

## AROUND THE GLOBE.

There are 603,000 Catholics in Vienna.

Great crowds have visited Father Mollinger during the past few weeks. A great colony of French and Belgian Catholics will settle in the Wichita Valley Railroad country, Texas.

A marble tablet in memory of the late Rt. Rev. Bishop Hendrick was unveiled in the Cathedral of St. Peter and Paul, Providence, R. I., recently.

The date is not yet fixed for the consecration of the auxiliary bishop-elect of Boston, the Rev. John Brady, now rector of St. Joseph's church, Amesbury. Archbishop Williams will be the consecrating prelate.

Father Lynch of Syracuse, has resigned the Vicar-Generalship of that diocese, and has been made pastor of St. John's church, Utica, in place of the late Father Cullen.

Governor Campbell, of Ohio, will probably deliver the welcoming address on the coming occasion of the annual convention of the C. T. A. Union of Ohio, to be held at Columbus July 14th.

Rt. Rev. Bishop Chatard's new residence and chapel are being built in the northern part of Indianapolis and it is expected that the work will be finished by November.

The present number of parishes and communities in the Catholic world regularly aggregated by diploma to the League of the Sacred Heart, called the Apostleship of Prayer, is 46,408. The present number of associates is calculated to be 20,000,000. Of these there are more than 1,000,000 among English speaking Americans. The Rev. R. S. Dewey, S. J., of Philadelphia, Pa., is the central director for the United States.

Mr. G. P. A. Healey, the venerable portrait-painter of Chicago, now eighty-three years of age, still plies the brush with skill and enthusiasm. He has recently completed a portrait of the Duke d'Anjou, third son of Louis Philippe, for the Great Library, for which the artist made a study at Chantilly.

Mrs. Anne Cassidy, widow of the late Edward Cassidy, and oldest sister of Patrick Donahoe, of the Pilot, died in Cambridge, Mass., June 10th. It was her custom to attend Mass every day of her life, and to receive Communion every Sunday.

The people of Castlebellingham and vicinity are raising funds for the purpose of erecting a suitable memorial in Kilsarin Chapel to the late Lady Constance Bellingham. At a meeting held recently the Rev. P. Pentony, P. P., presiding, a committee, of which Dr. O'Hagan is treasurer, and Messrs. Gerald P. Doyle and M. Meade secretaries, was formed to carry on the work.

It seems curious to trace a blood relationship between the gentle and humble St. Aloysius Gonzaga and the militant Kaiser, William II. Yet this has just been done by a German Jesuit, Father Frederick Schroeder, who in a recent life of the Saint shows that he was indeed a connection of the House of Brandenburg.

An Australian College is soon to be established in Rome. The Spaniards and Portuguese also have under consideration the question of instituting colleges for their respective nationalities, so that they may have advantages equal to other countries which have national colleges in the Eternal City.

Bishop Flasch, of the diocese of La Crosse, Wis., is reported as lying dangerously ill at Notre Dame Convent, Milwaukee. His ailment is cancer of the stomach, and his death is only a question of a short time. Archbishop Katzer, of Milwaukee, and Bishop Vertin of Marquette, Mich., called upon Bishop Flasch at Notre Dame Convent, Milwaukee, and ascertained his choice of names to be sent to Rome, from which the selection of bishop will be made for the Green Bay diocese.

Canon Roelants, formerly of St. Joseph's Provincial Seminary, Troy, N. Y., who was recently presented a beautifully illuminated and engrossed address by his former pupils, has in reply expressed his appreciation of the beautiful souvenir. He says: "It will remain near my person up to my last day as a most pleasant remembrance of my long sojourn in St. Joseph's Seminary, and of the kindness and good will unceasingly shown me by my dear pupils. \* \* \* If on this momentous occasion, I may ask you a favor, I make bold to entreat every one of you to often remember in your prayers the old man who was for so many years your teacher."

## A FLYING TRIP.

To Europe on the Westernland, by Father Stewart.

