

very stuff of life. Instruction alone will make clever, but not good men, and what any country wants is the good citizen more than the clever one. 'The old [secular] education,' writes the Anglican Bishop of Carlisle in a recent number of the *Nineteenth Century*, 'had its ideas. Whether these ideas were ideal is, at least, questionable; for its ideas were chiefly limited to "the gospel of getting on," and by getting on was generally meant getting on materially—making money; achieving industrial success; controlling the markets of the world; winning the race in competitions in which truthfulness, sympathy, and generous feeling were almost hindrances; competitions not for excellence in work or the noble uses of wealth, but for higher wages and higher dividends, for comfortable sloth and luxurious indulgence. I do not mean—far from it that these were the intentional ideas of the creators and promoters of the old education; but that these have been its effects, or, at any rate, that the old system has not arrested the flow of these effects, any observer of the world around him can plainly see. And to those who have any yearning whatever for the enlightenment and elevation of their fellow-men, these effects must surely seem deplorable. And they all spring, at least so it seems to me, from the radical vice which deems education to be merely a thing of the head, instead of including, as it ought, the heart and the whole nature of the child. Heart and head must be educated together, else the result will be either frothy sentimentalism or clever callousness.' Catholic schools, and Catholic schools alone in this country, are providing this complete education for the head and the heart.

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Who, then, it will be asked, is to provide this all-round education which a nation needs? We do not claim that the Church alone can do it, for the Church in these days lacks two essential conditions of success—money and the power of coercion. Still less can we admit anything in the shape of a State monopoly of education, for that would be an unjust invasion of the inalienable rights of parents and the death-knell of liberty, the soul's noblest birthright. Even so ardent a secularist as John Stuart Mill saw the grave danger of State monopoly: 'One thing must be strenuously insisted on—that the government must claim no monopoly for its education either in its higher or lower branches, must exert neither authority nor influence to induce the people to resort to its teachers in preference to others, and must confer no peculiar advantages on those who have been instructed by them. . . . It is not endurable that a government should either in law or in fact have a complete control over the education of the people. To possess such a control and actually exert it, is to be despotic.' In these days when we hear so much of the rights of small nations, let us Catholics not forget these wise words of a clear thinker. We would welcome State co-operation—and a wise and just government would hasten to supplement our valuable work,—but it will never be at the sacrifice of our conscience.

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When we probe to the heart of the question of the State's attitude towards education and religion, we find it to be the menace of secularism, for this persistent ignoring of God and religion, however cleverly masked under the guise of neutrality, is nothing less than hostility to man's noblest possession. And such a course of action spells ruin in the end, national and individual. 'Let us,' Washington gravely warned his fellow-countrymen in his 'Farewell Address,' 'with caution indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle.' Dr. Fenlon, of the Catholic University of America, writes in the same strain, and his words, though applying directly to his own country, hold good of any other land which tries to educate its children without religion. 'It is indeed strange that a

practical and level-headed people like the Americans can fail to see that religion and morality are the foundation of abiding national security and prosperity, or, seeing this, can believe that religion and morality can be vital elements of our national life if they are excluded from our schools. Especially is it remarkable that religious people can fail to see the importance of religious education. . . . We desire to see a more enlightened public opinion which will recognise that you cannot gather the harvest unless you first sow the seed; nor reap wheat unless you sow wheat; that you cannot have a strong morality in public and private life unless you train the children in morality; and that you cannot train them in morality unless you implant in their hearts the love and fear of the Eternal Lawgiver and Judge. We desire, also, to have an historical truth recognised—namely, that we Catholics have preserved the true original American principle of education, professed by Puritan, Cavalier, and Catholic, and by the fathers of our country, which maintained that the chief and most important element in education is the training of the young in religious and moral principles. It is not we who have left the channel of true Americanism and are willing to drift recklessly on an unchartered sea; it is those men who do not fear the experiment of training a whole nation without the knowledge and fear of God.'

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## Notes

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### Irish Distress Fund

We desire to thank one and all who have subscribed with such marvellous generosity to our appeal for the distress in Dublin. We would ask those individuals or parishes who have not yet sent their donations, and who intend to give something, to send along their subscriptions as soon as they can, so that we may be able to close the fund at an early date.

### Our Schools

If the progress of our Catholic schools is to be measured by the bulky and beautifully printed and illustrated school annuals sent out from our leading Catholic colleges, it would be great indeed. We have received two such publications this week—*Our Alma Mater*, from St. Ignatius' College, Riverview, Sydney, and the *C.B.C. Annual* from the Christian Brothers' College, Adelaide. Ex-students in khaki account for most of the illustrations in both annuals, and a perusal of their pages gives ample demonstration of the extent to which our Catholic colleges have contributed men and officers to every arm of our great Army. The pupils of our Catholic schools, who have received little encouragement or assistance from the State, are laying down their lives in defence of it. This is the result of the spirit of self-sacrifice and unselfish patriotism instilled into them by the teachers in our Catholic schools and colleges.

### Catholic Emblems

A wise and opportune suggestion comes to us from America—viz., the advisability of getting our Catholic people to restore the crucifix and the statues and images of the Blessed Mother of God and the saints to their legitimate place in our Catholic homes. It is said that a century ago a visitor could recognise a Catholic home immediately he entered it, because the moment his eyes wandered round he saw the sign of his redemption and the pictures of the saints on the walls. To-day his eyes will probably alight on the hockey club or the golf sticks, because it is they that hold the place of honor in the home. Our Catholic young ladies are so imbued with the materialistic spirit of the age, and they have become so extremely sensitive of hurting the feelings of their non-Catholic friends that they will hide the Catholic emblems away in the bedrooms. It would be well for them if they felt the