## The Catholic Record

Price of Subscription...\$1,50 per danum United States of Europe...\$2.00 " Minher and Proprietor, Thomas Coffey, LL. D. Editors { Rev. James T. Foley, B. A. Thomas Coffey, LL. D. ate Editors { Rev. D. A. Casey. H. F. Mackinton

LONDON, SATURDAY, OCTOBER 23, 1915

## EDUCATIONAL IDEALS AND BDUCATIONAL AIMS

Dean Russell in a recent address analyzed the German educational system and found it so marvellously well adapted to the German ideal that some believed the Dean to advocate the German as the ideal system

Henry D. Hatch, of Celumbia University, confesses that he also was inclined to share that view until he came to the closing paragraph which he quotes :

"The State that depends on miliary power for its security and nent must imitate, and so far as I can see any variation from the German form would be a con-fession of weakness. But, (mark the but) if other ideals control, such as the theory that the greatest good of all is best subserved by the highest development of each, some other system of education must be formed that will assure civil order and social

That is the point. What is our ideal in education?

Henry Davies thinks "efficiency" is not the final test of culture, and deplores the fact that multitudes of American teachers have capitulated to the German ideal.

It may be useful to note some of the defects of the German system which he points out as obvious :

(1) I know that religion, art and ethics are taught in Germany, and are in theory ranked high as culture values; but the teaching is official and perfunctory, while its results may be seen in the pall of indifference that has fallen upon the people. in the unproductiveness and a of originality of their art, and finally the moral life of a city like Berlin The German ideal is formally com olete; but it is lifeless, and this is because the underlying philosophy is dominated by the material of the nation, and by the scientific mechethod by means of which it is hoped to achieve them, and, of 'efficient' this

Its well-marked militaristic tendency needs only a mention. Efficiency here means, to say the least, aggressiveness, and (even on siveness is never admirable when it is backed up only by force, in the ence of fair play, honor and good

teste. (3) Dean Russell also says that German efficiency is seen in the allpervasive method, system, and authority of the German teacher. But, while there is something to admire in this, he has forgotten for the moment his pedantsy, egotism, narrow specialism, the subjection of teaching to one type of intellectual life, which is not itself the highest. Large numbers of our college teachers and others have imitated Germany in this, with evident loss to the power of our inherited ideals of patriotism and the efficiency of our own spiritual life. Method in eduis with us, as with the Germans, more than manners; system more than personality; authority more than the life of reason. Now American ideal is wider than Broadly conceived it is ser-as that of England is culture and that of Germany is specialism and State aims. We cannot sincerely copy what is not freely developed on our soil, what is not in inner harmony with the democratic ideals inherited from the whole past of the human race, purified in the fires of our own history, and struggle toward the place we now occupy in the sun. All ideals must be self-developed.

(4) The most serious and harmful tendency of current ideals of German education lies in the fact that they subordinate life, both per-sonal and national, to State ambition. Humanity is sacrificed on the altar of "welt politik." The greatest teacher the world has ever had said: "I came that they might have life d might have it more abundantly. As we understand them, these words cannot be restricted to any passing fashions of sulture, intellectual, social, or political, hewever "efficient" that may be made by methed, system and authority. No ideal of education henceforth can survive unless it pass this supreme test, in previding the

fullest possible life for all. Surely fullest possible life for all. Surely America's chief concern these days must be to avoid rather than uncriti-cally to admire a foreign system which embodies such marked ele-ments of danger to this Christian ideal as the German mechanical ideal

For the moment at any rate we are not prejudiced in favor of German ideals or methods educational or otherwise-and we are therefore the more likely to appreciate the justice of Mr. Davies' criticism of the German educational system. For that reason we have thought it well to reproduce even at considerable length, this arraignment of the system of education which, more than any other single cause, is responsible for the present sanguinary upheaval of European civilization.

