

The Catholic Record

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CATHOLICS AND HIGHER EDUCATION

Some time ago there appeared under this editorial section an article which endeavored to stimulate more interest in the education of our Catholic boys. It was pointed out that there is at the present time a deficiency in the number of those graduating from the Entrance class who are entering the High School departments. Not more than ten per cent. of our Catholic youth take advantage of Secondary education.

Passing from this subject of Secondary education to that of Higher Education, or, as it is commonly called, University education, it is worth while realizing our defects in this field. Not more than five per cent. of the non-Catholics in attendance at High Schools in Canada pursue their studies into Universities. Granting that these figures are approximately correct, it would be rash to maintain that more than five per cent. of the Catholics at our High Schools take up a course leading to some professional degree. In other words, there are on an average about sixty young men graduating yearly from our recognized Universities—Catholic young men who are marked to be the leaders in our laical life.

To determine the cause or causes of this low average is no easy matter. However, there is at hand an article by the Very Reverend H. Carr, C.S.B., President of St. Michael's College. In it he treats of this subject. To quote him, he has this to say:

"What are the causes of this low state of Catholic education? We are no longer in the realm of facts but of speculation and may very easily go astray. My opinion is that there is more or less indifference on the part of Catholics. This may and probably is caused or at least increased by the fear and distrust on the part of both laity and clergy of the danger to faith at a non-Catholic university. If we couple with this the assumption or conclusion of those Catholics who do go on for Higher Education, in the great majority of cases we shall have sufficient cause to explain the phenomena described. That the latter reason is real is my own conviction. It is unfortunately true that the almost universal reason for pursuing a university course is from a motive of worldly ambition to succeed in life."

Perhaps, then, it has been Catholic instinct which has been the chiefest cause in withholding our youth from the secular University—an instinct which provisions the loss of faith. After all, the Catholics have been doing very satisfactorily in graduating some sixty or so boys each year from these seats of learning. But more is expected of them in the future, and more can be accomplished without endangering the most precious of all gifts—their Catholic Faith.

It was mentioned above that it is worth while realizing our defects in the field of Higher education. As far as attendance of students is concerned, there is not much of a defect. In fact there are some well informed educators who at present are much pleased with the noticeable advance and progress made in attendance at the University of Toronto. On thorough information, it is certain that there are on last year's roll at the University a percentage of Catholics in the Art's Course, in Dentistry, in Medicine which outnumber the proportionate percentage of non-Catholics for the Province of Ontario. In other words, last year the Catholics of Ontario have done better in the matter of Higher Education than have non-Catholics.

There is no reason for alarm. There is no necessity for worrying

over this statement and connecting it with a quotation found in the excerpt from the Very Reverend Father Carr's article. Those Catholics now in attendance at the University are not endangering their Faith any more than they would were they in attendance at some Catholic College. The explanation of this is obvious enough. The vast majority of the Catholic students now in attendance at the University of Toronto are under the supervision of Catholic influence. More than this: All those who are reading philosophy; over three quarters of those studying the Arts; most of those in Classics; many of those in other branches are students at St. Michael's College.

Many people will hardly understand this statement because it is difficult to realize how St. Michael's College and Toronto University are for Catholics one and the same thing. Bear in mind that the University of Toronto is composed of several sectarian Colleges. In these Colleges, each has its Latin professor; each has its professors of Greek, of English, of History and so forth. But all combine to grant the identical degree under Provincial supervision. There is only one common non-denominational college. This is called the University College. For Catholics, however, it is nearly correct to say that the University of Toronto is St. Michael's College.

The above statements do not take into consideration the Faculties of Medicine, Dentistry, and Engineering. These are really separate non-sectarian colleges attached to the University. However, last year the President of St. Michael's made arrangements whereby students attending these Colleges of Dentistry and Medicine—at least a limited number of them—could board and lodge in the annex of St. Michael's College.

