catholics in the United States are satisfied, and Catholics in our new possessions will be satisfied. The so-called Church question need not be considered by military or peace commissions. It is fully regulated by the flag of this country, is raised over a territory. The people of our new possessions, I am sure, understand this matter very well and will loyally accept the situation."

There are already ample provisions existing in the new territories for the support of the Church, but there will still arise some difficult questions in regard to the disposition of Church property, and under the changed conditions the problem will need to be solved in some manner which will be consistent at the same time with the Constitution and with justice to the Church and the priesthood.

Under Spanish rule, owing to the close union existing between the Church and the State, it will be sometimes difficult to determine whether Church property pertains to the Church or the State, and if the State were to grasp all or nearly all that has been used for Church purposes, the Church would at once be left in a most destitute condition, for the present at all events, and for a long time, until the people were educated to the necessity of supporting it by their voluntary contributions. This state of affairs would entail much suffering, beside handing the population over to a condition bordering on irreligion for an indefinite period, and a degradation of morals would be the inevitable result.

We cannot believe that the Government of the United States would be guilty of this great folly and injustice. We believe, therefore, that a means will be found to place matters in a satisfactory position from the start, by recognizing the rights of the Church to such property as is needed to give a fair income for Church purposes.

Spain has lost colonial possessions before now, and the Church has survived, and we feel assured that the Government will make proper provision that the Church will not be hampered by spoliation in the very beginning of these new conditions. If an injustice were perpetrated whereby the Church would be impoverished,

general discontent at the new order of things would be created, which would be a great obstacle to the satisfactory government of all the acquired territory.

School property would, of course, be justly continued to be applied for education, but it should be such a system of education as the people of the territory demand, which would be, without doubt, an education in which religion would be recognized and taught. Such a matter should not be left to the disposal of Congress, which would naturally not be in sympathy with the newly acquired population on this point. Also, if after the needs of the Church are properly provided for, any Church property be pronounced to belong to the State, the least which justice and equity would demand would be that such surplus should be at the disposal of the territorial Government, and, therefore, not be handed over to the Federal authorities to be disposed of. We imagine that something of this nature will be done, as we cannot conceive that the United States Government would be intentionally guilty of the huge injustice of appropriating for Federal purposes what belongs to the people of the acquired territory.

Many of the United States dailies have expressed the desire to see the Church generously dealt with in solving this problem. The following from the New York Times will suffice to show the prevalent sentiment on this subject. The Times says in a well reasoned article showing the necessity of preserving to the Church the position necessary for it to do its work efficiently:

"It is very much for our interest that the Roman Catholic Church establishment shall be maintained in a fit condition to continue and increase its saving labors."

This and similar expressions by other papers, indicate a general desire to see the Church fairly and generously treated under the new order of things.

PROGRESS OF ZIONISM.

Notwithstanding the fact that most of the Jewish Rabbis are opposed to the movement for re-peopling Palestine with Jews and ultimately establishing there, perhaps in the near future, a restored Jewish nation, the promoters of the movement are not easily repressed.

A Congress was held in Basle, Switzerland, in the latter days of August, which demonstrates that there is a good deal of vitality and enthusiasm enlisted in the Zionist movement, by which name it is called. The number of delegates at this meeting, the second of the kind, was four hundred, being double the number of those who took part in the first Congress. The Austrian, Russian, German, English, French and American Jews were all numerously represented, and even the German Emperor condescended to send a representative unofficially, who declared that the Emperor takes a lively interest in the movement, and that, on the occasion of his visit to Palestine, he will make it his special care to visit the Jewish colony, which is very largely composed of German Jews, and which now reaches the very respectable number of 75,000 souls, which is already a good percentage of the 9,000,000 Jews who are estimated to be scattered throughout the world.

Even the Turkish Sultan gave a very gracious reply to a message of congratulation sent him by Dr. Theodor Herzl, the President of the Congress, but a more recent cable report gives the information that the Sultan has taken alarm at the hugeness of the scheme, and the enthusiasm displayed in carrying it out towards a successful issue. He has, in consequence, prohibited the further landing of immigrant Jews in the Province.

