

The Catholic Record

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

VOLUME XXXV.

LONDON, ONTARIO SATURDAY, SEPTEMBER 27, 1913

1823

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PARISH WORKERS

Whenever parish workers are touched with enthusiasm they can be depended upon to produce results. They will not be able to realize all their dreams: some of their plans may be doomed to inanity, but so long as they work unflinchingly, buoyantly, they are assured of having something to their credit. When, however, that spirit is lacking, apathy creeps on apace and places a corroding finger on organizations. The young who think that they know life, and the old who have not profited by their experience, laugh even scornfully at enthusiasm that sparkles like sunlight and fronts the world unafraid and untroubled. But the workers who are alive, and who, if they make mistakes, learn wisdom from their failures, are assets whose value is well known to pastors.

THE AGE OF THE LAYMAN

We hear frequently that this is the age of the layman. We know, however, if we read history aright, that the Church has ever invited the cooperation of the laity and that they have marched through the ages shoulder to shoulder with the priest. Their advice is betimes of moment, and their suggestions are of practical value. Knowing the man in the street, his needs, his viewpoint, seeing him at close range and hearing his opinions, they can evolve plans which may be very useful to the cleric. But there is at our doors, a work which we recommend to laymen. We refer to our Sunday schools. Very often they are served by the faithful few who are always in the breach, heedless of what time and toil may be expected of them. But the laymen, even they who talk of this age as theirs, ignore this duty. They assume that they have no responsibility toward their brethren. Their pleasures prevent them from giving a portion of their time to the instruction of the children of the parish. They may look upon it as something too insignificant to call into play the lay action of which they speak. And yet there is nothing more important, more pregnant with possibilities and more fruitful. So far as the stability, increase and permanence of a parish are concerned, the Sunday school is the factor that must not be overlooked. It is the source of the well-being of other parochial agencies. It seems to us, therefore, that laymen should not wait to be invited to lend their energies to its development and success. It is a duty that cannot be blotted out by either unwillingness or apathy. It is insistent in its demands upon them: and it is a poor contemptible Catholic who will refuse to do anything for souls redeemed by Christ. It may entail a little self-sacrifice; it may take an hour on Sunday; it may be irksome; but laymen who know their duty and whose feet are guided by the light of faith, will regard all this of little consequence. Instead of thinking that by so doing they are rendering a favor to the priest, they should welcome it as an opportunity of contributing their share to the upbuilding of God's kingdom upon earth. They should be grateful for the privilege of being able to handle souls and to guide them aright. Lay action given enthusiastically and with perseverance to our Sunday school would produce a wondrous harvest. No one can be a thorough Catholic who is not animated with this zeal for souls and ready to make sacrifices in the cause of the great Shepherd of souls. These things are not by any means exclusively the business of the priest.

THE ENEMY

Years ago the sophist, the special pleader, fought us with weapons forged in infidel workshops. The calumniator had a credulous public to arm with oft-repeated charges against us. But nowadays we are confronted with an enemy more dangerous than these—an enemy that weaves an influence out of books and papers, out of the drama and the myriad things that minister to pleasure and luxury, and which can be bumb the spiritual faculties, make

us purblind and delude us into believing that eternity, shadowy and afar-off, need not be reckoned with. We refer to the danger of indifference. It is around us, saturating the atmosphere, coloring our lives, insidious in its approach and deadly in attack. When it grips a Catholic it transforms him into a worldly man. It fritters away his time on trifles and fills him with a consuming passion for place and pelf. It drives away the fear of God and His judgments, and softens the denunciations against those who serve the world. It dulls the glare of sin and strives to readjust our views according to its principles. In things that concern purity it is far from the teachings of the Church. It does not recognize as wrong many desires, situations and imaginations which the Church teaches to be grievously sinful. It looks with complacency upon books which pander to depraved tastes and upon variety entertainments, and dances which are not attuned to modesty. If a man fail to make practical use of the religion which Christ has left, this blight of worldly indifference will sap him of vigor and send him to stand in sorry plight before the tribunal of God.

