

The Catholic Record.

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

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THE SCIENCE OF EDUCATION.

We have received from the managers of the Columbian Reading Union, which is intended to be a useful auxiliary to the Catholic reading public, a list of books for teachers. In glancing over the author's recommended, we are persuaded that the publishers are anxious to please all educators. Whatever importance one may attach to their zeal for the science of education, there can be no doubt as to their belief in the advisability of gathering the dollar. We may be narrow-minded in this; and if so we hasten to tender an apology. However, we are pleased to notice that Fathers Maher and Reckaby are on the list. With these two authors, our teachers are not liable to be allured by the glamour of educational theories that are based on a soulless psychology and godless ethics.

It is but just to say that the publishers were not embarrassed by an abundance of Catholic writings on this subject. Despite the fact that the science of education has come in for a great deal of attention from non-Catholics we have shown no disposition either to emulate or to imitate their example. And so we, that is, English-speaking Catholics, have few works that we can call our own in pedagogy.

THE TEACHER SAINT AND HIS METHODS.

Under this heading T. D. Pepin has an instructive article in Mosher's Magazine for June. There is nothing original in it, but the author shows a commendable spirit of industry in presenting certain facts which are overlooked by present-day educators and are not appreciated at their due value by too many Catholics.

Reading some of the educational addresses which come under our notice does not give one the impression that there is no longer a conspiracy against the truth. It is all very well to talk of increasing toleration and broadening sympathies, but to our mind they are, if not a thin veneer ever unreasoning hostility, but glittering generalities to gild an oration. To begin with, if educators desire to be just, why not give some credit to the Church in the matter of education? Why do they go out of their way to eulogize men whose principles would, if carried into effect, wreck society and others who were personal failures as educators and whose methods would turn the school-room into a bedlam. For instance, we hear of Pestalozzi's influence on education. Learned pundits speak of him with reverence and pile around him all manner of high-sounding epithets. Fast-writing scribes put these into circulation, and they are quoted and regurgitated till one begins to wonder just "where we are at."

Pestalozzi, we admit, was an enthusiast. But enthusiasm, like general principles, is useful only to those who know how to use it. In Pestalozzi's case it landed him into the kingdom of freakdom. Still he was an honest enthusiast and in this differed from the fakirs who prey upon gullible Anglo-Saxons. But as an educator from any viewpoint he was far from being a success. According to his disciple Rainsauer he got no regular schooling and conducted himself in the classroom like a madman, boxing the boy's ears right and left and running about with no necktie, and without a coat.

And this is the individual who is heralded as an exemplar of educational perfection and the father of modern pedagogy. Fortunately, however, there are records which show that this eulogy is unwarranted. And what is surprising is that these records, which are writ large on the pages of history, do not come under the notice of our brethren. Perhaps they do; and if so their orations are but a toll to prejudice and a contribution to the archives of bigotry. We say bigotry, because the individuals who are reticent as to what the Church has done for education, or studiously offensive, are either wedded to preconceived opinions or too cowardly to throw down a gage for the cause of truth.

We have never yet assisted at Commencements of institutions not under Catholic auspices without hearing the same old traditional utterances. Never a word of our educators or of their influence. And yet history proves that modern pedagogy was placed in a scientific basis by St. John De La Salle

long before Pestalozzi was thought of. Our readers are aware that when the saint began his work he was thwarted by those without the fold and those of the household. But men who hew their way towards the light through the barrier of established customs are looked upon with scorn. They are sometimes not suffered to be understood, and their ideas are brushed aside not to die but to blossom forth in blessings for mankind long after their bones have crumbled into dust. But De la Salle was more fortunate. He had the satisfaction of seeing the seed cast into educational furrows yield an abundant harvest. He did his work and that work remains. His methods are in honor the world over. Every normal school is a tribute to his genius. Every teacher should cherish his memory. Before De la Salle's days, says Mr. Pepin the individual method of teaching prevailed; that is every scholar was taught separately. The saint replaced this in all his schools by the simultaneous method by which the instructor addresses himself to a whole class at once.

Professor Seeley says: (1) Education owes to De la Salle three important contributions—the simultaneous method of instruction, whereby a number of children of the same advancement are brought together, (2) the first Normal school, established at Rheims, France, in 1684, thirteen years before Francke organized his teachers' class at Halle and fifty years before Hecker founded the first Prussian school at Heltun; and (3) a dignifying of the teachers profession by setting apart trained persons who should give all their time to the work of teaching.