The all important thing, however, is not the dismal failure—or marvellous success—of education as made in Germany. What is our own ideal? What is our conception of education? How far are we free from the defects of the German system? Is it possible that we also are tainted with Germanism ? Militarism is bad; but there is a form of Germanism more subtle, more insidious, more radical

Is the materialistic tendency in

education confined to Germany? " Method in education is with us as with the Germans, more than manners : system more than personal ity, authority more than the life of reason." This has long been s matter of common complaint with intelligent observers amongst ourselves. The exaltation of "authority" in our educational methods at the expense of reason is as wide as the poles apart from the inculcation of the respect and reverence due to lawfully constituted authority as coming from God. It is quite a different matter. An "authority" in Science " struts his little hour upon the stage and you forfeit all rights to be considered "educated" while his dictum is the last word of Science. Nor do you regain the title when this scientific authority gives place to another who flouts him with impunity. An "authority' in education speaks; be silent or be prepared for the open contempt of modern educationalists. Question the "authority" in history who reflects and panders to the prejudices of his readers and you may be suspected of something worse than ignorance — mediævalism. Despite the pepular superstitution amongst the superficially educated, it is not the Catholic Church but modern educational methods that exalt authority at the expense of human reason The "subordination of life both

Indeed they boast of it. The State spiritual interests of education be weakened. Even Bernhardi admits this. and happiness in and through the "oversoul" of the State. We may plead not guilty to the subordination of everything to "state Have we not gone a long, long way towards subordinating all things to 'the state?" Vaguely and confusedly, it may be, compared with the clear conception and ruthless prosecution of the German ideal, we, nevertheless, make the state the supreme arbiter in matters educational; the law of the land the final standard in morals. Just so leng and just so far as Christian ideals are generally accepted the effects of this monstrous error will be restrained within the limits of decorum. When, however, Christian ideals follow the fast disappearing Christian doctrines, the law-makers will be the moral lawgivers. Prohibition may be elevated into a text-book dogma; sex-hygiene include in its comprehensive scope information which, as yet, it is a criminal offence to disseminate; and Christ himself may be relegated to the place in history assigned to Him by rationalists, even German rational. What is our ideal in education?

personal and national to State ambi-

tion" will not be denied by Germans.

The truth is that "education" with s is a term so indefinite that we look up some "authority" on the matter before attempting to define it. Deprive them of the books of reference (including the dictionary) and not two in ten average persons

will give you the same definition ;

by the term. Our educational system was conthat the diffusion of "education" (not

ills that flesh is heir to. And we

ystem thus built up.

But since we agree German ideal is all wrong, question is insistent : What is our educational ideal? The German aim is wrong: What is our aim ? Can it be that our whole educational system is aimless?

The Columbia University professo sefore quoted asks this suggestive

"Has any one a right to a place in the game of life who is unwilling to contribute his fair share of human service for what he seeks in life? From our failure to impress the fun-damental importance in the educative process of 'the life career motive' are we not feeding the present day craze of something for nothing? Without some fundamental aim for our educational efforts, is not our ever increasing army of those living by their wits rather than work likely

"I came that they may have life and might have it more abundantly," quotes Mr. Davies, and he makes the supreme test the providing of the fullest possible life for all.

Ah, but what is life? And what are its meaning and purpose ? If we could all agree on that. Mr. Davies and more dangerous : Germanism in gives us a test by which we might at least judge educational systems by their results.

Life. That you may have life. Life here and life hereafter. The life of which Christ, mankind's great Teacher, so often spoke.

"Therefore I say to you be not solicitous for your life, what you shall eat, nor for your body, what you shall put on." The heavenly Father feeds the birds of the air and clothes the lilies of the field. "Be not solicitous, therefore, saying, What shall we eat: or what shall we drink, or wherewith shall we be clothed? For after all these things do the heathen seek. For your Father knoweth that you have need of all these things. Seek ye, therefore, first the kingdom of God and of his justice and all these things shall be added unto vou.

