

The Charlottetown Herald.

NEW SERIES.

CHARLOTTETOWN, PRINCE EDWARD ISLAND, WEDNESDAY, AUG. 6, 1902

Vol. XXXI, No. 32

A Letter to the Public

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AULD BROS.

April 2 1902.

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We, the undersigned publishers of Charlottetown, respectfully beg to announce that we have unanimously adopted the cash in advance system for subscriptions. The advisability of pursuing this course has been shown by the fact that for some time past a large proportion of our subscribers have strongly urged us to do so. In yielding to their wishes we are merely falling in line with the leading publishers all over Canada and the United States.

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The uniform rate for our weekly papers will be \$1.00 per year.

Immediate payment is respectfully requested for all unpaid subscriptions up to the present time, as well as for all unpaid subscriptions expiring between this date and Dec. 31st, 1902, at which date all then unpaid will be discontinued.

Those whose terms expire at any date after January 1st, 1903, will be notified before the date of expiration, and any who fail to renew when their year has expired will have their papers discontinued. No new subscribers can be accepted from this date unless paid in advance.

We respectfully ask that all join cordially with us in making the cash in advance system an unqualified success, as it is in their own interests to do so.

The Examiner,
The Herald,
The Patriot,
The Guardian,
The Watchman,
The Prince Edward Islander.
July 23, 1902.

Educators—Lay or Clerical?

Some months ago Mr. Frank Hugh O'Donnell, sometime Member of Parliament for Galway, contributed a series of articles to the London Tablet on the expansion of the religious congregations from France. These articles, which were temperate and dignified in tone, offered as an explanation of the unhappy condition of France the absence of an influential body of Catholic laymen engaged in the profession of teaching, who might leave the mass of their countrymen and keep them true to Church. The French clergy, and more especially the religious orders, Mr. O'Donnell maintained, had created a monopoly of Catholic education, and had carried it on under conditions impossible to laymen, had employed what might be called "sweat shop" methods, which, while sufficient to give a bare livelihood to men and women bound by vows of poverty and chastity, were by no means enough to enable a lay teacher to support his wife and family and keep up such a position in society as the honor of his profession required. Laymen, thus crowded out of the Church, entered that of the State, and resenting the clerical monopoly built up another system of education secular in its character and growing more and more hostile to religion every day.

The writing of these articles for the Tablet did not relieve Mr. O'Donnell's mind of all that was weighing upon it. He has felt that he must pass a criticism upon the state of Education in his native land and as this criticism was to be neither temperate nor dignified, he wisely betook himself to the columns of the Belfast News-Letter and other journals of an Orange hue. His articles have now been published in book form under the sensational title, "The Ruler of Education in Ireland." This book, as everything Mr. O'Donnell has written, is so brilliant in style that it is sure to find many readers, and therefore to exert a very mischievous influence on the minds of many. We are certain to have its statements cast up to us as an unbiased judgement of an educated Catholic layman upon clerical methods of education, and therefore it may be well to forestall by a little the discussion which is

likely to arise upon the subject.

Mr. O'Donnell's thesis may be summed up in these words: "The Irish bishops and priests monopolize the work of education for their own benefit and to the detriment of the nation, and the Protestant British Government, finding them useful for its own ends, helps them to dominate the laity and keep them prostrate and in ignorance." This is a grossly unfair statement of the educational situation in Ireland. Mr. O'Donnell surely knows that the Irish bishops and priests, from the days of the Reformation until now, have been constantly resisting the efforts of the British Government to Protestantize their people. At first these efforts were directed towards refusing them any education at home except on which would make them apostates, and threatening them with severest penalties if they sought Education abroad. In spite of this, the "hedge schoolmaster," himself taught by the priests, began his labours, and colleges sprang up in France and Spain for the education of Irish youth. At a later date the Government's efforts created a system of National Schools for Ireland, Archbishop Whately of Dublin, who had much to do with framing the system, frankly told his friends that it was intended to turn Papias into Protestants. The zeal of the Catholic hierarchy made this a failure also. The schools were either empty or if they were filled the clergy took care that nothing anti-Catholic was taught therein. Irish Catholics were now getting some education at home, their ambitions were growing, but the Government had still one check upon them. No young man could enter official life without a degree from Trinity College, Dublin, and the rules of that institution were such that apostasy was necessary to the taking of a degree. The protests of the hierarchy brought about the establishment of the Queen's College at Belfast, Orkney Galway, and although two of these were ostensibly intended to meet the demands of the Catholic laity, their management was such that they could not be acceptable. If Mr. Frank Hugh O'Donnell had been a specimen of the

clergy of Queen's College, Galway, and we have no reason to believe that he is not, the event has proved the wisdom of the bishops who counselled their flock not to drink at that tainted source.

