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AROUND THE GLOBE.

Mrs. Leland Stanford has given \$100,000 for the permanent support of the five kindergartens of San Francisco.

Rev. Henry Gabriels, S. T. D., president of St. Joseph's Seminary, Troy, sailed for Europe last week. He will be absent about two months.

Mrs. Mary Hurd, the aged mother of ex-Congressman Hurd, of Mt. Vernon, Ohio, was confirmed and taken into the Church a short time ago by Bishop Waterson.

The will of the late Most Rev. Dr. Egan, Bishop of Waterford, provides that after paying his funeral expenses his executors shall distribute any sum remaining, if such there be, in charity.

During a terrific thunder storm at St. Inigoos villa, in St. Mary's county, Md., July 6, lightning killed William Holden, John B. Lamb and James Walters, all students of Woodstock College.

Father Parker, a Dutch priest of the Redemptorist order, who for a quarter of a century has been nurse and spiritual adviser of the leper colony in Dutch Guiana, recently died of the disease whose terrors he had done much to abate.

Archbishop Tache is dying. The physicians have given up all hope of his recovery. The Archbishop for two decades has been the head of the Church in the Canadian Northwest, and one of the foremost Canadian prelates.

The demonstration in honor of Archbishop Katzer, when he arrived in Milwaukee recently was a notable affair, and Mgr. Zeisinger, of that city, estimates that about 5,000 men participated in the torchlight procession.

The Rt. Rev. James McGolrick, D. D., Bishop of Duluth, Minn., is at present in Ireland. After a brief stay in Dublin and vicinity he will go to County Donegal, the birthplace of his forefathers, and will visit the principal points of interest there.

Rev. Francis Barnum, the well-known Baltimore Jesuit, with some few companions, will sail from the Pacific slope, where he has been staying for some time past, for the Alaska missions, to labor in conjunction with those members of his order who are already located there.

The *Annales de Notre Dame de Lourdes* states that Vior-Dury, a Frenchman has miraculously received his sight through the application of Lourdes water. He lost his sight whilst rescuing four persons at the Town Hall Cafe of Dijon, and a number of doctors whom he had consulted had declared that a remedy was impossible.

All the priests of the Paulist Order doing missionary work throughout the country have returned to New York. The summer house of their order at Lake George has already opened, and it is there the members of the order will spend their summer vacation, and recruit health and strength to be ready for the coming year.

Rev. Joseph Yazbek, Syro-Maronite missionary, is now in St. Louis, and has faculties from the Archbishop for the Syro-Maronites of that city. The reverend gentleman expects to find at least 80 or 100 of his people there whom he will visit periodically from the headquarters in New York City.

Rev. P. Hatton, of the Society of Jesus, publishes a volume on French-Canadian in New England, in which he refers to the large emigration to the United States, and says that annexation would not be a bad thing, for it would unite two factions of one people, and their importance would be considerable. He believes that before long the two factions—those in the United States and in Canada—will be united.

Cardinal Manning is forming a union of Catholic workmen on the lines laid down in the Pope's Encyclical. The society embraces the entire English-speaking world. The organization is open to both skilled and unskilled labor. A small entrance fee will be charged. The aims of the organization are to oppose Socialism, to wean members from Socialistic bodies, to maintain a good standard of wages, and to find employment for members. Membership in the union does not involve resignation from other trade unions unless their tenets are opposed to the letter or spirit of the Pope's Encyclical. Cardinal Manning is very hopeful of good results to flow from the movement.

The Ladies of the Sacred Heart, Selma, are about to sell out their property and close their schools.

The Condition of Labor.

ENCYCLICAL LETTER OF OUR HOLY FATHER.
OFFICIAL TRANSLATION.

