

The Catholic Record

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CITIZENSHIP AND EDUCATION

"Education," according to Dr. Nicholas Murray Butler, whom we quoted last week, "has remained in that rhapsodical stage which has been characteristic of it for quite fifty years." And this quotation is put at the head of the corner of the program of the National Council of Education which meets in Toronto Easter week. "Rhapsodical"—how apt the term! Press, pulpit and platform pronouncements crowd the memory, and "rhapsodical" qualifies them all. We have been too much given to "phrase-making and vain, if high-sounding, words."

The fact is that the very basic principle of compulsory State education has been that religion is a thing apart, having nothing to do with education, and hence must be banished utterly from the schools.

And now we are face to face with the results. Thinking minds everywhere are dissatisfied, alarmed, aroused. They turn wearily away from the indiscriminating and fulsome eulogies of the phrase-maker and the rhapsodist.

Amongst the objects of the Conference to be held in Toronto these are put in the first place:

1. "To emphasize the necessity of a greater degree of ideality and spirituality in Education since persistence in our present competitive and secular methods must lead to Western Civilization eventually destroying itself.
2. "To stimulate a Dominion-wide interest in Education as a means of life and not for the purpose of livelihood; to demonstrate the need for a restatement of values and to seek the removal of the emphasis now placed on the material aspects of life to the almost complete neglect of the spiritual."

Here and, indeed, throughout the circulars of the National Council of Education, purely secular Education—that bedrock foundation on which State school systems have hitherto been built—is condemned in terms very similar to those made familiar by the pronouncements of Popes and Bishops of the Catholic Church.

From Pius XI's encyclical, "The Peace of Christ through the Reign of Christ," Cardinal Bourne directs very special attention to this quotation: "A worse thing than all has come to pass, for the habit of life that can be called Christian has in great measure disappeared."

And the Cardinal continues:

"Here we have at once the root of the evils of the present day, and the reason for the insistence of the Catholic Church, in season and out of season, on the necessity of a truly Christian and Catholic education for all her children. . . . It would be idle to maintain that those who attend the publicly provided schools receive an education that is Christian."

The program for the Toronto Conference is not so clear and definite; it speaks vaguely of "the ideal" and "the spiritual." But one of the speakers from England is announced as "Sir Michael E. Sadler, K. C. S. I., C. B., L.L.D., Vice-Chancellor of the University of Leeds and one of the greatest Educationists in the English-speaking world."

This eminent educationist is not so vague and indefinite as this quotation, given apparently as the keynote of his address on Education and Life, makes clear:

"Initiation into a way of life is therefore a desirable, if not an indispensable element in a liberal education. Religion assigns their relative values to the various good things which a man may enjoy but must learn how to use. Education in its wider sense is therefore impoverished unless it has the directive guidance of religion and

its help in discriminating between the worthy and the less worthy ideals of life. Life may become brutal and bleak without religion. And what is true of life is true also of education, because education is the accompaniment of life as well as a preparation for it."

That is perfectly sound and to Catholics very familiar educational doctrine; it gives point and definiteness to the all too vague aspirations for "the ideal," "the spiritual," "personality," "life," etc., found throughout the program. It is, perhaps, intended to interpret these rather shadowy educational aims.

Now we rejoice exceedingly at the conversion of so many eminent educationists from the bad old secular ideal of education to that insisted upon in season and out of season by the Catholic Church. We rejoice that even at this late day men have the sincerity and the courage to acknowledge that to divorce religion from education is to divorce religion from life; and that persistence in our present secular methods must lead to the destruction of Christian civilization.

All this is to the good; but we repeat the warning we have already given more than once. Sincerity and courage must go a step further. If we are going to change the basic principle of State education and build on a new foundation let us face the momentous question fairly and squarely. We can not keep all the implications and assumptions of the old principle which we are abandoning while we proceed to adopt one radically differing from it.

The work of introducing into the schools a course in religion acceptable to Protestants is well under way. The Toronto Conference is evidently expected to further the project.

Now it may be said: "You have your Separate schools where you teach the Catholic religion without let or hindrance; why object to Protestants teaching religion in the Public schools?"

The purview of the National Council takes in all Canada. There are provinces where no provision is made for Separate schools. Even here in Ontario the work done by the old Common schools of sixty years ago has been divided into two parts, and the Separate school rights have been arbitrarily restricted to the elementary schools. We are willy nilly compelled to support and—where we do not at our own expense provide otherwise—to use the whole secondary school system precisely as if there were no Separate schools.

