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NATIONAL EDUCATION IN AUSTRALIA

The one common feature which the education systems of the six Australian States possess is perhaps the characteristic which would be the first to strike an inquiring stranger. They are all administered by State Departments, and maintained by State taxation. The municipality or "local authority" has no say either in the establishment of schools, or the appointment of teachers. There is no special education tax, but the expenses of the system are paid out of general revenue. This method tells against those who cannot accept the public schools, which are all practically secular, because it is difficult to convince the unthinking multitude that since everyone contributes to the State revenue, those who elect to have their children taught according to the principles of their religion are compelled to pay twice over. The watchword of the opponents of religious education is "no subsidy to denominational education," which quite obscures the demand of the Catholics for remission of taxes for which they receive no benefit, and not at all for subsidy. In Victoria and Tasmania the systems are frankly secular, while in the other States infinitesimal doses of "undogmatic" religious instruction or Scripture reading may be given. This meagre privilege is seldom utilized and the great bulk of non-Catholic

children in the Commonwealth are growing up without any religious instruction whatever. Catholics, who number about one-fifth of the population, while contributing their share of the \$14,000,000 which are spent on primary education, receive nothing back but a few paltry bursaries totaling not more than \$14,000 and are compelled to maintain their own schools into the bargain. Secondary education is, up to the present time, chiefly in the hands of the churches, but the State authorities are striving to add it to their systems. In New South Wales, where 42 secondary schools are registered, 24 of them are Catholic. In spite of persistent agitation for more than a generation, it cannot be said that the advocates of religious education have made much progress, but there is growing evidence that the appalling indifference which is blighting the Protestant churches in every State is attracting the serious attention of thoughtful Protestants, and causing them to consider that perhaps the secular education which their fathers established in order to abolish sectarianism (by which term they meant Catholicism) has recoiled to the ruin of their own churches.

The British Government did not desire that either Catholics or Dissenters should obtain a footing in the young colony of New South Wales. Father Flinn was sent away by force in 1818, and about the same time, Governor Macquarie, when deporting a Wesleyan preacher, said: "We require none but regular and pious clergymen of the Church of England in a new and rising colony like this." Father Therry, the Apostle of Australia, arrived in Sydney in 1820 with very limited rights, granted, after much pressure, by the English authorities. He opened a little school, which he maintained in the face of much obstruction until Catholic Emancipation improved matters a little. In 1826 all schools in the colony were placed by royal letters patent under the Church and

School Corporation, an Anglican body, which was endowed by a free grant of all the land in the colony. Very little of this endowment came to Father Therry's school. In 1833 a fine old Limerick soldier, Sir Richard Bourke, became Governor, and in 1836 he passed the Church Act, which is the Australian charter of religious liberty. Bourke was, of course, a Protestant, but his Attorney-General was John Hubert Plunkett, a former leader of O'Connell's Catholic Association, and another member of his executive, Roger Therry, had been Catholic secretary of National Education in Ireland. Bourke desired to introduce Lord Stanley's Act into Australia, but he was checkmated by the Anglicans, combined with the Presbyterians, Wesleyans and Independents to whom he and his Catholic henchmen had given civil rights, but whose hatred of Catholicism outlived their gratitude.

Under the little ray of sunshine which Governor Bourke's Act brought to Catholics, Bishop Polding, who arrived in 1836, was enabled to establish about 17 schools, some of them fairly large. Two years later the Irish Sisters of Charity came to the settlement, the first of the many bands of devoted teachers whom the Green Isle has sent to the sunny South. The agitation for the Irish National system was continued under the leadership of Robert Lowe, who later became the English politician, Lord Sherbrooke. Their efforts met with success in 1848, when a National Board was formed to govern 50 schools and a Denominational Board to manage 37 schools, most of which were Catholic. Catholics were not enamoured with this system, which was unfairly administered, but in spite of obstacles their schools increased. The admirers of secularism attempted repeatedly to obtain its repeal, which they succeeded in doing in 1866, when the State contained 385 National schools having 18,126 scholars, and 445 Denominational schools with 23,746 on the rolls.