A GOOD SIGN

We are told that many readers are getting tired of the "sociologists" and reformers who in fiction and essay treat persistently of social vices and crimes and fill page after page with descriptions of things which used to be left to the consideration of the police and physicians. So we may take heart of grace despite the critics who see beauty in moral filth and talk about it to the delight of the book publisher. It is always astonishing that some books should be published and more so that certain scribes should have a pitying condescension for old-fashioned people who believe that decency is decency; that the pure heart penetrates heaven and hell, and that whiteness of soul is a flower which ennobles life and gives it dignity and beauty. It must pay because there are so many of them, but it is a trade worthy only of the devil. The Catholic, however, who obeys his Church need have no fear of this kind of book. We are fond, remarked the Baltimore Sun some time ago, of talking about the conservation of our natural resources, but how far is modern education and modern training destroying what in a moral sense is more important than all the physical wealth of the earth? We deplore the senseless slaughter of birds of beautiful song and plumage, but are we not murdering something infinitely finer and more valuable when we eliminate the modesty and innocence of the young girl of the past and substitute for her a person who at sixteen has all the maturity and all the familiarity with the problems of life that belong to a woman of forty.

TO A SUBSCRIBER

To a subscriber who says that we are not fair to Socialism we submit what Edward Adams, author of "The Case Against Socialism," recently said: "I am opposed to socialism because of its inhumanity, because it saps the vitality of the human race which has no vitality to spare; because it lulls to indolence those who must struggle to survive; because the theories of the good man who are enthralled by its delusions are made the excuse of the wicked who would rather plunder than work; because it stops enterprise, promotes laziness, exalts inefficiency, inspires hatred, checks production, assures waste and instills into the souls of the unfortunate and weak hopes impossible of fruition, whose inevitable blasting will add to the bitterness of their lot."

As we have said before in these columns, no reform patched by atheists or naturalists, and no programme that is actuated by an unreasoning hatred of capital, will make the workingman's lot more bearable. As there are indications of a propaganda of anti-Christian socialism in Canada, it is the duty of intelligent workers to combat and refuse it support. Socialism in its origin, says Archbishop Spalding, was atheistic and materialistic, an enemy of the family and the Church. However it may change, the original taint will remain to vitiate it. Socialism is an impractical scheme. It

has failed in small communistic societies.

THE PROFESSIONAL AGITATOR

Our advice is to beware of the professional agitator who advocates extreme measures for the allaying of discontent and redress of grievances. The workingman has common sense, the ballot, the union, as weapons, and he may be sure that any legitimate use of them will be endorsed by the right-thinking people of Canada.

FOREIGN MISSIONS

MANY MANCHUS BAPTIZED.—We learn with interest of the great progress that is being made in the conversion of the Manchus, since the Revolution. Sister Marie de Lourdes writes that on the Feast of the Ascension a goodly number received First Communion in their new parish church. This church, by the way, is a dwelling house, once owned by a wealthy family. The Sisters rent it at a very high price and it serves them as a workhouse, a school for boys, also for girls, as well as a chapel.

On Sundays by opening the doors of the adjoining rooms a large congregation can be accommodated. On rainy days, however, umbrellas are found very useful, as in many places there is no roof save the sky. On Pentecost another group of Manchus received baptism, and at present several are preparing both for this sacrament and First Communion. "For our days pass almost imperceptibly," writes Sister Marie, "engaged as we are in helping these simple people whom God has given us and whom we love as His gift. Please pray that they may always continue faithful in the service of God, and pray for us too, that we may ever be the instruments of the Immaculate Conception, to bring souls to know and love our Divine Lord."

CHINESE MEDICAL SKILL.—Our Chinese missionaries, in spite of their scepticism and even horror at some of the methods used by native Chinese doctors, have to admit that they cure many diseases. One Father relates the following incident in regard to this: "On one of my mission rounds, I was accompanied by a native teacher, who was supposed to know something of medicine, and one day a Christian brought him a child to cure. He examined it, asked some questions, and then said, 'Get me these seven kinds of seeds—pepper was one of them—and I must have exactly seven of each kind.' 'Why not five or six?' I could not help inquiring. 'You will see, Father. I am going to crush the seeds into a powder and make a ball to put in the baby's hand. If he begins to perspire in five minutes, he is saved.' He did just as he had said, and after holding the ball five minutes, the child began to perspire copiously. I looked on amazed, while the school-master cast me a glance of triumph. The next day the little one wholly recovered, was playing in the street with the other children."

