

CALLING PLAIN CHRISTIANS

by FATHER OLIVER, O.Cist.
(Mount St. Joseph's, Roscrea).

This little book (Cr. 8vo., 68pp., paper cover) is, according to the author, "a very ordinary one," addressed to what, for want of a better phrase are called "ordinary souls." The definition of "Ordinary souls" is "ordinary people"—not those who have devoted their lives to the service of God in the priesthood or religion. In short, the book is addressed to the laity; the ordinary laity, not the tertiary (though many tertiaries will benefit by it): its purpose is to tell them how to pray in the midst of the tear and toil of existence.

Father Oliver's breezy, sympathetic style will be appreciated by those whom he is addressing.

The book is uniform in format with "The Science of Love," and is sold at 1/-.

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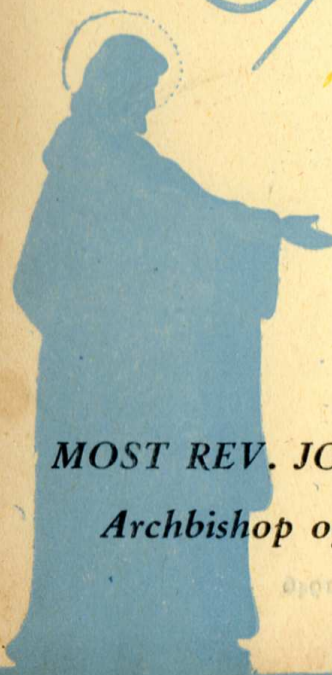
CATHOLIC EDUCATION

its function and scope

by

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CATHOLIC EDUCATION: ITS FUNCTION AND SCOPE.

IN this short paper, I am asked to treat of the function and scope of Catholic Education. Let me first point out that independently of the systems elaborated by individual Catholics, there is an Education that is always recognisable as Catholic. We shall, then, endeavour first to determine the essential feature of Education as Catholic, for we shall thereby more readily understand both the activity proper to that Education and the range of its endeavour. Finally, to enrich our concept of specifically Catholic Education, we shall briefly set out the agreement of our traditional training with the principles of our traditional Philosophy. To put it schematically, we shall treat swiftly of:—

1. The existence of a Catholic Education.
2. The essence of that specific Education.
3. The activity proper to that Education.
4. The range of that activity; and,
5. The harmony of Catholic Education with sane Philosophy.

1.—*THERE IS A CATHOLIC EDUCATION.*

When Catholic parents send their child to a School, they have set before themselves at least some aim in regard to the future of their child. There is a basic common sense that asks for a clear return, if it were only by reason of money paid in school fees. The result desired will vary with the type and rank of parents and with the nature of the child. It is implicitly expected that a child will secure good health and proper bodily development; that is a prime consideration. A career will be chosen, especially in the later years of school life, and prepared for with greater intensity. But education is a properly human process. It aims at training the human being as a human being. It attempts to form the specifically human or higher faculties, as distinct from those which man shares with material and



sensitive beings. All its instruments are used in view of those higher powers of intelligence and will. For a Catholic, however, it is not the merely higher human powers that are required to be trained. It is this child as baptised and sanctified, this child as a Catholic, that is entrusted to a Catholic school. A Catholic parent may be unable to put to you philosophically his intentions in respect of his child, but unquestionably he wants to see his child instructed and disciplined in Catholic living. Education is felt and known by him to be a training for Life. This above all he asks, by very instinct, of a school. And Catholic Education, of whatever particular age, ancient or modern, in old Cathedral or monastic schools, in this or that more modern system, in this or that country, aims at one thing as essential—Catholic living.

II.—THE ESSENCE OF CATHOLIC EDUCATION.

