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RELIGION A NECESSARY FACTOR IN EDUCATION

From time to time we have called attention to the resolutions of various religious bodies in Ontario on the question of religious instruction "as an integral part of the school curriculum." With startling unanimity they repudiate the basic principle of our educational system which relegated religion; to the home, the Sunday school, and the Church, leaving the school free to devote itself exclusively to secular education. Our Protestant friends have come to accept what has always been the Catholic position, namely, that the divorce of education from religion is disastrous to both.

We have before pointed out that the movement to introduce religious instruction into the Public schools is continent-wide. There are in the United States already 50,000 classes in which religious instruction is given in the school buildings and during school hours; and this in spite of the Constitutional provision which used to be, and often is yet. invoked against religious teaching in the Public schools. What is the Constitution amongstafriends?

In another column we reprint the views of Dr. Tigert, United States Commissioner of Education. On the necessity of religion in education he is as clear and semphatic as any Catholic prelate could be. For the latter the wisdom, the constant practice, the unvarying judgment of the Catholic Church is sufficient; though it may be that experience and his own convictions formed therefrom might lead him to advocate quite as ardently the religious element as essential to education even if the Church, were silent on the subject. Education is the exatmosphere in which he lives and pronouncement of the Comnecessarily includes in its sweep the schools, the educational institutions, of half a continent, their working and their results. Even though the judgment of such an official should run counter to our own convictions it would still command He tells us that "education

inadequacy of any moral training of the population, who were connot having its roots in religion. "Moral philosophy," he says, "is duct of man's mind but not a force to prove the undoing of society; which controls life."

Naturally the United States Comconfine his studies to present day conditions in the United States. He sees American schools against the background of the history of education, not only in ages past, but also of the present and recent experience of other countries.

that France for over half a century | must wait. has banished religion from the State schools, Dr. Tigert avers that France increased threefold, with ago, he thus quotes:

practically noincrease in the populaus, are from ante-bellum statistics. consideration "the violent increase of crime since the War." He quotes one Professor as saying: 'My prize pupil in morals is the biggest knave in the lot."

"Morality," he wisely comments, " is indeed the worthy helpmate of religion; but history and experience reveal over and over again that it cannot be substituted for religion. Ethical societies have failed to supplant the Church."

Dr. Tigert is quite well aware that his views are not popular amongst educators. But we believe that he is something more than a voice crying in the wilderness; too many thinkers agree with him entirely in his fundamental thesis, and many others are quite convinced that something is radically wrong, though they may not be clear as to just what it is.

Dr. Nicholas Murray Butler, President of Columbia University, has this to say on the subject :

"Education has been plainly drifting. Except for occasional and widely scattered signs of some comprehension of what is going on. education has remained in that rhapsodical stage that has been characteristic of it, in this country at least, for quite fifty years. criticism or a firm hold on fundaand human society and their application to the task of teaching, . . . Public opinion—so easily imposed upon, so patient, and often

so unaccountably indifferent - is nition that education, as now commonly organized and carried on, and yet it is apparently less effec- anxiety for over half a century. tive than when less costly, less complex.

Fifty years in the "rhapsodical stage," "given to phrase-making and vain if high-sounding words!" Well for President Butler that he does not belong to the Catholic hierarchy or he would rouse to active, if not virulent hostility, that public opinion-" so easily imposed upon, so patient and often so unaccountably indifferent." Well, clusive business of Dr. Tigert, the Dr. Butler's Catholic fellow-countryreason for his official existence, the men have contributed some highly constructive criticism of that moves and has his being. No system which is now so disappointing and unsatisfactory, because it missioner of Education on that all- has no "firm hold on fundamental important subject can fail to principles of human nature and challenge attention and considera- human society." After paying tion. His survey of education their full share to the upkeep of the Public schools they have spent hundreds of millions in building, equipping and maintaining schools where religion is given that place

which thinking men now claim for it. That we maintain is "searching. constructive criticism" with conrespect and challenge consideration. vincing proof that is honestly held-In France, too, bad as things which lacks the religious ele- are, they would have been much ment is seriously defective." worse had not the same course been He recognizes the weakness, the followed by a very large proportion vinced that the "discovery of knowledge without regard for the similar to other knowledge, the pro- will and intention of man is likely thoroughly convinced that "education which lacks the religious elemissioner of Education does not ment is seriously defective," and "not worthy to be called educa-

tion." We had intended to discuss the program of our own National Conference on Education and Citizenship; but these preliminary considerations have exhausted our Referring to the notorious fact space. The National Conference

answer to the American educators prayer of the Church; its medita- However, it did good work in its this is the most thorough trial of "in the rhapsodical stage" with the experiment of neutral or purely whom he admits his thesis is far Family, which is the model for all secular education. Applying the from popular. The Commissioner authoritative test, By their fruits ye of Education takes his stand beside shall know them, he finds the experi- the Chancellor of one American ment a dismal failure. "In fifty College from whose inaugural adyears," he tells us, "criminality in dress, delivered more than a decade

trust in uncertain riches, but in go to the movies. the living God.'"