The Congress has had this practical result, that a million dollars have been subscribed toward establishing a bank for the benefit of the Jews in Palestine. Rabbi Stephen Wise of New York was one of the delegates who attended the Congress, and he reports to the New York Journal that Baron Edmund Rothschild of Paris, one of the members of the well known great banking firm of the same name, who is known as "the Protector of Jewish Colonies," proposes to build a number of great factories in Jerusalem for the employment of Jews, which work is to be aided by the great Colonial Bank which the Congress has determined to establish.

The Sultan's prohibitory decree will, no doubt, be a serious obstacle in the way of the carrying out of the Zionist programme, but the promoters think that the journey of the Emperor William to Palestine and to the Turkish capital will have great weight in modifying the Sultan's policy, as he has much influence with the Turkish monarch.

The Jews of England and America, generally, believe this Zionist movement to be impracticable, and the American Israelite says of the Rabbi Wise that he is a youthful enthusiast who writes according to what he feels, and not what he knows, that only the Jews of Russia, Roumania and Galicia think of establishing a Jewish government either in Palestine or anywhere else, and that none others will give up their American or European nationality for a Utopian citizenship in the proposed new kingdom of Judea. The Israelite hopes, however, that the cry of despair of the persecuted Jews of Russia and other European countries may result in calling the attention of the Christian nations to the sad condition to which the Jews have been brought by persecution, and that persecution of the race may cease, and that the Jews may come to be regarded as fellow-citizens in the countries which have hitherto oppressed them.

Those Jews who aspire so earnestly for the restoration of their nation found their hopes mainly on the prophecy of Jeremiah xxxi, 38: "Behold the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner." But these prophetic words evidently refer to the restoration which took place on the return of the Jews from the Babylonian captivity. The later destruction of Jerusalem which took place when the city was captured by the Roman General Titus, afterward Emperor, was decreed by God as a punishment for the rejection of Christ and the crucifixion of Him by the Jews. This last destruction was foretold by the prophet Daniel who said:

"And the people that shall deny Him (Christ) shall not be His. And a people with their leader that shall come (Titus) shall destroy the city and sanctuary, and the end thereof shall be waste, and of the war the appointed decision. . . . and the desolation shall continue even to the consummation and to the end." (Dan ix, 26, 27.)

With this prophecy in view the Utopian character of the Zionist movement seems to become clear. It is generally held that the prophet's words imply that as a nation, according to the design of God, the Jewish people will never be restored.

THE PLEBISCITE.

The Plebiscite which was taken on Thursday, 29th September, resulted in a majority of votes being polled in favor of the enactment of a Prohibitory Law against the importation, manufacture, and sale of alcoholic or intoxicating drinks for use as a beverage.

The majorities in each Province are given approximately only, as some days will necessarily elapse before accurate figures can be ascertained regarding the actual vote in each Province. As far as heard from, the total majority given for a Prohibitory Law is 11,636.

All the Provinces except Quebec voted for a Prohibitory Law, but the adverse majority in Quebec makes the total majority small. The Provincial majorities given so far are:

	For	Against
Ontario	17,582	
Quebec	5,290	51,290
Nova Scotia	17,840	
P. E. Island	6,100	
New Brunswick	17,715	
Manitoba	5,669	
N. W. Territories	1,592	
British Columbia	538	

Majority for prohibition, 122,980.

It has been ascertained that in most localities but little interest was manifested in the vote, and the probability is that scarcely 50 per cent. of the voters went to the polls at all, so that, notwithstanding the majority of over 11,000 in favor of Prohibition, the vote falls far short of being a majority of the whole electorate.

What the Government will now decide upon doing it is hard to predict. One Cabinet Minister, the Hon. Sidney Fisher, is known to be an earnest Prohibitionist, and he labored hard toward securing the vote of the people of Ottawa in favor of the enactment of a Prohibitory Law, having even addressed a large meeting in that city on this side of the question.

The Hon. Geo. E. Foster, of the late Conservative Government, spoke at the same meeting on the same side. Three members of the present Government openly expressed themselves against Prohibition, the Hon. Messrs. Joly, Fitzpatrick, and Geoffrion.

The Government, therefore, is evidently not a unit on the advisability of Prohibition, but it may be presumed that it was prepared to bring forward a Prohibitory Bill if the people had plainly exhibited their desire to have such a bill become law.

