

Every kind of work he had held in abhorrence, except his lessons, and they were often scamped. From whom did Johnnie derive those charming qualities which, in less than a week after his arrival at Griffton, completely won the heart of Mrs. Grigg?

The day came when Mrs. Grigg made ample acknowledgment of the goodness and sweetness of her daughter-in-law. When Johnnie had been six months under grannie's roof, his father got a short leave and with his wife came to Griffton on a visit.

It was a wonderful time for everybody. Jack and his wife were delighted with Johnnie's improved appearance. The stout, rosy boy was almost unrecognizable; indeed while his mother was hugging him his father pretended to believe that Johnnie had been changed for some other lad.

"Don't tell me that this great stout boy with clogs on his feet is my Johnnie," he persisted. My son is small and thin and pale. Why did you swap him for this—Well, after all, you really are a nice little Lancashire laddie, and so—"

But by this time, leaving his mother's arms, Johnnie had closed his father's lips with kisses, and for sheer gratitude and happiness the man was on the verge of tears.

"Why, my darling, you are worth two of the anemic little chap I said goodbye to last March. O but the sight of you is good for sair een, my son! Grannie and Griffton have made a man of you."

"Grannie is just a darling," laughed the boy, "and Griffton is the nicest place in England."

Johnnie is fast developing into a farmer, and is already his grandmother's right-hand man. For though he works hard at his lessons, and is likely to do so for years to come, he is so thoroughly interested in the rearing of poultry and pigs that granny has already settled upon him the little freehold of which she is the owner.

Mrs. Grigg is not a Catholic yet; but if any of her co-religionists so far forget themselves as to speak against the Church in her hearing, they quickly repent of it. Even the minister is afraid to make so much as a distant allusion to things Popish.—Clement Dane in English Messenger.

THE CHURCH IN MEXICO

ARCHBISHOP IRELAND GIVES SCATHING REPLY TO TRADUCERS

"The Work of the Clergy and the Religious Persecution in Mexico" is the title of a pamphlet issued from the offices of "The Latin-American News Association," 1400 Broadway, New York—the author being Attorney Rodolfo Menendez Mena, Merida, Yucatan.

The Latin-American News Association is not a recent institution. It has been at its task in the United States for a considerable time, providing so much of the American press as it is able to inveigle into its service with so-called information about our neighboring republic, and scattering broadcast through the country pamphlets and booklets of similar import. Its overt, confessed mission is to influence American public opinion in favor of the "Constitutionalist Party" now in possession of the government in Mexico, under the leadership of Venustiano Carranza. Indeed, the "Association" is the formal spokesman of the "Party" to the people of the United States; and, without fear of being mistaken, we may say at once that the financial contributions necessary to its operations are derived directly from the treasury of the de facto government installed in the City of Mexico.

Whatever else our estimate of this "Latin-American News Association" and of the activities of its agents and abettors, one merit we must ascribe to it, for which we acknowledge gratitude: it makes known in clear, unmistakable language the policies and methods of action of the "Constitutionalist Party" under its prime-mover, Venustiano Carranza—policies and methods that on their face are those of unbridled despotism and unblushing mendacity.

As one sample of the infamous work being done in the United States by the "Latin-American News Association" of the American people the pamphlet of Rodolfo Menendez Mena.

We are somewhat used in the United States to newspapers and other publications, frantic from hatred of the Catholic Church, whose one arm of battle, in the war they would provoke against it, is the most dishonorable, and in the end the most futile of all arms to which recourse is possible—the lie, the most venomous that may be conceived, the blackest of color that pen may transcribe. But all products of this ilk, heretofore passing under our eyes, sink into insignificance of intent and boldness when set side by side with the pamphlet of Rodolfo Menendez Mena—the official defender of Venustiano Carranza and his associates, now the captors of power in the Republic of Mexico.

