

The Catholic Record

Price of subscription—\$1.50 per annum. United States & Europe—\$2.00.

Advertisements for teachers, situations wanted, etc., 50 cents each insertion. Remittance to accompany the order.

OUR RURAL SCHOOLS

III

Since beginning our discussion of the rural school problem we have received some correspondence on the subject in which some questions were raised or points made that may usefully be noticed here.

In our first article it should have been made clear just what sort of school the Catholic Protector is. This may perhaps be best done in the words of Arthur Henry whose article in Munsey's Magazine we there quoted from.

"But it is not in the public schools among the children of the more reputable classes, that the best evidence is to be found. If one would understand the force of the new philosophy in education, if he looks upon manual training and the belief underlying it as an impractical fad, let him visit any reformatory where the new system is in force.

One of the largest institutions of this kind is the Catholic Protector at Van Nest, about half an hour's ride from New York. Here are some two thousand boys, committed to this place by the courts, because they were notorious thieves and were arrested as such, or at the request of parents who found them incorrigible.

It is important to take this consideration into account; that the Catholic Protector was known to be a reformatory was assumed in the first article.

As we write the Free Press just to hand informs us of a meeting of the Elgin County Public School Trustees Association which was addressed on the subject of Consolidated Schools by Dr. Sinclair of the Education Department, County Boards and Consolidated Schools were the burden of his address.

"A Consolidated School is the only school that can give as good an education to the county child as the city child gets."

Such a statement is, of course, a begging of the whole question. And it is against making sheer assumption of this sort the basis of the whole plan of reconstruction of rural education that we register an emphatic protest.

Again Dr. Sinclair tells the rural trustees:

"A touch and go teacher who works in schools only until she can get a city school is not the best for you."

We know how necessarily incomplete a newspaper report must be; and we do not wish to reflect on Dr. Sinclair; perhaps he pointed the moral. It is this; the best teachers of rural schools often go to the city because of the lack of appreciation of their work by rural trustees and ratepayers.

responsingly good salary. Though he knows that two farm-hands with equal opportunity of learning and equal experience in farm work the service of one is exasperatingly poor and that of the other a joy to the farmer's heart, he seems to think that teachers' certificates make all teachers about equal, all worth about the same salary.

A little beside the subject, perhaps; but just such a teacher is one of the correspondents referred to. Fresh from the country where she did excellent work in an ungraded school she is now at work in a city graded school.

Our pupils in graded schools," she writes, "do too little work for themselves; and their vision (if I may so call it) is rigidly restricted to the work of the grade. I am convinced that it is a great advantage in ungraded schools that all the pupils from the lowest class up are being developed—unconsciously if you will—by the lessons taught in the higher grades.

It is not necessary to be by profession a teacher to appreciate the worth and cogency of this teacher's criticism. Based on experience in rural and urban schools the judgment of this excellent teacher, as yet unspoiled by routine, runs directly counter to the gratuitous assumption on which the advocacy of Consolidated Schools is so complacently, not to say fatuously, based.

Should we then rest satisfied with things as they are, letting well enough alone? By no means. The betterment of rural education is a problem whose urgency is not exaggerated by the advocates of Consolidated Schools. We differ radically with them as to its solution. That is all.

That farmers' children are entitled to facilities for Secondary Education equal to those enjoyed in urban centres is, we may assume, a self-evident proposition. But our whole High School system is purely urban.

That free speech and fair play entitled them to give the people of London an opportunity of hearing the other side. Seumas MacManus may have made no conversions to Sinn Fein; but absolute master of his

subject and master of the art of presenting it he held the closest attention and sympathy of his audience as he presented Ireland's claim of today in a comprehensive and graphic historic setting.

In remaining seated during the National Anthem at the close of the lecture Mr. MacManus, we have no doubt, intended no discourtesy to his audience; but it is just as well that it should be said that his action was resented as such with practical unanimity.

But as yet Rural High Schools are a patch-work affair. Their development is haphazard. They are far from affording farmers' children those facilities for secondary education which our urban High School system brings to the doors of the humblest town-dweller.

