

THE WORLD AND THE CLOISTER

(The Irish Catholic.)

Professor L. E. Henry, of the University of Cambridge, has just published by Messrs. James Duffy & Co., Ltd., of Dublin, an extremely interesting and edifying work entitled "The Cloister." In this volume Professor Henry shows how real and useful is the apostolic work of the religious Orders of the Church. The book has been produced under the imprimatur of Cardinal Vaughan after having passed the censorship of Dr. Robert Butler, O.S.C., who supplies an introductory letter dwelling on the merits and services of those holy men and women whose cause is ably championed by Professor Henry. If we may judge from the author's preface, "The Cloister" has been largely the result of Professor Henry's recognition of the cruelty and injustice of the persecution now being carried on in France against the Religious Orders. We should, perhaps, mention that Professor Henry is a convert, and that, in his Anglican days, he held the honorable and responsible office of Reader to the late Duke of Clarence, the King's eldest son. In the commencement of his interesting preface, Professor Henry reminds his readers that: "Honorable and brave men and women of the Church of France have been, out of mere spite towards God and His servants, sentenced to be exiled from the homes of their true King, and driven out as outcasts from their native land by apostates and degraded wretches." Not for the first time in the history of the two countries, the exiles of the Cross have sought and found freedom and protection amongst the justice and liberty-loving people of Protestant England. Not without good reason, Professor Henry refers to the downward course of France under the dominance of an ignorant, selfish, money-seeking democracy, incapable through want of culture of appreciating the beauty of spiritual things, or the sacrifices and heroism of the spiritual life. Nominally, at least, France is still Catholic, but the majority of her people, must be behind their counters, in their counting houses, or in their fields, have gone on pursuing their avocations as if careless of the fate of the cloistered religious who have been expelled from their convents by an atheistical government presided over by an apostate deacon.

Not without just reason does Professor Henry ask: "Whether is France drifting? How far do anti-Christian changes recently introduced by Republicans into the national life of France accord with the old Catholic and Royalist spirit of Christendom? What is in store for France without the lead of Church, King, Nobility and Gentry, and with Democracy supreme again?" Only one answer, unfortunately, is possible to such questions, unless the masses of the people of France will hearken to the appeals of the Sovereign Pontiff and will insist that their Republic shall be a Christian Republic. We do not agree with Professor Henry in assuming, as he apparently does, that existing evils have their origin in the Republican institutions of the country. Abundant historical evidences, with which, of course, Professor Henry is familiar, exist to show that the Church was as cruelly ill-treated on more than one occasion by the Kings and Nobles of France as she is now being by the elected representatives of the people. Professor Henry must also be aware that the Protestantism of his own nation was the outcome of a regal and aristocratic conspiracy for the plundering of the ancient religious establishments of England. We cannot, therefore, any more than the Sovereign Pontiff has been able to, accept the theory that the deplorable scenes now being witnessed in France are the necessary or inevitable result of the political and governmental changes which have taken place. The scandals which have occurred have been enacted because French society has been corrupted by widespread immorality, by an all pervading greed for worldly gain, and by a selfish disinclination on the part of the bourgeoisie to make any sacrifice or to incur any peril in defence of the works of God and of the organization of Religion. Over a land and people such as this a terrible chastisement must be sent. The day cannot be far distant when the wrath of the Almighty will manifest itself in some fearful national calamity. We know not in what form this will come, but that it will be witnessed—unless France repents—no Christian can doubt. It would not, however, be fair to Professor Henry to allow it

to be assumed that his charming book is entirely taken up by pseudo-political discussions. On the contrary, the greater portion of its pages are occupied by the discussion of the beauties and advantages, the motives and the purposes of the cloistered religious life. Furthermore, Professor Henry describes the Rules and organizations of the various contemplative and praying Orders, and does so in words which can scarcely fail to prove gratifying to their members, as well as stimulating to the devotion of all his readers. "The Cloister" is a book which well repays perusal, and which we have no hesitation in most heartily recommending to all before whom these words may come.