That is the Catholic ideal of education. That they may have life and may have it more abundantly. The things that the heathen seek we need also; but in education, as in everything else, in education above all things else, the Catholic Church repeats our divine Lord's injunction : Seek ye first the Kingdom of God.

The horrors of war may not be too great a price to pay if the Christian world is sbocked into an examination of conscience with regard to its ideals and aims in education ; if after reaping the whirlwind it decides to sow the wind no more ; if it give back to Christ's life-giving and soul-saving truths their own predominant place in every scheme of Christian educa-

LOYALTY SHORT-CIRCUITED 'Oh wad some power the gifte gie

To see oursels as others see us!" Metropolitan Toronto cares but little for the provincial classes Toronto contributes its share to the gaiety of nations. And even provincials may laugh.

In two recent events of international importance the Queen City has acquitted itself with its usual tact and urbanity. If slightly worsted in one encounter it has delivered dent closed. mighty counter-attacks and now feels more loyal, more virtueus, more worthy of being Toronto, than ever. John McCormack is an Irish singer who ranks high in the musical world. In an American city he refused to comply with someone's re quest to sing "Tipperary." 'Tipperary' is a music hall jingle that barely got itself printed so mediocre was its merit in the eyes stratum of music-lovers. However, its sentiment, though a bit crude, is clean. The glamor and allurements of the Strand and Piccadilly instead of drawing Paddy into the swirl of London pleasures sets his honest heart beating for the wholesome Irish lass far away in Tipperary. That is the theme. This much in passing for some Irish American critics of "Tipperary." As the marching song of English, Irish, Scotch and Welsh, Canadians, Australians and all the others, the homely ditty takes on associations dear to millions of hearts. And by so commonplace is education and so confused the notion of what is meant | the way, if our American friends will pardon another "aside" to them. does it not compare favorably with ceived and built up when men's "There'll be a Het Time in the Old minds were obsessed with the idea Town To-night" which attained similar importance in the Spanish Christianity) was the cure for all the American war?

John McCermack refused to sing

accept as a matter of course the and truth to tell when the associations are not strongly in evidence one need not have a very fastidious taste in music to feel that we are getting a bit of a surfeit of it. In any case it was Mr. McCormack's business. It was for him to draw the line. Every taste cannot be gratified " by request."

Not so thought some Sim Tappertit "loyalists" of Toronto. After mature deliberation it was decided to submit the great singer's loyalty to the acid test. With German diplomacy he was informed that he could, even yet, keep his Toronto engagement if he would consent to open the entertainment by singing "God Save the King." Mr. McCormack quietly replied that as he was a British subject he had no objection to singing God Save the King;" but rather than enter into a controversy over such a matter he would cancal his Toronto engagement. Whereupon certain Toronto gentlemen firmly announced through the Toronto papers that they were going to investigate McCormack's alleged pro-Germanism. Up to date they have made no report.

Perhaps it was because anothe event of international importance crowded on the heels of the first.

The Rev. Professor G. L. Robinson, of McCormick Theological Seminary, Chicago, was given the degree of D. D. honoris causa by Knox College. It is not recorded that he was asked to sing "God Save the King" as a condition precedent. Despite the glaring fact that he hailed from McCormick Seminary which should have suggested the grave danger just averted, no one seems to have investigated his political views at all. Perhans it was taken for granted that good taste would prevent him from aying anything offensive on the auspicious occasion. If so, they reckoned without their host-or rather their guest. It is, moreover a poor excuse for so soon relaxing the vigilance but a few days before so much in evidence. How is a Reverend Presbyterian Professor, absolute ly certain of his own universal infallibility, to know when to hide his light under a bushel if he be not told beforehand?

"I," said the new Knox Doctor of Divinity, (the McCormick Professor of Theology had deubtless formed the habit of beginning important pronouncements just that way) "I "I" blame both sides for the war." (again) "hold Britain equally responsible with Germany."