A LEPER MARTYR.—The Foreign Mission Seminary at Maryknoll, Ossining, N. Y., has received word from Rangoon, Lower Burma, of the death of Rev. Father Edward Butard, a leper-martyr. Father Butard was stricken about nine years ago. After a residence of thirteen years on the mission, he had been allowed to return to France, and while conversing with his sister, a Madame of the Sacred Heart, now in this country, he discovered for the first time the fatal spots on the back of his hand. He immediately returned to Burma without visiting his family to say good-bye.

The disease gained gradually, but was occasionally retarded. Some eight months ago the Holy Father sent to Father Butard a special permission to offer the Holy Sacrifice of the Mass while sitting. The priest's mother died a few years ago with no knowledge of her son's affliction, and now it is learned from Mgr. Cardot, his Bishop, that Father Butard had secretly prayed to be afflicted with the disease, offering himself as the victim for his own soul's welfare, and for the salvation of those to whom he had been sent.

HOSPITAL FOR NATIVES.—There is urgent need for a Chinese hospital in Sister Catherine Buschman's mission. "The ground for this has been purchased, but as it is very marshy it will have to be drained before the building can be begun."

Formerly there was a hospital for the natives, but after the massacre of the Sisters and the burning of the Mission in 1870, it was removed to the French concession. Then, as is usually the case, the delicacy of the foreigners would not admit of having the poor Chinese and their miseries so near them, so the hospital was reserved for foreigners only.

We hope and pray, Sister Buschman concludes, "that God may inspire charitable friends to make it possible to care for the poor sick Chinese in the near future."

CELIBACY IN CHURCH AND WORLD

Consistency is an essential characteristic of truth. We find it perfect in the Catholic doctrine of which all the parts hold together like the well-fitting stones of a stately building. For instance, the Church holds marriage far more sacred not only than the world does, but also than does any of the sects, proclaiming its divine origin and its sacramental character. At the same time it invites its children to celibacy, as to a higher life. One might imagine some contradiction here. As a matter of fact, there is none. The two states correspond to the two general relations of God to man. He is our Creator, destined us to the supernatural, beatitude of heaven, providing us with the means to overcome the obstacles in our way, and to set the succeeding generation in the narrow road trodden by their fathers. Hence marriage divinely instituted, a sacrament in its formal contract. God is our Redeemer. "The Word was made Flesh and dwelt amongst us," not only to die for our redemption but to live His mortal life to teach us practical sanctification. He sets His life before us as the model imitable in various degrees, imitable not only in the secret of interior sanctification but also in the visible objectivity of the holiness of a perfectly consecrated life. The Church is the Spouse of Christ, fully conscious of His designs with regard to men. She must therefore have continually among her children those that lead this life. In Christ's name she invites to celibacy, and the grace of Christ enables many to accept the invitation. The two lives hold together perfectly.

What is the attitude of the world in the matter? The world is so kaleidoscopic that it must be said to have no attitude at all. One moment it denounces Christian celibacy as a crime against nature. In the next it clamors for a compulsory celibacy, violating the fundamental natural rights of men and women, in the vain hope of banishing all disease absolutely from the earth. The Church invites, as a loving mother; the world plays the tyrant, and would compel. Then a new fit seizes it. It imagines this world too small, its pleasures and comforts too few; and so it counsels men and women to profane the sanctity of marriage in a manner unspokeable, forgetting the amplitude of heaven, its store of perfect happiness inexhaustible for all eternity. Then it renounces its old denunciations of Christian celibacy and embraces through perfect charity for God and man, ignoring entirely the vast multitudes who refuse to marry through selfishness and luxury, staining their so-called celibacy with shameful vice.

