

that, of all others (with the solitary exception of China), is most ridden by dark-lantern associations, it is hardly a matter of surprise that the imported seafarers and criminals do not at once throw off the methods of the cellar-rat. But the anarchist assassin has abused the rights of hospitality, and he must be driven across, or into the sea—if he has not previously had his neck stretched by the slip-noose of the hangman, or his evil soul chased out of his worthless body by the high-voltage current of the electric chair. Dealing with the vast body of usually peaceable and moral immigrants that pour year by year into the United States, Bishop Walden (Episcopalian Methodist) said, a few weeks ago at an inter-denominational missionary conference at Oakland: 'What could we of other denominations do with this great immigrant horde if it were not for the Roman Catholic Church? It is the greatest police power that could be exerted over these new millions, and it holds them securely in its conservative grasp. I want to ask you how we could take care of the foreign-born who come to our cities, how our police forces could handle them and control them, were it not for the conservative influence of the Roman Catholic Church? I don't want to challenge you Protestants' Bishop Walden continued, 'but isn't it a fact that the Roman Catholic Church holds its children closer than any other? And so long as this is so, its influence is most important in dealing with the problem of the cities.'

How Education Tells

Dr. W. T. Harris, a former American Commissioner of Education, is credited by the 'Ave Maria' with having stated as follows the results of certain investigations made by him: 'That a boy with only a common school education has, in round numbers, one chance in nine thousand.—That a high school training increases this chance nearly twenty-two times.—That college education added, gives the young man about ten times the chance of a high school boy, and two hundred times the chance of the boy whose training stopped with the common school.—That the A.B. graduate is pre-eminently successful, and that the self-educated man is inconspicuous'.

This is not, of course, always the case—even from the point of view of the mere mental training acquired in school. But the exceptions are only just about numerous enough to prove the rule. The story of the great engineer gun-wizard, Sir Hiram Maxim, occurs to our mind as the pen pursues its zig-zag course over the paper. Sir Hiram's school education was of the poorest. On the last day of his school life, his younger sister carried off the first prize. Hiram, stupid, but well-behaved, drew, as usual, none. 'I will now', said the teacher at the close of the distribution of prizes, 'give a leather medal to the most stupid scholar in the school'. 'I looked about me', said Sir Hiram, 'and I was quite certain that it must be Kim Casley, the double-thumbed boy. But, no! The teacher selected Hiram Maxim. I went forward, and was given the only medal I have ever received in my life for anything relating to education'.

Reverting to ex-Commissioner Harris's investigations, we find in the 'Ave Maria' some pertinent remarks in regard to what constitutes the 'chance' of a boy. It is, of course, 'success'. 'And', says the 'Ave', "'success" in this connection most likely means making a livelihood and acquiring a more or less notable fortune. It is to be presumed that Dr. Harris implied, if he did not express, the necessary proviso, "other things being equal", else his assertions will be open to well-grounded objections. Honesty, integrity, the sense of religious duty—in a word, character, is a factor the presence or absence of which will account for greater divergence in the careers of young men than

will the mere difference between the common and the high school training, or between the incomplete and the finished college course.'

More Theology

A great deal of time—four solid years ordinarily—is devoted by Catholic ecclesiastical students to 'the queen of sciences', theology. The solid grounding which they receive both in philosophical and theological science leaves them, as a rule, well equipped to dissect the fallacies of calow theorists, such as the revamped and oft-exposed old errors and misconceptions that constitute the miscalled 'new' theology. The Rev. W. Hewitson—whose meaty articles in the Dunedin 'Outlook' are always worth assimilating—emphasises, in a recent issue of that paper, the need of more theology for students preparing for the Presbyterian ministry. Principal Harper, of St. Andrew's College (Sydney), holds with him (he says) that 'the thing necessary to-day in training men is much more thorough instruction in theology. It is appalling to think—(said he) what would happen to the Church if a great heresy arose. It would catch the Church quite unprepared'. And in his recent work on 'Positive Preaching', Principal Forsyth writes: 'I say that, in the present state of the Church, and certainly for the sake of its pulpit, its ministers, and its future, theology is a greater need than philanthropy. Because men do not know where they are. They are only steering by dead reckoning—when anything may happen. But theology is "taking the sun"'. And it is wonderful—it is dangerous—how few of our officers can use the sextant for themselves. Yet what is the use of captains who are more at home entertaining the passengers than navigating the ship.'

It is not pleasant to contemplate the manner in which, outside the Catholic Church, men—even, at times, the officers of the ship—are carried about by every wind of doctrine. The evil wrought upon the faith of many by a destructive and extreme 'higher criticism', and by the passing fancies and shallow theories of the so-called 'new theology', recall to mind some remarks made by Dr. Harris Taylor, a former American Minister to Spain, on a recent occasion in Washington. He said in part: 'The famous English agnostic and historian, Buckle, who died at Damascus, made, near the close of his life, a pilgrimage to the Holy City with a caravan that included representative divines from many denominations. After he had discussed with them profoundly the theological problems that agitated the world during the last generation, one of the company called upon him to express his views as to the essence of the issues involved, and their probable outcome. In reply, Buckle said: "I see, on the one hand, the young and growing host of agnosticism; on the other, the older Christian host, one wing of which rests on the disintegrating dogma of private judgment, the other on the cohesive dogma of an infallible Church". He then added: "In my judgment, the future of Christianity depends upon the power of the Catholic Church to defend it".'

The Catholic Church stands in serene possession as the judge of religious controversies. She is not appalled, whether a great heresy arises, or a small. 'Securus judicat orbem terrarum'—she passes judgment in matters of faith and of morals, secure from error. For the Abiding Spirit is in the Church 'for ever', to teach her 'all truth' (John, xiv., 16-17, 26; xvi., 13-14); and Christ (Whose 'body' she is—Col., i., 18) is her life and light and soul. The poet Dryden, after his conversion to the Catholic faith, wrote of her as follows in 'The Hind and the Panther':—

'O gracious God! how well dost Thou provide
For erring judgments an unerring guide.
For this obscurity, how could heaven provide
More prudently than by a living guide?
It then remains: that Church can only be
The guide, which owns unfailing certainty.'