The policy of the "Constitutionalist Party" regarding the Catholic Church in Mexico is vividly defined by our writer. We thank him for his outspokenness. The Catholic Church is to be banished, root and branch, from the precincts of the republic unless it repudiates all claims to rights which it believes necessary to its Catholic life and the most sacred requirements of its ministerial functions. All its properties are to be confiscated, to become the exclusive belongings of the State. Temples, sanctuaries, school-houses, colleges and universities are snatched from its ownership. Nor is the Church henceforth to be allowed in future time to build or control new edifices devoted to religious uses. A limited number of its former temples—very few—may be loaned to priests, whose religious services will be tolerated under such regulations as the civil authorities are pleased to adopt. Sacramental confession is abolished. No institutions of beneficence and education are allowed under the control of the Church. Finally, it will no longer be permitted that "within the national organization there exist another organization constituted of foreigners depending from the Roman Pontiff."

What remains of the Catholic Church when cut off from its spiritual chiefdom, when forbidden to administer the sacraments, shorn of all the means of temporal subsistence, and bound hand and foot in slavery to its persecutors, may, if still it so wills, call itself the Church; but how much of the Catholic Church, as it knows itself, this will be, we are left to be the judges.

The policy of the "Constitutionalist Party" regarding the Church must be justified in the eyes of the people of the United States; but the effort to have this done calls for stupendous lies; the lies stupendous are dealt out with an unsparring pen.

As the short essay I am now writing is only an introduction to papers intended as detailed replies to the pamphlet of Rodolfo Menendez Mena, I will not administer the sacraments, shorn of all the means of temporal subsistence, and bound hand and foot in slavery to its persecutors, may, if still it so wills, call itself the Church; but how much of the Catholic Church, as it knows itself, this will be, we are left to be the judges.

I defend the Church in Mexico by defending its bishops, upon whom rests the responsibility of ecclesiastical ministrations in that republic, the characterization of whom, consequently, is the characterization of the interests over which they preside. I am personally, and in some instances closely acquainted with several of the bishops of Mexico; about all of them I have direct and circumstantial information. This is my judgment of the bishops of Mexico: they are, without an exception, men of marked intellectual culture, men of high ideals, men of irreproachable moral standards, men of apostolic zeal in their work of serving the spiritual and the temporal interests of the people committed to their charge. That the Catholic bishops in Mexico should tolerate such degraded forms of worship as Rodolfo Menendez Mena strives to depict, it is not possible for one moment to imagine; that their word as to conditions actually existing in Mexico is not to be accepted in absolute trust, is simply unthinkable; as also it is unthinkable that they have not labored, intelligently and energetically, toward the continuous uplift of the people of Mexico, so far as they have been permitted to do so by the native peculiarities of the people themselves and of the civil and political upheavals to which those peculiarities have given occasion.

Against the lies, iterated and reiterated, regarding the Church in Mexico, I set up the testimony of the bishops of Mexico, whose guarantor I am and must be, in simplest justice to their high qualifications of mind and of heart.

The intention of Rodolfo Menendez Mena is to influence public opinion in the United States. Hence his tribute of praise to the Protestant religion, which is that, he says, of "the immense majority" of the American people, and which, he continues to say, is a religion, "economical, simple, based on the free examen." Going farther, he invites Protestant ministers to evangelize Mexico, promising on the part of the de facto government the use of temples, formerly in possession of the Catholic Church. "The revolution (in Mexico) does not oppose," he writes, "the religious idea. Good proof of this is that no complaints have been made by the Protestant clergy and parishioners, who, although in a reduced number, exist in Mexico. Furthermore, the liberals in Mexico would be pleased to see that the directing centers of American Protestantism would send good and numerous missionaries, which, no doubt, would help to defame the people. No doubt they could count on the moral and material help of the government, which would let them use, free of rent, many of the temples which to date have been used by the Catholics."

Here, again, we must thank our writer for his frankness—for the clear-cut information he gives as to the policy of the "Constitutionalist Party" in regard to religion.

But the bid of the "Party" to American Protestantism will not deceive the American people, who will see in it a mere hypocritical intent to win their support to the horrors of the religious persecutions now raging in Mexico—persecutions fed and fattened on unbridled

license and vilest passion. The majority of the Americans are not Catholics; but neither are they dupes of that blind bigotry which the writer fancies he discovers in them, in the manner of which he would lead them to build up their form of religion on rabid despotism and its progeny of reckless assaults upon all the rights and virtues of a Christian civilization.