One might object that any system of Education sets itself to produce a certain type of life. The later Greek and Roman philosophies strove to make their adepts recognizable by a form of living, more than by a cast of thinking. Modern non-Catholic systems equally aim at a character to be achieved in the child. That which separates Catholic Education or training for life from all other forms of instruction or training is the Catholic manner of regarding the Divine Redeemer, Jesus Christ, and in consequence, the nature of the child who is to be educated. Catholic Education from first to last is based on Jesus Christ, True God and True Man, Redeemer of mankind. It firmly holds that "other foundation no man can lay, but that which is laid; which is Jesus Christ."¹ Therefore, Christ is the Alpha and the Omega of our life. And Christ is specifically for Catholic Education, the Divine Redeemer of fallen human kind: the "Way," as He Himself declared, by which alone men can return to God. Moreover, He is "the Truth and the Life."² He is come "that men may have life."³ To whom He gives that Life, He is united as

(1) I Cor. III., 11. (2) John XIV., 6. (3) John X., 10.

intimately as the vine with its branches.¹ Whosoever does not accept Him Who is the Truth cannot have Him Who is the Life.

That Life is not a figure of speech. It is a gift so real that to give it, God Himself assumed our human nature, and in that nature sheds His Precious Blood. What cost the Precious Blood, is then infinitely precious; for it is none other than a created participation in the Life of God. Infused into the soul at Baptism, the Life which Christ has given men, inheres to the essence of the soul, raises our inner life to the level of the Divine Life, and gives us to share by knowledge and by love, in the intimate operations of the Divinity Itself. Such a life surpasses utterly man's created essence, exceeds man's nature and all that his created nature could demand for its specific functions or could by its human powers attain. To say that this real life makes us in consequence, children of God and temples of the Holy Spirit is but to enumerate the riches of which in Christ we are the heirs. This life in truth is Heaven begun on earth, for the soul, while being human, already lives with God, on the plane of God's own life. Death only is required to intervene and the life commenced on earth can straightway pass into its unbroken fulness, in the vision of the Blessed Trinity.

It is a glorious gift — Sanctifying Grace, the life restored by Jesus Christ. He Himself has designated it in many lovely ways; the Pearl of great price¹ for which a man will sell all his worldly goods, the Nuptial Garment² that is essential to the guests at His proper Feast; most particularly the Sap³ which vivifies the smallest branch united to the Vine, which is Himself. Catholic Education, by the vision of the Faith profoundly reverences in the smallest child this hidden but most real life. Yet, for all the glory of the child's inheritance, the Church is not blind to the nature of the child. She sees in him the fruits of the Redemption, but she knows him to be in his natural equipment fallen. The accessory gifts which once made perfect the being of our First Parents, have never been

(1) Matt., XIII., 46. (2) Matt., XXII., 12. (3) John XV., 4-6.

restored. When man sprang from the creative hand of God, he was free from the necessity of death; he enjoyed full happiness and his sensitive powers perfectly obeyed his reason. The case is very different since the Fall. We are subject to death; we are exposed to pain of soul and body; our lower nature can anticipate the control of reason or even revolt against that control, impelling us to evil or checking us in the pursuit of good. The child, then, is not only immature; it is impaired. For, stripped of the defending gifts of God, and exposed to discord of its powers, it finds difficulty in overcoming obstacles; it is weakened by ignorance; it is slack in executing the dictates of its conscience and it may even turn readily from God to sin.

The Catholic Church then has no illusions about the nature of the child, who is to be educated. She, who exhausts the beauty of human language in portraying the glory of Grace in the tiniest child, with pitiless clearness describes the wound and weakness of her feeble son. Therefore, she alone has held the balance between Lutheran pessimism and Rousseauist optimism. For her the child is neither totally depraved nor naturally perfect. Non-Catholics may indeed profess belief in Christ and the grace of Christ but either He is not the true Christ, God made man, Who has restored to us Divine Life; or else, the grace of Christ is understood to be only a shadowy figure or an external designation. Pagans and Naturalistic teachers either ignore or deny the existence of a Divine Redeemer, and, in consequence, the Fall of Adam. Sanctifying Grace is a term as meaningless to them as Original Sin. The goal of man's existence is himself. Man, they suppose, has no need from God of inner healing.