The Scheldt is a very broad, but shallow, river. It abounds in mud banks and quicksands. A vessel touching one of these soon disappears, with her back broken and sides rent, by uneven settling. We passed several large steamers, their topmasts just over the muddy water—victims of this treacherous river. Our pilot said: "If this 'Westernland' should swing a few feet away from her present anchorage, she would meet the doom of many a noble ship, buried deep down over these forty-nine miles from Flushing to Antwerp—how deep down no one knows." The channel of the Scheldt is a study for the traveler. It is said to have been cut by the crafty, enterprising Hollanders, who made it so intricate that no stranger could navigate it, thus giving them a monopoly of shipping and pilotage. The banks are lined with dikes, which protect the low lying land in its vicinage from being inundated. Holland is thus free at all times from fears of an invasion by the neighboring powers of Europe, whose enormous armies are always waiting the words of command to cross each other's borders and spread devastation and blood in their tracks. Holland quietly keeps her granaries full and in times of threatened danger to her autonomy, she could order her people to come with their movable goods into the cities, and snugly, securely, ensconce themselves behind their walls. The waters of the North Sea could be let in through the dikes, and flood the country—thus defying any enemy to reach the well replenished Dutch coffers and magazines. After peace was declared they could pump out the flood, and return to their farms, enriched by the alluvial soil deposited by the receding waters. It might require some time for the thrifty housewives to restore cleanliness, but that would surely come and soon too, for they are cleanliness personified. This virtue has been also highly cultivated by their neighbors, the Belgians. It is an excellent quality in a country and its people. As we approached Antwerp, the tall spire of its Cathedral, far up above every surrounding object, first meets the eye. We wonder how or when we are going to reach the city. Winding, warping, turning, is the order of the day, for no ship could find the channel in a dark night. Soon the fortifications appear spread out in all directions. The master hand of Vaubans has surrounded this city with walls, earthworks, forts, redoubts, and villainous looking contrivances to launch death and destruction in the ranks of an approaching enemy. Belgium has been the battle-field of Europe—a splendid one it is. There is nothing to prevent the maneuvering of armies. The country is flat, with few obstructions, except artificial channels for irrigation. Its fertility is wonderful. The industry of the people enables them to live, in spite of high taxes to support its government and armies—the curse of Europe. Artisans are paid a mere pittance for skilled labor. Painters, carpenters, masons, mechanics of all kinds, receive from 70c. to \$1.00 per day, or 8c. an hour. Yet a good chicken costs a dollar, beefsteak 20c. a pound; and almost everything else in proportion, except clothing. The English market absorbs everything, and sends prices up beyond the reach of the poor in Belgium. European soldiers are paid about two cents a day. This is doubled on a great holiday, to enable the privates to enjoy a feast. The reader will easily see how great is the celebration which a generous government enables the army to enjoy. Notwithstanding this small pay, you will see occasionally a private describing a graceful curved line, homeward bound to the barracks, in the twilight, but the wine he has imbibed has been paid for by his parents' money, and he obtains it for half price from the saloon keepers. It is an article whose composition is a mystery, and it requires an iron-clad, copper-fastened boiler-plate stomach to stand it. The Cathedral of Antwerp is a magnificent specimen of ecclesiastical architecture. The interior is a maze of chapels, ornamented railings, sculptures and paintings. Here is enshrined the immortal master-piece of Rubens, "The Descent from the Cross." I will give my impression of this famous painting in your next issue.

J. P. STEWART.

The great Catholic musician, Dvorak, received, on June 16, the degree of Mus. Doc. at Cambridge, Eng.

## The Condition of Labor.

ENCYCLICAL LETTER OF OUR HOLY FATHER.

OFFICIAL TRANSLATION.

CONTINUED.

The arguments are so strong and convincing that it seems surprising that certain obsolete opinions should now be revived in opposition to what is here laid down. We are told that it is right for private persons to have the use of the soil and the fruits of their land, but that it is unjust for any one to possess as owner either the land on which he has built or the estate which he has cultivated. But those who assert this do not perceive that they are robbing man of what his own labor has produced. For the soil which is tilled and cultivated with toil and skill utterly changes its condition; it was wild before; it is now fruitful; it was barren, and now it brings forth in abundance. That which has thus altered and improved it becomes so truly part of itself as to be in great measure indistinguishable and inseparable from it. It is just that the fruits of a man's sweat and labor should be enjoyed by another? As effects follow their cause, so it is just and right that the results of labor should belong to him who has labored.

