

IS HIGHER EDUCATION DANGEROUS?

We are forced to the reluctant conclusion that some of it, as provided in the modern American University, undoubtedly is. A writer in the May number of the *Cosmopolitan* has produced startling revelations regarding the philosophic, sociological and religious teachings in the principal universities of the United States. He has taken special courses, or been present at lectures as a visitor, or interviewed members of the faculty or consulted the printed records of what is taught in Harvard, Yale, Princeton, Pennsylvania, George Washington, Chicago, Columbia, Syracuse, California, New York, Iowa, Wisconsin, Nebraska, Cornell, Brown and Leland Stanford.

That in hundreds of classrooms the future leaders of the nation, both men and women, are being daily taught these revolutionary doctrines:—The Decalogue is no more sacred than a syllabus; the home as an institution is doomed; immorality is merely an act in contravention of society's accepted standards; the change from one religion to another is like getting a new hat; moral precepts are passing shibboleths; conceptions of right and wrong are as unstable as styles of dress; wide stairways are open between social levels, but to the climber children are encumbrances; the sole effect of profligacy is to fill tiny graves; there can be and are holier alliances without the marriage bond than with it. Olympus and Mount Sinai are twin peaks beautiful but not made sacred by mythology. There are no God-established covenants—what happens at elections is more important than what took place in Palestine; those who defy the moral code do not offend any deity but simply arouse the venom of the majority that has not yet grasped the new idea. Theology is breaking down; conscience is a false guide and there are no abiding standards of right and wrong. These, we are told by the author, are the doctrines commonly taught by leading professors in the great Universities, and he quotes their own words as proof of his assertions. What a startling state of affairs, when we consider that there are in the States four hundred and ninety-three institutions of higher education in which 229,000 students receive instruction from 21,000 professors! If this scientific godlessness is, as we are told, the tendency of modern education, may we not justly fear that it is creeping into the Universities of Canada? Signs are not wanting that such indeed is the case. What then must be the feelings of all truly Christian, and especially Catholic, parents, when they reflect that students in at least some of our own great Universities may freely absorb what society condemns as tainted ethics unless the professor, seeking publicity or inexperience in dodging it, arouses the wrath of the community. As far as Catholics are concerned, the remedy is obvious, though, in sooth, very difficult of realization.—University of Ottawa Review.

EFFICIENCY VERSUS INEFFICIENCY.

Dr. Henry Smith Fritchett, president of the Carnegie Foundation for the advancement of teaching, is observant and outspoken. He sees what many evidently fail to see, and he states what many evidently fear to think. He notes "the weakening of church ties, particularly among Protestants, and he gives what he considers the chief reason. He admits that there is more than one explanation for conditions, but he regards as "one of the most evident the inefficiency of the ministry, due in the main to low standards of admission."

"The Protestant ministry," he declares, "faces to-day a most serious economic difficulty. The low standards of admission, coupled with the multiplication of seats and church buildings, have brought into the profession of the minister a large number of ill-trained men, and have at the same time brought down the financial remuneration of the minister to a very low basis—the basis, indeed, of the inefficient man."

"However indispensable is the altruistic motive in the life of the preacher or of the teacher, neither preaching nor teaching can be considered independent of their economic relations in the social order, unless the solution of the Roman Catholic Church is accepted under which preachers are celibate priests and draw their support from the church. So long as preachers are to marry and bring up families, and assume a place in the social life of their communities, so long will the efficiency of the preacher have a direct relation to the quality of his financial support."

Dr. Fritchett is not a Catholic, nor has he Catholic leanings, but he turns with relief and approval from the poverty-stricken prospects of Protestantism to the promise, progressiveness and power of the "Old Mother Church." Her wisdom and far-sightedness in requiring a long and severe training for her priests, in exacting a celibate life, in making all merely human or worldly concerns subservient to the spiritual and eternal, force unstinted encomium from him— from other wakened men.

"To it is due in very large measure," he says, "the enormous moral power of the Roman Catholic Church throughout the world, particularly among the great masses of working people in the cities, where Protestantism has been so markedly ineffective, partly, at least, because of defects that an adequate modern education would go far towards remedying."

It is the mistake of many of the outside admirers of the Catholic Church that they never look beyond the human for the cause of all her triumphs. They see her wisdom, they admire her policies, they laud her achievements, they wonder at her constant and ever-growing power, they envy her prosperity, but they fail to understand the secret of it all.

They believe with the Psalmist that "unless the Lord build the house they labor in vain who build it." They know that the strongest dynasties, kingdoms and empires have gone to decay and destruction. They see the Church in defectively and gloriously riding through the ages, and yet they fail to see in it the fulfillment of the promise which can

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know no failure; "Behold I am with you all days, even to the consummation of the world."

The Catholic priesthood is made up of men who have human limitations. No amount of study or training or restraint can make them superhuman. What they are, they are, like St. Paul, "by the grace of God." What they accomplish they accomplish, not merely by the power of man, but of God. If they can close their eyes to the selfish, mercenary or the human, they do it because they are called by God, as Aaron was, and are equipped for the service by an all-wise, all-seeing and all-powerful Leader, Who uses the weak things of earth to confound the strong and the simple to confound the wise.