Founders and exponents of educational systems within the Church, may vary in the greater emphasis they put upon this or that faculty of the child, or in the type of scholar whom they attempt to train, or in the specific career they aim at. On the central doctrine of the Incarnate Son of God they may not vary. St. Robert Bellarmine, directing St. Aloysius Gonzaga, the young noble-

man, and St. John Bosco, in our own day, training a child of the people, the Venerable Dominic Savio, have each achieved a triumph of properly Catholic Education, by precisely the same substantial doctrine and formation. Jesus Christ, known, loved and served, heroically, but chiefly loved in service, is equally the core and substance of their pupils' lives. It is therefore a vivid Faith in the existence and value of the grace of the Redeemer that differentiates Catholic from every other form of education, pagan or non-Catholic Christian.

III.—*THE ACTIVITY PROPER TO CATHOLIC EDUCATION.*

In Grace we are dealing with a supernatural life and that life's power of operation. In Education we are properly concerned with human training. Catholic Education is never a substitute for God's action; it is but the co-operation of man with God in the supernatural development of the child. God alone is Master of the Supernatural. Hence God alone can directly act upon the soul so as to increase in it the life of Grace. Such an increase, the Faith teaches, is produced immediately by God alone, either through the agency of the Sacraments, when they are rightly received, or when the soul in the state of grace has disposed itself for such increase by meritorious actions. Catholic Education, as such, has for activity proper to itself so to instruct and train the child, that Christ, Who is the Way to God for every man, may further become, for the individual child, the Truth and the Life.

It is well to observe that Catholic Education, for all its divine aim, is not the less a human activity conducted by human agents. It can thus help to preserve Grace, but only by preserving the child from all that would occasion the loss of the divine life. It can also assist in developing grace, but only by ensuring to the child an environment, an instruction and a discipline, thanks to which Grace can more freely operate through its own channels of activity: the Theological and Moral Virtues. Though it deals indirectly with the divine equipment of Supernatural vir-

Who because He is known to be the Supreme Good, is the burning attraction of the heart. It reserves a quite special place for the Immaculate Mother of Jesus Christ, by reason of her unique excellence in herself and in virtue of her prerogative of Guardian of youthful Purity. It has a saint of every age and rank to bring forward as the model and the stimulus of virtue. Above all, Catholic Education is unique among all systems of training, in that it alone can lead the child to the authentic fountains of divine life, the Sacraments. Morning after morning, it can bring its children to the foot of Calvary, to share in the timeless offering of Christ's perfect adoration and gratitude and reparation and impetration. And when every human instrument of mental culture and will-formation has been brought into play to assist in the perfecting of the life of Grace, one final agency remains of limitless efficacy: the Blessed Eucharist. Catholic Education can alone lead the child to the altar, where the Church dispenses no other food for mind and heart and will than Jesus Christ Himself—become the Bread of Life. "The proper and immediate end of Christian education is to co-operate with divine grace in forming the true and perfect Christian, that is, to form Christ Himself in those regenerated by Baptism, according to the emphatic expression of the Apostle: 'My little children, of whom I am in labour again, until Christ be formed in you.'¹ For the true Christian must live a supernatural life in Christ: 'Christ who is your life,'² and displays it in all His actions: 'That the life also of Jesus may be made manifest in our mortal flesh.'^{3,4}

IV.—THE RANGE OF ACTIVITY PROPER TO CATHOLIC EDUCATION.