The fact is that social life is full of problems of which celibacy or marriage is but one. Of this the Catholic Church holds the solution. Perhaps one of these days the active sociologists will discover that it has the solution of all. In the meantime they will go on rebuking us Catholics because we are not more active in the cause. But there is a false activity as well as a true. This is real and efficient, because it is consistent. Had Protestantism not interfered with the real, efficient, consistent action of the Catholic Church, there would not be so many problems to-day. The former is apparent and inefficient, because inconsistent. It is found in the journeyings and clamors of conventions barren of results, in enterprises begun only to be abandoned, in movements taken up for a moment and then exchanged for others. It must exhaust itself eventually, and the world will be no better off than before.

PROTESTANT TESTIMONY

EDINBURGH REVIEW ON ABSOLUTIONS AND INDULGENCES

For the benefit of non-Catholics we sometimes cite Protestant writers, even when they do not correctly state Catholic doctrine or practice, in cases where they refute misrepresentations or set straight matters that have been misunderstood. The following extract is from an article in the Edinburgh Review: "With regard to the vendible absolutions and indulgences, with her traffic in which the Romish Church has been so long reproached, we do verily believe that there are not ten individuals who can read, that really conceive that anything so utterly absurd or abominable either is, or ever was, carried on with the sanction of the Catholic authorities. Dispensations from canonical impediments to marriage, which are not very different from our special licenses, and absolution from canonical censures, are issued, no doubt, from the chancery of Rome; but indulgences to sin, or absolutions from sins, neither are, nor ever were, granted by this court, or by any acknowledged authority. A fee, too, is no doubt, paid to the officer who issues these writs; but this is no more the price of the absolution or dispensation, than the fee paid to the clerk of a magistrate who administers an oath in this country is the price of the oath. Ecclesiastical penances, moreover, are sometimes commuted into pecuniary mulcts, at the direction of the proper authority; but these lines always go into a fund for charitable uses; and in fact a similar commutation is expressly authorized by the canons of our own church; vide Sparrow's Collection, Articuli pro clero, 1854; and Canon 1640 c. xiv, concerning Commutations. Such is the whole amount of the Romish doctrine and practice as to venial absolutions and indulgences."

SOCIALISM AND RELIGION

CONSISTENT SOCIALISTS CANNOT DENY THAT THEY ARE ANTAGONISTIC

Socialists will persist in telling us says the Central Blatt and Social Justice, that neither they themselves nor the system should be considered antagonistic toward religion and Church. But is it not true, what Prof. Peabody says: that religion in the opinion of defiant revolutionists, is but a characteristic product of the capitalistic system, and that they anticipate a world with no master to be a world with no God? And while Bebel says: "Religion will be abolished without attack or force. Religion will naturally perish. It is a transcendental reflection of the existing social order," the language of less philosophical revolutionist is more embittered and undisguised. To emphasize this opinion Prof. Peabody, whom we are quoting points to a correspondent of Professor Rauschenbusch, using the following words: "I shall say that we all who have gone far enough in the study of Socialism to become revolutionary regard the so-called Christian Churches our bitterest enemies. It is a maxim among us that any man who comes into our body must drop his religion."

The hardest person to wake up is the workingman who has been chloroformed by the Church in the interest of the master class."

This is indeed the opinion of every Socialist, "who has gone far enough." And the "meddlers" who believe that they may be Socialists and still remain members of a Church who are simply drifting where others dive on boldly.

SHAKESPEARE: RECENT DISCOVERIES AND A REVIEW

To be sure there are at least a hundred labored volumes consorted to prove Shakespeare a Protestant and a Puritan, by means of passages, phrases or whole sentences, torn from their contexts throughout the plays. The very last of these volumes that has reached my notice is one by a Rev. Dr. Carter, which not only "proves" all it sets out to prove, but identifies the exact English translation of the Bible that Shakespeare used (the so-called "Bishop's Bible"). All these volumes are of course disposed of by such a timid suggestion as that, perhaps, even a Shakespeare was a dramatist! That even a Shakespeare would put into the mouth of a character what that character would be expected to say; certainly not what he would not be expected to say! Even the Rev. Dr. Carter would not argue that Shakespeare was a liar, a scoundrel, and a murderer because he made Iago talk like a liar, a scoundrel, and a murderer! No candid Protestant critic, whatever his zeal for tour de force, can read the old and later King John, and note the elisions made by Shakespeare (albeit he knew that the passages libelous of the Catholic Church were the very passages that would most appeal to his unspokeable audiences, the groundings), and doubt what Shakespeare's religious attachments were! We have, I am beginning to think, almost enough of this sort of sign-post criticism, and about enough Dr. Carter's!

