

The Catholic Record

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tual vigor that comes through a thorough mastery of a few subjects or the self-conceit and superficial outlook on life, its problems and its duties, that come from a smattering of everything?

Which is the better preparation for life, a more important matter than citizenship?

Such questions as school curricula are generally considered as too technical for the average citizen. And the professional educationist is very dogmatic as well as very indefinite.

Yet the average citizen must foot the bills and is beginning to ask whether he is receiving proportionate value.

The Carnegie report sees no limit to the increasing cost of education so called, indeed foresees the time when the whole system of free education will inevitably break down under the burden of cost if the present tendency is adhered to.

In Canada in 1901 the cost of Public school education was \$11,751,625; in 1921 it was 102,561,425, an increase of 773%.

Referring to the delusion that education and more education—in the received sense of a smattering of everything knowable—is the only road to the highest usefulness, the Carnegie report says:

"The result of this idea, which has taken the form of blind public pressure, forces the retention of students in schools who are, by their intellectual endowment, ill-suited for formal study, but who have, in many cases, marked ability for other fields of activity. The ordinary father assumes that the child must be kept in the Public school whether he can do the work or no. But the over-emphasis on education, in particular, the over-emphasis on higher education, as the sole opening for the youth of the country, has not only filled the schools with ill-assorted pupils, but this closed the minds of people to the opportunities offered by agencies other than the school. For example, in the trades today are numberless openings for which the remuneration is high and which offer a life of satisfaction and usefulness. Yet, so great is the emphasis on the occupations only to be reached through high school and college, that the opportunities in such trades are depreciated, and the facilities for training the youth of the country adequately for them are meager."

"Formal study" or "formal education" is the term used in the report for what our fathers and grandfathers used to call "book-learning." The older term was apt and accurate. They tell us now that experts—psychiatrists—can measure mental capacity as easily as they can measure your biceps. This new "science"—successor to phrenology—is held in high esteem by our American cousins since the mental classification of millions during the War. An eminent American Doctor thinks as little of this new science as college men did of Edison's intelligence tests. In the course of an article on the subject the Doctor mentioned the fact that he had a little job of carpentering that he thought he could do himself. He tried it and he concluded to send for carpenters. Watching these two men at work, seeing the result of their skilled workmanship, he admitted that here was intelligence and education as real even though quite different from his own. "Self-expression" is the keynote of all education according to one school of educationists. Well there can be self-expression in the work of an artisan as well as in the work of an artist. Work, honest work develops moral fibre, character; it is education—though it is no "book-learning." Nothing is more certain than that the whole influence of modern education is to turn youthful minds away from honest work, and to fill the high schools with "ill-assorted pupils" who are there, not because they have shown an aptitude for study, but often in spite of the fact that they have proved themselves "but ill-suited for formal study." What do they profit? They fritter away a valuable year or two of life to their own detriment and at the useless expense of parents and public. Then they drop out. That is the eloquent testimony of the Report of the Minister of Education for Ontario.

Dean Andrew F. West, of the Graduate School of Princeton University, commenting on the report from which we have quoted, said:

"Every one who has made an extensive study of recent conditions in American school and college education knows that the severe criticisms made in President Pritchett's latest report are abundantly justified. We have been going through a period of bewildering multiplication of studies, offered without regard to their comparative value. Growing confusion and vast increase of expense have been the inevitable result. "Do American parents realize that in the elementary and secondary schools a clear, sensible training in a few fundamental studies of central value for the whole subsequent life of the pupil has been disintegrating into what Elihu Root has well called 'a vast, sprawling, heterogeneous mass' of all sorts of subjects, wherein the pupil has little chance to find his way to any sure road of general education—the one thing he most needs to find. "It is better really to teach something essential than to profess to teach everything. Let the something essential be studied, and the other things will look after themselves. Rigorous selection and simplification all the way through to the end of college education is the one key to the situation. If this be done, we shall have fewer studies and more study, less confusion and more trained intelligence." These are not the vapourings of ignorant advocates of the three R's, so derided of the modern professional educationists. They are the considered pronouncements of men unquestionably competent to treat the subject of education. One reason we place them before our readers is that we have heard the self-same conclusions reached by these eminent educators expressed sometimes a bit timidly and diffidently, sometimes emphatically and with conviction by the rank and file of plain people who profess no technical knowledge of the subject. This new departure from the old familiar undiscriminating praise of everything and anything bearing the education label will help the return to sanity and common sense. For educational policy, like every other, will in the end be shaped by informed public opinion. Another reason is that what is conspicuously true of Ontario as we have often pointed out is apparently true of the whole North American continent; that pupils are stupidly urged on to take a high school course when there is already evidence that such a course will be abortive and useless; worse than useless, a waste of precious years. Again, the fallacy that education is the exclusive work of schools and that it stops with school life, works enormous harm. Education is nearer its beginning when average school life ends. From parents, from teachers, from pastors, and from interested friends some intelligent guidance should be given pupils as they leave school. This is woefully neglected at the present time; and through this neglect education, even in the limited sense of schooling, is often largely a failure.

