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## Rochester, N.Y., Saturday, May 6, 1899.

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## DECAUSE CATHOLIC CHUNCHNE PAY HIM NO ATTENTION

verte Catholial Edited by This deal Fraschur of the Gaspel-His Thurs up) Finds for Els Reedy Blacks in Taxet While we siways believe in Energy the serious side of life appermont. to us for help we are one people and put saide all sectional differences. This time a year ugo the American cagle was screeching its loudest and telling us of war. We are not a pug-nacious people and considered the matter onimity and debated it coolly. Buf, mark you, our calmass is much more to be dreaded than an older us-tion's flere outburst.

certain publication called "The Con-"Patriotism, is the bishest and verted Ostholio." A copy of this all its beauty and power the love of to us, and we spent a very amusing; family and solt and friends and home: not instructive how; in adding the it is founded in justice and fight. A patriot is one who cuts home thes for lies, and the continues contraction of

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his grier, for it was impossible to convince him that their course was an advance instead of a retrogression. The last glimpse they had of the master who had devoted so many years to training their minds, was a form bow-

Some of the Demands Made For Our Institutions in Learned and Eloquent Address--More Science, More Religion and More Attention to Athletics.

COLLEGE EDUCATORS

OLIC CONFERENCE AT CHICAGO.

The convention held by Catholic educators in Chicago recently was fruitfui of great good. In the different sessions the questions of the hour were discussed pro and con, by some of the most prominent representatives of our Catholic institutions of learning. Thirty-seven colleges were represented and the learned delegates succeeded in mapping out some new lines for the expansion of the present system of the respective colleges which they represent.

Our esteemed contemporary, the Colorado Catholic, of which the Rev. T. H. Malone is editor, had the following able article on the work of the convention in a recent issue, which we quote for the instruction of our readers:

A demand for more science in the curriculum of the Catholic college was the notable feature of the addresses of Atholic educators at the conference of Roman Catholic colleges. Secondary to this, but still prominent, was the assertion that more religion, and more attention to athletics were necessary, if the Catholic college hoped to hold front rank with non-Catholic and nonsectarian colleges.

Father Burns of Notre Dame University was one of the foremost in the advocacy of more science. He asserted that unless Catholic colleges met the demand, they would lose a third of their students to non-sectarian colleges which furnished full courses of study in the sciences.

Father Brown, vice-president of Seton Hall College, spoke along this line, too, and advised that the courses should conform more to the lines of study of non-Catholic colleges, and that even atbitics should receive more encouragement.

All the speakers accountuated the

GRAND WORK PERFORMED BY CATH. ed and shaken with sobs of grief, sealed amidst the idols loved so long -brown and ancient and bethumbed volumes of Greek and Latin poets. This was early in the struggle of science for recognition as legitimate work for scholars, and now broadminded men have learned that the differences betweeen scientific and classic learning are not deep or irreconcil-

able; that scientific methods make classical study of more worth and easier, and that a knowledge of belleslettres is almost essential to complete the education of the man whose life is to be consecrated to science. It is to adjust the curriculum to a

scheme wherein science may have adequate recognition, such as has been given it in most Catholic colleges that is the great need of the day in Catholic colleges. Since Catholic educators perceive that need-and we know they do from their utterances in Chicago last week, we feel that they will soon meet it, and then we predict a season of unexampled prosperity for the work of higher Catholic education.

One great advantage which we have and which other colleges do not and never can have, is that we offer a calm haven to those tossed about by religious doubts. How great an advantage this is can be rightly estimated only by those who know the great unrest that prevails in colleges of nonsectarian basis, where students find their old ideas upon religious matters completely overturned, and no new faith substituted.

That "man is incurably religious," as some writer has put it, is evidenced constantly by the fact that earnest conversations among our college youth almost constantly turn upon this and Father Coffey, the pastor, was subject of religion, even in cases where it is elsewhere openly avowed that the ter. The archbishop somewhat anxspeaker has no religious faith. In the has been robbed of one of his dearest beliefs were destroyed by "higher found. learning," and although at first he felt emancinated and emperior to his gred

AN ARCHBISHOP'S WIT.

