

## The Catholic Record

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LONDON, SATURDAY, MAR. 22, 1924

### DR. FOLEY

It is with heartfelt gratitude to Almighty God, that we are enabled to inform our readers that Rev. Dr. J. T. Foley, Editor of the CATHOLIC RECORD, is on the way to complete recovery. The latest advice from his physicians is to the effect that his complete recovery is assured. Although Dr. Foley is still a very sick man, the assurance given by his physicians will come as a great relief we are sure to the many readers of the CATHOLIC RECORD.

### THE INDEPENDENCE OF THE HOLY SEE

Of extraordinary interest is the following despatch from Rome featured prominently by the Daily Express, London, England, and carried by the cable to all our papers last week:

"The terms of the agreement by which the trouble began will be ended, says the newspaper, are: First, the Government to surrender to the Vatican the whole of Vatican Hill of which the Vatican now holds only a part; second, the Government to build at its own cost a palace, or a series of houses, for the accommodation of the cardinals, the Holy See in return handing over to the Government scattered properties throughout Rome in which the cardinals now are housed; and third, the independence of the Pope to be guaranteed by the League of Nations.

"The statement adds that under the agreement the Pope will remain an independent sovereign and Vatican Hill will have the status of an independent country."

Of course we recognize that there is nothing official about this and we accept it with all reserve.

Until 1870 the Pope was an independent Sovereign, King of Rome and the Papal States. The unification of Italy placed the Pope in the anomalous position he has since occupied. Some months ago the press of the world was disposed to interpret the visit of King Alfonso to both King and Pope in Rome as marking the end of the Papal protest against the usurpation of the Italian State, whereupon the Osservatore Romano published a lengthy article explaining that the situation was unchanged.

To prove how fantastic were the suppositions made by many newspapers, the Osservatore quotes the original text of the Bull with which Pope Benedict XV. three years ago removed the ban against Catholic sovereigns visiting the King of Italy. In that bull it was clearly stated that the Vatican's attitude must not be interpreted as "tacit renunciation of the sacred rights of the Holy See." The bull, according to the Osservatore Romano, said that Pope Benedict XV. renewed the protest made on several occasions by his predecessors and asked again with even greater insistence that an end be put to the "abnormal condition" in which the head of the Church found himself.

The Osservatore ends with these words:

"It is not generous to use as a weapon against the Vatican the concession made in the interest of all peoples and especially of the Italian people. The wound which was opened on Sept. 20, 1870, cannot be healed with hot compresses. That wound is still open and will remain open so long as means are not taken to give the Holy See complete independence and liberty and to make it obvious to the whole world that it really does enjoy that independence and liberty."

The last sentence is of the deepest significance. It is official. It sets forth the irreducible minimum required by the Vatican; but it sets forth, also, the full measure of concessions the Holy See is prepared to

make in order to reach a settlement. The Holy See must have complete independence and that complete independence must be "made obvious to the whole world."

It will be interesting to study the plan outlined in the despatch to the Daily Express in the light of this pronouncement of the Osservatore Romano. To our mind it looks like settlement. God send it. The universal ruler of Christendom cannot be the subject of any earthly Sovereign or State. The Servant of the Servants of God must be absolutely free to discharge the duties of the high office committed to him by Christ.

### RELIGIOUS TEACHING IN THE SCHOOLS

In view of the recent representations made by various organizations, both in Ontario and in the State of New York, showing the absolute necessity of religious teaching in the Public schools, it may not be untimely to recall again the position which the Catholic Church has always maintained on this question. In New York there was held a meeting at which delegates from the Federation of Protestant Churches, from the Jewish Synagogues, and from the Catholic Church, were present. It was the unanimous opinion of these delegates that the present system of the Public schools, in which no religious instruction of any kind was imparted, was a failure and that it was owing to this lack of religious training that there was so much crime committed by the youth of the country. In Ontario a delegation waited upon the Prime Minister of the Legislature and asked that religious instruction should be imparted to the pupils attending the Public schools. This brings us exactly to the Catholic position.

The Catholic Church is the Church of the soul. In her eyes the soul is, of all created things, the best, the most precious. The reason is that the soul of man is made to the likeness and image of the Creator, and the more it acquires of holiness and knowledge, the nearer it approaches to the Divine Ideal. But holiness comes first; for that which is opposed to holiness, sin, can alone destroy the likeness of the soul to its God. Knowledge comes next. Knowledge is not first because ignorance, considered in itself, which is opposed to knowledge, is not sin nor is it incompatible with holiness. But the Church in her teaching lays stress on the development of all the faculties of the soul, and whatever conduces to the growth of the soul is valued by her. Moreover, the soul that is capable of higher flights is better fitted to understand and appreciate the Church's own supernatural teachings.