THE WHIRLIGIG OF TIME In the last instalment of "Where all Roads Lead" G. K. Chesterton has this incisive paragraph: "By this time it must be obvious that every single thing in the Catholic Church which was condemned by the modern world has now been reintroduced by the modern world, and always in a lower form. The Puritans rejected art and symbolism, and the decadents brought them back again, with all the old appeal to sense and an additional appeal to sensuality. The rationalists rejected supernatural healing and it was brought back by Yankee charlatans who not only proclaimed supernatural healing, but forbade natural healing. Protestant moralists abolished the confessional and the psychoanalysts have reestablished the confessional, with every one of its alleged dangers and not one of its admitted safeguards. The Protestant patriots resented the intervention of an international faith, and went on to solve an empire entangled in international finance. Having complained that the family was invaded by monasticism, they have invited to see the family broken in pieces by bureaucracy; having objected to fasts being appointed for anybody during any exceptional interval, they have survived to see teetotalers and vegetarians trying to impose a fast on everybody forever."

For the benefit of the unsophisticated reader it may be well to explain that psychoanalysis is one of the new "sciences." It is based on the principle—we should say, we suppose, the "ascertained psychological fact"—that all the ills that flesh is heir to derive from some suppressed sexual desire or emotion, back, perhaps, in the years of childhood. Tell the experts all your secret thoughts, desires, emotions, especially those which have been "suppressed," and they will proceed "scientifically" to untangle your psychological "complexes"!

Protestants have railed at the superstition of the ages of faith. And there was superstition. Superstition sins by excess; faith, when ignorant or ill-informed, runs sometimes to the extreme of credulity. But the religious superstition of the middle age was a molehill compared with the mountain of "scientific" superstition today. Any preposterous thing if put forward in the name or in the jargon of "science" will find even the educated and well-informed more credulous than the most ignorant, medieval peasant with regard to the supernatural.

NOTES AND COMMENTS PEOPLE with children apparently dull or stupid should take heart from some "dunces" of the past who as they grew older developed into master-minds. Some one has recently made an attempt to draw up a list of them; here are a few of the more striking examples in British history.

THE GREAT Duke of Wellington was a young lad sent to Eton, where he made such a poor showing that he was presently withdrawn and sent to the Military College of Angers, to qualify him, as a caustic contemporary remarked, "to become food for powder." Isaac Newton, discoverer of the law of gravitation, and one of the greatest minds of all time, was pronounced a dunce when a school boy. Dryden, greatest of English satirists, and ranking after Shakespeare and Milton only in the category of poets, was as a boy said to be a "great numbskull," and of Oliver Goldsmith, the immortal author of "The Vicar of Wakefield," and "The Deserted Village," it is said that in his youth he gave no promise of future eminence.

THERE are few greater names in English literature than that of the "Author of Waverley," under which name most of Scott's romances were first published. And yet in his boyhood Sir Walter is said to have earned the appellation of "the boy with the thickest skull in school." Thick, it may have been, but time certainly proved that it could absorb and retain a fund of knowledge beyond the capacity of most men. Two other brilliant lights in English literature are Hume the historian and philosopher, and Gibbon of the "Decline and Fall of the Roman Empire." Of the former in his youth it was said that he had a "weak mind," and of the latter that he was "dreadfully dull." And so the list might be pursued indefinitely, proving that while the quality of greatness may be inherent in the individual, it may develop only in time, and that a dull boy is not necessarily the father of a dull man. Even more striking examples than the foregoing might be cited among the Fathers and Doctors of the Church, and the great apologists of the Middle Ages.