#### Amusing Aneodotes Told of Philadelphia's Distinguished Prelate,

Archbishop Ryan, of Philadelphia, who was formerly coadjutor bishop to the late Archbishop Kenrick, of St. Louis, is one of the best known wits in the Catholic hierarchy of the United States.

On the occasion of his recent visit to St. Louis to officiate at the golden iubilee celebration of St. John's Church, the Philadelphia prelate rode in a carriage to the parochial residence with Bishop Glennon, who also assisted in the ceremonies. Bishop Glennon is rather diminutive in size and of slight build, especially in the stomachic regions, while Archbishop Ryan is tall and very robust. As they alighted from the carriage Archbishop Ryan said to his companion:

"Bishop Glennon, I once was asked to explain the difference between bishop and an archbishop. I answered (and the archbishop extended his arms in a semi-circle from his own healthy body, at the same time glancing rather sharply at Bishop Glennon), 'The difference is all in the arch."

On the evening of the day of the celebration the archbishop received an invitation to dine at the residence of a well-known citizen in Longfellow boulevard. Circumstances compelled him to decline the invitation, and he sent a messenger boy with his regrets. About 7 o'clock the boy returned, saying he could not find the gentleman's house. Then the archbishop discovered that he had addressed the note to a house of the same number in Leffingwell avenue. For a moment he was at a loss what to do. He had been expected, and in the absence of word from him that he could not go, his friend would be greatly inconvenienced. The messenger had departed, appealed to for assistance in the matious, concluded to send another note

Just then Father Collins, assistant and every word of it is meant. There

THE CRUCIFIX. Blasphomer Genverted by Meditating of the Saared Image, A Resultal Character for American Yulk

Catholic Iournal

The Crucifix is at once a book of meditation, a help in suggesting motives for true sorrow for sin, pourage to face difficulties, and to bear our own sorrows, and even sufferings, with patience and resignation, and enable us to say, "Not as I will, but as Thou wilt." A curlous and striking incident is recorded in connection with the implety of men during the French Revolution, Some young men, having come into-church. and seeing people going to confession, it was suggested that, for a joke, one of them should pretend to go to. confession. The idea was fully spproved, and one was appointed. He knelt in the confessional and he commenced in this sort: "I have cursed God, and will do so again. I have given up all religion, and don't care a straw for all its teaching," etc. The priest quietly listened, and then moved, one cannot help thinking, by the Holy Spirit, said: "For your penance obtain a Crucifix, place it on a table, kneel before it attentively for a minute. look at it, and then say, 'He died for me, and I don't care a straw for Him." The young man's friends we's delighted and insisted on his doing his penance. They procured a Crucifix, made him kneel as ordered, and bid him repeat the words. He began, "He ment, it was to say, "Yes, He did die away from his companions, and never late. stopped till he knelt at the confessional, this time a sincere penitent.... Exchange.

## ACTIVE LAYMEN NEEDED

It is meceneary that there should De some active co-operation, mays the Missionary, on the part of the laity bottom of his heart he feels that he at once to the correct address. In the in these missions to mon-Catholics. company of clergymen present an This statement has been so frequentpossessions when his early religious available messenger hardly could be ly made in these pages that it seems to fall on dull ears. But it is meaning

and ollered to lend from the lalty. There must be more he was quite willing to uccept in the There must be active co-operation." There are many avenues of activity complished as well by a person of few- in which an intelligent layman may do effective work. He may not as-"Your grace." he said, just a little | cend the pulpit, but very often he can grace the platform and therefrom your to an audience. which will never as-