On this subject We need only recall for one moment the examples written down in history. Of these things there cannot be the shadow of doubt: for instance, that civil society was renovated in every part by the teachings of Christianity; that in the strength of that renewal the human race was lifted up to better things—nay, that it was brought back from death to life, and to so excellent a life that nothing more perfect had been known before, or will come to pass in the ages that have yet to be. Of this beneficent transformation, Jesus Christ was at once the first cause and the final purpose; as from Him all came, so to him all was to be referred. For when, by the light of the Gospel message, the human race came to know the grand mystery of the Incarnation of the Word and the redemption of man, the life of Jesus Christ, God and Man, penetrated every race and nation, and impregnated them with His faith, His precepts and His laws. And if society is to be cured now, in no other way can it be cured but by a return to the Christian life and Christian institutions. When a society is perishing, the true advice to those who would restore it is, to recall it to the principles from which it sprung; for the purpose and perfection of an association is to aim at and to attain that for which it was formed; and its operation should be put in motion and inspired by the end and object which originally gave it its being. So that to fall away from its primal constitution is disease; to go back to it is recovery. And this may be asserted with the utmost truth both of the State in general and of that body of its citizens—by far the greater number—who sustain life by labor.

Neither must it be supposed that the solicitude of the Church is so occupied with the spiritual concerns of its children as to neglect their interests temporal and earthly. Its desire is that the poor, for example, should rise above poverty and wretchedness, and should better their condition in life; and for this it strives. By the very fact that it calls men to virtue and forms them to its practice, it promotes this in no slight degree. Christian morality, when it is adequately and completely practiced, conduces of itself to temporal prosperity, for it merits the blessing of that God Who is the source of all blessings; it powerfully restrains the lust of possession and the lust of pleasure—two plagues which too often make a man without self-restraint miserable in the midst of abundance; it makes men supply by economy for the want of means, teaching them to be content with frugal living, and by keeping them out of the reach of those vices which eat up not merely small incomes, but large fortunes, and dissipate away a man's goodly inheritance.

Moreover, the Church intervenes directly in the interest of the poor, by setting on foot and keeping up many things which it sees to be efficacious in the relief of poverty. Here again it has always succeeded so well that it has even extorted the praise of enemies. Such was the ardor of brotherly love among the earlier Christians that numbers of those who were better off deprived themselves of their possessions in order to relieve their brethren: whence neither was there any one needy among them. To the order of deacons, instituted for that very purpose, was committed by the Apostles the charge of the daily distributions; and the Apostle Paul, though burdened with the solicitude of all the churches, hesitated not to take laborious journeys in order to take the alms of the faithful to the poorer Christians. Tertullian calls these contributions, given voluntarily by Christians in their assemblies, *deposits of piety*; because, to cite his words, they were employed in feeding the needy, in burying them, in the support of boys and girls destitute of means and deprived of their parents, in the care of the aged, and in the relief of the shipwrecked.

Thus by degrees came into existence the patrimony which the Church has guarded with religious zeal as the inheritance of the poor. Nay, to spare them the shame of begging, the common Mother of rich and poor has exerted herself to gather together funds for the support of the needy. The Church has stirred up everywhere the heroism of charity, and has established Congregations of Religious and many other useful institutions for help and mercy, so that there might

be hardly any kind of suffering which was not visited and relieved. At the present day there are many who, like the heathen of old, blame and condemn the Church for this beautiful charity. They would substitute in its place a system of State-organized relief. But no human methods will ever supply for the devotion and self-sacrifice of Christian charity. Charity, as a virtue, belongs to the Church; for it is no virtue unless it is drawn from the Sacred Heart of Jesus Christ; and he who turns his back on the Church cannot be near to Christ.

It cannot, however, be doubted that to attain the purpose of which We treat, not only the Church, but all human means must conspire. All who are concerned in the matter must be of one mind and must act together. It is in this, as in the Providence which governs the world; results do not happen save where all the causes cooperate.

Let us, now, therefore inquire what part the State should play in the work of remedy and relief.

