

# The Catholic Record.

"Christianus mihi nomen est, Catholicus vero Cognomen."—(Christian is my Name, but Catholic my Surname).—St. Paclan, 4th Century.

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### ARE THEY RESPONSIBLE?

We have received a note stating that the Religious in France are, on account of interference with affairs of the State and disloyalty to the Republic, responsible for the policy of M. Waldeck Rousseau and Combes. They who prefer this charge are as ignorant of Catholic doctrine, as they are of the services rendered by monks and nuns to French civilization and progress. We have referred to this in former issues.

In this country we believe that the misconception of the crusade of M. Combes is due to the letters of M. Corzely. This gentleman, who is the French correspondent of the New York Herald, is, according to those who know him, a special pleader. M. Paul de Cassagnac called him a few years ago "a double Judas, who would treble his treason and quadruple his apostasy by per chance there were anything else to betray and anything else to deny."

In England, as our readers will remember, the Religious were looked upon as intriguers against the French Government, and the measures of Combes as necessary for the interests of France. Sir Henry Howorth, a gentleman of some prominence in the world of letters, essayed to demonstrate the justice of this denunciation, but he failed to adduce one iota of evidence. The French anti-Clericals themselves have not been able to point to any definite case of disloyalty on the part of the Clergymen. They have indeed charged them with such and their charges—inspired by hatred and destitute of proof—have been accepted by some anti-Catholics as sufficient reason for their tyranny. But it seems strange that men and women lose sight of the arguments which show that French Clergymen have given, and give to-day, evidence of unimpeachable patriotism and see them only in the mirror fashioned by Combes and his allies.

### HARPER'S WEEKLY AND M. COMBES.

Harper's Weekly uses Pope Pius X.'s protest as a pretext to disburden itself on the subject of M. Combes' policy. We are thus, it says, already taken back to the great struggle for Italian liberty and Italian unity. The most of men, however, derive little comfort from the reading of the chronicles of that period. In fact we are inclined to believe that Cavour and Garibaldi, who planned and played the game of spoliation, are assigned by even those who have no love for the Papacy their proper places in the ranks of freebooters. But of this more anon.

The editor of Harper's says: "The campaign of M. Waldeck Rousseau against the religious orders in France was in no sense directed against the Concordat or the established Church and France." His statement is distinctly aside the truth. M. Waldeck Rousseau and his successor used with the adroitness of unprincipled politicians the Clergymen to cover their selfish designs against the Church. Will the editor have the kindness to tell his readers how the war against the orders and the facts of the Government's refusal to pay the salaries of some parish priests, and the sacking of garrets of religious to raid church services, harmonize with that clause of the Concordat which guarantees "full and free exercise of the Roman Catholic Apostolic religion." Furthermore, when the Law of the Associations was brought down in 1900 the Clergymen were:

"Not only the first blow of the pleck at the Concordat but the first step in the moral extermination of the religious orders, and the first step in the de-Christianization of France."

To pick out a case against the Religious the editor, who exercises himself tellingly on behalf of Rousseau and Combes, wanders over the field of history in search of arguments. Under his direction the monks of the time of Archbishop Leobrich march cheek by cheek with the monks of Spain of the middle of the nineteenth century to the support of the policy of the French Government. But what has all this to do with the Religious of France? True, it is that the editor makes no attempt to attack the Clergymen; he is content to show the monks in the minds of her readers. Expressing, however, all his sentiments to be founded on fact, what force have they as arguments against the French Religious? Won't

the fact, for example, that a publishing concern extorts money from the public by methods that do not square with honesty, justify us in holding Harper's as guilty of theft? How would the editor view the historian who would brand all Americans as lawless because some of them are lynchers and law-breakers. It seems to us that the best and only way to obtain a verdict is trying the Religious for what they themselves are guilty of and not for what others of their kind may have done. What the monks of Archbishop Lafrance's time may have been matters not a jot in this case. The editor, however, endeavors by insinuations and a slaying of logic to give a semblance of justice to the policy of the French Government. For this let it be stated the very men who persecute the Religious do not resort to the puerilities as set forth in Harper's. They arraign them vehemently if you will, but directly as enemies of the Republic and as such prefer specific charges against them. What are these charges? They are accused of possessing immense wealth! Even if we admit, said Leo XIII., that the value set upon their property is not exaggerated, there is no contesting that they are in honorable and legal possession and consequently to despoil them would be an attack upon the rights of property. What they possess is for the works of religion, charity and beneficence, which turn to the prestige of the French nation at home and abroad. Investigation proved also that they were poor to the extent of \$235 property for each of the one hundred and seventy thousand Religious in France. The hollowness of the charge that they restricted the field from which the civil revenues could be drawn was established by the fact that they paid more taxes than the members of other corporations.

