

The Catholic Record

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LONDON, SATURDAY, OCT. 25, 1919

COLLEGES AFFILIATE WITH WESTERN UNIVERSITY

The affiliation of two Catholic Colleges with Western University is a matter not only of great interest to Catholics but marks a step in advance of importance and significance in the educational development of Ontario.

The Catholic ideal is a Catholic University where the truths of revealed religion are the unquestioned basis of the whole superstructure of education. Nor does faith restrict in any way the investigations of science; as truth cannot contradict truth, as the book of nature and the book of revelation have the same divine author, there can be no real conflict between science and faith.

Armed with revealed truth and guided by its light the Catholic student is not only not hindered but helped, not restricted but freed from others in the illimitable field open to human thought and endeavor in the search for truth. In these days of unrest and unsettlement, when the very bases of Christian civilization are crumbling, when learned men put forth alternatives to the Christian philosophy of life, thoughtful Catholics everywhere are more than ever convinced of the necessity of Catholic education, more than ever enamoured of the ideal of a Catholic University. But the ideal is not always attainable. To the ideal of a Catholic University no one is more devoted than His Lordship Bishop Fallon; towards its realization for Ontario and for Canada no one worked more persistently, more energetically. Only when convinced that its realization was impossible, at least for the present, did he reluctantly abandon his efforts in this direction and turn to what is practicable for the betterment of our Catholic educational system.

In view of the inadequate and misleading reports which have found their way into some newspapers, and the not less misleading rumors that are current, it may be useful to state definitely just what the affiliation of our two Colleges with the Western University means.

Assumption College and the Ursuline College, like most of the other Catholic educational institutions in the Province of Ontario, have been doing High School work. They prepare students for matriculation and for other Departmental examinations. Matriculation opens the door to the Arts course in the universities as, also, to the study of law, medicine and other technical and professional courses. Our Colleges and Convents do not stop with the High School course. Assumption College gave a College course proper of four full years after matriculation. Though this might be the equivalent of the best Arts course in the province, the College could not confer the degree in Arts. Affiliation with Western University supplies this power, thus enabling Assumption College students to be graduated in Arts. Besides the honor, the incentive and reward of serious study, the degree of B. A. confers substantial advantages in the matter of professional studies.

In this connection it is well to recall the fact that Pius X. urged the Catholic Colleges of Italy to take up the State examinations, as many students who entered these colleges with the intention of studying for the priesthood might change their minds; and on leaving these colleges without having in due course taken the regular State examinations find themselves severely handicapped in preparing for any of the secular professions. This is a common sense

view of the matter, and applies to Ontario as well as to Italy.

No one familiar with the history of our educational institutions will deny that in taking up the regular Provincial examinations in their High School departments they have attracted a better class of students, widened their sphere of usefulness, deepened their influence, and established themselves more firmly in the confidence and esteem of the Catholic people. There is no doubt that University affiliation will have similar and even more important results on their work for Higher Education.

This is not a matter of conjecture or merely a pious hope; many years experience of the affiliation of St. Michael's College with the University of Toronto amply proves its benefits and advantages. To our readers interested in the matter the affiliation of St. Michael's with Toronto will serve to illustrate what is meant by the affiliation of Assumption College with Western University. There is, however, this important difference. While the Convents doing University work in Toronto must register their students at St. Michael's the Ursuline College of Chatham is affiliated with Western University as a separate and independent college; it is the only ladies' college, Catholic or Protestant, in Ontario enjoying such independent University affiliation.

Due to some misleading newspaper announcements there is a widespread belief that affiliation involves the closing up of Assumption College in Sandwich and the Ursuline College in Chatham. That is not the case. These institutions will carry on as usual in Sandwich and in Chatham the work of secondary education. But after matriculation the students of both institutions will come to London to prosecute their University studies in colleges to be erected for the purpose and conducted by the Basilians and Ursulines.

Similarly misleading was such newspaper reference to St. Peter's Seminary; it is perhaps unnecessary to state that St. Peter's Seminary is not at all affected by the affiliation of the colleges and will continue its work as an entirely separate and independent institution.

There is good reason to think that the affiliation of the two Catholic colleges with Western University will not only benefit enormously Catholic education in western Ontario, but will give such impetus to the development of Western University as will make London the great university centre for this important and populous part of the Province.

