

THE CATHOLIC SCHOOL FOR THE CATHOLIC YOUTH

ARCHBISHOP IRELAND SAYS RELIGION MUST BE TAUGHT IN THE SCHOOL-ROOM

Speaking at the educational convention at St. Paul, Minnesota, Archbishop Ireland said in part: The influence of the school upon future manhood and womanhood cannot be over-duly emphasized. It is the nursery where mind and heart are put into enduring form. This is the rule, which exceptions only confirm. The lessons of the school, direct or indirect, are those that in coming time will dominate the intellect; impressions set there upon the soul sink into its deepest fibre; they will not depart with the passing of the years. Five days out of the seven the school holds sway; they are the days of serious labor, of serious reflection. Outside those days, play and rest are urgent in their claim. To be effective, the master's word is law; the master's nod, the compass of orientation. As he speaks, as he breathes, so speaks and breathes the pupil. The silent atmosphere of the school in itself is a strong formative element; it is to the mind and the heart, as the air of the skies to the material body. That the lessons, the influences of the class room are paramount in importance, is the open proclamation of leaders in plans and systems of pedagogues. What does not enter, one way or another, into the curriculum of the class-room, they ceaselessly repeat, will be no part, or only a minimized part, of the subsequent career of the pupil. It has become a truism, that the class-room is the training-field of manhood and womanhood. As the pupils in the class room, so later the man and the woman. This being the undeniable fact, I put the question—Is the secularized school-room the place for the Catholic child? Can the Catholic Church, with loyalty to her principles and to the requirements of her faith, countenance the secularized school?

THE SECULARIZED SCHOOL, BY ITS EXCLUSION, A VIOLENCE TO SCULPTURAL KNOWLEDGE ITSELF I take the secularized school under its most favorable professions, such as its fair minded advocates would have it—absolute neutrality with regard to religion, to each and every form of religion, to each and every church or religious association. I might argue in the interests of the human mind and on its behalf protest against the secularized school. Secular knowledge itself forbids the sort-coming of the secularized school. Science is led to roam through the universe, investigate its happenings, discover its processes and laws. But to the surging interrogations—whence and whither—science is interposed. The cause of the universe, the guidance of its movements, the purpose of its cravings and aspirations must not be mentioned. To speak of the ever-living God, as Creator and Ruler, were rank sectarianism, offensive to the atheist and agnostic. Nor, on the other hand, is the limitless potency of self-existing matter to be mentioned: atheist and Christian would raise the cry of alarm. The annals of history are unfolded to the wondering eye. A marvellous kaleidoscope drama it is of man and of ideas. But what is history, what are the forces that fashioned it into shape, inspired and determined its developments? The providence of the omniscient God must not be invoked, neither the blind evolution of matter. Either assertion suggests sectarianism, violates religious neutrality. Heroes, whose names spell magic influences, whose hands wrought mighty deeds, pass in review, their motives, their sources of strength, the result of their labors challenge dispute and examination. One, however, there is, the mightiest in word and work, who escapes inquiry—Jesus of Nazareth, Who He is—no one must ask, no one must answer. It were sectarianism whether the reply were affirmation or negation. The literatures of the world open their pages to nurture the mind and inflame the heart. But the book of life in history, which more than all others, has dominated the civilized world, shall not be read, or even seen. It is a book of religion around which controversies rage; silence in its regard is the price of peace. What else is the secularized school but the woeful mutilation of the field of secular knowledge, within the most vitalizing scope of its own reachings?

But my present contention is with Catholics: The Catholic school for the Catholic child. THE EXCLUSIONS OF THE SECULARIZED SCHOOLS FATAL TO RELIGION Glacial and soul-chilling this secularized school, from which God, His Christ, His Church are bidden away. How could the Catholic parent dare thrust into the vast void his tender-minded, tender hearted child? To have the supernatural world forgotten, designedly and professedly, is a sacrilege, a violence to God, a violence to the soul of the child. God is the Creator, Alpha and Omega of all things; Christ is the Saviour, through whose name there is salvation to men and to nations; religion, the ascension of the soul to God and to Christ, is the all in all in the life of the human soul. Yet during school hours, the time of serious thought, God, Christ, religion, are not spoken of, the entire span of the hours being devoted solely to the

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earth and to the things of earth. The compelling effect upon the pupil is the impression that amid the activities of men earth and the things of earth prevail, that Heaven and the things of Heaven, if at all worthy of notice, must confine themselves to oddments, the nooks and corners of human life. The negation of religion in the school room is fatal to religion, to the sense of its importance, to the vigor of the influences that should radiate from it across the whole sphere of man's thinking and acting. Memories of youth endure: to the adult whose formative days were spent in a secularized school-room, memories those are of a humanity without God, without Christ. The secularized school is the expulsion of God and of Christ from the mind and the heart of the child, with the resulting expulsion of Him from the mind and the heart of the adult.

