

The Catholic Record.

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

VOLUME XXXI.

LONDON, ONTARIO, SATURDAY MARCH 27, 1909.

1588

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THOMAS F. GOULD, President, James J. O'Sullivan, Secretary.

I OFTEN WONDER WHY 'TIS SO.

Some find work where some find rest,
And so the weary world goes on,
I sometimes wonder which is best—
The answer comes when life is gone.
Some eyes sleep when some eyes wake,
And so the dreary night hours go;
Some hearts beat where some hearts break—
I often wonder why 'tis so.
Some will faint where some will fight,
Some love the tent some the field;
I often wonder who are right—
The ones who strive or those who yield.

Some hands fold where other hands
Are lifted bravely in the strife;
And so through ages and through lands
Move on the two extremes of life.

Some feet halt where some feet tread
In tireless march a thorny way;
Some struggle on where some have fled,
Some seek when others shun the fray.

Some swords rust where others clash,
Some fall back where some move on;
Some flags furl where others flash,
Until the battle has been won.

Some sleep on while others weep
They will not rest till roses creep
Around their name above the grave,
The vigils of the true and brave.

—FATHER RYAN.

AN ANGLICAN DIVINE ON CATHOLIC EDUCATION.

NOTABLE ADDRESS BY A MINISTER AT AN AUSTRALIAN SCHOOL COMMENCEMENT.

The following is an extract from the speech delivered by Rev. Dr. Todd, an Anglican clergyman, at the distribution of prizes held in connection with the Sisters of Mercy school, (Midland Junction, Western Australia, Bishop Gibney and Father Morris (pastor of Midland Junction) were present. Dr. V. Todd took as his subject "The Education Given in the Catholic Schools," and, after some preliminary remarks, said:

"I have been asked to testify as to what I know of the work of the Catholic schools. It gives me great pleasure to say that I have been a frequent and welcome visitor here; that the Reverend Mother and Father Morris have afforded me the fullest opportunities of examining the children on the subjects taught. My testimony is that the work done in the past year is excellent.

"I commend all who hold that the teaching of religion should go hand in hand with secular teaching. Religion is the foundation, the rule, the motive of every life which can be called a life at all. Man has a body and man has a mind, but man is a spirit; and if we neglect that life of the spirit, which is the divinest part, we neglect all the noblest faculties which constitute the dignity of man's nature. But because you, my Lord Bishop, believe this, and insist upon it, nothing for you, not even given your schools an annual inspection to test whether your schools are as efficient as you say they are. Hence the following wreaths are done to the Catholic community:

"1. The initial cost—purchase of ground, erection and equipment of these schools—is thrown upon a religious community, not the most numerous or wealthiest in the State.
"2. The cost of maintenance of these schools is laid upon you. They are doing work for the State. The State, I have always held, should pay those who do its work. At the average per capita rate paid for children in the State schools, this school has earned \$2000. Did the Government pay this sum, I am sure you would see an immense advance in manual training, etc., which cannot be begun for want of funds.
"3. Education is not free to all children in the State. Many boast that it is, but the boast must be modified into this: 'Education is free to all who go to the State schools; it is not free to those who go to the Catholic schools.' Hence it is no wonder that Catholics feel that the old penal law has followed them out to Western Australia. Further, the Catholics have not only to support their own schools, but, as citizens paying taxes, they help to support another set of schools from which very few of their children, at least in the metropolitan districts, derive any advantages.

"I have always maintained that the State should subsidize the schools founded by religious bodies if in secular education they came up to the standard of merit laid down by the State for its own schools. My Lord Bishop, we read now and again an appeal to the members of 'Free' and other churches not to send their children to your schools. I never direct my people to send their children to your schools. I never direct my people to withdraw their children if they go. The parents are free citizens. It would be an impertinence on my part to interfere with their right to educate their children how and where they please. I would, however, speedily become openly impertinent and interfere were I to see any effort made, or had any apprehensions of an effort being made, to turn them away from or tamper with their faith. We are told that it is on account of that danger these cries of warning are raised. But when raised, and when it is said that the atmosphere of these schools is too fetid, too unwholesome for any Protestant child, some evidence to convince the mind should be presented to show that the cry is needed, that this danger is real. Did I think my children attending this school were being tampered with in regard to their faith, I would leave no effort unmade to withdraw them.