Throughout her whole history the Catholic Church has ever made education the object of her most tender solicitude. Even while cruelly persecuted by Roman Emperors, she opened a school at Alexandria, where Origen and Clement allowed no intellectual precedence to the most learned masters of the academies of reigning paganism. When days of peace and prosperity dawned, she built schools by the side of her monasteries and her basilicas. To mention only those great schools with which we are most familiar, and which owe their origin to the solicitude of the Catholic Church, and which have been rich founts of European learning and civilization, we name Oxford, Cambridge and Glasgow. There were, countless others on the continent. But these were Christian schools. In these religious and secular learning went hand in hand. Religion, by means of revealed truth, pointing out the sure path that leads to true knowledge; secular learning informing the intellect lest it fall back into ignorance and superstition. The one complementing the other.

In the Christian school, secular knowledge finds its union with religious truth its own completion. All knowledge is deficient which does not lead men back to God, the Author of all being; that does not show how all things fit into the general workings of a Supreme Providence. God is ever present in the world—by His invisible government, by the Incarnation of the Word, by the Church, which continues the Incarnation. At every point human society touches upon the supernatural. If God, Christ and the Church be taken away from the school, science and art, then history and literature are wrenched from their true relations, and only

partial, truncated studies of them are possible.

In the Christian school the youth receives an education of mind and heart that teaches him all his duties and fits him for all the purposes of his existence. In the Christian school the teaching of religion goes hand in hand with the teaching of secular knowledge. There the dogmas and precepts of faith are a daily lesson, and the practice of religious duty a daily exercise.

So important is religion in the formation of character, in the cultivation of morals, in the preparation for the life of eternity, that, when possible, it ought to be taught as a daily lesson, and with all the force and diligence which the most skilled masters possess. It ought to be taught so as to be indissolubly connected with other affairs of life, and be sunk so deeply into the souls of pupils as to be made part of their very nature. Religion is no accident in man's career; it is no veneering of his manners; it is no secondary matter in his life. It is all-essential as his motive power of action and as the determining agency of his whole existence; and consequently it must be considered the vital element in his education. Unless religious teaching be provided in the school, where the youth spends the greatest part of his working time, there is great danger that this teaching be not sufficient, and that its effects be not enduring.

From schools and colleges where religion is blended with secular learning, we are led to expect ideal results. Without such results Catholic schools and colleges can give to the country no justification for their existence. The pupils, therefore, of our Catholic schools and colleges, must in their conduct show such virtues of citizenship as to commend themselves to all other citizens, and at the same time to give concrete proof of the ideal results of the education which they have received.

The laity are the Church as the world sees it. They are the first who must meet attacks upon the Church, and the first who must move in her defense. It is through the laity that the influence of the Church is brought to bear upon the world, and it is through them and their deeds that the power and usefulness of this influence are estimated.

The clergy have their lines of duty in the formation and the direction of the laity; but for the everyday battle of life, the clergy are not, and cannot be, in the forefront.

Now there is no way by which the Church can prove her divine mission so effectively than by the Catholic laity being pre-eminent by their intelligence and virtue.

Everybody to-day demands results and base their judgment on results. They give literal application to the Gospel rule: "By their fruits ye shall know them." Arguments in favor of the Church, drawn from the story of the past, fall with little effect upon the ears of men. The argument to which they readily consent to listen is the present manner of life of Catholics.

What magnificent opportunities are now offered to the Catholic laity! It is a period of disintegration of doctrine and of weakening of morals; it is a period of great social changes, which disturb long established principles and awaken angry passions. Thoughtful men are casting around for means to preserve society. Such means the Catholic Church possesses in the truths and graces given to her in rich abundance by her Divine Founder; and if Catholics are true to their duty, the Church will be hailed as the savior of men and of society. But for this they must live a true Catholic life, and by their fruits give public evidence of the divine power of their faith.