It has been said that Catholicity is a "Way of living." The description is too pragmatic. It is also a way of feeling and thinking. For it is the whole being of man that Christ has purchased by His Precious Blood and sanctified in Baptism. Education, too, is concerned with a composite

(1) Gal. IV., 19. (2) Col. III., 4. (3) Cor. IV., 11. (4) Encyc. "Divini Illius."

creature of soul and body; its function is to assist in making perfect the whole being; all his actions in all his relations as an individual and as a member of society. To limit Catholic Education to the mere teaching of the Truths of Faith or even to the mere realm of action is gravely to mistake the integral doctrine of the Incarnation. He only is an integral Christian who in all his life-activities conforms to the teaching of Jesus Christ. It is precisely because "the proper and immediate end of Christian education is to co-operate with divine grace in forming the true and perfect Christian, that Christian education takes in the whole aggregate of human life, in order to elevate, regulate and perfect it, in accordance with the example and teaching of Christ."¹ This teaching of Pius XI is the basic reason for the insistence of the Church that in the school every agency of training should be only such as is capable of promoting the Divine Life of Grace. "Watchful care," urges Pius IX, "is to be exerted that our divine religion may be the soul of the entire academic education."² Professors are to have nothing more at heart than to educate the youth in "letters and sciences, according to the mind of the Church, the pillar and guarantee of Truth."³ Leo XIII is not less clear. In the Encyclical "Militantis Ecclesiae," he writes: "It is necessary not only that religious instruction be given to the young at fixed times, but also that every other subject taught, be permeated by Christian piety. If this be wanting, if this sacred atmosphere does not pervade and warm the hearts of masters and scholars alike, little good can be expected from any kind of learning and considerable harm will often be the consequence."

Pius XI, in our own times, is equally explicit on the universal range of Catholic activity in the field of Education: "That a School be a fit place for Catholic Students, it is necessary that *all* the teaching and the whole organization of the School, its teachers, syllabus and text books *in every branch* be regulated by the Christian spirit, un-

(1) Ibid. (2) Apostolic Brief "Optime Noscitis," Mai 20, 1854.
(3) "Optime Noscitis." ♦

der the direction and maternal supervision of the Church: so that Religion may be in very truth, the foundation and crown of the youth's entire training."¹

He who expresses surprise at what is sometimes called the exclusiveness of the demand of Catholic Education to rule all branches of human training, has failed to grasp both the sovereignty of God, the primal Truth, and the philosophy of the composite being who is to be educated. God is Master equally of spirit and of matter. Essential Truth cannot contradict Himself in any realm of Creation. God as known by reason and by revelation, is ineffably true in all His manifestations. And Jesus Christ, God made man, Divine Redeemer, is the chief revelation of God to human beings. When therefore Catholic Education accepts the fact of the Incarnation, she accepts a scientific truth which all her rivals fail to reckon with. Further, by accepting the Church which Jesus Christ founded, as the pillar and the guarantee of truth, as the infallible guardian and interpreter of all morality, Catholic Education is not only supremely scientific in its certitude, but is also, by that acceptance, given possession of a unique and priceless instrument of human training. For Catholic Education, in the doctrine and practice of the Church, has ever ready to hand the most perfect instruments of culture—a rule of certitude in presenting the Truth, a criterion of the truly Beautiful, a determined goal conformable to Truth, which is the finest stimulus to the will, and effectual discipline against human frailty; and a healing sanction, if order should be violated.

V. THE CONFORMITY OF CATHOLIC EDUCATION WITH SOUND PHILOSOPHY.

1. *Catholic Education is Truly Scientific.*—Catholic Education is often mocked at as being unscientific because it is old-fashioned. We live only for Eternity and our instruments need to be refurnished.

It is a calumny that we live only for Eternity. We train for the next world precisely by training for this world of

(1) Encyc. "Divini Illius."

every day occurrences. Our state in Eternity is conditioned by our life in this existence on earth. We are then only being intelligent in forming to ourselves a rational clear-cut purpose and we are truly succeeding in life, only when we are living the full Christian life of Grace. In fact, Catholic Education alone is truly scientific for it alone is in accord with full reality. Man's fall and his redemption are facts. Catholic Education, realising that in the actual world the perfect human life can be attained only under the influence of Divine Grace, resolutely sets itself to grapple with man's nature, as in point of historical fact, it really exists. Only Catholic Education then can fully succeed in training man, because alone it has the vision and the instruments: "Since God," writes Pius XI, "has revealed Himself to us in the Person of His Only Begotten Son, Who alone is 'the Way, the Truth and the Life,' there can be no ideally perfect Education which is not Christian Education."¹