And again: There is that item which always intrudes itself just about here, viz., the famous entry in the Stratford Town records that John Shakespeare "cometh not to Church for fear of process for debt!" I have already stated in these pages that that entry was an evident subterfuge, since process for debt could not be served upon a Sunday; that according to the law of England (which is our Common law to-day in the United States too) Sunday was the only day when a debtor could safely stray beyond the portal of his house, which is his castle, without being served with process for debt (I don't want to be considered too invariable an inconsequential, and doubter of tales merely because they are accepted! But I might not be able to resist the temptation to ask what kept John Shakespeare owed that kept him away from church if he had wanted to go? We have the Stratford town records. Who has found in them any entries concerning John Shakespeare's debts?

The Rev. Richard Davies, in or about the year 1885, and using a substantive that betrayed himself, as no less than Carlyle, an unwilling witness, testified that Shakespeare "died a Papist." From the foregoing it appears that Shakespeare not only died, but was born and lived a loyal Catholic.—Appleton Morgan, in the September Catholic World.

FATHER FRASER'S MISSION

On March last the editor of Notes and Comments gave a summary of an interesting 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 God.

The CATHOLIC RECORD gladly accedes to the request to receive subscriptions, which will be duly acknowledged and forwarded to Father Fraser.

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.

REMITTANCES

Previously acknowledged... \$1,869 25
E. Donovan, Montreal..... 2 00
A. Mathewson, Arapahoe..... 1 00
Mrs. Anna Fader, Halifax..... 1 00
A Friend, Pendleton..... 1 00
A Friend, D'Arcy..... 1 00

REMITTANCES TO FATHER FRASER
By cheque April 25, 1913..... \$780 00
" " May 15, 1913..... 5 00
" " (Special)..... 5 00
" " July 11, 1913..... 786 70

CONVERTED BY A LEAF OF CATECHISM

In a city of President Wilson's State resides a middle-aged man, Alexander Buchanan, a native of England, with no relatives in this country, so far as is known. Recently, while seeking employment, Mr. Buchanan was struck by a street car near Dayton, N. J., and hurled from a bridge 50 feet high. When picked up he was unconscious. Among other injuries, it was found, that one foot was frightfully mangled, and one arm broken in three places. He was taken to St. Peter's Hospital, New Brunswick, N. J., an institution in charge of Sisters of Charity, where later he regained consciousness.

Soon after regaining the use of his faculties, the injured man stated that while he was not a Catholic, he did desire that a priest be brought to him, and the priest who gives the information on which this history is based, was sent for. He writes: "On reaching the injured man's bedside I found him well disposed to become a Catholic. I baptized him and at the request of the surgeon who was to amputate his foot, I prepared him for death, administering the last rites of the Church."

What was the mysterious power that brought about this conversion? What was the agency employed by Almighty God in giving the simple-minded, hard-working, middle-aged, Englishman, the priceless gift? From this point we will allow the priest, who furnishes the information, to continue the narrative:

"On visiting the hospital the next day, one of the Sisters handed me a leaf from a Catholic primer. The Sister had found this in the man's clothing when trying to secure some means of identification for the purpose of communicating with relatives. This gave me an insight into matters supernatural, justified by a subsequent statement from the injured Buchanan.

"He had regained considerable strength at this time, and when I called to see him that day, I showed him the well-preserved primer leaf. He recognized it at once, and, by way of explanation of God's mercy to him, said: 'I picked up that little piece of paper in the streets yesterday, and after reading the printed matter at the bottom of the page, folded it up neatly and placed it in my pocket. When the car struck me, the first thought that came to me was the result of the printed words on the page: This is a priest. We need his aid all the days we live, and at the hour of death. The interval between the instant of injury and that of unconsciousness was very brief, but I had remembered the words. This remembrance was the only thing in my mind before I became unconscious. It was the first thought that came into my mind when consciousness returned, and believing it to be an indication of the will of God, I acted accordingly. The results have been truly wonderful. I am suffering pain, but I am calmly resigned. The doctors say that I will recover. Be this as it may, my mind is at peace. I feel that I have had given to me a treasure that is worth a life of suffering. If I survive these injuries I will do my best to prove that God's gift is appreciated by one of the least of His children.'—Syracuse Sun.