A BOY'S EDUCATION

Now that the holidays are over, some observations on the above subject cannot but be of interest to parents. It might perhaps be easy for a wise mother who has God-given instincts to guide her, says Simon Y. McPherson in *The Interior*, but a teacher, even if he be also a father, must reach the motor of another's boy by proceeding from without inwards. His first diagnosis will inevitably be superficial. Intimate and sympathetic knowledge is of relatively slow growth. Yet this kind of knowledge is essential, because no two boys are exactly alike. They are severally individual, with unique capabilities, good and bad.

There is difficulty also in the word "practical." If it means only the capacity to use brains in technical work the boy may become a useful, possibly a money-making machine, but there is danger lest he miss the abundant human life and be in the end one-sided and distorted, incapable, especially in later years, of making himself happy in human service. But if "practical" means real instead of dilletante, actual, concrete and positive instead of merely theoretical, abstract, and negative, then, in my opinion, it defines the true education of the normal and average boy. Every true boy, like every true man, will have a working ideal. The question is what his ideal shall be, for whether high or low, it will determine his goal. That ideal will emerge in little things as well as in large, and it will be set or changed by the aims which he is taught.

That ideal will be chiefly created by his hereditary and by his home-training. A discerning boy will begin with the right ancestors centuries before his birth. But whatever his hereditary tendencies, they will be chiefly corrected, or confirmed, by his home. The home "forms" the boy most of all in his pre-natal training and the training of his early years. No school, college or university can do much more than build upon the foundations fixed by his home. Schooling may bring out the best, and restrain the worst, instilled by his earliest legacies and circumstances, but can hardly do much more. The raw materials presented to a school are always products of the home. Mothers and fathers are the primal and formative teachers.

But the school in the education of a boy, while keeping character and service as the end, will hold a truer method in view. First, it will seek to develop his health and physical vigor. For upon these depend greatly the success or failure of his career. When he is wholesome a boy must be active. He ought to do bodily work, and, if possible, of a kind interesting to him. He should have his defects corrected. Physical rectification and training give him the physical basis of virile life. He hungers, too, for fun and for competitive games. Play is a demand of his nature. Nor was the psalmist the only one whose hands the Lord taught to war and his fingers to fight. Except in the lackadaisical, the competitive instinct is universal. Nor can agreeable games, to a boy's mind, be entirely free from peril or as he thinks, from heroism. Fond mothers may, for example, see nothing but brutal danger in football. They may ignore its splendid lessons in fortitude, in keeping the temper under difficulties, in learning to lead, by first learning to obey, in subordinating selfish personal display to the interests of a "team," in working together for a "cause," in ascertaining by hard experience the real value of organization. But their "barbarian" sons, meanwhile learning to keep the body under, will hold a different view intuitively and, as I think, correctly.

Second, the practical training of a boy should sympathetically be intellectual.

The field of knowledge is already so large and so constantly growing larger, and the aptitudes of boys are, as they always have been, so various that these young aspirants cannot all be fitted to one Procrustean bed. But the order of education followed and tested for centuries has the presumption of superior value on its side, and the newer education is only proving its right to an equal standing. Moreover, the theory that mere "interest" or preference is a final gauge for the education of boys is much like the assumption that babies should live on sugar because they are fond of it. There is no easy or royal road to "practical," or real, education. If it be worthy of the name, it exacts hard work, some of which must certainly, at first, be drudgery. Easy writing makes hard reading, and indulgent, lazy education makes poor scholars and lazy men. The secondary school next after the home, and beyond the usual college experience, is the place for making genuine, trustworthy boys and students, if not scholars. Such work is essentially, character-building. Parents, therefore, who would be able to trust their boys to the growing freedom of college life, should support the secondary school in its highest intellectual standards. In a third place, it goes without saying that moral education is a supreme element in "the practical education of a boy."

AN IMPRESSIVE CEREMONY.

A sign of the growth of Catholicism in this province, and the rapid increase in the number of churches, will be witnessed this morning in St. Michael's Cathedral, when His Grace Archbishop O'Connor will perform the ceremony of consecrating twenty-six altar stones intended for as many different churches. This will be the first occasion upon which a public ceremony of this nature has taken place in Toronto at least within thirty-five years, and it will be attended by all of the clergy resident in the city and by many from outside.

