

The Catholic Record

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LONDON, SATURDAY, JAN. 22, 1921

SECONDARY EDUCATION IN ONTARIO

Judged by any sane and democratic standards of secondary education our Ontario High School system has completely broken down. It utterly fails in what should be its fundamental purpose.

But leaving opinion aside for the moment, let us consider the hard facts of the case on which intelligent opinion must be based.

And first let us have a clear idea of the terms used with reference to secondary schools.

The first two years' High School work is called the Lower School.

Following is the Middle School which as a rule occupies two years more; but in some schools the pupil, if able to do so, is allowed but not encouraged to make the Middle School course in one year.

The general rule, however, is two years for the Middle School which ends with Junior Matriculation or Entrance to Normal examination.

The Upper School begins after Matriculation and leads to Entrance to the Faculty of Education and Honor Matriculation. It also comprises two years.

The secondary schools are divided into three classes: Collegiate Institutes, High Schools and Continuation Schools.

Collegiate Institutes rank highest, requiring certain standards of building, equipment, and technical qualifications of the teaching staff that are not exacted from High Schools. Continuation Schools are simply Rural High Schools—misnamed.

All three classes do the same work and lead to the same examinations up to the end of the Middle School; though there are Continuation Schools whose work is limited to the Lower School.

Recent public discussion of the Collegiate situation in this city shows that this brief explanation of the terms used and the division of the work connected by them is by no means a waste of time.

Now for the facts as given in the latest official reports (1919) of the Department of Education.

There are in the Province 47 Collegiate Institutes with a total attendance of 17,617 (1918).

Now mark the distribution of that attendance:

Table showing attendance statistics for Lower School, Middle School, and Upper School across various years (1st year, 2nd year, 3rd year, 4th year, 5th year, 6th year).

Note that for the Middle School the attendance for the two years is bulked together.

We might put it at about 2,800 for the third year and 1,625 for the fourth. These estimates of the distribution of the 4,425 in the whole Middle School are perhaps a too generous allowance for the fourth year according to the number of successful candidates for Entrance to Normal and Matriculation.

At any rate they are approximately correct. Note now how the attendance grows small by degrees and beautifully less:

First year 7,271
Second year 5,010
Third year 2,800
Fourth year 1,625

Over 2,000 leave during or at the end of the first year. Why?

Over 2,000 more drop out during or at the end of the second year.

What earthly good will the smattering of a dozen, or a score, of subjects do these who leave at the end of the first year? Or after two years?

The course is suited to the needs of the 10% or less who get their Matriculation. That was the chief purpose a half century ago when less democratic educational ideals conceived the purpose of secondary education as mainly to prepare the few who desired to enter College or some of the professions.

And in that rut it has since continued with no thought for the tens of thousands that fall by the wayside reaching no definite goal, getting little or no benefit from an elaborate and costly but undemocratic and obsolete system of secondary schools.

Is it beyond the wit of the educational powers that to devise a curriculum that would make two years of secondary education something good and desirable and worth while in itself? Must the Educational well-being of the 90% be forever sacrificed to the interests of the 10%?

That we think is a question that should be asked of the Committee now sitting to plan a reorganization of the system.

The foregoing statistics are those of the Collegiate Institutes of the Province.

Here are the figures for those specifically classified as High Schools. (The latter term is also often used in a generic sense).

There are 117 High Schools in the Province with a total attendance of 18,115 divided as follows:

Table showing attendance statistics for Lower School, Middle School, and Upper School.

The total for the Middle School 3,094 is official in the Report issued 1919—the latest; the distribution of the 3,094 between the third and fourth year is estimated.

Here again we have the same deplorable falling off year by year.

First year 5,521
Second year 3,928

Nearly 2,000 who find the course worthless to them unless they intend to go to the University or enter a profession. Nearly 2,000 who drop out after the first year has been felted away on a dozen subjects.

And the same old significant story the next year.

Is the meaning not plain, outstanding, inescapable?

The Continuation Schools—or Rural High Schools as they ought to be called and considered—make the best showing:

There are 134 such schools with a total attendance of 5,006.

Lower School 1st year 2,220
2nd year 1,714

Middle School 1,072.

The Matriculation examination is usually reached, we believe, in the rural High Schools in three years. This we must say with reserve, no definite information being available.

To sum up:

Summary table of attendance statistics for Collegiate Institutes, High Schools, and Continuation Schools.