By the State We here understand, not the particular form of government which prevails in this or that nation, but the State as rightly understood; that is to say, any government conformable in its institution to right, reason, and natural law, and to those dictates of the Divine wisdom which We have expounded in the Encyclical on the Christian Constitution of the State. The first duty, therefore, of the rulers of the State should be to make sure that the laws and institutions, the general character and administration of the commonwealth, shall be such as to produce of themselves public well-being and private prosperity. This is the proper office of wise statesmanship and the work of the heads of the State. Now a State chiefly prospers and flourishes by morality, by well-regulated family life, by respect for religion and justice, by the moderation and equal distribution of public burdens, by the progress of the arts and of trade, by the abundant yield of the land—by everything which makes the citizens better and happier. Here, then, it is in the power of a ruler to benefit every order of the State, and amongst the rest to promote in the highest degree the interests of the poor; and this by virtue of his office and without being exposed to any suspicion of undue interference—for it is the province of the commonwealth to consult for the common good. And the more that is done for the working population by the general laws of the country, the less need will there be to seek for particular means to relieve them.

There is another and a deeper consideration which must not be lost sight of. To the State the interests of all are equal, whether high or low. The poor are members of the national community equally with the rich; they are real component parts, living parts, which make up, through the family, the living body; and it need hardly be said that they are by far the majority. It would be irrational to neglect one portion of the citizens and to favor another; and therefore public administration must duly and solicitously provide for the welfare and the comfort of the working people, or else that law of justice will be violated which binds that each shall have his due. To cite the wise words of St. Thomas of Aquin: *As the part and the whole are in a certain sense identical, the part may in some sense claim what belongs to the whole.* Among the many and grave duties of rulers who would do their best for their people, the first and chief is to act with that justice which is called in the Schools *distributive*—toward each and every class.

But although all citizens, without exception, can and ought to contribute to that common good in which individuals share so profitably to themselves, yet it is not to be supposed that all can contribute in the same way and to the same extent. No matter what changes may be made in forms of government, there will always be differences and inequalities of condition in the State; Society cannot exist or be conceived without them. Some there must be who dedicate themselves to the work of the commonwealth; who make the laws, who administer justice, whose advice and authority govern the nation in times of peace, and defend it in war. Such men clearly occupy the foremost place in the State, and should be held in the foremost estimation, for their work touches most nearly and effectively the general interests of the community.

[TO BE CONTINUED.]

* "The root of all evils is cupidity."—I. Tim. vi. 10.

† Acts iv. 34. † Apologia Secunda, xxxix. § 22. Q. 121. Art. 1 ad 2.

OUR ROMAN LETTER.

Special to the Catholic Press Association.
ROME, JUNE 22, 1891.

CHANGES IN THE PROPAGANDA.
The important congregation of Propaganda Fide is just now going through a kind of metamorphosis.

After the post of Perfect, which is actually held by Cardinal Simeoni, the next change in importance is that of Secretary to this universal congregation. Monsignor Jacobini, Archbishop of Syri, has occupied this post for many years to the complete satisfaction of all those with whom he came in contact. The benevolence *savoir faire* of the distinguished Prelate were everywhere recognized, and won him golden opinions and the hearty good wishes of the hierarchy.

In recognition of his services and merits, the Holy Father has named him Nuncio, at Portugal which post entitles him to be created Cardinal after a certain lapse of time. The Nuncio leaves Rome to-morrow en route for Portugal.

The successor of Monsignor Jacobini in the Propaganda is Monsignor Persico, Bishop of the Order of Capuchines. He is, it is said, in Roman Ecclesiastical circles, the right man in the right place.

Besides being thoroughly experienced and *en courait* with the intricate workings of Propaganda, Monsignor Persico speaks Latin, Italian, French and English with ease. This fact will be most especially appreciated by American and foreign priests when in Rome, as it frequently happened that those who were only acquainted with their mother-tongue were obliged to express themselves entirely in Latin; however well-read they might be in that dead language, it could never be adapted to modern everyday usage with the same facility as a living one; consequently the nomination of Monsignor Persico will be hailed with great satisfaction by many.

The new Secretary of Propaganda began his career in the African missions.

Through the instrumentality of Bishop Lynch, he was at one time attached to the Church of St. Patrick at Charleston, S. C.; he was shortly afterwards made Bishop of Savannah which Diocese he resigned and took charge of a *Cure* in Canada.