THE OPENING of the tomb of Tutankhamen which has provided sensation for the whole world, has prompted an ingenious writer to exercise his imagination in setting forth the manner of Time's revenge upon the nation, chiefly responsible for the disturbance of these ancient memorials. Three thousand years hence, he points out, Egypt may again rule the world, and Britain may have elapsed into a desert forest inhabited by a few savages. Egyptian antiquaries after the manner of Macaulay's New Zealander, may then excavate the ruins of the Abbey, and exhume the remains of "two sub-kings or viceroys of the Georgian, or last period of British supremacy, Lloyd Georgio and Esquidd (Asquith) who, in later times, seem to have usurped most of the powers of the State. Yet, in spite of their hunger for power, these sub-kings (so the chronicle will run) must have been very worthy men, for the inscriptions

continually refer to their sense of duty (which may be translated FOH) and their purity of conduct (BAH.)"

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(Wisdom, viii. 61b) Adorned with every virtue, he shone by the sweetness of soul quite his own, which could be truly called, his characteristic virtue; a sweetness however very different from that artificial amiability which consists entirely of polished manners and a display of a conventional affability quite different either from apathy which nothing moves, or the timidity which dares not be indignant even when necessary. Such virtue blossomed in the heart of de Sales as a sweet fruit of charity nurtured in him by a spirit of compassion and condescension which tempered with sweetness the gravity of his demeanor and softened his voice and his manners in a way that won him the most affectionate reverence from everyone. The facility and amiability with which he received were noted by one and all but especially by sinners and those apostates who flocked to his house desirous of being reconciled with God and amending their lives. His partiality to poor prisoners whom by a thousand charitable devices he sought to console during his frequent visits, the great indulgence he showed his servants tolerating with heroic patience their sloth and forgetfulness, are equally well known. This sweetness of soul never failed him notwithstanding the changes of people, time or circumstances, whether prosperous, or adverse; not even the heretics themselves, however much they molested him, ever experienced from him less affability or less accessibility. Great was the zeal he showed when during the first year of his priesthood, he offered himself spontaneously without heeding the opposition of his father, to procure the reconciliation of the Chablais with the Church and was willingly heard by Graner, Bishop of Geneva. He refused no labor, fled from no danger, not even death, but in obtaining the conversion of so many thousand people his unaltered sweetness stood him in better stead than his great doctrine and vigorous eloquence in the fulfilment of the various duties of his sacred ministry. Accustomed as he was to repeat that memorable phrase: 'Apostles do not fight without suffering, they do not triumph except in death,' it is difficult to describe the vigor and constancy with which he promoted the cause of Jesus Christ in the Chablais province. 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RECALLS OTHER CENTENARIES

"Venerable Brethren, the solemn commemoration which was celebrated last year for the third centenary of the canonization of the five great saints, Ignatius of Loyola, Francis Xavier, Philip Neri, Theresa of Jesus and Isidore the Laborer, helped not a little to augment the love of Christian life among the faithful. And now recurs as a happy augury, the third centenary of the birth in heaven of another great Saint, remarkable not only for the excellence of the virtues he practised, but also for his wisdom in guiding souls in the school of sanctity: We mean St. Francis de Sales, Bishop of Geneva and Doctor of the Church, who similar to those lights of perfection and Christian wisdom just mentioned, seemed sent by God to oppose the heresy of the Reformation, the origin of that apostasy of society from the Church, of which the sorrowful and fatal effects are deplored today by every honest soul. Besides this, it seems that Francis de Sales was given to the Church by God with the particular intent that he should disprove that prejudice, which even then was rooted in many, and is not yet extirpated today, which declares that the true sanctity which the Church proposes, either cannot be practised, or is of such difficult attainment as to surpass the common faithful and is reserved solely to a few great souls, and moreover is loaded with so much vexation and weariness that it cannot in any way be adapted to those who live outside the cloister. In the meantime, Our venerated Predecessor Benedict XV, speaking of those five Saints and alluding to the coming commemoration of the happy death of St. Francis de Sales manifested his desire to speak spec-