With reason, therefore, the common opinion of mankind, little affected by the few dissentients who have maintained the opposite view, has found in the study of nature and in the law of Nature herself, the foundation of the division of property, and has consecrated by the practice of all ages the principle of private ownership as being preeminently in conformity with human nature, and as conducing in the most unmistakable manner to the peace and tranquillity of human life. The same principle is confirmed and enforced by the civil laws—laws which, as long as they are just, derive their binding force from the law of nature. The authority of the Divine Law adds its sanction, forbidding us in the gravest terms even to covet that which is another's: "Thou shalt not covet thy neighbor's wife; nor his house, nor his field, nor his man servant, nor his maid servant, nor his ox, nor his ass, nor anything which is his."

The rights here spoken of, belonging to each individual man, are seen in a much stronger light if they are considered in relation to man's social and domestic obligations.

In choosing a state of life, it is undisputable that all are at full liberty either to follow the counsel of Jesus Christ as to virginity, or to enter into the bonds of marriage. No human law can abolish the natural and primitive right of marriage, or in any way limit the chief and principal purposes of marriage, ordained by God's authority from the beginning: "Increase and multiply." Thus we have the family, the "society" of a man's own household; a society limited indeed in numbers, but a true "society," anterior to every kind of State or nation, with rights and duties of its own, totally independent of the commonwealth.

The right of property, therefore, which has been proved to belong naturally to individual persons, must also belong to a man in his capacity of head of a family; nay, such a person must possess this right so much the more clearly in proportion as his position multiplies his duties. For it is a most sacred law of nature that a father must provide food and all necessities for those whom he has begotten; and, similarly, nature dictates that a man's children, who carry on, as it were, and continue his own personality, should be provided by him with all that is needful to enable them honorably to keep themselves from want and misery in the uncertainties of this mortal life. Now in no other way can a father effect this except by the ownership of profitable property, which he can transmit to his children by inheritance. A family no less than a State, is, as we have said, a true society, governed by a power within itself, that is to say, by the father. Wherefore, provided the limits be not transgressed which are prescribed by the very purpose for which it exists, the family has at least equal rights with the State in the choice and pursuit of those things which are needful to its preservation and its just liberty.

We say, at least equal rights; for since the domestic household is anterior both in idea and in fact to the gathering of men into a commonwealth, the former must necessarily have rights and duties which are prior to those of the latter, and which rest

more immediately on nature. If the citizens of a State—that is to say, the families—on entering into association and fellowship, experienced at the hands of the State hindrance instead of help, and found their rights attacked instead of protected, such associations were rather to be repudiated than sought after.

The idea, then, that the civil government should, at its own discretion, penetrate and pervade the family and the household, is a great and pernicious mistake. True, if a family finds itself in great difficulty, utterly friendless, and without prospect of help, it is right that extreme necessity be met by public aid; for each family is a part of the commonwealth. In like manner, if within the walls of the household there occur grave disturbances of mutual rights, the public power must interfere to force each party to give the other what is due; for this is not to rob citizens of their rights, but justly and properly to strengthen and safeguard them. But the rulers of the State must go no further: nature bids them stop here. Paternal authority can neither be abolished by the State nor absorbed; for it has the same source as human life itself. "The child belongs to the father," and as it were, the continuation of the father's personality; and, to speak with strictness, the child takes its place in civil society not in its own right, but in its quality as a member of the family in which it is begotten. And it is for the very reason that "the child belongs to the father," that as St. Thomas of Aquin says, "before it attains the use of free will, it is in the power and care of its parents." The Socialists, therefore, in setting aside the parent and introducing the providence of the State, act against natural justice, and threaten the very existence of family life.

And such interference is not only unjust, but is quite certain to harass and disturb all classes of citizens and to subject them to odious and intolerable slavery. It would open the door to envy, to evil speaking, and to quarrelling; the sources of wealth would themselves run dry, for no one would have any interest in exerting his talents or his industry; and that ideal equality of which so much is said would in reality be the leveling down of all to the same condition of misery and dishonor.