In recognition of his merits and services in Ireland and elsewhere the Holy Father created him Archbishop of Damietta and Canon of St. Peter's at Rome. He is a popular as well as a clever man whose advent in the Propaganda is regarded as a good omen. Monsignor Persico comes of a distinguished Italian family on his father's side; and his mother was a member of the English Actons.

ANOTHER NOMINATION.
The Holy Father has named Perfect of the Vatican Archives, a post left vacant since the death of Cardinal Hoegenroether last year, the Reverend padre Ciasca. He is a celebrated Orientalist who, until now, has been engaged as *Scriptor* in the Vatican Manuscript Library.

He was made Archbishop in the last Consistory, and two days later on, Perfect of the Pontifical Archives. These nominations entitled him to the Cardinalate.

Padre Ciasca is the author of some very remarkable works upon the Oriental Philology.

SIC TRANSIT GLORIA ROMANA.
A very interesting ceremony took place last Sunday in the Nuovi Luicci of the Pontifical Academy for the inauguration of a bust to the memory of the celebrated astronomer Padre Secchi.

Besides a number of Cardinals and prelates a crowd of distinguished scientists assisted at the ceremony. Cardinals Mertel and Vanutelli presided. The latter just arrived from Lisbon, where he was Nuncio, is a good-looking man of rather an Eastern type and with all the airs of a finished diplomat and man of the world.

Father Ferrari, S. J., pronounced the eulogy of the distinguished Jesuit astronomer.

Our readers may remember the famous project of a Sechi-memorial and meteorological monument which was proposed by the Pontifical Academy in 1878 and of which *Nuovi Luicci* published the prospectus. Were it not for the chronic and incorrigible Roman malady—want of funds—the Eternal City would have been now ornamented with a monument both useful and instructive.

But the subscription list did not testify to the science and gratitude of the present Romans, and the project has, for the present at least, terminated in a simple bust instead of a

necessary and beautiful national monument. Sic transit gloria Romana.

PONTIFICAL FUNDS.
The recent painful incident concerning the administration of Pontifical funds has deeply afflicted the Holy Father and given rise to bitter and just complaints, as well as passionate accusations in high quarters.

The administration of funds belonging to the Holy See was confided to a committee of cardinals who, little by little, left the active work to a subordinate, Monsignor Polchi, who, in his turn administered everything without control.

No one raises the least doubt as to the probity of this prelate, though all agree that his business competency was not equal to his difficult charge.

The too easily convinced treasurer even went so far as to lend large sums of the funds confided to his care to certain aristocratic Roman families whose finances were in a somewhat precarious condition. To those who know the constant protection shown by the papacy to the Roman *Patricians* which represents the memory of Popes and princes of the Catholic Church, there is nothing surprising that this should be done.

But Monsignor Polchi also speculated deeply with papal funds, and in a manner which to put it charitably, proved an unfortunate want of intelligence. One example is cited of his having withdrawn eight million of francs from the best banks in Paris in order to buy up certain shares well-known to be a drug in the money market.

Eventually the climax arrived and it became necessary to inform the Pope of the state of his Treasury.

However, in spite of the alarming and exaggerated accounts circulated, we can assure our readers that the situation is not altogether so desperate as many would have it believed.

There is a considerable diminution of the active, the passive is not lost beyond redemption.

The liberal papers all support Monsignor Polchi, but the Pope disavows his servant, and says that he intends to overhaul all past transactions as well as present ones.

Rumor says that when the affair blows over, Monsignor Polchi will probably be sent as Nuncio to South America.

Leo XIII. is a man of rigid probity and justice, who regards his holding of the Keys as a sacred charge, and who, intends to give an honest and straightforward account of his regency upon earth when the time comes. He has revoked Monsignor Polchi and others from their office and instituted an inquiry into the whole matter.

THIRD CENTENARY OF ST. LOUIS.
GONZAGA.

As we are about to post, the third centenary festivals in honor of St. Louis Gonzaga are going on in the Church of St. Ignatius.

It is unnecessary for us to describe here the well-known aspect of a Roman religious festival; the thousands and tens of thousands, who flock into the church; the flowers, lights, music, singing, lanterns, sermons, etc.

