

RELIGIOUS EDUCATION.

It is necessary to the inculcation of Personal Morality.

Right Rev. John Lancaster Spalding, Bishop of Peoria, Ill., writes to the *Educational Review* as follows upon the important question of religious education in the State schools: The theory of development, which is now widely received and applied to all things, from star dust to the latest fashion, is at once a sign and a cause of the almost unlimited confidence which we put in the remedial and transforming power of education. And it is useless to seek to convince people whose world view is different from our own. What is called the spirit of the age, the spirit which, as the poet says, sits at the roiling loom of time, and weaves for God the garment whereby He is made visible to us, exercises a potent influence upon all our thinking and doing. We live in an age of progress, and progress means differentiation of structure and specialization of function. The more perfect the organism, the more are its separate functions assigned to separate parts. Specialization thus becomes a characteristic of civilization. The patriarch is both king and priest. In Greece and Rome religion is a function of the State. In the middle age the Church and State coalesce, and form such an intimate union that the special domain of either is invaded by both. But differentiation finally takes place, and we learn to distinguish between the things of Caesar and the things of God. This separation has far-reaching results. Thus learning, which, in the confusion that succeeded the incursions of the barbarians, was cultivated almost exclusively by ecclesiastics, grew to be of interest and importance to laymen. The thirst for knowledge increased, and the cleric and the scholar ceased to be identical.

THE HOLYDAYS OF KNOWLEDGE were enlarged when the inductive method was applied to the study of nature, and it soon became impossible for one man to pretend to a mastery of all science. And so the principle of division of labor was introduced into things of the intellect. This led to other developments. The business of teaching, which had been almost exclusively in the hands of ecclesiastics, was now necessarily taken up by laymen also. The result of all this has been that the school, which throughout Christendom is the creation of the Church, has, in most countries, very largely passed into the hands of the civil government.

This transference of control need not, however, mean the exclusion of religious influence and instruction, though once the State has gained the ascendancy the natural tendency is to take a partial and secular view of the whole question of education, and to limit the functions of the school to the training of the mental faculties. In the spirit of the age, religion is regarded as simply morality suffused by the glow and warmth of a devout and reverent temper; and to teach doctrines about God and the Church will make men religious.

Morality, it is claimed, is independent not only of metaphysics, but of religion as well. It is a science, as we, indeed, imperfectly developed, but a science nevertheless, just as chemistry and physiology are sciences. Human acts are controlled, not by a higher will, or man's freedom of choice, but by physical laws. The peculiarity of this view does not lie in the contention that ethics is a science, but that it is a science altogether independent of religious or metaphysical dogmas. All forces, it is asserted, physical, mental and moral, are identical; and morality, like bodily vigor, is a product of organism. It is, in fact, but an elaboration of the two radical instincts of nutrition and propagation, from which spring the twofold movement of conscious life, the egoistic and the altruistic. This theory is accorded alike in the German school of materialism, in the French school of positivism and the English school of utilitarianism.

Among Americans there is a disposition to treat doubts of the truths of Christianity as a mark of intellectual vigor and sometimes as a sign of religious sincerity.

PREOCCUPIED WITH MATERIAL INTERESTS, but yet finding time to read the thoughts of many minds, and to hear the discussion of antagonistic opinions and systems, they find it difficult to trust with entire confidence to what they know or believe. It all seems to be relative, and another generation may see everything in a different light. Problems take the place of principles, religious convictions are feeble, the grasp of Christian truth is relaxed, and the result is a certain moral hesitancy and infirmity.

But, apart from all theories and systems of belief and thought, public opinion in America sets strongly against the denominational school. To introduce the spirit of sectarianism into the classroom would destroy the harmony and good-will among citizens, which is one of the aims of the common school to cherish. There is, besides, no reason why this should be done, since the family and the Church give all the religious instruction which the children are capable of receiving.

