

The Catholic Record

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STATE MORALITY

In Canada there are many who envy the United States their "national" system of schools. So that the working out of our neighbors' national system is of no small interest to Canadians. The State has no religion. Stateschools, therefore, must be free from all religious influence.

Ann Arbor, Mich., July 10.—"Tell the true story to children before they have reached their fifth year, and make them familiar from the first with the nude of each sex."

"Children of both sexes, and adults as well, should bathe and dress together freely, frankly and without prudish apology," said Miss Phelps, and she expressed the opinion that pictures and statues of the beautiful nude should have a place in homes where the adults can show the right regard for the body.

"In all ways the body must be respected and honored," said she, "but not tampered with or oiled."

The Professor of Philosophy in the Michigan State Normal College, though she is a spinster, evidently possesses one indisputable qualification for the apostolate of the new morality—she is no prude. When the State enacts legislation making this substitute for Christian morality and Christian modesty legal, perhaps obligatory, no narrow-minded religionist can complain. This is a matter of health which falls within the province of the state.

Like all modern faddists who rail against dogma and scout the idea of infallibility of Pope, or Church, or Bible, Miss Phelps never doubts her own infallibility and dogmatizes thus:

She said she believed in giving sex instruction in the schools though she emphatically states that she believed "nothing specifically called sex hygiene should be given in the schools." Her idea was that all the teachers should give instruction in sex hygiene under another name, and point the way to right living through every study taken up by the pupil from the earliest grades to the highest.

of right living." Right living! Why not? In these days of platitudinous pulpit utterances, and easy-going surrender of individual rights and liberties, to assert the rights of parents in the matter of the education of their children is treason to the state; to assert the claims of religion and the rights of God is an attack on the glorious system of state-schools where Catholic and Protestant, Jew and pagan, bond and free have equal rights. Offence must be given to none—unless, perhaps, he be superstitiously attached to beliefs and practices which the age has outgrown.

Miss Phelps said that it was impossible to go into a third or fourth grade of any public school and not find practically every pupil resorting to abuses.

We do not know just what experience Miss Phelps has had. But she probably did not get to be Professor of Physiology in the Michigan State Normal College without considerable experience in the state schools.

While she discloses the conditions and proposes her remedy those who call themselves Christians are keenly alert in defense of the principle of "separation of Church and state."

No religion in the schools! It is unconstitutional. However there is hope unless the goddess school has altogether obliterated Christian conscience.

Protestants who are sincere Christians are coming to realize the truth which a God-fearing Methodist and patriotic American thus fearlessly expresses: "I have said that a century and a half of eugenics would leave the Catholic Church alone in the field. A century and a half of the goddess school would leave that same church in complete possession of Christianity; and such a school as Spargo says will be compulsory under Socialism would put that church to the necessity, under which the early fathers labored, of resorting again to the catacombs in order to protect the faith from a hostile world. I have little respect for the strength of faith of those members of my own creed who fear the triumph of another church as a result of religious teaching in the schools; and I have little respect for their judgment, for it is plain to me that Catholicism can stand up against a state-supported educational system from which God is excluded and equally plain that Protestantism cannot, and that the result of the public policy so many Protestants now blindly support will be a complete extinction of their branch of Christianity and a division of the world of opinion between Catholicism on the one hand and atheism on the other."

READING THE GOSPELS

The following paragraph from the Congregationalist ought to help a little to dispel the mists of prejudice and ignorance created by the persistent calumny that the Church is opposed to the reading of the Bible. Of course the fact needs a little sugar-coating, which is provided for the Protestant palate by the Congregationalist. Even thus sugar-coated we should be surprised to see it in some of our other religious contemporaries:

"The activities of the Bible Society in Brazil are forcing the Roman Church to a counter-publication, at least of the Gospels. These are provided with notes warning the people against Protestantism. The one authorized by the Cardinal Archbishop of Rio Janeiro in 1912 has on its preface these sensible utterances: 'Friend, open this book and read it. Take care. Do not let it remain only on the shelf. If the Gospel of God should be an unknown book, with all certainty the God of the Gospel will be an unknown God.'"

In November, 1893, Leo XIII. of pious memory granted indulgences to all who would read daily for at least a quarter of an hour the Holy Scriptures.