Catholics will very naturally be keenly interested in the question as to how far or in what way University affiliation will affect the Catholic aspect of education as given in the affiliated colleges. The answer is that it will not be affected at all. There will be the same religious atmosphere and environment, the same religious influence permeating the lives of the students, the same discipline in the colleges under the same guidance and inspiration as heretofore. Much is added, nothing is taken away.

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themselves to decide between this tweedledum and tweedledee of Ontario political history.

But following his side of the story of the fund is this passage in Hansard: Mr. ROWELL.—He (Mr. Murphy) had scarcely made his statement in the House before he was told by letters of protest from Liberals in Ontario that they were untrue. Did he then rise in his place as an honorable gentleman and withdraw the statements? You sat through the session and you know that there was no withdrawal; and despite his knowledge that they were untrue, either he, or those associated with him, or the Liberal information bureau—I do not know which—had his speech printed and distributed throughout Canada, from the Atlantic to the Pacific, containing those statements that he knew to be false. Is that what a public man has a right to expect from even his bitterest opponents on the other side of the House? Surely public life in this country has come to a sorry pass when men for the sake of impairing or destroying the influence of their political opponents will print and distribute statements which they know to be untrue reflecting upon the character of an opponent.

Coming from the defamer of the French religious who has never withdrawn his false and defamatory accusation this passage in Mr. Rowell's speech is the last word in effrontery.

But Mr. Rowell, too, received letters. Six months after Mr. Murphy had irrefutably shown that the French religious, against whom as a class Mr. Rowell levelled his specific charge, had the most glorious record of any class in Canada, or in the world, for magnanimous patriotism and heroic achievement in the War. Mr. Rowell made his Bowmanville speech. His evasion, his clumsy and deliberate garbling of his own North Bay speech, his failure to substantiate or retract, were all pointed out in the January 4th issue of the CATHOLIC RECORD.

After reading the CATHOLIC RECORD of January 4th last a Toronto gentleman of education and standing, disgusted at his gross want of fairness, immediately wrote Mr. Rowell this letter:

"I came across the enclosed article in the CATHOLIC RECORD this evening and if the speeches in which you make the accusations referred to are correct, I am amazed, shocked and grieved that a man occupying the position in Canada you do could be wilfully guilty of such calumny."

"From the article containing the refutation of your charges, it appears you are challenged to give proof of the truth of your wicked allegations—and you remain silent. Shame on you! How can you ever hope to be great? If you have done wrong be a man and apologize. I am not a Catholic, nor a party politician, but a British subject who loves fair play."

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the faith, but who often do more harm than good because they are so poorly armed and equipped, so lacking in discretion and a definite knowledge of their religion. Among the victims of the War were four young Catholics from four different nations who stand out as exemplars of the type of layman the Church is so sorely in need of.

Kylie, the University professor, the well armed champion of the historic claims of the Church, the ardent lover of the glories that were hers and of those Catholic traditions of Oxford which came down from the days when the sons of St. Francis and St. Dominic held forth in old St. Mary's—he during the brief span of his beautiful life bore aloft for the benefit of his co-religionists in our own land the motto "Excelsior."

Kilmer who sang so sweetly of flowers and children, "who exhaled romance and wore an overcoat of glory" and who exulted in triumphant and grateful numbers over his new found faith, left a rich legacy to the Catholic young men of the United States in his tragic death in the cause of liberty, his love for Jesus and Mary and his zeal for the things not seen.

Then there was Kettle, the student, the devout Catholic, the dreamer of the day when his beloved Ireland would be once again the land of saints and scholars. It matters not that the sacrifice of his life on the field of honor has been ill requited by those whose victory he helped to win, for he bequeathed to the youth of his native land an example of sanctity which will bear fruit and a memory that will endure.