THE ROMAN QUESTION

earth of the Catholic Church.

A despatch of Feb. 22 tells us in cities and in large towns. that all the Italian newspapers | Catholic parents will do well to occasion of the marriage of his a part of Lent has already passed. niece to Deputy Finzi. At this funcwe have been too much given to tion in the Cardinal's private changl. contentment with phrase-making Prime Minister Mussolini with all and vain if high sounding words, the members of his Cabinet was present. After the ceremony the Cardinal, who is Dean of the Sacred College, told Mussolini that "because beginning to give evidence of recog- of his energy and devotion to the country he had been chosen to save the nation and restore its fortunes." is far from satisfactory. The evi- Since 1870 no meeting on such dences of dissatisfaction multiply markedly friendly terms has ever and may be found in England and taken place between a representa-France as well as in the United tive of the Vatican and the Italian States. This indicates that we are Ministers of State. The consensus confronted in education, as in so of opinion, as interpreted by press many other fields of thought and and private comment on the incident, action, by a problem that is not seems to be that the time is rapidly primarily national, but rather approaching for a definite overworld-wide. Both in England and ture toward reconciliation between in France, and, certainly in the Churchand State, and a settlement on United States, education is more mutually satisfactory terms of the costly, more complex, and more delicate and at times dangerous

LENT AND THE FAMILY BY THE OBSERVER

Lent has suffered from the spirit selfishness and self-indulgence. This is not at all surprising; for, the spirit of Lent is exactly the expiration of a year and in spite of opposite of the spirit of self-indul- a five-year contract, the matron gence, and when the Church signs was discharged with full pay, and our foreheads on Ash Wednesday the guardians of the children were dust we are and unto dust we shall over to the full control of the return, she speaks a language which Mission not only the bodies but the is exactly the opposite of the souls of the little ones. language of the world which bids us eat, drink and be merry for tomorrow we die.

Lent as the early Christians practiced it, and Lent as we practice it, at our best, are so very different as to be in sharp contrast; and yet we are not quite satisfied with all the concessions the Church has made to us: we should like to see the Lenten fast abolished altogether; and as the Church does not see fit to do that, we excuse ourselves on any and every plea from keeping the easy rules that still remain to be kept.

But let me consider for a moment the gradual disappearance of the good old Catholic custom of keeping Lent in the family. Most of us were brought up in homes where at bed-time; or, in cases where the members of the family were not together all the evening, it was before anyone had left the house. This was the custom, thoroughly

families. There is a great deal too much

"Powerful as is the force of choose to ask. "Boo-hoo, boo-hoo," scholar and archaeologist, who died tion. And these figures, he reminds opinion today in the direction of says mother's darling; and the in 1888. It was he who diverted the secularized education, mighty as sloppy sympathy is at once forth- family into Catholic channels, for he which naturally do not take into are the millions devoted to that coming. All right, darling. Yes was received into the Church in purpose, earnest and numerous as lovey, run along to the nickel show; 1846. He had then already attained are the advocates of education with- poor dear, does he not need a little to name and position in the Univerout religion . . . yet I am fun. Lessons learned yet, asks the sities and established an European undismayed. For there is a power more practical minded father. No, reputation as a classical scholar. greater than the opinion of men; but never mind, honey boy is so A mere enumeration of his publicathere are resources vaster than the clever he can get along without tions in this field and in archaeology millions of the earth. Let us not studying at night when he wants to would fill several paragraphs. Honey boy, mother's darling, is

not getting a square deal; though We have, from time to time, given not giving him one. They think Catholic literature and apologetics. what we believe to be evidences of they are doing everything for him; a genuine desire on the part of the and they are certainly doing a good Mussolini Ministry to establish such deal—of a dubious kind. But they the family is the Dr. Paley who has close and cordial relations with the are not doing the right things for Vatican as might make a settle- him. One of the right things to do ment of the Roman question possi- for him would be to insist on his taking part in family prayers in No one now believes that the the evenings; at least in Lent. We restoration of the temporal power wonder how so many good living of the Pope over the city of Rome parents can square it with their and the former Papal States is a conscience to be so careless of the solution either possible or desirable. souls of their children; especially But some arrangement must be as they must know, if they do not arrived at that will give to the keep their eyes close shut, that we Holy Father the independence are living in an age when no chances necessary for the free and untram- can be taken with children, because melled exercise of that spiritual of the many dangers that surround sovereignty which is his as Vicar of them, on the streets, in the places Christ and supreme visible Head on of public amusement, in every relation of their daily life; specially