The Telegram questions the Doctor's infallible dictum thus :

A side show has its educated pig. a menagerie its educated elephant, and one theological school, at least, its educated ass, in the person of Rev. Prof. G. L. Robinson, D. D., Knex.
American Presbyterianism is dis-

graced by the presence in one of its great theological chairs of a beer and a bounder, who lacks either honesty 

of an idlot than he is of an ananias? The Senate of Knox College has placed on record a resolution repudiating the views of the Reverend characterizing his remarks as offensive, unwise, unjustifiable and extremely discourteous. This, while purging Knox of all treasonable complicity, may tend to reduce the tumid Robinson ego.

We may now consider the inci-

The Scotch McCormick Professor may thank his stars that the S. T. Vigilance Committee was engaged in investigating the Irish McCormack or he would not have escaped so easily with that Toronto D. D.

## UNCONSCIOUS HUMOR

Artemus Ward never wrote anything more humorous than the record of the purveyors even to that of the deliberations of the Anglican Synod as recently reported in the Toronto press. There was this difference, however. Ward knew that he was writing something funny; but these dignitaries evidently did not realize the humor of the situation. This brings us face to face with s strange phenomenon. These men are keen-witted and intelligent. In the ordinary affairs of life they are shrewd enough. How comes it then, that they made such a spectacle of themselves when they undertook to revise the Book of Common Prayer ? The answer is evident. They have ne faith. Humor consists in the absurd juxta position of things. Hence it follows that to appreciate the humor of a situation one must have the right perspective, must know the proper order of things. In some spheres we would not deny to these gentlemen this discernment; but in matters of faith they are at the united discesses had supplied in century centered in him and spread started out to diffuse it. Now we "by request" this new famous song sea without a compass.

Witness some of the suggestions that were made. It was proposed that the sentences of the Athanasian Creed should be so arranged, that in the alternate reading of them by the minister and the congregation, the people would not be obliged to recite the damnatory clauses or other objectionable passages. Is there, we may ask, one rule of faith for the people and another for the minister ?

It was further proposed that in the passage "this is the Catholic faith" the word Catholic be omitted. Now this seemed to us a very logical suggestion : for the word Catholic means universal and there is no sanction for appending it to a creed that is pruned and mutilated to suit the whims of every group of individuals. The supporters of the branch theory. however, would not stand for this. "Put sand in the sugar but do not change the label on the barrel" is their motto.

Many similar instances of incon sistency will be recalled by those who read the reports of the Synod's meetings. Some Conservative members, it is true, opposed the iconoclastic methods of the Low Churchmen, but even in their case it would seem that the dominant motive was to preserve the traditional heirlooms of their church, rather than to protect the integrity of faith. Objective dogma, teaching authority, the necessity of a positive belief-these are things alien to the spirit of the Anglican church. It is revealed in its true colors, not as a divinely instituted guide and helper of heart and mind, but as a mere creation of man, set up to give the appearance of respectability and decorum to those outward manifestations of allegiance, which its members still

see fit to pay to their Creator. In matters of discipline the same shifting and inconsistency was manifest. The marriage of divorced persons was vetoed by the Synod; but then it was pointed out that they could get married by ministers of other denominations, who had no conscientious scruples on the point, and afterwards, of course, be received back to communion in the church. Now is not that a knavish trick ?

The interpretation of "temper ance" was hotly debated. Conflicting views were reconciled by keeping the term and giving express permission to each one to interpret it as he pleased.

All this gives point to a remark we nce heard. Ravival services were being held in the local Methodist church. It was before the footnote was abolished, and the preachers were especially severe upon dancers card . players and theatre . goers. A gentleman, who had been attending the services, was playing a game of cards. Some of his friends, who were onlookers, thought to have some amusement at his expense. One of them remarked that he believed that is a man belonged to a church he should live up to the rules of that desired effect. The gentleman stood up and facing his tormentors exclaimed: "Friends I want you to understand that I'm no Mathodist. belong to the Church of England. It hasn't got any rules, and I live up THE GLEANER. to them."