Our solution of the problem of rural education is the systematic extension and development of Rural High Schools so that in the matter of secondary education the rural population will have those advantages and facilities long accorded to the more highly favored people who live in cities, towns and villages.

That the multiplication of Rural High Schools, according to a well-considered plan, will provide many, if not all, of the advantages claimed for Consolidated Schools while obviating some decided objections, will be the subject of another article.

SEUMAS MACMANUS OF DONEGAL

As a school boy in Donegal Seumas MacManus eagerly absorbed and recounted to the mountain lads, his school-fellows, the folk-lore of Ireland and the stories of the heroic past of his native land.

Appointments to office are made in any case, but because the elected representative of the people has nothing to say about them "Patronage" is abolished. What rubbish!

And now we read that the Federal Government is to "Cut out Patronage in Taking the Census." The Civil Service Commission are to appoint all enumerators, and Members of Parliament are to have nothing to do with them.

When the North American Indian used to put a bit of rabbit fur, a bird's tail feather, a bar's claw, and hair from an enemy's scalp, in a little bag and tie it around his neck, he made an act of faith according to his lights.

That was his medicine bag; and in proportion to the strength of his faith in it, was his confidence in his success and safety. One must note the difference of terminology. Our term "medicine" is not the same as the Indian term.

Dark as was the mind of the unchristianized Indian, there was never absent from his conceptions a very strong, though a very vague idea of a directing power outside of and above human nature.

Now wrath attends the man who shall dare to say to the face of refined and somehow-educated social and political and economic leaders of the year 1920 that their mental attitudes resemble somewhat those of the North American Indian before he became a Christian.

PATRONAGE

If people who talk of abolishing Patronage would define the term we should hear and read much less nonsense about the matter. Quite evidently what many good people mean is the abuse of patronage such as the appointment to offices for political reasons of persons unfit to discharge the duties of the office.

Why, then, the cultured university graduate, whose cultured educators have taught him that he is not descended from Adam and Eve, but that his original ancestors were monkeys, would surely fall upon us, if not with hands and feet, at least with the withering scorn of look and speech.

Into the darkened mind of the Indian there still filtered some small idea that he was subject to a higher power; but the cult of human nature to which the non-Catholic universities of the day are lending themselves, are turning out graduates who look on man as the be-all and end-all; and worship human nature and human nature alone.

Approach one of these twentieth century cultured heathens, and ask him: "What is going to be the upshot of all this unrest, discontent, envy, greed, jealousy, which are the component parts of the present class struggle?" "Oh," he says, "human nature is sound at bottom; common-sense will prevail in the long run."

But the cult of human nature is the religion of the non-Catholic world today. And never has the human heart given way to grosser and less intelligent superstition than the veneration and worship they give to poor, weak, fallen, human nature.

THE BIG MEDICINE OF HUMAN NATURE

BY THE OBSERVER

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Newman as "My Cardinal," and added, "I was determined to honor the Church in honoring Newman. I am proud that I was able to honor such a man"—"that most illustrious, wise and good man," as Pius X. later characterized him.

AS INDICATIVE of the growing interest among Canadian Catholics in the Foreign Mission work of the Church, and especially in the work so long and successfully carried on by Father Fraser in China, comes to us the three initial issues of a little periodical called "China," published by the Mission College established last year by Father Fraser at Almonte, Ontario.

TO READERS of the CATHOLIC RECORD Father Fraser's name is familiar. They have by their generous contributions in the past had an honorable share in his labors in China. We feel then that it is necessary only to call their attention to the new periodical to enlist their continued sympathy and support.

WHILE CANADIAN Anglicans are girding on their armor to do battle in the great "Forward Movement" which is being made so much of in the daily papers, one of their number, a minister of prominence, Rev. Dr. Symonds, Vicar of Christ Church Cathedral, Montreal, is proclaiming his disbelief in the Virgin Birth of Christ.