The outward is only the outside of that which is within. Men are not concealed under habits, but are revealed by them: they are the true clothes.—Thoreau.



ENCYCLICAL LETTER

Of Our Holy Father Pope Leo XIII. on The Rosary of Mary.

(Translated for the Freeman's Journal.)

POPE LEO XIII.

To our venerable brothers, the patriarchs, primates, Archbishops, Bishops and other ordinaries in peace and communion with the Apostolic See.

LEO P. P. XIII.

Venerable Brothers—Health and Apostolic Benediction.

Looking back over the long period which by the will of God we have passed in the Supreme Pontificate, we cannot but confess that, all unworthy as we are, Divine Providence has ever afforded us protection in the time of need. This we deem mainly due to the united and therefore most powerful prayers poured forth unceasingly by the universal Church for us as for Peter of old. In the first place, then, we give thanks to God, the Giver of every good gift, and as long as life lasts we shall seek to preserve every blessing we have received. Next comes the sweet remembrance of the motherly protection of the august Queen of Heaven, and this, too, we shall ever keep faithful and inviolate with praise and thanksgiving. From here, as from a copious channel, come rich draughts of heavenly graces: in her hands are the treasures of the mercies of God.

God wills that she be the source of all blessings. In the love of this tender Mother which we have assiduously striven to promote and increase more and more every day, we put our certain hope for the last day.

We long desired to intrust the salvation of human society to an increased devotion to the Blessed Virgin, as to a mighty fortress, and we have never ceased to promote among the faithful of Christ the practice of the Rosary of Mary. We have encyclical letters on the subject since the last of September, MDCCCXXXIII, and, as you are duly aware, published decrees on more than one occasion.

And now that by God's mercy it has been given to us to see again the approach of the month of October, which we have already dedicated and made sacred to the Queen of the Rosary, we cannot abstain from addressing you. Embracing in a few words all we have hitherto done to further this prayer, we shall complete the work in this latest doctrine in order that our zeal and our will with regard to this excellent form of devotion to Mary may become more manifest and the ardor of the faithful in piously and integrally preserving the most holy practice of the rosary be stimulated.

Impelled, therefore, by this constant desire to increase the force and dignity of the Rosary of Mary among Christians we reminded them, first, that it owed its origin to a heavenly, rather than to an earthly, source, and showed how this admirable wreath, woven of the Angelical salvation, interspersed with the Lord's Prayer, and joined together by meditation, is a most potent species of invocation and one abundantly fruitful, especially for the attainment of eternal life. For in addition to the excellence of the prayers of which it is composed, it furnishes a valuable aid to faith and a shining example of virtue in the different mysteries proposed for contemplation. Moreover, it practice is easy, and it is adapted to the people for whom the thought of the family of Nazareth presents the most perfect type of domestic society. Its value to the Christian people has, therefore, always been of the most efficacious kind.

In addition to our frequent exhortations concerning the form of the Most Holy Rosary, based on the above reasons, we also turned our attention toward increasing its dignity by giving it a wider extension, following in this the footsteps of our predecessors. For, as Sixtus V., of happy memory, approved the ancient custom of reciting the Rosary and as Gregory XIII. instituted a feast in its honor, which Pope Pius VIII. caused to be inscribed in the Martyrology, Clement II. extended to the whole Church, and Benedict XIII. had inserted into the Roman Breviary, so we, too, in token of our zeal for this devotion, ordered this feast to be celebrated by the whole Church as a double of the second class. We decreed that the entire month of October should be consecrated to the Rosary, and finally we ordained that the invocation, "Queen of the Most Holy Rosary, Pray for Us," should be added to the litany of Loretto as a pledge of victory in our present strife.

It remained to add to the value and utility of the Rosary of Mary in the abundance of rights and privileges with which it is endowed, and especially in the rich treasury of indulgences attached to it. All who are solicitous about their eternal salvation will easily see the great benefit which may thus accrue to them. For it is a matter of obtaining remission in whole or in part of the temporal punishment remaining after the guilt of sin has been removed, which has to be expiated either in this life or in the next.

