

The Catholic Record

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MEANS OF CATHOLIC EDUCATION

Outside the Province of Quebec there are not in Canada any two Dioceses which co-operate in the maintenance of an institution of higher education. By "maintenance" we mean funds for current expenses over and above the amount received from students. No college can respond to the needs of Church and Country without proper maintenance in the sense defined. In the case of Colleges administered by Religious Orders the sources of such maintenance are three: parishes administered in connection with the colleges, gifts and bequests of individual benefactors, and the self-sacrifice of the professors in teaching for little or nothing beyond food, clothing, and shelter. The gifts and bequests are few and far between. Both these colleges and the colleges administered by diocesan priests are on a diocesan basis as regards maintenance. Collectors approach individuals in other dioceses sometimes in a campaign for funds to increase the revenue of this or that college; but each college, outside the Province of Quebec, where the dioceses are grouped for the maintenance of two universities, is strictly a diocesan college as regards needed regular sources of revenue in addition to fees from students.

On such a basis our colleges are severely limited in scope and in future possibilities. The demand for higher education is growing rapidly, and soon there must come a conflict between this growth and the basis on which all our colleges work. In the United States the Catholics are not confined so completely to the diocesan basis. They have at least one national university. But there the conflict between the demand, on the one hand, and the limited scope of Catholic colleges, on the other, became evident long ago. The number of Catholic university students in Catholic institutions of the United States is not over 17,000, while the number of Catholic students in non-Catholic universities is over 45,000. Theological Seminaries are not included in this estimate. One result of too many degree-conferring colleges on a diocesan basis is that our wealthy Catholic men, who do not care to have their names linked with weak institutions, contribute little of their wealth to higher education.

This condition of things presents a problem which has to be faced. In the Province of Quebec, where Catholics are in a compact group and numbered by the million, the only problem is that of arousing interest in the subject. In the rest of Canada and in the United States, where Catholics are widely scattered, an interest in the subject is only the beginning of a solution. It is practically impossible to have a fully equipped Catholic University under such conditions, and to aim at having a degree-conferring college in every diocese would have the effect of depriving our young men of important educational advantages or of sending them to non-Catholic institutions, for degrees held in higher public esteem. It is not merely the increasing number of students that make colleges more expensive now to those responsible for their maintenance. The equipment is also becoming largely more costly. Nowadays a successful college must provide courses in

science as well as in ancient and modern languages, and honor courses as well as pass courses. It is the honor courses that prepare future leaders. A few forceful men will always advance to the front without full educational advantages, or even without any college education. They are always few and cannot be counted on. Neither the Church nor the Nation has ever counted on a supply of such leaders. Both have always counted on forthcoming leaders through higher education.

A document of interest to anyone concerned with the history of Universities is a decree issued in 1265 by King Henry III. of England to prevent a multiplicity of Universities. It is as follows:

"On account of a great contest which arose in the town of Cambridge three years ago some of the clergy studying there unanimously left that town and transferred themselves to our said town of Northampton and desired, with a view to adhering to their studies, to establish a new University there: we, believing at the time that town would be benefited by this, and that no small benefit would accrue to us therefrom, assented, at their request, to the wishes of the said clergy in this behalf. But now, as we are truly informed by the statements of many trustworthy persons that our borough of Oxford, which is of ancient foundation, and was confirmed by our ancestors, kings of England, and is commonly commended for its advantage to students, would suffer no little damage from such University, if it remained there, which we by no means wish, and especially as it appears to all the Bishops of our realm, as we learn from their letters patent, that it would be for the honor of God, and the benefit of the Church in England, and the advancement of students, that the University should be removed from the town aforesaid; we, by the advice of our great men, firmly order that there shall henceforth be no University in our said town, and that you shall not allow any students to remain there otherwise than was customary before the creation of the said University. Witness, the King at Westminster, 1 Feb., in the 49th year of his reign."

PALESTINE

A news despatch from Geneva says that Cardinal Gasparri, Papal Secretary of State, has addressed a note on behalf of the Vatican to the League of Nations, protesting in strong terms against the British mandate for Palestine. The protest is on the ground that the mandate threatens religious equality. The creation of a Jewish national home in Palestine, it is argued, gives the adherents of Zionism a privileged position.