### PUBLIC SCHOOLS AND RELIGIOUS TRAINING

By THE OBSERVER

A despatch from Omaha, State of Nebraska, says that representatives of various religious organizations appeared before the Board of Education and asked that pupils of the Public schools whose parents and guardians so desire, be excused on Wednesday afternoons to repair to their respective churches or elsewhere outside the schools, to receive religious instruction. The Ministerial Union was represented by Rev. M. Allen Keith, the Catholic Church by E. W. Simeral, the Jews by Rabbi Frederick Cohn, and Rev. O. D. Baltzly represented the

Kountz Memorial Church. Rev. Dr. Baltzly stated that Catholic, Protestant and Jew were agreed that it was necessary to obtain some time from secular instruction to teach Public school pupils religious fundamentals, because the time on Sunday which is used to give moral instruction to the children is pitifully short.

"Youth," said Dr. Baltzly, "needs constant repetition of ideas, and the week-day class in religion will provide this repetition. There are twenty-one million persons under twenty-one in the United States who are not receiving religious education and the last official census in Omaha showed that one in every four persons belonged to no church."

The matter was referred to the City Superintendent of Education and the Committee on Teachers for report at a later meeting.

A few weeks ago in the Nova Scotia town of North Sydney a similar request was made by the Presbyterian congregation to the School Board. It was asked that the pupils be excused for half an hour on certain days and that they be permitted to go to the church for religious instruction, and that the time thus put in should be credited as time spent in school. That matter has not yet been disposed of; but it is significant to see the same request made by non-Catholics at points so far from each other as Omaha and North Sydney.

We say it is significant; and the thing of which it is significant is the rapid spread of the idea that the Public schools are not doing all that ought to be done by schools which are entrusted with the great task of training the future citizens of the country. It is coming to be seen very clearly that boys and girls cannot be safely brought up without religious instruction in school or else in some manner that is closely associated with their school training. The theory that religious instruction can be left to the home and the Sunday school is being gradually abandoned under pressure of the fact that the home is not attending to that work and that the Sunday school finds it impossible to do that work.

The World-Herald, of Omaha, says on this point:

"It is all very well to say that home training and the Sunday school may be depended upon to save the rising generation from atheism and Godlessness. But the truth is, they are not functioning satisfactorily in this respect. And while we may deplore the fact, and scold as we are moved, all the scolding and deploring we are capable of will not remedy the evil. Generally speaking there is little or no religious training in the modern home. It is doubtful if fifteen per cent. of the pupils in the Public schools attend Church or a Sunday school. They are coming to manhood and womanhood with minds trained after a fashion, but with religious instincts stunted, the craving for faith starved. Religion plays small part in what they see, or hear, or experience. That faith should atrophy under such circumstances is the most natural thing in the world."

This, we may say to our readers, was not written by a Catholic but by a non-Catholic. It is a recent expression of a fear and a wish that are being voiced by an ever increasing number of non-Catholics in these days. It is a daily occurrence these days to read of some eminent non-Catholic clergyman or layman expressing the deepest pessimism as to the future state of public morality unless some way can be found to restore religion as a part of education. The request made at Omaha and that made at North Sydney are expressions, by thoughtful non-Catholics, at points far distant the one from the other, of the same desire to find a way out of this unsatisfactory situation.

For our part we hope they will both succeed. The Rev. Mr. Munro of North Sydney was asked at the meeting of the School Board why he did not adopt the plan under which the Catholics of that town and other towns have been for some years operating. His answer, if correctly reported in the press, was, that he had no organization for the purpose of teaching, such as the Sisters of Charity. That is not a reproach to us, but a compliment; and we have no doubt that the sincere and earnest gentleman who said it intended it as such. We Catholics foresaw the religious failure of the Public schools, and we have tried to give our children the religious instruction which the

most thoughtful non-Catholic opinion of the present day agrees with us in believing to be necessary. Non-Catholics may not think that we teach truth in all respects; but neither do we believe that they do; yet we wish them well and so might they wish us well when we teach the child to obey the law for God's sake, to be honest, to pay his debts, to live soberly and justly and Godly in this world.

A few years ago, Judge Crain of New York, speaking after fourteen years' experience on the Bench, suggested a plan for religious instruction of children attending the Public school.

(1) That qualified teachers of religion be appointed by the various denominations and approved by the School Board; (2) that the children be dismissed for two half hour periods weekly for instruction outside the school premises; (3) that instruction be given to those children only whose parents requested it.

This plan, it will be noticed, is about the same as those more recently put forward at Omaha and at North Sydney. And it expresses once more that growing conviction of non-Catholics that religious instruction must be made part of the child's school days experience, if it is ever to make a fixed impression on him at all, and that the home and Sunday school are not to be depended on in those days to teach sufficiently or regularly.