"An ounce of fact is worth more than tons of theories. I have one family whose children attend this school, who have, in fact, never been to any other but a convent school. It is a strange coincidence, if it be nothing more, that this family is the only family seen as a family in my church; yet we Church of England people are taught, and we profess to believe, that the family, not the individual, is the unit in the Christian Church. All the members of this family who have been confirmed are my most regular attenders at Holy Eucharist; two of its members are teachers in my Sunday school. The eldest daughter has just received the appointment of organist in my church. She is still in her teens, I believe. It speaks well for the musical education she received here that one so young is competent to fulfil the position of organist in a church like mine. I do not say this attention to religious duties as a family is caused by the attendance of the children at a Catholic school—that would be to assert an absurdity—but to prove that the atmosphere of this school has in no way lowered their ideals or belief in the tenets of the Church to which they belong. There are other children of my Church at this school; all are in my Sunday school. In respectful behavior there, reverence to their spiritual pastor they are good examples to their fellow-scholars. Of all our university scholars of the Church of Ireland who filled the professorships of mathematics and physics in the Catholic seminaries of Ireland—Blackrock, Clongowes, St. Jarlath's, the Sacred Heart, etc.—I never heard of one who found the atmosphere unwholesome. My only brother filled one of these posts; he is today the rector of Bessbrook.
"Another myth that has gained ground is that ignorance and superstition are characteristics of all Catholics, and that the Catholic priesthood desire to retain these traits in their people. Why, then, did you build these schools? The rising generation of Catholics are not being brought up in ignorance. The best school in this colony is a Catholic school—the Christian Brothers' College in Perth. The best school for girls I ever saw, and I have seen schools the wide world over, was the King's Inn street convent school in Dublin; for boys, I think Blackrock has no superior. Would to God my Church had one such for boys and one such for girls in Perth. My Lord Bishop, I envy you your schools."
—Philadelphia Catholic Standard and Times.

A GREAT PATRON.

That we communicate with the saints in heaven and are helped by their prayers is an article of our faith as taught us in the Apostles' Creed. That we have need of their assistance none will deny when we remember the best we are of ourselves and how many are the enemies that conspire against our salvation. Satan, like a roaring lion, going about seeking whom he may devour, the world striving to dupe us by its deceits and our ourselves, our own worst enemy in the blind folly of our depraved nature. It is true, as our Lord assured St. Paul, God's grace suffices for us to surmount all obstacles and secure eternal victory for our souls, but it is also true that it is through the intercession of the saints, and notably through the greater saints, that God's grace will be most abundantly given us, for we need not be alone in our petition, but can have their powerful advocacy; God's best friends for whom He naturally cherishes more love, and for whom He is the reader, therefore, to grant their petitions. They are the leaders in Israel, and like Moses of old, our welfare here and hereafter rests chiefly on their prayers. They have fought the good fight and have kept the faith, and now they watch with interest our struggles and pray for our victory. St. Joseph is among the chief patrons commended to us by holy Church. He was the fosterfather of our Lord, chosen by heaven as the worthy companion for His virgin mother and protector of the infant years of our Saviour, and with them made up the Holy Family which dwelt at Nazareth, and which all the model family for all Christians to imitate. The blessed Mother looked up to him and the divine Son was obedient to him, and that he was worthy of all this, we have the testimony of holy writ, which declares him to have been a just man. In this brief eulogium, everything is contained. Just man, unqualifiedly filled, then with high ideas of his standing before God and the proportionate power of St. Joseph's prayers, the faithful from early ages have had recourse to him, and especially in these last few centuries, have all sought his intercession. St. Francis de Sales and St. Teresa made frequent use of St. Joseph's prayers, and the latter avows that some saints are powerful for special standing before God and for special attainment of every thing.

SCIENCE AND MYSTERY.

