

# The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Paclan, 4th Century.

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LEO XIII.

We are glad to notice that all non-Catholic weeklies on our exchange list have spoken kindly of Pope Leo's Jubilee and have in no uncertain tones praised the many and wonderful achievements of his pontificate. There has not been, so far as we can learn, a dissonant note in the chorus of appreciation. We are pleased to point out the fact, since it may indicate that we are beginning to see things by the light of justice and not through the spectacles of traditional hostility.

### OUR DUTY AS CITIZENS.

We believe in every man taking an interest in things political. We do not mean he should devote too much time to attending this or that meeting nor in revamping moss-backed platitudes, but he should strive to get some insight into current issues so as to be able to form an independent opinion. Every intelligent citizen knows that he is in some measure responsible for right government, but the knowledge is oftentimes unproductive of any practical results. It may be that he is too sensitive or fastidious to allow himself to be made a target for personalities and a party paper assault, or it may be that he prefers his ease to the rough hurly-burly of the political arena. But we think that his duty as a citizen should impel him to forfeit his ease even if he has to brave the unsavory tactics too much in vogue among some political partisans.

We must not forget that in politics, as in a good many other things, we are the victims of preconceived opinions and of statements which we accept without enquiry and hold to in the face of a thousand objections with a faith that is child-like if not reasonable. The professional politician must wonder sometimes at the gullibility of his intelligent constituents. With electors, however, doing their own thinking; with our educated men regarding politics with some show of interest and placing principle above loyalty to party, and not confining themselves to mere denunciation of politicians, we shall, at least, be able to take some consolation in the thought that the Government is for the people and of the people.

### CATHOLIC EDUCATION SUPERIOR.

On Saturday of last week, Prof. Nicholas Murray Butler was made President of the Columbia University of New York. The installation of the gentleman had doubtless a special attraction for educators of the United States, but it was not without interest for educators everywhere. One must not attach too much importance to ceremonies of this nature, but we may be pardoned in surmising from their splendor, the notables who witnessed them, and the various speeches, that the secularist system has lost none of its friends. President Butler may be worthy of the eulogy bestowed upon him as an administrator, but for our part we are not inclined to burn incense before any individual who is of the opinion that Rousseau is one who has given present-day education most of its philosophical foundation and not a few of its methods. He was speaking at the time when he made the pronouncement of the education which essays to "contend against the passion and the pride of man with such keen and delicate instruments as human knowledge and human reason." There is, however, another system of education—the Catholic system—which has flourished for a good many years, and still survives, despite the onsets of experimentalists and faddists. But it is not indebted to Rousseau for anything. And, notwithstanding, we have no hesitation in saying that the Catholic system—a barrier against paganism—will yet gain adherents from the ranks of its enemies. It may take time, but it is bound to come. Men cannot be misled forever. And because we have faith in human nature, we believe that the rule of Catholic education will be more in observance than it is now, namely, no man can be the client of science who does not love justice or truth; but there is no truth or justice without the light of the knowledge of God.

When Pro. Butler voiced his admiration of Rousseau's system as one of the articles of his educational Credo, he was, we thought, putting in jeopardy his reputation as a guide of youth. For Rousseau's scheme of education is education without authority and without

### THE TWENTIETH CENTURY.

Lecture by Henry Austin Adams at New Orleans Winter School.

New Orleans Pleasure.

Henry Austin Adams' lecture at the Catholic Winter School series, on the topic, "The Twentieth Century," was, perhaps, the hit of the season; at any rate, it was heard by a very large audience, composed of ladies and gentlemen, more ladies than gentlemen, and some smaller people, who laughed heartily at the funny things which Mr. Adams said, but which were in many instances pointed with a sharp sting of sarcasm more cutting for the humor with which the things were said. There were passages of descriptive humor which were enjoyed for the mere humor, but nearly everything was meant to hit some point, and did.

