

The Catholic Record

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for Christ," dwell on the best methods of attracting the young to the Sunday school, during which he furnished the joyous news editor with a headline after his own heart: "A child under twelve years of age ought to be sent to Sunday school with a stick." In passing, we may say that we are in entire sympathy with the Rev. Mr. Hull. He puts his finger on a very sore spot. The fathers and mothers of to-day are graduates of our Public and Sunday schools, and they have a woefully inadequate conception of the duties and obligations which the fourth commandment imposes on parents as well as children. As to "making the Sunday school so attractive that a boy would rather attend than stay at home," we question its wisdom. What becomes of the child's sense of duty to parents and to God? Is this not a weak surrender to the very spirit which he deprecates in his previously suggested energetic remedy?

The following clipping is big with suggestion of the difficulties of those who would revamp our non-sectarian school system with religious education.

Toronto, Sept. 24.—"Many a wayfarer reader, though no fool, may greatly err, in the reading of the Bible, because we read of so many conceptions of God as held by various tribes throughout the ages of religious growth."

"The whole system in the Sunday school is a hopeless inaccuracy and woefully injurious to the child."

The above statements were made by Rev. A. E. Levell, B. A., this morning during the course of a paper read before the joint meeting of the Alumni associations of the four theological colleges, Knox, Wycliffe, Trinity and Victoria, held in Convocation Hall for the purpose of discussing in all its phases the question of the religious education of the child.

"Dear, simple souls who would solve the difficulty by having the Bible in the schools, what think you of that? The four theological colleges must get busy and disentangle the true conception of God from the many Scriptural conceptions misleading to the wayfarer reader of the Bible before exposing children to 'greatly err' on this matter, which surely must be conceded to be 'fundamental.'"

But Sunday school—read again what the four theological colleges are told about the Sunday school.

The problem of religious education in the schools is not made easier by the light shed on it in the Synod of Huron:

"The schools of the province do not teach religion—they practically teach irreligion," declared Mr. T. H. Luscombe. "The highest ideal set before them is the success in money matters. No wonder there is a lack of ministers when this condition prevails. It would be surprising if it were otherwise."

"I know of one principal in the Collegiate Institute who sneers whenever the Bible or the Church is mentioned," declared Rev. Canon Downie. "How can we expect Christian young men and women to come from such institutions. I understand that this spirit prevails in more than one school."

This principal, no doubt, is only smiling at the errors of wayfaring readers of the Bible. As becomes an educated Protestant he is acquainted with the Historic Method and Higher Criticism. Here, however, is a difficulty; unless we insist on no religion we may have that very advanced form which Mr. Luscombe calls irreligion.

"While we have 15 or 20 denominations each thinking the other is striving for advantage, it is idle to ask the Government to do anything of the kind," said Mr. W. F. Cockshutt, M. P. "Get the Protestant denominations together to agree on a basis of teaching and the problem will be easily solved."

Indeed! Then what becomes of our non-sectarian schools whose sole business is to impart secular knowledge? If 15 or 20 denominations get together and agree on a basis of teaching shall we have this quintessence of Protestantism taught in our non-sectarian, undenominational free Public schools? Then what about the other denominations, and the Jews, and the Christian Scientists, and the Agnostics, and others whose citizenship alone entitles them to the benefits and imposes on them the support of State schools?

Rev. Dr. W. Douglas MacKenzie, of Hartford Theological Seminary, at the opening session of the co-Operative Theological Colleges affiliated with McGill University, dealt with the question which absorbs the attention of such bodies. According to the report in the Montreal Star he also bears testimony to the general abandonment of purely secular education:

"If there is any field in which the fruits of reunion and unity are being

given us," said Dr. MacKenzie in his morning remarks, "it is in religious education. Ten years ago there was a kind of rebellion against any discussion about religion, but now there is no subject more commonly discussed on both sides of the Atlantic than the question of religious education, and it is awakening the Church to its task."

Discussing "The Church's Problems in Education" in the afternoon Dr. MacKenzie said:

"It was astounding that the Church had once been able to assume to itself control of all branches of human knowledge, and to place restrictions upon the search for truth. Things were not the same to-day, he asserted, but the search for truth must still go on. The problem was as to who should have supervision. Attempts were being made to work out the dualism of Church and State, he said, even while both were growing more complex."

If this means anything it means that Dr. MacKenzie is astounded to find that Christian education was once Christian. Now, however, "The Church" is—well, so "complex" that it is one with the "complex" State.

After this luminous exposition we are prepared for his illuminating solution:

"The Church and State stood face to face on the matter of religious education, he added. But the time was coming when religious education would not be confined to the Sunday school and seminary."

Inanity, thy name is MacKenzie.

