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SATURDAY, SEPT. 19, 1903.

SEPT.

16. Sixteenth Sunday after Pentecost. The Seven Dolours of the Blessed Virgin.
21. Monday—St. Matthew, Apostle and Evangelist.
22. Tuesday—St. Thomas of Villanova, Bishop.
23. Wednesday—St. Linus, Pope, Martyr.
24. Thursday—Our Lady of Mercy.
25. Friday—Votive office of the Passion.
26. Saturday—Votive office of the Immaculate Conception.

CATHOLIC EDUCATION.

As Father Drummond's discourse last Sunday, in St. Mary's Church, on "Catholic Education," attracted marked attention, we give a correct summary of what he said. This is all the more necessary because the reports published by our three ladies were all more or less misleading. Even the Free Press report, which was by far the best and really echoed the general spirit of the discourse, was not quite accurate and represented the preacher as passing a too sweeping condemnation on all non-Catholic methods of education. This was noticed by many of the readers of that report who, having heard the whole sermon, pronounced the report to be one-sided. The Tribune's report, though it gave the gist of some good points, went completely astray in this passage:

In singular disregard of, for instance, the educational work of the Anglican church, he claimed that classical learning was centred in the Catholic church; and again ignoring the great modern school of German philosophy, he said that the ancient philosophy was a sealed book to all without the pale of the church.

Father Drummond never said anything that would seem to ignore "the educational work of the Anglican church"; he never claimed that classical learning was centred in the Catholic church. He simply set forth the paramount advantage of a classical training, without claiming anything but adherence to that system on the part of the Catholic church. Nor did he say anything at all about "ancient philosophy"; he cannot therefore be accused of "ignoring the great modern school of German philosophy," which has very few points of contact with the "ancient philosophy." What he did speak of was Catholic scholastic philosophy, which is ever ancient and ever new and which is taught in the higher schools of half the civilized world.

The discourse was in part as follows: "Fathers, bring up your children in the discipline and admonition of the Lord." Eph. 6: 4. Education is the drawing out of the faculties latent in a child's mind. The faculties must be there before they can be developed. Education creates nothing; it simply trains and draws out the native powers of the mind. An idea is current among many superficial people in our day that the spread of education will be a panacea for every evil. They seem to think that the multiplication of schools will increase the native powers of the human race. Facts do not confirm this. We have had common schools in many countries for more than fifty years, and the result is a great increase of

that half-knowledge which is worse than ignorance because it adds to ignorance the vain contempt of what it does not know. There has been no real advance in higher mental achievement. The nineteenth century did not produce

AS MANY MEN OF GENIUS as many a preceding century. It is well to recognize that the capacity of the human intellect is and must always remain limited. The theory of indefinite mental development is not warranted by the experience of the human race. The first treatise on logic was written by Aristotle some 23 centuries ago, and that treatise has never been substantially improved since that time. The up-to-date educator affects to despise the old method of committing choice passages to memory, and the result of his new methods of approximation to knowledge is the deplorable

WANT OF ACCURACY

in his pupils. The modern boy or girl comes out of the public school with a smattering of all sorts of learning, but with no accurate knowledge of anything. By a curious nemesis these teachers who profess to shun memory lessons spend their time in cramming the memory with disconnected scraps of erudition which are not even properly digested and assimilated. It is not a multitude of disjointed facts that constitutes real education. The true test of education is the training of the judgment, that master-faculty which enables a man to seize the strong point in any study or profession he may undertake. This faculty is conspicuous in great lawyers, great physicians, great statesmen. How to set aside irrelevant detail, groundless objection and meretricious ornament for the sake of issues that are all-important and all-embracing is the secret of a strong mind. A sound judgment develops with age. Leo XIII's sound judgment must have improved more in the last 25 years of his life, as he stood face to face with more momentous interests, than in all the three score years that preceded. Tried by this standard of relative importance, how futile is the science that reckons not of eternity? If there is a future life, it must be immeasurably more important than this one. Why then should we waste our energies on systems that end with time? In seeking for what is best in education, let what concerns our immortal souls come first. Here we are but wayfarers for a fleeting day; our home, our permanent abode is everlasting in the heavens. The acquisition of learning is no doubt a good thing; but what does it amount to in the end if it is not made to subserve our eternal interests? That is a very wretched education which says nothing of God. There can be no true knowledge without Him as its basis and apex. The only way you can aggregate and locate the multitudinous facts of this visible world is to make them dependent on a First Cause. Just as in the management of a great business concern the head man has far more influence than any of his subordinates, so—only infinitely more so, owing to the chasm between the infinite and the finite—the First Cause has far more to do with the effects produced by secondary causes than those secondary causes themselves. It will not do to try to explain the phenomena of this visible creation by simply beginning the word "nature" with a capital N. Nor does the expression "forces of nature" satisfy one who seeks the ultimate cause of things. We want to know who