Of course the protest is not against the British mandate but against the Balfour Bill by which, according to the Jews, Palestine becomes the home of the Jews. Other interpreters of the Balfour Bill claim that it only gives to the Jews a home in Palestine. The Jews are acting as if Palestine is their home and all other races and religions are strangers only to be tolerated as long as it serves the interests of the Jews. It is against this condition of affairs that the Pope has protested to the League of Nations.

Palestine is hallowed ground to Christians. It is the scene of the active life of our Saviour. There He lived and died for mankind. Thither have Christian Pilgrims of every country from the time of the Apostles wended their way to pay homage to the Saviour at the very seat of His earthly labors. In the middle ages when faith was strong Crusades were formed to wrest the Holy Places from the hands of the Saracens. All Christian Europe heard the voice of the Pope calling for aid to restore to the care of Christians the places made sacred by the presence of Our Lord. King and peasant, noble and serf, each enrolled under the banner of Christ to fight His cause. England sent the flower of the land. King Richard, the Lion Hearted, with whose feats of valor every school boy is familiar, led the English army. King David of Scotland served as a private in the ranks. It has come, therefore, as a shock to Christendom that England, through the Scotchman, Earl Balfour, has turned its back on its traditional

Christianity and handed over the sovereignty of Palestine to the foes of the Christian religion.

In modern times the Sovereignty of Palestine was invested in the Turkish nation. It is true that there were minor clashes and disagreements between the Christians and Turks under Turkish rule. But each nation was quite capable of protecting its own subjects. There has been no organized attempt, either openly or secretly, to prevent the free exercise of the Christian religion in Palestine.

But as soon as the Jews took possession of the Government of the country, there immediately began a systematic, secret, annoying hampering of the free exercise of the Christian religion. This is the most natural consequence. The Jewish religion is not only opposed to the Christian religion, but openly hostile. It is so from the diametrically opposite principles on which each religion is founded. What compatibility can there be between religions, one of which considers its Founder Divine, and the other looks upon this Founder as a malefactor and imposter?

If the Founder of Christianity is an imposter, as the Jews claim, surely it is their duty to destroy the religion which He founded, or at least to take all possible means to destroy it. And it is just this that the Jews are doing, notwithstanding all propaganda that may be said to the contrary.

The Holy Places in Palestine, which are so dear to the hearts of Christians, and which have been consecrated by the different events in the life of Our Lord, are considered by the Jews as unholy. And it is to the Jews that these places have been entrusted by Christian England. Surely there is still sufficient faith in England to protest against such an outrage to the sentiment of a Christian people. No voice was raised in the secular press. Why is the Christian Archbishop of Canterbury silent? Why does not the Christian world hear the eloquent voice of the Archbishop of York, and the leaders of the other Christian denominations? Among all the Christian leaders of England, the Catholic prelates, headed by the Cardinal Archbishop of Westminster, alone raised their voice in protest.

Now comes the protest of the Pope. He makes an appeal to the conscience of Christian nations. Is it too much to expect that this appeal of Pope Pius XI. to the League of Nations to safeguard for Christians the place, above all others, most dear to Christian hearts, the place made sacred by the Blood of Our Saviour and the blood of numbers of His followers, will be heeded? Or, has the Christian conscience of the whole world become atrophied and this appeal, like that made to the Conference at Genoa, will fall upon deaf ears? Time will tell.

OUR AGE

We are living in a materialistic age. Money and the material pleasures that money can buy seem to be the goal at which every one is aiming. No class of people is exempt. Laborers, artisans, business men, professional men, all are scrambling to acquire money and as much of it as they can lay their hands on. The limit of greed is the ability of the other fellow to pay. The ethics of the professional man, and the pride of workmanship in the artisan and the honesty of the business man, are sacrificed in this mad race for wealth.

In the medical profession we have an outstanding example of the influence of Mammon. It is the noblest of all secular professions. No greater work from a pure human standpoint can be conceived than the alleviation of suffering with which so many are afflicted. The charity of the doctors is proverbial. But unfortunately the primary object of the profession and the charity, once so evident, are gradually taking a secondary place in the life of a doctor. The old general practitioner is gradually disappearing and in a few years will be almost as extinct as the Mound-builders and other prehistoric races, whose history is the study of archaeologists.