Again, to quote Bishop Messmer, the Sunday school owes its establishment to De la Salle. In his preface to Spirago's Method of Christian Doctrine, he says: "It is commonly claimed that the modern Sunday school owes its origin to Robert Raikes in 1780. But the honor belongs to St. John De la Salle who opened his Ecole Dominicaine at Paris in 1689, almost a hundred years before Raikes."

We have given these facts for the benefit of our readers and with the hope of inducing them to look up our educational record. We insist on this matter and we make no apology for so doing. We have a tendency to forget our past, and to be entrapped by the specious pleading of educational pundits. Hence we must be on guard—equipped with a knowledge of our history. For, despite the fair appearance of liberality, the Church is as much the object of hostility as in the palmist days of persecution. The method of attack has been not changed. The steel and wild beast are not in fashion; but in their place are even deadlier instruments—the contemptuous disregard for fair play and the insinuation and charge covered over with honied diction. For instance, we are taunted with being out of date because we choose to follow the highway and not the blind alley of educational fads. And if at the behest of experimenters we did desert the system that has not been found wanting during the centuries we should be entitled to every offensive epithet in the vocabulary of our opponents.

To conclude, a Catholic who is acquainted with the educational glories of the Church and her system of education, will be armed against attack; and, moreover, be able to do missionary work among his spineless brethren, who because of the idea of the superiority of non-Catholic institutions, are not afraid to thrust their children into an atmosphere of indifference and to see them develop into either polished imitations of ungodliness or careless Catholics.

A NOVEL THEORY.

One does not credit the Anglo-Saxon with much imagination. He may see visions, but he does not see facts which stand for conquest and the dollar and for opinions which are profitable. His heroes are the men of blood and iron who unfurl a few yards of bunting in a new territory, or build up a colossal syndicate. Their praises are hymned on all sides. In the daily prints we read their eulogies which tend to foster the idea that the successful and rich man is alone worthy of honor, and that "a brave, honest and loving soul has not higher worth than mountains of gold." But of late the Anglo-Saxon has given evidence of imagination luxuriant enough to make the dreamy Latin sit up and wonder.

However, there is a difference between the two. When the Italian, for

example, gives free rein to his imagination, humanity is generally the richer and better for it. He puts his dreams in a book or embodies them in painting and cathedrals and is content with the gaudiness of the consciousness of having done something to quicken love and faith and hope in the souls of his fellows.

But when the Anglo-Saxon heats up the imaginative faculty there is "something doing" in the way of hard cash or in justifying a few things not exactly in harmony with the Golden Rule.

But last year Dr. Amant, agent of the American Board of Foreign Missions, displayed no mean ability in this respect. When confronted with the charge of looting on the part of the missionaries in China he merely states that it is but justice to them to say that if in the ardor of the desire to provide for the people they did some things that attracted criticism, they did it with the best of intentions. "Best of intentions" is a certainly a delicate touch. It is a genuine of propriety on the collecting of Chinese carpets and bric a brac. Looting, pure and simple, is robbery and altogether reprehensible, but the "best of intentions" metamorphoses it into an action that can be viewed with complacency. One, of course, must have a certain obliquity of vision to see it in this way. But it is a contribution to the things that make life interesting for foreigners.

The "best of intentions" is a memorable phrase, and will, long after its inventor has gone the way of all flesh, be remembered as an indisputable proof that the cold Anglo-Saxon can once in a while give an unique exhibition of fertility of invention and imagination. It covers anything from stealing a sign to capturing a continent, from a sweatshop to the most rapacious form of stock-jobbing.

Just now the theory is being worked over time in the Philippines. Dr. Henry Rowland, a surgeon who knows the country, writes in McClure's Magazine for July on certain occurrences which have been ventilated in United States courts for the benefit of journalists and politicians. He admits that natives have been tortured and put to death without trial. And when we were expecting an arraignment of these methods or a harking back to the palmy days of the Republic, when honor was before trade and virtue before money, he coolly tells us that it was all due to the climate. Hence the soldiers and officers should not be censured. They believe in a dead Filipino, but any device calculated to hurry him into that condition must be ascribed to the influence of the heat and fever. Sundry kinds of weather accounts for the water care and the other arguments by which the ignorant Oriental has been convinced of the superiority of Western civilization. And if they did some things that attracted attention they did it with the best of intentions.

NON-CATHOLIC MISSION.

The Missionary.

Father Xavier Sutton, the indefatigable Passionist missionary, has recently finished non-Catholic missions at Oak Lane, Our Mother of Sorrows, and Visitation Parishes, and Manayunk, in Philadelphia. At Our Mother of Sorrows thirty converts were received, and at the Visitation eighty were knocking at the door for admission, and in Manayunk fifty have been received since the last mission. Father Sutton from Philadelphia went to the heart of New England.

