NEW METHOD OF TEACHING MORALITY

From America

Milton Fairchild, of the National Institution for Moral Instruction, an organization with headquarters in Baltimore, Md., in a lengthy letter to the editor of the New York Evening Post (July 3, 1912), is entunsiastic regarding the progress of moral education in public schools. "Within twenty years morality will be one of the leading subjects taught in our American schools," he assures us, "and instead of being the backward nation in this phase of education, America is to become the most successful and efficient." The prophecy, if the writers reason for proclaiming it were a satisfactory one, would be a source of keen gratification to many who have fought for that blessed outcome through weary years. There is so much to praise in the Public school system; of the United States that these would hai with delight the removal of the essential defect which forbids them to accept its privileges. From America

its privileges.

The evil of our present secular system lies, as Catholics are wont to insist, in what it fails to inculcate. Starting with the abaurd contention that the with the aburd contention that the immemorial teaching and practice of Christendom, as to the need of an intimate union of religion and education, are false, or useless, or pernicious, the system dominant in this country to day system dominant in this country to day necessarily forces religion into the back-ground of the child's life. Hence the consequent peril of material absorption; hence its failure to strengthen and train the moral conscience and the will when such training is most successful and most urgently needed, and when for a great and increasing number of young lives, such training must be imparted or

We may be allowed, however, to express the hope that with the coming of the better era soon to be with us, if Mr. Fairchild's, forecast be an accurate one, there will be prevalent among us a more accurate notion of moral education than that described by Professor George E. Eher of the University of Wisconsin, in an address delivered before the physical education department of the National Education Association during its recent conven-tion in Chicago. "Moral education," he said, "to most people means the presentation to boys and girls, by teaching and preaching, of the precepts and maxims of a moral and ethical or religious code of conduct, the exhortation act in accordance with such a code and the leading of an exemplary life by the teacher and preacher."

To make a point the Professor naively This is good as far as it pes." He had better have said, this is a loose explanation of moral education, since it utterly fails to suggest the ultimate and cogent reason of obedience to those precepts and maxims which is element of moral action in man. Knowledge of what is right of what is wrong, even knowledge of do the right and avoid the wrong, will not suffice to make one's conduct good or just, unless there accompany reverence, or a sense of awe in the presence of moral obligation. The moral conduct of life supposes two elements; first, general principles of right and wrong, which the intellect recognizes as expressions of a supreme law to which unconditional obedience is due, and secondly, rectitude of mind in applying these precepts of morality to the individual and concrete circumformation of an intellectual habit wheremake application of them unerringly,

and sterling integrity which strengthen men and women to stand the storm and stress of every day life are not developed by any pleasant process of veneering or through the mere influence of external suggestion. Such things have a certain value, and they help in the work to be done, but true, perman-ent character must have its roots within, in the power of choice, in self-determina-tion, in conscious personal effort. The character which guides conduct to true success is a disciplined character. Discipline involves standards. The application of standards implies rules. Hence the true concept of the teacher's task, the need of hard and constant application which, in moral teaching even more than in other phases of his dealings with his pupils, is and must be an essential

favolves new or original thought, it is it reads 'a dam,' or obstruction. This the underlying truth which from the beginning has been the inspiration of mortal mind in solution; it further beginning has been the inspiration of those who recognize the essential thing, "the one thing necessary," to be the those who recognize the essential thing, suggests the thought of that darkness the one thing necessary," to be the formation of Christian character in the or dust was deemed the agent of Dlitz Christian child through the training of the moral conscience and the will. To right conduct, to the paths of virtue, to conformity of their will with the will of God all are called, and they whose duty it is to aid children to fulfill that call must form the conscience and mould the will of those who are entrusted to their teaching and training, from the very dawn of the little one's capacity for such training. We insist upon the truth anew training. We maist upon the cruta anew simply to emphasize the folly of the claim set up by Mr. Fairchild that he has found at length the "something new" in education which is to solve the problem of moral teaching in the Public school system to such purpose that "within twenty years morality will be one of the leading subjects taught in our

new discovery:
"Time and time again a series of three lessons in morals on 'sportsmanship,' 'thrift,' and 'conduct becoming in a gentleman' has been given on three successive days to the students of Public gentleman' has been given on three successive days to the students of Public high schools in the assembly halls with accumulating interest and appreciation on the part of pupils and teachers. These are stereoption lessons, and it has been proved that there is a way to

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teach morals in Public schools. Series of photographs from real life, taken especially for this visualizing of human especially for this visualizing or numar affairs, are thrown on the acreens by means of the projection lattern, and while the pupils are studying out the pictures, the right and wrong of what was happening when each picture was taken is made a matter of instruction. The whole lessen is vital because each photograph touches on a vital point in the morality which the boys and girls ought to be living out each day."