He said that not talk that the authorities of the school could have imposed on him could have been more delightful than the talk on the twentieth century. It was a talk involving prophecy and he was never so happy as when prophesying, and when he talked of history he was always afraid that there might be school teachers in the audience, for nature had made him a parts imaginist in one or two parts of facts. He could recognize the teachers among the audience with little tin signs that said: "Keep off the grass;" but this evening he could launch his bark on imagination, and if his prophecies were not true, not one of the audience would live to find out the truth.

He would strive to watch the current of contemporary events, and cut small areas in the circles and determine the orbit of mankind ahead. He would show that nothing happened, but that all was brought about by a divine purpose, and not haphazard chance. People arrange their affairs on analogy, though they cannot prove them, and by this he could come very near predicting that what happens to-day will happen in the future.

Persons said: "Why, when we will be dead and our names forgotten, trouble ourselves about what is to happen then?" The reason was that we are not like Louis XIV, who said: "After me the deluge." "The faces of my children press on my soul; and, though I will not be here because my mouth will be closed and my vote cancelled, my children and children's children will be here, and I will urge me to shape so." Possible the conditions so that there may be more happiness for them than there has been for me.

Incidentally, Mr. Adams said that he had heard that as soon as he was out of town he was to be answered in one of the papers.

Then he said that he would tell about the twenty century by relating the events of the nineteenth, and that there were positions from which we can watch the other actors on the stage to criticize them, and he impressed humorously on the audience that any criticisms were not intended for them, but for those dreadful other people that the criticisms fit so well and who are never present.

"We shall reap what we sow, and God help us when we sow crops that prove us to be a pessimist." The speaker explained why he was an optimist—because he was a young man, because he was an American, and because he was a Catholic and knew that God Almighty held all things in the hollow of His hand, and that the Church can calmly and serenely pass through storms into quiet seas. All others are the creations of men, though they may have been in the best of society, people are going down, and that their creeds are heresies which St. Augustine and other Fathers thrashed out centuries ago.

The speaker then touched on the laws of moving bodies in connection with the progress of the century, and spoke of the rapidity with which a projectile proceeded; if it is going downwards, it goes faster the farther it goes; therefore, if we prove that men are moving faster, it would show that they are going downward. He maintained that men are going faster, and illustrated the slowness with which a man's father changed his mind compared with the more rapid change of the son, and said that if the latter had a son it would not take him any time to change, because he would be born changed. This point was illustrated by the change of conditions by which this country required colonies to be brow-beaten and controlled.

Not long ago, if he had said that this would occur, he would not have been believed, but now it is a great man who dares to whisper about it. He then referred to books, and said that it was not necessary to read them, as there were reviews of them, and there was no necessity to read the reviews, because there were reviews of the reviews. Taking all things into consideration, it might look to the pessimist that people were going downward, but he recalled that bodies move in parabolas, circles, ellipses. In the social life of the country the movement is from simplicity to complexity. What will the social conditions be at the end of the twentieth century? He took the date of the centennial, and described the plain man and woman with fourteen children, for children were popular then, who attend that this exposition, and the ideas that they carried back to their homes all over the country, from Maine to Texas; there was a perfect cataclysm of original ideas. The women were effected more than the men. Then he described the old-fashioned home with its parlor and living room, and the humor of his accurate description of the furniture and the habits of the family was irresistible. The women saw that all this old-fashioned comfort was not up-to-date, and the carpets and wall paper and the family pictures were removed and sent

to the boys' room, and modern ones substituted. They transformed the family. He described the old-fashioned dinner and then as now, stylish one, in a manner that caused roars of laughter. The lesson was the desire to go from simplicity to complexity, and he said: "God looks down on 75,000,000 unhappy fools. We should be content, because we inhabit the most splendid garden of the world." He had seen Catholics jeopardizing the souls of their children by putting them into schools for the purpose of lifting them into society. The result of this sentiment was that men were getting paresis and the women nervous prostration, and then there was a moral change. Things that would have disgusted the mothers were spread out in yellow journals and pleased. Take the divorce question. Now a woman may be Mrs. S.—at breakfast and Mrs. B.—at lunch, and yet even Catholic women in New York are delighted to get invitations to dinners at Mrs. B.—'s, when their mothers would have despised her as an adulteress.