The general convention of the Protestant Episcopal Church in New York thus disposes of the burning question:

"After adopting the marriage and divorce resolution the deputies took favorable action on a resolution introduced several days ago by the Rev. Dr. Freeman, deputy from Minnesota, intended to further religious training in the public schools. The resolution instructed the general board of religious education to effect, if possible, through co-operation with other religious bodies, a system of instruction commensurate with the needs of our youth, together with forms and exercises calculated to promote patriotism and the 'higher sense of personal integrity and purity of life.' The general board is instructed, as a means to this end, 'to take prompt action to promote the daily reading of a portion of the Holy Scriptures in all public schools.'"

Religious education, "commensurate with the needs of our youth" is a sonorous phrase that ought to commend itself to Dr. MacKenzie's complex Church face to face with the complex State.

We shall conclude with a quotation from a paper by the Rev. Professor Cotton of Wycliffe College on "The Religious Education of the Child in the Public School." He thus disposes of the Sunday school:

"At present the Sunday school is trying to do everything, including temperance and moral reform propaganda and succeeding in nothing at all except, it may be, in demonstrating its own utility."

Well, gentlemen all, after bitter experience you are groping your way back to the truth which the Catholic Church through good report and evil report has ever enunciated. You can not divorce religion from education. God has joined them together. Those who really hold the Christian religion as the one thing necessary will never consider a system of State schools from which religion is banished as providing a satisfactory education for Christians.

BISHOP BOUNET'S CONSECRATION

The consecration of the Right Reverend F. X. Brunet at Ottawa last week was the occasion of one of the most notable gatherings of the hierarchy in the history of the Church in Canada. Almost every bishop from Ontario and Quebec was present, and Western Canada, the Maritime Provinces and even Newfoundland were also represented. The Bishop of Montreal entered into his high office with a remarkable testimony of sympathy and affectionate good will on the part of the Canadian episcopate, which will doubtless be for him an inspiration and an encouragement in the arduous work of organizing his new diocese.

Perhaps not less gratifying was the evidence of the esteem on the part of the clergy and laity of the diocese of Ottawa, where Bishop Brunet was born and educated, and where in various capacities he spent the twenty years of his ministry. At least three hundred priests, secular and regular, and a great concourse of the laity thronged the great cathedral during the memorable ceremony.

The recently consecrated Bishop of Peterborough preached the English sermon. With an eloquence direct and simple, and free from all suggestion of controversy, he preached

from the text, "As My Father sent Me, I also send you." The occasion lent a singular dignity and impressiveness to the straightforward statement of the Catholic doctrine of the institution and perpetuation of the episcopate. The creation of a new diocese naturally suggested the theme of the growth of the Church in Canada of which Bishop O'Brien in broad outlines drew a striking picture.

His Lordship Bishop Forbes, himself elevated to the episcopal dignity only three weeks ago, delivered the French sermon, in which he traced the role of the episcopate in the Catholic Church.

Following is a complete list of the Archbishops and Bishops who assisted at the consecration:

Archbishop Gauthier, Ottawa.
Archbishop Bégin, Quebec.
Archbishop Bruchési, Montreal.
Archbishop Spratt, Kingston.
Archbishop McNeil, Toronto.
Archbishop McCarthy, Halifax.
Archbishop Legal, St. Albert.
Bishop McDonald, Alexandria.
Bishop Gabriel, Ogdensburg.
Bishop Scollard, Sault Ste. Marie.
Bishop Cloutier, Three Rivers.
Bishop Larocque, Sherbrooke.
Bishop Bruneau, Nicolet.
Bishop Blais, Rimouski.
Bishop Latulippe, Haliburton.
Bishop Ryan, Pembroke.
Bishop Bernard, St. Hyacinth.
Bishop Leblanc, St. John, N. B.
Bishop Power, St. John's, Nfld.
Bishop Blanche, Gulf of St. Lawrence.

His Grace the Most Reverend Archbishop Gauthier was the consecrating prelate, assisted by his two suffragans, Mgrs. Latulippe of Haliburton and Ryan of Pembroke.

The same Dr. Perowne writes: "Side by side with the shames of worship of the Virgin in the Church of Rome is the Divine honor paid to the Pope."

TITLES OF THE POPE

Our esteemed subscriber who was naturally shocked at the title, "Our Lord God the Pope," which he imagined Catholics applied to the Holy Father, has found another expression which troubles him. He writes:

"I think there is an error also in the following sentence from the Life of Mother Margaret Mary Hallahan, preface by Bishop Ullathorne, page 488: 'When I heard him sing Mass I cannot express what I felt: it was the God of earth prostrate in adoration before the God of heaven!'"