GOVERNON HOOSE VELT

te Zullate The Rev. William J. B. Daly, Chaplain of the Sixty-ninth Regiment, lectured on "American Patriolism" in Carnegie hall, New York, Las Bunday The Ridicaless and Lying See. "The night in aid of the Catholic Boys' Association. Archbishop Corrigan Introduced the speaker, who said in parts "American patriotiam is something of which we may well be proud. It has caused every great nation of the the Montreal True Witness being earth to turn an inquiring eve on us. mind, yet we enjoy a good lower. When we know that Old Glory calls can appreciate true wit and build to us for help we are one people and and we often like to see things by When we know that Old Glory Dalla

tion's flere outburst broadest kind of love; It copresents in cles of magazine was recently be the sake of country and takes the of a most ridicatious nature, that wronged and downtrodden as his chil-dren. The highest type of patrice is This review is edited by a co-such as that man who fought at Bau-james O'Comperi-typestice prices

tingo and after the war devoted him- a "converted Geholie" . It is but he bequeatles to posterity a moble, birds of the and day not been for me, and I will never ain against heritage in the form of a beautiful consider the question of than Of Him sgain." He then arose and rushed character for American youth to shu- mission and its meets where ar "Our country, though young, is in West list street New Tork.

battle a glant We now take our Ohurch of Rome would only ale place in the front rank of the na- collecting of "Peters Pencer An tions of the earth, in somequence of the Roman Catholic prices would tions of the earth; in connectance of the second plane requiring moments in details the petrictic uprising of the people of the second the patricelo uprising of the people coars requiring account dis-to enforce the principle of justice in our of their during and the Cuba. When our regiment left for the of their durings, it is also war it was forced on my mind that that Mr. O'Conser could the particular is inspiring and shipbeling. There is but one feeling that goes be-yond the love of self, hope and fam-the form some feeling that for the fam-the some feeling that goes beily, and finit is duty. Juta lands the said make to want from a said sit in another to I never heard a mail may Thin Many than even giving financial support. I sacrificed at much and office ache salitate for my country.

need of thorough religious training, and the maintenance of a religious atmosphere in college life. The necessity for grounding a student in a business career was also strongly emphasized.

We are glad to see that our Catholic colleges are recognizing the exigencies of the times, and are making an effort to get into alignment with the most modern ideas as to what should go to make up a college curriculum. For years it has been dinned into our ears that Catholic colleges were beyoud the need of improvement: that they possessed the true secret of educating, and that non-Catholic and non-sectarian colleges were empirical and far astray from the right paths of scholarship. Now our educators are beginning to see that what they thought-and what educators of former years though-was simply a tendency that should be checked, is in reality a permanent condition of affairs. Modern life is, indeed, making demands upon scholarship different from what were made a few generations ago: and whether these demands indicate retrogression, or progression, they are at any rate steady and persistent in their nature. Investigation seems to prove that a marked change in the lines of study pursued in American colleges has taken place in the last decade or so. The classics are studied mainly in the preparatory and required work, and when the student is left to his own selection, he is almost certain to make his major interest some subject germane to nineteenth century activities. If not devoted to the sciences directly, the great body of student life interests itself in political questions, and tries to relate them to questions of immediate and current interest. Almost without exception our great American universities exhibit crowded class rooms in sociological study, and this is but illustrative of the desire of the age to learn about its immediate environment and the forces that act within that environment, moral as well as physical.

In vain has the educator of the old school struggled against the innovation which bade fair to consign his beloved classics to dusty oblivion. One well-known professor of physics in an American university tells his own experience to show the depth of feeling that has been projected into the strugrle of scientific versus classical education. He was one of a group of sixteen boys who had completed their classical course at Strassburg. Of these sixteen, thirteen decided to make their life work the study of the sciences, and they went in a body to announce their determination to their old professsor in classics. He could scarcely believe his ears, but when convinced of their sincerity, he wept, and wrung his hands, and besought them not to persist in a course which would bring shame to their beautiful studies of former years; then he upbraided them, and told them that all his work with them had been in vain if they now preferred "hand-work" to refined and elegant "learning." The students were forced to leave him in

ulous fellows who, to use a common expression, "swallowed Jonah and the whale, too, without a question," later on he begins to feel an infinite longing emergency a task that might be acfor the security and peace that once were his, and a desire to sail life's sea with a chart showing the port to which he is bound-rather than helplessly to drift a derelect.

Hence it is that in this age of inquiry and of unrest, a Catholic college has, to begin with mormous advantages over other colleges in its power to answer doubts on religious matters and to offer a solution that has been sealed with blood of millions of martyrs and saints. Wisely was it advocated to make the religious atmosphere dominant in these Catholic insctitutions-good policy as well as bigher ethical considerations justify Makes Some Nore Contributions to the such a course, at this juncture especfally.

