

The Catholic Record

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THE WAY TO GOOD WILL AND SOCIAL UNITY

In an age of growing religious indifference there are still Protestants who value the Christian religion as they understand it above all things else in this world. Owing to the weakening influence of the Churches and the unfitness or indifference of so many parents, whatever teaching of the Christian religion the rising generation is to receive must come to it largely through the schools.

So our Protestant friends insist on the reading of the Protestant Bible in the schools. That is a good Protestant beginning. The Bible with Private Judgment is the bedrock of Protestantism. Reading the Protestant version of the Bible without comment is an eloquent assertion of the fundamental principle of Protestantism.

But Catholics can hardly be expected to acquiesce in this sort of "non-sectarianism." They believe that Christ founded a Church to teach all nations to the end of time; that according to His promise He abides with that Church to the consummation of the world; that, again relying on His divine promise, this Church is guided forever by the Holy Ghost the Spirit of Truth; that the gates of Hell have not prevailed, never will and never can prevail against it, for so Christ the Eternal Son of the Eternal God has solemnly promised.

"He that heareth you heareth Me," said Christ to His Apostles and their successors. And so for Catholics the living voice of the infallible Catholic Church is the voice of Christ in matters of faith and morals.

With Protestants we are one in reverence for the Bible, we agree in the utility of reading the sacred Scriptures; but we recognize the Catholic Church as the divinely constituted guardian and interpreter of the Bible. While we respect the honest Protestant we can do no other than reprobate the principle of private interpretation of the Scriptures as logically and historically unsound and as subversive of the Christian religion.

Here we can only agree to disagree.

In our desire that the most important element of education—the Christian religion—should have a place in the school we are at one with a growing number of Protestants who realize only too keenly the evils of an education purely secular. When Protestants insist on the reading of their Scriptures in the schools they are acting on the selfsame consideration that impels Catholics to have Separate schools.

Agreement between Catholics and Protestants as to some common basis of religious instruction is manifestly impossible since their fundamental principles are diametrically opposed.

Agreement amongst Protestants is easy; their fundamental principle is always and everywhere the same. With Separate schools for Catholics the way is clear for such religious education. Bible-reading or any-

thing else that Protestants may agree upon.

As it is, Public schools (including High schools) in so far as they are Christian at all, are pretty thoroughly Protestant. They are Protestant in their interpretation of history. This is taken quite as a matter of course. But if a Catholic teacher of history were quite as frankly and emphatically Catholic in his interpretation of say the Reformation period Protestants would realize just how thoroughly Protestant is the ordinary "non-sectarian" teaching of history. In their outlook on life, in their concept of literature, in the intellectual atmosphere, it is the same, Protestant always Protestant—again in so far as it is Christian at all.

Unfortunately they are too often and too largely, not anti-Christian, but non-Christian. The positive Christian atmosphere and outlook, the constant appreciation of Christian values in everything, are too often and too largely lacking; and hence we have the results that earnest Protestants are beginning more and more openly to deplore.

We think, facing the question squarely, that many Protestants will agree that for Catholics, who count the world well lost for the religion of Jesus Christ, Separate schools are a vital necessity.

But there is a lurking suspicion in many minds otherwise open and fair that Separate schools tend to divide the people into antagonistic classes and thus hinder national unity. Of course there are mountebanks of the pulpit, of the platform, and of the press, who do their best, or their worst to deepen this suspicion and to fan the flames of prejudice. Were it not that logic and clear thinking are the last things to trouble these mischief-makers, who in the name of unity foment disunion, they would be obliged to deny that religion is a valuable factor in education; or to maintain, in the teeth of obvious facts, that the churches and the homes can and do supply all that is needful in this all-important factor in the formation of character and the shaping of lives.

"Why," asks the Christian Guardian, which always begs the question when it does not deliberately evade it, "why should we be constantly stirring up religious strife? Why should we be constantly seeking to maintain and even to widen the gulf between men of different religious beliefs? Why should we should not Horatio Hocken and Michael Fallon walk arm in arm? Why should not young Horatio and young Michael walk arm in arm to school? Why should they not occasionally walk arm in arm even to each other's church? Why should they not learn to study together, to play together, to work together, and even to pray together?"

Well, we should all be still praying together had not the sects cut themselves off from Christian unity in the Catholic Church. And that was the beginning of the trouble that will not end until they come back again.