We have before us a decree of Our Holy Father Pius X. granting special indulgences to sodalities for promoting the reading of the holy gospels. The opening paragraph runs as follows:

"How profitable is association for promoting the constant reading of the Gospel is shown by the remarkable fruits which have followed from such association. The societies for this purpose which have hitherto arisen with the encouragement of ecclesiastical authority are seen to be fructified by heavenly blessings."

The objects are stated simply and directly (1), to read frequently and if possible every day part of the Gospel; (2), often and opportunely to recommend this practice to others; (3), to recite frequently the invocation: "Grant, O Jesus, that we may obey Thy holy Gospel."

The use of notes to explain passages difficult to understand or liable to be misinterpreted has this scriptural justification:

"And account the long suffering of Our Lord, salvation; as also our most dear brother Paul, according to the wisdom given him, hath written to you. As also in all his epistles, speaking in them of these things; in which are certain things hard to be understood, which the unlearned and unstable wrest, as they do also the other scriptures to their own destruction." (II. Peter 3: 15, 16).

Talking about notes, what are the sermons from Protestant pulpits but explanatory notes on the Gospel or other Scriptures?

We admit that sometimes preachers are guileless of scriptural note or comment.

ORANGE ORATORY

Occasionally a reader sends the local paper containing the oratorical eruptions usual around the twelfth of July. Usually Catholics look on these and all other phenomena of the glorious twelfth with the quiet indifference of the stalwart Cornishman who took good-humoredly a beating from his wife. "It pleases she and it don't hurt I," was his philosophical explanation.

The Rev. Richard Lows in St. Paul's Episcopal Church, Toronto, preached a typical Orange sermon with this variation:

"Pointing to the activity of the Church of Rome and the advance of Roman Catholicism in Great Britain the speaker declared that that Church had made greater strides toward power, and showed a greater increase in membership during the past ninety years than in the preceding three hundred."

The waning power of the Catholic Church is the usual consoling view taken by the Orange orator. The last ninety years were only beginning when Macaulay declared that the Catholic Church had made greater conquests and expanded more rapidly since the Reformation than before that period of great defection.

Despite opposition of all kinds and defections great or small we know the Church of Christ goes steadily on to the accomplishment of her divine mission. "Teach all nations, and behold I am with you all days, even to the consummation of the world."

THE NATIONAL EDUCATION ASSOCIATION

The gathering together of representatives from all the States in the American Union to discuss matters of educational interest is a very important educational event. It can hardly fail to broaden the outlook of some and check the extravagance of others. It must necessarily give an indication of the trend of thought and practice amongst those who are largely responsible for the public school system of the United States. This year, the annual convention of the National Education Association was held at St. Paul, Minnesota. Before us lie newspaper reports of two different sessions. They are interesting and may be instructive.

On July 10th we are informed that Dr. J. E. Francis, Superintendent of Schools, Los Angeles, Cal., vigorously attacked the present school system, denounced the inefficiency of the average teacher, and characterized as soul-wreckers "certain powerful interests that are blocking all forms of educational progress." A formidable indictment surely, even if we are left somewhat in the dark as to the identity of the "powerful interests." Here, however, are his very words:

"Our public schools of to-day," said Dr. Francis, "are namby-pamby places to which we go because it is the custom, and some of us become good citizens in spite of them. The purpose of education is to make us scholars enough so that we may separate ourselves from the common herd. Teachers who train a child to believe that he cannot be respectable unless he is a professional man are a menace to society."

Dr. Francis was accused of sensationalism by some leading educators but "the storms of applause which interrupted him at every sentence were indicative of the general attitude of the delegates."

Had such a criticism been uttered by a Catholic it would be used for generations as incontrovertible evidence of the old familiar charge of ignorant fanatics that "the Catholic Church is opposed to the public school." Nevertheless the Superintendent of Schools in Los Angeles met with vociferous applause from the delegates to the National Education Convention.

We have, perhaps in less vigorous terms, criticised our own schools on

precisely the same lines. The elementary school curriculum is so arranged as to prepare pupils for entrance to high schools. Less than 10 per cent. enter the high schools. The high school course, in turn, is subordinated to the preparation of another small proportion of this 10 per cent. for university and professional careers. Hence we are in agreement with Dr. Francis as to the effect of such a system.