The advocacy of more athletics is theroughly in consonance with the nell Iselin, was unveiled at the Easter spirit of present American college life. But whether we should foster athletics of the order that now prevail in non-Catholic colleges might be debated at great length. The system has many evils as well as many advantages, and is attracting much attention from regents and college administrators. The church on the Epistle side. most patent advantage modern American college athletics has is in the amount of advertising it does. Its greatest disadvantage is that only the very few really indulge in the athletic sports which are the subject of so much talk. In athletics, as well as in other branches of life, the tendency to specialization is present, and in college athletics we think it is carried to an extreme. To-day in the big American colleges eleven men in the fall on the football team, and nine men in the spring on the base ball team, out of a student body of anywhere from a thousand to thirty-five hundred, are the athletes of the college and the rest go out to the field and stand around and "root" while "the team" got the benefit-sometimes the harm-of athletics. We think a love for "engaging in athletics" should be inculcated; there seems to be little need of encouraging men to go out to "see athletics."

We question the expediency of introducing "business college" work into higher education. The college is not primarily to train men for business. and a very careful supervision ought to be exercised in order that the college may not degenerate from high ordeals of scholarship. Too close attention to fitting men for the details of business life is apt to pervert and destroy the noble end for which advanced study is striving-to make a highly-organized, thoroughly-trained, capable man out of the student-a man fitted for the company of saints and sages, for the kingdom of God and of learning.

The Church of the Sacred Heart, conducted by the Redemptorist Fathers, one of the finest houses of worship in the city of Seattle, Wash., was totally destroyed by fire early Sunday morning, March 19, entsiling a loss estimated at from \$25,000 to \$30,000.

his aid. Father Collins is a very tall man, considerably over six feet, but or years and inches.

embarrassed, "If it is anything urgent, I will take the note myself."

"Oh, no," replied the archbishop. "I wouldn't put you to the trouble, but selient truths. (and he measured the height of the young priest at one good look) I admit that you would be a very appropriate man to send to Longfellow boulevard."-St. Louis Republic.

THE ISELIN FAMILY.

Church at New Rochelle.

A handsome memorial window, the gift of C. Oliver and Columbus O'Donservice in St. Gabriel's Catholic Church in New Rochelle, N. Y. The window is given in memory of their mother. Mrs, Eleanora O'Donnell Iselin, wife of Adrian Iselin. It contains the figures of three angels playing upon harps and is in the auditorium of the

On the Gospel side are the windows given by the other members of the family. One given by the children to commemorate Mr. and Mrs. Iselin's golden wedding anniversary. December 11, 1895, represents the Espousal. It is set with the arms of the Iselin family of Switzerland on one side and the arms of the O'Donnell family, of Baltimore, on the other.

Another window was given by Mrs. John Beresford, nee Emily Iselin, and her sister, Miss Georgianna Iselin, in commemoration of their mother's death. November 17. 1897. Mr. Iselin at the same time gave a large brass memorial plate, which is fixed in the walls.

The Bible Before Luther's Time.

Before Protestantism existed there were more than twenty translations of the Bible in most of the modern languages. Here is the enumeration of some old Catholic translations: Bible of Just Mayence ..... 1462 Bible of Bender Augsburg..... 1467

The entire Bible in "Belgian" Cologne. . . . . . . . . . . . 1475 Bible of Julien ..... 1477 Edition of Dell. ..... 1477 Bible of Ferrier, Spanish ..... 1478 Edition of Gonda ...... 1479 Edition of Des Moulins, French., 1490 Four translations mentioned by Bausobre (Histoire de la Reforme,

livre iv) princtd before: To this enumeration it is well to add the following list of the old manuscript Catholic translations: Of the Bible into English .... 1290 Of the Bible into Anglo-Saxon,