This rich treasury has been acquired by the merits of Christ, His mother, and the saints, and to it our predecessors

or, Clement VI., rightly applied the words of Wisdom viii., 14: "It is an infinite treasury to men and they who use it are made partakers of the friendship of God."

Now, the Roman Pontiffs exercising that supreme power with which they have been divinely endowed, have opened those rich fountains of grace to members of the Sodality of the Rosary of Mary, and to those who devoutly recite this prayer.

So, too, we, after ratifying these benefits and Indulgences, have matured an idea, long in our mind, of publishing a Constitution on the Rights, Privileges and Indulgences attaching to the Sodality of the Most Holy Rosary. Be this constitution of ours a pledge of love to the most august Mother of God and show forth to all the faithful a stimulus and a reward for devotion to her that by her aid they may be comforted in the hour of death and be taken to sweet rest on her bosom.

Heartily beseeching this for you, O God Almighty through the Queen of the Most Holy Rosary, we cheerfully accord the apostolic benediction to you, venerable brothers, and to the clergy and people intrusted to the care of each one of you.

Given at St. Peter's at Rome, on the 5th day of September, MDCCCXXXIII., in the twenty first year of our pontificate. LEO P. P. XIII.

OCTOBER DEVOTIONS.

Our Holy Father Leo XIII. enjoins that in all parish churches and chapels dedicated under the invocation of the Blessed Virgin, the following prayers be recited from the first of October to the second of November: At least five decades of the Rosary, with the Litany of Loretto, either every morning during the Holy Sacrifice of the Mass or in the evening during exposition of the Blessed Sacrament: such exposition to be followed by the customary Benediction. The Holy Father has granted an Indulgence of seven years, and seven times forty days to all who attend any one of these religious exercises: and also a Plenary Indulgence, with the usual conditions of confession and Holy Communion, to all who shall attend at least ten of these exercises in the Church, or who shall say the prescribed prayers in private when they cannot attend the public devotion. His Holiness also grants the like Plenary Indulgence to all who, on the festival of the Holy Rosary or on any of the subsequent eight days, shall receive the sacraments of penance and the Eucharist and pray to God and the Blessed Virgin, in any church, for his intentions. Carmelite Review.

A DEFENCE LEAGUE.

We have one great need in this country, to which we have often called attention, and it is this: a church defence league, the members of which would undertake to see that falsehood against Catholicity in the secular press were corrected in the same place as soon as they appeared, and to inform their co-religionists of the periodicals that declined to retract false statements. Is there an American or an Irishman or a German worthy of the name that would listen in silence to one who derided his country or continue to read a journal that misrepresented before the world? The honor of man's religion ought also to be dear to him. We know it to be an inviolable rule of one of the leading journals of this country never to publish anything reflecting on the Jews: even a joke against a Jew is not permitted. The reason is because they patronize the paper, and wouldn't do so if it insulted them. The Jews are not numerous but they count for something because they are united. If the Catholics the United States lack any good quality, it is esprit de corps: and if it have any defect, it is supineness. Ave Maria.

REFORMED A NEIGHBORHOOD.

Wonderful Moral Influence of Jesuit Church on the West Side of Chicago.

Speaking of the transformation of the West side from a place of unenviable reputation to one of eminent respectability, the Chicago Tribune says: "The strongest factor in the reformation of Twelfth street district is the Jesuit Church, commonly known as the Church of the Holy Family. When 1857 Father Damen built his frame shanty in the center of a dreary plain he was laughed at. Nine years later he built the present Jesuit church, which to-day boasts the largest congregation of any church in the city, and in so far as actual results are considered, including the number of Communions annually administered, those of last year numbered three hundred and twelve thousand, largest of any in the world. Apart from St. Ignace's college, the Jesuits direct seven parochial schools, college has an attendance of four hundred and fifty scholars. Its music is valued at \$100,000. It is situated in a point of rarety and its collection. Father Myers, of the Family church, is responsible for statement which was vouched for by the late Chief O'Donnell, is corroborated by Mr. W. J. O'Nahan, and denied by the present police authorities, that within the boundaries of parish pertaining to this church is not a single house of disreputable character. The confines of the parish are as follows: Ashland avenue on the west, River on the east, Fifteenth street on the south, Park street on the north. The Sacred Heart church, at Twelfth and Johnson streets, is