CATHOLIC NOTES

Rev. I. A. Corsbie, curate at the Anglican Church of St. Lawrence, Northampton, has resigned, with the intention it is understood, of seeking admission to the Catholic Church and priesthood.

The half yearly Courts of Assizes are now being held throughout Ireland, and it is almost the rule for the presiding judges to congratulate the grand jury on the complete or comparative absence of any serious infractions of the law.

Eleven new parochial schools were opened in Greater New York this week. The attendance of pupils shows an increase of 12,000 over last year. Then 140,000 were registered. This week the registration reached 152,000.

Our Lord was fourteen years old when Augustus ordered his third and last census of Rome, which gave 4,937,000 Roman citizens. In 1901, Rome had a population of 462,783; its population to-day is probably 575,000.

In Spain, the Children of Mary have inaugurated a Christian Modesty Crusade against immodesty of dress. The Cardinal Primate of Spain says the crusade will not be efficacious until a national journal of fashions equal to the best foreign ones and directed by a spirit of Christian morality is published.

That the Catholic Church was established in this Western Continent nearly 1,000 years ago may be news to many of our readers. Search is being made in the Vatican archives for the reports of the Bishops who governed the Diocese of Gardar in Greenland from 900 A. D. to 1500 A. D.

Thirty thousand workmen marched in the great public demonstration of the congress of German Catholics at Metz on August 17. They were reviewed by a splendid company of Bishops, princes and other notables. Prince Aloye von Lowenstein, whose father after a brilliant career became a Dominican monk a few years ago, was elected president of the congress by unanimous vote. The congress, the sixtieth in succession, was a wonderful success.

Contractors have commenced work in repairing and putting in shape the former court house of city of Pembina, N. D., which will be opened as a convent school the first Thursday of September by the missionary Oblate Nuns. The place will be incorporated under the name of "The Academy of Mary Immaculate, Pembina." The property has been purchased by the citizens and Commercial club of Pembina and donated to the Oblate Sisters.

Father Benedict, C. S. S., of London, is pursuing his summer campaign of open air services on Sunday evenings, and intends to continue as long as the good weather lasts. On Sunday the service commences in the church, and a procession is then formed through the streets to a convenient spot, where a crowd is already waiting. Father Benedict's discourses are not controversial, or even exhortative. His idea is to expound doctrinal facts in simple language that may be understood by the popular mind.

A Catholic physician gives the following result of twenty years of investigation among unfortunates whom he has visited. "Out of 342 disunited families, I counted 320 whose members never attended Mass on Sundays; out of 417 young men who were the despair and dishonor of their families, twelve only were church-goers; out of 23 bankrupts, not one went to Mass; out of 40 stores which opened their doors on Sundays, not 10 of them were really prosperous; out of 25 children who had no respect for their parents, 24 had not made their Easter duty since their first Communion."

Rev. J. Phelan, Grand Junction, Iowa, has a unique plan for the conversion of America. It is simply that each adult Catholic select some one whom he or she wishes converted and pray for them during a year. At the same time give that person a copy of the "Faith of Our Fathers." "Appeal for Unity in the Faith," or some such book, having first read the book themselves. Also give their own Catholic newspaper to such person, say the Sunday following their own reading of it. It is an interesting plan, a cure for carelessness in religion, and the outsider's indifference, and ought to be given a trial.

There are 17,945 priests in the United States, including Alaska—13,273 of whom are secular. There are 100 Bishops and 14 Archbishops, three of whom are Cardinals. There are 14,312 churches, 9,500 of which have resident priests. There are 85 seminaries, with 6,169 students. There are 280 colleges for boys and 684 academies for girls, and 5,256 parishes with schools, 288 orphan asylums with 47,415 orphans. One hundred and eight homes for the aged and there are 1,693,316 children in Catholic institutions. Still there are Catholics who think it necessary to refute the slander that the Church is opposed to education, that her membership is ignorant and alien to the country.