"Schools are all wrong, because they give the credit to the captains of things, not to the stokers."

We, however, emphatically disagree with his proposed remedy. "When the teaching force is allowed to make its own judgments and stand on these judgments, we will have different boys and girls."

To give the "inefficient average teacher" carte blanche is a bit advanced even for the public school fetish worshipper. The schools already have passed into the hands of women; the people must have some control or another generation might see them pass into the hands of suffragettes; or other modern types such as Miss Phelps, Professor of Physiology in the Michigan State Normal School, might dominate the "teaching force."

"We are dragging out the souls of our boys and girls by telling them to learn so many pages a day of matter that means nothing to them in practical life."

The hall rang with applause when Dr. Francis shouted:

"God bless the girl who refuses to study algebra—a study that has caused many girls to lose their souls."

Continuing, he said:

"Give our girls courses in costume designing instead of mathematics, and life and art and morality and Godliness will mean more to them. There is more art in one well-selected and well-made garment than in all the art galleries of Europe."

These flamboyant pronouncements are characteristically dogmatic. The failure of the school without religion is evident even to those who will not admit the fatal defect. They would turn the educational ship in some other direction, and without compass or rudder confidently expect to reach the promised land of educational efficiency in forming character.

He added that nine tenths of our immorality is caused by damage done to boys and girls by teachers."

We fear that "costume-designing" will hardly effect the transformation hoped for.

The old adage "knowledge is power" has in the very recent past been amplified into knowledge is virtue, knowledge is character, knowledge is everything. The acknowledged break-down of the school system based on such exaggerations may bring intelligent educators appreciably nearer the truth which the Catholic Church has ever proclaimed and ever will proclaim—that there is no other basis for morality except religion.

THE SERBIAN CONCORDAT—AND THE VETO

The recent war brought the Balkan States into the gaze of all the world. Then Catholics learned that Serbia occupied the unique position of being the only country in the world without a Catholic hierarchy. The only priests legally officiating in the country were those attached to Catholic embassies. Serbia, which used to have the bad distinction of having the most anti-Catholic government in Europe, has just concluded a treaty of peace and friendship with the Holy See.

In another column we give the full text of this concordat. It will be seen that the Serbian government is given a certain limited veto on the appointment not only of bishops but of parish priests.

A hundred years ago the Irish people offered strenuous even violent opposition to the proposal to give similar voice to the British government in the appointment of Irish bishops as a condition of emancipation. Many of our readers familiar with the history of that time will recall O'Connell's outspoken opposition. Rightly or wrongly the Irish people feared that the British government would attempt to control Irish political aspirations through the episcopate in whose selection the government would have considerable influence through the veto. O'Connell voiced the feeling of the whole Catholic people of Ireland when he declared that he would submit again to all the devilish oppression of the penal laws rather than purchase freedom at such a price. "All the religion you like from Rome but no politics,"

declared the tribune of the Irish people. And again, "I would as soon take my politics from Constantinople as from the court of Rome." Which by the way is an apt commentary on the out-worn "Home Rule Rome Rule" argument of ill-informed and bigoted opponents of Home Rule.

The veto, however, had been granted before that time to national governments, and since that time also. The Concordat with Serbia contains concessions along that line quite as generous and ample as those demanded by the British government as a condition precedent to emancipation. The circumstances are vastly different, however. They would be parallel if instead of the alien government of London there had been an Irish parliament in Dublin when the veto was the burning question of Irish politics.

THE HIGH SCHOOL ENTRANCE

The results of the Entrance Examinations have just been published. Without any desire or intention of indulging in vulgar boasting we believe that an analysis of these results for the city of London may serve some useful purposes.

The total number entered on the registers for the past year in the Separate schools of London is 911; the average attendance was 679. The Public schools had 6,970 enrolled with an average attendance of 5,427. The average attendance in the Public schools is somewhat better than that of the Separate schools. However it should be noted that the Public school figures are exclusive of kindergartens. The Separate schools have no kindergartens. It is reasonable to suppose that the Separate school primary classes are attended by many children who would otherwise be classed as kindergartners; these naturally would attend school only during that portion of the year when the weather and other conditions were favourable. John Johnson, of St. Peter's School, headed the list for the city; and Rhea MacRoberts, a Public school girl, was a close second. Both were thirteen years and two months of age, and there was only one mark between them.