ially of him in an Encyclical to the whole world. We willingly fulfil this desire, looking upon it as a cherished legacy left by Our Predecessor and we are urged moreover by the hope that the fruits of the feast lately celebrated may ripen and be followed by the fruits of this new commemoration. SAINT'S VIRTUE AMIABLE "Whoever studies attentively the life of de Sales will find that from his earliest years, he was the model of a sanctity that was not austere and gloomy, but amiable and accessible to all, and that it could be said of him in all truthfulness: 'His conversation hath no bitterness, nor his company any tediousness, but joy and gladness.' (Wisdom, viii. 61b) Adorned with every virtue, he shone by the sweetness of soul quite his own, which could be truly called, his characteristic virtue; a sweetness however very different from that artificial amiability which consists entirely of polished manners and a display of a conventional affability quite different either from apathy which nothing moves, or the timidity which dares not be indignant even when necessary. Such virtue blossomed in the heart of de Sales as a sweet fruit of charity nurtured in him by a spirit of compassion and condescension which tempered with sweetness the gravity of his demeanor and softened his voice and his manners in a way that won him the most affectionate reverence from everyone. The facility and amiability with which he received were noted by one and all but especially by sinners and those apostates who flocked to his house desirous of being reconciled with God and amending their lives. His partiality to poor prisoners whom by a thousand charitable devices he sought to console during his frequent visits, the great indulgence he showed his servants tolerating with heroic patience their sloth and forgetfulness, are equally well known. This sweetness of soul never failed him notwithstanding the changes of people, time or circumstances, whether prosperous, or adverse; not even the heretics themselves, however much they molested him, ever experienced from him less affability or less accessibility. Great was the zeal he showed when during the first year of his priesthood, he offered himself spontaneously without heeding the opposition of his father, to procure the reconciliation of the Chablais with the Church and was willingly heard by Graner, Bishop of Geneva. He refused no labor, fled from no danger, not even death, but in obtaining the conversion of so many thousand people his unaltered sweetness stood him in better stead than his great doctrine and vigorous eloquence in the fulfilment of the various duties of his sacred ministry. Accustomed as he was to repeat that memorable phrase: 'Apostles do not fight without suffering, they do not triumph except in death,' it is difficult to describe the vigor and constancy with which he promoted the cause of Jesus Christ in the Chablais province. At that time he was seen passing through deep valleys, climbing steep gorges, to carry the comfort of Christian hope to those people; fleeing him he pursued them, calling them loudly; he did not give up when brutally repulsed and when threatened, he renewed his attempts; often driven from hotels, he passed the night in the snow, under the open sky; he celebrated Mass even if no one were present; he continued his sermon even when his audience retired one after the other, without ever losing his serenity of soul nor the amiability of his charity towards the ungrateful; and so finally he overcame the resistance of the most obstinate adversaries. CONQUERED NATURAL TENDENCIES "That would err, however, those who might think that in de Sales this was rather the privilege of a nature, endowed by the grace of God with the blessing of sweetness, as we read of other fortunate souls. On the contrary Francis was naturally of a quick character and ready for anger. But having proposed to himself the imitation of that Jesus who had said: 'Learn from Me, because I am meek and humble of heart' (Matthew xi. 29.) by means of continual vigilance and violence to himself he succeeded in repressing and curbing in such a way the impulse of his soul, that he became a living likeness of the God of sweetness and peace. And this is confirmed by the testimony of physicians who as one reads, when they embalmed the body, found the bile turned into stone and reduced to very tiny fragments, from this prodigy they judged what violent efforts it had cost him to repress his irritable temper, during fifty years. So much sweetness was the result of great strength of character, continually nourished by the power of faith and the fire of divine charity—so that to him may be applied the motto of the Sacred Scriptures: 'Out of the strong came forth sweetness' (Judges xiv. 14.) No wonder therefore if the pastoral sweetness which adorned him and of which according to Chrysostomus (8th Homily on Genesis) 'nothing is more violent...' had in drawing hearts that efficacy which Jesus Christ promises to the meek: 'Blessed are the meek, for they shall possess the land,' (Matthew v. 4.) On the other hand the strength of character of

Under the will of Mr. Holland, Cardinal Bourne receives a legacy of \$10,000 for schools and missions in his diocese, and a further \$2,500 towards the completion of Westminster Cathedral, of which Mr. Holland was a generous benefactor during his lifetime. Other legacies go to Catholic missions and charities.