But we must go farther and accept facts as they really are. There is no neutrality in the secularized school. Text-books abound in misrepresentations and calumnies with regard to the Church: teachers, non-Catholics, non-Christians, do not refrain from giving expression to their views. Those views, when not openly spoken, exude from the very atmosphere these teachers create, consciously or unconsciously. To the pupil the teacher sits in the chair of knowledge: he is listened to with respect and obedience; his opinions and judgments, whether he will it or not, he cannot conceal. For the child, untutored and tender-minded, the neutral school does not exist: it is Catholic or Protestant, Christian or Hebrew, Theist or Agnostic or badly materialistic.

RELIGION MUST BE TAUGHT IN THE SCHOOL-ROOM Not taught in the school-room, where will religion be taught? Let us remember that the Catholic faith is a science in itself—lengthy and complex in its proposition, precise and dogmatic in its demands. It is not learnt in brief moments, with easy expenditures of attention. It is no general mental assent to which the slight prompting of the will may give birth: it is no vague aspiration, to which a passing word or example lends a power of uplift. The Catholic faith is a well coordinated and explicit system of divinely received truths: it is the firm grasp of those truths by mind and heart: it is the plenary yielding of the energies of life to the consequences of those truths. An attempt to teach Catholic faith, short of long time and thorough drilling, is a profitless beating of the air. The place to teach religion is the school-room, where time and circumstances permit and authorize thought and work, where each theme and study takes its proper rank, religion first and foremost, permeating and inspiring all else, while other themes still are loyally treated to their due share of attention and respect.

CARDINAL GIBBONS ON WOMAN SUFFRAGE

PRELATE DECLARES THAT HE HAS NOT CHANGED HIS FORMER ATTITUDE

By means of an open letter which he has addressed to James R. Nugent, former city counsel of Newark, N. J., and a well known Democratic leader in New Jersey, Cardinal Gibbons hopes to settle once and for all any further question of his attitude respecting woman suffrage.

"I still hold the same views on woman suffrage, already so often expressed; that the ballot would drag woman from her domestic duties into the arena of politics, and rob her of much of her charm, goodness and true influence. "She is indeed a princess, but her God-given role should lie in domestic and gentler fields and ways. We all believe that she has been so successful in her work there that we fear any change by carrying of her government into the political field."

Supplementing his letter to Mr. Nugent, Cardinal Gibbons further says: "Equal rights do not imply that both sexes should engage promiscuously in the same pursuits, but rather that each sex should discharge those duties which are adapted to its physical constitution and are sanc-

tioned by the canons of society.

"The insistence on a right of participation in active political life is undoubtedly calculated to rob woman of all that is amiable and gentle, tender and attractive; to rob her of her innate grace of character, and give her nothing in return but masculine boldness and effrontery. Its advocates are habitually preaching about woman's rights and prerogatives, and have not a word to say about her duties and responsibilities. "When I deprecate female suffrage, I am pleading for the dignity of woman, I am contending for her honor, I am striving to perpetuate those peerless prerogatives inherent in her sex, those charms and graces, which exalt womanhood and make her the ornament and the coveted companion of man. We must remember that though woman does not personally vote, she exercises the right of suffrage by proxy. So powerful is the influence which a sensible matron exerts over her husband and sons, that they will rarely fail to follow her counsel which comes from an inspired instinct rather than from labored reasoning. "Woman is queen indeed, but her empire is the domestic kingdom. The greatest political triumphs she would achieve in public life fade into insignificance compared with the serene glory which radiates from the domestic shrine, and which she illumines and warms by her conjugal and motherly virtues. If she is ambitious of the dual empire of public and private life, then, like the fabled dog beholding his image in the water, she will lose both, she will fall from the lofty pedestal where nature and Christianity have placed her, and will fall to grasp the sceptre of political authority from the strong hand of her male competitor. "Though woman is debarred from voting, she brings into the world and rotes the cradle of the nation's future citizens. She rears and molds the character of those who are to be the future rulers and statesmen; the heroes and benefactors of the country. Surely this is glory enough for her."—Catholic Universalist.