MISSION AT ARLINGTON, ONE OF BOSTON'S MOST BEAUTIFUL SUBURBS. The Church of St. Agnes, in Arlington, Mass., was the scene of a splendid Catholic mission, held by Rev. Fathers Gregory and Joachim, and attended by immense crowds. As a fitting close to this work came the non-Catholic mission. Rev. Father J. Mulcahy pastor, secured the services of Rev. Xavier Sutton, C. P., to speak to our non-Catholic friends, and if there were any apprehensions as to the feasibility of these lectures, they were quickly scattered when on the first night the church was crowded with a respectfully attentive and appreciative audience of the most refined and cultured class of people in Arlington.

Many of the non-Catholics had never been in a Catholic church before, and the magnificent marble altar on whose chaste white carvings a rose-colored glow was cast by the little electric lights in the arch, the architectural beauty of the church, and the elegance and exquisite taste of its appointments, together with the silence and solemnity which is to be found in all Catholic churches, made a great impression upon them.

With infinite tact and cordiality Father Sutton spoke to the audience on the first night, telling them the object of the lectures, and explaining why the term "non-Catholic" is used instead of "Protestant." "The word Protestant," said he, "as many of you know, comes from the word *protest*. A Protestant

is one who protests against the doctrines of the Catholic Church. But we cannot protest against a doctrine of which we know nothing, and to call the majority of non-Catholics by the name of Protestant, who are so merely by accident of birth, would be unjust and incorrect."

Then he went on to say that the object of the lectures was to promote a kindly, a neighborly and sociable feeling amongst people of all Churches; and if any, seeing the Truth, desired to become members, so much the better.

The lecture on the first night was "The Great Question?" (How shall I attain Eternal Life?) and Father Sutton made it clear to all that duty came first, duty to God and to our neighbor, and worldly considerations came as incidents in life and not as the main object. That religion was not intended to serve as a mal balance before men and insure the claim to respectability; but that it was the one aim and object of our lives—religion being our relationship with God.

The second night the church was packed with an immense crowd to hear the lecture on "Purgatory." After the lecture one young lady was heard to remark, "Doesn't it seem as if there ought to be such a place? Doesn't it sound reasonable to believe there should be?" And her companion remarked that she "felt as though it was very probable there was such a state."

The sermons on "Confession," "Charity or Bible," and "Celibacy" were well attended and elicited much favorable comment.

"You don't mean to say," exclaimed one man, "that that's the confessional?" "Yes, it is," "It is?" "You don't mean to tell me that the priest sits in there and all the people keep hollering out their sins to him in this bright light?" "Oh dear no," said his friend, going on to explain the situation. "Oh," said the first one, with a sigh of relief; "that's not so bad." Another person was heard to say, "If I had a weight on my mind of sin or trouble I believe I'd rather tell it to a Catholic priest in the confessional than anywhere else."

The infidelity of the Pope was a sermon that contained much of interest to non-Catholics. After the lecture an old gentleman was talking it over. "Now to think of it," said he, "as Father Sutton told us, Pope only means Papa—the Father of the people of the Church. Why I used to think he was enchanted—the devil himself. My old grandmother wouldn't say 'Pope' out loud, she used to whisper it. There were three of us boys and we were a bad set—always ready to have a boxing match at bed-time. Well, many a night my grandmother would come upstairs and hustle us back into bed. 'Go to bed!' she'd say. 'And go to sleep this minute, or the Pope'll get you!' Well, I tell you we settled down—that threat was enough to scare all the mischief out of us."

"But," he continued, "of course I've read some since then and begin to think he isn't as bad as his painted." The United States is just full of such ridiculous notions, and it just takes a mission to draw forth the true state of affairs. One old gentleman, highly respected and esteemed in the town, came forward to speak with the lecturer. After telling his great pleasure at hearing the lectures, and speaking with admiration of our Faith, Father Sutton said: "Well, why don't you be a Catholic?" "Oh, I'm too old," he replied, "to change around now." "You're never too old," said Father Sutton, "not if you were a hundred and eighty-eight." The old man smilingly shook his head; but as his mind is now turned favorably towards the light of Truth, it is hoped he will decide that "it's never too late to mend."

Many of the ministers were in attendance; also members of their families; and many people expressed their satisfaction at having heard the lectures. The newspapers gave generous mention of the mission and did not stint either in space or praise.

