The Catholic Record

LONDON, SATURDAY, APRIL 26, 1913

GOOD WORK

Once upon a time a man eager for high imprise set out to sow and with hope to garner in the after years the fruits of generous suffering and devotion to high ideals. At the outset he was regarded as eccentric. The self-complacent damned him with faint praise and the indifferent dismissed him as fatuous. But as his energies reached out to ever widening circles and the conservatism, whose only merit was antiquity, was pushed further back and the waters of stagnation were infused with a new vitality, the opposition to him and his theories took on a more determined and ruthless aspect. He was now no longer eccentric but a menace to all the tin gods they revered. For why should a man talk to them of ambition when they were well content to see their talents unproductive? Why should he seek to lure them from the path, easy and pleasant, to which they had grown accustomed? Why should he talk in sistently about the necessity of selfimprovement, of furnishing the mind with noble thoughts, of high ideals that would be as barriers to the ever-encroaching tide of vulgarity and flippancy? But little by little the voice of the eccentric was listened to by a few who, stepping out of the rut, realized that their sole mission on earth was not to pay pew-rent. They cast off their indolence and apathy and became energizing factors. They punctured shams, not in language used by reformers whose vocabulary is unexpurgated, but reasonably and above all by their deeds. Convinced of the necessity of organization, they banded together and brought to bear on any point their united strength. They too were ridiculed and scorned, for he who can amuse us or who prefers to be dead in a living world went their way causing people to think and to act, with the result that in their community to-day is a body of intelligent Catholics who neither resolute nor whine about their grievances, who are respected by all and are no inconsequential factors in civic life. They are not in the country on sufferance, with cap in hand, but citizens proud of the flag and proud of the Church whose

THE "KNOCKER"

well-spring of fruitful deeds.

One type of animal that roams the Sometimes it emits loud cries, at others it murmurs in a minor key but it is always making some kind of noise. One distinctive mark of the animal is that it is blind to the beauty and responsibility of living. When men smile it looks disconsolate and untenable. when they cheer in a good cause it waxesdoleful. One favourite pastime of the animal is to skulk along ever on the watch for defects and shortcomings. It likes the darkness, and wherever men assemble for work, to begin an undertaking, one can hear it in the shadows snarling and spitting. Its mission is to show to what depths of baseness a human being-for the "Knocker" has a semblance of humanity-can descend when enslaved to a venomous tongue. Talk to it of joy, of plans and schemes for betterment, and it will denounce them with practised scurrility; talk to it of gossip, of scandal; drag a brother's name in the mire of falsehood: criticize and lampoon authority and it will look as if tasting a heavenly elixir. It lives in the gloom of suspicion and feeds on the dank herbage that grows in the region of uncharitableness. Disconsolate always, never at peace, talking endlessly to the sowing of dissensions and the blackening of good names, it wanders up and down in its work of defilement. It might be caged and exhibited as an object lesson of what an overworked vocabulary and a diseased mind can accomplish, but it is allowed at large as a horrible ex-

CONTROVERSY

An exchange cites the fact that controversy is on the wane as a proof that the world is growing more tolerant and less susceptible to prejudices. It also says that controversy is a prolific source of discord. Controversy which is conducted with extreme pugnacity and potent misrepesentation must be viewed with ab horrence; but controversy that is characterized by scrupulous adherence to truth can do much good. We cannot see that the waning of controversy means the growth of good will. It may be that the world is weary of divines who offer stones for bread and seek to fill the pews by preaching on topics that are as destitute of spiritual nourishment as is a desert. That controversy breeds discord we doubt. The presentiment of our position may arouse the hostility of the ignorant or the biassed, but the open-minded man knows that the Church is entitled to a fair hearing. And he is also aware that the bogies and stage properties of a certain type of Protestant champion has been relegated to the museum of controversial curiosities. Our apologists bear in mind the maxim laid down by St. Augustine: "Love the men, destroy the errors: be bold without pride in the maintenance of truth: strive for the truth without harshness: pray for those whom you rebuked and confounded."