The latter schools, according to the official head of the system, Professor Smith, an Anglican, were not only much cheaper but more effective.

The Education Act of 1866 was framed to starve out the Denominational schools. Archbishop Vaughan expressively called it the "Scavenger's Daughter" after the instrument of torture used in penal times to squeeze the lifeblood out of its victims. But in spite of all obstruction, Catholic schools continued to flourish, although the other Denominational schools dwindled rapidly. They grew up outside the conditions of the Act, and therefore the parents had to maintain them. In one diocese 14 out of 31 schools were not certified, and in another 700 out of 1,000 Catholic pupils attended unrecognized schools. The cost of public education increased enormously from \$410,000 for 53,702 pupils to \$1,345,000 for 81,229. The cost per head was \$16 in the National schools, against \$5 in the Denominational schools, and yet in 1878, as the result of a public examination, the percentage of pupils above standard marks was 49 in the Denominational and 42 in the National schools.

The secularists were not satisfied with the results of their Act, and the Premier, besides withdrawing grants from Catholic schools, was threatening repeatedly to bring in new legislation. At length, the patience of the Bishops became exhausted, and in June, 1878, they issued a joint pastoral in which, among other matters, they condemned the principle of secular education as one that would create "seedplots of future immorality, infidelity and lawlessness." The anti-Catholic forces in the State, and these comprised, as they still comprise, all the daily newspapers, instantly fomented an intense agitation against Catholics the effects of which are not yet forgotten. The Archbishop, who was called an "audacious prelate," was alleged to be the cause of the proposed new

law which, in the words of the Premier, Henry Parkes, was destined to bring "death to the calling of the clergy," who "in this, as in the mother country, are the most inveterate enemies that popular education ever had." The Premier was a true prophet. His Act has brought death to the calling of the clergy—but not to the Catholic clergy. A Protestant writer in the leading Sydney paper, on March 11, 1911, states that "city church interiors present yawning spaces or thinly peopled pews. Some have been replaced by popular halls, some are sold, and over others the shadow of the auctioneer's hammer is already thrown." The General Assembly of the Presbyterian Church held in Sydney in September, 1910, issued a report on public morality, which echoed a remark of the Chief Justice of Victoria, that young people no longer realized the depravity of sin. They merely looked upon it as misfortune which left no stain. The same Assembly received a report from Tasmania which declared that such ignorance of the most elementary principles of Christianity existed there as to reveal a large element of actual paganism. But, oddly enough, the same Assembly passed a vote of congratulation to the handful of Presbyterians in France on the abolition of superstition and clerical tyranny in that very advanced country. Which quite explains why the Presbyterians fail to recognize the evil that strikes them.

In the meantime, the Budget for Public Instruction increases merrily, much faster than the results. In 1901 it was \$20 a year for each pupil, and in 1910 it reached \$31, while the teachers are miserably underpaid and are pressing the Labor Government for increases. But during the same period the enrollment in State Primary schools in Australia fell from 638,478 to 625,574, despite the increase of population by nearly a million. The Official Year-book coolly debits the decrease to the fall-

ing birth-rate, which is in itself a commentary on secular education. During this period the pupils in Catholic schools increased from 148,659 to 158,694. As to the quality of instruction in these schools, it is difficult to form an opinion. The Bureaus see a royal road in every new fad and never keep to any system long enough to find out its merits. On one point only opinions are fixed, and that is the evil of "sectarian education." It would require more than a Montessori to change that notion. Occasionally, however, someone "dares to be a Daniel." In 1903 the New South Wales Government sent J. W. Turner, one of its principal teachers, and G. H. Knibbs, now Commonwealth Statistician, as a delegation to Europe and the United States to study the various systems. Their report was not pleasant reading, for they found that the people of their State had educational facilities falling far short of those in other parts of the world. "The fault lies in a scheme of education to which the State has been long committed; the supposed excellence of which will be shown to be quite mythical" (page 11). Since that time New South Wales has made many alterations in her methods, and has recently devised a scheme which takes the pupil along a carefully co-ordinated path from the primary school through continuation, commercial, evening, high and other schools to the university. Bursaries and scholarships are plentifully strewn on the path, which looks beautiful on paper, but although a number of Catholic secondary schools are registered to participate in the bursary scheme, the chief feature of the first examination was an attempt to entice a number of the Catholic pupils, who showed up well, to take out their scholarships at the Public High schools.