The slipshod thinking of these loud-voiced patriots finds expression in the jargon about "One School" where all will meet and get to know and love one another, thus evolving the ideal Canadian. As a matter of cold fact if there were never a Separate school for the sake of religion, there would still of necessity be thousands of separate schools for Canadian children. In the cities there are scores of schools in each of which the children are necessarily separated from those in all the others. And in each single school the number who get to know each other is very small, for one or two or three years make a vast difference in the capacity for common interests during school life. Practically they are restricted to those of the same class. And even in the same class there is often no such intimacy as is so freely taken for granted by the grandiloquent advocates of "One School."

This chatter about "national unity" depending on attendance at the same school is not taken very seriously even in Toronto. There, we are credibly informed, the very best citizens take their children away from the Public schools at the earliest possible moment and send them to the preparatory department of that excellent private school—Upper Canada College. Can we suppose for a moment that these public-spirited and outstanding Canadians would do such a thing if they did not recognize the absurdity of the claim that

Public schools are necessary, or even useful, for national unity?

As a matter of fact a school system plays but a small part in national unity. The first factor is the family, where the various members are integrated by intimate natural bonds. Then the limited circle of acquaintances and friends—very, very limited when we consider the whole population of the country—plays its exceedingly important and enduring part. The churches,—Methodist, Baptist, Presbyterian, and the others as well as the Catholic—by bringing together groups of like religious beliefs and aspirations,—in spite of the fact that they are very decidedly "Separate"—are each an integrating influence in society and a force contributing to national unity. The schools, Separate as well as Public, the Clubs, the Labor Unions, the United Farmers, Manufacturers Associations, Ministerial Alliances, etc., etc., are, every one, influences that tend to national unity.

It is pitiable rhodomontade to parrot about national unity, unity between province and province, all the while ignoring the fact that society is integrated only by the ties that bind individuals into small groups with common interests, and that good will between these groups is the most effective aid to national unity; indeed it is the one and only way that national unity can be secured or patriotism be fostered.

To illustrate: In Quebec the Public schools are frankly, openly and honestly Catholic, and the Protestant schools are openly and honestly Protestant—not with their Protestantism half suppressed as in Ontario. Do these Separate schools for Protestants and Catholics tend to disunion, distrust, social and political division?

We could fill the RECORD with proofs to the contrary. Let us take the latest testimony, that of a Protestant native of Quebec, educated, intelligent, with wide experience, and competent beyond dispute to testify in the premises. Speaking before the Canadian Club in Toronto last week The Honorable Walter Mitchell said pertinently to the question under consideration:

"Quebec was an example of broad-mindedness in many things. He had been the representative of the English-speaking, Protestant minority in two provincial governments, and during that time they had never had a question raised as to their rights. They had at all times received just and generous treatment from the people of the dominant faith. Out of eleven English-speaking Protestants in the Legislature, he said that only one represented a constituency where the majority of voters were English-speaking Protestants.

"He detailed several instances where French Roman Catholic communities elected English-speaking mayors. His own father had been mayor of Drummondville for ten years, mostly unopposed, and yet he could not speak five words of French. There was a population of 2,500 French people, with probably 15 families that knew English. The council meetings over which his father presided, he said, were odd gatherings, for everything had to be translated for the mayor, and vice-versa. At St. Francois Xavier de Brompton he had called at what was apparently a French Roman Catholic function, only to find it presided over by an Englishman, a member of the Anglican Church, and without a word of the French language."

Again, those who talk of Separate schools as promoting division, distrust, bigotry even, are either warped by prejudice or blinded by ignorance. The Catholic religion to them is a sealed book.

Our Catholic readers know how unjust and unfounded such accusations are; yet we shall give the authoritative teaching of the Catholic Church as eloquently set forth in a Pastoral Letter by the Archbishop of St. John's, Newfoundland. He takes as his thesis the pronouncement of the Holy Father, Christmas, 1920, in which he pointed out the five deadly wounds from which humanity is suffering. This whole Letter we intend to publish and we hope that it will receive that perusal and serious study that it deserves. It can be read and reread with the greatest profit as it is a development of the thought of one of the last messages to the world of Benedict XV., and one which civiliz-

ation will have to take to heart if it would be saved.