Instead of searching, constructive of that day commented on start family prayer this Lent if the significance of the remarks they have not already done so; it is mental principles of human nature of Cardinal Vannutelli on the not too late to do this even though

> NOTES AND COMMENTS CRITICS OF the Catholic attitude towards the American Methodist 'Mission' in Rome, and other kindred propaganda, should turn their thoughts for a moment to Poland, in which newly reconstituted kingdom the same body, backed by lavish subsidies from the United States, maintains a strenuous system of proselytism. America, in a recent issue, gave an illustration of its methods, which methods, it may be added, are not dissimilar to those which have made the Roman mission detestable to all imbued with what we are accustomed to call old-fashioned ideas of honesty and fair-dealing.

In 1820, says America, the Methlong-drawn out than ever before, question that has caused much odists opened near Warsaw a home and school for refuge children and war orphans. And because Polish Christian children are invariably non-sectarian institution, but as a of the age; which is a spirit of Catholic Home. A Catholic matron was appointed, and free entry given to priests and religious. But at the with the ashes and reminds us that asked to sign a document delivering

> THE PARENTS were given a choice of alternatives. Either the children were to be put under what they call "evangelical" instruction and raised as Methodists, or they must leave the institution-either Methodism with material comfort and education, or their timehonored Faith with the old round of penury and struggle which generations of oppression under alien rulers had made their traditional lot. In this crisis faith told, and matters were brought to a dramatic they would were their own time. climax when the children them-Blessed Virgin, marched in a body from the school to the neighboring church.

THE PAPAL Order of St. Gregory least the Rosary was said in has recently been conferred upon provide religious instruction for common in the family circle before Dr. Frederick John Paley, a Catholic physician of Brighton, England, whose person and descent recalls a great name in Anglican annals. Dr. said together after supper and Paley is a great grandson of that Archdeacon Paley whose "Evidences Court of General Sessions who Carnegie report.

Court of General Sessions who Carnegie report.

The St. F. X. library is said to of Christianity" was so long a opened the meeting said:

standard work not only in the "We pour out money for the Catholic; thoroughly in keeping standard work not only in the with the spirit of Lent and the Church of England, but throughout spirit of the Church. Our Lord has Protestant Christendom. It was said that where people are gathered not entirely out of favor with together in His name, he will be Catholics either, though necessarily of spiritual power is in danger at there in the midst of them. And lacking the cogency and consistency We shall conclude with Dr. Tigert's the Rosary is the special family of the work of Catholic apologists. tions are concerned with the Holy day, and though as a treatise long superseded is occasionaly quoted by present day writers on Christian evidences.

Suffice it to say that his industry in this respect was maintained throughout his Catholic life and that the it would greatly astonish his doting body of his work is now regarded parents to be told that they are as an important contribution to

> just been created a Knight of St. Gregory. His appointment to this Order was the last official act of the late Pope who signed the diploma just before relapsing into the coma that preceded his death. The investiture could not be carried out. however, until confirmed by Pius XI. who, taking advantage of the presence of the Bishop of Southwark in Rome, entrusted him with the insignia and duty of investiture. This adds another to the considerable list of famous men of letters whose descendants in this generation are Catholics - Scott, Byron, Thackeray, Dickens, Kingsley, to cite only a few.

MOSQUE IN PARIS

Bayonne, France, Jan. 11. — The turning of the first spadeful of earth on the site of the Mohammedan Mosque which is to be erected in Paris, is viewed as a first blow against the so-called "intangible" laws of France The following is the interpretation given of this event in the Religious Bulletin of the diocese of Bayonne.