None of these, it would seem, reached such heights in the supernatural life as the young convert from the ranks of the anti-clericals who fell in the battle of Zagara. The supernatural is so much of a reality to him that faith would appear to have given place to vision. He speaks to God with the impetuosity and the confidence of a child that is looking into the eyes of its mother. He is deeply grateful for the privilege of receiving the Sacraments. He refers to the day of his Confirmation as "a never-to-be-forgotten date in the history of my mortal life," and again as "that happy, blessed, auspicious day of my Confirmation." It was to this Sacrament so often neglected or perfunctorily received in our day, that he attributes much of his progress in virtue. "I behaved," he says, "as if impelled by a sweet outside necessity." It was no doubt the worthy reception of this Sacrament that enlightened his mind to see the truth so clearly and to express it so distinctly. Would that more of our Catholic young men possessed such a lively and intelligent faith that they could give expression to it in words such as these taken from the last spiritual testament of Lieutenant Borsi: "Be a Christian; frequent the Sacraments. Be an earnest and respectful son of the Church, which is the undefiled Spouse of the Lamb, the provident mother of the saints, and the living image of the heavenly Jerusalem. And believe that there is one faith and one baptism, that the Pope is the lawful successor of Peter, the sole and infallible vicar of Jesus Christ upon earth. This is the single certainty that is stable here below, where all is uncertain and changeable. Outside the Church there is only error, presumption, and obscurity; that is, almost certain perdition, for a man outside the Church is alone, a miserable atom that lives for a moment in the midst of terrifying perils, a lost and swallowed up in the fearsome spaces of the universe, while a man in the bosom of the Church enjoys, through the Communion of Saints, the richest of graces and infinite benefits, in which are cooperating in a thousand ways, all his brethren, militant, expectant, and triumphant, all the twofold endless army of souls and angels."

THE WORK is first of all thoroughly scientific; that is to say, its deductions are based on actualities, and from the turn of these facts he points the way to the probable course of Catholic education in the future. The problems solved are many, but one in particular is outstanding, and it is this: that in order to secure the cultural development and intellectual progress of the Faith in America it is indispensable to inculcate true principles of Catholic education in the minds of the nascent generation. The Faith, he affirms, will keep pace with the intellectual advancement of its adherents. For this reason, as he ably insists, believers must be religiously educated. Only by blending the harmonious elements of morality and intellect will we succeed in realizing the ideal of the intellectual Catholic.

THE BOOK before us minutely describes the problems of Catholic Education in America. Step by step, supported by authentic statistics, the author points to certain detrimental agencies tending to undermine the Catholic structure of education. An outstanding feature of the book is that it rejects the idea of excluding the cooperation of Catholic laymen. The cause of education must be espoused by the layman, who should be quite free to take hold of any subject taught in the higher schools and in the universities. It is the merest truism to affirm that through all the centuries laymen have under the aegis of the Church borne an honorable part in the intellectual development of the race. Nor has Father Burns overlooked the entrance of women into this field. The position of woman has undergone rapid and radical change in recent years. She is operating in new fields under new conditions, hence her education must be equal to her trying tasks and to the perils of this new position.

AFTER SHOWING the moderate cost of education in Catholic colleges as contrasted with secular, the author emphasizes the necessity of increased endowment for the former if they are to keep pace with the requirements of the day. It is in reality an appeal to Catholic self-respect. He proves that Catholic education is indeed, humanly speaking, the great bulwark of the Faith. Ignorance and incompetency are bars to progress far more effective than all the machinations of heresy or secularism. Education to the Catholic is synonymous with success. Religion is no static state; it is rather an ever-moving essence always culminating towards perfection by an educated profession of its undying rationality.

A SECULAR paper in India having stated in a very patronizing way that "at last the clergy of the Church of Rome have turned their attention to Sanskrit studies," a Calcutta savant has called it attention to a few facts which under the circumstances may be termed illuminating in that quarter. The first Sanskrit grammar ever written by a European was that composed by Heinrich Roth, a Jesuit who died at Agra in 1668; the first European book in which *Devanagari* appears, is the *China Illustrata* of Fr. Kircher, another Jesuit; the first Sanskrit grammar printed in Europe was that published by Paulinus a Sancto Bartolomeo, a Carmelite, and this grammar was based on MS. material left by Hauxleden, a German Jesuit. Further, one of the ablest Orientalists of the last century was Monsignor de Harlez, the master of such scholars as De la Vallée, Pousin, Carney, Colinet, Casartelli; that the scholar recently chosen to deliver in Bombay the Wilson lectures is Father Zimmerman, and that the Sanskrit review, the *Museon*, is edited by two Catholics, one of whom is a priest, *Sic passim!*

THE HISTORY of the Church is replete with incidents which reveal an agency more than human. How often, for example, we read of mys-

terious interpositions in the matter of sick calls which cannot be accounted for save by the supernatural. One such incident which seems to come within this category is related in recent English exchanges. We reproduce the *Catholic Times'* account, somewhat abridged.