Thus it is clear that the main tenet of Socialism, the community of goods, must be utterly rejected; for it would injure those whom it is intended to benefit, it would be contrary to the natural rights of mankind, and it would introduce confusion and disorder into the commonwealth. Our first and most fundamental principle, therefore, when we undertake to alleviate the condition of the masses, must be the inviolability of private property. This laid down, we go on to show where we must find the remedy that we seek.

We approach the subject with confidence, and in the exercise of the rights which belong to us. For no practical solution of this problem will ever be found without the assistance of Religion and of the Church. It is We who are the chief guardian of Religion and the chief dispenser of what belongs to the Church, and We must not by silence neglect the duty which lies upon Us. Doubtless this most serious question demands the attention and the efforts of others besides Ourselves—of the rulers of States, of the employers of labor, of the wealthy, and of the working population themselves for whom We plead. But we affirm without hesitation, that all the striving of men will be vain if they leave out the Church. It is the Church that proclaims from the Gospel those teachings by which the conflict can be put an end to, or at the least made far less bitter; the Church uses its efforts not only to enlighten the mind, but to direct by its precepts the life and conduct of men; the Church improves and ameliorates the condition of the working man by numerous useful organizations; does its best to enlist the services of all ranks in discussing and endeavoring to meet, in the most practical way, the claims of the working classes; acts on the decided view that for these purposes recourse should be had in due measure and degree, to the help of the law and of State authority.

Let it be laid down, in the first place, that humanity must remain as it is. It is impossible to reduce human society to a level. The Socialists may do their utmost, but all striving against nature is in vain. There naturally exist among mankind innumerable differences of the most important kind; people differ in capability, in diligence, in health, and in strength; and unequal fortune is a necessary result

of inequality in condition. Such inequality is far from being disadvantageous, either to individuals or to the community; social and public life can only go on by the help of various kinds of capacity and the playing of many parts; and each man, as a rule, chooses the part which peculiarly suits his case. And as regards bodily labor, even had man never fallen from the state of innocence, he would not have been wholly unoccupied; but that which would have been his free choice and his delight, he came afterwards compulsorily, and the painful expiation of his sins. *Cursed be the earth in thy work; in thy labor thou shalt eat of all the days of thy life.* In like manner the other pains and hardships of life will have no end or cessation in this earth; for the consequences of sin are bitter and hard to bear, and they must be with man as long as life lasts. To suffer and to endure, is the lot of humanity; let men try as they may, no strength and no artifice will ever succeed in banishing from human life the evils which beset it. If any there are who pretend differently—who hold out to a hard-pressed people freedom from pain and trouble, undisturbed repose, and constant enjoyment—they cheat the people and impose upon them, and their lying promises only make the evil worse than before. There is nothing more useful than to look at the world as it really is—and at the same time to look elsewhere for a remedy to its troubles.

\*Deuteronomy, ii, 21. +Genesis i, 28.  
St. Thomas, Summa Theologica, 2a 2ae Q. x. Art. 11. §Genesis iii, 17.

## A REVEREND IGNORAMUS.

A Minister in Phelps Shows How Little He Knows of History.

Regular Cor. JOURNAL.

PHELPS, N. Y., JUNE 22, 1891.

The commencement exercises of the Phelps Union and Classical School took place the past week, and were highly creditable to all concerned. However, the occasion was taken advantage of by a minister of the Gospel to show a shallow-mindedness and disregard for the religious belief and feelings of the Catholic people of this town rarely encountered in this age of knowledge and enlightenment.