It was objected, said Rev. A. Beinger, S. J., that they had privileges; but a close investigation of the crushing, iniquitous taxation to which they are subjected, showed that they are privileged only to the extent of being made to pay more than others.

Harper's Weekly has doubtless a kindly feeling for M. Combes, but when it undertakes to defend his policy it should arm itself with better weapons than insinuations which are not used by honorable opponents.

### AN UNJUST POSITION.

Speaking of the attacks against the Religious Leo XIII. said that we must not be astonished that the most beloved children are struck when the father himself, that is to say the head of Catholicity, the Roman Pontiff, is no better treated. The facts are known to all. Stripped of that temporal sovereignty, and consequently of that independence which is necessary to accomplish his universal and divine mission; forced in Rome itself to shut himself up in his own dwelling because the enemy has laid siege to him on every side, he has been compelled, in spite of the derisive assurance of respect and of the precarious promises of liberty, to an abnormal condition of existence which is unjust and unworthy of his exalted ministry.

Our readers will remember then the Peace Congress of The Hague was owing to the action of the Italian Government deprived of the assistance of the Pope.

### AN ANTI-CATHOLIC PUBLISHER.

Some weeks ago we referred to an article in The Cosmopolitan on the Dramatic History of South America, by Rev. C. F. Brady. We said at that time the rev. gentleman went out of his way to indite an anti-Catholic creed. Also we ventured to marvel at an up-to-date editor tolerating such a drive and insulting the intelligence of his readers by misnaming it history.

In the June number of the same magazine we found that the editor is again recent to his duty of using his blue pencil judiciously.

We do not expect a writer to pen panegyrics of things Catholic, but we have a right to demand that a magazine which solicits our support should be charged with a display of bigotry. An article on the paintings of the Pantheon gives a writer an opportunity to let a certain Frenchman be the standard bearer of his ignorance and prejudice. This Frenchman, Sebastian Mercier, after referring to the pilgrimages made to the church of St. Genevieve, confesses to a feeling of sincere respect for a form of religion so well adapted to the very limited intelligence of the vulgar. After this preliminary canter by proxy the writer makes a valourous charge against the Church to the tune

of the following. But the evolution of ideas was proceeding apace, and even the "vulgar" were soon to be animated by the all-pervading spirit of revolt against the pretensions of "the Church of Rome."

From this it would appear that the editor of The Cosmopolitan has gone into the business of publishing anti-Catholic tracts. It strikes us that any editor who is aware of his responsibility and jealous of his reputation should guard against sheltering the bigot. At any rate we hope that Catholic subscribers will object to his playing of that role, and he, perchance discovering that it is not remunerative, may be induced to drop it.

### THE END OF EDUCATION.

ITS PURPOSE NOT TO TEACH THE YOUNG HOW TO LIVE—STIMULATING ADDRESS OF BISHOP SPALDING AT COMMENCEMENT OF WESTERN RESERVE UNIVERSITY.

The Baccalaureate address at the commencement exercises of Western Reserve University, held Thursday morning at Beckwith Memorial church, was delivered by the Right Rev. John Lancaster Spalding, Bishop Spalding took for his subject "The Meaning and Worth of Education," and as he is never more stimulating or more enriching than when dealing with educational themes, the address must have been an inspiration to the receptive audience of college men who left their halls of study with its uplifting and quickening words ringing in their ears. If a new precedent was established by the presence of a Catholic Bishop as the commencement orator of Western Reserve University, those who heard Bishop Spalding will doubtless be willing to add that he also established a precedent in the power and depth of the oration itself.

After the commencement exercises the honorary degree of Doctor of Laws was conferred upon Bishop Spalding by the president of Western Reserve University, those receiving the same honor were: William Dean Howells and Hamilton Wright Mabie; the degree of Doctor of Literature was given to Charles Alexander Gardner, regent of the University of the State of New York.

In conferring the degree upon Bishop Spalding, President Thwing used the following formula: "Upon John Lancaster Spalding, citizen, prelate, author, educator, orator, whose services in and through the Church universal and Catholic serve to illustrate his loyalty to the Church historical, is conferred the degree of Doctor of Laws."

We take from the Universe the full text of Bishop Spalding's discourse as follows:

Education is furtherance of life. It is a quickening, strengthening and purifying of the original sources of human power; it is an unfolding of man's endowments; a stirring of impulses, which enable him to become more perfect in his physical, intellectual, aesthetic, moral and religious nature. He is the most complex of beings. He is not a body, nor a soul, nor a mind nor a heart, nor an imagination nor a conscience, but all these in organic union and communion.