Pertinent to the question in issue is this extract:

The second great evil affecting society is hatred between man and man. It is not surprising that hatred of our fellowmen should be characterized by the late Holy Father as a radical evil, because it is directly opposed to the elementary teachings of Christ. Christianity is founded upon the law of love. In the Gospel of St. Matthew we read: "And one of them, a doctor of the law, asked him, tempting him: Master, which is the great commandment in the law? Jesus said to him: Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole mind. This is the greatest and the first commandment. (Matt. xxii. 37-40) and the second is like to this: Thou shalt love thy neighbor as thyself. On these two commandments dependeth the whole law and the prophets."

"Whosoever hateth his brother is a murderer," says St. John. (1 St. John iii. 15) and again, "If any man say I love God, and hateth his brother, he is a liar. For he that loveth not his brother whom he seeth, how can he love God, whom he seeth not?" (St. John iii. 20) And yet how this hatred of our neighbor in one or other of its many insidious forms finds its way into almost all the relations of life! It shows itself in envy of our neighbor's prosperity, in attempts to prevent his advancement, in endeavors to circumvent him in business, in one word, it shows itself in the social, professional and commercial jealousy which is so widespread in every community. Hatred of our neighbor and envy of his success are the cause of many crimes, injustices, calumnies, detractions, and all these other criminal means whereby people strive to injure their neighbors in their character and property, in their social and commercial standing. All this is already against the supreme Christian law of charity. "By this," said Our Lord, "shall all men know that you are my disciples if you love one another." (John xiii. 35) The ideal Christian condition is summed up by St. Peter when he says: "But in all things have a constant mutual charity amongst yourselves; for charity covereth a multitude of sins." (St. Peter 1-8)

The foregoing, outlined by a Pope and amplified by an Archbishop, is surely a better index of the teaching in Separate schools than the suspicions and calumnies of those who know not whereof they speak.

But perhaps the simple questions and answers of the Catechism, carefully taught to and assiduously learned by every single Separate school boy and girl, will be even more conclusive in refuting a calumny that can owe its origin only to ignorance or to malice.

Q. To how many commandments may the ten commandments be reduced?

A. To these two principal commandments which are the two great precepts of charity: *Thou shalt love the Lord thy God, with thy whole heart, and with thy whole soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself. This do and thou shalt live. St. Luke x.; St. Mark xii.*

Q. And who is my neighbour?

A. Mankind of every description, and without any exception of persons, even those who injure us or differ from us in religion. *Rom. xii. 20.*

Q. How am I to love my neighbour as myself?

A. As you would, says Christ, that men should do to you, do also to them in like manner. *St. Luke vi. 31; Tob. iv. 16.*

Q. What particular duties are required of me by that rule?

A. Never to injure your neighbor by word or deed, in his person, property, or character; to wish well to him, and pray for him; and always to assist him, as far as you are able, in his spiritual and corporal necessities. *1 St. John iii. 18.*

Q. Am I also obliged to love my enemies?

A. Most certainly. *Love your enemies, says Christ, do good to them that hate you, bless them that curse you, and pray for them that persecute and calumniate you. St. Luke vi.; St. Matt. v.*

In the promotion of good will, social and national unity, Separate schools are unquestionably a potent influence.

WHY THE BISHOP WAS NOT THERE

The new London Collegiate Institute was opened last week with ceremonies appropriate to the inauguration of an institution so important in the educational life of the city.

There is, perhaps, no subject on which there are looser and more confused notions than on education itself. If the ex-Minister's analysis is not exhaustive it is at least pregnant with highly useful suggestion to all interested in this very important subject.

"I ask you especially to remember," said Dr. Cody "that there are five marks by which you can show that you are really educated. The first is the power to use your mother tongue grammatically, correctly and forcefully. In order to do this you must read good literature, and do not forget that the greatest masterpiece we have in the English language is not Shakespeare, but the Bible.

"The second mark of education is refinement of manners. This grows out of kindly and considerate thought and a sympathetic heart. No man or woman who is a boor in manners can make any claim to be educated. Manners mean morals as well. One of the greatest generalizations we ever had, Lord Grey, in addressing the boys scouts, told them always to remember the difference between civility and servility.

"The third mark of education is the power to reflect and to examine ourselves and the life we live.