TO THE editor of the Canadian Churchman, the official organ of the Anglican Church, Dr. Symonds writes a long letter explanatory of his remarks. He entitles it "The Re-interpretation of Christianity," and it is in effect a re-affirmation of his doctrine as to the Person of Christ.

"THE WORLD has often persecuted the Church for fidelity to her Master's message; never for neglecting it, or watering it down." This quotation appears in the same issue of the Churchman, and in the light of Dr. Symonds' utterances furnishes food for thought.

IN REPLYING to the Cardinal's memorial, the Minister of Worship regrets that the thing should have been allowed to happen, and he states that the matter has been given into the charge of the Minister of the Interior, who will take drastic action to prevent indecent and immoral films being shown in the country.

AT THE big Students Missionary Convention held in Des Moines, Iowa, last month, at which we are told representatives from all the Canadian denominational colleges and universities, "except the Roman Catholic," were present, the "great host" sang the old Catholic hymn, "Faith of Our Fathers."

IN AN interesting account recently published of the life of Comtesse de Franqueville, daughter of Sir Roundell Palmer, afterwards Lord Selborne, Lady Laura Ridding, her sister, states that in an audience she had had with Pope Leo XIII, the Holy Father referred to Cardinal

that in the days of "re-interpretation," words have lost their meaning to the good people and the delegates at the Des Moines or any similar convention were just as liable to sing: "God bless our Pope; Long may he reign," if the air caught their fancy.

INTERESTING ITEMS

FROM VARIOUS PARTS OF THE WORLD

Catholic News Service

THE END OF AN ERRATIC CAREER London:—The death of Dr. Arnold Harris Mathew, who claimed to be Archbishop of the Old Catholics in England, brings to an end an extraordinary religious personality.

Dr. Mathew who was born in France of a British military family, was educated at Bonn and Stuttgart, and later studied theology at St. Peter's College in Glasgow. In 1877 he was ordained to the priesthood in the Catholic Church, and was appointed to the charge of missions in various parts of England.

Dr. Mathew proceeded to set up the Old Catholic Church in the British Isles, and with that intent he, in 1910 consecrated to the episcopate two Roman Catholic priests, of whom it must be said that they were not in good standing in the Catholic Church. The incident was notorious, and action was taken at Rome, resulting in a Bull of excommunication being published, naming Dr. Mathew and his two companions by name.

The result of the libel action was that Dr. Mathew lost his case against the Times, the jury holding that the publication of a Papal Bull—even of personal excommunication—was in no sense forbidden by English law. Moreover, the jury found that the terms of the Papal Bull were true in substance, and that they were not malicious.

IN DECEMBER 1915 Dr. Mathew wrote to Cardinal Merry del Val offering his unconditional submission and adherence to the Holy See. Nevertheless, his obituary notices, published in the press by his relatives describe him as being still "Archbishop of the Old Catholics in England."

THE schism originated by Dr. Mathew did not end with his own exertions. At the present time there are some five or six persons who have received an irregular episcopal consecration either from Dr. Mathew himself, or from one or other of those consecrated by him. One of these is the founder of a Church which combines a caricature of Catholicism with the advanced tenets of Theosophy, the activities of which have been exposed by the Jesuit Fathers in the Month.

INDECENT MOVING PICTURES

WARSAW:—The importation of objectionable moving picture films into Poland, which is a commercial enterprise on the part of one or two money making concerns from outside, has occupied the serious attention of his Eminence Cardinal Kakowski, Archbishop of Warsaw, who sees in the event a menace to public morality. The demoralizing effects of these films have been brought to the Cardinal's attention from all parts of the country, and his Eminence has drawn the attention of the Minister of Worship to the matter.

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SAVE THE CHILDREN LEAGUE

LONDON:—The Pope's appeal on behalf of the suffering children of Central Europe met with a generous response on Holy Innocents Day throughout the British Isles. The Protestant Archbishops and the heads of the other non-Catholic churches had already issued a manifesto, in which they associated themselves with the benevolent efforts inaugurated by the Holy Father.