Now, the thing the Catholics want is just this very thing and nothing else. Leave it to the few who are hopelessly prejudiced to imagine that we have sinister designs on the Public schools. There are many non-Catholics who know better; who know very well that all we want of the Public schools is what Rev. Mr. Munro of North Sydney wants, what Judge Crain wants in New York and Rev. Dr. Baltzly in Omaha; we want an education for our children, but we want at the same time that they should receive some religious instruction; and we agree with the Omaha World Herald that the home and the Sunday school are no longer to be depended on for that purpose.

Under these circumstances, we have said to the School Boards of various towns in provinces where there is no separate school law: "We will build buildings, and we will maintain them. We will supply, subject to your approval, teachers to whom you can take no possible objection. You are asked to give their applications consideration, and if you hire them they will have to satisfy you that they can educate a child in accordance with the requirements of the Provincial education laws. If you hire them and they show you what they can do then we ask you to pay them for that work. Also, before school meets in the morning or after it closes in the afternoon, we ask permission to assemble those of our pupils who are Catholics in those buildings in order to teach them the elements of religious truth."

Now, there are some non-Catholics who have the idea that they contribute, through their taxes, to the teaching of the Catholic religion, to which they are conscientiously opposed. We respect their conscientious scruple; but we conceive that it is based upon a misapprehension of what actually is done with their taxes. A part of their taxes is used to pay the salaries of teachers, but to pay them only for what they do for the town, that is the training of the pupils law. It is a very forced construction of the arrangement to say that the town is paying for the teaching of the Catholic religion. The town is paying for nothing of the kind. The town pays for the work for which the town has authority to provide teachers, and over which it has the right to supervise and judge. If the town were paying for the teaching of the Catechism, it would certainly have the right to supervise it; but no one ever has thought of such a thing.

The town pays to have a certain work done and that work is done and done well, and that should be all that should concern the non-Catholic taxpayer; for that is the only work to the payment of which he contributes a part. It seems to us that non-Catholics who worry themselves over their supposed part in the teaching of the Catholic religion, are worrying themselves unnecessarily, even from their own point of view; for, they would not say that whenever the school house was loaned for a politi-

cal meeting, they would have a part in spreading the political doctrines of a party with which they might not agree.

### NOTES AND COMMENTS

THE CLAIM has been made by certain high-ups in the Orange Order that the cause of Protestantism has been greatly served by it. Outsiders, alert to affairs, will rather say that nothing has achieved more towards the disintegration of the system called Protestantism than the spirit kept alive by Orangemen.

OF THE 2,000 or thereabout British cemeteries in the territory between the Belgian coast and the Somme, many, it is announced, have already reached the final stage of reconstruction, and in many more the temporary wooden crosses are rapidly being replaced by permanent inscribed headstones. A development, interesting beyond the boundaries of Great Britain, is that relatives of deceased soldiers may have these wooden crosses if application is made in time. Many of these relatives are now in Canada and this fact should be made known to them. And, would it not be a considerable act on the part of the Government of the Dominion, to make some such similar provisions in regard to Canadian soldiers whose remains lie within the War zone?

IN A reminiscent mood, the Kingston, Whig alluding to last year's celebration of the founding of that interesting city 250 years ago, says: "There is another place of the same name in England that dates away back before the time of the first Edward." This is Kingston-on-Thames, which in June next will celebrate the 1000th anniversary of the crowning there of King Atholstan. The Whig might have added that there are Kingstons innumerable in the British Dominions, Canada alone having some half-a-dozen places of the name, while in the United States, according to the Official Postal Guide, there are no less than 36. The more it is to be regretted then that Ontario's ancient capital should have seen its way to take advantage of some milestone in its history, last year's celebration for example, to revert to its original Indian cognomen, Cataragui, or to the scarcely less euphonious and historically distinctive Frontenac.

IN THE way of anniversaries it is significant that the projected celebration of the 700th anniversary of Elgin cathedral alluded to in these columns some time ago should have fallen through, at least in its main details. The committee in charge, having appealed to the public for funds, has reported a response not such as to justify the contemplated pageant. Unlike the English pre-Reformation cathedrals Elgin is but a ruin, though a ruin beautiful beyond words. But it is like the English cathedrals in that its present custodians seem, despite their wealth and State support, unable to keep these precious monuments of a glorious past in even decent repair. The truth is that the high and holy purpose for which they were erected having in an evil day been surrendered, those into whose custody they passed have never rightly known what to do with them.