In the place of the general practitioner there is springing up a race of specialists. The anatomy of the human body is divided into parts, and each part has its specialist. Not only is the body divided into parts, each with its specialist, but

the age of a man is divided and each period has its specialist. No doubt all this tends to greater efficiency and produces better results. It also brings a bigger fee to the physician. All doctors admit that there is more money in being a specialist than in being a general practitioner. All admit that there is more money, more interest, and less drudgery in surgery than in medicine.

A medical man has to make many a call to make the fee which a surgeon receives for one case of ordinary appendicitis, which probably takes one half hour to perform. It is not in human nature to spend voluntarily one's life in merely reaping a respectable competence when there is an opportunity to gather in a real golden harvest by becoming a specialist.

The law of God and the law of the State forbid usury. This law is intended to protect people in financial difficulties against those who would take advantage of them, when unable to protect themselves. The greatest difficulty in which men can find themselves is sickness. To regain health, they will sacrifice all their worldly possessions. They will pay out the last dollar of their hard-earned savings; they will place another mortgage on their homes; the family will deny themselves every comfort, provided they are able to regain that most necessary and precious of all God's gifts—health. Who can justify the capitalizing of human misery to one's own profit? The morality of the fee charged does not depend upon the ability of the patient to pay. It is palpably unjust that the fee charged for an operation, even if successful, should condemn the patient to years of toil to pay what he considers his debt.

The medical profession is a noble one. For it there is the whole world, as a field, in which to work for the betterment of the human race. Let it not prostitute its greatness to the sordid greed for money.

STUDY OF GOVERNMENT

By THE OBSERVER
It is told of Napoleon that when he played chess, he liked to move the pieces anyway he chose, without reference to the rules of the game. That showed the bent of his mind; and yet, he did not play the game of war that way; he had too much sense for that. Great as was his confidence in his own intellect, he knew that there are rules which no man can change without running headlong into disaster.

Chess had its rules, and he chose to ignore them; but the only result of that was to turn a game that meant something into a series of motions which meant nothing. Every game must be played by rule; and some of the rules can be changed without destroying the game or changing its nature; but others can not.

The governing of a town, a county or a country must be done by rule. To have no rules would give us utter confusion and uncertainty. In creating a system of government a distinction is drawn between those rules which must be laid down with something approximating to permanency; and those which may be changed from year to year without any grave inconvenience or confusion. The former are called "constitutional" rules; the latter are called "municipal"; using the word "municipal" in the broader sense.

The more advanced and civilized States change their municipal laws freely and frequently; but their constitutional rules they hardly ever think of changing. The Constitution of the United States has undergone only 18 amendments since that country became an independent nation. One may institute a comparison between constitutional structures and material structures. At Ottawa we have a Parliament Building. It is a comparatively small matter to put a new roof on it; or to change the window glass, or to re-arrange the interior fittings; but any man who should say, let us tear this building down; it has been in use for ten, fifteen, twenty, twenty-five years, and let us build another; such a man would be suspect of weakness of the mind. Parliament buildings are built to endure; the foundations and the main walls are made to last, and men would feel as foolish as children if they found that what their greatest constructive architects calculated to last for a century or more torn down in a few years.

Constitutionally, a similar course is taken. Every civilized people regard with doubt and distrust proposals to change the basic and fundamental rules which they call their Constitution. Such a change, when it is a deep-cutting one, is necessarily revolutionary; whether made peacefully or by violence. Constitutions are not perfect; and they sometimes have to be radically changed; but nevertheless it is always a public misfortune that such a change should be needed.

A man may shingle his roof, or re-glaze his windows, extend his floor space, and not be thought ill of; but the man who should be always looking for an excuse to tear out the foundations of his house, and reconstruct de novo, would not command much confidence amongst his neighbors.

It is always a grave matter to re-build a public constitution. Let me illustrate: When the Canadian Constitution was framed, the ablest men of that time (who, by the way, have not their equals in Canada today) had to divide the legislative authority between Parliament and the Provincial Legislatures. They made that division. The language they used was as clear as could be expected to be used by anyone. They foresaw, and provided for, as many conflicts of legislative authority as they could have been expected to foresee.

Now, let me give only one instance of the difficulties of such work as constitution making. To the provinces they assigned the subject of "Property and civil rights in the provinces." That seems clear enough; and it is as clear as it could have been made. But the Dominion Parliament can make laws respecting customs, and fisheries, and railways, and a score of things which touch "property and civil rights in the province."