THANKS "I am indebted to your educational method for the change in my daughter's conduct," writes a Japanese Buddhist to the Sisters of St. Paul, who, with two other congregations, conduct prominent academies for girls and young ladies in Tokio. "She was formerly so proud that we were all forced to wait upon her. Now, she is very simple, and attentive to our least desires. Such a change, undoubtedly must be ascribed to the moral philosophy imparted to her by you, which is part of your religion."—Sacred Heart Review.

BISHOPS AND PRIESTS SLAIN IN MEXICO

A press dispatch from El Paso dated June 24 says: "Bishop Candena, aged eighty-five, of the College of Nucera, Sonora de Ocatlan, at Tlaxcala, and three priests were killed June 1, by Carranza troops commanded by General Francisco Cos, according to a letter received here. The letter says the troops then looted and destroyed the college. The priests killed were Father Quiroz, Father Bazan and Father Lara, founder of the orphanage at Ocatlan. Cos' troops are part of the forces of General Pablo Gonzalez, operating near Mexico City.—Standard and Times.

THE TABLET FUND

Toronto, July 6, 1916. Editor CATHOLIC RECORD: I thank you for giving space to the Appeal for the Tablet Fund for the Relief of the Belgians. So far I have received because of this appeal: Previously acknowledged.....\$814 81 St. Mary's Boys' School, Halifax, N.S..... 3 00 A Friend, Marmora, Ont..... 1 00 Mrs. L. Noonan, Athens, Ont. 1 00 Joseph Dube, Taché, Ont..... 2 00 St. Mary's Parish, North Bay 81 00 If you would be good enough to acknowledge publicly these amounts in the columns of the RECORD I would be very grateful. Respectfully yours, W. E. BLAKE, 98 Pembroke St.

DIED

MITCHELL.—At Dorchester, Ont., on Thursday, July 1st, Mr. James Mitchell, aged seventy-five years. May his soul rest in peace! MURPHY.—At Port Hood, N. S., on June 10, Paul Murphy, aged seventy-three years. May his soul rest in peace! HUNT.—At Georgetown, on Wednesday, June 28, 1916, at the home of her mother, Mrs. John Ryan, Catherine M., wife of John J. Hunt, Mt. Forest. May her soul rest in peace!

PILGRIMAGE TO STE. ANNE DE BRAUPEUR

The Kingston Diocese Pilgrimage to Ste. Anne leaves July 20th, by C. P. R., G. T. R. and C. N. R. For full information see agents or write for poster to Rev. J. J. Keely, South Mountain.

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TEACHERS WANTED

WANTED FOR CATHOLIC SEPARATE school Marmora, teacher holding first or second class professional certificate. Salary \$500 per annum. Duties to commence after midsummer vacation. School close to P. O. Apply to J. J. McCallum, Sec. Treas., Marmora. 1917-1

WANTED QUALIFIED TEACHER, FOR Separate school, No. 2, Grattan for the balance of the year, at a yearly salary of \$425 per annum. Duties to begin Sept. 1st. Apply to J. J. Gallagher, Sec. Treas., R. R. No. 2, Eganville, Ont. 1917-2

WANTED A CATHOLIC TEACHER FOR Separate school, No. 14, Lancaster. A salary of \$500 per annum will be paid a Normal Graduate or \$450 to a Model Graduate. Duties to commence on Sept. 1st, 1916. Apply to Alex. B. McDonald, Sec., Green Valley, Ont. 1917-2

WANTED FOR S. S. NO. 6, HUNTLEY, a second class professional teacher, Salary \$500. Duties to commence Sept. 1. Apply stating experience to W. J. Egan, Cookery, Ont. 1917-2

WANTED TEACHER FOR CATHOLIC Separate school, section No. 2, Maidstone, holding first class certificate. Duties to commence after the holidays. State qualification and salary to James Quinlan, Essex, P. O., R. R. No. 3. 1917-2

TEACHER WANTED FOR S. S. NO. 4, Burgess N. Salary \$400 per annum. Duties to commence Sept. 1st. Apply to R. T. Noonan, Sec. Treas., Stanleyville, R. M. D., No. 2. 1917-2

WANTED TEACHER WITH NORMAL certificate. Salary \$500. Apply to E. J. Byrne, Sec. Treas., Stanleyville, Ont. 1917-2

WANTED A QUALIFIED SECOND CLASS teacher for the Catholic Separate school, No. 22, Gloucester, Salary \$425 per annum. One to teach a little French preferred. Duties to begin after the holidays. Apply to Michael Kenny, R. R. No. 1, Ottawa, Ont. 1917-2

WANTED CATHOLIC TEACHER WITH second or third class certificate for S. S. No. 2, God and Hiramworth. Apply and state salary wanted to Casper Vanderspe, Sec. Treas. 1917-11