Without denying a certain external helpfulness to these stereopticon lessons, of which a wise teacher may avail himself in impressing moral precepts upon his pupils, we submit that the latest novelty in educational practice cannot but fall far short of the aim proposed.
The very reading of the list of subject slides convinces one that the promoters of the scheme have but a crude idea of of the scheme have but a crude idea of what Christian morality implies. The Christian teaching on life determines the principles and methods of the training which alone can attain that aim. And that teaching does not find its perfect outlet in such themes as sportsman-ship, respect for the aged, kind-ness for animals, conduct becoming in ladies and gentlemen, thrift of time and opportunity, property rights, law and order, industry, honor, temperance, cour-tesy, kindliness, and a hundred other such topics which the "new discovery" visualize by means of picture slides. It tells us rather that the human soul is a spirit created by a Personal God to His own image and likeness; that this present life is but a probation for the higher and wider life to come : that, although we have our rights and duties in regard to this world and our fellowmen, our first and chief duties are ever towards our Creator; that we live truly and completely only so far as we live in Him; and that we are destined by Him for the perfection of our being

and eternal happiness in heaven.

The mistake of Mr. Fairchild and his kind is the mistake too general in our day—the neglect of the supernatural as the basis of human life and morality and the arrogant building upon the mere natural. In this materializing age, more than ever, the child must be taught to find God in the school, as well as in the home and in the church. This is what Catholics mean by the "religious atmosphere" which should pervade the life of the true Christian. This is what they mean when they proclaim that genuine moral training is an impossible thing unless the influence of religion permeates the child's soul as the air we breathe permeates our bodies. Place a child, says someone, in surroundings training of the child—the inculcation of right principles of conduct and of solid grounds for the obligation of conforming daily actions to principles; and the formation of solid promation of solid promatical promatica where there is not the safeguarding strength of good company and the help ful example of morally good associa and on motives that are superior to though not necessarily independent of personal considerations.

tion, and you will not make that child realize that there are such things in the world as duty, and right, and obedience, personal considerations.

One who appreciates this will not need the warning that the moral worth

world as duty, and right, and obedience, and Episcopalian Living Church says that one of the most notable recent tion to serve God and to deal justly ecclesiastical events in Europe was the with all, even though, through the magic lantern slide a hundred times three successive days you visualize before him in the assembly halls of your Public schools your pictured lessons on "sportmanship," "thrift," and "conduct becoming a gentleman." M. J. O'C.

CHRISTIAN SCIENCE

In pointing out that the" Christian Scientist" can make the Scriptures mean exactly what he likes, Mgr. Hugh Benson, in a Catholic Truth publication, quotes as an example, the following passage which stands for one of the illuminating doctrines taught by the late founder of the movement.

"The word Adam is from the Hebrew

quality in the training he seeks to impart.

Nothing that we have thus far said

'Adamah,' signifying the red color of the ground, or dust, or nothingness.

Divide the name into two syllables and in creating man—when matter stood opposed to Spirit as that which is accursed. Here a 'dam, is not a mere play upon words, for it means much. It illustrates the separation of man from God and the obstacle the serpent, sin, would impose between man and his Creator.
The dissection and definition of words aside from their meta-physical meaning is not scientific."

Not pausing to comment on the fore-

"mortal mind," and sickness and death, though not real in themselves, have a kind of phantom life when regarded by mortal mind. The cure then, is that man must refuse to yield to the allure-ments of mortal mind—must deny their

The only truth to be found in the teaching of this so-called Science is, says Mgr. Benson, the teaching that Spirit is superior to matter—what the Christian Church has taught for nice Christian Church has taught for nine-teen centuries. It is this that under-ties every miracle that God has ever wrought, and it is that modern psycholo-gists are at last beginning to verify by scientific methods. It is the vast and all dominating principle on which we resist temptation, namely, that spiritual interests are better worth securing than carnal. It does not however, follow interests are better worth securing than carnal. It does not, however, follow that because the master is greater than the servant that, therefore, the servant is a phantom. The teachers of this cultus have been favored by the fact that they first made their appeal in an age which was sunk in materialism, and which took to the new doctrine easily, since they had long come to regard religion as a kind of pleasing emotion ligion as a kind of pleasing emotion largely dependent on the state of the

In its religious aspect, the Science re calls the famous essay on "Snakes in Ireland." There are no snakes in Ireland, and there is no Christianity in this doctrine. It is not for example. says Mgr. Benson, more Christian than the religion of Mahomet who wrote in the Koran that Mary should "bear the Word proceeding from God" and that "Christ Jesus, the Son of Mary" was "one of those who approach near to the presence of God." Such was his mistaken reverence for Our Blessed Lord, that he stated that "the Jews Lord, that he stated that "the Jews slew Him not. . . but He was represented by one in His likeness" and that God took Him up unto Himself. According to the new cultus, "Jesus is the human man, and Christ the Divine ideal," indicating the belief that our more they criticise the institution of the Holy Eucharist as Christ's "ritualism or concessions to matter." It is, in-deed, clear that the cultus pays deferdeed clear that the cultus pays simple reason that if it did not, the ill-educated sectarian forming the movement would give it no at-tention. Moreover, it is clear that in the teachings, the early Congregational influence of the founder, the late Mrs. Eddy, are everywhere in evidence with all their narrow and restricted purview Father Berson, that it has flourished only among the partly educated and among those who have sufficient learning to be impressed by oracular paradoxes, but not enough to detect their shallow-ness. Humorists, philosopers and Christians seem to be the only persons un

represented in the body.