The climax is reached by Rodolfo Menendez Mena when he makes his appeal to Catholics in the United States, and dares, in speaking to them, to institute a distinction between Catholicism in the United States and Catholicism in Mexico. Of American Catholics he writes: "There is an abyss of centuries and races between their cultured, discreet, moderate Catholicism, modified and modernized, if we may call it so, and the Catholic idolatry of the Mexican masses, medieval and savage, taught, propagated and applied by Spanish priests, etc., etc."

The Catholicism of American Catholics, a Catholicism "modified and modernized" so as to be acceptable to Rodolfo Menendez Mena! This the Catholicism of Catholics in the United States! Well, let me say in prompt reply, the Catholicism of Catholics in the United States is the Catholicism of the universal Church, which is ruled and guided by the Bishop of Rome—the same Catholicism as that taught, propagated and applied by the bishops and priests of Mexico. The Catholicism "cultured, discreet and moderate" of the Catholics of the United States! Catholicism in the United States is, indeed, "cultured," as Catholicism anywhere and everywhere necessarily is; but to say that it is "discreet, moderate" is to belie it in its belief and practice; as much as it were to belie the Catholicism of the Spanish bishops or priests in Mexico to intimate that there Catholicism is indiscreet and immoderate. Catholicism in the United States, if calumniated and blackened as is the Catholicism of Mexico under the pen of Senor Mena would, indeed, stir to horror the enlightened observer. But such is not our Catholicism; and neither is it the Catholicism of Mexico. To know the Catholicism preached in the United States is to know the Catholicism preached in Mexico. In either country the justification of the Catholic Church is the telling of the truth, pure and unvarnished.

I fling back into the face of Senor Mena, with all the power of my words, the debasing insult he levels against Cardinal Gibbons and myself when he writes: "The great figures of Cardinal Gibbons and Archbishop Ireland, the illustrious pre-Catholic American prelates . . . can have no counterpart in Mexico." What is meant by the word "pre-Catholic" I do not know; but this much I do know, that whatever the merits or the demerits of Cardinal Gibbons or of Archbishop Ireland, neither will allow himself to be invoked to give a blow to a blow of lies cast out against the bishops of Mexico, whom both of them hold in high esteem and warm friendship.

"The Latin American News Association" has made its appeal to public opinion in the United States: so to the same public opinion I make my appeal. My appeal is for truth and justice—for the honor of the American people themselves. I do not ask that I be believed on my word; I do not ask that Americans make due inquiry of religious conditions and occurrences in Mexico before they pronounce judgment.

The appeal of the "Latin American News Association" to American public opinion should be accompanied with the pledge that the dispositions of the law in Mexico concerning the religion of its citizens should be the counterpart of what is found in the United States. This was a complicity to the United States, to which its people could listen with sincere pleasure, and, on the other hand, it would be altogether satisfactory to the Catholics of Mexico. The Catholic Church in Mexico asks nothing beyond what is conceded to it in the United States; the conditions of religion in the United States once allowed to it, the Church in Mexico will be perfectly satisfied, and religious peace will be restored to that unfortunate country.

At the present time the so-called "Constitutionalist Party" under the leadership of Venustiano Carranza, by its persecutions of the Catholic Church, sounds in Mexico the death-knell of the principles of civil and religious liberty, so dearly cherished by the American people in their own land, the flagrant violation of which they will not forgive in the neighboring land of Mexico.

In present Mexican conditions, the appeal of the Mexican "Constitutionalist Party" to public opinion in the United States is sheerest hypocrisy. American public opinion, I am confident, will mete out to it its just desert.

JOHN IRELAND  
Archbishop of St. Paul.

WHERE LEAKS ARE WIDE OPEN

Writing in the Missionary, the Rev. Walter Elliott, C. S. P., says the following: "Consider the effect of a mission to non-Catholics on those scattered Catholic families, struggling—alas, how desperately—to hold their spiritual footing, in a place where there is no resident priest. The absence of the shepherd exposes the flock to double danger from the wolves of infidelity and heresy. Leaks are wide open. The loss of Catholic souls is inevitable. Converts there can be none. The

very atmosphere of such communities is aggressive Protestantism or hideous infidelity. To train up a family in the Catholic faith the parent must be a hero. Over and over again we meet with the collapse of entire families, nay, even of groups and neighborhoods of Catholics; all are lost to the faith and to God."