In Victoria the story of the great betrayal of Christian education is much the same as in the senior State. Until 1872 religious education was allowed by law, but the

Catholics were practically the only religious body to use it. For some years an agitation for secular schools was vigorously pursued by anti-Catholics, and the State elections of 1871 turned upon this question. The opponents of religious instruction won and proceeded to carry their ideas into law. Their motives were well put by George Higinbotham, afterwards Chief Justice, one of the ablest men in Australia. "I believe," he said, "that many Protestants support a State system of education to endeavor to crush Catholicism under the heel of authority." And the author of the secular Education Bill, Wilberforce Stephen, bluntly stated in the campaign, "The thin end of the wedge has been introduced into the Catholic body, and that wedge was a very sharp one. That wedge was education. It would be driven home and would rend the Catholics asunder." Dr. Moorhouse, the Anglican Bishop of Melbourne, strove very ably against the secularists, but in vain. The measure was passed and for a time the Presbyterians, Independents and others who helped to "dish" the Catholics were pleased with their handiwork. Any expression of doubt about the "free, secular and compulsory" system was received with cries of rage, for here, as in Sydney, the daily press is unanimous in its advocacy of the Act. But by and by Protestant churchgoers began to find that the wedge was splitting the wrong tree. To save themselves, they have organized an agitation to introduce Scripture lessons into the State schools. But they are opposed in this not only by the Catholics, who ask that their own grievance should be first remedied, but also by the secularists. Now, there have been three Royal Commissions and a referendum on the matter, and, in addition, the newly formed Catholic Federation is urging the Government to grant another Commission to consider the Catholic claims.

The same story appears in the history of the other

States, and in each of them a regular system of Catholic schools has grown up, side by side and in active competition with the costly State schools. Primary education, of course, obtains first attention, but in every diocese there are splendidly equipped secondary schools and colleges which obtain more than their share of the honors at the University and Public Service examinations. Catholic education is chiefly in the charge of the Brotherhoods and Nuns. It is better organized in Victoria than in any other State. In the neighborhood of Melbourne there is an excellent training college managed by the Loretto nuns, which is attended by lay as well as religious women students. Lectures are delivered daily in the courses prescribed for teachers by the Melbourne University, and the successful students are registered by Government as primary and secondary teachers. The Sisters of Mercy have also a training college for their own order, which graduates registered teachers. The State of Victoria requires the registration of all teachers, but not so the other States. New South Wales within the last year demands the registration of secondary schools, but only for bursary purposes. Many nuns from other States are transferred to Melbourne to obtain the benefit of the training college, and brothers of various orders are beginning to take the Arts course at the Universities. In Sydney a fine training college is being erected for nuns, and members of all orders in the State will open houses in the suburbs, so that representatives may attend daily the lectures in educational subjects which will be given by professors from the Sydney University.

Nearly all the great teaching orders are represented in the Commonwealth. The Irish Sisters of Charity were hardly a decade old when, at the request of Dr. Ullathorne, Mrs. Aikenhead selected a band of five adventurous Sisters to accompany him to the almost unknown

and much dreaded colony of New South Wales. The population around Botany Bay was then but a handful and very rough and ignorant, and the Sisters had to undergo experiences similar to those described by Father Burns in his "Catholic School System in the United States." They grew with the rising State, and now, besides managing leading hospitals in Sydney and Melbourne, wholly supported by private subscriptions, they have 19 communities in three of the States, mostly for primary education. But in St. Vincent's College, Sydney, they possess the oldest and one of the finest secondary schools in the State.

