

The Catholic Record.

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

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LIFE AND DEATH

"What is Life, father?"
"A Battle, my child,
Where the strongest lance may fall,
Where the warriest eyes may be be-
guiled,
And the stoutest heart may quail.
Where the fess are gathered on every
hand,
And rest not day or night,
And the feeble little ones must stand
In the thickest of the fight."
"What is Death, father?"
"The rest, my child,
When the strife and toil are o'er;
The angel of God, who, calm and
mild,
Says we need fight no more;
Who, driving away the demon band,
Bids the din of the battle cease;
Takes banner and spear from our
falling hand,
And proclaims an eternal peace."
"Let me die, father! I tremble and
fear
To yield in that terrible strife!"
"The crown must be won for
Heaven, dear,
In the battle-field of life;
My child, though thy foes are strong
and tried,
He loveth the weak and small;
The angels of heaven are on thy side,
And God is over all!"
—ADELAIDE A. PROCTER

PROTESTANTISM AND REUNION

One of the most striking of the many changes which have come over modern Protestantism, is an apparently sincere desire for religious unity. Evidences of this desire appear upon all sides. It has affected all the sects. It has given a new direction to thought. It has been the cause of a prolific literature. One fact, however, appears to have escaped attention, and that is that the entire movement toward reunion is little else than a concession that Protestantism has failed. It means a virtual undoing of the work of the last three centuries, as well as a condemnation of their theological history. Only up to our own day the very idea of unity was ridiculed by those who are now bent to admit its value. It was supposed to be a compound of spiritual tyranny and intellectual stagnation; while the multiplication of sects was considered, in some unexplained way, to be an evidence of profound thought and of religious interest. Now all is changed. A new standard of measurement has been imported into the problem by which the judgments of men have been reversed, and, in a large degree, reversed. Much of what was once looked upon as firmness of conviction is now seen to have been pride of intellect. "Manly self reliance" turns out to have been, too often, a somewhat childish obstinacy. Those who, under the "Spirit's working," became the founders of new religions, are now known as the definite obstructionists of spiritual work. Now the motives which produced this change are interesting for many reasons, and it is well to understand them clearly. Everyone who has read anything of modern Protestantism knows well its curious efforts to conform itself to what it conceives to be the spirit of the age. But though the spirit of the age is not all theological, and is even less supernatural, it has, without any question, some very definite methods and some equally definite theories. One of its ideas, which is perhaps more in control of modern life than any other, and which is to some extent both a theory and a method, is the idea of efficiency: and it is this which seems so to possess the thinkers of contemporary Protestantism that they have made it the very basis of their movement toward reunion. The point of interest lies, of course, in the complete reversal of process. The sects were made through motives supposedly supernatural. It is to be through motives admittedly natural that they are to be unmade. The utter lack of religious feeling in all this is distinctly suggestive, for though there are in the New Testament at least one or two hints regarding the unity of the faith, it is noteworthy that they are not appealed to in any way. It is perhaps quite natural that this should be so. Protestantism started with a theology which produced disunion as an inevitable result. To expect theology to undo the very work which it has done is to expect too much. It is little wonder then that the thinkers of this movement turn alike for their inspiration and their method not to Christ, but rather to such sources as the Steel Trust and the Standard Oil Co. Yet even when the value of all this is admitted, there are still some very real difficulties to be overcome. Protestantism is a religion of private judgment, or what is precisely the same thing, a scheme of theological impressionism. To expect anything like a general consensus of impressions is manifestly absurd, for impressions are as changeable as they are manifold, even though such a