In the nature of the subject-matters dealt with; in the nature of human speech; in the nature of human understanding, it was inevitable that the two classes or kinds of authority should cross each other at certain points. They have crossed. On that there has followed for fifty years, a judicial and administrative development and adjustment of the Constitution. Without many amendments, which would probably have only increased the perplexities they were intended to clear up, Canada and her provinces have, with the aid of eminent judges, reached an understanding on most of the points of doubt and contention.

That is the natural and proper thing to happen to a constitution; and the fact is worth being noted by rash and thoughtless persons who think they could take the Canadian Constitution apart any day at all and put it together again, or substitute something just as good.

The substitute would have to start its course of misunderstandings, contradictions, uncertainties, and contentions, just as though the ablest men the country has produced, had not labored for fifty years to develop, interpret and apply, the main rules of the game of government; and as though it were a light matter to manufacture a new constitution every few years.

These reflections have been occasioned by reading an article on the efforts now being made in the United States to promote the popular study of the American Constitution. The college of William and Mary has led off with the Marshall-Whyte School of Government and Citizenship. On the occasion of this opening, Mr. John W. Davis, former American ambassador to Great Britain, said:

"If our Government ideals and the structure of our Government are to survive, it can only be by persistent, constant education of our people in their essentials."

NOTES AND COMMENTS

MR. HILAIRE BELLOC, the distinguished Catholic writer, whose name is a household word in Britain, and scarcely less well-known on this side of the Atlantic, has recently published a book on the Islamic problem which has attracted much attention. A London critic who set out to review the book—"The Mercy of Allah"—and showed an inclination to handle it somewhat severely wound up by paying tribute to not only Mr. Belloc's versatility, but to his uniform ability as well. This critic's estimate may interest some of our readers:

"Nobody's reputation has suffered so much from his versatility as Mr.

Belloc's and few men have ever been so versatile. He has not so far as I am aware, been a 'chymist' or a 'fiddler'; but almost everything else from the 'statesman' to the 'buffoon.' He is a politician, a historian, a theologian, an economist, a lecturer, a poet, a satirist, a novelist, an essayist, a traveler, a geographer, a student of war; he has written nursery rhymes and he has illustrated his own books, he has been a professor, an editor, and a member of Parliament, and he farms his own land. He cannot help it. There is nothing of the dilettante or the poseur about him. His books of essays alone would entitle him to a very considerable reputation. There are several poets alive who are discussed everywhere for work less impressive than the small collection of Mr. Belloc's verses. Had he written nothing but 'The Path to Rome,' 'The Four Men,' 'Esto Perpetua,' and some of his marine sketches, everybody who ever wrote an article about the romantic or picturesque literature of travel would find it necessary to drag Mr. Belloc's name in. Had 'The Modern Traveler' borne the frugal name of Mr. Max Beerbohm instead of being hidden in the tangled luxuriance of Mr. Belloc's bibliography, it would have been treasured by every cultivated reader."

THE DISPOSITION of an element in Ontario to put every possible hindrance in the way of Catholic school rights under the law is in striking contrast to the treatment of minorities elsewhere. In Glasgow, for instance, the Jewish plea for Separate schools has met with sympathetic Catholic support. It is estimated that there are over 3,000 Jewish children attending the Glasgow Board schools, the percentage in one school running as high as 85% of the total attendance. In view of this fact it has been suggested that at least one school be set aside for the education of Jewish children, and the suggestion is likely to be acted upon.

"BEIDES SATISFYING this very natural and proper demand," says the Observer, (a Catholic paper) "it would be an administrative convenience. Where there are a large number of Jewish children attending a school, and these children are absent on certain days held in special observance by the Jews, the average attendance of a school is visibly lowered. London, Liverpool, Manchester and Birmingham all provide schools especially set apart for Jewish children, and Glasgow would act well and wisely by making similar provision without further delay."

IT HAS NOT been generally remarked that one at least of the Catholic Martyrs under Elizabeth was a Scotsman. The Ven. George Douglas who suffered at York, 9th September, 1587, was a native of Edinburgh, and up to the time of the suppression of the Franciscan Monastery, Greyfriars, in that city, was a member of that community. After the suppression he went to Paris under Queen Mary's patronage, where he completed his studies and was ordained priest. Crossing over to England, he passed for some time as a school-master in the Midlands. Taken finally at Ripon he was cast into prison, and after four months' imprisonment was, with 35 others, hanged, drawn and quartered at York, as stated. He bore his sufferings with a quiet patience and fortitude which is said to have astonished all beholders.