Our mode and instruments of education, it is said, are not sufficiently modern. The mode of Catholic Education is substantially the same the world over. It follows the nature of man as he passes from childhood to maturity. Its purpose is unchanging: to help to form the perfect Christian, whose life of grace and virtue will reproduce on earth the life of Christ. It works upon the human faculties with every legitimate instrument and method, be they old or new. It will adapt every new discovery, but only to use it in its proper function of assisting in the development of supernatural life. The Church is very old indeed. Her memory reaches back a greater distance than that of any living institution. Even pre-Christian philosophies she has harvested, and has stored their many grains of truth in the granaries of her traditional philosophy. When eager men of the day bring home what they call new things, gently the Church looks back and sifts the age and truth of the alleged discovery. What indeed is new, she keeps with gratitude but without amazement, for her

(1) Divini Illius.

eyes are ever fixed on God, the Abyss of Being. "O the depth," she is ever exclaiming with St. Paul, "of the riches of the wisdom of the knowledge of God."²

Little wonder, then, that the traditional features of the Education which is inspired and guided by the Church's teaching and practice, should be found on all essential points of sentiment and thought and action, to be entirely consonant with the nature of man's faculties as sound philosophy and the most modern psychology have revealed them.

2. *Scholastic Philosophy and Catholic Education.*—Education is now regarded by many critics as a playing field for philosophical theorists. A more compact grasp of the history of Philosophy would show these critics that the traditionally Catholic system is justified by the sane philosophy called Scholastic. Non-Catholic and the modern aberrant systems derive, as from their sources, from Cartesianism. Descartes' dualism in man has of necessity resulted in spiritualist monism or materialist monism. The inevitable consequence is the spate of educational systems, more notably the Rousseauist and so-called Active types, wherein the only mistress of a very material child indeed is some form of experimental psychology.

On the contrary, Scholasticism accepts in the child one being composed of body and soul, each part essential to the being, each part having its proper faculties. In the faculties of the composite being, there is a hierarchy of intrinsic dignity and specific function, sense under reason and reason under God. Man is not an end to himself; he is ordained to God. Man receives truth from without, through the data of sense. Man's higher faculties of knowing and doing must be developed, if he is to arrive at his most complete natural or human perfection, which is rational life. Man must refrain from the irrational and bend his will to the rational, in order to achieve the purpose of a rational life. But these conclusions and principles of merely human reasoning about the being of man are exactly those which the Church has taken over and

(1) Rom. XI., 33.

elevated by her supernatural doctrine and practice, in the traditional system of Catholic Education.

To set forth very swiftly the main tenets of Scholastic philosophy concerning intellect, aesthetic emotion and will, is to recognise the traditional formation in regard to Truth, Beauty and Goodness, availed of by all exponents of Catholic Education, and, incidentally, to criticise the non-Catholic systems, which, having lost the guidance of Faith, have now lost the assistance of the sound Philosophy elaborated under its aegis.

3. *Which is the More Important Faculty?*—The intellect, in dignity of nature, is our prior faculty. Its function is to enlighten, and through the will, to rule the lower powers, which execute only orders from above.

By reason, intellect perceives truth; then by the reasoning process it compares its concepts and sets them in order. It applies its reflexions to concrete things to use them; judges and presents its judgment to the faculty of action. The will freely chooses means apt to its end, and then commands the lower powers. But in view of obtaining the end of education, which is perfection of the moral being here on earth, the will is more important. For the will is the faculty of action. It is related to the intellect from which it receives orders and to the lower powers which it commands. It is the master faculty whose object is the universal good, and this it pursues, not as the intellect pursues its own proper end, universal truth—but rather in view of the demands of each faculty and in view of the whole being of man.

Each faculty then must be fully developed to attain the complete perfection of the moral being; but intellect is wise to no purpose, unless the will directs it to the good of the whole being—and in this point many educational systems fail. On the other hand, the will remains inactive unless it receives a direction from the intellect, which because it is conformed to Truth, is accepted by the will as Good.