unity might be here today there would be no possible guarantee that it would be here tomorrow. Two contradictory theories therefore to be reconciled. On the one hand is a tested theory of efficiency; on the other a theology tending in its very nature to the inefficient. It is the claim of efficiency that it conserves motion, eliminates waste, and effects co-operation. The history of Protestantism, on the contrary, is a history of misdirected effort, ruthless extravagance and mutual recrimination. How then are the two to work together? This question has been treated from practically every point of view; but various as the treatments are they have one point in common. The necessity for compromise is universally admitted. Now the basis for this compromise which is most widely urged, is the distinction between essentials and accidentals in the matter of doctrine. There is something both plausible and attractive in this distinction, especially to minds what are more or less superficial and unreflecting; yet it has been appealed to by many, who should know better, as an avenue of escape from the absurdities of impressionism. The fallacy of it all, however, becomes evident with but little thought, for the very distinction itself will be seen, upon analysis, to be every bit as subjective as the doctrines which it would distinguish. There is indeed a difference, but this difference lies not in the idea that impressionism reigns in the one and not in the other; for the truth is that it reigns equally in both; but wholly in the intensity of the impressions themselves. Thus if the doctrine of the Trinity impresses a man with sufficient force, that doctrine is to him an essential. It can become an accidental only by losing its power of affection; and just as there is nothing to insure the permanency of an impression, so there is nothing to insure the permanency of its intensity. What may seem essential to one man or even to one age may seem the very least accident to another. But in all cases it is the intensity that matters, and that in last analysis decides. One rather interesting illustration of the handling of this problem appeared in a recent issue of the Ladies Home Journal, and was contributed thereto by a distinguished bishop of the Protestant Episcopal Church, Protestantism, according to this gentleman, despite the fact of its division, is at heart substantially one; and he proposes to bring the seemingly discordant sects into actual unity by the following ingenious process: There must, of course, be outward conformity, else there would be no union; and there must remain the principle of private judgment, else there would be no Protestantism. But conformity is, after all, outward, just as private judgment is, after all, inward. There can surely then be no objection to a conformity of observance, if we do but retain the right of interpreting that observance as we will. Thus an Anglican and a Baptist might conceivably submit to Episcopal government, but the Anglican would still be free to believe in Apostolical Succession, and the Baptist equally free to deny it. So too, we might be treated to the spectacle of the Bishop of Fond du Lac and Dr. Lyman Abbot, for instance, celebrating the Eucharist at the same altar. The fact that one believed in a real presence while the other was equally insistent upon a real absence, would have no special significance. Their outward conformity would furnish a standing proof that in essentials they were one. It would indeed be both gratuitous and unnecessary for Catholics to criticize either this movement in itself, or the arguments by which it is sustained. That the principles of Protestantism have tended from the first to disintegration, has been perfectly understood; while the essential inefficiency of the whole scheme has been fully recognized. That they themselves should have come to see what others have always known, is undoubtedly an advantage to the cause of truth. That despite all the thought expended upon the question they should not see the one logical way to accomplish their desire, remains one of the impenetrable mysteries of theology. Every other path has been abundantly explored; the path of reason has been alone neglected; and that by those who claim to be the rationalists of religion. And it would be interesting to speculate as to just what result might be expected, supposing that this unity of purely outward relations were to become a realized fact. Protestantism would still be impressionism. Theology would still be a purely speculative affair. There would be no definite contribution either to religious thought or to religious certitude. The teachings of Christ would remain no less subjective, and every bit as unknown and unknowable. But would it gain for Protestantism the intellectual respect it has long since lost? Would it gain an ounce of power to the moral platitudes which it now so impotently repeats or augment the steadily diminishing congregations which listen to them?