There is no isolation. All things are bound together, from atoms to solar systems, from microbes to man. The more separate the individual, the more insignificant and helpless. The law of life, the law of progress is union through communion. The great purpose of education is to promote more conscious and more real union through communion and of men with God, with one another and with nature.

The more complete one's participation in the life of the Eternal Father and in that of the race, the more is he a genuine man; for so his being is reinforced by the origin and cause of all things and by the experience and wisdom of mankind. He drinks at the fountainhead of what ever exists, is commended a spectator of all times and commends an heir of the treasures which the thought and toil of the ages have stored for those who know how to make them their own. He no longer gropes, stumbles and falls; but he looks with the eyes of all the seers and walks with the strength of all the heroes.

The world from the beginning has existed for him, and the aim and end of all right efforts is to give the race fuller and more secure possession of whatever is. This is the ideal not to be completely attained on earth; but the imagination and conscience of mankind can never be powerfully moved except to the higher sense of truth and justice which will not permit us to rest content either with ourselves or our conditions. This appeal is education. That it can be made and not made in vain is the most important fact in history. Man's educableness is the ground of all our hope. There is no future for what can not be developed; and the more a man makes himself capable of rising to real and enduring things, of participating in a divine life, the more is he constrained to believe in his immortal destiny. To his educableness the individual owes whatever strength and virtue he may possess, and the more superior peoples are those which are most educable and which contribute most to the education of the race. If the world never ceases to cherish the memory and the works of its great men, it is because they are its great educators. If the Saviour stands apart on an eminence to which no other has

attained, it is because His educational influence has been the most far-reaching, the most profound and the most abiding the world has known, so transcendent, so vital, so creative, that they who know Him best feel that He is more than Man.

Where there is question of education, in the true and large sense, the school is but an incident. The history of what man has become and achieved is only in a minor way the history of his school discipline. Heredity, environment and work have made him what he is and is capable of becoming far more than the drill of the classroom. The school is but one of the institutions that educate.

Experience of life is the chief educational force, and the experience never ceases to be molded, colored and interpreted, by that which is borne in upon us in the home in our earliest years. It is then and there that the purest, the tenderest and the most lasting impressions, emotions and associations are formed. In the midst of a new world the new creature is fashioned by love, obedience, admiration and wonder, and however far he travel from this paradise, its sacred splendors still environ him. In the home he learns his mother tongue, and if we thus rendered, we need but listen to those who try to speak a language they have been taught only in school.

The education given by civil society and the State, where they are rightly organized, is more valuable than any scholastic training. Civil society spins the threads of which the fabric of labor in its hundredfold variety is woven, making it possible that each one take up and follow a vocation. It provides goals and opportunity to use one and in giving each our free scope and an open field, it co-operates for the good of all. It creates trades and professions, and makes it possible and easy for the individual in working for his own good to promote the common welfare; and so he learns to understand that it is his interest that his private good be made tributary to the good of all. One's life work, the earnestness and perseverance with which he devotes him self to it, is the chief element in the formation of his mind and character, entering into and moulding his very being, and not affecting merely, like learning, the surface of his conscious self. It is akin to the faith which he lives, and to the hope which is the sustenance of his spirit. The State, too, above all the free State, is a great school, a true people's university. It underlies and upholds the family, civil society, the Church and whatever other institutions there may be that educate. Its ideal is justice and it develops the sense of responsibility and enforces obedience to law. It compels the individual to merge his selfish interests into the larger life of the nation, sacrificing all, if needs be, to the general safety and welfare.

The deepest in man is not that which relates him to visible and transitory things, but that which makes him akin to the eternal and unseen Father. Hence religion is the profoundest and most quickening educational influence. It gives the impulse from which all civilization springs, and as embodied in the Christian Church it has been the ideal to which man has striven to understand the worth and sacredness of human life. It enables the individual to realize the infinite character of his will and deeds. It keeps alive in the world faith in truth, in justice, in love and in holiness. It speaks with a voice which is understood and loved by those for whom the words of philosophy are meaningless or impotent. It gives to multitudes the power not merely to believe, but to feel that righteousness is life; that that to live for others is to live in and with God. It teaches the supreme value of inner purity and holiness, and guides men to a knowledge of the truth that they alone are free who free themselves from within. It awakens a hope and enthusiasm for human perfection which never dies. It is the great, my I not say? The only school of respect, reference and loving obedience; for it there are homes and institutions of learning where these virtues thrive, and where the morality there can be a true religion, but it is equally evident that without religion there can be no true morality; certainly not for the mass of mankind.