That is 71.8% of the whole attendance at the Collegiate Institutes, High Schools and Continuation Schools of the whole province are in the Lower School.

In the Middle School two years as a rule, altogether 8,591.

A half of these must fall out before reaching matriculation, as the total number of Matriculants for the same year was 2,667, a little less than 7% of the total attendance in the Secondary Schools.

These figures are eloquent. A little reflection will make clear that the official statistics constitute a damning indictment of our system of secondary education.

We commend the study to the Committee appointed by the Education Department to report on the reorganization of secondary education.

Almost any change must be for the better.

So important, so significant, so eloquent do we consider the statistics of attendance that we shall leave intelligent and interested readers to ponder over them for a week before we make further suggestions for the betterment of a system which meets the needs of less than 8% of the secondary school population at a cost entirely disproportionate to the results; a system that holds the even tenor of its half-century-old rate, calmly indifferent to the fact that over ninety per cent of students it is supposed to serve derive little or no benefit from it.

BIBLE STUDY AND BIBLE STUDY

"The definite religious work conducted in the Young Men's Christian Association consists largely of Bible study, in which young men are advised and urged to study the Bible and are given the utmost freedom in drawing their own religious inspiration therefrom."

General Secretary Y. M. C. A., London, Ont.

This, as we pointed out last week, is sheer Protestant doctrine boldly stated or clearly insinuated. Indeed it is rather boastfully set forth, as who should say if the Pope does not like this, why it proves what we have so often declared that Catholics are not allowed to read the Bible.

There are many questions that might here be raised. What is the Bible? Where does it come from? Who vouches for the inspiration of this or that book of the Bible? Why or on what authority does the Protestant version leave out some books? etc. etc. But we shall pass them over for the moment.

First we shall quote a paragraph or two which may be usefully read in connection with Mr. Jenkin's rather boastful statement of the Protestant or Y. M. C. A. position on Holy Scripture; for they are worth while in themselves, and incidentally they show how far his implications are from being justified by facts:

"Supernatural revelation, according to the belief of the universal Church, is contained both in unwritten tradition and in written books which are, therefore, called canonical, because, 'being written under the inspiration of the Holy Ghost, they have God for their author, and as such have been delivered to the Church' (Vatican Council, Sess. III, chap. II). This belief has been perpetually held and professed by the Church in regard to the Books of the Old Testament; and there are well-known documents of the gravest kind, coming down to us from the earliest times, which proclaim that God, who spoke first by the prophets, then by His own mouth, and lastly by the apostles, composed also the canonical Scriptures, and that these are His own oracles and words—a Letter written by our Heavenly Father and transmitted by the sacred writers to the human race in its pilgrimage so far from its heavenly country."

"Now We, who by the help of God, and not without fruit, have by frequent letters and exhortation endeavored to promote other branches of study which seem capable of advancing the glory of God and contributing to the salvation of souls, have for a long time cherished the desire to give an impulse to the noble science of Holy Scripture, and to impart to Scripture study a direction suitable to the needs of the present day. The solitudes of the apostolic office naturally urges, and even compels us not only to desire that this grand source of Catholic revelation should be made safely and abundantly accessible to the flock of Jesus Christ, but also not to suffer any attempt to defile or corrupt it, either on the part of those who impiously or openly assail the Scriptures, or of those who are led away into fallacious and impudent novelties."

"Among the reasons for which the Holy Scriptures are so worthy of commendation—in addition to its own excellence and to the homage which we owe to God's Word—the chief of all, is the innumerable benefits of which it is the source; according to the infallible testimony of the Holy Ghost Himself, who says: All Scripture inspired of God is profitable to teach, to reprove, to correct, to instruct in justice: that the man of God may be perfect, furnished to every good work. (2 Tim., II, 16, 17.) That such was the purpose of God in giving the Scriptures to men is shown by the example of Christ our Lord and of His Apostles. For He Himself who 'obtained authority by miracles, merited belief by authority, and by belief drew to himself the multitude' (S. Aug. de util. cred. xiv, 32.) was accustomed, in the exercise of His divine mission, to appeal to the Scriptures. He used them at times to prove that He is sent by God, and is God Himself. From them He cites instructions for His disciples and confirmation of His doctrine. He vindicates them from the calumnies of objections; He quotes them against Sadducees and Pharisees and rebuffs from them upon Satan himself when he dares to tempt Him. At the close of His life His utterances are from the Holy Scripture, and it is the Scripture that He expounds to His disciples after His resurrection, until He ascends to the glory of His Father. Faithful to His precepts, the apostles, although He Himself granted signs and wonders to be done by their hands, (Act. xiv, 3) nevertheless used with the greatest effect the sacred writings, in order to persuade the nations everywhere of the wisdom of Christianity, to conquer the obstinacy of the Jews, and to suppress the outbreak of heresy. This is plainly seen in their discourses, especially in those of St. Peter; these were often little less than a series of citations from the Old Testament making in the strongest manner for the new dispensation. We find the same things in the Gospels of St. Matthew and St. John and in the Catholic Epistles; and, most remarkable of all, in the words of him who 'boasts that he learned the law at the feet of Gamaliel, in order that, being armed with spiritual weapons, he might afterwards say with confidence, 'the arms of our warfare are not carnal but mighty unto God.' (St. Hier. de stud. Script. ad Paulin. ep. liii, 3.)"

