## GOLDWIN SMITH ON THE PROGRESS OF RELIGIOUS THOUGHT

A REVIEW BY "CRUX"

The New York "Sun" is publishing a series of articles upon the "Nineteenth Century," by eminent tradiction:— Number four, the latest one to appear, is by Pro Smith. The reputation which Goldwin Smith made for himself, on both sides of the Atlantic, as a writer of pure English is well protestantism threw over-board the anething from his pen teachings of the Church, how did it to retain authority in the lightful reading. He is a master of phrases, and a past-master in word- denied all "priestly control," how

the religious teachers, Catholic and Protestant, since the Reformation. Protestant, since the Reformation. he seems to make no distinction between the religious and the anti-religious. With him St. Ignatius and Hume! St. Thomas and Tom Paine are upon an equal footing. With a man in the state of mind that the Professor displays there is no use arguing, for argument would be thrown away. If, as a writer, Goldwin Smith is anything, he is sublimely egotistical, he is even tyrannical in the enforcement of his views. As it would be absolutely impossible for me, in one issue, to follow him through all the mazes of his historical blunders, I will simply take un his introductory remarks as well as cal blunders, I will simply take un his introductory remarks as well as those in which he refers (towards the middle of his article) to Newman and Manning. What his long rig-marole about Tindal, Chubb, Butler, Ilame, Warburton. Paine, and the heroes of the French Revolution have to do with the religious thought of the nineteenth century is more than I can make out, and possibly Professor Smith, himself, would find it difficult to explain his meaning and aim, unless the latter be a panoramic exhibition of his own crudition. If so, he has failed, for the cloven-hoof of intolerance mars the beauty in which he clothes his sophistry. I will simply analyze Manning. What his long rig-ma about Tindal, Chubb, Butler his sophistry. I will simply analyze the first column of his long essay, and from that the reader numy form some idea of his style—which is very some idea of his style—which is very good—and of his exactness—which is very questionable—as well as of his historical and religious truth—ulness—which is very bad.

The learned, or, more properly speaking, the self-constituted theolo gical critic, thus commences :-

gical critic, thus commences:—
"The history of religion during the past century may be described as the sequel of that dissolution of the mediaeval faith which commenced at the Reformation. The vast process of disintegration proceeds by degrees, is varied by reactionary effort, and gives birth to new theories in its course. In our day the completion of the process and a new departure seem to be at hand."

This is a very vague and general statement. On the whole, the history of the nineteenth century proves exactly the contrary of what the Professor advances. By mediaewal faith, he means the Catholic Church. There was no "dissolution" of the Faith, either commen cing with the Reformation or concing with the Reformation or continuing during the centuries since then. There was a certain "falling away from the Faith," such as that foretold by St. Paul: but instead of a "process of disintegration," the observant eye cannot fail to detect a gathering together of fragments, a strengthening of the bulwarks, an augmentation of the Faith, in every sphere and in all parts of the civilized world. Wrong as Mr. Smith is in this general appreciation, still it serves to show the bent of his mind and the blindness, due to lack of Faith, which he, in common with many other eminent men, has suffered. As I cannot comment fully, and as I would like to upon each paragraph I will simply characterize each of his statements in a few words, and as much to the point, as it is possible. We now come to a jumble that, had any other pen traced it, would form an admirable subject for Mr. Smith's own literary dissecting knife. He tells us that:—"At the Reformation Protestanttinuing during the centuries

"At the Reformation Protestantism threw off the yoke of Pope and priest, priestly control over conscience through the confessional, priestly absolution for sin, and belief in the magical power of the priest as consecrator of the Virgin and the saints, purgatory, relics, pilgrimages, and other incidents of the mediaeval system."

In a word, Protestantism three off everything that goes to consti-But the word "magical," lifying the power conferred by difying the power conferred by cist on His priesthood, is an evi-ce of either a lack of good faith, clse an unaccountable ignorance the part of the critical Profes-and in either case it is proof-itive of his bitterness of spirit, of the prejudice that fills his rt and mars his judgment. Im-

"Ostensibly, Protestantism was founded on freedom of conscience and the right of private judgment. In reality, it retained Church authority over conscience in the shape of dogmatic creeds and ordination tests."

manage to retain authority in the shape of "dogmatic creeds?" If it jugglery. But under the even, the polished surface of his admirable diction, flows an under-current of bigotry, which keeps him constantly whirling about in the tiny eddies of inaccuracy and false reasoning. This, his last, contribution is exceedingly lengthy, and beautifully monotonous. In order to tell of the progress of religious thought during the century just gone, he seems to find it necessary to go back to the eightenth and even to the seventeenth century, and dot down all that he ever learned about the most prominent leaders of religious thought at diverse periods and under different forms.