Turning to the work indicated we find the passage with its context reads as follows:

The emotion which Mother Margaret felt in beholding Almighty God served with so magnificent a worship, in seeing, as she said, "the greatest man of the earth, say Mass,—was so powerful and absorbing that at the time she was wholly unconscious of fatigue. It was to her the supreme moment of her life, and one to which she often afterwards referred. 'I am afraid of saying what I felt about the Pope,' she once remarked, 'lest I should scandalize people. I wanted to kneel there and look at him for hours. There was all that was most grand and powerful on earth—the man before whom kings were as nothing! And when I heard him sing Mass I cannot express what I felt; it was the God of earth prostrate in adoration before the God of heaven!'"

Here, then, is no question of Papal style or title, official or otherwise. It is merely a question of the propriety of the words used by a holy spiritual-minded woman in trying to express the emotion she felt when assisting at the greatest of religious functions—a solemn High Mass celebrated by the Pope with all the splendor of ceremony which attends it. We can readily admit that in her exalted mood she uses words that may seem to confirm the preconceived notions of those who have been taught to believe that Catholics actually deify the Pope. However, think what we may about her choice of words, an unprejudiced consideration of them shows that such an interpretation is absolutely baseless.

In the first place, it will be noted that the expression used by Mother Margaret is not "the God of earth," but "the God of earth." This distinction, whether important or not, is made by Mother Margaret, but overlooked by our correspondent.

Then Mother Margaret expressly recognizes the infinite distance which separates the creature from his Creator; she speaks of the Pope, however exalted his office and by whatever title she may refer to him, as prostrate in adoration before the God of heaven.

Now with regard to the term God as applied to men, though unusual and in our day confined to colloquial

English that borders on slang, it is not open to serious objection on any other ground than that of diction. It is merely a matter of opinion or taste, taking present usage into consideration.

There is the highest possible authority for so using the term.

In the eighty-first psalm we read: "God hath stood in the congregation of the gods; and being in the midst of them he judgeth gods."

And again: "I have said: 'You are gods and all of you sons of the Most High.'"

Our Lord Himself refers expressly to this usage of the word, John x. 34, 35:

"Jesus answered them: Is it not written in your law: *I said you are gods?*"

"If he called them gods to whom the word of God was spoken, and the scripture cannot be broken; etc."

Now what is the meaning of the words—the scripture cannot be broken?

Dean Alford, a Protestant, in his Speaker's Commentary, John x. 35, 36, thus explains and paraphrases these words of Our Lord: "You cannot explain this expression away. It cannot mean nothing, for it rests on the testimony of God's word."

Jesus not only quotes the term "gods" as applied to men, but emphasizes the fact that it is a scriptural term, adding "and the scripture cannot be broken."

Dr. Perowne, the Protestant Bishop of Worcester, commenting on the 81st psalm (82nd in the Protestant version) says:

"They are called gods not merely as having authority from God, but as His vice-regents."

The same Dr. Perowne writes: "Side by side with the shames of worship of the Virgin in the Church of Rome is the Divine honor paid to the Pope."

His cool common sense and scriptural scholarship leads him to justify and approve the ascription to earthly rulers the very titles which, ascribed to a spiritual ruler his anti-Catholic animus impels him to condemn as blasphemous!

If Jesus Christ Himself could insist that the term "gods" was properly and lawfully used in reference to the kings, priests and prophets of the Old Testament, surely it can with still greater propriety be applied to the kings, priests and prophets of the New Testament. And in so far as the spiritual is above the temporal, just so far is the spiritual ruler of all Christendom above all temporal rulers in the dignity of his sublime office. He is in a very real sense of the unusual but scriptural term—the God of the earth. Mother Margaret, whose use of the title is criticised, in the very sentence where she uses the term, recognizes quite simply and as a matter of course, that the Pope, notwithstanding his sublime office, in virtue of which he is clothed in a pre-eminent degree with the authority of God, is none the less a creature, infinitely removed from God the Creator, before whom this holy woman sees him "prostrate in adoration."

THE MASTER'S WAY

It lay there in the gutter, a poor battered, broken thing, and the crowd of idlers, whom curiosity had drawn together, looked down upon it with immeasurable disgust. A mere skeleton, a typical stray mongrel of the streets, an object of scorn and contempt to everyone, only fit to afford an hour's amusement to the mischievous street arabs who had just done it to death. Even its own kind had made war upon it, as was evidenced by the numerous scars on its emaciated limbs, relics of many a midnight battle, for the great and strong of every species make war on the weak and defenceless. They even dishonored it in death, sniffing disdainfully about its bleeding carcass, growling out contempt for the fallen. There it lay, a pitiful object that had never known what pity was in life, and was denied it even now. The blood-flecked foam oozed out between its gaping teeth; the noon-day sun shone down upon the glazed eyes—those eyes that still held the mute appeal with which the dumb creature would make parley with death. And some spurned it with their kicks, and some spat upon it, and of all that crowd of idlers there was not one to pity it. Who would waste pity on a mongrel cur festering in the gutter under the noon-day sun?