ONE PUBLICATION

We find it hard to preserve our equanimity when we see a publication, printed across the border, in the shelves of our book shops. It prides itself on being up to date, and, to catch the unwary and gullible, does not hesitate at any trick however base and blasphemous. The editor exudes a wishy-washy kind of stuff that masquerades under the name of wise counsel. He preaches shadowy altruisms, makes it pay, and believes that there is one born every minute. But his chief business is to is praised by the many. But they persuade his readers that religion is but an invention of clergymen and is hopelessly out of place in a generation which he can feed with succulent food at moderate cost. We are astonished, however, when we see this publication in the hands of Catholics. Not that they will be influenced by one who sneers at them and mocks their beliefs, but that they should deign to touch it. For a man who loves his faith and recog nises the Church as his mother cause they help by the integrity of should abhor anything that attempts their lives and the energy which is a to defile it. Her honor is his and he should resent any attempt to belittle it as he would resent any charge against his own mother.

> The humour of this publication is alleged as an excuse for its reading. A vain pretext, for how can a Catho lic echo the merriment of an editor to whom the Church is a worn-out organization without either vitality or message or influence, and whose doctrines are as absurd as they are

OUR PROGRESS

One of our friends has a partiality for convivial gatherings. Not that he is an epicure, for he is clear eyed and sturdy limbed despite his years, but he likes to hear the speeches, thoughtful, eloquent, wise and otherwise. He delights in the sparkle of rhetoric, the cadenced periods, the ornate phrases about our progress. The orators are keyed up to concert pitch and the auditors are in impressionable and responsive mood, But in the dull grey of the morning after the speeches have not the light that irradiated them the yester eve. They are wilted and frayed, quite unlike the joyous and ringing words that caught the imagination and roused the enthusiasm of the banquet hall. We presume that the cold air of facts was too strong for these exotic blooms. We are progressing, but not so swiftly as our friends would have us. The way is clear but the walking is not easy owing to the heavy burdens we have to carry There are obstacles to hamper us now and for years to come if some Catholics persist in remaining blind One of these obstacles, we have called attention to it before, is the parent who is the worst enemy of his children. We refer to the parents who allow their children, just as their

long into the crash to scramble as best they can for a living. At the time when they would profit by their books their education is finished. They are allowed to leave school and to go forth undisciplined, with the feeble, defenceless habits of children. Despite their capacity for learning, which would put them on equal footing with those around them, they are, through no fault of their own doomed to the lowest places. These parents look upon their children as so much merchandise. They sell their children's future for a mere pittance They who should protect and give them a chance to rise, smile as their own flesh and blood is manacled to the wheel of labour to be broken physically and spiritually. And they never think that the money earned by the boy-laborer is wet with blood. This child labor now enforced by parents who have no conception of their responsibility, may have one day to be stamped out as slavery has been put down. On the other hand. the parents who do not sacrifice their children to a short-sighted present and give them the advantages of a English style, to the poetic beauty of Catholic education, continued until they are fit to face the world, have the consolation of knowing that in the years to come loving, obedient and prosperous sons will add to their comfort and happiness. Again let us repeat that the fathers who sell their own flesh and blood into economic slavery, to toil before their time to learn the jargon of the street, its sin and its unbelief, to be lost in a great many instances to society and to the Church, are obstacles which are across the way of our progress.

THE GENIUS OF CARDINAL NEWMAN

WILFRID WARD SAYS AN IMAG-INARY NEWMAN EXISTED IN

THE MINDS OF SOME CRITICS Before the Catholic Missionary So ciety in London, Wilfrid Ward deliv-ered a lecture on "The Genius of Cardinal Newman."

Mr. Ward said the genius of John Henry Newman has been unchal lenged, but when his life was published the bulk of English critics took a very limited view of its range They treated Newman's literary gifts as something separate from his deeper work. They celebrated him his as a poet, the author of "Lead Kindly Light," and "The Dream of Geron tius." a fascinating preacher and above all, a great master of English style. They disparaged his more serious work as mere "controversy."

In point of fact this separation i quite unreal. Newman's great liter ary gifts were brought out by that very mental history the expression of which the critics label His early works have no versy." style. His highest literary gifts only become apparent in the "Essay on Development" and his Catholic works. We are driven then, to measure his genius largely by his powers of imagination and thought. and here we encounter curiously op posite verdicts.