Yet the Council quotes Sir Henry Newbolt thus:

"We desire that in all schools of the country, Elementary and Secondary, the reading of the Bible should not be confined to the time set apart for Religious Instruction, but its claim upon the time devoted to English studies should also be recognized."

That the Bible, privately interpreted, is the sole rule of faith and guide to morals is the very root-principle of Protestantism. It is a doctrine as distinctively Protestant as the doctrine that the Pope is the divinely constituted visible Head of Christ's Church on earth is distinctively Catholic.

That fundamental Protestant principle is always presupposed and taken for granted when the Bible is urged as a school text-book. More than that, it is the Protestant version and the Protestant canon (which omits seven entire books and parts of two others) that are taken for granted also.

Now, since the Catholic Church is the divinely appointed custodian and interpreter of the Bible she cannot without betraying her divine trust countenance these Protestant assumptions which are subversive of her claims. We don't expect Protestants to admit the claims of the Catholic Church; but we do expect, and have an absolute right to expect, that they understand the position of Catholics. Then with sincerity, courage and good-will a *modus vivendi* might be arranged.

Sir Henry Newbolt, already since coming to Canada, has shown that he does not understand the Catholic position, does not try to understand it, and does not hesitate to insult as well as calumniate an important part of the people of Canada whose guest he is, and whose educationists he is to address at the Toronto Conference.

COMMON INTERESTS IN EDUCATION

If in the foregoing article we have emphasized a radical and irreconcilable difference between Catholics and Protestants in the matter of religion, whether in or out of school, it is not that we desire to assume an antagonistic attitude to the high, noble and commendable aims of the National Council of Education. It is only through the frank recognition of our respective positions that the way may be found to loyal cooperation.

Over in England a couple of weeks ago a convention of the Catholic Young Men's Societies was welcomed by the civic authorities, many of whom, though not of the household of the faith, being present.

The Archbishop of Liverpool in acknowledging this evidence of courtesy, good-will and enlightened civic spirit, said:

"It is a sign, I take it, of the good relations that exist between the Catholic and non-Catholic elements of this town. And that is as it should be."

All the best citizens of Leigh ought to feel that they are at one with Catholics in their desire to see the affairs of the town conducted on Christian principles; that the various measures that are introduced for the well-being of the citizens should be tested by the teaching of Our Lord Jesus Christ, because you may take it for sure that however specious a particular measure may be, whatever promise it may seem to hold out of social betterment, if that particular measure is condemned by the teaching of Christ, there is no hope of betterment in it."

Now, mutatis mutandis, this applies to the great work of education here in Canada as elsewhere. In regard to Catholic education, too, with a modicum of candour and humility, we might admit that there has been "a rhapsodical stage," a time of too great "contentment with phrase-making and vain, if high-sounding, words." It is not that that great saints have in various ages reformed religious life, renewed religious fervor, and accomplished great things for God and His Church.

Catholics may learn from non-Catholics in the matter of education without abandoning anything essential or surrendering any vital principle. On the program for the Conference is the subject: "Education as Character Development" and quoted are these two pronouncements, one from an editorial of an English paper, the other from an English statesman:

"What the people of this country demand is character first, last and all the time. The public have actually come to the conclusion that an ounce of character is worth all the first-class brains in the Kingdom. The act of governance demands character as well as ability, but character before all."

"At the present time character counts more than cleverness and it is better to have second-class brains than a second-class character."

Catholics and Protestants will be absolutely at one on the importance of character-building as a factor in education. And the Catholics will be few who will maintain that the teaching of the Catechism exhausts the resources of education in this all-important matter. Here surely is something where cooperation is possible and desirable, where discussion and suggestion may be mutually helpful.

Again under the heading: "Manners as a Social Language" H. G. Wells is quoted as saying:

"It is the almost universal bad manners which makes race intolerable to race."

And this further elucidation of the importance of the subject is added:

"Manners—the art of Being—are designed to facilitate life, to disarm hostility and remove friction; is the art of Doing—the happy way of rendering service or discharging duties."

"Lack of Manners—the art of pleasantly expressing oneself under all circumstances, is as great an impediment as lack of speech."

On this very subject we have before us an address by Canon Hughes of Liverpool from which we clip the following apposite passage:

"Discouraging on 'Sowing and Reaping,' he said that they had to realize that as they sowed their seed

in the spring time and reaped in the autumn, so if they wished to reap a goodly harvest in the later days of life, they must sow their seed abundantly and generously in the early days. The young man must put before his mind high and noble ideals, and resolve that he would not be drawn aside from the straight and narrow path."