From the statements made in the above paragraphs, it is easily gathered that the Catholics of Ontario and of English-speaking Canada have an inestimable opportunity for Higher Education. The door is open to them to enter into the largest University in our midst. There is the opportunity to win a universally recognized degree in any profession without endangering their Faith.

Therefore we can safely encourage Higher Education. For Catholics in Ontario there is not the risk of losing one's Faith. Ottawa University grants degrees which are recognized by the Government. St. Michael's College, as it is ordinarily known, is an integral part of one of the largest and most efficient Universities in the world. In Quebec we have Laval University which enjoys no mean standing. In all we are not so badly off. Where we have been negligent is not so much in the patronage of our Universities. It is rather in the sphere of Secondary Education where we have been remiss. For the time being, then, let us make an extra effort in this field of High School education. Encourage our Entrance class graduates to pursue their studies. In this manner we will be building firm our edifice of Higher Education.

METHODISTS AND THE THEATRES

There is a current notice in the daily Press to the effect that the Methodists have launched forth upon a new endeavour. It is the purpose of this sect to produce theatrical performances with the view of popularizing religion.

Already they have a drama prepared for the footlights. Reverend Doctor Crowther is the author of "The Wayfarer," a religious morality play whose theme is the triumph of Christianity.

No doubt, the elder generation of Methodists experienced a telepathic eruption when this decision was reached by their spiritual legislators who have just held session at Columbus, Ohio. Ever since the days of the founder of Methodism theatre-going and card playing have been in the same category. Both have always been labeled "Anathema." Now, however, these erstwhile amusements must submit to modern usage: the legislators have divorced them! Exeunt Mistress Dance and Master Card Playing! Exeunt, likewise, all the older generation whose crutches fail to keep pace with the more agile feet of their younger brethren!

This new departure has created no great surprise outside of Methodist circles. Methodism is a thoroughly modern religion. As such it must evolve; it must not run counter to the spirit of modern times.

Rather, it aims at closely following the blazed trail of up-to-the-minute methods. Consequently the surprise which befalls us is that dancing and card-playing were not likewise endorsed.

Nevertheless, those who are opposed to such "social vices" as card-playing, dancing and the like are more in keeping with the original Methodism of the Eighteenth century. During that enlightened epoch these amusements had degenerated into actual vices. It was at this juncture that Methodism was inaugurated. But its founder never intended it to be a religion: it was his purpose to remain a staunch and loyal Anglican and, at the same time, to preach down gambling, lust, and drinking which then were worshipped so universally. It was his progressive disciples who fashioned the religion of Methodism.

Among their primitive moral tenets were the commandments to refrain from dancing, carding, gambling and the like. Theatre-going was considered an abomination. Even in America those Methodists who wished to be in good standing with the elders of the church were admonished not to attend theatrical performances.

To repeat: Methodism is a thoroughly modern religion. As such, it must take unto its bosom all modern questions. Be these political, sociological, historical or what not it is left to the Methodist pulpit to dogmatize on all of them. This explains why often their pulpits are turned into political platforms where the thesis "How to Vote and Why" is fully expounded; this explains why the Ministers and their flocks are imbued with the idea that a Methodist nation can legislate souls out of the bar-room into Heaven.

Now it is the object of these Methodists to convert certain theatres into churches and thereby further the work of salvation. At the risk of not minding our own business may we suggest that the Brethren turn their churches into churches. Keep the theatres for theatrical purposes; preach politics from the political hustings. But let us have an end of those interminable pulpit politicians who advertise their wares in the Saturday evening papers.

This end will be achieved if, added to their theatrical venture, the modern Methodists will likewise establish political halls.

CARRON, THE LOYALIST

Sir Edward Carron again has threatened to call out his Ulster Volunteers. On the fourteenth of this month he delivered himself of a speech, the purpose of which was to convince his audience that Dominion Rule for Ireland would be unjust.

Before he arrived at any logical conclusion he discovered that his effort lacked sufficient grounds to substantiate his statements. Reason had deserted him. But, true to form, he snatched up the Han weapon of debate—Force.