Dean Church regards him as one o the greatest thinkers of the age. Cardeclared that he had not the intellect "of a moderate sized rab-Lord Morley, in his essay on Mill, takes a similarly disparaging view of his intellectual gifts, and the reviewers of his life in the Quarterly and the Times likewise disparage his gifts as a thinker while enlarging on his genius as a man of letters.

The fact is that genius is apt to outstrip the recognized categories, though the mass of people feel the presence of something which they cannot explain. At Oxford his followers were conscious of his great but it was never analyzed by them adequately. Indeed, it is very hard to analyze it. Its aspects are s various. He is at once a religious leader, a preacher, a father confessor, a religious philosopher, a historian. theologian and a poet. This multi plicity of gifts suggests the superfic of a dilettante, but closer in spection shows this view to be false. The unity of aim which distinguishes Newman from the dilettante is to be found in the overmastering purposes of his life, namely, to preserve the Christian faith against the inroads of modern doubt. It was in pursuing this single object that he came to touch on such various fields. A dilettante, on the contrary, has no such unity of aim. Moreover, Newman's touch in each department is that of the specialist and not of a dilettante. His knowledge is first-hand knowledge, though its extent is limited. This has been recognized by the really greatest critics in each department Such men, for example, as Dollinger, Lord Acton and Abbe Loisy. I quote these men, not as for a moment agreeing with their theology, but as acknowledged critics in their several departments of the very first rank. Certain qualities in Newman made

who form the bulk of reviewers to measure his genius adequately. He was before all things a living person-ality, and that which lives cannot be scientifically tested like a dead body which is submitted to the dissecting So subtle?and many - sided a knife. living mind can only be understood by a many - sided critic, and of such there are few. Moreover, the liter. form of his expression did not lend itself to being readily understood

by the scientific critics. Again, his Catholic conclusions are so constantly urged that those who regard Catholicism as obviously unenable, suspect the scientific value of his method beforehand, and do not carefully weigh his words. Men like Carlyle and Morley thus dismiss the deeper side of Newman's work as mere controversy on out-worn subjects and do not take enough trouble to see that he is just as con-scious as they are of the deeper issues before the thought of the nine teenth century. They imagine the Grammar of Assent" to be an ingenious method of justifying a belief in impossible miracles, the University Sermons to be an obscurantist disparagement of reason in favor

of an irrational faith. Thus Newman's best thought is set aside without being understood and compliments are paid to the regal Dream of Gerontius," to engaging frankness of the "Apol-An imaginary Newman is formed but of his more superficial It may be a graceful figure, but it is not the Newman whom Dean Church compared to Pascal or the Newman whose realization of modern infallibility was so keen that Huxley offered to compile a primer from his unfaith; nor is it the Newman whose insight and spiritual genius led Young Oxford to subscribe to the formula "Credo in Newmanum.

TRIBUTE TO NUNS

THEY ARE THE STRONG AND IN-DEPENDENT WOMEN WHO DO NOT FOLLOW THE BEATEN PATH

The other day we sat in a street car opposite two quiet, calm-faced Sisters of Mercy and smiled and wondered if any among our fellowpassengers recognized them as representing perhaps the earliest type of strong-minded women the Christian world has known, says a writer in the Baltimore Sun.

We are well aware that as a class of nuns, Sisters of Mercy, Sisters of Charity and other religious are among the gentlest of women, and we often confuse their gentleness with timidity and shrinking from the world

Rather the daughters of the Church who withdraw within the confines of convent life are among the strong and independent few who have possessed sufficient force of character to choose a path for them selves rather than follow the beaten oad, who have chosen to guide their own little ship of life rather than drift with the tide of human affairs. Renunciation generally demands greater courage than action.