"To tread that path, strength is the first thing; strength of mind, of heart and of will. Gentleness and courtesy must accompany this. We sometimes think that gentleness and courtesy are for foreigners, and that a plain English or Irish man cannot afford to spend time upon these graces of life. Those who were most saintly in the great days of Faith were those who were strongest. It was the medieval knights who were proud of their gentleness and courtesy, and also proud of their manly strength and courage."

"The spirit of courtesy seems to be passing away from modern England. It is the result of an education, which is without the spirit of religion. You may teach your best of the sciences and of the arts, but if you do not base it on religion, respect for God, and for man as the child of God, the graces of courtesy and gentleness will disappear."

Though the Atlantic rolls between we find Catholics in England discussing this very matter that is down for discussion a few weeks hence at the Toronto Conference of the National Council of Education.

HIGHER EDUCATION IN THE MARITIME PROVINCES

An ambitious scheme of University Federation for the Maritime Provinces and Newfoundland has for some time been discussed by our fellow-countrymen down by the sea. The main feature of the scheme was the foundation of one great central University at Halifax with which the independent and denominational colleges were to be affiliated. We were informed that the Catholics of Halifax, including the Archbishop, cordially endorsed the scheme. Though aware there was some difference of opinion we acceded to the request to open our columns to a discussion of the question on its merits. Some have interpreted this action on our part as an endorsement and advocacy of the Federation scheme. That is wholly unwarranted. Equal opportunity and space will be freely given to the other side. But to set the matter right we hereby explicitly disclaim any jot or tittle of responsibility for the views advocated by our correspondent.

The views of the CATHOLIC RECORD will be expressed as usual in its editorial columns. It may be added that the scheme has apparently fallen through. As we understand it the large subvention from the Rockefeller Institute—a necessary condition precedent to Federation—was contingent on generous State aid from each of the four governments concerned. And New Brunswick has definitely refused to cooperate. It would appear, therefore, that the proposed great central University at Halifax, with which all the other colleges were to affiliate, has little chance of realization.

We are not sufficiently informed on the matter to express an opinion, but we repeat, our correspondent's views are his own, not ours; and our columns are open to any one who desires to controvert them—if, indeed, the whole proposed Federation scheme has not already been removed from the sphere of the practical.

GLITTERING STUPIDITIES

By THE OBSERVER

Doctor Percy Stickney Grant is the officiating minister of a Protestant Episcopal Church in the City of New York. Recently he has been getting a little notoriety by reason of his attacks on Christianity. He is of no importance whatever; his opinions are as old as unbelief; and unbelief has not become more reasonable with age. The simplest thing in the world is to deny something. The easiest thing any man can do is to laugh at something. There is no difficulty of any sort in asserting anything, so long as you do not have to prove it.

Dr. Percy Stickney Grant is quite at ease; he has no difficulty or trouble of any kind upon his hands; he is proceeding upon his lines of the very least resistance;

denying things gratuitously; asserting things gratuitously; never, we suppose, reflecting for one moment on the fact that his denials are worth no more than all the gratuitous denials that were being made centuries before he was born, and which have had no effect whatever on the main current of human thought; never pausing to think that his gratuitous assertions are worth no more than all the gratuitous assertions that have been made in the past; which is to say that they are worth exactly nothing.

It is not of Dr. Grant that I want to speak particularly just now; but of certain circumstances of his case. He is an ordained minister of the Protestant Episcopal Church—the American portion of the Church of England; and though his bishop has threatened him with discipline, it is now understood that such discipline will not be attempted. The fact is, the Episcopal bishops have no real authority. The days are gone, and long gone, when an Anglican bishop could exercise authority over the doctrinal utterances from Anglican pulpits.

Dr. Grant is only going the full limit; his entire rejection of the Bible is only the logical pursuit of a course which has been followed by some very prominent members of the Anglican hierarchy; the names of one or two Anglican bishops in England will readily occur to those who have watched the inroads of unbelief amongst the bishops of England.

Dr. Grant has, no doubt, as a young man, growing up in the Episcopal Church, often read the utterances of those English bishops who, one by one, have denied some of the principal doctrines of Christianity which still remained in the Anglican creed after the "Reformation." He must have seen those bishops tolerated by their episcopal brethren. He must have seen minister after minister in the Church of England break out, now in one spot, now in another, with the rash of "freethought," and nevertheless tolerated and retained in the ministry.