IRISH PROTESTANTS AND RHCRUITING

We commend to the editor of the Orange Sentinel, and the other exploiters of Catholic disleyalty, a careful study of the address of the Protestant Bishop of Ossory, Ferns and Leighlin, delivered at the annual Syned of the united dioceses. It affords splendid material for a spicy paragraph. And, since variety is charming, the brethren might enjoy reading about Protestant disloyalty for a change. In the kope that Horatio will do as requested we have much pleasure in presenting him with the facts. We quote from the Bishop's address : "He made enquiry last April with the aid of the clergy as to the numbers of our church people who were serving in the Army and Navy, and he thought it right to let them know the facts. He asked for a three-fold return; for the number o Churchmen from each parish who were serving before war was declared ; for the number of reservists who were called up between August 1st, 1914, and May 1st, 1915, they supplied during the same period. If they added the three sets of figures | the undying Legend of St. Francis of together they get the tetal number of Assisi, and of the great religious as the portious of St. Gregory. fighting men that the Churchmen of movement which in the thirteenth the hour of their country's need, and therefrom through the whole then. pillar from the central tower of the

he asked their attention to the result. known world and which has con Out of a church population of 19,562 -men, women and children-they had supplied 638 combatants of every class ; that is, they had sent only 1 would ask them seriously to consider how our Army and Navy could stand if the United Kingdom as a whole had made as poor a response as this to the call of duty. If others had done no better than they had million and a half fighting men in they had contributed only half of their fair proportion."

should shirk their plain and obvious about the loyalty of the Irish Protestants and the disloyalty of Irish Catholics that we have deemed it right to place the above facts on record. We never placed a very high estimate on the oft protested loyalty is true they were loyal to some things-to their own inherited privileges, and to the sweets of office. Just as soon as these were threatened they propared to rebel against the King and Constitution. They even went so far as to invoke the aid of the Kaiser. They were prepared to fight then against the King and the Empire. Now, when the King and the Empire need their assistance they are in no great hurry to answer the call to the colors. They opposed Home Rule, even to the point of rebellion, because, forsooth, Nationalist Ireland was disloyal. National ist Ireland has given more than its proportion of fighting men. The highly favored Church of Ireland Protestants of the three dicceses under consideration have given "only half of their fair proportion."

Will the Orange organ have any comment to make upon this? Not by a great deal. Its eyes will still be fixed upon Quebec. For there is no party capital to be reaped from turning the searchlight upon Irish Protestant "slackers." COLUMBA.

## NOTES AND COMMENTS

THE CATHOLIC Watchman of Madras, India, writes of the death of the "Archbishop of Quigley." Such is fame.

WRITING FROM Paris a correspond ent says: "Every day brings news of the death of two or three at least of our priests at the front, whether serving as chaplains, brancardiers or soldiers. Thus at one college alone in Paris (St. Aloysius) in one week 39 dead were commemorated." What other profession has given a readier answer to the call of patriotism than

the ordinary to call for remark. The Very Rev. Jas. O Boyle, B. A., P.P., V.F., church. Similar shafts were fired and so on is the author of such a by some of the others, which had the volume, which has issued from the press of Longmans Green and Co. (New York). He writes of Washington as the "Father of Modern Democracy," "democracy" as it is ordinarily understood being about the last thing in the world which would have been likely to appeal to the dignified and aristocratic Father of his that from a source so remote from the scene of Washington's labors and triumphs anything new can now be told in relimitation, we have no hesitation in of Canterbury are not without signifience, produced a readable and of poor quality and the type of a kind long since discarded by the best publishers. The illustrations, too, militate somewhat against the character of the book as a whole, and the absence of an index in a work of an historical character is an omission surely quite unpardonable in this age of rapid reference.