"The fourth mark is the power to grow. As soon as boys or girls, men or women, cease to grow, they die.

"The fifth mark of education is the power to do. In this wonderful Canada of ours, the great country that is to be, we need men and women who can do, men and women who can dream great things and do them. My wish is that you boys and girls may go out from this wonderful new school and take your part in the new day of Canada's great history, and strike as mighty blows for Canada in the days of peace as your elders did in the days of war."

The Separate School Board was not represented at the inauguration.

His Lordship, Bishop Fallon, was invited to speak but was unable to accept the invitation.

The whole subject of the status of Catholics with regard to the Board of Education which controls Collegiate matters has been fully treated in the columns of the CATHOLIC RECORD. It is not necessary to repeat here what we have already said quite exhaustively.

Suffice it to say that when the situation after the burning of the old Collegiate was explained to a Protestant lawyer, very prominent and very highly placed, he exclaimed:

"Why that's a rank injustice!"

There is no question about it; it is a rank injustice.

Bishop Fallon, therefore, replied to the invitation in the following letter which the Board of Education gave to the press:

Bishop Fallon's letter, which was received by Secretary Tanner, of the Board of Education, is as follows: "I desire to acknowledge receipt of the invitation of the Board of Education to attend the opening functions of the new Collegiate Institute at 8.30 p. m. on Friday, 31st inst. In reply I desire to say I am unable to accept this invitation. The only possible reason why the invitation should have been extended to me is the position I occupy as Bishop of London. In that capacity, and as representative of the Roman Catholic Separate school supporters of this city, I have protested and I do protest against the inferiority and injustice under which the Separate school supporters suffer with regard to the Board of Education. That body dictates the policy of the Collegiate Institute and spends the high school taxes of the Roman Catholic Separate school supporters. On the other hand, we are unable to exercise any effective check or control upon its members.

"For this reason, though deeply interested in every movement making for the betterment of public education, I am unable to accept the invitation which you were courteous enough to forward to me.

(Signed) M. F. FALLON, Bishop of London."

AGRICULTURE, INDUSTRY AND CO-OPERATION

By THE OBSERVER

The great agricultural industry of this country has set a good pace for co-operation; and its success in the great provinces of Ontario and Quebec and in the west, is an excellent indication of what can, and probably will, be accomplished in the future in the great movement of co-operation.

In Europe, the first and greatest successes in co-operative industry were won in trade and manufactures; not so much, and not so

quickly, in agriculture. In Canada, on the contrary, the earliest and the greatest of co-operative successes have been won in the field of agriculture. The Grain Growers Association of the west is perhaps not an example of pure co-operation; but it is on that line; it showed, years ago, how great a power could be exercised by an aggregation of producing workers when they joined together their individual forces.

Probably it is a good thing for Canada that it was the farmers who have led the way in the form of industrial action which is sure to become the dominating power in this country. No other occupation can rival in importance the occupation of the farmer. Politically, socially and morally, the best social condition that a country can know is that there shall be a large, reasonably prosperous, and contented farming population. A country can be great without huge cities. France is a great country and has only three or four cities as big as Montreal; yet France is five times as great as Canada in population. But France has a vast farming population. The Frenchman loves farming. Look at Quebec; where cities and towns are not growing so much out of proportion to the rural population as elsewhere; excepting, of course, Montreal.

And therefore I say the future of Canada depends in very large measure on the farmers staying on the land, and the natural farm lands filling up in reasonable proportion to the general population of the country. If that does not take place, we will have a top-heavy social structure in which prosperity and contentment will be spasmodic and the exception rather than the rule.

I favor co-operation because co-operation would foster the conditions which I have mentioned. The Socialists dream of a day when there shall be no private property. Co-operation is the exact opposite of that. It promotes and increases private property. Every co-operator becomes an owner.

I am therefore gratified to read, from time to time, of the wonderful success of Farmers' Co-operatives in Canada. The results are astonishing, for the time that has passed; and the prospects are bright for greater and greater results as time goes on.

In England, the co-operative movement has become a formidable rival to the biggest corporate manufacturing and trading enterprises; except in such lines as ship-building and metal-working, and some others, most of the goods ordinarily consumed by the ordinary citizen are manufactured in greater or less quantity, co-operatively; and the total of the turn-over last year was up in the hundreds of millions.