"As St. Jerome says, to be ignorant of the Scripture is not to know Christ. (in Isaiam. Pro.) In his pages His image shines out, living and breathing; diffusing everywhere around consolation in trouble, encouragement to virtue, and attraction to the love of God. And as to the Church, her institutions, her nature, her office and her gifts, we find in Holy Scripture so many references and so many ready and convincing arguments that, as St. Jerome again most truly says, 'A man who is well grounded in the testimonies of the Scripture is the bulwark of the Church.' (in Isaiam. liv, 12.) And if we come to morality and discipline, an apostolic man finds in the sacred writings abundant and excellent assistance; most holy precepts, gentle and strong exhortation, splendid examples of every virtue, and finally the promise of eternal reward and the threat of eternal punishment, uttered in terms of solemn import, in God's name and in God's own words."

"But first it must be clearly understood whom we have to oppose and contend against, and what are their tactics and their arms. In earlier times the contest was chiefly with those who, relying on private judgment and repudiating the divine traditions and teaching of the Church, held the Scriptures to be the sole source of revelation and the final appeal in matters of faith. Now we have to meet the rationalists, true children and inheritors of the older heretics, who, trusting in their own to their own way of thinking, have rejected even the scraps and remnants of Christian belief which had been handed down to them. They deny that there is any such thing as revelation or inspiration, or Holy Scriptures at all; they say, instead, only the forgeries and falsehoods of men; they set down the Scriptures, narratives as stupid fables and lying stories; the prophecies and oracles of God are to them either predictions made up after the event or forecasts formed by the light of nature; the miracles and wonders of God's power are not what they are said to be, but the startling effects of natural law, or else mere tricks and myths; and the apostolic Gospels and writings are not the work of the apostles at all. These detestable errors, whereby they think they destroy the truth of the divine books, are outcries of the world as the presumptuous pronouncements of a newly invented free science; a science, however, which is so far from final that they are perpetually modifying and supplementing it."

These extracts are taken from Leo XIII's Encyclical Letter on the study of Holy Scripture. As such they are an authoritative setting forth of the Catholic position with regard to the Bible and Bible study. They may interest and inform those Protestants who arrogate to themselves all the zeal for the propagation of Bible study, and who are obsessed with the old lying tradition that Catholics are forbidden to read the Bible.

Farther comments must wait.

CORPORATIONS AND CO-OPERATION

By THE OBSERVER

The development and extension of the incorporated company did much to destroy the sense of individual responsibility in business which is so necessary to the soundness of business conditions. Much as we human beings distrust each other in theory, in practice we trust each other every minute in the day; and if we did not, social and business life would be intolerable, and so nearly impossible that society would soon become chaotic.

It is evident that anything which diminishes the amount of mutual trustfulness amongst men is profoundly harmful to society, and unfortunately, the development of the commercial and industrial corporation has diminished trustfulness. It was not so; or not so much so, in the beginnings of incorporated companies; for there was, at first, full individual responsibility. It was not so much so even in the beginnings of limited liability companies; for, at first, companies were not very large; the shareholders were known to the public and to one another. Individual relations were still possible; were even usual.

But that day is long gone by. The incorporated company of today is a huge affair; its shares are bought and sold daily in the stock market; it deals with the public through officials who may have only a small ownership in its shares; or who may have a large ownership today and a small one tomorrow. A company which has to do with the public of Ontario may be owned chiefly in the west or in the United States; or one which has to do with the public of the west may be owned in England. Even when the person one deals with is far away, one may form some impressions of his personal qualities; at all events, one looks upon him as an individual looks upon another individual; there is a touch of humanity and of human kinship about such relations.