The Irish Sisters of Mercy were the next teaching order to set foot in Australia. The mother house, Baggot Street, Dublin, sent a community to Bishop Brady, who ruled over a plague spot at Swan River, West Australia, infested by convicts and ticket-of-leave men. In September, 1845, the superioress, Mother Ursula Frayne, who was destined for a long and glorious career in the South, with six Sisters, were hauled aboard the barque Elizabeth, each to her great horror slung in a herring barrel. When they landed they found the "Cathedral" at Perth to be a rough brick building 40 feet by 15 feet, without doors or windows, and with the sun shining through the roof. The Sisters, living in a little cottage close by, met with some opposition from ignorant persons, but their modesty and industry, and Mother Frayne's good humor, gradually wore away all mistrust, and they soon found the children of Protestants applying for admission to their little school. This humble foundation has now grown into one of the finest buildings in the Western capital, and from this mother-house the Mercy Order first came East to Victoria. Baggot Street sent other detachments to the Eastern States, and in 1881 a community from Buenos Ayres reached Adelaide, South Australia. The same

great Order had come to Goulburn, N. S. W., in 1859 from beneath the shadow of Croagh Patrick. Throughout the Commonwealth there are more than 150 communities of the Mercy Order, and, especially in Melbourne, they possess very fine schools. In Victoria they are consolidated under one head, but in the other States many of them have no connection with one another, beyond the name.

Australia is proud of being the motherland of two religious sisterhoods which are flourishing and doing splendid work in education. The Good Samaritans of the Order of St. Benedict were founded in Sydney in 1857 by the first Bishop Dr. Polding. They have now 31 communities, containing 326 Sisters, distributed over four States. Their head house is St. Scholastica's College, Sydney, a very successful secondary school. The Good Samaritans have the reputation of keeping abreast of every educational development. But the Order which is nearest to the heart of young Australia is that of the Sisters of St. Joseph of the Sacred Heart, founded at Adelaide, S. A., in 1867. The trials and triumphs of its founder, Mother Mary of the Cross (McKillop) make her a worthy peer of Margaret Hallahan and Mother Seton. In promoting the cause of religious education, particularly the instruction of the children of the poor, this Order, as Cardinal Moran says, has been singularly blessed by God. It has been established in every State of the Commonwealth and in New Zealand; and strong invitations have come to it from South Africa and the Philippines. It is the largest Order sprung from a single foundation in Australia, having nearly 200 communities. Its work is chiefly confined to primary schools, according to the intention of its founder, but as the chief opportunity of earning bread and butter comes from teaching what are here called "accomplishments," the Order has

been forced to undertake "high" schools, and what is euphemistically termed "music."

Besides these, there are more than 20 Orders of nuns doing educational work in Australia and New Zealand. The Religious of the Sacred Heart from Paris have a magnificent college at Rose Bay, Sydney, which is perhaps the finest educational building in the metropolis and a conspicuous landmark on the harbor foreshore. One of the sorest grievances of the anti-Catholics in the Queen City is that almost every one of its countless hills is topped by a convent or a Catholic Church. The stronghold of the Loretto nuns is at Ballarat, an inland Victorian city, whither they came from Rathfarnham. Their college Mary's Mount has a wide reputation, and they have also good schools at Melbourne, Sydney, Adelaide and smaller towns. The Brigidines are to be found at Sydney, Melbourne, Ballarat, Echuca and Wellington, N. Z., conducting schools of a very high class. The Sisters of Notre Dame des Missions are chiefly established in New Zealand. The Dominicans, also from Ireland, have been in the Southern continent for nearly 50 years and, besides possessing noteworthy schools, have earned the gratitude of the people for their care and instruction of deaf-mutes at Waratah, N. S. W. The Presentation Order is represented in nine dioceses, the Ursulines are at Armidale, both Orders hailing from Ireland. The Benedictine Sisters came to Sydney in 1849 as an adjunct of the English Benedictines, to which Order the first two Archbishops, Polding and Vaughan, belonged. Many other Sisterhoods, such as the Poor Clares, the Faithful Companions, the Third Order of St. Dominic, and others, are in Australia but have not extended beyond local associations, but no doubt they will be found ready to "swarm" when the opportunity offers.