EARLY IMPRESSIONS

"That wonderful writer, Private Patrick Macgill, navy, poet, journalist, novelist, and soldier, who left pick and shovel in Scotland to become a Fleet street reporter and eventually a famous novelist, has published his latest book, 'Soldiers' Songs,'" says the New Zealand Tablet. Macgill's career is a veritable tale of self-help and perseverance. His early impressions were far from happy. We read in the Tablet the following:

"With bitterness in his voice he recalls how in his boyhood days his mother was obliged to knit socks for a rich yarn merchant, and by working fourteen hours a day, summer and winter, she used to earn the princely wage of 1 1/4 p per day. It was whilst a navy on the Caledonian Railway that he wrote his first story on a greasy piece of paper. He intended to make a fair copy of the tale afterwards, but not having the requisite pen for ink and postage stamps, he came across it again, whilst examining some old papers, corrected a few grammatical mistakes, typed the story, and sent it off to the Pall Mall Gazette, which immediately published it."

Difficulties strengthen character—or rather some characters. Others need the stimulus of encouragement. And often in the history of men who have made their mark in the world, this stimulus was given by a brave, cheery mother. Her influence permeated the home, and reacted on all under the home roof. What she could do to further the interests of her children that she did in generous measure. So it is with all good mothers today, as well as in the past. And not with mothers alone. Fathers too have it in their power to make or mar the future of their children. Nor must we undervalue the impressions made on youth by pastors, teachers, and others in authority. Many a man owes his position in life to the instruction he received from the priest he served as an altar boy, to the books and papers this good friend put in his hands, forming his taste for high ideals.—Sacred Heart Review.

AS A PROTESTANT VIEWS THEM

Propos of the influence of Catholicism on the natives of newly-discovered countries, the Rev. John A. Staunton, a missionary in the Philippines, wrote to the Living Church, a Protestant Episcopal paper: "Roman Catholicism is not here, as we are told it is in Brazil, a spent force; but it is a controlling influence, and I believe, in the main, a vast influence for good. . . . Again and again I have watched the children and adults at devotions that are both simple and earnest and undoubtedly sincere. Often I have passed native houses after nightfall and stopped to listen to the family prayer in which all the members of the household were engaged, or to a child's voice asking the Santa Nino (the Holy Child, Jesus), to bless father and mother and brother, and make me good."

BISHOP CHEVERUS' CONVERTS

Bishop Cheverus was not a strong believer in controversy which he realized produced little if any solid fruit. His one great aim was to establish the necessity for a teaching authority that would suffice in matters of faith for the learned as well as for the illiterate. In all controversy, according to his idea, this was the vital point. To convince Protestants that the Bible was not intended to be a rule of faith, he used to often repeat in his sermons these simple words: "I read Holy Scripture every day just the same as you do. I read it with reflection and pray to the Holy Ghost for assistance; yet on nearly every page I find myself face to face with facts which I do not understand; I feel the need of the authority of the Church to give me proper interpretation of what I am to believe."

His audience making the application said within themselves: "If Bishop Cheverus who is superior to us in education, has difficulty in understanding Holy Scripture, how can our ministers tell us that Holy Scripture should be for us who have no one to assist us, a clear and a perfect rule of faith?" Again Bishop Cheverus led them to see that since the greater part of mankind was unable to decide on matters of faith, God in His wisdom and mercy had come to the assistance of frail man by establishing a teaching authority which taking its

origin from Christ and His Apostles had come down to us in an unbroken succession, teaching ever and always the self same doctrine. So convincing were his instructions that a Protestant minister one day said to him: "I agree with you that once you admit Christianity, Catholicism follows as a logical conclusion. Did I believe in Jesus Christ, I should feel obliged to accept the Roman Catholic Church." So well had the Bishop's premises been taken that it was not easy to avoid the logical conclusion of his arguments. Ministers of various sects in disputing among themselves could well say to one another: "Why should I submit my reason to yours? If I wish to have an authority I would accept that of Bishop Cheverus; his is at least the greatest on earth."

The clear and constant presentation of Catholic Doctrine by Bishop Cheverus was not in vain. Many well disposed were convinced and had even in the midst of a strongly hostile generation the courage to follow their convictions.—Maine Catholic Historical Magazine.

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