This primacy of the will over the intelligence in view

of living is the reason why Catholic Education while it most carefully instructs the mind in the truths of Faith, yet will never rest in knowledge for its own sake, but will ever push onward to the practical application of knowledge in daily human conduct. Faith must be operative in deeds of charity. Human perfection consists in Charity.

4. *The Formation of the Intellect.*— a.— The Presentation of Truth. — Intellect is formed by the presentation of truth. Now among all objects of knowledge the highest is God. God is the master-notion of all education. Speaking in merely human fashion, to deprive a child of the idea of God is to take from it the concept of the highest in the order of being and the one notion that is capable of explaining the universe. It is practically to set the child adrift on a voyage of purposeless existence. Catholic Education, therefore, at the earliest moment presents the idea of God. As the child develops, that notion is not left for the wayward caprice of sense to smother it, but is carefully elaborated. The poorest parent teaching an infant to lisp the names of Jesus and Mary is thus, did he but know it, a consummate philosopher.

In respect of reality the intellect is trained only when it can form a reasoned judgment; it must hold universal principles from which it will draw particular conclusions.

From external objects presented by the senses to the active intellect, the intellect abstracts the nature of things visible; from such concepts proceed first principles. Education then must choose external objects which are best capable of assisting the intellect to formulate the most essential principles. Many mechanical processes, such as memory work, are indispensable, but the traditional teacher will aim at the general ideas which are to be found in literature and the sciences. He neither gives the principles ready-made and unrelated to things, nor pours into the intellect objects unrelated to their governing principles.

As the child develops, his intellect applies principles to particular things and reasons concerning them. This oper-

ation in our traditional system is of capital importance for life. That teacher alone has truly instructed his pupil who has so trained the intellect by presenting truth that now in conduct the youth can maturely judge.

It needs but little reflexion to see in this assisted progress of the child from sense-perception to reasoned judgment, the explanation of the care that Catholic Education ever takes to avoid error and present only truth, in respect of every subject of the curriculum.

In violent contrast with our system and with sane philosophy, stand those types of the so-called New or Active School (such as the materialist system of the authentic Madam Montessori and the experiments of Decroly, Ferrière and Laparede), wherein, because the child is supposed to be his own end or to be physiologically predetermined or to make his own truth, the task of the educator is practically reduced to observing the spontaneous activities or the general and individual needs of the children.

b.—Aesthetic Emotion.—The intellect is not fully formed unless it has attained to a reasoned esteem of beauty.

Beauty is a certain splendour of Truth and attraction of Goodness, which supposes in the multiple parts of an object an integrity and a proportion. It is this proportion, which, grasped by the intellect, reacts upon our being, for the intellect perceives a relation of order between the parts and that higher type which the object represents. Such a relation pleases the intellect and sets up a series of relations that harmonise and join again in oneness. Such a harmony in the midst of multiplicity evokes the sentiment of aesthetic emotion. This emotion is indeed fundamental in our nature for our intellect is ever perceiving harmonious relations of being.

It is the function of Education to bring back this emotion to God, its final goal, in Whom Beauty and Truth are met in consummate unity and of Whom all earthly Truth is only a created participation. In concrete things, Beauty and Truth are diverse according to the diversity of beings, but Education must train to recognise true Beauty, lest sensual emotion be substituted for intellectual

emotion, lest the immature pupil stop short at the creature and fail to reach the one ideal summit of Being, God. Only the ordered can be both true and beautiful.

I should like to make a special plea for the swifter restoration in our land of that portion of traditional Catholic formation of the intellect which is the reasoned esteem of the Beautiful. It is not difficult to train native good taste to see the beauty of the Creator in natural beauty, and the lurking radiance of God in objects of artistic value. It were surely easy to surround the impressionable child, after the manner of so many Catholic-education-ists, with genuinely lovely pictures. Into that cultivation of the intellect can be pressed Poetry and Music and Painting and Architecture, for in all these departments Catholic genius has supremely flourished. "Truth seen through Beauty of external forms" is a phrase that might well explain the educational value of Catholic Liturgy.