"This means the disintegration of the old moral standard. 'We may be gone soon, but what kind of a house are we going to leave for our children?' He argued that we were entering into a pagan form of life. The marriage of some rich man is made a big event in the papers. What has become of the life where there was plain living and high thinking, as Emerson described it?

The speaker referred to the young wife who could not wear the coat that was so pretty last winter, because "they are not wearing them now," and said they were not happy until their husbands cannot pay for and in which every other woman said "she looked like a guy."

Where is the voice that will go to the four hundred and tell them that they are a set of disreputable thieves? He used some very biting adjectives in describing that class of people, and added, "I get wet erings and fawn before it and sacrifice the souls of our boys, sending them to Yale or Harvard, in order to get them into society."

He gave a round to the present system of university education, and said that if a boy graduated in "bugs" or "electricity" the universities would give him the title of A. M., even if he could not spell. The eclectic system was touched, and the plan of making Latin and Greek elective ridiculed. The speaker said that he admired the classic oratory of the south, and especially did this impress him in New Orleans, where at the bar and on the platform the words fell as though they came from Olympus. Here the streets are given classic names, but if one should use them in the north, the people would want to know, "Who is that fellow, he some millionaire recently dead?" The system of education is simply for getting money and not learning the relation of the world to God. They do not educate a moral being, but an intellectual monstrosity. The system of education must be changed and there must be analysis again.

The speaker then took up the question of the care of the babe, and referred to the caustic system, and said that they didn't have diaphragms when he was a boy, and spoke of the mother with the thermometer and the scales, weighing the baby's food, and the whole place antiseptically washed. In the old times they had so many babies they didn't know what a thermometer was. It may give brilliance to polish the diamond, but a portion is taken away at each stroke. "Who is the Goplet, and what is the name of the education does not tend to build up the man, but packs the mind with information, not knowledge."

Mr. Adams then took up the question of what kind of spiritual conditions there would be at the end of the twentieth century. He said that there were 50,000,000 pagans in this country, who never darkened the door of a cathedral in New York, and there were 1,800,000 people who told the census takers that they did not go to church. If you should pack all the churches in New York, and the halls as well, there would be 2,000,000 people who couldn't get in. Every one remembers the good old Methodist, Baptist and Episcopal gentlemen. If he believed what he did or not, he compelled me to respect him; he believed in the Gospel, and maintained some sort of dogmatic precision. The modern church is a Sunday club. You have got to have gymnasiums and baths in the basement and maintains organization. Even the Presbyterians are tinkering at their creed because their young people won't swallow hell. He said that the only ministers who were known outside of their town were such men as Dr. Gonzenbus, Dr. Hillis, J. Minot Savage, and they are destroying the belief of their Church and reducing it to a haze.

The speaker also referred to the recent utterances of Dr. Parkhurst, and said that the whole situation indicated disintegration.

But surely this is not affecting the Catholic Church? Can it change the Catholic? Yes. We see weak-kneed, apologetic Catholics, and there are not so many homes where the rosary is said as there were ten years ago, and there are not so many Catholic pictures in the homes. I have made enemies by saying these things, and I am glad of it. You may not ask me to come back here next year, but you can't muzzle me. (Applause.)

"They want to be up-to-date Catholics. 'Don't offend anybody. I want votes, or I have goods to sell, and I must adapt my Christianity.' We are rapidly adapting it. Yes. We are rapidly evaporating it. He said that he would rather have two men standing on the truth than 75,000,000 jellyfish. Mr. Adams said that of course all these things were done by other people;

none of those present were included in the criticisms.

He ended by an argument that truth is great and will prevail. God, when He moves, moves not on straight lines, but His movements are spiral, and half the time when He seems to be going away He is not. He saw the reaction which would result, and mentioned the efforts of the Episcopalians to secure the same standard as the Catholics in regard to divorce, and intimated that it would have been done at San Francisco, had not Pierpont Morgan gone there and opened champagne, and he and other rich men said, "If you excommunicate all those who are divorced, who will be left?" He believed that all the denominations and the clergy were of the same mind. He saw in the Catholic Church the development of sentiments that would overcome the weak-kneed and referred to such organizations as the Knights of Columbus and the attitude of the Bishops and the general tone of the young priests, and said that at the end of the century, through the beneficent influence of the Church, he believed that society would be saved.