The male teaching Orders are naturally much more

limited in numbers, but they are well distributed. The only places in which they are not to be found are in the "back blocks" districts where there are vast areas of low-grade country almost unpeopled. Wherever a hamlet is formed two or three Sisters appear, or else the children are, perforce, compelled to ride long distances to the nearest Public school, which may be only a "half-time" school, or a traveling teacher's class held in turn at farms or grazier's stations. This is the source from which the Public schools get most of the Catholic pupils, of whom they make much in the official statistics.

The Jesuits first came to Australia from Austria in 1849 and settled at Adelaide. Another community came to Melbourne from Dublin in 1868 and founded St. Patrick's College as a day school. Later they established a boarding school in the suburbs (St. Xavier's). Both colleges are looked upon as being the principal Catholic schools in the State. The same may be said of the beautifully situated and well-named Riverview (St. Ignatius'), and the day school at St. Aloysius, Sydney. Riverview acquired considerable fame by erecting the first seismograph in Australia, in charge of the well-known Father Pigott, S.J., from which many interesting results were obtained.

The Irish Christian Brothers first firmly established themselves in Victoria in 1868, where they have now five colleges and a large number of primary schools. Many of their pupils have attained high positions in public and ecclesiastical life, and at the public examinations they invariably secure many more than their share of successes. In Sydney they have established their novitiate, besides two colleges and eight primary schools. Their college at Waverley, Sydney, though only about six years in existence, already bids fair to rival their great school at Victoria Parade, Melbourne. They have also colleges

at Goulburn, N. S. W.; Perth, W. A.; Ballarat, Vic.; Dunedin, N. Z., and Nudgee, Queensland, the last named having quite a continental reputation.

The Marist Brothers have a very firm footing in New South Wales, whither they came from Laval, France, in 1872, but nearly all the Brothers now are natives of Australasia. St. Joseph's College, Hunter's Hill, Sydney, one of Australia's Great Public Schools in the English meaning of the term, cannot be excelled for beauty of site, dignity of building, or capacity of teaching staff. In Sydney city they conduct a high school with marked success, and a greater number of primary schools than any other Order. They have also schools at Lismore, N. S. W.; Maitland, N. S. W.; Melbourne and Bendigo, Vic.; Adelaide, S. A., and throughout New Zealand. The Vincentian Fathers conduct a highly successful college at Bathurst, N. S. W., but their other communities confine their work to missions. The Patrician Brothers have a college and primary schools in Sydney and country schools in New South Wales. The De la Salle Brothers have a fine college at Armidale, N. S. W., which attracts pupils from a wide range of country, and they have lately taken charge of primary schools in Sydney. The Brothers of St. John the Baptist have a school at Adelaide, S. A.

The first test of the success of Catholic Schools is their power to attract and hold pupils. Now the Catholic population of Australia is 20.1 per cent of the whole, and therefore school attendance above that ratio is satisfactory. The State school enrollment for 1910 is 627,910 and the average attendance 455,870. The Catholic school enrollment is 158,694 and the attendance 129,872. The enrollment is therefore 20.1 per cent of the whole, while the attendance is 22.2 per cent. When we allow for the attendance of non-Catholic children whose parents appre-

ciate the devotion of the teaching Orders, and set off against it the vast spaces where even a couple of nuns could not pick up a crust and where the children are therefore compelled to attend the State school, we must admit that Catholic parents in Australia are making their share of the sacrifices which the spirit of the age demands from Christians. The official statistician of New South Wales, who is not a Catholic, observes in his report for 1910: "It is only the superior resources of the State-supported system which can successfully combat the difficulties experienced in immense and sparsely populated areas." This comment was made upon figures which showed that attendance at Catholic schools in the metropolis was 30.5 per cent of the whole, in country towns they formed 26.8 per cent, and in rural districts, where the above drawbacks prevail, they fell to 7.3 per cent.