In this very extensive review of all the powers or Protestants in the processary in the process whereby the priesthood is created. The only flash of sense, and of historical truth in the whole column is this reference to Protestants. But under the even, the could it have retained the "ordinaumn is this reference to Protestant-ism:—

"Not for some time did it even renounce persecution.' He might have as truthfully said, never since," instead of "for some

Now comes the great night-mare creation that scares poor Goldwin Smith, even as it frightens the most illiterate member of the most obscure Orange Lodge. At this point the terrible Jesuit looms up. Listen to the writer:—

"The Church of Rome, to meet the storm, reorganized herself at the Storm, reorganized herself at the Council of Trent on lines practically traced for her by the Jesuits."

This is false. The Church summor rins is laise. The Church summon-ed a Council at Trent, just as she summoned councils at Nice, at Pla-centia, and elsewhere in the past; just as she summoned the Vatican Council in subsequent years. She did not "reorganize herself," for her organization will permit of no change, no reforming: it dates from the Last Supper, and will remain identical until the Last Day. Jesuits had no more to do with the Council of Trent than with any of the other councils, and far less than several other Orders of the Church.

"A comparison of Suarez Thomas Aquinas shows the change with took place in spirit as plainly as a comparison of the Jesuit's meretricious fane with the Gothic churches shows the change in religious taste."

A very elegant sentence, but very false one. There is no comparison to be instituted between Suarez and St. Thomas Aquinas, any more than between St. Augustin and Tongiorgi, or Zigliara. Had he instituted a comparison between St. Thomas and St. Augustin one might see son and St. Augustin one might see some sense in it; but the man evidently knows no more about the Philosophy of Suarez than he does about the Psalter of Cashel, or about the 'Sunma' of St. Thomas than he does about Sanscrit Demonology. It is this false display of erudition, where the names of authors constitute the limits of his knowledge that proves the hollowness of the whole attempt.

whole attempt.

After dealing in about as sane whole attempt.

After dealing in about as sane a manner with Jansenism, Gallicanism, the Inquisition and the Index he says that "Descartes, without directly assailing the faith of the Church, planted in her face, the characteristic of the Church, planted in her face, the characteristic of the characteristic rectly assailing the faith of the Church, planted in her face the standard of thorough-going reason." What does he mean? It would be advisable for Professor Smith to reflect upon that famous axiom of lescartes:—"Cogito. ergo sum." and do a little more of the "cogit-ans"—or thinking—before pouring forth such a torrent of meaningless "pure English."

I have left myself but scant space to wade through the balance of this conglomerate. But I cannot close this brief summary of his introduction without quoting two sentences, each equally substantiative of Goldwin Smith's narrowness of mind and obvious envy of greater talent than his own. He says of Cardinal Newman.

"Henry Newman was a man of ge "Henry Newman was a man of genius, a writer with a most charming and persuasive style, great personal fascination and extraordinary subtlety of mind. What he lacked was the love of truth; system, not truth, was his aspiration; and as a reasoner he was extremely sophistical, however honest he might be as a man."

That settles, for all time, the fate of Newman. Since he 'Tacked a love of truth,' and was "extremely sophistical," we must conclude that Goldwin Smith is the personification of truth and the greatest living illustration of logical reasoning. Newman committed the grave error of becoming a Catholic-hence his "lack of love of truth." hence the "so-phistry" which Mr Smith deplores. However, had Newman kept outside the Church his 'love of truth' would have been manifest and his reasoning would have been logical-so decides Goldwin Smith. Of Manning he says:—

changed."
False as to facts, envious as to

spirit, wrong as to conclusion, and cowardly—for he would not have dared pen such an insult were Manning alive; but Goldwin Smith loves to dance on tombs, the dead cannot replied.