Now there is nothing remaining for him to do but to produce the rifles and ammunition which he smuggled from Germany; to muster his rebel synopsists; and to show the world that he is not a bluffer.

The London Times puts it mildly when it remarks that by this speech Carron has conferred a charter of lawlessness upon others who dielike the present state of things. What is more to the point, the Manchester Guardian is of the opinion that his utterances could draw upon him a heavy punishment under the Defense of the Realm Law.

Although the Toronto Mail and Empire has referred to Sir Edward as a loyal British subject, nevertheless his loyalty is of a species yet undefined. Were it of the common and accepted type he would exercise more care lest his public statements should stir up more strife in England which already is greatly disturbed by radical and unreasonable agitators.

THE OLD READER AND THE NEW

The neglect of the study of the ancient classics, which I discussed in a recent issue, may not be of universal interest, but a subject that, or at least that ought to be, of interest to all is the gradual elimination of even our English classics from our school curricula. A comparison of the Fourth Reader used in our Public Schools with its predecessor of thirty-five years ago affords an example of this devolution. It may

be that I am prejudiced in favor of the old text book because it has about it the poetry of the associations of youth. Be that as it may, in my judgment, it is far superior to the one now in use.

An examination of the contents of the two volumes reveals a striking contrast not only as regards the literary excellence of the selections but in the matter of the religious element in both. In the new reader many of the old classic passages, which the school boys and girls of thirty-five years ago can still recite by heart, have been replaced by inferior selections from the same authors or by quotations from modern writers who will never hold a permanent place in our literature, but whose ephemeral effusions are nevertheless inflicted upon the pupils of our schools. It is praiseworthy to give preference to native authors, provided that their works are models of literary excellence; but everyone will admit that the poems of Roberts, Lamman and F. G. Scott are not in the same class with those of Burns, of Longfellow, of Goldsmith, of Gray and of the celebrated Canadian poet. There is a charm, a sweetness of rhythm and withal a virility in the old authors that one seeks for in vain in modern poetry. They were closer to the fountain-head of Catholic tradition from which they drew inspiration. Hence beauty is reflected from every page of their writings. The best test of their worth is that passages after passages sticks in the memory, while the wishy-washy, sentimental, skim-milk selections that have usurped their place hold no attraction for the normally healthy child.

Although there are more Canadian authors represented in the new reader than in the old, yet the latter breathes a more truly patriotic spirit. Some of these authors, though born in this country, are more imperialistic than Canadian in sentiment. This would seem to be the reason why passages from their works have been chosen; for from the standpoint of literature there is little to commend them. There are two selections in the new reader from Charles MacKay, a Scotch poet, and why they were inserted it is hard to understand. "The Giant" is a grotesque absurdity, while "The Sea-King's Burial" is so anti-Christian that it might have been written by the author's adopted daughter, Marie Corelli. The Sea-King, wishing to die if not in battle at least on his native element, is at his own request placed upon the deck of his ship with his limbs sheathed in mail, a purple garment draped about him and a crown upon his head. A fire is then started in the hold of the ship which is steered into the open sea, and thus the old pagan commits suicide with these words upon his lips:

"I am coming, great All-Father, Unto Thee, Unto Odin, unto Thor, And the strong, true hearts of yore,— I am coming to Valhalla. O'er the sea."

What a beautiful picture this is for the edification of Christian children!

Only a little less pagan but equally vain-glorious are some of the verses in "Rule Britannia." This one for instance:

"The nations, not so blest as thee, Must in their turns to tyrants fall, While thou shalt flourish great and free,— The dread and envy of them all."

On the occasion of a recent reception to the Duke of Devonshire I heard the school children sing this, and I was struck by the little enthusiasm that was evoked by this rousing ballad which was wont to call forth so much applause five years ago. One needs not be a close observer to note that a mighty revolution of feeling has been brought about by the revelations of the years that have just passed.