Beauty elevates the intellect, but it also attracts the will. The moral beauty of the life of Christ, and of His Blessed Mother and the Saints is an unending spring of admiration and of love. In them Truth and Beauty meet in one synthesis of divine perfection, the harmony of which is capable of drawing the child to reproduce in himself, by living, that splendour of truth, which is the Christian Life.

5.—*The Formation of the Will.*—a.—Exercise of will-activity.—The will, we have seen, is the master-faculty, in that it is the faculty of action. It must be trained by exercise in the deliberate choice of right action. Now, the object of the will is the Universal Good. In relation to that Good, the will can receive its impulse only from its initial mover, he Creator. To that good the will tends of its own movement. It has no need of external impulse towards particular goods. God is not comprehended on earth, and hence in its tendency to the Complete Good, the will must tend to particular goods. But because the finite cannot absorb the full activity of that which had for object the Infinite, there ever remains in the faculty the power of bearing towards another and even a contrary good. Further, at times, to choose this or that is a duty imposed by an authority external to our being. On such an occasion

the will has power to choose indifferently, but it must answer for the choice.

Hence the grave need of Education so to form the will that it may act easily and habitually; according to right order.

Now, the will is educated by exercise. The will is the dynamo of human activity, but only God can act on it directly. Human influence is always indirect; through the action of the intellect. To exercise the will, it is first necessary for the intellect to propose an object of action which is conformed to truth; then the will finding an object ordered in itself and in its relation to the being which is to seize it, and conformed to its own activity, will tend to that object. The intellect is, therefore, indispensable to a voluntary act. And herein that insistence of Catholic Education upon the truth and only the truth, in every subject of the curriculum, finds its completest justification. *In all its studies, the child must be shown the truth as true in itself, and as desirable or good.* Throughout the school-work, the teacher will see to it that the expanding intellect exercise the will activity, by the true good that it will propose. From such exercise alone can come the permanence of judgment that we call conviction. To help the child to order its life by the light of truth is to help most effectively to support the will, both in its normal activity and in times of stress.

There is no higher truth, no greater good than God. When Catholic Education, from the early days of life proposes in graded knowledge the teachings of the Faith, it is thus seen to be utilising at once the strongest stimulus and most constant support that can be conceived in relation to the will. And when the teacher, supervising the judgment of the intellect, constantly urges to the practice of supernatural virtues, supplies occasions for that practice, and rewards good deeds, he is not merely doing that to which his Catholic instinct impels him, but he is calling into play the most scientific stimulus to will-activity; a clear-cut, noble ideal conformable to truth, and therefore good.

b.—The right use of pleasure.—Catholic Education does

not fear the name or use of pleasure, for that accessory of training has a rightful place in will-activity. Pleasure is but the complement of well-ordered activity, and, as such, strengthens both the act and the faculty of action. Since we aim at fully developing the will, we should aim at assisting it to produce its fullest activity. We cannot, as we have shown, act directly on the will, but only on the will through the object proposed to it. The good, as the object of the will, to be complete, must possess not only truth but beauty. The supreme attraction of the good, and thus the greatest source of pleasure in the activity of the will, is this radiance of beauty.

Education, then, will early urge that action is good not only because it is conformable to truth, but also because, being beautiful in itself and its effects, it gives a true and proportionate pleasure to our rational nature. The child by such training will be prevented from resting, while yet its reason is dormant, in the objects of sensible beauty. As the child advances, he will slowly be trained by long research to the pleasure of spiritual beauty.