But, when it is a company one deals with, that human touch is missing. The customer of a company looks upon it as an unreal thing, a mysterious thing; he attributes to it all sorts of unworthy actions and motives; for how can the ordinary mind conceive of a duty of charity towards a mere name; and a company is but a name to most men who have to do with it. Vaguely they may understand that they are dealing with a group of men; directors and managers; but they do not feel that it is really with these men that they have to do. They feel that behind these men there is an invisible, intangible something which they form no definite conception; and of which, in the nature of the case, it is difficult enough to form any conception.

On the other hand, the manner in which corporate business is conducted, in which, to some extent, it is necessarily conducted, tends not to make corporate relations with customers or employees more human but less so. In the first place, officials of companies will do things in the name, and in the supposed interest, of the company, which they would not do in their own name or in their own interest. With them, the sense of personal responsibility is diminished or confused by the fact of the existence of a corporate entity, which is not an individual and which is not exactly the whole of the individuals who are its shareholders.

Moreover, evasion of personal responsibility is easy for the officials of a company. He sometimes deceives himself; and he can, if he will, readily deceive others. All he need do is to say, "The Company won't do this; or "The Company think differently;" and how many, amongst ordinary citizens, know whether he is right or wrong, sincere or not? Usually, those who are dissatisfied take it out in cursing "The Company;" without very clearly forming to themselves any idea as to who or what that may be.

Now, since the extension of the corporate plan to the combining of several, or many, companies, in one, it is plain that the disadvantages to which I have referred are greatly increased. Some few people may make themselves acquainted with the affairs, the financial condition, and the methods of a single company; but it takes corps of experts, battalions of lawyers, and counts of judges to find out anything worth about a trust; and even all these, operating together, and most anxious to understand, do not always succeed

IN UNDERSTANDING

How, then, can "the man in the street" be expected to understand? Who can blame him if he forms crude and inadequate notions; since to form accurate ones is almost impossible? However much we regret it, can we be surprised if the average conception in such cases, is based on prejudice and imagination, and not on knowledge.

All this is too bad; for the corporate plan has done much that is humanly beneficial; and might do much more; yet, I think it is reasonably plain that, in its present form, it must be discontinued, in the higher interests of the greater number. Or, if not discontinued, it will have to be profoundly modified.

No human institution can endure permanently which does not command public confidence; and the present system of commercial and industrial corporations does not longer command public confidence. I hope no Socialist will make the mistake of supposing that I am arguing for his pet delusions. It is not the abolition of private or corporate ownership that will cure the evils now wrought by corporations; it is a yet wider distribution of private ownership; a sane readjustment of corporate enterprise and methods; and the restoration of the human element of personal relations.

Not Socialism, but Co-operation is the hope of the future.

NOTES AND COMMENTS

IN HIS preface to "Medieval History and The Inquisition," a new work on that much debated subject, Mr. A. S. Turberville, Lecturer in Modern History in the University College, North Wales, and Scholar of New College, Oxford, says: "The conclusion arrived at in these pages is, that the traditional ultra-Protestant conception of ecclesiastical intolerance forcing a policy of persecution on an unwilling or indifferent laity in the Middle Ages is unhistorical. . . . Heresy was persecuted because it was regarded as dangerous to society, and intolerance was therefore the reflection, not only of ecclesiastical authority, but of public opinion."

REVIEWING THIS book the Saturday Westminster Gazette says: "The history of organized religion, like that of secular society, is the record of a perpetual struggle between conservative and revolutionary tendencies; between the orderly and static ideals of the traditionalist, and the dynamic instincts of the reformer or the heretic. . . . Mr. Turberville gives us for the first time in English a brief, exact and unbiased account of several of the most troublesome heretical movements, such as those of the Catharists and Baghards; and shows plainly the extent in which these were hostile not only to religious uniformity but also to social order."

MR. TURBERVILLE, it is scarcely necessary to add, is not a Catholic; much less is the Gazette Reviewer. But the utterances of both go to show how far the best modern scholarship has revolted from the old traditional Protestant idea. In effect what conclusion has Mr. Turberville arrived at other than that the great revolt of the sixteenth century equally with the heresies that preceded it were regarded in much the same light as anarchism and Bolshevism is today, and such measures as were taken in repression, regrettable in many instances as they were, were but the efforts of organized society to protect itself against the forces of disorder and disruption? In this Mr. Turberville is at one with the Inquisition itself for whatever the lapses of individuals, the institution was designed to save the social fabric and in the main that was the outcome of its proceedings.