The insufficiency and inefficiency of Protestantism are not merely with men or with methods, but with the system. It is man-made. With all its aspirations and hopes and labors it cannot lift itself from the earth. Born of man, it must end like all man-made institutions. And even its adherents who are not in a trance see already its forces shadowed dissolution into atheism and irreligion.

Whereas, on the other hand, the strength, beauty, power, helpfulness and sufficiency of Catholicity are from God, and by the blessing of God are doing their appointed work unto eternity.—The Tablet.

NEWS FROM SCOTLAND.

The School Board elections in Scotland have been of unusual interest to Catholics this year, owing to the fact that a strenuous attempt was made to stir up the forces of bigotry against the Catholic candidates. So far as the elections have gone, however, the Catholic nominees have been successful. Glasgow and Edinburgh each put forward three candidates, and all have been returned. The Aberdeen representative has also been elected.

The agitation against the Catholic aspirants for School Board seats has been engineered by the "no Popery" section of the citizens; but the attempt has come to naught. The secret of this opposition has been the fact that the new Scotch Education Act gives the School Board power to grant the Catholic schools relief from the rates. The first step in this direction is the granting of free books to the Catholic children, a privilege which the children of the Public schools have enjoyed for a number of years.

Plans have been prepared for the erection of a new Catholic church in the Torry district of Aberdeen. Torry is the part of the city which is situated on the south or Kincardineshire side of the river Dee. It has a population of about five thousand, many of whom are Englishmen who have come north in order to take part in the trawl fishing industry. The proposed church is in the Norman style of architecture, to be built in granite, and the estimated cost is about \$25,000. At present Mass is celebrated in Torry every Sunday in a hall rented for the purpose, and the mission is served by one of the priests from the Cathedral. When this church is erected Aberdeen will have four Catholic churches including the Cathedral.

Some of the non-Catholic bigots are becoming alarmed at "the wave of Romanism which is sweeping over the country." At the last confirmation given by Bishop Chisholm in Aberdeen there were twenty adult converts. The "question box" placed at the door of the Cathedral is being greatly taken advantage of by enquiring non-Catholics, and every Sunday evening the questions dropped in the box during the previous week are answered from the pulpit and the answers printed on Monday morning in the local papers.

WHAT IS FAITH?

What is faith? We answer, in the words of the great Cardinal Newman who gives the following definition, or rather description, of the first of the theological virtues: "Faith is not a mere conviction in reason; it is a firm assent, it is a clear certainty, greater than any other certainty and this is wrought in the mind by the grace of God, and by it alone. And then, men may be convinced and not act according to their conviction, so may they be convinced and not believe according to their conviction. They may confess that the argument is against them, that they have nothing to say for themselves and that to believe is to be happy; and yet after all they avowed

they cannot believe, they do not know why, but they cannot; they acquiesce in unbelief, and they turn away from God and His Church. Their reason and arguments for the truth are moral ones, arising in the root from a fault of the will.

"In a word, the arguments for religion do not compel any one to believe, just as arguments for good conduct do not compel any one to obey. Obedience is the consequence of willing to believe; we may see what is right, whether in matters of faith or obedience, of ourselves, but we cannot will what is right without the grace of God. Here is the difference between other exercises of reason and arguments, for the truth of religion. It requires no act of faith to assent to the truth that two and two make four; we cannot help assenting to it and hence there is no merit in believing that the Church is from God, for though there are abundant reasons to prove it to us, yet we can, without an act of faith, quarrel with the conclusion; we may complain that it is not clearer we may doubt it, if we will; and grace alone can turn a bad will into a good one."

A Great Philosopher.

Orestes A. Brownson was a great thinker—possibly the greatest philosopher that America has produced. It would be a subtle fallacy that could hide its head under the powerful searchlight of his mind. That, no doubt, is the reason why he wandered about a good deal in search of truth before he found repose in the Catholic Church. A short time before his conversion he had come to this conclusion: "Our ecclesiastical, theological and artistic studies have brought us to the full conviction that either the Church in communion with the See of Rome is the One, Holy, Catholic, Apostolic Church, or the One, Holy, Catholic Apostolic Church does not exist. We have tried every possible way to escape this conclusion, but escape it we cannot. We must accept it or go back to the no-Church doctrine. . . . We are thoroughly convinced in mind, heart and soul that Christ did institute a visible Church; that the gates of hell have not prevailed and cannot prevail against it, and that it is the duty of us all to submit to it as the representative of the Son of God on earth."—Casket.

PAULIST CHORISTER SOCIETY AT LORETTO ACADEMY, NIAGARA FALLS, CANADA.

The Assembly Hall at the above named institution held a large audience Tuesday morning, when the Paulist Chorister Society of Loretto Academy, Niagara Falls, Canada, gave a concert under the direction of the efficient conductor, Rev. W. Finn, C.S.P.