He urged all mothers to go home and look at the sleeping babes and say if society at this period was such as she would like to have take hold of the innocent child.

### DEVOTION TO OUR LADY.

A Truly Catholic Devotion and its Fruits.

At no time in the history of the Church have the shrines of Our Lady been so much frequented and honored as they are to-day. Though Lourdes may be pre-eminent among them for the vast throng of pilgrims who congregate there and for the marvellous evidences of her favor witnessed there almost daily, it should not make us overlook the thousands of shrines and sanctuaries still more venerable and quite as distinguished for manifestations of piety and confidence on the part of her clients.

Intelligent people who know no more than the externals of our religion, all admire, if they do not feel moved, to imitate this devotion to the Mother of God. They appreciate the spirit which prompts it, and its influence on our relations to Almighty God. They would blush to repeat the apprehension of an outworn prejudice that this recourse to Our Lady lessens our sense of dependence on God. They have learned to respect the religious celebrations in her honor by immigrants to our shores from sunnier climes, extravagant though they may seem to us. Statues of St. Mary the Virgin and churches erected under her patronage are no longer uncommon, at least among our Episcopalian friends. The madonnas of painters truly Catholic in spirit elicit the greatest admiration in our art galleries and the highest prices in our auction rooms. This change of sentiment cannot all be explained by the enlightenment or liberality of the age; the constancy of Catholic devotion has had much to do with it, but without a doubt Our Lady's own sweet influence has been the chief factor in bringing it about.

Although we do not depend on the attitude of non-Catholics, and others towards Our Lady for our own devotion to her, still it should gladden us to witness this gradual but sure conversion of sentiment, and move us to study with renewed interest our reasons for confidence in her intercession. It is, unfortunately, all too common to hear life-long Catholics say, and that without apparent regret, they do not feel specially drawn towards the Blessed Virgin. Some converts, too, confess their fellow Catholic defectives in this matter, they complain of it in terms of self-reproach. In Catholics from childhood, this lack of devotion might be explained by the readiness with which they take up everything recommended to them as a devotion, and thus distract their minds and dissipate their emotions so as to be unable to apply them to objects really worthy of devotion.

Most of them, however, as all the converts who really lack devotion to Our Lady, could account for this by the fact either that they were not trained to cultivate it when young, or that in later life it was recommended to them in a way to repel rather than to attract their interest. Childlike confidence in Our Lady, and this is not easy to acquire in later life without proper diligence, or even in earlier years without a thorough religious training at home and at school. It is not enough to respect Mary as mother of Jesus, or to conceive a high regard for her sanctity and prerogatives. Confidence, implies trust in another's fidelity, belief in the power together with the readiness of offering what we need. Confidence in the Mother of God implies a disposition to make known to her the most secret needs and wishes of our hearts, to invoke her aid, to obtain the favor of her powerful intercession. It is the highest expression of our filial love for her to whom we become sons by our brotherhood with Jesus Christ. She loves us with a tenderness no words can express, with a love that is not less for each one personally because our number is multiplied, and her love is so constant that neither time nor absence, nor our indifference or ingratitude can turn her from us. She is all-powerful with God, "full of grace," worthy of every divine favor, and consequently able to prove her love by obtaining for us from Him His choicest gifts. We need but to invoke her aid to obtain what we desire, and with each new gift a new motive of confidence. We cannot exhaust her generosity. We need this confidence in Our Lady in these days of mutual dis-

trust, as we advance in years and suffer the loss of our earthly mothers who were given to us by God to inspire us with confidence in Him. We need this confidence in hours of desolation and temptation, when disposed to take gloomy or pessimistic views of the world about us. We need to have on our lips the familiar cry of our Litany: "Virgin most Powerful! Cause of our Joy! Gate of Heaven! Help of the Weak! Consoler of the Afflicted!" and all the tender expressions of love with which, as true children, we can confidently invoke her motherly intercession.—Catholic Mirror.