It should be remembered that durng the Middle Ages absolutely the only freedom for a woman was that of the convent. Popular opinion upheld a father's complete right to dis pose of his daughters as he willed in marriage. It was only when she chose to assert her determination to follow a religious vocation that her individual right dared not be infringed upon. High-spirited girls of the twelfth century escaped from parental authority to the freedom of the convent with all the secrecy and eagerness of a modern maid eloping with her lover. St. Clara. founded in Italy the Order of Poor Ladies, secretly left her father's princely house by a sealed doorway, usually only opened for the passage of the dead, and significant of the rrevocable nature of her departure

As a scholarly author of the present ay has said: "No great movement lay has said: of the world has succeeded without

the help of great women." Many of the greatest works of the past centuries have been materially aided by the spiritual, yet low-voiced quiet women, whose lives are clois tered, set apart from the world, yet whose influence has been so power fully and benevolently felt of all

CLIENTS OF THE VIRGIN MOTHER

As every Catholic is aware, many of the world's greatest men in the fields of science, literature, art, statesmanship, etc., have been devoted clients of the Virgin Mother of Christ. An unfamiliar instance is this story of Ireland's immortal liberator. He was walking one night on the terrace of the parliament buildings. An important debate was on in the House of Commons, and an eager friend of Ireland went to speak to O'Connell. He found him walking up and down saying the rosary, and intimated pretty strongly that he ought to be in the house doing something for Ireland. "Perhaps I am doing more for Ireland just now than you minds are opening, to be flung head- it very hard for the second-rate critics think," was O'Connell's reply.

FATHER FRASER'S MISSION On March 1st the editor of Notes and Comments gave a summary of an inseresting letter from Father John M. Fraser, the Canadian missionary to China.

There are but 2,000,000 Catholic Chinese in a population of 400,000,000. The recent mighty revolution has broken down the old superstitions and prejudices, and now the fields

are white with the harvest. Catholics of Canada have the opportunity and privilege of sharing in the great work of the conversion of China by helping spiritually and financially their fellow - Canadian, Father Fraser, whose missionary work has been signally blessed by

The CATHOLIC RECORD gladly accedes to the request to receive sub-scriptions, which will be duly acknowledged and forwarded to Father

Here is an opportunity to discharge the duty of alms-giving, participate in a great spiritual work of mercy, and help to bring the Light of the Gospel of Jesus Christ to those who sit in darkness and the shadow of death. Do it now, in the name of God.

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A "MISSIONER" IN MEXICO

Who will explain for us that psychological riddle—the Protestant missioner in Catholic lands? Professedly disinterested sowers of the gospel seed whose one aim is the spread of Christian truth as they understand it—is it merely petty prejudice that ensuares them, is it crass ignorance that blinds them, or that inspires them in the wretchedly with which they sometimes feed the fancy of their supporters at home? Only the other day a Presbyterian missioner just home from Mexico on a visit was interviewed at the headquarters of the missionary enterprises of his denom ination here in New York, and among other surprising bits of information which he furnished a Sun reporter were these :

For three centuries they, (the Mexicans) have been without education, and 9,000,000 of them cannot read or write. To me the wonder is that they are as good as they are You ask what is likely to

happen next. I cannot predict.
The most hopeful sign I see is the sincere desire of the masses, even the commonest people, for educa tion. With that will come en lightenment and peace, but it will take a long time. per in great part because of this fostering of education by descendant of Juarez, the lawgiver. told me that upon the principles taught by the Protestant depends the progress of the country and I really think that half of the people agree with him.

What is one to say concerning such a tissue of absurd mis-statements The splendid record of educational progress in Mexico which began as early as thirty-three years after the Conquest has already been rehearsed in the pages of "America" (Vol. v., pp. 486 sq., 559'sq. and vol. vi. p. 33 sq. The January 1913 Bulletin of the Pan-American Union, published in Washington and edited by John Barrett, Director of the Union, an American held in high esteem by the diplomatic body in the Capital city. tells us that the University of Mexico, founded in 1553, and therefore one of the oldest institutions of learning on the western continent. had a continuous and honorable history during the entire colonial The eulogistic story of its influence in every department of literary, professional and scientific training is sketched in the America articles just referred to. During the life-time of the first generation succeeding the Conquest in the six teenth century Mexico, largely through the persevering efforts of Franciscan missionary friars, had well-disciplined colleges, asylums where both the children of the mestizos and the Indians were cared for, and a number of Spanish gentlemen who attended to the education of the criallos. Some of these schools were so large that they accommodated 800 to 1,000 pupils, and in them the older and more advanced pupils taught the laborers, who came in large numbers in their free hours to be instructed. Contemporary writers bear witness to the rapid progress of the Indians in writing, music, and even in Latin.