THE ERZBERGER REVELATIONS

The Universal, London, Eng.
We maintained last week that not all the horrors of the past five years, nor the anxieties of the present, nor the dangers of the future should make us wish we had purchased immunity (were that possible) by refusing the clear call of 1914. The Erzberger revelations make it equally plain that a refusal to continue the struggle in 1917 would have been equally a betrayal—and a futile betrayal. Moreover, they show that those who refused to be rushed by the premature disclosure of the Holy Father's Peace Note—and in that disclosure the hand of anti-clericalism is to be traced—were the best interpreters of the Pope's mind and the best supporters of his aims and ideals. As we write, the Erzberger incident is in its early stages. French statesmen have issued a patently quibbling disclaimer of their part in the affair, and we wait further and better particulars. Of the exact nature and the details of the incident it would therefore be premature to form any judgment. But after all, the written word remains, and there is no going behind the terms of William II's own memorandum of the decisions of the council summoned to consider the Munich Note, the Emperor's letter. And it explains to us that as late as September, 1917, when the ex-Kaiser knew he could not hope to win the War, but thought he could break the morale of the Allies and force them to a compromise, he was still contemplating the retention of a German hold upon Belgium. In other words, he was hoping both to "do the Allies in regard to a prime object which they understood War, and the Pope in regard to an essential condition of the latter's peace terms. The incident proves at once the dishonesty with which peace was discussed by the instigators of the War, and the danger in which the whole world would have stood had such discussions fructified. It proves, moreover, the reasonableness of our Government, which left no avenue unexplored—though the hope was a forlorn one—that might have led to a just and true peace. This, however, is not, from the specifically Catholic point of view, the principle interest of the incident. Nor is Herr Erzberger's part in the matter of sufficient importance to merit more than a passing reference. That person is already sufficiently discredited as an exponent of Catholicism in any capacity. A clever arriviste who has been at last found out, his last activities are as opportunistic as his first. Responsible for more than any one other man for enslaving the organization of Gatten Catholicism to the Prussian autocracy; during the earlier stages of the War one of the most extreme professors of "frightfulness"; the man who in 1914 went to Brussels to tell lies to his fellow-Catholics there about German intentions, and who the next year went to Luxembourg to get fellow-Catholics clapped into goal with the connivance of the local anti-clericals; such a man gets the credence he deserves when today he poses as the apostle of the Pope's ideas, and puts the blame for all Germany's troubles upon "the madness of the country's political-military advisers." No Germans today trust him further than they can see him, and Catholics elsewhere will be wise to take the same line. When they hear of his gaining "concessions" from Berlin Socialists for Catholic education, they had better scrutinize those Greek gifts pretty closely, and also investigate their functions as a bait to the Catholics of the Rhine. But even an Erzberger has his uses, especially when, as is often the custom of free-lance politicians, he lets an inconvenient cat out of the bag. Such an animal often proves quite real and quite interesting, and in this case not all the diplomatic ingenuity of M. Ribot will avail to entice it back into seclusion. For the facts have come out that the Allies found a very good friend in the Pope, after all, who was more than willing to help them when they were exploring the possibilities of peace; that His Holiness was in complete sympathy with their main purpose in waging War, told the Germans so, and did his best to bring the latter to reason; that not only did the British Government use its Minister at the Vatican for the purpose of carrying out these delicate inquiries, but did so with the express concurrence of the Government, which is supposed not to acknowledge the existence of such a person as the Pope or such a thing as the Papacy. The broad facts remain whatever gloss the timidity of politicians, here or abroad, may seek to

put upon them. We have no doubt they will try to obfuscate the matter, and recapture the cat which has been enlarged in a manner, for them, so inconvenient. But it will be quite in vain. There is a moral to the story. A respected American correspondent, writing to us lately, asks whether it is really worth while, in these days when Christendom no longer exists in its old sense, for Catholics to press for the admittance of the Papacy to the general Councils of the world. Our answer is that, quite apart from considerations of right and justice towards one who is in fact a Sovereign, as even the Law of Quaintances admits, it is eminently wise in the world's own interests to press the point. The politicians do not and cannot get on without the Pope, as this incident shows. The only question is whether they are to be open about it, or perpetuate the methods of which the world to-day wants to be rid. If the new way of life is to be a reality and a success, it must bring into the common stock all the actual resources of diplomacy. By the acts of the politicians themselves, the world influence of the Papacy is confessed to be one. And his strong sympathy in their heavy trials? He does not at first recollect, as he ought to recollect, that he comes among the Irish people as a representative of persons, and actions and catastrophes, which it is not pleasant to anyone to think about; that he is responsible for the deaths of his forefathers. . . . And he is one of a strong, unscrupulous, tyrannical race, standing upon the soil of the injured. He does not bear in mind that it is as easy to forget being injured. He does not admit, even in his imagination, the judgment and the sentence which the past history of Erin sternly pronounces upon him."—The Pilot.

THE WAYSIDE CROSS

Hanwell has long been associated in our minds with mental alienation. But there is deep wisdom in the madness, "the folly of the Cross," of which St. Paul speaks, though it enters but sparingly into the philosophy of our after-war social reformers." Not long since we mentioned the Anglican dedication of a wayside cross in a Herefordshire village under the somewhat incongruous auspices of Dr. Hensley Henson, and said how much more welcome would have been an honest crucifix or "Calvary." Hanwell Anglicans, however, are to be commended for going one better and erecting a bona-fide and conspicuous image of Christ crucified in the open, near their church of St. Mellitus. Were that sainted suffragan of Rome sent Augustine to come to earth he would find it difficult to recognise the church bearing his name, and would certainly feel more at home outside at the foot of the new Calvary. If Saints are ever surprised at the vagaries of earth, one fancies that the first bishop of London must marvel that a religious body, now feigning to hold, in spite of Rome, no other gospel than that which he delivered in full submission to Peter's See, should banish the representation of the Great Atonement from its temples and confine it to their precincts. And the more so in view of the curious reason alleged by law for this proceeding—namely, that save as incidental ornament for veranda or screen, the sight of our Saviour on the cross tends to foster a superstition in the beholder. Yet apparently the laws overruling the State Church raise no objection to a still wider extension of the maliga influence attributed to the crucifix, daily and hourly to countless thousands of passers by. War has brought some evil in its train, but also good, and— not least—the re-introduction into once Catholic England of those wayside shrines that have never ceased to spiritualise the Catholic populations of France and Flanders.