TO THE many warnings that have been uttered as to the dangers of the spiritistic cult is now to be added the distinguished Professor Robertson of Edinburgh. Speaking at the annual meeting of the governing body of the Royal Hospital in that city, he said: "In the year 1916, because of several cases that had come under my care, I uttered a note of warning to those engaged in practical experiments in spiritualism. I adhere to all that I then said. Those especially who possibly inherit a latent tendency to nervous disorders should have nothing to do with practical inquiries of a spiritualistic nature, lest they should awaken a dormant proclivity to hallucinations within their brains."

HE THEN went on to say that during the last year or two he had seen at least three cases of insanity which were clearly due to spiritualistic practices. He had also seen many other cases which were induced to take a practical interest in spiritualism because of the strange mental experiences through which they were passing. The members of this last group were

not made insane by engaging in spiritualism, but were more rather drawn to spiritualism to account for their symptoms. He gave what he called an example of a well-defined form of mental disorder, named by Dr. Skae, the Monomania of Unseen Agency, and laid stress upon it as a warning to neurotic persons, to avoid experiment along this line as they would the worst of evils.

### ARCHBISHOP HAYES

URGES RELIGIOUS TRAINING FOR YOUNG

Approval for the movement to provide religious instruction for all children of school age in New York was voiced by the Most Rev. Patrick J. Hayes, Archbishop of New York, in an interview. The movement, organized through the co-operation of Protestant, Jewish, and Catholic authorities, has been described in previous N. C. W. C. News Service dispatches. Commenting upon the meaning of the movement, Archbishop Hayes said:

"America has insisted upon the complete separation of Church and State; but America never intended, I am sure, to divorce religion from life. Each year the President of the United States issues a Thanksgiving Proclamation calling upon all the people to assemble in their churches for religious purposes. Our Congresses and Legislatures are uniformly opened with prayer. Any public ceremony would be considered incomplete without some formal invocation of Our Heavenly Father. Even in our almshouses and our prisons the right of each person to religious solace is recognized. Cadets matriculating at our National Military Academy, at West Point, are asked at the beginning to state their religious preferences, and they are forthwith assigned to attend the chapel services of their choice. Only in the public schools is this spiritual right of human life overlooked. There is no attempt that I know of to reunite the Church and the State; but there is a very genuine feeling on the part of Catholics, Protestants and Jews, and on the part of many who claim no church allegiance, that the spiritual rights of our little ones should not thus be violated."

Pointing out a me of the many indications of the need for religious influence in modern life, the Archbishop continued:

"Take the business situation for instance. If religion were destroyed business would soon destroy itself. Mr. Roger Babson surprised a great many religious workers when he pointed out the necessity for religion in an address to business men. He was not talking religion. He was talking business. It is one of the best signs of the times that thinking business men realize first, that business depends upon social cooperation; secondly, that social cooperation is impossible without a moral sense, and lastly, that a moral sense cannot be developed except through religious education."

And what is true of business is equally true of the modern home. Destroy religion and the home will necessarily be destroyed. This does not have to be argued today. The home is losing its integrity in just so far as godlessness has crept into modern life. Once again, it is religion which provides an aim in life; and aimlessness is the curse of many modern marriages. Two young people may set out with good intentions to go through life together; but with no idea of where they are to go. No concept of life's destiny. No common faith. No understanding, in fact, that there is a meaning in marriage."

"Need we wonder that such homes disintegrate? Need we wonder that the aimless lovers fall out and fall apart and need we wonder at the unhappiness of the children brought up in this atmosphere of aimlessness?"

### ARCHBISHOP HANNA URGES AMERICANS GO BACK TO THE CONSTITUTION

San Francisco, March 6.—Destruction of the ideals originally embodied in the Constitution and the lack of leaders are two of the dangers which confront America today, Archbishop Hanna told 500 members of the Union League.

Indicating that despite the fact that the Constitution as drawn up by its framers had stood the test of a century and a half, there are continual attempts to modify it, Archbishop Hanna said:

"Today we feel that men not of American ideals are abroad tampering with that Constitution. They begin with strange amendments that touch, sometimes the very heart of our liberties. We have already destroyed our fathers' ideals of a Senate, because we, the people, were so weak that we couldn't send the right kind of men into our legislative assemblies and trust them to choose our senators for us."

"What this country needs today, above all else," His Grace said, "is leadership. At the end of the World War the task of restoring the world was in the hands of four men. Because not one of them was equal to the task, Europe is today worse off than it was at the beginning of the War. This is the only country in the world where men won't teach boys."

The tendency of the nation is to absorb all the talent and leadership