By education, however, all the world means that which may be had in schools, and there is a fund of truth in the popular acceptance of the word, for without schools neither the family, nor the Church can prosper or rightly exercise their power and influence. The school grows out of the alphabet which enables man to make and preserve a record of his thoughts and deeds. In giving the pupil possession of the conventionalities and technicalities which are the instruments of the mind and invented and perfected by the labors of mankind through all the ages, the school renders him an estimable service. It makes it easy for him to escape from the narrowness and isolation in which he was born and has lived, into a world where the concerns and conquests of the race enter into his individual consciousness to enlarge and exalt his whole being. If he rightly use what the school provides him with, he can render the knowledge and wisdom of all the ages tributary to his own perfection; he can become the companion of sages and saints; philosophers and poets will speak and sing to him. Nature will reveal to him her secrets, and little by little he shall make his own the truth and beauty which are the substance of all things, and so shall

be lifted above sordid desires and envy and hate, and whatever else hampers and hinders right human life.

But is not this irony, since they who have gone through the schools are distinguished from the illiterate by shrewdness and wit rather than by virtue and nobility of character? Is it not plain that all may go to school, and the most still remain vulgar, hard and narrow, without an open and flexible mind, without a sense of the beautiful, without the passion for justice, without the knowledge or the love of inner freedom, without any longing to acquaint themselves with the best that has been said and done?

Our schools do not fail in giving the young command of the conventionalities and technicalities which are instruments of the mind. They teach them to read, write and cipher; they impart to them a certain knowledge of history, literature and science, and in doing this they awaken in them a certain degree of mental activity.

The result is a product of more or less value. But this is not education which is not a product, but a process—a process in which man's whole being is stirred and set in motion. It is a process of vivification, whereby life is transmitted from the living to the living, not life of the mind alone or chiefly, but life of the soul, of the conscience, of the heart, of the imagination. To increase instrumental power is a small thing, unless living power be developed and perfected.

Education is a vital, not a mechanical process. It is furthered and carried on by persons, not by devices. It is an engraving of a higher kind of life upon a lower, of the fine qualities of a genuinely cultivated nature upon them. It exists for the good of each the wild stock. It is not drill, but fertilization; not training, but revitalization. It does more than develop faculty, it produces it. The aim is not the acquisition of information, but of intellectual power; not knowledge, but a strong, luminous, self-active mind. Knowledge is not power, but a vigorous, alert and inquiring mind is power. Vital energy lies not in knowing, but in doing; not in the pages of a book, but in thinkers and workers.

### Can rules or tutors educate?

The Saviour whom we await! asks Emerson. The question implies an emphatic negation, and there is truth in the view that each one's best teachers are God and nature. Unless we can look into our own minds and find there the eternal Holy Spirit Who is the Creator and Father of all, we can never build for the soul a home wherein it shall feel itself free and immortal. Unless the stars and the mountains, floating clouds and flowing waters, and singing birds and flowers blooming stir within us divine emotions and awaken thoughts which lie too deep for words, nor rules nor tutors can impart to us the secret of a noble and blessed life. The pupils must commune with the Almighty One and the world He makes, or he will never know the true meaning of things nor the surpassing goodness and beauty which await the advancing steps of genuine learners. But the young, if left to themselves, will not become conscious of God's presence in all that He creates, will never understand the inestimable worth and sacredness of life. If they fail to acquire the self-activity which makes self-education possible, they must be helped and guided, they must be brought under the influence of teachers, and receive the impulses which enlightened and generous souls alone can give; and hence is a higher kind of man and a purer and more beneficent civilization are to come on earth, the co-operation of teachers is indispensable.

Where there are no schools ignorance darkens everything, and where there are only incompetent teachers schools have little power to raise in the child the faculties and conventionalities which are instruments of mental development, will be rightly mastered; the young will not be taught to read, write, speak and calculate with ease and accuracy. The school will be a doubtful benefit. The teacher is the school, and, if the teacher lacks the ability or the will to do good work, the school will do none. It will be an occasion of perversion, an opportunity and a temptation to form habits which make education impossible. To take children away from home, from play and from toil, and to shut them in buildings, where the environment, the method of teaching the life that is permitted, fosters inattention, inaccuracy, idleness, disobedience, vulgarity, disbelief in high thoughts and generous sentiments, is to invite them to corrupt one another, is to do them irreparable harm. Such is the inevitable result where principals and teachers lack competence and zeal.