This, it seems to me, is a fair presentation of the views and ideas which go to the making of current American opinion on the subject of religious instruction in State schools; and current opinion, when the subject matter is not susceptible of physical demonstration, cannot be turned suddenly in an opposite direction.

The Catholic view of the school question is as clearly defined as it is well known. It rests upon the general ground that man is created for a supernatural end, and that the Church is the divinely appointed agency to help him attain his supreme destiny. If education is a training for completeness of life, its primary element is the religious, for

COMPLETE LIFE IS LIFE IN GOD. Theorists may be able to construct a system of ethics upon a foundation of materialism, but their mechanical and utilitarian doctrines have not the power to exalt the imagination or confirm the will. The atmosphere of religion is the natural medium for the development of character. In the purely secular school only secular morality may be taught, and whatever our opinion of this system of ethics may otherwise be, it is manifestly deficient in the power which appeals to the heart and to the conscience.

If the chief end of education is virtue, if conduct is three-fourths of life, if character is indispensable while knowledge is only useful, then it follows that religion, which more than any other vital influence has power to create virtue, should enter into all the processes of education. Our school system, then, does not rest upon a philosophic view of life and education. We have done what is easiest to do, not what it was best to do. The denominational system of popular education is the right system. The secular system is a wrong system.

A CONVERT'S REASON.

Why Kegan Paul, the Publisher, Became a Catholic—A Strong Argument.

Says the *Liverpool Catholic Times*: Since the appearance of Cardinal Newman's "Apologia" there has not been published a more deeply interesting account of a convert's religious struggles than that which appears from the pen of Mr. C. Kegan Paul in the current issue of the *Month* under the title, "Confession of a Convert." The record of an earnest soul's battles against prejudices and doubts and its progress towards the true light of the Catholic faith must always possess an absorbing attraction; but its attractive power is immensely increased when, as in Mr. Kegan Paul's narrative, every word breathes the most sincere conviction. This, indeed, constitutes the great beauty and force of Mr. Kegan Paul's article—that it is written with a frank, straightforward simplicity which not only wins the sympathy of the reader, but convinces him that the writer's object is to tell in the most direct way the truth, and nothing but the truth. Mr. Kegan Paul is the son of an Anglican clergyman who, in his son's early childhood, ministered to the congregation of a Somersetshire village. It was not, however, from his father but from his mother that he received the strongest and most lasting impressions. As in so many other instances, the mother's influence in the days of boyhood was all powerful for good even amongst the anxieties and troubles of manhood.

"My mother," says Mr. Kegan Paul, "always prayed with her children, and till long after I was grown up always came to me after I was in bed and read me a chapter in the Bible. This nightly reading is among the happiest memories of my youth."

THE OLD FORMALISM OF THE ANGLICAN RITUAL had little relish for him. To such an extent did it excite his aversion that, though not an irreligious child, he loathed church-going. The first Catholic service of which he heard a description seems to have filled his young mind with new ideas of the beauty of religious worship. He thus recounts the circumstances:

"The first time I was conscious of a dignified church beyond the Anglican, and no mere body of dissenters, was when my mother went one Holy Thursday to the tenebrae service at Prior Park, and gave me an account of it. She had made acquaintance, how I do not know, with a certain Father Logan, who preached the three hours' devotion on that occasion. I think my mother went to Prior Park now and then for some years, and all that she told me impressed me deeply."

Even from the age of eight Mr. Kegan Paul possessed and exercised a logical and analytic faculty. Some few books intended to confirm Protestants in antagonism to the Catholic Church fell into his hands, but the effect they produced upon the mind of the youthful reader was by no means that for which they were obviously designed. We have heard of Protestants being converted to Catholicism by the unfair diatribes of the late Dr. Littledale against the Church. Honest Protestants, capable of weighing arguments, have revolted against the injustice of his attacks. Mr. Kegan Paul was animated by a similar feeling in reading controversial literature composed with a manifest anti-Catholic animus. About the age of eight or nine years he read a discussion between one of the Downside Fathers and a Protestant champion, and it became clear to him that the advocate of Protestantism had not answered all that was advanced by his opponent. Other books, such as "The Nun," by Mrs. Sherwood, and the tale "Father Clement," meant to inspire him of a horror of Catholic practices, had a distinctly opposite effect. The customs which were held up to scorn by the author were held up to admiration by the young reader.