Having satisfied their idle curiosity, the group of idlers were separating in little knots of two and three, when suddenly a new excitement

arrested them. A strange murmur ran along the street, and all eyes turned to see a commanding figure advancing towards them with stately mien. "It is the Master," they whispered one to the other, and bowed by the sight of the great Teacher, they stood aside to let Him pass. But He did not pass by. The dark object lying in the gutter attracted his attention, and, pausing for an instant, He regarded it with a glance of compassion. The spectators read the compassion in His gaze and were astonished. What can He see in this rotting carcass that can command His pity, they asked themselves. Jesus saw the disgust in their eyes—read, too, the thought of their hearts, and He answered their unspoken question. "Even pearls cannot compare with the beauty of its teeth," He said, and one by one, they slunk away abashed.

It is only a legend, but who will say that it is improbable? Another time, and another crowd, and a woman, their prisoner, despised as this dead dog in the gutter. And they asked Him for His verdict. And when they heard it they slunk away, even as this crowd, discomfited and abashed. "Neither will I condemn thee."

Suppose we make it our guide and motto in our dealings with our brother? How many a breaking heart would find in it a hidden balm. How many a tired soul would be revived anew for life's weary struggle? "Neither will I condemn thee." Forgiving those who trespass against us as we hope to be forgiven. Cloaking another's fault under the sweet mantle of Charity. Seeing the good that men do rather than the evil. It is the Master's way.

NOTES AND COMMENTS

THE ABSOLUTE dependence of Protestant missions upon the almighty dollar is once more accentuated by the appeal made in behalf of Anatolia College, Turkey, and given widespread publicity through the American and Canadian Press Associations. "Turkey," says Dr. Charles C. Tracy, President of the College, to the American Board of Commissioners for foreign missions, in session at Kansas City, "can be made Christian for \$1,000,000." The Turk is generally credited with an enthusiastic and inextinguishable devotion to Moslemism. For that cause he has in war shown a stolid indifference to death, and in peace, a willingness to part with all his worldly goods, rather than abandon its fanatical tenets. But, according to this Dr. Tracy, the American dollar has never yet had a fair show with him, and he thinks that, confronted with 1,000,000 "bucks," the hitherto impenetrable wall of Islam will crumble to pieces.

THE NOTION is not particularly flattering to Turkey, but what shall we say of the Christian mind that formulates it? The truth is, as has more than once been pointed out in these columns, the modern Protestant conception of the Gospel of Christ is inseparably bound up with the dollar. Money is, with them, coming to be the one thing necessary to its propagation. A generation or two ago simple minded devotion and poverty of spirit did count for something, but now, if we may judge from their own published deliverances, all that has gone down before financial and business considerations. This may be in harmony with the mammon-worship so much in the ascendant in our time, but is absolutely foreign to the maxims of that same Gospel as proclaimed by its Divine Author.

WE ARE far from saying that money, or the substance it represents, is not, humanly-speaking, necessary to the spread of Christianity as in every other department of human life. It is the substance given into man's hands whereby he has to work out his destiny here below. But it is, of the accidents, not of the essence of life, according to Christian precept and example. And it is not to the heavily-subsidized missionary of nineteenth or twentieth century Protestantism that the world owes its Christianity, but to the bare-footed monk or friar of the ages of faith, who, adhering strictly to the Master's injunction to concern themselves not about gold or silver, but to be in all things like unto Himself, went out into the great unknown world to subdue it by the simple proclamation of His message. And notwithstanding the fact that under modern conditions money is a greater factor than it was in a simpler age, it is none the less true

that the Apostolic spirit holds good with the Catholic foreign missionary of to-day.

THERE HAS just come to our editorial desk a little book of devotions which merits more than a passing notice. Our readers may recall that a few weeks ago we made reference to a learned Commentary on the Greek text of the Apocalypse written by a Catholic layman of India, which was made the text for a few reflections upon the sphere of usefulness thus exemplified as open to the scholarly laymen. The volume lying before us gives additional emphasis to those reflections. It is a collection of "Bible Meditations and Prayers," drawn exclusively from a Scriptural source, and adapted to all the needs of the Christian life and to devout observance of the Church's precepts.

THE BOOK, which is in two parts, was originally written in Spanish, and is the work of a Catholic layman of Buenos Aires, the chief city of the Argentine Republic. The first part is a series of meditations upon the great essential truths of the Christian religion, upon the trials and tribulations of