Of the Bible into German lan-

Of the Bible into Italian .. .. 1274

Apart from mere exposition of dootrines, there are many fields of activity-as, for example, the whole region of social problems. These must be settled in accord withe the fundamental teachings of truth, and are to be discussed in that spirit. The Labor World is another, place into which must be imported the savor of fundamental justice. The Catholic layman and not the priest may attend the meetings of labor unions and the coun-

cils of organized workmen: But through the press particularly can a layman exert his best influence. He knows the editor. For some reas sons or other, political, financial, or social, the editor is under obligations to him. This influence gives him a lien on the columns of the paper. He can keep out anything anti-Catholic, scandalous, degrading. He can nail, many a He that goes the rounds. He can explain the Catholic position on many public questions. He can insert expositions of Catholic doctrine. In fact, through a newspaper he can command a most enviable audience and of spending the Lord's day. can do as much offective missionary work as a priest whose time is given

Ceneral Flagler Deed. Brig-Gen. D. W. Flagler, chief or

ordnance, United States army, died on March 29 after many weeks of suffering from theumatism, at the Hygela, Hotel, at Fort Monroe, Va. General Flagler was born in New York, and was appointed to the Military Academy from that State in 1856. He graduated No. 5 in the class of 1861 and was appointed lieutenant of ordnance. His earliest military service was in connection with the drilling of volunteers at Washington.

Relics of the Grown of Thorns. Most precious relics have just been presented to the new Westminster Cathedral. After the death of Pope Plus IX., Mr. H. Grissell obtained possession of the great relics of the Crown of Thorns, which had been presented to the Holy Father by a member of the Royal Family of Pledmont. The relice consist of three large particles of the Thorns and were duly authenitcated by the Cardinal Vicar of Rome, when Mr. Grissell received them. This gen. tleman has generously given them to the new Westminster Cathedral, and they will form the chief treasure of a chapel in it to be dedicated to the and gentleness and hatair Passion of Our Lord.

"There is another kind of petrioties is New . that has no army or navy-the patriot- with Mi. ism of peace, foms of he wast into the second battle that we might have jouise it wat the is a pleasure to feel that we live is fain ant this great land, "the home of the brave Wern at semble to hear a priost, some of the and the free,""

## HOW TO KEEP SUNDAY,

Increase Loorestien is Met Purplaten by Mely Mether Churgh

Our Holy Mother the Obtatton does Vision Of Deck not farbid innocent, regression, not not farbig innocent, percention, not figure day is by no means the Jawish Reb-bath of old nor the Purliam Schesib, none of the as some of our Protestant brothers us pullishess to derstand it. Our Sunday is a day of oupt joy. We should on that day be shall - Mr. O ful without dissipation, mays and re- going the ligious without andness and malan which choly

And as Sunday is a day conservated medicil not only to religion, but side to relanforbladen to spend a pollion of ft in ( innocent recreation.) Elence Catholice an are not of the opinion that spending he la the day in absolute quiletude and adle. T ness and altting in a rocking-shale actornate of with a sour face are the correct manner this new a But every Catholic knows that the from an great and main duty imposed on us

entirely to the work. I call your at- on Sundays and holy days of obligstention to the suggestions made in the tion is to assist at the boly morther of account of the work of the New York the mass. We know that all those Apostolate. Lay it on your consciences who can go to holy mass must do to list. Is there not something to he done by under pain of grievous sin. Moral Gibbons the Catholic layman more than write impossibility is the only excuse. ing your check, and cannot you do it? Pleasure of all kinds must at all times. he sacrificed to duty -- Rev. Father

Vanhoomimen.

Need of Religious Education. We hope almost "against bo says The Ave Maria, That the congress of the United States will do final justice to the Indian in the matter of religious education. No question is ever settled until it is settled fight. Our government has not set the problem of Indian education down proper- .During the ly, and no skill can ever work out a Catholics given correct solution from erroneous data. Fathers in Mail The warmest advocates of secular edu- conver-cation must admit that Prof. Harley Chills was not prejudiced in favor of Christ division tisn schools; yet Hurley once wrots: Horigon if i were compelled to choose for one withing of my own children between a school sole ba given and one without it. I should pre- chiras for the former: even Bough the child iston might have to take a good deal of a theology with it? Now, if the prince of agnostics saw the need of religiou education for his own children, who had conturies of coverilization and

while stally beling them

Millious Mutation Tress