WE REMARKED last week upon the revival of Catholicity at Langside, the scene of the defeat of Queen Mary Stuart which left Calvinism triumphant in Scotland. Another such site where, too, the Church has once more raised her head, is Craighhead, near Bothwell. The grounds about Bothwell Castle, an ancient ruin which figures prominently in the wars under King Robert Bruce, abound not only in beautiful sights but in cherished Catholic memories as well. One of the fine features of this landscape is the old Priory of Blantyre, on the Clyde. It is now a total ruin, but as indicative of the Catholic revival in the district it may be remarked that Craighhead, nearby, is now the site of a Retreat House, frequented by the Catholics of Glasgow. Little by little Auld Scotia seems thus to be coming back to her own.

THE GLOOM which settled over Scotland when the "Reformation"

was complete has been graphically depicted in a little poem which we borrow from our contemporary, the Catholic Herald of Edinburgh. The defeat of Queen Mary left the new-fangled "Kirk" free to inaugurate its long night of tyranny and darkness. Thus:

Gone were the merry times of old,
The masque, and mirth, and glee;
And wearier was the palace then
Than prison needs to be.
Forbidden were the vesper bells—
They broke the Sabbath calm!
Hushed were the notes of minstrelsy—

They chimed not with the psalm:
'Twas sin to smile, 'twas sin to laugh,
'Twas sin to sport or play,
And heavier than a hermit's fast
Was each dull holiday.
Was but the sound of laughter heard,
Or tinkling of a lute,
Or, worse than all, in royal hall,
The tread of dancing foot—
Then to a drove of gaping clowns
Would Knox with unctious tell
The vengeance that in days of old
Had fallen on Jezebel!

A READER of the Catholic Herald of India asked for an opinion as to the late Viscount Bryce's qualities as an historian. "But for his religion," replied the editor, "his history would have been all right. He had all the painstaking inquisitiveness of a born historian, his judgment, his balance, but the Catholic Church invariably upset it. Names like Rome, Pope, Catholic, Monk, Jesuit, affected his spleen, and obscured his historical sense. A man thus inclined should never have undertaken the history of the Holy Roman Empire, as Bryce did. It was not fair to his historical talent, leaving alone the Holy Roman Empire. He did his best to avoid the subject; he actually wrote the history of Europe without once mentioning the monasteries that built it; but the Church kept obtruding itself into his vision. It even spoiled his Latin, for he can't even translate in his text the Latin he puts in his notes."

WHAT THIS editor says of the "History of the Holy Roman Empire" might with equal truth be applied to Bryce's book on South America—it would have been all right had there been no Catholic Church, no priests, no religious Orders to obscure his vision. Then South America would have presented itself to James Bryce, as making due allowance for the large proportion of the native element in its population, it is in fact, one of the most progressive and enlightened collection of communities in the world.

BOY LIFE
BOY SCOUTS ATTEND STADIUM FIELD MASS
The following extract from the Catholic News is of interest in that it shows one way in which the boy may live up to his scout promise in the outdoors—"To do his duty to God."
"Shortly after sunrise on the morning of Memorial Day a troop of Boy Scouts from the Right Rev. Bishop John J. Dunn's parish church of the Annunciation were erecting an altar borrowed from the private chapel of one of the parishioners. In the field of the famous Stadium of the City College was to be celebrated a Solemn High Mass, the first held under the auspices of the Catholic Bureau Boy Scouts of America, Catholic Charities of the Archdiocese of New York. When the altar and serving table, the candles, the missal and finally all the vestments were prepared for the ceremony of the Mass they next secured a harmonium from the choir loft of Annunciation. To carry the voice to all parts of the field a large metal sounding board had been installed by the inventor, Mr. Wallace. It was their next task to build a temporary pulpit, which they tastefully decorated with American and Papal flags.
"About this time all the troops had assembled at the K. of C. new club-house of St. Joseph's Council at One Hundred and Twenty-third Street and Morningside Park, and the march began for the Stadium up Convent avenue, where they were due at 10 a. m. The Immaculate Virgin Mission band led the way with spirited music, and when the column reached the field the grouping of all the national flags on one side of the altar and all the scout troop flags on the other