Is it any wonder that this particular minister should go the whole way; and deny the whole of Christianity? Where is the logical halting-place once the fundamental doctrines of Christianity are made the sport of the weak and darkened human intellect; and which of the Christian doctrines is to be retained, if any of them are to be rejected?

The Anglican heresy has come to a pretty pass indeed, when that denomination is obliged to tolerate in its pulpit a man who denies the whole of Christianity and throws himself upon the monkey theory of man's origin. But to this pretty pass the Anglican heresy has come naturally and almost inevitably. Nothing else was to be reasonably expected. Once the false doctrine of private judgment was adopted, once the principle of authoritative teaching was rejected, it was not to be expected that any part of the basis of Christianity should last long, without being openly denied and rejected even by bishops.

Man has no reliance except upon God. His own intelligence is insufficient for an apprehension of religious truth which will maintain him in a solid and living faith. The reliance of the Catholic is upon the Promise of Christ to be with His Church till the consummation of the world; not to be with her in some vague and figurative manner, but really, substantially, and in such a manner as to actually prevent her from teaching any perversion of the essential truths He revealed to her and commissioned her to teach without change to the end of time.

Under pretext of repudiating what they called a usurpation of authority by men, the "Reformers," as they called themselves, really repudiated the Promise of Christ, and placed their whole reliance upon the intelligence of man, darkened by the fall. When this was pointed out to them, they said that God would enlighten the individual mind; and which was inherently improbable; and moreover was proven by the whole experience of the human race not to be so.

Nothing that has happened since then, in the following out of this false theory, need surprise those who have at all times recognized that it was a false principle. Persistence in a false principle cannot lead to sound conclusions or results. Persistence in this false principle has put hundreds of mere human

vagaries of intellect, of emotion and of passion in the place and stead of the Revelation of Almighty God to man, His creature.

The desire of man to get away from God was certain to find expression in his acts and in his mental processes, once he put his faith in intellect instead of in God.

Dr. Percy Stickney Grant is to be pitied. He is the victim of an erroneous system; he suffers for the errors of those who magnified the human intellect and exaggerated its place in man's religious life.

NOTES AND COMMENTS

AN ANGLICAN minister of Toronto, a pronounced "evangelical," whose lucubrations on the Bible, and on his own particular conception of the Christian religion are familiar to readers of the daily papers, was recently asked by a correspondent (whose initials, "W. R. H." are readily recognizable as those of a well-known Catholic writer), where he might find with certainty the true canon of the Old and New Testaments. The answer was characteristic of gentlemen of his school. True, he cited the works of several exegetical writers as sources from which the information asked for might be derived, but his own reply was simply: "Go to the first bookstore and buy a Bible. . . . That's the true canon of the Old Testament." No attempt to fortify this bald assertion with tangible proofs was forthcoming—the mere *ipse dixit* of the writer being proof enough and to spare. Unfortunately Christianity is too often made to bear the onus of this type of apologetic.

THE CAUSE of Catholic foreign missions must receive a great impetus in Canada, and especially in the Maritime Provinces from the Lenten pastoral of the Archbishop of Halifax. In several lucid paragraphs he gives weighty reasons why Catholics should rally to the ardent support of that little band of self-sacrificing men and women from Canada who in fulfilment of the apostolic injunction are giving their lives to the blessed work of bringing heathen nations to the knowledge of the True God. "It would," says the Archbishop, "be a mistaken idea on our part to think that the Church at home would suffer from sacrifice being permitted in favor of the field afar," and he in effect quotes that treasured aphorism of Cardinal Manning's: "If faith languishes at home send missionaries to the heathen."

REGARDING the Canadian China Mission College, with the beginnings of which CATHOLIC RECORD readers are so deeply concerned, Archbishop McCarthy is especially solicitous, and his words in this connection will well bear repetition. "Let us not forget," he writes, "to support by all the means within our power the Canadian China Mission College, which, under the able direction of the zealous missionary, Father Fraser, is acting as the centre towards which have been converging the hopes and aspirations of the Canadian missionary spirit. The Catholic Church in Canada is deeply indebted to him and his associates for their endeavors to establish this nursery of missionary life in our midst. It has been eminently gratifying to us to note the encouragement and support already given by the Archdiocese to the China Mission College of Almonte, and we ask for Father Fraser and his colleagues every possible assistance, both moral and financial."