A CATHOLIC lady attended by a nurse was lying seriously ill in her home. During the night she took a bad turn, and the nurse, knowing enough of Catholic ritual to be aware that Extreme Unction should be administered, was anxious that a priest should be brought. There was, however, no messenger available, and she could not leave her charge for an instant. In her perplexity she picked up a prayer book and herself had begun to read the prayers, when the door opened, and a priest, one of the Fathers of the Brompton Oratory, walked in. "Thank heaven you are here," fervently exclaimed the nurse, "but who told you to come?" "You telephoned," said the priest. The nurse assured him that she had not done so. "Well! I was telephoned for by someone, and came at once," was the reply. He then proceeded to administer the solemn rites, remaining in the room until the end, which came in about two hours.

THE NEXT morning he sent for the priest who had been on telephone duty the night before. "I am sorry I was so abrupt with you when you called me last night," he said, "but I had been dreaming and was barely awake." "I didn't call you last night," was the reply; "there was no ring last night at all." "Do you mean seriously to tell me that you did not come into my room between twelve and one last night, and say that Mrs. B.—was dying and I was wanted at once?" "No." "Do you honestly forget that I was a little brusque for the moment?" "No. There was no call; I never left my room."

IT WAS a whiff from Sandy Row and the city of unredeemed Bigotry. Various and strange are the methods resorted to nowadays for filling the pews. A sure method, one that rarely fails in Ulster, is the announcement of an "anniversary sermon." Men who keep the Sabbath in their own square way (God forgive them!) will dress up in their Sunday best and travel miles to hear an Orange-divine trounce the Pops and make their flesh creep about "Popish plots."

In later years these Ulster Orange divines added to their slender incomes by stumping England on the "Rome-Rule menace," until the English people, finding it bad enough to have the anti-Popery pulpiterers and their followers in Ulster, last refused to hear them. Their trade has declined terribly in Ulster. Many are the stories told by six-bottle village squires of the terrible thirst which these Orange parsons developed in the course of an election campaign. But that stout defender of the Pope, the late Duke of Norfolk, a life-long opponent of Irish self-government, finally put them to rout by making Carson climb down on the "Roman Catholic menace" fiction. Poor Carson! No one knows better than he what these Ulster last-ditchers mean; how hard the road has been since first he entered Parliament as Unionist member for his alma mater in Dublin. They would have lynched him when he advocated the justice of Irish Catholic claims to a university education in which their religious teaching would be safeguarded. Of one's desire to preserve the Protestant tradition of the State College, but before he had time to convince his suspicious Ulster friends that he wasn't an emissary of the Pope in disguise, he again fell into disgrace by advocating the modification of the King's Declaration—the awful Accession Oath which insulted every Catholic subject of the King, and which Edward VII., mumbled away in a suppressed oath of his own invention that made a deep impression on sensible people who had given little thought to the subject. For this terrible offence Carson's name was immortalized on the dead walls of Portadown and Belfast as "Popish Ned"—a title he shared, in Ulster, with the late King. Those were days when one caught glimpses of a better and more tolerant Carson—the first sailing crusader who reserved his anathemas for the "rotten Governments" of Salisbury and Balfour. But he has fallen into the hands of the Ulster Philistines one more and his last state is worse than the first. Tell it not in Sandy Row or on the Shankill Road! Carson has been driven from the hall of learning in Dublin, where intelligent Unionists scouted his campaign for the partition of Ireland as treason to the country, and has been forced to seek a seat in Belfast, where they don't like the Pope, and where a wrong step would cost Carson his leadership.

