## 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 taken special courses, or been present at lectures as a visitor, or interviewed members of the faculty or consulted the 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. What has he discovered? That in hundreds of classrooms the future leaders of the nation, both men and women, are being daily 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 prolificacy 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 ants—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 docwe are told by the author, are the docwe are told by the author, are the doc-trines commonly taught by leading pro-fessors in the great Universities, and he quotes their own words as proof of his assertions. What a startling state of assertions. What a starting assertions, 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 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 pub-licity or inexpert 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

## EFFICIENCY VERSUS INEFFICIENCY.

Dr. Henry Smith Pritchett, president of the Carnegie Foundation for the of the Carneger Fundation for the dayancement 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."

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 seets and church buildings, the profession of the 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 recompense 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, vnless the solution of the Roman Catholic Church is accepted under which preachers are 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 com-munities, so long will the efficiency of the preacher have a direct relation to the quality of his financial support."

Dr. Pritchett 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 and eternal, force unstinted encomium from him ... Irom other wakeful 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 wording 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 remedy-

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 indefectibly and gloriously riding through the ages, and yet they fail to see in it the fulfilment 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, the mercenary or the human, they do it because they are called by God, as Aaron was and are equipped for the service by can make them superhuman. 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 fore 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. Glas-gow and Edinburgh each put forward three candidates, and all have been re-turned. 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 Catho-lic schools relief from the rates. The first step in this direction is the grant-ing of free books to the Catholic chiling 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 Kincardinshire 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 Insmen 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 \$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 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 them-selves and that to believe is to be happy; and yet after all they avowed

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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 of are moral ones, arising in the root from a fault of the will.

"In a word, the arguments for re 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 curselves but me consequence. 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 reason to prove it to us, yet we can, without an absurdity, 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 philoso-pher that America has produced. It would be a subtle fallacy that could would be a subtle lattacy that could hide its head under the powerful search-light 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 some to this conclusion. had come to this conclusion:
"Our ecclesiastical, theological and

philosophical 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 he founded it upon a rock; that the gates of hell have not prevailed and cannot prevail against it and that it is the duty of us all to sub mit 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 Chicago, gave a concert under the direction of the efficient conductor, Rev. W. Finn, C.S.P.

distinctive purpose is exploiting the possibilities of artistic musical work with a chorus of bows and men.

Father Finn's success as a musical conductor is renowned, and the splendid results he has obtained with his choristers cased much pressure to be brought to bear upon him, to make a road tour, the first one ever attempted by the organization. He has devoted yet active the pressure of the training of a chorus of boys and men. He has success and the pressure of the pres the "Salve" at the close of the hymn formed such a contrast to the previous pianissimo passages, that an imperceptible thrill seemed to seize the entire audience. It was as a wave of the sincerest homage wafted to the throne of our Lady by the pure bird-like voices of those wonderful choristers. "Alia Trinita" sung a capella was another delightful number—the perfect prasing of this quaint old melody, afforded an additional charm to the very clever rendition of this pleasing motet.

The appliance to the chorus "Callia," was so vigorous that the latter portion was repeated in response to the persistent encores, the fresh soprano voice of



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talph Summers being heard to splendid advantage in this selection. Such a perfect illustration of what can be effected a accordance with the requirements of the "Mout Yoppro" of the Holy Father on church music, should se an incentive to all earnest musical laborers in the inneyard of the Master.

Father Finn voices our sentiments exactly when se says that "The boy's voice is incomparably the most purfect vehicle for the expression of sacred music in the world. It possesses a subtle sweetness and an almost divine something which is an intimation of an unseen world. The art of training boys, 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. Oshawa You can't afford to roof a Galvanized thing without Oshawa Galvanized Steel Shingles. Good for a hundred years. Shingles , Send for the free booklet **PEDLAR People of Oshawa** dreds of business people in Toronto can testify that their religion is not taken into account when transacting business in Quebec. A few weeks ago, when the Quebec board of trade gave its centennial anniversary banquet, few, if any, of the invited guests received a more enthusiastic reception than did the Toronto delegate, Mr. Ivey. There are about fifty important Toronto mercantile houses, several life, fire and accident insurance companies represented in this province. Four of these life companies alone paid last year \$100,000 in premiums to their head offices in Toronto, and, on a conservative basis, \$2,00,000 more flow into Toronto from Quebec. Your annual Fair is well patronized by Quebecers and you court and canvas Quebec business in every possible way.

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alph Summers being heard to splendid advantage

## FAITH AND SCIENCE.

ic Churchmen in Science. Second Series.

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, 1905 Arch Street, Philadelphia, 1909. Price, \$1.00 Net (By Mail. \$168).