It is noteworthy also that the Archbishop takes advantage of the occasion to announce to his people that in accordance with the wish of the late Pontiff, Pope Benedict XV., and the more recent instructions of the Sacred Congregation for the Propagation of the Faith, the Society of the Propagation of the Faith is to be established in every parish in his diocese. This Society after the Church itself is the greatest missionary organization in the world, and the parent of innumerable other organizations laboring for the same great end in practically every country of the world. And its work is done not on the benefactions of the wealthy, but by the proverbial widow's mite. This point the Archbishop sums up in these words:

"Very few of you are ignorant of the splendid work accomplished by this organization, which by means of a nominal offering of one

cent a week per member has spread its roots in every quarter of the globe and by the combined contributions of scores of thousands of the faithful, has given that material help without which the labors of the missionaries would have been very seriously handicapped."

CARDINAL LOGUE'S LENTEN PASTORAL

ORGY OF CRIME AND OUTRAGE

WORK OF FEW "FANATICS"

His Eminence says he addresses his flock probably for the last time, under anxious and depressing circumstances. For over five years the country has been in the throes of a harassing and wasting conflict, which grew, as time went on, till it had reached a stage which made the heart sick under a sense of gloom, almost of despair. At first the struggle was with an authority which had ruled Ireland for seven hundred years, often with a rod of iron, almost always with a lack of cordial sympathy and enlightened understanding of their wants and wishes.

"During this most recent struggle," says His Eminence, "the rule of the Black-and-Tans, deeds were done and crimes committed, on both sides which neither the law of God nor the law of man could excuse or justify. Whenever any of these crimes was committed within the bounds of my jurisdiction, or could be attributed to the people for whom I am responsible, and in the beginning they were very few, I did not fail, when occasion arose, to denounce it, or to counsel peace on every opportunity which offered. For a time we had comparative peace. But now, God help us, the plague of bloodshed, destruction, pillage, rapine, robbery, even sordid theft has invaded, at least a part of the Archdiocese, with a virulence which leaves in the shade even the most outrageous excesses of the Black-and-Tans."

A BREACH OF FREEDOM

"Suddenly, from the din and gloom of this conflict with the foreigner, as if by a change of the right hand of the Most High," a beam of light burst forth, a breath of freedom fanned the brows and cooled the passions of the combatants.

"An agreement was reached which gave to Ireland more than her most ardent and enthusiastic patriots ever dreamt of during the long agony of seven hundred years. Their transcendent genius and patriotic efforts were employed in claiming partial reforms; Catholic Emancipation, Repeal of the Union, Home Rule, land reform and such ameliorations in the state of the country as they thought practicable. Now Ireland was given complete control of her own affairs, left untrammelled to work out her own destinies, with hardly a shadow of restriction."

"She won all the freedom which a Republic or any other form of Government could give, limited by a mere nominal tie with the other nations of the British Commonwealth, a tie which practical men considered an advantage, as it consolidated her position and threw open to her a wider prospect of progress."

THE SIGH OF RELIEF

"We can well remember the sigh of relief, the feeling of gratitude and the glowing vision of a brighter future with which our people hailed that outcome of a long and harassing conflict. Every friend of Ireland in Europe and America proclaimed it a triumph. Shortly after the Treaty was signed I was obliged to visit Rome for the funeral of the late Pope and the election of his successor, now happily reigning. While there I was flooded with congratulations, coming from the highest dignitaries of the Church in several countries, from priests and laymen of Italy, from societies of students and the Association of Italian Youth, on what they termed the victory of Catholic Ireland."

"Of course I received these testimonies of sympathy with Ireland with gratitude, answering them as warmly as I could; but with a sinking heart. I could already hear the mutterings of a distant storm. The canker-worm was gnawing at the root of the tree of liberty, and what alarmed me most was lest the curse of many dark and unjustifiable deeds during the previous conflict should blight its foliage and destroy its fruit."

A WILD HURRICANE

"The storm has long since burst; and never before in the world's history did such a wild and destructive hurricane spring from such a thin, intangible, unsubstantial vapor. The difference between some equivocal words in an oath; the difference between external and internal connection; with the British Commonwealth. This is the only foundation I have ever seen alleged. Men versed in the subtleties of the schools may understand them; men of good, sound, practical common sense shall hardly succeed."

"There may be other foundations, pride, jealousy, ambition, self-interest, even mere sentimentality; but, if they exist, they are kept in the background. The result had been, His Eminence continues, that in a great part of the country