Towards the end of the sixteenth century the Jesuits had established colleges in the principal cities of New Spain. And the tale of the excellent work wrought by them and by those who succeeded them runs on through all the years of Mexico's history until the Constitution of 1857 and the socalled reform laws which followed brought about the abolition of religious orders and the confiscation of their property and of the extensive educational establishments they had guided with admirable efficiency. The new Republic, how-ever, took up in its fashion the work

of education, and since that date education has been compulsory under the direction of the State. What, then, does our Presbyterian missioner mean by his outrageous statement—" for three centuries the Mexicans have been without educa-

tion?" Is he minded to sweep out of history the record of a national culture and of an efficient education. al system that fairly surpasses our own in the early colonial days and n the days of later progress as well, simply because it is not the education he would wish to have flourish in that unhappy land?

That there are illiterates in Mexico we will not deny. But is it well to ast stones living as we do in glass houses, and recalling, as we may, the startling story of the illiteracy prev alent in the mountains of Tennesse and Virginia, as well as in other sec tions of the land we call blessed That there are in Mexico "9,000,000 who cannot read or write" is of course an exaggeration begotten of misguided Presbyterian enthusiasm The entire population of Mexico is estimated to be about 15,000,000 and of these 7,000,000 are Indians, ordinarily, a simple, pious folk, not yet, however, inducted into the full light of twentieth century civilization. Should we of the United States bear with equanimity an imputation of national illiteracy largely based on the unfortunate condition of the House of Lords can do. nomad semi-savages of our Western reservations and of the millions of untaught negroes and rude mountaineers within our boundaries not yet affected by the saving grace of Presbyterian "uplift"?

"Protestants." we are assured. this fostering of education by them.' Alack and alas! why is not our missionary honest? Protestantism has few adherents in Mexico and these are largely among the foreign colony. Catholic faith become indifferent or infidel; very few turn Protestants. The proportion of non-Catholics in the country is not more than 5 or 6 per cent. of the whole estimated population. The lack of progress so glibly spoken of by our missionary is not due to neglect of education in this Catholic land, but it is due to the fact that in Mexico we have the sad spectacle of a profoundly Catho lic people made the slaves of tyrannical laws dictated by an audacious horde of Freethinkers.-America.

CATHOLIC SCHOOLS

PROTESTANT TRIBUTE TO THEIR INFLUENCE FOR MOR-ALITY

There is religion an essential in education, birthplace, and maintains that the and that is the Catholic Church in saint was born at Boulongne-surwhich the mothers teach their faith Mer. He says that to the infants at the breast in their were made to day of the Catholics songs and whose hoods and priests, sisterhoods and world, it would be found that more nuns imprint their religion on souls as indelibly as the diamond marks prove to be either the spiritual chilthe hardened glass. They ingrain their faith in human hearts when most plastic to the touch.

"Are they wrong, are they stupid are they ignorant, that they found gift of divine faith." parish schools, convents, colleges, in which religion is taught? Not if a man be worth more than a dog or the human soul, with eternity duration, is of more value than the Hor which is reputed to be the tomb span of animal existence for a day. of Aaron and to have photographed If they are right, then we are wrong; if our Puritan fathers were wise, then we are foolish.

'Looking upon it as a mere specu question, with their policy they will increase; with ours we will decrease. Macauley predicted the endurance of the Catholic Church till the civilized Australian should sketch the ruins of London from a broken arch of London bridge. We are no prophet, but it does seem to that Catholics, retaining their religious teaching and we our heathen schools, will gaze upon cathedral crosses all over New England when the meeting houses will be turned into barns.

