

who had lived beyond the pale of moral law, without which government or patriotism cannot exist. I went to build a superstructure but found only a weed grown, sandy waste where foundation should have been. Of what use without patriotism or morality? Why teach love of country where there is no knowledge of God? Why speak of civic duties where moral obligation was not recognized?

If the problem of youthful immorality were confined solely to this one institution the situation would be serious enough. But such is not the case. That school is only one of many. In New York City alone there are many such places where the same story can be told, with even greater degree of moral degradation. Go up to the Criminal Courts building and attend the Court of General Sessions. Look at the daily line of from five to seven prisoners in each of the five parts, standing before the Bar, to be sentenced for burglary, for murder, for felonious assault, for carrying dangerous weapons, for the most serious crimes in the penal code. Look at them and find me a man over twenty-five! Boys, mere boys! You will be frightened and saddened by their youthful faces.

Go to the place where the city distributes drugs, gratis to the "dope fiend." Watch carefully as they slink and shamble into the little building and come out with quick, light steps. Tell me how many men, full-grown men you see. Boys broken before they are built.

There is not a judge today sitting in our criminal courts who will not tell the same story, that the majority of the serious crimes are committed by persons of youthful years. The evidence of the strict attorney is merely cumulative; it states the same thing. The lawyers bear witness to the same truth. The vicious criminal comes from the ranks of our youth.

The symptoms are too strong, too universal to point to any slight, transitory cause. They are the result of a deep-seated cause and are not haphazard happenings of chance. They point with a sharp direction to some underlying reason. What is it?

There is and can be only one explanation. "Do men gather grapes of thorns or figs of thistles?" We have done and are still doing our sowing. Can we object to the harvest? "A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit."

Leave the city's correctional institutions, its criminal courts, its public drug stations and take your seat in a classroom of our public schools. Listen to the lessons that are taught, examine the teacher's plan-book, look into the text-books, ask the principal, or the superintendent what he holds to be the underlying principles of modern education, and tell me if you find a single word of God Almighty. Tell me if you discover a single line, a suggestion, an inspiration that might spell out a religion higher than the making of material success. Find me a moral code that is higher than that based upon the fear of being caught. Find me Jesus Christ in our schools.

If you cannot, do not quarrel with the boy in the court-room, the penal institution or the drug house. The fault is not his primarily. When our educators substituted Rousseau for Christ in the classroom, they made possible this fearful condition. When they took away from the child all religious principles and fed his mind the pagan philosophy of Kant, Hume and Locke, they made fertile the fallow places for the blossoming of crime. When they tore out of the curriculum faith in God and replaced it with the materialistic conception of life they put in the child's heart low ideals that could not but debase his soul. No one can mistake the three characteristic marks of modern education. They are first, gross materialism, second, content teaching and third, lax discipline.

Materialism, generally speaking, is the tendency to give undue importance to materialistic interests. This definition applies to our schools only mildly. They do not merely "give undue importance to materialistic interests." They exclude everything else. We have no religious teaching as such. This is a matter of common knowledge. What then is given to replace this, to bring education above mere pagan teaching?

In our public high schools, at the most critical period in the child's life, the nearest approach to any such substitution is the teaching of the "Idylls of the King," for the purpose of inculcating the purely ethical virtues of chastity, bravery, regard for the weak and the proper use of power. In the English curriculum this is the only attempt to reach the supernatural. Not only is the training negative but a great number of teachers themselves think that all religion is a humbug and do not scruple to impress their views upon their pupils.

In economics and history the same and worse conditions exist. The emphasis is entirely materialistic and at times outright Socialism. Late text books have gone so far as to declare that there are no natural rights. Historical interpretation is predicated at all times upon considerations inimical to spirituality and religion.

Outside of an occasional lecture in the auditorium, given to the school in assembly, on civic duties or patriotic ideals, there is nothing in the whole course of studies that can be spelled out as spiritual or approaching the spiritual. It is a sordid paganism, without the pagan's idealism, fortitude and strength.