## MISSION AND DUTIES

OF AN EDUCATOR

The Bishop of Peoria, III., Right Rev. Dr. Spalding, at a recent meet ing of the Central Illinois Teachers Association in Decatur, delivered an able address on the above subject. He said in part :-

able address on the above subject. He said in part:—

"As language is but a dictionary of faded metaphors, in all discourse we necessarily employ figurative speech. Thus where there is a question of edication we liken the mind to the body, and say that it must be fed and nourished, or to a plant and say that it grows when rightly environed, or to an animal and say that it becomes strong through exercise; or we compare it to an edifice, and say that it must be constructed according to plans and method, on solid foundations and with proper materials. The teacher consequently is one who feeds the mind and gives it due nurture, who clears away the weeds, loosens the soil and lets in warmth and light, who incites it to self activity, who shapes and builds it through knowledge and discipline mto a perfect structure.

"An educator is a developer, one who promotes the process whereby the latent powers of the mind are unfolded and transformed, as the seed is unfolded and becomes a flower. The school itself is a place where leisure is given opportunity to exercise and strengthen one's spiritual being. The school, it is plain, is not the only or the chief instru-

is not the only or the chief instrument of education. The cardinal institutions by which human life is stitutions by which human life is family, civil society the state and their place. The school cannot take their place is sphere and functions with their place is sphere and functions of the school to the work which they perform. The teacher's business is to fashion the material institutions fulfil their mission. The unthinking expect too much of the school, and dwell upon its failure, when the fault lies in the home, the social environment, or in care limited in the social environment, or in the cacher's work, and no one can be a true teacher who has not a living and enthusiastic faith in the power of man. Nevertheless the wise take an exalted view of the worth of the school to transform human life. In every sphere of activity we have do well and gladly only what we be five in and genuinely love. We may yn out singel a noble illusion, for it is a mind knowing as love is a soul loving. In books there is not knowledge, but how men worse for the school to transform human life. In every sphere of activity we have the cacher who has not a living and enthusiastic faith in the power of the school to transform human life. In every sphere of activity we have the cacher who has not a living and enthusiastic faith in the power of the school to transform human life. In every sphere of activity we have the cacher who known does not be a complete history of man. Nevertheless the wise take an exalted view of the worth of the school to transform human life. In every sphere of activity we have the cacher in characterial part that he have an fluid to the proper living the prope

"His vocation is full of difficulty and hardship. His work is poorly paid, his merit little recognized, the good he does imperfectly appreciated. He meets with criticism, censure, indifference and ingratitude. He is made to bear the sins of parents and the corruptions of society. The ignorant take the liberty to instruct him, and they who care nothing at all for education are interested when he is to be found fault with. The results of his labors are remote and uncertain, and even those whom he has most helped hardly think it necessary to be thankful. But they who know how to do their work and love it are not impressed by considerations whose tendency is to discourage. They have faith in what they do, and the attitude of others towards it and themselves is beside the question.

"After all, in our own age and "His vocation is full of difficulty

towards it and themselves is beside the question.

"After all, in our own age and country, a higher value is placed on the teacher and his work than ever before or elsewhere. Our noblest passes ion is for human welfare and perfection, and those by whom it is most strongly felt know that education is one of the chief means by which it is possible to develop a purer and richer life. Hence the family, civil society, the state and the church are all brought into sympathetic co-operation with the school. Teaching has become a profession and the body of teachers, conscious of the general approval, are impelled to acquire greater knowledge and skill, and, in consequence, they exercise an ever increasing influence in molding public opinion and in shaning the destiny of the nation. They stand aloof from religious controversy and from the strife of political parties, and are drawn more and more to give their thought and en-

To do this two things, above all others, are indispensable: 'to strengthen and enlighten faith in the surpassing worth of education, not merely as a means to common success, but as an end in itself; and then to induce the wisset and noblest men and women to engage in the work of teaching. They do most important work who help greater and greater numbers to understand and love the ideal of human perfection, and to believe in education for the transformation it is capable of working in man himself. Right education certainly equips for the struggle for existence, for the race for wealth and place, but it also does better things. It makes us capable of higher life, of purer pleasures, of more perfect freedom. It is the key which opens for each one the secrets of God's marvellous universe; it is the password which insures admission to the ever interesting and delightful world of best human thought and achievement, making the noblest and wisest who have lived or are now living our familiar and intimate acquaintances. It may teach us how to sain a livelihood, but, what is vastl- more important, it may help us to the wisdom which shows how to live.