This society has been in existence three years. Its distinctive purpose is exploiting the possibilities of artistic musical work with a chorus of boys and men. Father Finn's success as a musical conductor is legendary, and the splendid results he has obtained with his chorists caused much pressure to be brought to bear upon him, to make a road tour, the first attempt by the organization. He has devoted years to the study of boy chorists and to the training of a chorus of boys and men. He has succeeded in bringing the Paulist Chorister Society up to a degree of perfection that cannot be equalled in this country, and he has the only choral society of its kind in the world.

There are many beautiful voices in the Paulist Chorister forces. Ralph Summers, each contributed a solo which heartily aroused the enthusiasm of the very appreciative audience, such purity and sweetness of tone, apart from the sympathetic and intelligent interpretation of these two numbers, was a revelation as to the possibilities of the boy's voice under careful training. Mr. Rose in his incidental solo work, showed not only a mellow and beautiful melodious voice, but proved himself to be the possessor of that intangible something, temperament, which is the secret of the great singer.

The chorus was heard in several selected selections, with accompanying piano and also unaccompanied numbers. "Praise ye the Father," by Gounod, was sung with that abandon which is characteristic of the Paulist Chorister organization. "Salve Regina" (as sung at the Westminster Eucharistic Congress) was one of the most highly appreciated numbers on the program. The glorious "Gloria in excelsis Deo" at the close of the hymn formed such a contrast to the previous pianissimo passages, that an unaccompanied solo of the entire choir, "Ave Maria" (as sung at the Westminster Eucharistic Congress) was one of the most highly appreciated numbers on the program. The glorious "Gloria in excelsis Deo" at the close of the hymn formed such a contrast to the previous pianissimo passages, that an unaccompanied solo of the entire choir, "Ave Maria" (as sung at the Westminster Eucharistic Congress) was one of the most highly appreciated numbers on the program.

The applause to the chorus "Gloria," was so vigorous that the latter portion was repeated in response to the persistent echoes, the fresh soprano voice of the soloist.

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Father Finn voices our sentiments exactly when he says that "The boy's voice is incomparably the most perfect vehicle for the expression of sacred music. It is pure, clear, and its resonance is an intonation of an unseen world. The art of training boys' voices is, unfortunately, a lost art and its restoration has been the purpose of the Paulist Chorister Society. Unquestionably the boys' and men's choir is coming again into its own."

Father Finn is to be congratulated on the results obtained during his short, musical, missionary career. Amongst those present were the Rev. A. Murphy, C.S.P., Very Rev. E. Walsh, C.M., President of Niagara University; Very Rev. Dean Morris of St. Catharines; Very Rev. Dean Mahony of Hamilton; Rev. F. O'Connor, St. John's, Ontario; Rev. J. Bray, Hamilton; Rev. F. Brady, Hamilton; Rev. P. J. Holden, Hamilton; Rev. F. Smith, Merriton; Rev. F. Powell, St. Catharines; Rev. Bernard Fink, O.C.S.B., St. Catharines; Rev. O.C.S.B., Rev. F. Carberry, Thorold; Rev. O.C.S.B., St. P. de la last named is accompanying Father Finn on his eastern tour. Dr. Dickinson, the able choir-master of St. Michael's Cathedral, Toronto, also honored the occasion with his presence.

FAITH AND SCIENCE.

Catholic Churchmen in Science. Second Series. Lives of Great Contributors to Science who were Catholic Clergymen. By James J. Walsh, M.D., Ph.D., L.L.D., Dean and Professor of the History of Medicine and of Nervous Diseases at Fordham University School of Medicine, The Dolphin Press, 1305 Arch Street, Philadelphia, 1909. Price \$1.00 Net (By Mail, \$1.05).

This second series of Catholic Churchmen who became distinguished in science, follows the lines of the author's well-known first volume. Probably the most striking chapter in this book is the life of Guy de Chauliac, the great Father of Modern Surgery. Surgery is supposed to be of only recent origin. Many historians have insisted that the reason why there was no surgery in the Middle Ages was that the foundation of the treatment of fractures, according to the Avicenna, who wrote a great manual of surgery, dated from the time of Hippocrates. The most used text-book in the Medical Schools of Europe, is a complete contradiction of these curious historical notions. Guy de Chauliac operated on the brain, opened the thorax, sewed up wounds of the intestines, operated for hernia, and laid the foundation of the treatment of fractures, according to the principles that were to be used for the next four centuries. Besides this interesting narrative, the volume contains the story of the Ophthalmologist Pope John XXI., who had been before his election to the Papacy a physician and a scholar. The life of the Papal Physician and Chamberlain of three of the Avignon Popes, who wrote a great manual of surgery, dated from the time of Hippocrates. The most used text-book in the Medical Schools of Europe, is a complete contradiction of these curious historical notions. Guy de Chauliac operated on the brain, opened the thorax, sewed up wounds of the intestines, operated for hernia, and laid the foundation of the treatment of fractures, according to the principles that were to be used for the next four centuries. Besides this interesting narrative, the volume contains the story of the Ophthalmologist Pope John XXI., who had been before his election to the Papacy a physician and a scholar. 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