Education to-day is solely for content. When Rousseau, Spencer,

Locke, Pestalozzi, Froebel and the other innovators repudiated the "discipline" of the scholastic training they gave the pendulum of education a great momentum in the direction of content study. It is still swinging and has now reached its greatest arc. There is not a teacher to-day who dares "drill" his pupils. In the first place he has not the time. In the second it would bring down upon him the ire of his superiors and in the third the child would seem ignorant of so many "essential" things such as how to make a fireless cooker or to do the latest design in raffia.

The child of to-day upon graduation knows everything except how to think. He is stuffed with miscellaneous facts to pass his examinations. He is filled to the brim with information on many subjects. Before leaving elementary school, he will have had "courses" in biology, geometry, chemistry, physics, and a modern language, and he will not know how to add properly, spell accurately or write a business letter in correct English. Place before him a simple example in arithmetic, such as, if it takes nine men four days to do a piece of work how long will it require five men to do the same task. Or ask the young graduate to spell ten words in ordinary use, such as too, received, believe, confer; require him to give you ten lines of memory work and to tell its meaning; these are simple tests. Yet they will show the woeful value of content education. Do not take my word for the results. For three years I conducted similar tests in one of our city high schools. I want you to see what I saw. Then you will know that education to-day is a misnomer. It is a pointing in rather than a leading-out. But then you know we cannot be surprised even at this loose use of words, for Latin has long since been discredited because it is a discipline study only.

The operating principle in modern education is interest. The courses of "studies" are arranged with this always in view. The child's inclinations are catered to and his likes and dislikes are the why and wherefore of pedagogues. "Keep the child interested." "Do not bore him."

"Do not force him." These are the signposts on the educational highway. What is the result? Following these guides the teacher makes easy the road where the child desires to go. He smooths the rough places, levels the hills and makes shady the pathway. He takes his pupils on a sight-seeing tour, never lingering long enough to give the child ennui. Work? The child does not know what that word means. There is no drill, no severe, systematic training that has for its purpose the development of perseverance, determination and courage. There is no formal training in doing things that inculcate discipline of the mind or the will. There is no pressure on the child to complete a task not because he likes it but because it must be done, nothing to inspire the child with respect for authority.

The child of today because of the education, so-called, that he receives, together with what he sees in the moving pictures is an incipient libertine needing only the proper companions or circumstances to bring out what there is no religious, moral, or even pagan inhibition to suppress. We cannot expect anything else. What is there to guide the boy who sees about him the alluring evidences of wealth? What is there for him to cling to, in an age that approaches Rome in richness of living and looseness of morals? What is there to strengthen him against the world's temptations? A true education based upon religious principles and affording discipline of heart and mind, take that away and the boy falls to the animal's level.

Go into the houses of correction. Look in at the stations for distribution narcotics. Visit the criminal courts. *Ecco signum.*

FRENCH CATHOLICS

EPISCOPAL CLERGYMAN STATES THE HEART OF FRANCE IS SOUNDLY CHRISTIAN

Rev. Dr. Van Allen, Rector of the Episcopal Church of the Advent, Boston, who writes under the name of 'Presbyter Ignotus in the Living Church,' speaking of his experiences in France says:

"I have just come from service in one of the smaller French Cathedrals. It was all homelike enough; the Breaking of the Bread hallowed the Lord's Day with the Lord's own service. And the devotion of the people was visible and gratifying. The heart of France is soundly Christian, without doubt. One could not but regret the malicious 'anti-clericalism' that had named the square immediately adjacent to the venerable church, 'Place Emile Zola.' It was a distinctly vulgar thing to do, as if a foul-mouthed street urchin had put out his tongue at the successor of St. Gatien and St. Martin. I thought of the statue of Renan, erected by his admirers just outside the Cathedral of Treguier, and of the Christians' response—a great Calvary with the last words of another great apostate. Julian the Emperor, carved at the foot of the central cross, 'Vicisti, Gallilee!—Gallilee, Thou hast conquered.'"