THE VOICE FROM CALVARY

It is devoutly to be hoped that Calvaries will now multiply in our unsupervised land, reminding all and sundry of their Saviour's supreme sacrifice for their sins and His consecration of human suffering. Those public shrines send forth an eloquent appeal to the unrepentant sinner, and speak strength, patience, and resignation to the sorely afflicted. May they also convey a stern and much needed warning to would-be "reconstructors" of whatever Anglican dignity who, infected by a pagan naturalism, would have us be Christians without the Cross and without acceptance of His moral teaching on the Mount; who vainly dream not merely of a new earth, but of a premature heaven on earth—a shadowy millennium without "sorrow, nor mourning, nor any such thing" in which human legislation and science shall "wipe away every tear" of temporal hardship at the expense of the Son of God's moral teaching, and even of Natural Law and the Decalogue. Our only hope amid present confusion lies in a return to Christ "and Him crucified."—The Universe.

TIME BRINGS ITS CHANGES

What is termed a 'Federation of Catholic Priests' has been formed by seven hundred clergymen of the diocese of England. The ambitions of the Federation, as set down by its officials, make interesting reading. They indicate a noteworthy change in the atmosphere of things religious in Protestant England. The avowed purpose of the Federation is "To maintain the doctrine of the perpetual virginity of the Mother of God and the bodily resurrection of Our Lord; to promote the practice of the open and public reservation of the Blessed Sacrament; to uphold and teach the invocation of saints, the regular use of the Sacrament of Penance and the rule of fasting Communion; to contend for Catholic order and discipline in the Church and to combat all breaches of the same." Could such a spirit as now binds together the seven hundred Anglicans, have actuated their forebears of a few centuries ago, there need not have been any Reformation, and there would not have come the countless woes that the so-called Reformers brought upon themselves, their progeny and the world at large. —Catholic Transcript.

THE ANGLICAN POINT OF DEPARTURE

That the Anglican Establishment is nowadays openly acknowledged by a great many of her own present adherents, and with some of them it has become a question as to how long they can continue in the tottering edifice. Mr. Wilfred Knox, for instance—the brother of Mr. Ronald Knox, who has already become a Catholic—writes to the Church Times to insist that "it is playing with our principles to suppose that we can continue in communion with her indefinitely, whatever the bishops may do," and he pleads for unity in the view "as to the exact point at which the Church will so far have committed herself to a repudiation of the principles of the Catholic Faith as to forfeit her claims to be part of the one Holy Catholic and Apostolic Church." Mr. Knox is quite a young man, and he does not allow the Catholic judgment that those claims are already forfeited, and have been so forfeited since the sixteenth century, to influence his line of argument; either he ignores that difficulty altogether or he looks it boldly in the face and passes on. But since somebody must tackle the problem and solve it, he himself ventures to suggest "that a recognition of inter-communion with Nonconformists, plus the ordination of women as deacons—which he is careful to point out does not mean deaconesses—will supply the equivalent burden of the last straw, and neither of them will inevitably mean secession." Mr. Knox's attitude, apparently, is that the advanced party should be all packed up and ready to go, but that they should stop at home and sit on their luggage until the bishops proceed to entertain Dissenters and female clergy in the dining-room—at which point the faithful will ejaculate, "But this is more than we can bear!" and take their departure.