A BOOK of another kind also comes to us from the New York establishment of Longmans Green & Co.-a book which will appeal to an everand for the number of recruits whom growing class of intelligent and deyout readers. This has to do with

tinued with unabated interest to hold captive even the materially-minded world of to day. The book has to do in particular with Blessed Agnes of in every 30 of their people. He Bohemia, a figure but slightly known in the Franciscan story, yet one of its most attractive and inspiring. It seems singular that one who was so close to St. Francis himself, and who shared so largely in the important work identified especially with the done they would have only a name of St. Clare, should have remained so long in obscurity. Buried the Army and Navy. In other words, in the folios of the Bollandist Acta Sanctorum under the date prescribed for her remembrance, 6th of March. Far be it from us to rejoice that her life-history has been scarcely any element of His Majesty's subjects remembered, and, as we are told in the Preface, even to Franciscan studuty. But we have heard so much dents she is known only through the occasional references in the 'sources', and especially by the eflected glory of having had four letters addressed to her by Saint Clare. Never before, as it may seem a remarkable thing to say, has her of the non-Catholics of Ireland. It life been presented to English readers.

> TO STUDENTS OF Franciscan history, therafore, this attractive and beautifully-printed volume ; "Some New Sources for the Life of Blessed Agnes of Bohemia." will be especial. ly welcome. Of scarcely any other Saint in the calendar can it be said that societies have been organized in most European countries for no other purpose than the study of her life and spirit. And they have not been mere emanations for a day, but have continued steadfastly, year after year, to study and to ponder, and to enrich menology with a body of literature which but serves to brighten the halo placed spontaneously upon St. Francis' brow by the universal conscience of mankind from the beginning. This latest volume, edited with so much skill and discrimination by Mr. Walter W. Seton, is, indeed, but a reprint of Vol. VII. in the Publications of the British Society of Franciscan Studies, and it is now published separately because of the widespread interest which it is bound to have-an interest which could not possibly be gratified by the rather restricted circulation of the transactions of a learned society.

THE NEW BOOK on Blessed Agnes comprises the "new sources" in the originals-viz., a Fourteenth Century Latin version of her Life, and a Fifteenth Century German version. together with the Fourteenth German version of Saint Clare's Letters : a copious and instructive Introduction; a Bibliography, with Notes and supplemental matter—the whole embellished with a series of quaint contemporary illustrations in photogravure and collotype which greatly add to its interest and attractiveness. A LIFE of Washington by an Irish It is the sort of book which will appeal to the bibliophile no less than priest is a book sufficiently out of to the student of religion, and whether from the edification of its contents or the attractiveness of its exterior and make up will take its est of walcomes upon the bookshelves of very varying types of readers.

AMID EVEN the almost universal strife in which mankind is now involved, and the struggle going on Country. And it is most unlikely for the preservation of civilization in its higher sense, and of human freedom, to which the Allied nations have set their hands, the world has not lost interest in the study of the gard to him. Father O'Boyle's book past. In this connection the excavamust therefore be but the re-telling tions which have been going on in of an old tale, and, allowing for this spite of the War in the ancient city saying that he has acquitted himself | cance in their results. They are reof the task very creditably, and, for constructing for the public mind of those most likely to form his audi- England the fabric of the ancient Saxon and Norman Church, and attractive volume. Mechanically, bringing into clearer light their comhowever, the book is not up to Long. plete identification with the Catholic mans usual standard, the paper being | Church of to-day. When the work is completed the full meaning of its discoveries will be made manifest. Meanwhile, interest centres in the identification of particular places and persons illustrious in that far-off

> ONE OF the latest discoveries is the original burial place of St. Augustine himself, and of his five successors in the See, Lawrence. Mellitus, Justus, Honorius and Deusdedit-names unfamiliar to most people now, but not so to students of ecclesiastical history. These tombs were found in the north siele of the original church, known at the time Thus, the original grave of Augustine was covered by the third