"Let them go on teaching their religion to the children and we go on educating our children in schools without a recognition of God and without the reading of the. Bible, and they will plant corn and train grapevines on the unknown graves Plymouth pilgrims and of the Puritans of Massachusetts Bay, and none will dispute their right of possession We say this without expressing our own hopes or fears, but as inevitable from the fact that whatsoever a man soweth that shall he also reap. New England Journal.

Many a man creates his own lack of opportunities.

CATHOLIC NOTES

The tower and spire of the Cathedral of Queenstown, Ireland, will be completed, thus finishing a great edi fice which has been fifty years in

Grenoble, France, whose population is about 67,000; has petitioned the Government to recall the Sisters recently banished from its hospitals. The petition is signed by 27,000 adult

The new treasurer of the United States, Hon. John Burke was born in Keokuk Co., Iowa, February 25, 1859, and is the son of John and Mary (Ryan) Burke. As is well known, Mr. Burke is a Catholic and a Knight of Columbus.

The Catholic Magazine for South Africa pertinently remarks that the Catholic Bishops banished from Por-tugal "have been punished without trial for saying much less than some Anglican Bishops have said in op-position to the project for disestab-lishing the Anglican church in

Holy Week was observed by the President and his family as far as avoiding public amusements and private entertainments are concerned. Mr. Wilson declined an invitation to the theatre, saying that he would be glad to go some other time, but was unwilling to go during a week. which is, by so many people, devoted in a special manner to the most

solemnly observances of religion. The trustees of the Home Rule Fund, the Right Rev. Dr. O'Donnell, Bishop of Raphoe, Mr. John E. Redmond, M. P., and Mr. John Fitzgib-bon, M. P., in their annual appeal to the Irish people in aid of the fund, state that under the operation of the Parliament Act the Home Rule Bill -the best ever offered to Irelandwill in May, 1914, at the latest, become law, in spite of anything the

Father Joseph Bernard, S. J., is the parish priest of the North Pole, and unique as the distinction is, few are striving to rob him of it. His parish is a little affair of eleven thousand square miles, and he is rector and curate, sacristan, teacher and houseprosper in great part because of keeper. There is no church in the world that is farther north than his little chapel of Our Lady of Lourdes in Alaska. There is no Catholic priest nearer the North Pole that this heroic missionary, whose Mexicans who give up their life is filled with the greatest hardships and privations.

An immediate start will be made with the extensive scheme of restoration which has been arranged for Paisley Abbey. This venerable pile, a portion at least of which dates back to the twelfth century, is one of the most striking memorials of the Catholic past of Scotland, and Catholics cannot but mark with satisfaction the interest which is being taken in its preservation by its present Protestant possessors. Abbey stands on the spot where St. Mirin is supposed to have laid his monastic foundation, and it was held n high veneration by the ancient kings and nobles as well as the laity of Scotland.

Canon Fleming examines in the Westminster Cathedral Chronicle the vexed question of St. Patrick's inhabiting than half the grand total would dren of St. Patrick or of Catholics with Irish blood in their veins, all or whom are indebted to the great Apostle of Ireland for the priceless

Julian Grande, a traveller who has just returned from Egypt, Arabia and Palestine, asserted he has entered a shrine on the top of Mount the interior, although he was covered by a rifle in the hands of an Arab fanatic. The shrine is jealously guarded by Mohammedans and has never been examined by a competent archaelogist. Grande says he saw Hebrew inscriptions on the shrine If this is, so it is presumed that they are ancient and very important. as no Jew has been allowed to approach the shrine for ages.

On March 22, Governor William T. Haines signed the "corporation sole" Act whereby the Cathocorporation lic Bishop of Portland, Me., remains a "corporation sole" and is given the additional power to establish parish corporations whenever such nay be desirable and approved by Church authorities. These corpora tions are to be formed on the plan now existing in New York, Connecti cut and Rhode Island, the trustees to consist of the Bishop, Vicar general and pastor and two laymen selected by the first three. The bill origin ally introduced by the French-American committee proposing the repeal of the "corporation sole" law of 1887, and the incorporation of separ ate parishes, was rejected by the judiciary committee, as were some of their amendments to the bill in croduced by Bishop Walsh was given final passage and Governor Haine's approval.