Most of the questions bore evidence of the good faith and intention of the writers, but here and there would come questions of a calibere too low to answer. There were but few of this nature, however, and they were not answered, except for the stinging rebuke from Father Sutton at the depravity of the questions. As a rule the questions were an index to an earnest mind, seeking for truth.

Father Mulcahy is held in great respect and esteem in Arlington, and his good judgment and great business ability is always in demand in municipal affairs, and the non-Catholics were always welcome at his church. Yet this mission was the first opportunity they have had of being spoken to directly, and it is more than likely that many of them have changed opinions in regard to the Faith since these lectures. There was no hesitation but rather great eagerness, displayed in going forth to receive the books distributed by Father Sutton, and almost all non-Catholics had a word to say to the lecturer as they came to the railing. There is a promising class of converts under instruction, but at this early date it is impossible to tell just what the results are; but it is safe to predict that there will be many new members of our Faith in Arlington, so beautifully spoken of as "the garden spot of the world."

A number of the clergy came from other parishes to attend the mission, many of whom were desirous of seeing the work continue. Many are a little shy of it at first, thinking it may cause

ill-feeling rather than harmony to appear to be proselytizing their separated brethren; but when they see the success that attends the missions they are eager for the work.

One question was rather odd. The questioner, evidently anticipating a negative reply, asked if the Protestants should hold such a mission in one of their churches, setting forth their belief, would the Catholics be allowed to attend?

But Father Sutton had a surprise for them. "Of course," said he; "and the three priests of this church would go—and we'd give you some questions too!" "But," he continued, "no minister can give the course of lectures such as I do, for none of them dare to say what they believe for fear they'll wake up the next morning and find the creed has been changed, they cannot come out and say, 'We believe thus and so,' for some of the members of the congregation may not believe thus and so, and the minister is not going to offend them by entering into a discussion."

And afterwards one woman remarked: "Well, that's true enough; here I am a Presbyterian, from my ancestors away back, but I don't believe that ridiculous doctrine of salvation by predestination, and I know a lot of Baptists who believe in infant baptism, and a lot more who ain't baptized at all—just let it go, I suppose, because they didn't think it mattered."

It remains to be seen, however, whether any minister will adopt such a course. From previous experience we would say the idea will die a natural death. "Ministers who attempt such things need to be well fortified," said Father Sutton, "and not like a certain 'fortified house' I heard of either."

Of course his friends immediately wanted to know "What about that house?" "Well, it was a house in the town of A—, upon a hill. It seems there was a big family of them and the top floor was all in one room, and was used as a sort of general sleeping room. There were six beds in it, all curtained off; and during the winter it was so cold that they had a number of small stoves in the room. As the room was low, there was no place to accommodate all these stove-pipes, so they used what holes they had, and put the pipes through holes in the wall that their father had cut out; and such as it was, it did first-rate away out in the country. But it happened that there was a war at the time, and the soldiers used to break into any house that came in their path. Well, they were about to make a raid on the house up on the hill, when one of them cried out: 'For heaven's sake, boys, run for your lives! It's a fortified house! The guns are sticking through the walls!' And the poor old stove-pipes saved the house that time. Some of the preachers' fortifications don't amount to much more if they came to be examined."

BISHOP SPALDING'S BRAVE WORDS.

What the Peoria Prelate really said about Women.

You've read the denunciation of Bishop Spalding?

It has been circulated from Maine to California, and it is unjust, unwarranted and untrue.

It is said that the Rt. Rev. John L. Spalding, in an address at Detroit, had asserted that women are responsible for three-fourths of the crime in this country.

The critics leaped upon him like so many hounds, and they said some very unkind things. He did say: "From women we learn our mother's tongue; from them our notions of right and wrong; of propriety and justice. If they were more large-minded, more intelligent, more unselfish, more serious, more loving, three-fourths of the depravity and sin which make life a curse would disappear."

It was a tribute and a fine bit of sentiment. It said that the hope of world and the destiny of humanity is in the hands of women. It was an assertion that they have the power to save, and that by doing more of the very things they are doing; by increasing tenderness and kindness and love; by developing the divine part of their natures, humanity can and will be uplifted.

Don't twist his words. He meant what he said, literally, and the world that lifts its hat in the presence of women will say "Amen" to the words of Bishop John Spalding.

And the things he said about women apply with almost equal force to men. They can do much if they only will.