"The more this truer ideal precails, the more will the best men

shows how to live.

"The more this truer ideal prevails, the more will the best men and women feel drawn to devote themselves to the work of teaching for they will feel that they are not taking up a trade, but are devoting themselves to the highest art, the art of fashioning, immortal souls in the light of the ideals of truth goodness and beauty.

"A teacher,' says Thring, 'is on? who has liberty and time, and heart enough and head enough to be a

"Information is, of course, indispensable; it is an essential part of the process of mental formation, and the methods by which information is best imparted are therefore important, and the teacher must know and make use of them; but scholarshin a cultivated mind, opening to the light as a flower to the morning rays, athirst for knowledge as the growing corn for rain and sunshine, is more important than all methods. Only they who are self-active, who know much and are eager to learn more, find the secret of awakening interest and holding attention. Capacity for work, which is ability, springs from the interest and love we feel in what we do; and as skill increases, joy in doing is intensified. When the teacher knows how to interest, how to make himself a stimulating and developing force, he knows how to manage and govern. When the young learn gladly and are conscious of the delight there is in growing power they hearken to the master as eyes turn to light. No severe repression, no rigid rules are then necessary. Wherever there is harshness there is exasperation, but not education.

'Instruction is education only when it gives true ideas of the worth

or education.

'Instruction is education only when it gives true ideas of the worth of life and supplies motives to lead it rightly. Hence intellectual and moral culture may not be disjoined. They spring from the same root and are nourished by like elements. They are but different determinations of the one original feeling from which all conscious life springs.

'There is a general agreement.

dand gives it due nurture, who clears who has liberty and time, and here and here it is easy to live in the horough man decent in the shool cannot take the church. The school cannot take the church they perform. The teacher's business is to a season the control of the school, and dwell upon its school and dwell upon its schools and transformed are the church the cannot the church the ch

primary aim and end of education. We cannot make a poet of one whose talent is merely mathematical, but when there is a question of character we may be slow to believe anything impossible. As moral culture is the most important, it is also the most completely within the power of those who know how to educate. It can make saints of sinners, heroes of cowards, truth lovers of liars; it can give magnanimity to the envious and greatness of soul to the mean and miserly. But to do this it must touch man's deepest nature and awaken him to a consciousness of God's presence within him; for it is only when he feels that he lives and has his being in the eternal Father that he is made capable of heroic effort and boundless devotion.

"Character implies determined will and fixed principles, and they are inseparable; for principle alone determines the will to freedom and right, and nothing but the will thus determined can give fixity to principle. Hence in an age of doubt, character tends to disappear; for in such an age if becomes difficult to believe that any high or spiritual thing is true or worth while. Faith in the goodness of life is undermined, and men drift at the mercy of passions and whims, having lost the power to believe in the soul, or to love anything with all their hearts. At such a time there is urgent need that those who have spiritual influence and authority should devote themselves to the strengthening of the foundations of life. Let the voung above all be made to feel that virtue is courage and strength, wisdom and beauty sympathy and love. Let them learn reverence and obedience, respect for others, without which self-respect is not possible; let them be taught to have faith in all high and noble things, even though they may not as yet be able to understand their value.

even though they may not as yet be able to understand their value.

## POSITION OF CATHOLIC EDUCATION

In the United States.

A declaration of the Catholic position on education in the United States was adopted last wekk at the closing session of the Nationa Conference of the Association of Catholic colleges at Chicago. resolution comprising the declaration received the unanimous assent of the representatives of seventy different colleges-practically the entire collegiate system of the Catholic Church in America. The dele one church in America. The dete-gates, on adjourning, were enthusi-astic over the results of their la-bors, feeling confident that the con-ference has been a marked success. The declaration adopted was as fol-"First-That this association

"First—That this association of Catholic colleges respectfully request its President, the Right Rev. Thomas J. Conaty, to call the attion of the bishops of the United States, at their annual meeting, to the work of this conference in regard to our collegiate conditions, and especially to the importance of the high school movement.