Space permits but a brief reference to the religious contrast. The gradual elimination of the supernatural is quite evident. In the new reader the Biblical passages are sermons from the Mount has been left out. Neither it nor the Ten Commandments would harmonize with the new international diplomacy. Charming selections like "The Psalm of Life" and "Resignation" by Longfellow, "The Death of Little Nell" by Dickens, "The Deserted Village" by Goldsmith, "Lead Kindly Light" by Cardinal Newman, "Jacques Cartier" by McGee, "The Lament of The Irish Emigrant" by Lady Dufferin, "The Elegy" by Gray, and other classic gems that have fasci-

ated generations of boys and girls, have been replaced by that weird dream of an opium eater "The Ancient Mariner" or such hypocritical boldness as this:

"Strong are we? Make us stronger yet; Great? Make us greater far; Our feet anarctic oceans fret, Our crown the polar star: Round Earth's wild coasts our batteries speak, We stand as guardian of the weak, We burst the oppressor's chain."

It is right and proper that sentiments of loyalty to their country should be instilled into the minds of the children in our schools; but the proper medium for this is not the literature lesson but the history and geography class. The natural beauty and wealth of our land and the romantic charm of its history are well calculated to inspire sentiments of love and admiration. These things are ours exclusively, but our literature is the heritage of English-speaking peoples in every clime. We owe it to our children to place before them only the best literary gems that have been enshrined in the English tongue, irrespective of when or where the author lived.

I understand that it is the intention of the Education Department to issue a new series of readers in the near future. Let us hope that the compilers will be men of culture, connoisseurs of literary art, that they will be imbued with the true spirit of Canadian loyalty and with reverence for God and the youth of our land.

NOTES AND COMMENTS

NOW THAT the Methodist Church in the United States has formally embarked in the play-producing business, the Theatrical Trust, controlled and operated by Jews, though it be, may as well go into liquidation without further ado. American Methodists have started out to raise something like one hundred million dollars for mission purposes: if this is one way they propose to do it the Trust's prospects of dividends vanish into thin air. So does John Wesley's conception of evangelical religion.

THE APPOINTMENT of Lt. Col. Amyot as Deputy Minister of the new Dominion Department of Public Health is one of the best that could possibly have been made. Dr. Amyot's (to give him his more familiar title) entire training and experience have been along lines leading up to the important post to which he is now called, as virtual guardian of the health and physical well-being of the people of Canada. His later achievements as Director of Sanitation to our forces in the field, and as A. D. M. S. of the Second British Army have, taken in conjunction with his previous experiences, placed him so far as Canada is concerned in a class entirely by himself. We may be permitted to doubt if there is another man on either side of the Atlantic equally endowed as regards training, experience and personal character for the particular office to which Dr. Amyot has now been appointed.

THOUGH A pure-blooded French Canadian and a Quebecer by birth, Dr. Amyot is by residence since childhood and by training, an Ontario man. His education begun in the Separate Schools of St. Thomas and at Assumption College, Sandwich, was completed at the University of Toronto. He has since held important posts in the service of his Province, being at the time of his departure for overseas Professor of Hygiene in his Alma Mater. It was, however, as Director and Bacteriologist of the Laboratory of the Provincial Board of Health that he did the work and developed the qualities which have given him a reputation extending far beyond the boundaries of the Province or the Dominion. It is safe to say that in his new office that reputation will be still further extended.

THE SELECTION of Dr. Amyot for the post mentioned recalls an incident that happened in Toronto a few years ago. Without his knowledge or solicitation his name was put forward for the directorship of the Medical Health Office in that city, then vacant. A deputation of several hundred physicians waited upon the City Council and urged Dr. Amyot's appointment. They pointed out that to secure a man of like qualifications for the office it would be necessary to go to Europe, and that even then,

the knowledge of local conditions possessed by Dr. Amyot would be lacking. But that the selection of a French-Canadian or a Catholic for such an office by the enlightened elements in control of the city of Toronto was unthinkable. Dr. Amyot's name was quickly pigeon-holed and another selection made. His advent now to a much more responsible office in the wider circle of the Dominion simply brings into the limelight the capacity for narrowness and self-stultification which for half a century or more has been Toronto's predominant characteristic.