It is well to remember, says Monsignor Benson, who is the convert son of a late Archbishop of Canterbury, that to save our souls and to perfect them, the sacramental system is the one and only positive, scheme which will avail. It is because of the neglect and loss of the sacramental, that the new heresy be-came possible. When matter was no longer understood to be the divinelyappointed vehicle of spirit, it beca its enemy. By the operation of the sacraments of the Church, the whole range of matter that has become man's enemy, has become range of the church of the ch enemy, has become again his friend, and that which was an occasion of falling has turned again to his wealth his peace, the doctrine of the Incarnation being the doctrine by which the Creator became linked to the creature and the spiritual to the material in bonds. that are eternal. - N. Y. Freeman's

CHURCH RESTORED TO CATH-OLICS IN GENEVA

A non-Catholic writer in the Protesthanding back, on May 8, of the keys of the Church of Notre Dame at Geneva to the Roman Catholics, from whom they had been taken thirty-seven years be-fore. This church, built by Catholics, was taken from them on a technicality in 1875 and given to the "Old" Catho-lics. Now it has been restored. The story of thy confiscation and restoration

story of thy consection and restoration is interesting.

Geneva, a Protestant city, had banished Catholics at the time of Reformation. In 1799 they were allowed to return. They were a small body of people then and were forced to content themselves with the modest chapel of Saint-Germain for public worship. Gradually and steadily the community grew until instead of 3,000 Roman Catholic inhabitants. General possessed 14,000 [6] ants, Geneva possessed 14,000. In the year 1847 the principle of freedom in regard to religious worship was acknowledged and a clause to that effect incoredged and a clause to that effect incor-porated in the constitution. The ener-getic pastor Father Dunoyer, applied at once for a grant of land on which to raise a church. It was obtained with-out difficulty; grants of land were made also a little later to the Anglican and other communities; but these grants were hedged about by certain conditions. And Father Dunoyer did not see to it that the word Roman was inserted be-fore the word Catholic. To him "Catholie" and "Roman Catholie"

and rightly so, synonymous. In 1857, after extraordinary exertions on the part of the Catholics, the church Notre Dame de Geneve, was consecrated. From that year until 1875, the Rob passing to combent on the foregoing, which is typical of the "Christian
Science" method, Mgr. Benson says
that the philosophical system of the
followers of Mrs. Eddy, so far as it is coherent at all, is as follows:

Cod is mind and Cod along has two followers of Mrs. Eddy, so far as it is concluded in the Public broblem of moral teaching in the Public broblem of the few to the first the street of the country. God is mind, and God alone has true existence in the highest sense. Man is also mind, but he has a secondary kind of personality dependent upon God. This is his own explanation of the new discovery:

"Time and time again a series of three lessons in morals on "sportsmanship," thrift," and "conduct becoming in a gentleman" has been given on three site of Spirit is Matter. Therefore the opposite of good is not God. It is, consequently, not real and, therefore the opposite of good is not God.

It is, consequently, not real and, therefore the province of the country. Catholic schools were closed, priests exited. A flaw was declared to exist in the act of gift by which the land had of personality dependent upon God. Since God alone is real, all that is opposed to the Divine must be unreal. But the Divine is Spirit, and the opposition of Notre Catholic Church. And soon the edifice matter is unreal. Again, God is good, therefore the opposite of good is not God.

It is, consequently, not real and, therefore the contract of the catholics of the country. Catholic schools were closed, priests exited. A flaw was declared to exist in the act of gift by which the land had of personality dependent upon God. Since God alone is real, all that is opposed to the Divine must be unreal. But the Divine is Spirit, and the opposition of Notre Catholic Church. And soon the ediate existence in the highest sense. Man is against the Catholics went contract the contract of the country. Catholic schools were closed, priests existence in the land and of personality dependent upon God. Catholic cohortence against the Catholics chools exist in the

in raising the building were provided exclusively by Catholics. Now the church is again theirs; but it was not given back to them. On the contrary they considered themselves lucky in being allowed to buy it back for the sum of \$40,000.—Sacred Heart Review.

The Catholic home where a steady, sober kindly father and a pious, prudent mother endeavor day by day in God's sight to bring up their children in His fear and His love, is a heaven on earth. The happiness of this world is fickle and fleeting at best; but in such a home as this worldly and unworldly happiness are beautifully intermingled.—Sacred Heart Review.

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