The following editorial, which appears in L'Univers was suggested by the address delivered by the eminent French scientist, Monsieur Poincaré, before the French Académie des Sciences on the occasion of the centenary of the death of the immortal,—"Translator."
"That profound, immense and all dominating mystery which Monsieur Poincaré spoke of the other day before a full meeting of the Academy, is deserving of more careful examination. One would suppose that such an undertaking would be of a chimerical character, since mystery and science seem to be incompatible and exclude each other. But such is not the case. However contradictory they may be, they are in accord after a fashion. The proof of this is that science exists in an environment of mystery. Mystery supplies it with its starting point, its strength, its ideal. If mystery were radically incompatible with the truths we attain through science, the latter could not more exist than man could in a poisoned atmosphere.
Monsieur Poincaré acknowledges that mystery surrounds and dominates us, and this it will do more and more. But how comes it that we are subject to all these things? What is the power that dominates us? We must have some idea of it, however incomplete, however approximate, however analogous that idea may be. If we do not do this, nothing on this earth will have any meaning in it. The noblest works, the greatest exploits, the most beautiful discourses will be emptied of all meaning. If mystery is not to be forgotten the bearing of science is that it is the handmaid of mystery. In a certain sense, it is to be regretted that persons dealing with the gravest questions should do this at the expenditure of a great deal of eloquence. Undoubtedly eloquence is a fine thing, but it should not deceive us nor should it make us forget the bearing of science. It is the handmaid of mystery. Monsieur Poincaré did not run counter to this dictum in his address before the Academy. In stating his main conclusion the illustrious scientist confined himself to a single phrase devoid not only of every ornament but even of an epithet. With striking simplicity and precision he said: 'How far you may extend the conquest of science, its domain will ever be limited. Along its frontiers mystery will ever hover. The farther back these frontiers are pushed, the farther they extend.'

All this is clear and admirable. In Monsieur Poincaré's case this simplicity is deserving of praise, inasmuch as he could very easily, if he had so desired, have presented this statement clothed in brilliant rhetorical and symbolical formulae, as the distinguished scientist possesses literary culture superior to that with which mathematicians usually are endowed. On several occasions he has given evidence of a remarkable philosophical turn of mind. Evidently, then, he deliberately confined himself to the plainest and simplest terms. In doing so he has succeeded in making himself understood by everyone. We are convinced that a pompous oration would not have been productive of so great an effect.
But that this effect may prove useful, it should be traced to its ultimate

consequences. As we are enveloped in mystery we feel the need of finding out, at least to some extent, what is the mystery that surrounds us. When we meet in our path or in any enterprise or work an obstacle, especially an invincible obstacle, we naturally desire to know whence comes this resistance. What is the mystery that confronts us on all sides? Why is it that it remains impenetrable to us, or, to use the term employed by Monsieur Berthelot (famous French chemist—Translator), 'inaccessible.' We know that after an interval of fifteen years Berthelot contradicted himself, and that, after defining God as 'the centre of the mysterious and inaccessible unity towards which converges universal order,' he declared one fine day that there was not or would not be any mystery at all. The great chemist disclaimed 'arming himself with philosophical principles. That is why he undertook to treat ideas as if he were dealing with so much carbon or oxygen.
In the same way there are mathematicians who would submit all science, even philosophy and morality, to a mathematical test which is simply a revival of the claims advanced by Pythagoras. There is no question but that mathematics has made great progress in our days; first in its own legitimate sphere, and then in cognate branches. It has invaded the domain of astronomy and even that of physics. It has breathed new life into parts of logic and has introduced effective processes of reasoning which have been productive of marvellous results. In the meantime, however, the foundation of things is not changed. We still live always surrounded by the profoundest mystery, and mathematicians have made no advance in the way of dispelling it. Nay, we may justly reproach them with having helped to contribute to the confusion of ideas which obtains even in intellects of a high order.
The mystery surrounding us is infinite. Now mathematicians, as much from predilection as from a sort of necessity, completely do away with the idea of the real infinite. They make of it something which can be divided, measured and counted. This is the infinite which is radically different from the real infinite. They confound two ideas in such a way that they have only one and the same expression for both. This method, from a philosophical point of view, is sometimes productive of serious inconveniences. Mathematicians constitute an infinite which bears a resemblance to ourselves and the result is that they are convinced that they can dispense with God.
An eminent Catholic philosopher, Abbe Plat, has laid great emphasis on the character and the consequences of this confusion. In his splendid work 'Our Belief in God' (De la Croissance en Dieu), published by Alean, Paris, he analyses and refutes the mathematical process as applied to the real infinite. We quote him: 'The ultimate reason of cause of things ceaselessly flees from him who would wish to discover it. It is unsizeable. It must then be being existing in himself, by himself, eternal and necessary, who has set the cosmic machine in motion, who has called forth the splendor of the suns and the procession of the stars, who presides over the choir of the years, who causes life to permeate the vast domain of nature from end to end, who implants in our hearts the love of the good and the beautiful, who, in the last analysis, is not the blind shock of atoms nor the energy of unconscious forces. It is an intelligence in full possession of itself and depending upon itself only. It is a free spirit.'
It would be a very interesting, as well as of great importance, to see Monsieur Poincaré applying himself directly to the examination of this question. He, of course, has touched on it on many occasions, but in the manner habitual to mathematicians, namely, by going around it. Nevertheless, when he so desires, he leaves us to employ other processes than those of geometry and algebra. Surely they are not the only processes. Or rather if they are the only ones, and if they must ever remain incapable of assisting us to conceive the great mystery, if this be the case, we say, it is a matter of the utmost importance that it should be clearly understood. It will then remain to be seen who will take up the discussion at the point where mathematicians acknowledge that the only thing left for them to do is to remain silent.
If mathematicians would measure the real and true infinite, it is necessary that it should be known. Getting rid of ambiguous terms is ordinarily a very important question, nay, of incomparable importance and one evidently worthy of the genius of Monsieur Poincaré. This eminent scientist, who is a thinker, as well as a distinguished writer, would render science, and perhaps truth, a priceless service if he would tell us how he views the great mystery, how it is that human reason is dominated by this mystery; and, finally, what are the conclusions we are to draw from this dependence.