HELGOLAND, WHICH in an evil hour was ceded to Germany by Lord Salisbury's Government, and which so vastly complicated the situation for the Allies throughout the War, was, but for German military ambitions destined to disappear. Like a decaying tooth its life was prolonged by the application of "filling"—in the little island's case, with ferro concrete. Eleven hundred years ago its circumference was 120 miles; five centuries later it had shrunk to 45. It is now a question of acres, little more than 200, or the size of a good Ontario farm. Left to nature it would soon have disappeared, and may do so, even yet, as the proposal has been seriously made to remove the German "filling," and let nature take its course. Whether or no, as some one in authority has said, no man can estimate the degree of suffering which this example of German dentistry let loose upon the world.

AS AFTERMATH of the War many such experiences as the following will be remembered. The extract is from a letter written by a British private, during the occupation of the Rhine frontier. We reproduce it, slightly abbreviated, as we find it in an overseas contemporary:

"Every place we have been in here in Rhineland is Catholic. Wayside shrines and crucifixes are at the entrance of every village. The people all seem to be daily-Mass attenders. On Palm Sunday all the Catholics of our battalion attended Mass in the convent chapel. Our C. O. is a Catholic and always serves Mass on Sundays. Our chaplain, Captain Galbraith, a Scots priest, said the Mass, and whilst he read the Gospel in Latin, our C. O. read it for us in English. Needless to say, this deeply impressed us all, and I, for one, will always remember my Palm Sunday in the Army in Germany."

THE FOLLOWING particulars regarding the Apostolic Process of enquiry into the virtues and sanctity of Ven. Bernadette Soubirous (in religion Sister Marie Bernard) will be read with interest on this continent. To Venerable Bernadette's memorable experiences as a child at the now famous Grotto, the subsequent history of the spot is due. Lourdes has since become a world shrine, and the scene of innumerable manifestations of God's mercy and compassion for suffering humanity. The Process regarding the virtues and miracles of Venerable Bernadette is now terminated, and her body will lie undisturbed until such time as the ceremonies of beatification take place, when it will again be brought forth and exposed for the veneration of the faithful.

THE OFFICIAL account of the recent exhumation and examination of the body of this humble Messenger of Our Lady is as follows:

"In conformity with the instructions of the Sacred Congregation of Rites, the Ecclesiastical Tribunal, presided over by the Bishop of Noyers, visited the tomb again during April, and proceeded to the recognition and examination of the body, accompanied by experts, workmen sworn in, and a few witnesses. The primary ceremonies, taking of the oath, etc., took place in the chapel of the community of St. Gildard, and then the cortege proceeded to the little chapel in the enclosure of the Mother House where the tomb is situated. The Bishop read the excommunication against any one, who dared to remove from the coffin or the body any object placed within, above or beneath as relics. Then the workmen removed the coffin to an apartment near and opened it. The body appeared in its integrity, rigid and somewhat mummified. The conditions in which it was replaced in the tomb in 1909 explain why it was not found in the same state of freshness as ten years ago. The Doctors present, however, said that it was rare to find a body in such a state of preservation after forty years of burial. The Sisters present divested the body of the robes impregnated with damp in which it was clothed, and replaced them with fresh robes. The body was then replaced in the coffin, which was resealed and carried back to the tomb."

MGR. WM. H. COLOGAN

THE CATHOLIC PRIEST IN A PROTESTANT COMMUNITY

GENESIS OF THE CATHOLIC TRUTH SOCIETY (1849-1918) (By James Britten, K. C. S. G.)