No apology is needed for quoting still more of Bishop Spalding's wonderful speech. He said: "The most grievous injustice which oppresses us, of which the weak and the poor, the laborers and their wives and children, are the chief victims, has its source in the political corruption which taints our whole public life, and more especially the conduct of our municipal affairs. It not only stamps upon our name a brand of infamy in the eyes of foreign nations; it disheartens the best among us, and makes reform seem impossible. It not only impoverishes the laboring populations of our cities. It is the foe of civilization, of religion, of morality, of God and of man. It thrives in the mephitic air of saloons and brothels and gambling halls. It makes the rich its accomplices, and compels the respectable to connive at its iniquities and infamies. It perverts the public conscience, it destroys the sense of responsibility. It renders efforts at reform abortive. In the presence of this moral plague

even the wisest and the bravest are bewildered and discouraged. No subject is more worthy of the attention of those who are interested in the improvement of social life and conditions. Legislation can accomplish little unless it is supported by a more humane, a more enlightened, a more Christian public opinion. Here again, therefore, we need the assistance of noble-minded and educated women. If in the home, in the school and in the church—where woman's influence is potent—the sentiment that corrupt politicians are more criminal than convicts, be awakened and fostered, good will have been done."

Brave words and true! Speed the day when woman will thoroughly awaken to the mighty responsibility that rests upon her shoulders!—Cincinnati Post.

THE POSITION OF CATHOLICS.

In his address at Powers' Theatre a week ago last Sunday, Mr. Minahan, president of the American Federation of Catholic Societies, said some things that should be remembered. The Catholic Church, he said, and the Protestant Church must not be enemies; and Catholics should remember that they have nothing to be ashamed of in their Catholicity. Education and consolidation of interests have now made it impossible for the American nation ever again to be broken into factions by religious differences. So long as the various sects assert the right to interpret the Bible for themselves, so long will there be differences of opinion on religious subjects, differences of creeds and of churches. Those differences may arouse dislikes on the part of some; but the whole spirit of the times is against allowing the dislikes to become a factor in breaking up the unity of the people. The desire seems to be universal to preserve and strengthen this unity and amity; and with this desire there will naturally come the determination to observe faithfully the constitutional restrictions forbidding differences. But while the Catholic Church and the Protestant Church must not be enemies in this country, yet Catholics should be proud of the faith that is in them. Viewing the matter from a human standpoint, no Church in the world has such a history as has the Catholic Church. It is the historical Church of the civilized world. Moreover, it is the only Church that has a definite creed to believe in. There is a great deal of talk now about the Church of the future, the Church that shall be without creed or ceremonial or special ministers the Church that shall be in the strictest sense humanitarian, the Church, in other words, that shall be of this world only. If men in the future shall have no souls to save, then this Church of the future will be suitable for them. But men are made up of something more than clay; they have minds that think immaterial truths, and therefore must have in them immaterial souls. The Catholic Church has a very definite message for those immaterial souls. To save them it has laid down the rules of faith that are commonly called dogmas. The object of the Church is not only to make men happy and comfortable while they are living here on earth; it is also to make them live so that they may attain the real life that will come after their bodies are dead.—New World, Chicago.

"LIBERAL" CATHOLICS.

If there are any persons in this world who are to be pitied, when they are also to be despised, they are the so-called "liberal" Catholics, who do not half know their religion, but who are quite positive that in many points it is too strict, too imperious and too exclusive. They are always in the attitude of apology for the Church. They are ready to admit that it is opposed to progress, civilization and enlightenment. They think that it ought not to be severe toward the Protestant sects, and that really, after all, it doesn't matter so much what a man believes so long as he does what's right.

These people have really not got a fair hold of the Catholic religion at all. They do not perceive that it is a divine institution. They do not realize that it possesses the means to enable its members to lead a divine life—in union with God through Christ, through the grace of the Holy Ghost.

They have never read the history of the Church. They have never studied the origin of the great political revolt called the Protestant Reformation. They have never investigated the destructive consequences of its principles on civil and religious liberty, on education, on art, on morality, on literature and on the other high interests of mankind.

These jelly-fish Catholics, ignorant, a prey to human respect, worshipping temporal prosperity as if it were a spiritual good, have no use for the Catholic press, never read a Catholic book, seldom approach the sacraments, belong to no church societies and keep aloof from their pastors. They are a bad breed. Their gross ignorance of what they criticize is only surpassed by their vanity over their own supposed "broad-mindedness." If they understood their religion better and practiced it more, they would soon see it far less to find fault with and much more to approve. Alas, it has to apologize for them, not they for it!—Catholic Columbian.

Do what you can, give what you have. Only stop not with feelings; carry your charity into deeds; do and give what costs you something.