To avert the calamity, to adjust the forces that will give to every man the chances that God furnished him with, all this requires very much better methods than have been adopted in the past. No amount of labor fighting against labor will stop the exactions of an Astor or the ambitious schemes of a Morgan or a Rockefeller. Strikes will never reduce the claims of the great landlords who collect ground rents. No chasing and abusing of Italians or negroes or Hungarians or Chinese or so-called scabs will restore to man the right to work whenever and wherever he pleases, so long as he does not encroach on the equal freedom of his fellow men, nor will it save him from the iniquity of having to bear the whole burden of supporting government and supporting an idler/aristocracy at the same time.

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A BRILLIANT PIANIST.

Miss M. Lourdes Harrit is receiving congratulations innumerable on her recent success in the Intermediate examination at the Conservatory of Music, Toronto. This young lady is a pianist of marked ability, and her intelligent interpretation of the old masters elicited many warm encomiums from those best qualified to judge. Miss Harrit's clever renditions showed unsurpassed individuality and artistic training. She played almost her entire numbers from memory, with great accuracy of expression and phrasing, and the Chopin and Moszkowski selection with a delicate, refined conception quite above the ordinary.

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A VISITING IRISH PRIEST.

Rev. T. M. Hardy, O. M., parish priest of St. Peter's, Dublin, has been in this country for a couple of weeks, accompanied by Rev. Father Twomey of Tweed. The visitor is making a tour of Canada, and from what he has already seen believes that his countrymen should look upon the Dominion with a kindly eye. "The curse of Ireland is landlordism," said Father Hardy in conversation. "No one outside the country can form an idea of the handicap it places on Ireland. The farms are small and the rents paid in most cases exorbitant. It is the aim of the National party to free the country from this yoke by arranging by legal means for such control of the lands as will permit of them being worked at a reasonable rental." Father Hardy spoke very hopefully of the Home Rule movement. The County Council measure introduced into Ireland has worked very successfully, and the Irish are delighted and the English surprised. This success, according to the visiting priest, augurs well for the success of the National Government in Irish hands. Father Hardy looks for ward, not backward. In less than 50 years, he believes, old Erin will have regained prestige and prosperity. It is his intention to take steps on his return to Ireland to disseminate knowledge about the Dominion.

ALASKA MISSION APPEAL.

Rev. Father Luchesi, S. J., of the Holy Cross Mission, Koserofsky P.O., Alaska, appeals for help in the desolation which has overtaken the mission by reason of the plague. He writes: "The Alaska Mission of the Yukon finds itself in sore need of help, owing to a devastating plague which has raged among the Eskimoes, and which in a short time carried off one-half of the native population. It would take too long to describe the tale of horror witnessed by the missionaries during the plague. Suffice it to say that the well ones fled from shelter, from food and from home, abandoning the sick to their fate, amidst the unburied remains of the dead, and exposing themselves to the horrors of starvation. The missionaries exerted themselves to the utmost, nursing the sick, assisting the dying, burying the dead and distributing with an unsparring hand every means at command, leaving the mission now exhausted and in a very crippled condition, struggling to keep on with its schools and its work."

Relatives in Aymer of Mr. C. R. Devlin, Canadian Immigration Commissioner in Dublin, have received word that the commissioner is in excellent health.

The Havas News Agency has received an undated despatch from Fort de France, Martinique, announcing that about 1,000 persons were killed and that several hundred were injured, as the result of a violent eruption of Mont Pelée on Saturday, Aug. 30, which destroyed Morne Rouge and Ajoupa Bouillon, two villages near Mont Pelée. The despatch confirms the report that the village of La Carbet was damaged by a tidal wave, was also felt at Fort de France, where the people were panic-stricken. Morne Rouge is the village that escaped the first disastrous upheaval. Its exemption from the deluge of fire was supposed by many to have been miraculous.

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Some of the papers in the States are discussing Tom L. Johnson, Mayor of Cleveland, for the next Presidency. It is announced from Cleveland that he will soon make a tour of the West in the interest of his candidacy. The Jefferson City Democrat is enthusiastic in his support. The Buffalo News speaks kindly of him, while The Minneapolis Herald speaks in his favor.

Although the medicine business should, above all, be carried on with the utmost conscientiousness and sense of responsibility, the unfortunate fact is that in no other is there so much humbug and deception. The anxieties of the sick and their relatives are traded upon in the most shameful manner; impossible cures are promised; many preparations are actually worthless, and some are positively dangerous to health.
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