The subject of this notice—the youngest son of John Bernard Cologán and Teresa Villita—was born in Corfu on December 8, 1849; early in 1851 he came to England with his parents. He was educated privately until 1861, when he went to Oscott, where he remained for five years. After this he attended University College, London for a year or two; he had been intended for the Consular or Diplomatic Service, for which he had received a nomination, but his vocation to the priesthood was so manifest that the intention was abandoned, and he was sent to the English College established by Sir John Sutton at Bruges, of which he was one of the last students. Here he completed his studies and received his Orders up to the priesthood, which was conferred on him by Archbishop (afterwards Cardinal Manning) at Archbishop's House, on September 30, 1873. Among his fellow students at Bruges were the late Dr. Schöbel and Dom Gilbert Higgins, the latter of whom delivered an address at his grave.

From his earliest childhood William Cologán showed the qualities of piety and gentleness, generosity and unselfishness, which characterized his whole life. At school as at college, he was regarded as an example of edification, but there was nothing of the prig about him, either then or at a later period; he enjoyed fun and promoted it in others.

Father Cologán's first missionary work was at Homerton, with Canon Akers; then he went to St. Scholastica's Home at Clapton. Both at the Home and at Homer Row, where he went when he left Clapton, his youthful appearance attracted notice, not always favorable—the old woman in the work-house refused to go to confession to "a boy"; another, having accepted his ministrations with equanimity, blessed him and prayed that he might live to be a man! While at Homer Row a severe attack of typhoid, the seeds of which were sown at Clapton, incapacitated Father Cologán for work; on his recovery he was sent, in October, 1877, to Stock, where the remainder of his missionary life was passed. Here he lived twenty years at Lilystone Hall, then in the occupation of the brothers Gillow and their sister, to whom, besides being priest of the mission, he was chaplain; and it was here that the Catholic Truth Society may be said to have originated.

Stock and its neighbourhood had been familiar to me from early childhood as the residence of relations with whom my holidays were sometimes spent; and it was one of these, who was slightly acquainted with Father Cologán, that invited him to meet me at her house. We soon discovered that we had much in common, and acquaintance rapidly ripened into friendship. Among the subjects we were wont to discuss our not infrequent meetings was the need of cheap Catholic literature, to the production of which Mr. Alfred Newdigate, through the Art and Book Company which he had established at Leamington, had given an impetus. By degrees we interested a few others in the matter, and it was decided to form little Society having the promotion of such literature as its object. The support of Bishop (afterwards Cardinal) Vaughan was secured, and at his suggestion we adopted the name of the Catholic Truth Society, founded by him some years before, which had fallen into abeyance; later, at one of our Conferences, his Eminence referred to this as a coach which he had built, but which "did not move until Mgr. Cologán and Mr. Britten came to draw it along." The early history of the Society is told in a paper read at the Conference held in Manchester in 1909 in connection with the silver jubilee of the Society which has been published by the C. T. S. in pamphlet form; for the present purpose it is sufficient to say that the Society was formally established on November 5, 1884, with Dr. Vaughan as President and Father Cologán and myself as Honorary Secretaries.

Although, as we shall see, Mgr. Cologán had many other claims upon the gratitude of Catholics, it is with C. T. S. that his name is most generally associated, and, it is not too much to say that such success as the Society has attained is largely due to his co-operation. Such a work could not have been set on foot without the active concurrence of a priest who, without neglecting his ordinary duties, could devote time to its development—a priest who should be well read and capable of taking part in literary work, tactful in manner, popular with his brother clergy, and able to work in association with the laity; all these qualifications Father Cologán possessed in no ordinary degree, and our relations from the beginning were of the most cordial nature. For many years we were accustomed to send each other all the letters we received relating to the Society's work, and we frequently met to discuss plans and developments. In connection with C. T. S. he made many converts by correspondence, some of whom came to him to be received into the Church; his instruction was very thorough, and in this lay the secret of his success. He was rarely without some one under instruction; "Father Cologán is a dangerous man," said one of the