"On the side of the old Hopital de la Pitie, a mosque is to be erected. The Municipal Council gave the site, parliament voted a credit of 500,000 francs, and on credit of 500,000 francs, and on March 1, 1922, the Society of the Habous of Islam took possession of the ground and decided upon the orientation of the mosque

"On the 19th of last October another great ceremony was held : the turning of the first spadeful of earth on the sacred site over which the plan would result in injury to the minaret will rise. The ceremony was presided over by Marshal should oppose the plan. But we mony was presided over by Marshal should oppose the plan. But we Lyautey, accompanied by a crowd must know both sides of the case

of French and Mussulman notables. "In the ranks of our anti-clericals not a single voice was raised against the appropriation for the monu-ment, nor against the monument itself, nor against the ceremony, nor against the participation of the Catholics, the home was opened government in the ceremony. What not as a Methodist, nor even as a the State in this affair? been outrageously violated, and the breaking of the ground on the site of the minaret is a blow at the intangible laws. Ah! been a question of a Catholic church, what a noise we should have heard. And in his address. Marshal Lyautey did not fail to give a good lesson to the anti-clericals when he

What must be thoroughly realized is that in order to serve spect others, beginning with the one in which our country was born and has grown up.

6,000 READY TO TEACH RELIGION FREE

New York, Jan. 29.—Six thousand Protestant New York school teachers promised, today, to six hundred ministers that they would give a day a week to religious instruction, if a plan for this purpose is formulated. The teachers said they would work free of charge on they would work free of charge on the course are not included.

The pledge was made at a meeting selves, taking a banner of the of ministers and Protestant church Blessed Virgin, marched in a body workers held in the Park Avenue Baptist Church at the call of the New York Federation of Churches. By unanimous vote of the 200 leaders present, it was decided to proceed with plans which should every Protestant child in New York. Church meeting rooms will turned into classrooms where instruction will be given after school hours by the volunteer

teachers.

little ones of the Near East, yet we much as the financial statement of do not give the bread and water of the college values these books at life to the children of our own homes. The life without bed-rock of spiritual rows is in the college values these books at giving a picture of his serene old age, he concluded the history of his apt to mislead. every step, yet thousands of children have no place where they can get it. The evil is a growing one, all the You have a great opportunity here, and in the name of imperilled institutions the perpetuation of Protestant Christianity and the good of childhood, this thing

HIGHER EDUCATION

IN THE MARITIME PROVINCES

ARTICLE III.

In my last article I endeavored to review the events leading up to the present condition of the scheme for college federation. We have a plan that her because the college federation. that has been agreed to by repre-sentatives of the colleges and other bodies concerned and since my first article was written we have the magnificent offer of the Carnegie Corporation to appropriate three million dollars toward the consummation of that plan. It is for us now to say whether we shall avail ourselves of that plan and of that money. The considerations which ought to guide us to a decision are many, but it seems to me that they all group themselves around two questions and their answers. These questions are, first, Is there need for a change in our present system of higher education? and secondly, Is the proposed change satisfactory? I shall treat of the first question in this article.

OUR PRESENT CONDITION

It is probably not really necessary to discuss in detail our present system of higher education and to decide whether it is good or bad. Even if we assume that it is good, we should still be confronted with the necessity of change if a better system presented itself. In order to have all reasonable peo-declare for the new system, people ought to be enough to show that better results could be obtained under the new system than under the old. But inasmuch as it is claimed that our present colleges are doing splendid work, it may be well to dwell briefly on them and their work. In so far as our Maritime Catholic colleges are con-cerned, it will be admitted I think that St. Francis Xavier's occupies the foremost place. Is St. Francis Xavier's in a position to do satisfac

tory work as a college?
The conclusion which I have reached is that while St. F. X. (like all our Maritime Colleges) has done heroic and valuable work in the past, she can do better work as a constituent part of a central university. There are those who talk question. Let us first decide whether the proposed plan, when carried out would give us a better and greater St. F. X. If it would, then the grateful and loyal graduate is the graduate who supports that plan. If the carrying out of and we must have the truth even

though our pride be hurt.

Is St. F. X. in a position to do satisfactory work as a college? It is conceded that we can never hope to have a University at Antigonish The report submitted to the Governors of St. F. X. by a committee appointed by His Lordship Bishop Morrison admits as much. But the Morrison admits as much. But the report goes on to say that St. F. X. is, or can soon be made, an efficient arts college. What is an efficient arts college and how does St. F. X. stand in comparison to such an institution?

THE EFFICIENT ARTS COLLEGE The report submitted to the governors of St. F. X. referred to the essentials of an efficient arts college as these essentials were determined

given in parallel columns.

College St. F. X.

Efficient

Faculty.... Students. Value of plant.... 985,000 412,323 166,750 Endowment \$2,215,000 260,000 Library (volumes) 25,000 15,000 A word of comment on the above

figures is necessary. The number of students at St. F. X. is placed at

The figures for St. F. X. income are those given in the last financial report of the college. They include charges to all students, university and high school. for board, room rent, laundry and tuition. To calculate income strictly, only tuition fees should be included, and they are the only fees included in the efficient college estimate. What a student pays for his board is not working income at all and is never regarded as such in scientific calculations of college income.