CREATED THOSE FORCES.

who sustains them and energizes in them. All refusals to explain, all pleas of ignorance are silly. Yet how many non-Catholic schools studiously avoid this essential element of true knowledge. Without the fundamental notion of a Divine Ruler, of a benevolent Providence, there can be no unity or cohesion in educational development. The idea of God, the Creator and Preserver of all activities, permeates the whole Catholic system of education and surrounds the child with a

RELIGIOUS ATMOSPHERE

that is felt rather than insisted on. The short prayers recited at frequent intervals are intended as reminders that we are creatures, utterly and in all things dependent

on Him who disposes, while we only propose our little plans. A teacher who breathes this healthy atmosphere may not speak of God explicitly once a week, but should some pagan sophism occur in a textbook, such as "let us drink and be merry, for to-morrow we die," his indignant scorn, flashing out from his heart's depths, will burn the antidote into the child's brain so that it can never be forgotten. On the other hand, let the teacher be endowed with all natural gifts, kind yet firm, instilling habits of careful accuracy and worldly wisdom, if the pupil in after years can recall no word or sign of inward religion, he will realize how that teacher was a failure as regards the most important point of true education.

The relations between the Creator and the creature are made intelligible to human reason by a coherent system of philosophy. Two Catholic priests were discussing the great problems of the day. One expressed his regret that more attention was not paid to modern thought. "But, what is modern thought?" asked the other. "You have me on the hip," replied the first speaker, "modern thought is not easy to define." "No," continued the querist, "you cannot define it any more than you can trace the path of a liberated explosive. Modern thought flies off to all points of the compass at once." This is true, modern non-Catholic philosophy is

MAINLY DESTRUCTIVE.

It delights, as children do, in pulling down and destroying. But the manly intellect in mainly constructive; it realizes that the aim of the human mind is truth, not doubt. A great deal of what passes muster as philosophy in non-Catholic universities and colleges is but the recital of other men's conflicting theories, without any attempt at reconciling or refuting them. Yet there ought to be but one true solution of all philosophical, as of all mathematical problems, at least in their elementary and fundamental aspect. This the Church has ever recognized as a first principle. Hence the framework of her philosophy is everywhere the same, and on it she builds her theological reasonings about revealed truth. Now, although the comprehension of philosophical problems must ever be reserved to a chosen few—as the experience of professors of that science bears witness—yet philosophical ideas filter down from the higher to the lower strata of intellect and thus ultimately become the unconscious substratum of popular thought. The philosophy with which all priests are more or less familiar becomes the current medium of intellectual conversation among Catholics. But where there is no homogeneity in the upper crust of intellect, how can the lower crust be anything but a mass of disintegrated and unrelated notions?

ANOTHER ELEMENT IN THE TRAINING

of the healthy judicial temper is the formation of taste. Now nothing contributes thereto so effectually as the study of the classics, to which the Church always adheres as to the best INSTRUMENT OF CULTURE. Other lines of non-philosophical study accumulate facts and scraps of learning. This system alone brings the mind of the teacher into constant contact with that of the pupil. The difficulty of the dead languages, their logical cohesiveness, the mental equipoise which their masterpieces reveal, all this calls for extreme accuracy of rendering, delicate balancing of words, innumerable applications to modern conditions, endless excursions into the by-ways of taste. The men trained in this fashion constitute the aristocracy of culture, to which most of the graduates of modern universities, where the great aim seems to be popularity rather than solid education, must ever remain plebeians.

But may there not be some good in up-to-date methods of education? No doubt there may. Only, they must be carefully tested. The popular school-teacher, lecturing before an educational convention, is too apt to seek transient applause in some new-fangled and untried fad suggested by some irresponsible person in some pedagogic journal.

The result is that the unfortunate pupils are too often experimented upon, to the detriment of solid



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