This man delivered the customary Baccalaureate sermon in the Presbyterian church last Sunday evening before the members of the graduating class—one of whom was a Catholic—and the patrons of the school. Instead of giving them words of encouragement and advice, as might well be expected, the whole subject of his discourse was the, to him, alarmingly large number of papists, their increase and influence for evil upon the institutions both of education and of the government. He told them if they did not like the treatment they were receiving they could go back to the country from whence they may have come. Are these not noble sentiments for a minister of the Gospel to give utterance to? And does not the utterance of such sentiments stamp the author a man of very small calibre mentally, and also morally? Indeed, what must we Catholics do? To suit such commands, we must strive to decrease our alarmingly large numbers, and in what way may we abdicate the rights granted us as citizens, and as God and liberty-loving people? We must become as the serfs of Russia and the slaves of olden times, and according to the arguments uttered, or rather slurs, if we don't like to do those things we can leave the country. Our duty, then, is quite plain: Give up our privileges and be ruled by such specimens of men as will lower themselves by the use of such language. But this is a very rare specimen of the *genus homo*, like certain rare specimens of the moth kingdom emerging, after a long period, from their comatose condition and either exciting admiration for their brilliant appearance or disgust for the lack of it. To which class does this reverend gentleman belong? His mental plumage gives no room for doubt.

It is a sad spectacle to see a man so devoid of common sense and so puffed up with the importance of his own narrow and bigoted views that he forgets the dignity of his cloth and insults both his pulpit and his hearers. There is a time and place for all things, and certainly this was not the time nor was it a suitable occasion for such a tirade of abuse. The Catholic Church has always been and always will be the friend of education, and history shows it. The grandest institutions of learning, both of Old World and the New, have flourished under her tender care and in the past awaited their spiritualizing

shadow of her spires and monasteries. He who denies the fact shows a lamentable ignorance of the truth. Her members are law-abiding subjects in every land and in the halls of justice, and of legislation, and on the field of battle, have shown that they were worthy of equal rights with their neighbor.

They will not forsake the land of their adoption and birth, for they uphold all things pertaining to right. They ask no favors, but demand their rights. In many cases the silence of contempt is better than a verbal defence, but this is not such a case. It is to be hoped, however, that no occasion may arise in future to notice the insane drivings of any such reverend gentlemen who would reform the terrible, to them, evil of Catholicity.

## Catholic Societies.

Official Organ C. M. B. A.

All communications to this department should be addressed to Bro. T. H. Donovan.

SOCIETIES MEET NEXT WEEK.

Monday—Branch 134.

Tuesday—Branch 12.

Wednesday—Branch 88.

Friday—Branch 121.

CORPUS CHRISTI BRANCH 139.

An Organization which Every Man in that Parish Should Join.

A CHANCELLOR HONORED.



BRO. CHAS. H. CROWLEY.

As promised in the JOURNAL a few weeks ago, we present in this issue a portrait of the successful contestant for the badge offered by Br. 139, C. M. B. A., to the Brother securing the greatest number of new members in a period of three months. Brother Chas. H. Crowley is the fortunate winner, owing to his zealous efforts to increase the membership and promote the welfare of his Branch.

Brother Crowley was born in Brooklyn, N. Y., Sept. 4, 1860, and is therefore about thirty years of age. For the past twelve years he has been a resident of this city. During this time he has followed the clothing business, being at present connected with the firm of Allen, Straus & Co. Personally Brother Crowley is beloved by his friends and respected by his acquaintances. A gentleman at all times, his manner is courteous and pleasing. A zealous Catholic, he takes a deep interest in everything pertaining to his religion, and takes particular pride in the work of Corpus Christi parish, of which he is a member.

Brother C's connection with the C. M. B. A. dates from the institution of Branch 139, in August, 1889. He was elected president of the new Branch, and re-elected the following December. At the State Convention in Binghamton last year Bro. Crowley was the delegate from Branch 139. He holds the Chancellor's chair at present, Bro. Frank Carberry succeeding him as president. We predict that Brother Crowley will win still greater honors in our Association.

## THE PRESENTATION.

After the regular business of the meeting had been transacted Tuesday evening, Pres. Carberry arose and, in well chosen language, which expressed the sentiments of the entire Branch, presented Bro. Crowley the prize he had so well deserved. For a moment the recipient was unable to reply, but as soon as he could control his feelings he responded in an able speech of several minutes' duration. He referred to the time when he had yielded to the request of Bro. Bayer, of Br. 81, to help form a Branch in the parish, how the little band of fourteen had first met in the house of their most beloved pastor, and how the Branch had grown until it now had forty members. He said it was a duty every man owed to provide for his family in case of death, and pointed out the superior merits of the C. M. B. A. as an insurance organization.