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 Chaultac, the great Father of Modern Surgery. Surgery is supposed to be of only recent development. Many historians have insisted that the reason why there was no surgery in the Middle Ages was that the Church was opposed to it for various reasons. This life of the Papal Physician and Chamberlain of three of the Avignon Popes, who wrote a great manual of surgery that for two centuries after his death was the most used text-book in the Medical Schools of Europe, is a complete contradiction of these curious historical notions. Guy de Chaultiac operated on 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 Papary a physician and the head of the health department of Rome. Entertaining accounts of the eclipse by which he won over the Indians, complete the strictly biographical part of the volume. Then

ricity did so much to lay the deep tourseasted our electrical science.

It has been aptly said of the first series of CATHOLIC CHURCHMEN IN SCIENCE that it answered in a telling fashion the oft-repeated question whether there is real opposition between Religion and Science. Not that the book in the Slightest degree assumes a polemically controversial tone: it carries the answe in the very recital of the life-work of its subjects and in the setting of the times during which these scholar lay and zealous clergymen pursued their origin. ly and zeafous clergymen pursued their origi-scientific labors. There are seven authentic portr in the book, which is in make-up a companion in respects of the volume which contained the chapters of this part of Dr. James J. Walsh's insti-tive and entertaining apologetical writings.

# THE TORONTO SCHOOL BOARD AND CATHOLICS. A TEACHER, ONE WHO CAN TEACH AND speak English and French, preferred, to teach in School Sec. No 13, Dover township, services to begin August 16th. School and equipments modern and close to Electric Road. Salary \$450 to \$500 according to qualifications, experience and references. Board convenient. Apply to David H. Robert, Chatham, Ont. 1596-2.

To Editor Globe,—Sir,—Mr. F. C. Tisdell's letter c. April and on the action of the Toronto School Boar in excluding Catholics from the Public schools i like the proverbial oasis in the desert. That gentle man deserves all praise for his independence and evident desire to see fair play dealt out to all. The pity is there are not more of his stamp in evangelica Toronto.

pity is there are not more of his stamp in evangelical Toronto.

This action of the School Board is already being resented in Catholic Quebec where the reverse treatment is practiced towards the Protestant minority. The latter, no doubt, deserve the fairest of treatment, for as a rule they are liberal and patriotic citizens. It know several Protestant parents who entrust the education of their children to Catholic tutors, public and private. On the other hand I will give one single illustration of how the Catholics treat their Protestant fellow citizens. At the last general election here were two candidates for the Federal seat in Quebec west. The voters were six-sevenths Catholic and notwithstanding this, and the fact that the Pederal Georenment as well as the provincial supported the Catholic candidate, as he was a Liberal, Mr. Price, a stalwart and many Protestant, was elected.

elected.

That any citizen of Quebec should, in these en ightened days, be excluded on account of his religion from any position of public trust, would be regarded as an unforgiveable offense. In 'fact, the tendency under ordinary circumstances is rather the overgenerous towards religious minorities. Hum

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CONTENTS OF THE 1909 ISSUE. A Century of Catholic Progress. By Thos. A. Meenan, M. A. When the Tide Came In. By Marios

Some Words of Wisdom.
General Philip Sheridan, Civil War
Hero. By Hon, Maurice Francis Egan, L.L.D. A Tug of War. By MARY T. WAGGAMAN. Four Deputy E. J. Butler, of Belleville, assisted by Provincial Warden J. W. Gillick, installed the following officers:
Chaplain, Rev. Father James, O. F. M.; G. K., Dr. H. J. Sullivan; D. G. K., Con. E. Shea; Chancellor, F. A. Tschinhart; Recorder, J. J. Hinnegan; F. S., T. J. Doyle; Treasurer, B. Mohan; Lecturer, J. P. Dunn; Advocate, J. E. Stephens; Warden, C. A. Trudell; I. G., T. A. Drew; O. G., R. D. Payne; Board of Trustees, J. T. O'Kerfe, J. J. O'Brien and W. G. Ryan.
The impressive ceremony of installation took place in the Oddfellows Temple and was largely attended by the brothers from this city and Wallaceburg, who have transferred to the new council. Brother J. J. Callaghan of London council 1410, was also a welcome visitor.
Chatham council 1412 starts out under happy auspices with a membership of fifty. Regular meetings will be held on the first and third Wednesday evenings of each month in the Oddfellows' Temple, King street, where visiting bothers will be always welcome.—Chatham Daily News. May b. Illustrations.

The Statue. By Mary E. Mannix.

Mountain Monasteries. By Mary J. Nikon. Joulet. Eleven Illustrations.

Across Jos Years. By Anna, T. Sadlier.

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