Remember that the movement is only forty years old in England, and started with a capital of \$75,000; and then you may contemplate with astonishment the results obtained.

It is perhaps natural that the first co-operative movements on a large scale in Canada should have been agriculture. Natural or not, it is fortunate. No other occupation has been so much despised as agriculture. None has had to contend with the allegations of other occupations to anything like the same extent.

It is wonderful, and heartening to see its rapid rise to new, or revived importance. It is good to see it leading the way in establishing in Canada the co-operative principle; the principle which will eventually solve the acute questions which divide and agitate the country today; will find a common ground for capital and labor.

NOTES AND COMMENTS

LITTLE MORE than a generation ago there was not a pre-Reformation church in England in Catholic hands. Little by little, however, a different state of things is being brought about. Catholic visitors to London—at least those of them who are interested in the history of the past—are familiar with the beautiful little Church of St. Etheldreda, in Ely Place, off High Holborn which Father Lockhart of the Institute of Charity succeeded in acquiring some forty years ago. In mediaeval times this was the chapel attached to the city palace of the Bishop of Ely. The latter was long since removed, but the chapel remained and for gener-

ations was an Anglican possession. Then it came into the market and was, through third parties, purchased by Father Lockhart, who had been one of Dr. Newman's later disciples at Oxford, and the first of them to make the journey to Rome.

SINCE THAT time several other pre-Reformation church properties have been acquired by Catholics and no opportunity has been lost of bringing back this ancient heritage where it was financially possible to do so. The latest to come into the market is the old monastery of the Grey Friars, or Franciscans, at Canterbury, which goes back to very ancient times, and has long lain neglected and unused. This is believed to have been the first Franciscan foundation in England, and not only for its own sake but for that of Canterbury itself, once the chief centre of Catholic England, it is to be hoped that it may now revert to its original owners. The group of buildings still remaining, in a wonderful state of repair considering their age, is a very picturesque one. It would, indeed, be a fine thing if the sixth centenary of the Franciscan Order could be celebrated by seeing the Friars quartered once more in their first English home.

AS ILLUSTRATING the enduring quality of those old Catholic foundations it is worth mentioning that the first hospital in England, founded by the monk Rahere, but long since alienated from the Faith, has just celebrated its eight-hundredth anniversary. The old monastic church adjoining still stands, and though situated in a locality which suffered heavily from aerial raids during the late War, fortunately escaped injury. It is significant, however, that a venerable institution of this kind, like so many others dating back to the old Catholic days, should now have fallen on evil days, and an appeal have to be made to save it from extinction. The old order could found and maintain such institutions of mercy, which wealthy modern England can hardly keep in a decent state of repair.

AS WE learn from overseas exchanges, the Vatican Library has just come into possession of an almost priceless collection of books and prints. It was originally got together by a Roman patrician, Gian Francesco Drossi, and then passed into the possession of Charlotte Louise de Bourbon, who, after the death of her husband, gave it to the Austrian Jesuits, with the proviso that in the event of that community being temporarily dispersed it should revert to the Emperor. Now at the request of the Jesuit Father General the collection has been transferred to the Vatican Library, where it will be available for students. This was done with the consent of the Austrian Government. It is said to be very rich in codexes and incunabula, containing 2,500 of the latter. Those versed in these matters will appreciate what that means.

AN AMERICAN evangelist, Dr. Torrey of Los Angeles who was in China last year, utters a timely warning to Protestant missionary bodies in regard to the increasing tendency on the part of their representatives to substitute for primal Christian truth what he calls the "Social Gospel." He says: "China's greatest peril is from an influential portion of the missionary body substituting 'the Social Gospel,' and a Gospel shorn of its supernatural elements and power, for the Gospel of Atoning Blood and Holy Ghost power, and Divine, supernatural power that the Word of God proclaims; substituting salvation by education for salvation by regeneration by the power of the Holy Ghost."

AS RECENT events and current controversy bear witness there is not, unhappily, confined to the "missionary body" in China, but has eaten into the very heart of denominational bodies at home. We can sympathize with those who, like Dr. Torrey, and others nearer home, strive to resist this incoming tide of rationalism, but are from the nature of things helpless. No mere amelioration of social conditions, as the Doctor truly says, can take the place of the Gospel shorn of its supernatural elements.