The badge was then passed around for inspection, after which congratulatory addresses were made by Bros. Bayer, Garvey and others. The Brothers were then invited to Bro. Crowley's home on Kirk street, where a fine reception awaited them. Speech-making

music and singing were indulged in until the hour was late, and all were wishing their hospitable entertainer and his family long life and prosperity.

TO NON-MEMBERS.

And now a few words to the non-members who do not belong to our organization: Every man should carry a certain amount of insurance upon his life, for the benefit of those he leaves behind him. Of all co-operative insurance companies doing business in this State—about 185—the C. M. B. A. is the cheapest and most economically managed. This assertion is based on the record of the Insurance Department of the State of New York. The cost of admission is \$3.00, medical examiner's fee \$2.00, and dues \$5.00 per month. On being initiated a new member pays one assessment in advance, and three months' dues. For a \$2,000 policy the amount paid on each assessment is: From 18 to 22 years, \$1.00; 23 to 30 yrs. \$1.10; 31 to 35 yrs. \$1.20; 36 to 40, \$1.30; 41 to 45, \$1.45; 46 to 50, \$1.65. For \$1,000 policy the rate is just half the above amount. Assessments are single or double are issued according to the number of deaths. Only one in the past seven years has the number of assessments reached 18, the usual number being 16. But aside from the insurance feature, the C. M. B. A. exercises so good an influence upon its members, that no Catholic man who can join should fail to do so. The pleasure found in meeting your fellow Catholics and the strong religious influence exercised by the C. M. B. A. on its members are alone worth the sum paid each year to retain membership. Further information regarding the workings of the organization can be obtained of any member of the branch in your parish, or by writing to this department of the JOURNAL. This paper each week has a space set apart for matters pertaining to Catholic societies.

BRANCH 94'S EXCURSION.  
The excursion of Branch 94, Morris to Keuka lake, Thursday last week, was a pleasant and profitable affair, and heartily enjoyed by all who attended. The party arrived in Penn Yan about 1:30 and the members of 94 were joyfully entertained by brother members of Branch 125. The visitors desire to thank Brothers Meehan, Cross, McAdam, Barre Meade and Curran for favors shown while in Penn Yan.

Palmyra.  
Miss Mary Cowan, of Rochester, is visiting her sister, Mrs. Thos. Curran, on Vienna street.  
W. H. Kelly visited friends in Rochester Wednesday.

Michael Shanley is confined to the house by severe illness.  
A portion of the Encyclical Letter of our Holy Father was read by Rev. Wm. Casey Sunday last. He will finish the letter next Sunday.

Seneca Falls.  
Miss Francis Hurley, of Bradford Pa., is visiting her cousins, the Misses Moran, at the "Kingdom."

The children of the parish are anticipating a great time on Monday next, when Father O'Connor will give them a picnic at Cayuga Lake Park. A pleasant party was given in honor of Miss Mamie Johnson, of Rochester, who is visiting relatives here, at Cayuga Lake Park, Thursday evening last.

Mrs. John E. Mackin is visiting her parents at Ovid Center.

Misses Alice Gott, Theresa McBride, Mary Murphy and Maggie Mahoney graduated with high honors from Mynderse Academy at commencement last week.

The parochial school closed with interesting exercises yesterday for the summer vacation. Under the able management of the Sisters of St. Joseph our school stands very high among educational institutions.

Invitations have been received by friends in town to attend the graduating exercises at Nazareth Convent in Rochester. Miss Mary Kirk of this place, was among the class of graduates, and her friends here congratulate her on her high standing and successful ending of her school days.

Brockport.  
Samuel W. Gleason has sold real estate to Alonzo H. Walton for \$400. The closing exercises of the ward district school took place Wednesday. W. O. Giles and wife, of Elmira, have been visiting friends here. The insurance which Mrs. Rice's upon the barn recently burned was paid. It amounted to \$200. David Cook, of the class of the Normal, has position as principal of academy.