The Separate Schools, with an average attendance of 679, sent up 55 candidates of whom 54 passed, 81 with honors.

The Public Schools with an average attendance (exclusive of kindergartners) of 5,427 had 413 candidates; 357 passed, 74 with honors.

The average age of the Separate School candidates was 14.1; of those of the Public Schools 14.5. Ninety-nine per cent of the S. S. candidates were successful, 54 per cent. received honors. Of the Public School candidates 86 per cent. passed, 21 per cent. with honors.

The Separate Schools sent up 8.1 per cent. of the average attendance; the Public Schools 6.6 per cent.

We have urged as strongly as possible that those pupils who are able to do so should be allowed to make their elementary course in seven, six or even five years. That this is possible is evidenced by at least two of the successful S. S. candidates this year.

Harold Foley, twelve years and four months of age, made the two grades of the fourth form in one year and passed with honors; Annie Pitt, eleven years, after making the same two grades in a year almost reached honor standing with 70 per cent.

Not only will these pupils begin their high school work a year sooner but they will do better work than if they lacked the mental and moral discipline of having to put forth their best efforts during the last year of the elementary course. To make bright and industrious pupils keep step with the dull, indifferent or frivolous is not only stupid, it is unjust.

The comparison on every point is favorable to the Separate schools. What we find particularly gratifying is that the Separate schools sent up a larger proportion of the total average attendance, and at an earlier age. However the average age is still too high and the number of candidates too low. At least 10 per cent. of the average attendance should write every year, and the average age should be cut down a full year. Be it ours to show the way.

It may sometimes look very hard to do God's will, but we will find it much harder not to do it.

To each soul God gives the power to rise, if it will, even above the tyranny of inherited tendencies, and make its own destiny for good, for noble ends.

ILLUMINATING INSTANCES

Were it not for unscrupulous politicians, who fan the fires of prejudice to serve their own selfish ends, we would hear but little of the cleavage that divides Ulster Protestants and Irish Catholics. The other day Canon Murphy, editor of the Irish Educational Review, Senator of the National University of Ireland, and one of the most distinguished of the Irish clergy, passed away at Limerick, and amongst those who attended his funeral at St. John's Cathedral was the Protestant bishop of the city. On the occasion of the death of the late Protestant bishop of Cork the Corporation of that city and the Catholic citizens attended the funeral, and all the shops, irrespective of the creed of the owners, suspended business while the procession was passing along the streets. Quite recently the Protestant bishop of Kerry was transferred to the see of Limerick. The Catholic citizens of Tralee, headed by the parish priest, presented him with an address on his departure. In the writer's native town the largest store was kept by one of the very few Protestants in the place, and the Catholics supported him in preference to the members of their own faith. Of all the cruel libels that have been circulated about the Irish people the charge of religious intolerance is the most lying and unjust.

We do not say that there is not intolerance in Ireland, and that religion does not supply the line of division between the people. But the guilty ones are not the Catholics. A Catholic storekeeper in an overwhelmingly Protestant Ulster town would be forced to put up the shutters in a week. There is a Protestant parson in Queen's County, the Rev. Dudley Fletcher by name, who attained an unenviable notoriety during the Ne Temere agitation. This gentleman was invited by his Catholic neighbors to attend a meeting called to form a corps of the National Volunteers. Mr. Fletcher, who, no doubt, is sincere enough according to his lights, attended, and was immediately boycotted by the leading members of his congregation. When he called at their houses they refused to see him, and finally reported him to his Bishop and asked that he be removed. Protestant clergymen who refused to sign the Ulster Covenant have been shunned as lepers by the gentlemen who mouth of equal rights, and are arming to battle against Catholic intolerance. Yes, the leaders of the Protestant minority have kept alive the flames of religious prejudice in Ireland, not because they loved the tenets of Luther, but because they lusted after the flesh pots of Ascendancy. Given ten years of Home Rule Ulster Covenanter and National Volunteer will be marching side by side to the tune of God Save Ireland.