AT COOKE'S CHURCH, TORONTO

But why should he worry? Has not Rev. Wm. Patterson, D. D., vowed to carry the fiery cross to Canadian shores and to out-Billy Billy Sunday in butting against Canada's greatest menace! It was a warm, sunny afternoon when the Rev. William mounted the famous white horse and led his congregation over the Boyne—metaphorically speaking of course. I watched the quare glint in the eyes of these devotees of the "pious and immortal memory" and wondered how many of them could recite the Ten Commandments, of which the modern William spoke. Looking at the Orange crater as he warmed to his work, I wondered if he realized the wickedness of his performance, or if he, like St. Paul, before his conversion, was sincerely bigoted? Many of his statements were so palpably false, or the half truth that is worse than a lie, that I grieved for this big specimen of Ulster bigotry who had eyes and saw not.

WILLIAM'S TRUMP CARD

On one occasion he scored a temporary triumph by a most dishonest method. I quote his words as published in the *Toronto Telegram* of September 29th:

I remember speaking in the University in Belfast on one occasion. I said the worst thing that could happen the Roman Catholics in Ireland would be to get Home Rule. The man who followed me was a prominent lawyer. He said: "I am a Roman Catholic; I differ from your former speaker in his theology, but I agree with him in regard to Home Rule and Roman Catholics."

He said: "We are now cursed and ground under the power of the hierarchy, but under Home Rule we would be cursed more."

No one present, it may safely be assumed, was in a position to challenge this statement, but as I thought of the only possible man to whom the speaker could refer, my contempt for Rev. Dr. Patterson increased. Why did he not give the name of this prominent lawyer? Will he deny that the man to whom he alluded was J. F. McCarthy, B. L., author of *Priests and People*? It is well known in Ireland that Mr. McCarthy became a Protestant, all the while trading on public platforms as a Roman Catholic. He was unknown in Ireland, save on extreme Unionist platforms, and certainly he himself would be the last to assert that he was prominent in any other capacity than as a tall to the anti-Popery comet in Ireland. Dr. Patterson, to say the least, took a mean advantage of his audience, knowing their ignorance of McCarthy and his doings. But does Dr. Patterson not owe something to his cloth and to the good name of his Church? What offence can be attached to anything that Irish question, when he deceives his audience over the unnamed McCarthy and also about "priest ridden Ireland." Why does Dr. Patterson hide the truth from his flock? Why not tell the real truth about England's manipulation of Vatican influence in Ireland? Need one wonder at the antics of this no-Popery crusader, when it is remembered that, in his eyes, Carson is "the greatest man in the British Empire today." How many outside Cooke's Church would swallow such an absurd statement? But it provoked cheers, and the perspiring Doctor gained fresh courage as he looked into the hard, unimaginative faces of the seventeenth-century Protestant Ascendancy men led by Fred, Hans and Thos. Crawford. Hon. Mr. Garry missed a real treat. He should have heard his colleagues Crawford and McPherson as they, in fancy, once more crossed the Boyne and put to rout the army of James I.

Disgusted as I was at the whole performance I could scarcely retain my seat as the preacher dwelt upon the virtues of "Daddy Cooke." Now it is possible to conceive that he did not know who Cooke was. He was the Government agent for the distribution of the Regium donum grant to Presbyterian clergymen, and by this means, as the flunky of the English Tory Party, old Dr. Cooke led Ulster Presbyterianism in Belfast into the Tory camp, where it has remained to this day. He was the champion of the landlords, opposed the disestablishment of the State (Protestant) Church in Ireland, and resisted every reform, including the first Reform Bill.

Equally absurd were Dr. Patterson's previous statements in an interview, that Ulster paid eighty per cent of the taxes and that land purchase was virtually confined to the Protestant North. Let Dr. Patterson table his proofs! I do not charge him with deliberate lying, but false statements are false however sincere the author of them may avoid the embarrassing fidelity of established facts. I am inclined to the opinion that Rev. William Patterson, D. D., is not quite as bigoted as he would have his Orange congregation believe.—The Nomad in The Statesman.

THE VATICAN AND POLITICAL CHANGES

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Rome, September 28.—The recent critical events at Fiume and the resultant political complications here in Rome do not affect the Vatican directly, but Pope Benedict is closely and anxiously following developments.

The judgment of the Vatican upon the situation may be gathered from an article in the *Observatore Romano*, remarking upon the infraction

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