

recalled on the ground that it had been issued without due deliberation and in the absence of his Holiness and the Sacred College of Cardinals from Rome, and it was referred to the Cardinals of the College of the Propagation of the Faith for their mature consideration.' 'Happily for Ireland,' says MacDonagh, at a later stage of his chronicle, the popular opposition to the Veto in the end prevailed. The pastors of the Catholic Church in Ireland might have obtained, through the Veto, an increase in worldly prosperity, for the Veto would have been accompanied by the endowment of the bishops and priests; but, as most of them recognised and as O'Connell was profoundly convinced, it would have led to a serious diminution of their spiritual influence with the people.'

### Theory and Fact

Professor Painter in his *History of Education*—writing obviously from a merely book knowledge of France—is lost in admiration at the high ethical spirit which he thinks obtains in French education at the present time. 'A very significant movement in French education,' he says, 'is the present earnest effort to give greater prominence to moral instruction in the primary schools. Though moral and civic instruction has stood at the head of the course of study since 1882, the Government has been recently forced by external pressure, especially from the teaching Orders of the Roman Catholic Church, to meet the charge of immorality and to establish moral teaching on a more effective basis. As a result, the scientific spirit, which for a time dominated the secular schools, has given way to the ethical spirit, and an elaborate scheme of moral instruction has been adopted. The official programme says substantially that moral instruction is intended to complete, to elevate, and to ennoble all the other instruction of the school. While each of the other branches tends to develop a special order of aptitudes or of useful knowledge, this study tends to develop the man himself; that is to say, his heart, his intelligence, his conscience; hence moral education moves on a different plane from the other subjects. Its force depends less upon the precision and logical relation of the truths taught than upon intensity of feeling, vividness of impressions, and the contagious ardor of conviction.' The carrying-out of this programme is left in the hands of the teacher. He is to 'impart moral instruction apart from religion, but in harmony with it.'

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How far all this beautiful theory is carried out, and the sort of product which is turned out under the system, may be gathered from the following news item which we take from an English exchange. 'The trial of two boy murderers in Paris brings to light but one phase of the general tendency of the youth of France towards a life of crime and immorality. Tissier and Desmarest are accused of having murdered a collector in the service of the Société Générale on September 30. After the murder, the two boys decked themselves out in gay clothes, visited different cafés and restaurants, and generally made merry. They informed the judge that they intended to "travel, amuse themselves, and have an enjoyable time." Although we are considerably shocked when we hear of a crime of this nature, it will not do to omit to look for its cause. The boys themselves are more to be pitied than blamed. Brought up under a system of anti-Christian education, which denies the existence of God or of a future life, and reduces morality to a matter of utility, can we wonder that youthful France is asking itself the question: "Why should we be moral?"' On the one hand we have the theory of the official programme; on the other, a multitude of facts such as that just noted sufficient to show beyond question that juvenile crime—of a very serious nature—is practically epidemic in France. France is in fact at the present time the most melancholy example under the sun of the tragic failure of any attempt to teach morality apart from religious sanctions.

### The Attitude in America

In many countries—and notably in Professor Painter's own country, America—the utter failure of this so-called unsectarian ethical teaching is now fully realised by leading educationists. 'Little by little (says America) they have come to realise that the end of education is a training, not to get a living, but to live right, clean lives; and that a scheme of studies from which everything implying a recognition of doctrinal religion is excluded does not and cannot achieve this purpose.' And our contemporary quotes, as valuable evidence in point, the statement recently voiced by Andrew S. Draper, Commissioner of Education in the State of New York. Mr. Draper chose as special theme for his annual report of the State Educational Department for the year ending July 31, 1910, 'Religion, Morals, Ethics, and the Schools.' After what he terms a careful discrimination between the words religion, morals and ethics, the Commissioner shows how other

nations have handled the question, and discusses the attitude of New York State to the subject. Among other things he has this to say:—

'It will take more objections than the ultra-sectarianists or the few who pretend to think that they are opposed to all religion can ever offer, and more power than any government in America will ever have, to keep all religion out of the schools. With exceptions that are so rare that they do not count, the teachers are men and women who recognise a Supreme Being, and, of course, that fact is continually expressed in the life of the school. The work of the school itself cannot be carried on without constant recognition of the relations between the created world and the Creator, which are accepted and felt by practically all of the people of the country, and which in one way or another enter into most of the activities of the country. The organisation and discipline, and the consequent feeling and spirit of the American schools, go deeper than mere toleration or only formal politeness, and enter the domain of reason and result, of cause and effect, whether we wish it so or not. People in the schools, as out, will not divest themselves of their religion. The State will never ask them to do so.'

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And among the brief and general statements in which Mr. Draper gathers up his thoughts in the summary with which his paper closes, this is found:—'Fourth, that the substitution of formal courses in morals for religious training or for the religious influence in the schools will not settle the difficulties and meet the needs of the situation.' 'A Catholic will be, of course,' adds America, 'glad to note these remarkable admissions by one as prominent in the educational world as is Mr. Draper. It is a victory to glory in that so distinguished a public school man has come to realise that a school system which fails to give religious instruction a definite place in its programme lacks an influence which may not be ignored.'

## REPUBLICANISM IN SPAIN

The recent revolution in Portugal (writes the Rev. C. J. Mullaly, S.J., in America) naturally draws the eyes of the world to Spain. A radical political upheaval in the former leads one familiar with Peninsula history to expect a like upheaval sooner or later in the latter. Similarity of temperament and condition seems to make the history of the one the history of the other, and this to such an extent that the eminent Spanish writer and historian, Menéndez Pelayo declares that: 'A law providential and hidden, yet as evident as it is inviolable, leads by the same path the destinies of both Peninsula peoples, lifts them up or humbles them, and visits them simultaneously with the same calamities in punishment of the same errors. That a political storm, more violent than that of Portugal, is slowly gathering on the Spanish political horizon is perfectly evident to the close observer. The recent charge made in the Cortes that the Spanish Republicans are storing arms on the Portuguese frontier was but a public utterance of what everyone privately believed. Certainly, recent events in Portugal have given new impetus to the Republican propaganda in Spain. In view of probabilities within the next few years, it may not be without interest to the readers of America to understand fully the nature of Spanish Republicanism.'

### The Irreligious Element.

In Spain the irreligious political element may be classed under two groups, the Radical Liberal and the Republican. We may prescind the Socialists, who, while their doctrines have done no little harm among the lower classes of the great cities, have but one deputy in the Cortes. The Radical Liberal is represented by the present Government; men of a refined type, educated but hostile to revealed religion, though at times exteriorly posing as Catholics. The average Radical Liberal is a man of the upper classes who, through loss of faith or for worldly advantage, has allied himself with Freemasonry and is eager to introduce into Spain the anti-Catholic legislative programme of the French Government. From convenience or from conviction he is an upholder of the Monarchy. The second group, the Republican, is a queer medley. It is formed from the very lowest dregs of Spanish society; from the rough element of the slums, from tavern loafers, from discontented working-men, and from the criminals of the great cities ever ready to take to the streets and in the name of Revolution and Liberty burn and plunder wherever the opportunity offers. The horrors of '68 and of '73 and the 'Red Week' of July, 1909, in Barcelona, with its looting and burning of public and Church property, with accompanying murder and shocking criminal assaults on gentle, defenceless nuns caring for the orphan and the aged, show well the type of the average Spanish Republican. The Republican leader, unlike the Radical Liberal, is usually of a low social and intellectual type, of the vulgar class which the tourist may meet in any cheap café of Madrid or Barcelona. Ignorant or superficially educated and generally lacking the

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