THE LOGIC OF NONCONFORMITY

It would, however, be doing Mr. Wilfred Knox an injustice to suppose that he has chosen his two criteria without method or meaning. He explains that a female deaconate "involves the view that we are a body independent of the whole Catholic Church, which can do as it likes, and therefore makes impossible the Catholic position within the Church of England," while by inter-communion with Nonconformists "we shall be committed to the view that the Church of England is on an exact level with the various Protestant bodies which came into being at the Reformation." Mr. Knox is wrong: there can be no "exact level" of the Establishment with the Nonconformist bodies; for the latter were at any rate consistent in refusing allegiance to a Church which was itself the creature of heresy and rebellion, which had sundered itself from Catholic Authority, abolished the Mass, denied the jurisdiction of the Western Patriarch, proclaimed the British monarch as its earthly sovereign, and by every act and tendency of its official life was demonstrably insular and Protestant. The Nonconformists have the stronger case, for they do not sway upon one basis while pretending to stand firmly upon another. If Mr. Knox's letter to the Church Times is to be taken as the fruit of his considered judgment, he might just as well become a Wesleyan Methodist as a Catholic; for if he is able to swallow the denial of Catholic authority, the rejection of Catholic discipline, and the toleration of all manner of heresies, which things are so many characteristics of the Church of England at the present time, he surely need not strain at the far smaller matters typified by unofficial ordinals and ladies in the pulpit.—The Universe.

ENGLISH CATHOLICS ASSERT THEMSELVES

The recent utterance of Cardinal Bourne that something must be done for Ireland, and at once, has done much to crystallize English Catholic feeling on this matter. Numerically English Catholics are not strong, their proportion being something like two to forty. But the Cardinal has given them an excellent lead, which the London Universe is not slow to take up in a practical manner. Our London contemporary says editorially in its latest issue: "If the British Catholic body will cultivate a sense for international Catholic interests, rather than immerse itself in mere parochialism, it will find a high and fruitful mission open to it. And also if it will do its utmost to foster every healing influence upon the one open sore of the Empire, it will be helping both the Church in her international and Great Britain in her Catholic relationships."—The Echo.

When you have conquered this exterior fault by practicing the opposite virtue, then attack your interior faults in the same way. Let us cling to our confidence in Mary, knowing that the flame of her love is ever burning, and the door of her heart is never closed.

CATHOLIC NOTES

This year will occur the 150th anniversary of the death of Handel, author of "The Messiah."
Rome, Aug. 3.—The new Polish minister, Kowalochi, presented the Pope with his credentials today, re-establishing relations between Poland and the Holy See after 127 years of Polish dependence.
Berlin newspapers say that the former German emperor has written to the Archbishop of Posen asking him to preserve the Protestant chapel at Posen castle for Protestant services and not to convert it to Catholic uses.
Whereas less than a hundred years ago there was not a Convent in the area comprising the Diocese of Southwark, England, there are now 130, in each of which Mass is wanted at least weekly, and the number of churches is likewise increasing rapidly.
Brussels, July 16.—King Albert today awarded the Queen Elizabeth medal to Miss Elizabeth Marbury, of New York, in recognition of her services in behalf of Belgium since 1914. Miss Marbury is a Catholic and the very well known dramatist of New York and Paris.
Archbishops Leopoldo Rinzoy Michoacan and Francisco Orozcoy Jimenez of Guadalupe after an exile of several years have returned to Mexico. Reports from various parts of Mexico indicate that the persecution of the Church has practically come to an end in the Southern Republic.
The London Catholic Universe states that Mrs. G. J. Romanes, widow of Prof. George John Romanes, P. R. S., has been received into the Church. Mrs. Romanes is on several committees of work for women, and has lectured in various cities on Dante. She founded St. Catherine's House and has written several books.
The Knights of Columbus are distributing 200,000 copies of the Encyclical on the condition of working-men among the members of their councils, as the best program of social reconstruction. Only in May of this year Pope Benedict XV. strongly recommended this Encyclical as the chart which is to guide all who seek to solve the social problem.
Plans are now being made for the erection of a chapel in memory of those who fell in the Battle of the Marne, and as a thanksgiving for victory. The chapel will stand on the banks of the river at Dormans, on a height overlooking the fields where the decisive battle of the War was fought. The site was chosen by Marshal Foch, who stated that it was on this exact spot that the German offensive was broken, and the tide of invasion turned.
The new state of Lithuania, one of those republics which have arisen from the ruins of the former Russian empire, has sent its representative to the Vatican, a certain Count Alfred Tyszkewicz. The new envoy is a Pole by birth, coming of one of the many aristocratic Polish families that colonized Lithuania in the fourteenth and fifteenth centuries. He is famous for taking deliberately the side of Lithuanian national aspirations, while most of the upper classes in Lithuania still consider themselves of Polish nationality.
Rome, Aug. 9.—His Holiness recently received in audience in the Consistorial Hall the directors and chief workers in the Apostleship of Prayer and Consecration of Families to the Sacred Heart. In Italy, as all over the world, the devotion has become fervent of late, and has received generous encouragement from the Holy Father. Over six hundred persons were at the audience, and His Holiness, in addressing them, alluded to the coming canonization of Blessed Marguerite Marie Alacoque, the Virgin of Paray le Monial.
Word has been received in Washington that Arthur Campbell Turner, the great grandson of Benjamin Stoddert the first secretary of the navy of the United States, and of Thomas Campbell, one time secretary of the treasury, has entered the Benedictine Monastery just outside London. Mr. Turner, who is a convert to the Catholic faith, was formerly attached to the American diplomatic service, as one of the secretaries of the embassy at Constantinople. At the outbreak of the War he entered the Canadian army and attained the rank of major in Princess Pats Regiment.
The fortune of War has overtaken the grave of Major William Redmond, who was laid to rest in the peaceful convent garden of Loere. Alas! the offensive of March, 1918, turned that garden into a ruin, where Major Redmond's tomb is the only thing intact amongst the wreckage. The poor ones, who gave the last hospitality to the great Irishman, are themselves homeless now, and are only just beginning to return and camp in rough huts amid the ruins. The grave itself was right inside a trench line, eventually held first by French and then the Germans; and yet it is intact. It is now proposed to help rebuild the convent as a fitting memorial to Major Redmond.