The Jesuits have spared no expense nor trouble, and at this moment the beautiful Church of St. Ignatius is a spectacle to be equalled nowhere in the world.

One is literally dazzled by the lights and the ever changing multitude pressing round the lapis-lazuli tomb of the young saint, whose admirable virtues are the guide of Catholic youth. It is a most eloquent protest against the oft-repeated assertion that piety is dying out amongst the youth of the present day.

The ceremonies were presided over by a Cardinal. The Jesuits from America sent a beautiful album with twenty-five thousand names which is conspicuous amongst other votive offerings on the saint's altar.

GENERAL ITEMS.

Bishop MacMahon, who came to Europe with the intention of visiting Rome, has changed his mind and we learn is on his homeward journey.

The Rev. John Kellner, Director of the New York Cathedral choir is staying in this city.

The Reverend Fathers McQuaid, Daly and O'Toole of Boston, are staying in Rome and assisted at the Pope's Mass to-day after which they were received by the Holy Father in special audience.

The Reverend Father Tallon of St. Louis, is staying at the Continental Hotel and is in good health.

James Campbell has been appointed Senior Crown Prosecutor for Armagh in place of Mr. Orr, Q. C.

OUR LONDON LETTER.

Special to the Catholic Press Association.

LONDON, 27, 1891.—The Free Education Bill was read a second time in the House of Commons on Wednesday afternoon. Mr. Bartley, one of the few Conservatives who had the courage of their convictions, moved an amendment declaring that while the House was anxious to give every facility for the remission of school fees in the case of those parents who were too poor to bear the expense, it refuse to sanction the wholesale transfer of parental responsibility to the State in the matter of education as proposed by the Bill.

The amendment was lost by 318 votes against 10 Liberals and Tories together trooping into the devious lobby on the Government side. The simple fact is that the Cabinet has stolen the programme of the Radicals in the hope of posing as the friends of the workingman and thus catching a few votes at the election, but there is a very general feeling that they will be disappointed and will find that they have played their opponent's game without gaining anything thereby.

The second reading of the bill only affirms its general principle. The practical result of a measure really depends upon the shape it assumes in what is known as the committee stage, when the bill is discussed and amended clause by clause, and line by line. When I saw Cardinal Manning the other day he spoke of this committee stage of the Education Bill as the really critical time. "The danger is," he said, "that the Government in their anxiety to pass the bill will allow their hand to be forced by the Opposition, and accept amendments in the direction of further interference with our schools." His Eminence was unable to be present at the annual public meeting of the Catholic School Committee on Tuesday. It is the first time that he has been absent. He was very anxious to appear in his accustomed place on the platform, but the evening was a very inclement one, and at the last moment he asked the Vicar-General, Mr. Gilbert, to preside in his stead. Considering the grave crisis through which we are passing the attendance at the meeting was anything but encouraging. The great hall was little more than half full. But, unfortunately, our London Catholics are almost without any organization for the defence of their interests, and such meetings as that of Tuesday are really made up of the few hundred more active and public spirited men, out of a Catholic population of at least 200,000. Steps are being taken to remedy this want of organization, but meanwhile it is a weak point in the situation which only the most confirmed optimism can overlook.

The meeting made up by its enthusiasm for any lack of members. It was recognized that a change in our English education law was inevitable, but it was determined to spare no effort to make the best of the new state of things, and at any cost to preserve the independence and religious character of the Catholic schools. The resolution adopted asserted the Catholic principle of the right and duty of the parent to provide for and control the education of his children; protested against the transfer of this duty to the State; and urged that due facilities could be provided for the education of the poor without introducing a system of free State schools. The speech of the evening was made by Mr. Arthur O'Connor, M. P., who showed how easily the education law could be amended so as to give Catholics that asked, "A fair field and no favor" for their schools. The enthusiastic cheers with which he was greeted on rising showed how largely this meeting of London Catholics was composed of Irishmen.