His leaning towards the Catholic Church was thus becoming decided, but there was no one to deepen these early impressions. His religious instruction during his school life from eight to thirteen seems to have been slight and superficial, and from this point of view he appears to have fared little better at Eton, though

THE OXFORD MOVEMENT

was then making a stir throughout the country. Mr. Kegan Paul, indeed, paints a sad picture of the life led by the average boy at our great Public schools.

"There are lads who, by the grace of God, have in them a natural and ingrained purity of soul, a revolt from every wrong word and deed, an instinct against evil, which preserves them in ignorant innocence through the perils of boyhood; but, as a rule, an average English lad is neither an ignorant nor innocent. When he ceases to say his nightly prayer at his mother's knee, there is no one who enforces on him the connection between religion and morals; no one, except from the distant pulpit, ever speaks to him of his soul; no one deals with him individually, or attempts to help him in his special trials. A father is, as a rule, shy of his son's tutors are apt to treat all more transgressions as school offences and are unwilling to see what is not forced on them, so that the boy's soul shifts for itself, and for the most part fares badly. I can truly say that for the five years I was at Eton, between the ages of thirteen and eighteen, no one ever said one word to me about my own religious life, save always my mother, but she could know nothing of a boy's dangers, and was as one that fought the air."

Proceeding from Eton to Oxford, Mr. Kegan Paul felt the spell of the religious energy which the Tractarian movement had generated. Though the set with which he mainly lived was not much given to habits of piety, his religious sympathies were not inactive. He was careful to attend any church at which Dr. Pusey was announced to preach, read Newman's sermons to his mother and sister in the vacations, and, unknown to his Oxford friends, endeavored to do some little district visiting amongst the poor in a futile way, under the direction of Rev. William Knott, fellow of Brasenose, afterwards vicar of St. Saviour's, Leeds. In his vacations, more than in Oxford, he saw the High Church party at its best. Much of his time was spent with the family of a member of his college. They held much Catholic doctrine, and adopted many Catholic practices with a simplicity, earnest piety, and thoroughness very beautiful to witness. The eldest daughter took much interest in the attempt at a revival of sisterhoods in the Church of England, and is now a Catholic nun.

OF THE ORDER OF ST. DOMINIC. The remainder of the family are still satisfied with their half-way house. Mr. Kegan Paul would probably have been more closely identified with them and their opinions but for the influence exercised upon him by Charles Kingsley, then rector of Eversley, with whom he contracted a friendship. Kingsley was broad and tolerant towards every religion but the Catholic, on which he poured the whole vials of his wrath. He mixed with his religion eager democratic politics, and he endeavored, with success, to persuade Mr. Kegan Paul that work brought the solution of all doubts. When, therefore, Mr. Kegan Paul took orders in the Church of England his aim was to become a parson after Kingsley's pattern. First at Tew and then at Bloxham he labored to attain his ideal. He then went abroad as a private tutor, and about a year subsequently he accepted a curatorship at chaplaincy at Eton.