NOTES AND COMMENTS

RECENT LETTERS from Ireland announce the death of the Most Rev. John Tohill, Bishop of Down and Connor, whose health had been in a somewhat precarious state for more than a year. Dr. Tohill was a conspicuous figure in the North of Ireland and especially in Belfast, his episcopal city, where, notwithstanding its intense Protestantism, his judgment in matters affecting the general welfare was much esteemed and his presence at public gatherings much sought after. We have, indeed, heard it stated by a resident (not a Catholic) of that city, that at a public meeting called, a year or two ago, to discuss some civic engineering problem, that of all the addresses there delivered by scientific and financial authorities of note, none made so great an impression as the weighty remarks of the Catholic Bishop of the United Dioceses of Down and Connor. Dr. Tohill was, especially, an authority on educational questions, and as a member of the Intermediate Education Board for Ireland since 1910 rendered important public service.

BISHOP TOHILL was a native Ulsterian, having been born in County Derry in 1855. He was educated at St. Malachy's Diocesan College, Belfast, and at Maynooth, and after his ordination became professor in the former institution. In 1905 he became Parish Priest of Cushenall, County Antrim, and finally in 1908, Bishop of Down and Connor, dioceses whose union dates from 1442. It is singular, however, and suggestive of the strongly Protestant character of Dr. Tohill's surroundings

during his entire priestly career, that he had no cathedral. At Downpatrick the church is merely parochial, while at Connor there is no modern Catholic Church at all. His official residence as Bishop was Chichester Park, Belfast. His influence at all times in such environment was on the side of peace and amity, and we may be sure that the disturbed state of feeling for the past year and the threatened disturbance of the peace weighed heavily upon him in his weakened state.

DR. TOHILL was one of the two Bishops who came with Cardinal Logue to the Eucharistic Congress in Montreal in 1910, upon which momentous occasion he made a short tour of the country. It was our good fortune to make his acquaintance at that time and to accompany him on the water journey from Montreal to Toronto. He evinced the greatest interest in the history and institutions of the country and especially in the prospects that lay before Catholic immigrants. He also made careful note of the provisions for religious and moral instruction in our schools, and was much impressed with the Separate School System as a practical solution of a vexed problem. To say that his penetration and practical good judgment will be much missed in religious and educational circles in Ireland is but to re-echo the universal feeling of his own people and of his brethren in the Episcopate. R. I. P.

THE INCREASING attendance of Catholic young women at the Provincial Universities, and especially at the University of Toronto within the past few years is one of the noticeable features of the day in educational circles. Most of these have received their preparatory training in the Separate schools, or in the many admirable institutions conducted by the religious orders throughout Canada who are making every effort to keep abreast of the latest developments in academic teaching and have achieved results in the competitive standing of their pupils of which Catholics are justly proud. Among these St. Joseph's College and Loreto Abbey, Toronto, by reason of their position as residential institutions, and through cooperation with the federated College of St. Michael, being empowered to prepare their pupils for the annual uniform examinations of the Arts course for Bachelor's Degree, are in an especially advantageous position, of which the Catholic young women of Ontario would do well to avail themselves.

IT MAY NOT be generally known (certainly it is not fully realized) that it is now quite possible for Catholic young women aspirants to higher education in Ontario to gratify this laudable ambition without having recourse to secular institutions. In such colleges as Loreto and St. Joseph's the students who, after their four-years' college course succeeded in passing their University examinations, receive their degrees from the University of Toronto. For a few subjects only, and for laboratory work of the first two years, is attendance at the university itself necessary. All other subjects are taken at the convents, including lectures in Religious Knowledge, Ethics, Logic and Psychology, given by Professors from St. Michael's College. St. Michael's itself, fully federated with the University, is doing university work fully abreast with that of any college in the federation.

TO BE privileged to make their whole University course in a Catholic college is so inestimable an advantage for Catholic young women as to scarcely need emphasis. Environment and association count for much in the formation of character; the spiritual atmosphere of a Religious house is breathed in unconsciously by those sheltered within its walls, and while enjoying all the advantages of the University their faith is safeguarded and their intellect developed along strictly Catholic lines. The fact, too, that students from these sources have distinguished themselves this year in every department is sufficient guarantee of the quality of the training imparted, and of the evident determination of those in authority to place Catholic young men and women on a level, so far as opportunity is concerned, with their non-Catholic fellows.