"Anti-clericalism in France is an unlovely thing at best: it is hatred, and hatred is destructive and blind if it is not that poet's dower of which the poet sings, 'the hate of hate.' Little as I love Vaticanism, it is vastly preferable to the poisonous and obscene spirit of Voltaire, renowned in men who are his spiritual descendants however much his intel-

lectual inferiors. "One is struck by the predominantly amiable and gracious faces of the French clergy. Many of them are notably venerable and spiritual."

This splendid tribute to French Catholicity is all the more remarkable, coming as it does from a man virulently anti-Papal on most occasions.

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My part is ended. Other men,  
And women, too, still play their part,  
With courage resolute and dauntless heart.

My broken comrade—  
Seared by scars that time can not efface,  
Is not the jest of fortune; for his aid  
A nation's mighty fortunes doth provide.

And those who live—  
To carry on our story down the years,  
Face not their "quiet days" in bitter pain;  
(Forgotten, now they've stilled the nation's fears)  
Dwarfed by the lust of pride and selfish gain.

My Canada—  
Thou fair land for whom great love  
Inspired my youth to ancient sacrifice;  
Grant that our serried ranks in realms above  
May witness bear thee, worthy of the Price.

To Pay Debts of Honour

To the Dead and to the richness of their dying we must give pause, and in humility confess a debt beyond redemption.

Before the altar of their sacrifice, Canada is consecrated to make its dominion worthy. The Torch that illumines Victory so dearly bought, must burn eternally. Each year of peace must record an added lustre to our heritage. But to those who have come back in suffering, Canada owes a debt which money can, in part, repay.

It is a Debt of Honour. Canada was pledged to the end, that the wounded and the sick be adequately cared for, until they were fairly fitted for the competitive existence of civil life.

For this purpose, our medical services, and our vocational training schools must be maintained until the need for them is no more.

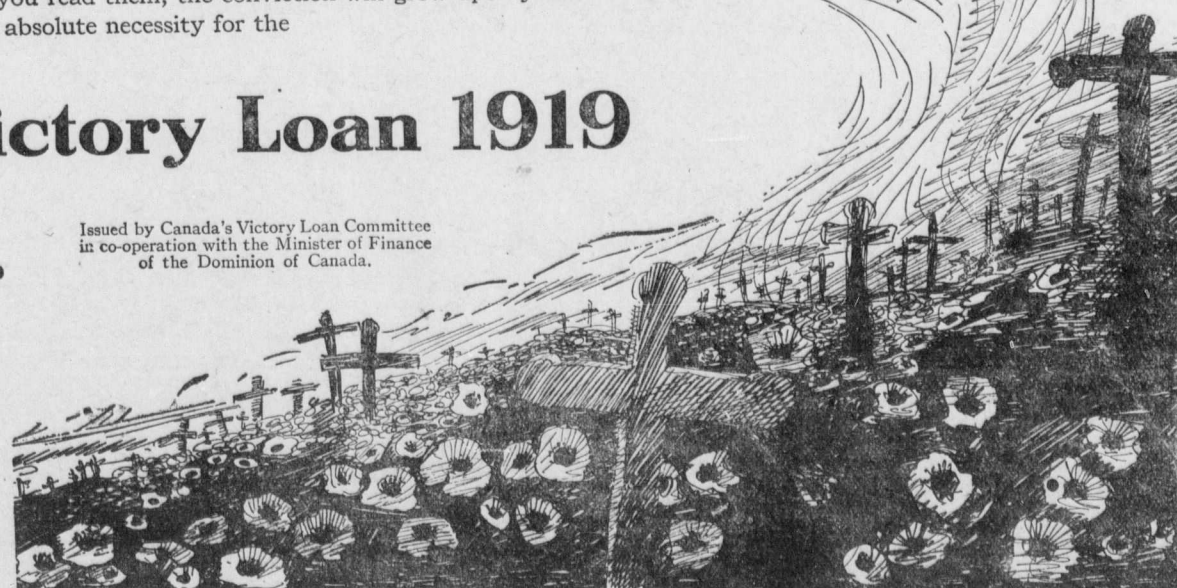
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