"Second—That the tendency of educational legislation forces us to warn our Catholic people of the systematic and well-defined effort in certain quarters toward absolute systematic and well-defined effort in certain quarters toward absolute threatening and crippling all private educational effort, thus deprivate educational effort, thus depriva

vate educational effort, thus depriv-ing a large class of the citizens of the liberty of maintaining schools in which their religion shall be made

which their religion shall be made an essential element.

"Third—That we remind legislations of the rights of conscience guaranteed to us by our American citigateship, and call their attention to the system of schools which our people have maintained at great expense and sacrifice

"Fourth—That we protest against the unfair and unjust discriminations resulting from much of the educational legislation, and we appeal to the fair-mindedness and sense of justice of the American people to protect us from such illiper.

ple to protect us from such ill ality.

"Fifth—That this conference

ality.

"Fifth—That this conference of Catholic colleges convinces us that we are justified in asserting that our college system deserves the generous co-operation of all interested in higher Catholic education, and we pledge outselves to use every effort to protect still more our collegiate conditions.

"Sixth—That we call upon all Catholics to recognize the imperative need of a more perfect organization of a fuller development of the Catholic high school we shall have a complete system, with the head-ship in the university, and thus we shall continue to maintain a high collegiate standard."

Words of cheer from across the sea were received in a cablegram of con-gratulation from Pope Leo XIII. at Rome. The message read as fol-

Mgn Thomas J. Conaty, president of the Conference of Catholic colleges: The Holy Father thanks you for the good wishes expressed by you in the name of the conference of Catholic colleges, and bestows most heartily the Apostolic benediction.

CARDINAL RAMPOLLA."

The cablegram was in answer to a nessage which the convention sent to the Pope when it convened.

The following officers were chosen to serve during the ensuing year:

"President, the Right Rev. Thos.
J. Conaty. D.D., rector of the Catholic University. Washington; Secretary and Treasurer, the Rev. John Conway, S.J., Gonzaga College Washington; members of the Standing Committee. Augustinians, the Rev. Lawrence, A. Delmey, Villanova College, Villanova. Pa.; Benedictines, the Rev. Vincent Hubert. St. Bede's College, Peru, Ill.; Fathers of the Holy Cross, the Rev. James French, Notre Dame University.

Notre Dame, Ind.; Diocesan, the Rev. William L. O'Hara, Mount St. Mary's College, Emmettsburg, Md.; Jesuits, the Rev. John Conway. Gonzaga College, Washington. 'Great interest attached to the closing address of the president of the Conferesce, Mgr. Conaty, of Washington, D.C., who spoke as follows:

washington, D.C. who spoke as follows:

"We are citizens as well as Christians, and we refuse to bend the knee to the fetich of State paternalism and claim by virtue of our citizenship the right to educate our people in schools which our conscience approves. We appeal in the name of the spirit of common citizenship to the spirit of justice and fair play, and we stand ready to defend our claims in the name of true education. We warn a Christian people that Christianity is in danger from the arrogance and tyranny of legislation, which not only drives positive religion from State schools, but also aims to crush the private schools, in which religion dwells as in every soul. By showing the trend of legislation we place before our people the dangers to which our system of schools is exposed.

"The keynote of this conference is organization—unification. With a larger high school development, we

"The keynote of this conference is organization—unification. With a larger high school development we may confidently assure our people that we are in a condition to give a complete education. Let our watchword be the Catholic system of education for our people—no link missing in the golden chain which binds mind and heart to the great truth of God. Our schools, our colleges our university, the safeguard of our conscience, the ennobling of our citizenship. May God bless our work and our country honor our sacrifices in the cause of Christian education."

tion."

It was decided to hold the next
conference in 1902, the first Tuesday, Wednesday and Thursday after
July 4, in Chicago.

WAITING FOR A FORTUNE.

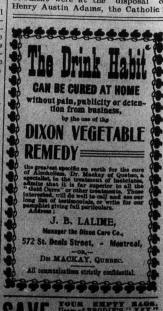
John Frederick Ringe. Spring Valley, N.Y., who had been waiting all his life to step into a dead man's shoes, died at the Viola Poorhouse, a rich man. That is, he would have been wealthy if he had lived longer which he had waited so waited so enough to have received the inheritance for which he had waited so many years. During a life which had many ups and downs Ringe had made several fortunes. He lost them as easily as he acquired them. He made his home in Haverstraw, where he wandered around the streets, telling his familiar story of hope deferred.