The figures for endowment are taken from the last financial statement of St. F. X. and from the

contain 15,000 volumes but inasmuch as the financial statement of faith of the philosopher, and after

apt to mislead.

The report submitted to the Governors of St. F. X. says on page 4:

"We have practically the plant required for an efficient college. We have an endowment practically secured of \$800,000." How the framers of the report with the secured the history of his life with these words: "Never were eyes better prepared to contemplate the eternal light."

In his response, M. Maurice Donnay, who received the new academician, mentioned the fact that framers of the report arrived at these conclusions it is extremely difficult to say. The St. F. X. plant is worth something less than one of almost every family. The child has only to purse up its mouth and offer to cry to get anything it may

Coming down to our own day Dr. Paley's immediate progenitor was offer to cry to get anything it may

Coming down to our own day Dr. Paley's immediate progenitor was frederick Apthorp Paley, classical lated the plan.

endowment of the efficient college. The rest of the "800,000" is made up of unpaid pledges from the last fund campaign and of bequests, the final disposition of which is being contested in the courts. Yet the report says on the same page 4: During the past twelve years . the endowment has been increased

by \$785,000. It is rather strange that the report to the Governors of St. F. X. had nothing to say about the requirements of the efficient college as regards plant and endowment Nowhere does that report mention the figures prepared by the Com-mittee of the Association of Ameri-can Colleges in these regards. The can Colleges in these regards. The figures were supp essed. A writer in the Sydney Post some time ago called attention to the biased character of the report and called the control of a report. it an argument instead of a report. The suppression of unfavorable figures is an illustration of the figures is an illustration of the truth of that writer's contention, and it is a distressingly sad commentary on the methods of some of those who oppose federation.

The Casket has referred to cer-

tain small colleges in the United States and has asked the question "Why do not these small colleges talk of federation?" One reason is One reason is that they are wealthy colleges. us see how the income of St. F. X. and our other Maritime colleges compares to the income of some smaller American universities. There are nine States in the Union that have a population less than the population of Nova Scotia. Each these States has a State uni-

versity supported mainly by the State. Here are the incomes of these State universities as given by 1924 Bulletin of the United States Bureau of Education. Population Incom

Arizona	332,273	\$843,55
Delaware	228,008	844,62
daho	387,575	784,77
Nevada	77,407	343,97
New Hampshire	847,848	556 28
New Mexico	860,247	134,65
Jtah		453,60
Vermont	352,421	573,48
Wyoming		638,59
Average popula		,
States	acion of	818,34
Average income	of State	010,04

Universities..... The figures given above do not include grants by the State to other State Institutions, as for instance agricultural colleges, mining colleges and technical colleges. do include students fees, excluding

board and room rent. Let us turn now to Nova Scotia and its colleges and to New Brunswick and its colleges. The following figures are taken from the

College			Income
Kings			8 31.707
Dalhousie			104,807
Acadia			70.87
U. N. B			89,698
St. Joseph	ns		72,391
Mt. Allis	on		87,920
St. F. X			78,098
Average	Income	Maritime	90

Colleges \$68,578 The average income of State universities in States with a population less than the population of Nova Scotia is \$519,279 In other a State university functioning in a State whose population is less than ours, has about eight times as much money as our universities

It must also be remembered that some of the figures for Maritime universities are of exceedingly doubtful value. In the case of France in the land of Islam, it is not sufficient to respect their religion, it is also necessary to respect others, beginning with the board and room rent have been included. In other cases income from students in High schools attached to the University has evidently been included. The figures given for some of our Maritime Colleges apparently represent the utmost effort on the part of these colleges to put their best foot for-ward, but I give them for what they are worth.

MARTYR'S GRAND-NEPHEW ACADEMICIAN

In electing M. Pierre de No hac as a member of the French Academy, that august body has included among the "Forty Immortals" the grand-nephew of a martyr, Father Antoine de Nolhac, of the Society of Jesus, one of the victims of the French Revolution.

The writer and critic, Pierre de Nolhac, who has just been elected to the French Academy, following the usual custom, paid a tribute, in his speech of reception, to his predecessor, the philosopher Emile Boutroux, who is well known in American university circles, having delivered many lectures at Boston University, Columbia, Yale and University, Columbia, Yale and Harvard. In this tribute he spoke in warmest praise of the Catholic

the Jesuit martyr of the Revolution.

"After the dispersion of the Society," he said, "Antoine de Nolhac entered the secular clergy at Avignon, and became the pastor of one of the parishes of the Papal City, where he led a holy