Thus it is seen that the Irish pastors have had to exercise constant vigilance to preserve those whom God has entrusted to their care from the ravages of the wolves all the more when these wolves appeared in the clothing of sheep. And as faith is the most precious of our possessions on earth, education no matter how desirable had to be sacrificed when it could not be procured without loss of faith. In these struggles it was impossible that the laity should take a prominent part as teachers. In the first place they could scarcely acquire an education themselves, only those prepared to sacrifice their lives in the ministry of the Gospel could be expected to run such risks as the getting of an education demanded in penal days. And even when times grew brighter and primary education was easily obtained, a generation of lay teachers who to be efficient must themselves have a secondary education was not ready to be created. As for secondary teachers, they should have a university education, and this is even yet impossible for a Catholic layman to get in Ireland in such a manner as does no violence to his conscience. The seminary of Maynooth supplies the equivalent of a university education to the clergy; the religious orders, and especially the Jesuits, have special provisions for their members, and it is natural that from these orders the greater number of teachers should be drawn.

In France, the situation is somewhat more difficult to explain. If it had not been for the Reformation it is highly probable that laymen would have played a more conspicuous part as Catholic educators than they do today. But that event produced such a revolution in religious thought and created such bewilderment in men's minds that it was necessary to have teachers versed in theology even for the work of secondary education, as laymen were likely to wander into strange paths, and, having done so, obstinately refuse to believe they were not on the right road. The men of learning of what ever kind might erect themselves into a tribunal whose judgements were as worthy of respect as those of the Church, was evidently the idea of Henry VIII or of whoever advised that monarch to ask the opinion of the universities of Europe in the matter of his divorce from Queen Catherine. And laymen of learning have ever since only too gladly permitted themselves to be flattered into believing that they are a supreme court to adjudicate in the matters of highest import to

mankind. Into the hands of such men the Church could never entrust the higher or secondary education of her children. She has founded and fostered all the universities of Europe, but in the hour of her greatest need these failed her, and she had to begin a new system of education in the shape of diocesan seminaries. She could not permit her young levites to be trained by teachers who acknowledged the authority neither of God nor man, for that is what private judgement and free thought comes to in practice,—so she was obliged to establish other schools which though labouring under the disadvantage of an inferior equipment, might carry on at least part of the work formerly done by the universities. Secondary education had to be reconstructed in like manner, and thus it came to pass that the profession of teaching in France came to be almost exclusively occupied by the clergy and religious orders. These had no desire to monopolize the work, but the Reformation forced them into such a position. Then came the Revolution and with it the endeavour to create an atheistic State. To succeed in this the atheistic education of youth was necessary, and slowly but surely religion was pushed out of the schools. Mr. O'Donnell contrasts the large sums of money allotted for education by the French Government today with the beggarly amounts granted for the same purpose under the last of the kings. But surely he does not for one moment imagine that these large subsidies would be granted to schools taught by loyal Catholic laymen. The Government of France is a heathen and is willing to incur vast expenses for the purpose of making the nation atheistic, not for the purpose of encouraging Christian education.

Thus we see that heresy and atheism, not the desire of the Church, have made Catholic education a clerical monopoly in Ireland and in France. In Canada and the United States a similar state of affairs exists, but here the reason is in many cases poverty.

The clergy and religious began the work of education in the past, and they have continued the work because even yet it does not in the majority of cases afford such remuneration as would induce competent persons to take it up as a profession. There is a very large number of schools in this province whose teachers, generally young women, could earn better wages in domestic service. What would Catholics have done for higher education in this diocese if St. Francis Xavier's College had not been established with priests for its teachers who cared not whether they received more than enough to feed and clothe them so long as they were working at major Domus? Our college is somewhat more prosperous to-day, yet if His Lordship the Bishop were to assign all its clerical professors to parish work, it must close its doors, as its funds are not yet sufficient to pay efficiently teachers the salaries which their abilities might elsewhere command. We have heard Mr. O'Donnell's complaint that the laity were excluded from teaching by the clerical monopoly made right here in Antigonish; and the man who made it, to whom the matter was a personal grievance, went so far as to say that if St. Francis Xavier's College could not afford to pay proper salaries to laymen it had no right to exist. Such a remark could only have been made by a man whose personal grievance was engaging his thoughts to such an extent as prevented him from seeing that the closing of the College would mean ruin to the Catholic education of young men in Eastern Nova Scotia.