His mind was filled by visions of the riches which have wings. He

His mind was filled by visions of the riches which have wings. He thought that if his relatives over in Sweden were only more obliging he would see money coming his way before long. While he waited, his clothes were worn out and his feet broke through his thin soled shoes. The county sent him to the poorhouse at Viola, where te spent most of his time telling the immates of the wealth which would be his if he wealth which would be his could only hang on to li

He received a letter from Sweden He received a letter from Sweden several weeks ago which conveyed the news that his dreams of El Dorado had come true, A relative had left him a fortune, but between him and the realization of his wishes was the great gulf of legal technicalities. Ringe was attacked by paralysis a few days ago and to-day he died. His last words were an inquiry concerning his inheritance.

A TEMPTING OFFER. ing to exchanges before Henry Austin Adams left the ministry of the Episcopal Church, an ardent admirer, believing that a man of his splener, believing that a man of his splendid oratorical ability should not be confined within the boundary of a little parish, set aside the sum of \$100,000, the interest on which was to enable him to travel about the country, and, from platform and pulpit, to proclaim the truths of Christianity. This was a tempting offer to the premier orator of the Episcopal Church; but Mr. Adams Episcopal Church; but Mr. Adams could not but be faithful to his con-science and this was leading him into the Catholic fold. When the decisive moment arrived, Henry Austin Adams preferred the Catholic decisive moment arrived, Henry Austin Adams preferred the Catholic Church, with the poverty and hardship that must accompany such a step, to the tempting endowment and the plentiful honors of his former career. If only that former endowment were at the disposal of Henry Austin Adams, the Catholic!



lengthy reference sell's article, und the "Fortnightly not often that w contribution to deserving of to we place very gr what this Unioni express. But the the man as well effort would suffi certain degree of from a good deal tion imparted by in a position to Russell has made if coming from an might not create might not create coming from one self to be still a deserving of our tion. Mr. Russell end to serve—othe possibly remain a Rule. And if he f science to remain Unionist's Party, not allow his lamp his principles, no his principles, no run counter of his

run counter of his As the reader h sell wishes to set sell wishes to set contemplations a should be done, be ment, to improve relations with En-has succeeded, we the plan which he which was in our cle, is quite mean we require to knoweated fact that I onvinced Unionis following not Then we get to

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and I have convers who went through trying time. Ther whole mind poise and all uncharitab and all uncharitab England for that c is sheer and misch am not quite cert did all that ought when the extent of recognized. And w the contention tha catastrophe could foreseen or fully I go on to what the harshest and I harshest and r ever done in Irela ever done in Irela matter, in any otl ing a few years o land had to stagge blows that were o She had to face the dby the famine; the competition Trade. What was t land at this peric protest of the Iris of every class fresl now amounts to se now amounts to so 000,000 sterling p imposed upon Irela income tax and an spirits. I have a this one of the wheartless acts of the land. And I have in this generation man who did not once agree.

Dealing with the tion, Mr. Russell s frankly. He says :-

Now this is not It is not It is not from Le naught. It is from in Ulster, and it is what the land syst Gladstone took But my purpose is that odious and he that odious and he object is wholly di object is wholly did not that of the warming that of the famine, in si outbursts of crime caused by sheer mi ment of the United had destroyed the steadily refused all most glaring and It rejected bill afte the most moderate endment and reform listen to Mr. Sharr rejected the propose oph Napier, a Co Chancellor of Irelas the "League of Nowith its modest de fast by the Irish I I have described me "legal and system the tonant," until opened Mr. Gladsto if even this boiling tion would have do Disraeli had "dishe year or two before the great c ties and enfranchised. Paril last, assuming the representative in alarmed by the thof affairs on both lantic, Mr. Gladsto time laid himself al of 1870, stand rea of the Feninas, ratl appreciation by the lin the United King wrongs. It was the Compulsion repeate crimal to grant an followed by a pa crude settlement of The Land Act of Land act it was the dutass it in order to