TESTIMONY THAT WILL LIVE IN HISTORY

TWO GREAT ENGLISH CARDINALS EULOGIZE FAITH OF THE IRISH HEART
"About two centuries ago," said Cardinal Manning, "the Catholics of Ireland, reduced by warfare and every form of suffering, were driven before the sword into the provinces of Connaught. They were hemmed in as in a penal settlement. Perhaps there were half a million. The conquerors, they may be, were at least as many in number. In less than a hundred years they had outnumbered their rulers almost twofold. In another hundred years they were sevenfold.
"Thinnd, indeed, they have been in these late years fresh in our memory; and they who hope for the Protestantizing of Ireland point to their diminished numbers.
"But where are they now? Ask the road-side cabins which by the roadside make the traveller's heart desolate; ask the green homestead where the voice of the children a little while ago was heard; ask the cold hearthstone round which father, mother and child were gathered but the other day; ask the fever, and ask the famines, and they will tell you that the appointed dead are in the green graves, and their spirits are mighty intercessors before the throne of God. They are joining in perpetual prayer with their great apostle for the benedictions of God upon the land of their love; for the light and grace upon those whose hand has lain heavy upon Ireland. Some are in the world unseen, and the rest, where are they?
"They are throughout the world, spreading abroad the true faith of Jesus. They have gone forth in numbers in every land. . . . If you look in history for the glory of Ireland, you will not find it in the splendor of this world; . . . but it has a glory all its own, and a splendor of the world of grave. Poor Ireland, rich in that treasure which is from heaven, poor in all besides, out of the deep poverty in the last thirty years has built or rebuilt all its sanctuaries; churches, convents, schools have arisen all over the face of the land; within the memory of the living, out of its faith it has produced three religious Sisterhoods for works of mercy; it has sent forth throughout the Empire of Great Britain a multitude of missionaries, greater in number, perhaps, than is to be found in any other race.
"For fidelity to its faith, for endurance of suffering, and for purity of life, what nation can be set before Ireland? . . . Fidelity of the Holy See has upheld Ireland until this day. Fidelity to the Holy See would have preserved England from the worldly pride which goes before a fall."
CARDINAL NEWMAN
Cardinal John Henry Newman speaking of Irish discontent, says: "An English visitor to Ireland, if he happens to be a Catholic, has in consequence trials to sustain of his own, of which the continental tourist has no experience. . . . He penetrates into the heart of the country; and he recognizes an innocence in the young face, and piety and patience in the aged voice, which strikingly and sadly contrast with habits of his own rural population.
"He finds the population as mute as if it is pious and doing greater works for God out of their poverty than the rich and noble elsewhere accomplish in their abundance. He finds them characterized by a love of kindness so tender and faithful as to lead them, on their compulsory expatriation, to send back from their first earnings in another hemisphere incredible sums.
"How shall he not, under such circumstances, exult in his new friends, and feel words deficient to express his deep reverence for their virtues