### A MINISTER CONVERTED.

Rev. Meltzer of Port Angeles, Wash., to Study for Priesthood.

A conversion of more than ordinary consideration and one that has not been made public to any great extent, took place at Port Angeles early last month, says the Catholic Progress of Seattle. It was that of the Rev. Otto H. Meltzer, who had been for twelve years a Lutheran minister and for two years in charge of the Lutheran Church at Port Angeles. Mr. Meltzer was born in Germany thirty-five years ago and received his education in that country. He has travelled a great deal and is a linguist, speaking fluently a number of languages. His relatives for generations back have been Lutherans, his father and grandfather having been ministers of that denomination. For about a year Mr. Meltzer has been receiving instructions from Rev. Father Gribbin and was received into the Church by this zealous priest. Mr. Meltzer is now studying, under the direction of Right Rev. Bishop Orth of Victoria, for the priesthood and will this fall enter a seminary to complete his studies. The following is an extract from an address delivered by Mr. Meltzer on the Sunday following his reception into the Church on the subject "Why I Became a Catholic":

"Most of you, I believe, know me and know about the change I made. Formerly a Lutheran minister, I am now a Catholic layman. I have left the Church of my parents and relatives to join that of my ancestors. I have returned to the Church from which the Lutheran Church has sprung, the Holy Catholic Church. Many will blame me for what I have done; some of my friends may turn their backs on me after this, though I can assure them that I am having the same friendly feelings towards them now as before, and some might lay 'the blame' for my conversion on somebody else. My beloved brethren, if there is any one to be 'blamed' it is I alone. I knew perfectly well what I was doing when I asked to be received into the Catholic Church. My entering the Church is the result of many years' study.

But why did I not join long ago? The prejudice I had against the Catholic Church is the only reason I can give. Those who were born and brought up in the Catholic Church are hardly able to understand the difficulties Protestants, especially Protestant clergymen, encounter when taking into consideration the Catholic Church. The last root of such prejudice had to be removed by earnest prayer.

For years my heart has been longing for the Church which holds the promise of infallible teaching—the Church to which Christ promised and sent the spirit of truth; the Church to which Christ promised that the gates of hell should not prevail against her; the Church to the leaders of which He said, "Behold, I am with you all days, even unto the consummation of the world"; the Church which enjoys a sound and solid organization; the Church which worships Almighty God in a proper way; the Church which lays the proper stress on the most Blessed Sacrament of the altar; the Church which teaches regeneration by baptism and the necessity of infant baptism; the Church which insists upon private confessions and priestly absolution; the Church which upholds and teaches the Communion of Saints and honors them.

To join this Church has been the desire of my heart for many years, and, though I, when a Lutheran minister, have faithfully discharged my duties toward my Church and my people this desire was in me and grew from year to year, in spite of all changes of time, place and circumstances, till I, by the grace of God, found strength to come to Port Angeles and request my old friend, the Rev. Father Gribbin, to receive me into the Mother Church.

### God Bears All.

Oh, how compassionate and consoling is God to those whose hearts are oppressed and who have recourse to Him in confidence! Men are cold, critical and severe; they never condescend but by halves, but God bears all, He has pity on all, He is inexhaustible in goodness, in patience, in gentleness.

### When Shadows Fall.

Jesus Christ came into the world to suffer with us as well as for us. Every sort of suffering has a claim on His Divine compassion. He has the most intense compassion for those that are suffering any earthly sorrow. None appreciates as He the utter loneliness of the mother who has lost her son; of the friend who is separated from one who was dear as life itself. At the tomb of Lazarus and at the gates of Nain He manifested His tender sympathy with sorrow. To Him, then, we will have recourse when earthly shadows press hard upon us.

Keep your head cool, your heart warm, conscience pure; these are life's riches.