I am sorry to say that, notwithstanding the reassuring bulletins which have appeared in the papers (and have doubtless been cabled to America) Mr. Gladstone's health is anything but good. The recent attack of influenza has shaken him very badly. He is now resting by the seaside, but there is grave reason to fear that henceforth it will be only at intervals that he will be able to take an active part in public life. The leadership of the Liberal Home Rule coalition will largely have to be left to one of his lieutenants, probably Mr. John Morley. Mr. Morley has a well deserved reputation for honesty of purpose, and is one of those politicians who has in him more of the statesman than the party man. Despite his agnostic views and his well known panegyrics of the apostles of the French Revolution, John Morley is a sufficiently fair-minded man to have

distinctly pledged himself to a policy involving an equitable *apportionment* of the chief claims of the Catholic body in the matter of education.

The County Convention at Carlow has made a very good choice in selecting Mr. John Hammond as the Nationalist candidate. Mr. Hammond is a prominent local man, a Justice of the Peace, and chairman of the town Commissioners. Mr. Kettle will be the Parnellite candidate. The fight will be a hard one. The Nationalist leaders expect to win, but they recognize that Carlow is one of the few Irish counties in which there is some chance for a Parnellite nominee to get a majority. There is a strong Tory vote in the county and it will be cast solid for Mr. Kettle. If Mr. Parnell wins Carlow, it will not prove much one way or the other. If he loses, it will mean that he will find it difficult to win a single Irish seat when the general election comes.

Mr. Parnell married Mrs. O'Shea early on Thursday morning at the Registrar's Office in St. Mary's, a village near Brighton. The scorpions of the Church of England parson about celebrating the marriage of a divorced bride prevented the ceremony coming off in a church on the same day, but a more complaisant clergyman will be found in a few days. Meanwhile, in the eyes of the civil law, Mrs. O'Shea has become Mrs. Parnell. The "Times" report of the wedding ends in a piece of unconscious sarcasm when it notes that "Mrs. Parnell resumed the whip and reins" after the ceremony and drove back with her husband to Brighton. The event is a purely personal one. It will have no influence on Irish politics. It is every day becoming plainer that the solid majority of the Irish people has rallied to the Nationalist party, and that the dictatorship is over.

Lady Burton's destruction of the scriptural versions from the Arabic for which she had been offered 8,000 guineas has, I am glad to say, called forth far more of well-deserved admiration than of protest. Mr. Robert Buchanan has denounced it as an act of "superstitious weakness and Puritanical vandalism," but his protest has found few echoes. One Protestant paper speaks of Lady Burton's sacrifice as "a great act of faith" and a noble lesson for the time.

I saw the other day in the sculptor's studio here in London the great cross of red granite which is to be sent out to Molokai and erected over Father Damien's grave. The massive Celtic cross covered with Runic ornamentation rests on a solid square base, on one side of which is inserted a white marble medallion portrait of the martyr of Molokai. An inscription deeply cut in letters of gold tells that it is erected by the people of England to the memory of Father Joseph Damien de Veuster, then comes the text from the Gospel of St. John summing up Damien's life in the words "Greater love than this hath no man shown, that a man should give up his life for his friends." The monument has been erected by the joint contributions of both Protestant and Catholic. The Prince of Wales was the first subscriber and a clergyman of the Church of England was foremost in the movement for its erection. Better still the impression created here in England by the heroism of this Belgian priest has undoubtedly helped many converts into the Church.

DR. MCCREADY.

EDITOR CATHOLIC JOURNAL.

I gladly join with his brethren of the American priesthood in congratulating Rev. Dr. McCreedy, of Holy Cross church, New York, on the well merited honors conferred on him by the University of Mt. St. Mary's, Emmitsburg. Few know him better than I. During his early days in college, he won the love of his fellow-students by his amiability and kind and gentle disposition. They too will rejoice in Ireland that his work as a priest and a scholar has been duly recognized by one of the oldest and greatest institutions of learning in America. During his twenty-five years in the priesthood, his works have been crowned by wonderful success. Archbishop Corrigan made him an M. R. only a short time ago. Though worldly honors are not the reward a priest desires for his labors, yet it is encouraging to be appreciated by ecclesiastical superiors and by colleges such as Emmitsburg, which knows the real virtues and merits of a good student, and renders herself worthy of being deemed an Alma Mater.