IT WILL be good news to students of medieval history that the French authorities have at length taken in hand the restoration of the Palace of the Popes at Avignon, as one of the most interesting national monuments they possess. It is proposed that its most historic rooms shall be restored to their original appearance and it is intimated that the Vatican galleries may contribute to this end. For many years this residence of the Popes during what is known historically as the "Captivity at Babylon," was, after the termination of that episode, used as a barracks, and, needless to say, was not improved thereby. But the build-

POPE BENEDICT HAS PRESENTED

the National Library of Wales a splendid set of books printed at the Vatican Press. The books consist of Signor Gaglianotti's Histoire de la Marine Pontificale and a work on the Catacombs by Mgr. Wilpert entitled Les Peintures des Catacombes Romaines. The presentation was made by Mgr. Enrico Paoletti, who was sent from Rome as the Pope's Special Envoy for the purpose. The Special Envoy was also the bearer of a large autographed portrait of the Pope who had appended the motto: "Initium sapientiae timor Domini." The Pope had chosen the motto, because of the deep religious feeling of the Welsh people, and because of the tribulations which as a nation they have endured. It may not be generally known that in late years there has been a considerable Catholic revival in Wales, and that as attention has been drawn to its splendid Catholic traditions interest in their study has grown apace.

AN IRISH MARQUIS INTERVIEWED

"HOLY SEE'S VISION CANNOT BE DIMMED," SAYS MARQUIS MACSWINEY

By N. C. W. C. News Service

Marquis MacSwiney, after an absence of ten years, has returned to the Eternal City to remain for some time, writes Monsignor Paoletti. Taking advantage of the Marquis' kindness, I have deemed it interesting to obtain and report his impressions respecting the pliable condition in Ireland—a condition of which he could well be one of the most authoritative exponents in Rome.

"I have no difficulty in giving you my impressions about Rome," said the Marquis, "especially as they are excellent in all respects, and consequently I can speak the truth and all the truth without fear of causing pain or displeasure to any one. I fear, however, the Marquis continued with a smile, that what I have to say will not be interesting to your readers, who doubtless would prefer news of a political character, while, as you know, I am concerned with history and archaeology, and in a small way, also with industrial and commercial questions. As for politics—I will have nothing to do with them, at least for the present."

DENIES SPECIAL MISSION

"Just imagine, hardly had I been in Rome a few days when the news spread, and was at once published and repeated by several newspapers—Catholic and others—that my coming was due to some confidential mission (I don't know what one) entrusted to me by the Irish Episcopate. I at once denied these reports, although this was almost superfluous, since every one in the Curia knows that our Episcopate has an official representative to the Holy See in the person of Rev. Doctor Egan, the excellent Rector of the Irish College, who is esteemed and respected by all and who has no need of any one to help him in fulfilling his task, no less important than delicate."

IMPRESSIONS OF POPE

"Since your arrival in Rome you have been received twice in audience by the Holy Father. You had not seen him for a long time. Have you found him much changed?"

"The last time I had the honor of seeing Monsignor della Chiesa was in 1908, when he went from Rome to Bologna, to take possession of that Archiepiscopal See; the Marquis replied, "I have found Benedict XV. slightly stouter, which gives him features a better expression, and his hair is gray. This is not surprising in view of the many heavy preoccupations that have engaged him for the last six years. But there are the only changes I have observed in him; he has still the same erect, slim figure, the same quick step, the same dignified bearing, the same calm and affable manner, the same elegance of speech, and above all, the same frank, confident, open look—the look that brings to mind that of his illustrious predecessor, Leo XIII."

DISCUSSES CONDITIONS IN IRELAND

"Could you tell me, Marquis, upon what subjects your conversation with the Holy Father turned?"

"Really, this is a bit too much," he replied indignantly. "All I can say is that, besides strictly personal matters, we spoke naturally of the present state of things in my poor country whose sufferings are coming to be better known abroad. That for a long time the Vatican has been well acquainted with them is a fact which I ascertained immediately on my arrival here. Contrary to what I heard sometimes stated in Ireland before departing for Italy, the Pope is perfectly informed of conditions in Ireland, and day by day follows events there with the greatest attention."

"His Eminence Cardinal Gasparri, Secretary of State, and the young Prefates, Monsignor Cerretti, and Tedeschini, who fill so worthily the important offices of Secretary of the