Here, in dealing with the boys, the necessity of one of the principal practices of the Church soon became manifest to him, and something very like confession entered into the relation between many of those entrusted to his charge and himself. Still he was far from being a High Churchman in creed. Neologian criticism, which he read more and more, took increasing hold on him, teaching him to minimize dogma, and to hold the least possible doctrine compatible with a love for a somewhat stately ritual, chanted services and frequent celebration of communion, in which

PIOUS REMEMBRANCE OF CHRIST'S DEATH

there seemed to himself and others great help towards a spiritual life. A college living in Dorset was then offered to him and accepted. The Bishop frankly told him that he would, if it were possible, have refused to accept a man of his opinions, but as he could not help himself he trusted Mr. Kegan Paul would at least continue the outward character of the services. "It struck me as most grotesque," says Mr. Kegan Paul, "that the chief pastor of a diocese should have no voice whatever in the selection of the men appointed to serve under him, no power to inhibit what he considered false doctrine, and should have to appeal to the forbearance and good sense of his clergy to hinder a complete reversal of an established ritual approved by himself." In this new position Mr. Kegan Paul strove hard to improve the condition of the agricultural laborer, which was then deplorable, indeed; but whilst social and political work had been carried as far as possible, faith had not grown firmer; rather it had insensibly slipped away. He accordingly resigned his living and went to London to take up a literary life. At a moment when the services of the Church of England seemed to him disastrous and untrue, and the outward scaffolding on which he had striven to rise to God had crumbled into nothingness, and when, though he did not deny Him nor cease to believe that a first cause existed, he was attracted by the Positivist system of Auguste Comte, the so-called religion of humanity.

"It should in fairness be said," writes Mr. Kegan Paul, "that in this faith, if so it may be called, man and woman live high, restrained, ascetic lives, and find in humanity an object, not self, for their devotion. Like the men of Athens, they would scorn ignorantly, and under false names, to worship God. And for myself I may say that I doubt if I should have known the faith but for Positivism, which gave me a rule and discipline of which I had been unaware. The historical side of Comte's teaching still remains in large measures true to my mind, based as it is on the teaching of the Church. Comte had the inestimable advantage of having been Catholic in his youth, and could not, even when he tried, put aside the lessons he had learnt from her. But Auguste Comte did more for me than this. It may seem strange, but till I did so under his direction I had never read the 'Imitation of Christ.' Comte bids all his followers meditate on this holy book, telling them to substitute humanity for God. The daily study of the 'Imitation' for several years did more than ought else to bring me back to faith and faith back to me."

The Highest Life.

Beautiful old age—beautiful as the slow-dropping mellow autumn of a rich, glorious summer. In the old man nature has done her work; she loads him with fruits of a well-spent life, and surrounded by his children's children she rocks him softly to a grave. God forbid we should not call it beautiful. It is beautiful, but not the most beautiful. There is another life—hard, rough, and thorny, trodden with bleeding feet and aching brow, the life of which the cross is the symbol; a life which no power follows this side of the grave; which the grave gapes to finish before the victory is won, and—strange that it should be so—that is the highest life of man.

Look back along the great names of history; there is none whose life has been other than this. They to whom it has been given to do the really highest work on this earth—whether they are Jew or Gentile, Pagan or Christian, warriors, legislators, philosophers, poets, priests, kings, slaves—one and all, their fate has been the same—the same bitter cup has been given to them to drink.

Brave Catholic Priests.

Father Reginald Collins, the Catholic chaplain whose heroism at the Battle of Tofrek, in the Sudan, made him famous in the army even though it received no official recognition, has lately been elected a member of the Senate of the University of Malta.

In connection with the appointment *Piccadilly* has an interesting note on Father Collins. "This fighting priest of the Church of Rome," says our contemporary, "is as distinguished by his learning as for his pluck. He is master of nine languages, including Arabic, which he picked up during his five years' campaigning in Egypt and the Sudan, winning the first prize offered by the military authorities for the greatest proficiency in that tongue. A very celebrated General once remarked of him and a colleague, 'Oh, Brindle and Collins are worth a whole bench of Bishops.'"

It will be remembered that Father Brindle was the only chaplain that shared the dangers and hardships of the terrible march across the Bayuda desert. The "very celebrated" General who thus referred to him and Father Collins is, we believe, no other than Lord Wolseley. Father Brindle's portrait used to be one of the few pictures in Lord Wolseley's study when he lived in London.

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