In the light of these philosophical principles, one very quickly understands the insistence of Catholic Education that art and literature and science should be not only negatively free from error, but should positively, by their content, prove capable of attracting towards the perfect Christian life. Hence, at the time of adolescence, when passion and power of reasoning are coming into their early maturity, Catholic Education seizes the chance of setting anew before the young the true beauty of nature and supernature in science and in literature, in art and in life. But Catholic Education never rests content with the mere perception of visible loveliness nor with aesthetic emotions, nor even with intellectual pleasure; it holds that these pleasures are but grades of ascent to the supreme happiness which is the enraptured contemplation and all-sufficing love of supernatural Beauty, God Himself, in the revelation of His inner life. *Gaudium de veritate* will be our Heaven; but Heaven is begun already here on earth, by the grace of Christ which is the germ of Vision and of Bliss.

c.—The Discipline of the School Regulation and Sanctions.—The human will must be not only drawn to do good, but also prevented from turning away, in whole or in part, from the end. Discipline, therefore, becomes necessary, prescribing a barrier and imposing a penalty. A school regulation in itself, is insufficient; and a sanction of itself, is a violence. The will endowed as it is with liberty, can choose that which is good or that which, being an apparent good, is really evil. When the good commanded is left undone, or when the opposite act is chosen, the man is guilty of a moral failure. Now, a school regulation is meant to be both a salutary barrier against the possible abuse of liberty, and a guide to the deliberate choice of right moral action. When the child is young, its dormant reason has need of more detailed and explicit guidance. But as the pupil advances to the fuller exercise of rational choice, the school regulation is wisely left more wide, for the rational barrier aims at checking the will, only when evil is in question.

Hence, in the traditional Catholic system the child is neither left completely in the hands of his own counsel, nor cramped within a network of minute prescriptions. The Church knows that his nature is not upright, and that his will more than any other faculty has suffered from the wounds of original sin. It is then inconceivable that a traditionally Catholic school should fail to establish a *firm regulation, which, while it prevents abuse, yet leaves liberty intact, and, which by invoking the concept of moral obligation, urges to right activity.* The fragmentary vision of naturalistic systems of formation can permit the child to liberate, according to need or interest, his spontaneous activity, but it cannot explain the moral instability of choice which is too often apparent in its adepts. Nor can such systems achieve the constancy of true character.

If a child should violate the law, a reparative sanction proportionate to the fault is demanded. Unquestionably, penalties are required, for in fact the animal portion of man does frequently revolt against order; but all such penalties are only indirect instruments of will-formation. The child is free, and-if his conscience be rightly formed,

is himself the first judge of his own fault. The external authority in that case must be careful to proportion his sanction to the interior verdict of the child. If the conscience fail to judge aright concerning the moral fault, a due sanction helps to arouse the child to the consciousness of his failure.

What, however, may never be omitted is the instruction which may form the intellect and stimulate the will to give interior assent.

In the Catholic system, sanctions have their acknowledged right of place. But the Church has for Divine Founder Him Who said: "Suffer little children to come unto Me."¹ He who had compassion on the multitude² asked all who labour and are burdened to come to Him³ that He might give true rest of soul. One may not then crush that for which He even died. The traditionally Catholic system is, then, fatherly, both in the firmness with which it apportions penalties and in the delicacy with which it judges individual frailty.

CONCLUSION.

The Education that we have considered deals properly with the young, but it does not end with the adolescent. The perfection of our moral being is consummated only in Heaven. Catholic Education, for all the beauty of its human reasonableness, and supernatural purpose, will have miserably failed, if the child has not firmly grasped true principles, and bent himself, by daily exercise, constantly to live according to these principles of Christian action.

To have prepared the child to live this full life of supernatural grace is to have achieved the specific purpose of Catholic Education, and to have done what only Catholic Education can do; it is to have "formed Christ"⁴ in the child. It remains for the youth, "doing the truth in Charity"⁵, to press forward to the goal; "unto a perfect man, unto the measure of the age of the fulness of Christ."⁶

(1) Matt. XIX., 14. (2) Matt. IX., 36. (3) Matt. XI., 28. (4) Gal. IV., 19

(5) Eph. IV., 15. (6) Ibid. IV., 13.

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