The other half of Mr. O'Donnell's complaint is that the work done by clerical teachers is less satisfactory than that done by laymen. This does not seem to harmonize with the published results of government examinations in Ireland where almost every year the pupils of the Christian Brothers' and other Catholic colleges hold as high places as any. And in France the government party has acknowledged that the Jesuits are particularly obnoxious to them by reason of drawing the elite of the nation's youth into Jesuit colleges and sending them into the army with an equipment better than that possessed by the graduates of the State schools. Mr. O'Donnell evidently believes that a man whose bread and butter depends on the success of his work will make a better teacher than the one who teaches as a religious duty. We cannot see why this should be so. Is a person with wife and family, fearful that his congregation may give some other man a "call," any more zealous for the salvation of souls than a parish priest who knows that he holds his position for life or good conduct.

Teachers may be inefficient either through indifference or incompetence. Indifference is not very likely to be found in a clerical teacher. There was a Judas among the twelve Apostles, but we are perfectly sure that the percentage of priests and nuns who play traitor to the duty assigned them is not so high as that. Incompetence is a more dangerous enemy. It may exist when it is not expected, and may not exist where suspicion is strong. The clerical teachers have a way to answer this charge, which it would be highly desirable should be adopted everywhere. If Catholic education is admittedly so efficient in this diocese it is because our priests and nuns engaged in the work hold Government certificates that they are competent to perform it. It is said that certain religious orders refuse to submit to the examinations for these certificates; if so, those good people are certainly acting in such a manner as to arouse the suspicion of enemies, if not of friends, that some of them are incompetent for the work of teaching. There are others again who refuse to invite Government inspection of their work.—"The State pays us nothing," they say, "and it has no business to examine us." Much better would it be to say as the head of a large Catholic school once said to us, "I welcome a visit of inspection from the Superintendent of Education, for it keeps our teachers up to the mark."

The Pope though gifted with infallibility will not neglect any human means which may help him to arrive at a decision. A clerical teacher though sure that he has a religious vocation for his work, should not despise the adventitious aids offered by government certificates or government inspection. We can agree with Mr. O'Donnell to this extent that we believe those who despise such aids might in many cases, with great advantage to the cause of Catholic education, be displaced by laymen, working for their bread and butter. The Church does not exclude laymen from teaching on principle; if she has seemed to do so she has been forced to it. The youngest of her great schools, the Catholic University at Washington has half or more than half of its teaching staff made up of laymen. And we look forward to the day when our own St. Francis Xavier's will be able to release many of its priestly professors to the work of the ministry which we venture to say would please most of them better than teaching, and enable to offer suitable salaries to laymen who will come to take up such work, the teaching of the natural sciences for example, as by reason of their freedom from clerical duties, they are usually much better fitted to perform.—The Casket.

Over eight hundred years ago, says the "London Catholic Times," Bruno, a native of Ologne, and six companions who determined to quit the world presented themselves to Hugh, Bishop of Grenoble, and the Bishop pointed out to them a place where they might make a settlement. He led them to the desert of the Chartreuse, an upland Alpine valley to the north of Grenoble, over four thousand feet above sea level, and only to be reached by passing through a dark ravine. The ascent was made successfully, and though the spot was uninviting, the soil being poor and the air charged with fog, Bruno gladly accepted the site, and here was laid the foundation of the Christian order. And now comes the news that the fathers of the famous monastery of the Grande Chartreuse have definitely decided to leave France and take up their abode in Switzerland. The policy of the late French Premier, M. Waldeck-Rousseau, is proving more injurious to religion than the great Revolution. When the Jacobin government tried to sell the Grand Chartreuse no one would bid for it on account of the poverty of the soil, and the fathers returned to their monastery. If the monks go now, they are not likely to come back.

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