TEACHER WANTED HOLDING FIRST OR second class certificate for Separate school, sec. No. 2, Brockley. Salary \$425 per annum. Apply to James V. Cleary, Harrison's Corner, Sec. Treas. 1917-3

TEACHER WANTED, HOLDING SECOND or third class certificate, for Catholic school, S. S. No. 3, Brockley. Salary \$425 per annum. Duties to commence Sept. 1st. Apply to P. J. Doherty, Sec. Hastings, P. O., Ont. 1917-2

WANTED EXPERIENCED TEACHER, CATHOLIC, holding at least second class certificate, for country school, terms of ten months, starting 1st Sept. Salary \$400. Board very reasonable near school. Apply at once giving references and testimonials to Rev. J. A. Ainsborough, P. P., Mayo, Que. 1917-4

NORMAL TRAINED TEACHER WANTED Catholic for Separate school, section No. 1, Carleton Place, Ontario. Salary \$400 per annum. Apply to Andrew Schmidt, R. R. 1, Midway, Ont. 1917-2

TEACHER WANTED HOLDING NORMAL school certificate for Separate school No. 4, Alton, Ontario. Salary \$400 per annum. Apply to R. R. No. 3, Norwood. 1917-3

QUALIFIED TEACHER FOR SENIOR ROOM C. S. S. No. 5 and 8, Maidstone and Sandwich South. Salary \$350. Small attendance. Duties to commence Sept. 1st, 1916. School close to church, post office, steam and electric railways. Applications, containing references and testimonials to John J. Costigan, Maidstone, Ont. R. R. No. 2. 1916-3

TEACHER WANTED FOR S. S. NO. 9, Percy, holding a second class normal certificate. State experience and salary expected. Duties to commence after the holidays. Apply to Thomas Collins, Sec. Hastings, Ont. 1916-2

TEACHER WANTED, FOR SEPARATE school, Town of Oakville, Ont. Holding first or second class professional certificate, Salary \$500. Duties to commence after the holidays. L. V. Cole, Sec. Treas., C. S. S. Board, Oakville, Ont. 1916-11

WANTED A TEACHER FOR C. SEPARATE school New Liskeard, holding a second class professional certificate. State experience and salary. Also references. Apply to Chas. A. D. Lisle, Sec. Treas., New Liskeard, Ont. Box 582. 1916-2

WANTED MALE OR FEMALE TEACHER for C. S. school section No. 2, Carleton and Carleton, holding second class professional certificate. Duties to commence Sept. 1st, 1916. Salary \$50 to \$60 according to experience. Applications received until Aug. 1st. Apply to Joseph D. Meyer, Sec. Treas., Midway, P. O., R. R. No. 2. 1916-4

WANTED FOR C. S. S. NO. 1 STANLEY Professional teacher. Salary \$450 per annum. Duties to commence after the holidays. Apply to E. J. Gelinas, Sec. Treas., R. R. 2, Zurich. 1916-11

TEACHERS WANTED, HOLDING FIRST OR second class certificates, for Catholic school, Fort William, Ont. Salary \$500 per annum. Duties to commence Sept. 1st. Apply to G. P. Smith, Sec., 114 Smith street, Fort William, Ont. 1916-11

WANTED TEACHER FOR C. S. S. KEARNEY, holding second class professional certificate. Duties to commence on Sept. 1st. Apply stating salary expected and experience to J. W. Brown, Sec. Treas., Kearney, Ont. 1915-3

TEACHER WANTED FOR CATHOLIC Separate S. S. No. 4, Hibbert, Ont. One holding first or second class Normal certificate. Duties to commence Sept. 1st, 1916. Apply stating salary and experience to Patrick Williams, Dublin, P. O., Ont. R. R. No. 1. 1916-3

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WANTED TEACHER FOR SEPARATE school section No. 5, Bagot, one holding first or second class. Normal certificate. Duties to commence Sept. 1st, 1916. State salary and experience. Apply to J. L. Legros, Sec. Treas., Calabogie, Ont. 1917-4

WANTED TEACHER FOR SEPARATE school section No. 1, Cornwall, Township. Professional teacher. Salary \$450 per annum. Duties to commence Sept. 1. Apply to Hugh Cahay, Northfield Station, Ont., R. R. No. 2. 1917-2

AN EXPERIENCED TEACHER WANTED for Bamberg, Catholic Separate school. Male or female. Duties to commence on Sept. 1st. Salary according to experience. With reference, Apply to J. W. Hartlieb, Sec. Treas., Bamberg, P. O. 1917-2

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