Love of truth, love of the spread of enlightenment, for increase of power and virtue, fidelity and devotion to his calling, ability and desire to go out of himself, to gain an outlook over widening domains of culture, repose and consistency, seriousness made attractive by cheerfulness, elasticity of spirit, knowledge and appreciation of youth—all these do the teacher have if he hope to do the best work. He is not a mechanic, but an artist, and the material given him to fashion into the divine strength and beauty, is the human spirit which is like unto the infinite Spirit. Who makes and guides all things to ends worthy of Himself. He cares little for the facts his pupils may have stored in their memories. His aim is to build men, not to make encyclopaedias. His purpose is not to fit the young to gain a livelihood, but to teach them how to live being certain that

they who live rightly can never lack the means of living. He does not work according to pattern, but addresses himself to individual minds, striving to bring forth in each one the perfections of which his endowments make him capable. He has life within himself, and he feels a divine urgency to impart it. He penetrates minds, he arouses thought, he kindles feeling, he inspires aims, he confirms purposes, he makes ideals real, filling them with the content of his faith, hope and love; and so he gets at the heart of his scholars, transforming, illumining, recreating them. The mother-heart is indispensable in whoever would teach, for nothing inspires such patience and such desire to help. It makes workers un-mindful of disappointment and fatigue, holding their thoughts to one supreme end. It consecrates all we do, filling the soul with a deeper reverence and awe, and impelling to more earnest efforts to cherish true thoughts and to live for unselfish ends. It is one of Plato's great and fruitful ideas that education should continue through the whole of life, to be taken up again, as he believed, in another world; and Solon said of himself, "I grow old learning many things."

The one thing which gives man dignity is his capability of ceaseless growth. When one can no longer become wiser and better, life seems to lose its value and meaning. It is possible to make a school of all the circumstances of earthly existence, to win wisdom and virtue from all we do and from all that happens, whether good or evil, to convert the routine of business or profession into the means of self-improvement. This is possible, but difficult, because few have the will, the courage, the energy, to make self-education a life-work. For the most the mind is quickly subdued to what it works in. The cares of business and the troubles of a family narrow and confine their interest.

Nevertheless only they who make self education a life business are deeply interesting or quicken the circles wherein they move; and they who, having the name and office of guides and teachers, fail to illumine and strengthen the minds and hearts of others, because they neglect their own, are recreant to God and Man.

Only believing, hoping and loving hearts can propagate religion, only luminary, eager and growing minds can promote culture. Little depends on what is taught; everything, on who teaches. As the mother makes the school; so the teacher makes the school; and he does best work where he inspires faith in the surpassing worth of education, desire of the excellence it alone can confer, and confidence in each pupil that it shall become his own. To be able to do this one must be chaste with mind and the conscience, of the heart and the imagination. He must feel that a luminous thought, a divine impulse, is worth whole years of life such as the unthinking live; he must understand that an unexamined life is not a human life. In him the light of truth must irradiate the warmth of desire. None who are brought into contact with him shall escape his influence and none who know him shall have misgivings concerning the priceless worth of education.

Since education is furtherance of life, its value is manifest. Life is the only good, and the supreme good is the highest life. At the heart of all things, giving them reality, endurance, splendor and serviceableness, there reigns not death, but life. Nothing has worth except for the living, and the more complete the life the greater the value of whatever it relates to itself. There is no wealth but life, no power, no beauty, no truth, no goodness, no freedom, no joy. If riches be the ideal, they are a richest who have overcome the world by knowledge, by faith, by obedience and by love. An idiot or a drunkard may possess millions, but for him they are not goods, if pleasure be the ideal, they have the purest and the most lasting, who find it through union and communion with the best. A teacher may have what gratifies him for the moment, but the issue is degradation and the end the destruction of all the finer qualities that constitute the dignity and nobility of man. If power be the ideal, theirs is greatest who draw it from its primal source and cherish it in a growing mind and in a heart incapable of hate. The ambitious may overthrow states and destroy cities, but so may earthquake, famine and pestilence. Their power is might which is forever undermined and shattered by eternal all-subduing right. If health be the ideal, they are most certain to have it who nourish within themselves a brave, generous and cheerful spirit, who gain the mastery over their passions, who are continent, temperate and simple in all their ways. If liberty and independence be their ideal, they shall most surely be theirs who free themselves from within and are content to lack much of what we most yearn and labor for.

The value of all things is measured and determined by their power to educate, as the noblest individuals and races are those that are most susceptible of education.

Religion is judged by its influence on faith and conduct, on hope and love, on righteousness and life—by the education it gives. Art is not art if it fail to emancipate, enlarge and exalt the human spirit—if it fail to educate. Hence have value in so far as they educate words and deeds inspire nobler aims and efforts—only in so far as they educate. It is his gift to genius its significance and worth, and the divinest gift is he who has the greatest power to

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