CIVILIZING WORK OF CHURCH.

A NON-CATHOLIC EDITOR TELLS WHAT THE CATHOLIC PRIEST HAS DONE FOR MEXICO.

The gifted and erudite editor of the Mexican Herald, a non-Catholic, testified most willingly to the extraordinarily beneficial results that have attended the labors of the Catholic clergy in Mexico. Incidentally there is a depreciation of the exuberant verbosity of certain of the Protestant mission workers in Mexico, whose chief labors seem to consist in writing about "the benighted conditions" to the brethren at home, and urging them to forward still

greater quantities of United States currency for the good of the cause.
In an article on the recent Catholic Congress in the Mexico City, the editor of the Mexican Herald writes: "When we see an assembly of this nature studying matters bearing not only on the spiritual but the material welfare of the Indians—endeavoring to evolve means to prevent promiscuousness of habitation, inebriety, vagrancy and quarrelsomeness, to regulate hours of labor in the field and in the mines, to provide laborers with more hygienic homes, to restrict child labor, to improve educational facilities—it is only fair to praise the public spirit that prompts such deliberations, which, it is to be hoped will not be barren of practical results."
To the oft-repeated charge that the Catholic Church is responsible for the poor condition, economically and morally, of a great number of the lower class Mexicans, Indians and mixed breeds, the Herald, approaching the question philosophically and broadly, deprecates "sectarian bitterness" in its discussion, and says:
"It must be remembered that in colonial times the friars or missionaries were not able to have things all their own way with the Indians. They were often balked and thwarted by the civil authorities, and where the latter prevailed, it was almost always to the disadvantage of the native race, for wherever a community existed, in Mexico or in any other of the former Spanish possessions on this continent, in which the friars were able to govern the Indians, such interference, there prosperity, contentment and morality reigned. Take the communities formed by Bishop Quiroga, in what is now known as the State of Michoacan, each of which was a little paradise in its way, as long as the methods and traditions of that great and good man survived."
In support of its statements in favor of what the Church tried to do for the Indians of Mexico, the Herald quotes from Dr. Robertson's work on the Jesuits in Paraguay, as follows:
"They (the Jesuits) found the inhabitants in a state little different from that which takes place among men when they first begin to unite together; strangers to the arts; subsisting precariously by hunting or fishing, and hardly acquainted with the first principles of civilization and government. The Jesuits set themselves to instruct and civilize these savages. They taught them to cultivate the ground, to rear tame animals, and to build houses. They brought them to live together in villages. They trained them to arts and manufactures. They made them taste the sweets of society and accustomed them to the blessings of security and order. These people became the subjects of their benefactors, who have governed them with a tender attention, resembling that with which a father directs his children. Respected and beloved almost to adoration, a few Jesuits presided over some hundred thousand Indians. They maintained an exact equality among all the members of the community. Each of them was obliged to labor, not for himself alone, but for the public. The produce of their fields, together with the fruits of their industry of every species, was deposited in common storehouses, from which each individual received everything necessary for society and accustomed them to the blessings of security and order. These people became the subjects of their benefactors, who have governed them with a tender attention, resembling that with which a father directs his children. Respected and beloved almost to adoration, a few Jesuits presided over some hundred thousand Indians. They maintained an exact equality among all the members of the community. Each of them was obliged to labor, not for himself alone, but for the public. 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