It is hardly necessary to dwell on the successes of our schools in public examinations. Our experience is similar to that of the United States. Moreover, we take pride in the fact that, though every penny of our contributions is earned by the blood and sweat of a hard-working people, the Catholic colleges in the chief cities of the Commonwealth completely outclass the State establishments. For all this devotion we get nothing but abuse, and we have to be continually on the watch for efforts on behalf of the State to outwit us. In 1911, for instance, the New South Wales Government offered for the first time 300 scholarships to all primary school children, but tenable only at State high schools. Out of 11,000 entries there was not one entry from a Catholic school. In 1912 they offered a number of bursaries tenable at Catholic high schools. We hailed the measure as a slight modicum of justice to us. But what was our disgust to find, when the result of the examination was announced, that a large number of our children were placed as winners of the

State school scholarships which we had rejected the year before. The establishment of the Catholic Federation in all the States is now assured, and there is every prospect that Catholic education in Australia will be placed on a better footing in the near future.

P. S. CLEARY,

Sydney,
New South Wales.

A SCHOOL FOR ETHICAL CULTURE

For a number of years the Society for Ethical Culture, founded by Dr. Felix Adler, has maintained in New York City a school with a kindergarten department which is not in any way under the control of the City Superintendent of Public Schools. One of the reasons given for its separate existence was the desire to get into harmonious relations with the workingman, and provide for the study of manual training. There were rumors that no mention of the name of God was ever allowed—when it appeared in any of the text books it was erased—that the teachers could not invoke the sanction of divine authority in favor of any moral precept, and that the school children were expected to perform their daily duties according to an innate standard of perfection without hope of reward or fear of punishment.

This unique school was started in a very plain way on West Fifty-Fourth Street, but has since been removed to a spacious building in a more select location fronting on Central Park West and Sixty-Third Street. The general meetings of the members supporting this school and pledged to the peculiar form of culture it was intended to promote were held on Sunday mornings in a public hall. Prominent musicians and singers were engaged to supplement the address of the leader at these gatherings, and various arguments were put forth calculated to encourage a benevolent and optimistic outlook on human affairs, at the same time urging strong opposition to religious intolerance.

The Jewish Encyclopedia is authority for the statement that the Ethical Culture Society is "a non-sectarian, ethico-religious" body founded in 1876 by Professor Felix Adler, which assumed as its motto "Deed,

not creed." The one condition of membership is a positive desire to uphold by example and precept the highest ideals of living. Members are free to follow any system of religion they choose, though "the chief supporters in New York and Philadelphia are Jews, as is its founder and leader."

The recent completion of the imposing building¹ known as "The Meeting House" evidently marks an epoch of growth. It is located on the corner adjoining the school, within the limits of the parish assigned to the Paulist Fathers, and represents a large expenditure of money. Sunday evening meetings for free discussion have been introduced to expand the influence of the movement. Mr. Alfred Martin, called "an associate leader," has been most energetic within the past few years and seems to delight in assailing the citadels of orthodoxy, leaving in his trail what has been fitly called "a chaos of human speculation." He was graduated at the McGill University in 1882, and from Montreal, his native city, went to Harvard, finishing a course there at the Divinity School in the year 1885. Shortly after he began to preach as a Unitarian at Tacoma, Washington, and experienced a change of mind in 1892. Then he declared that "there is no future for any religious movement bearing a sectarian name, and making fellowship conditional on the acceptance of any theological creed, however brief."

On another occasion Mr. Martin used these remarkable words: "It is sheer folly to be blind to the fact, intimated in the recent address of Mr. Jacob Schiff, that there exist underlying, dividing differences which always come to painful light the moment either party justifies its sectarian position. Touch the sectarian sores and in-

¹ The new building has on the wall fronting on Central Park the following inscription in large bronze letters: "Dedicated to the ever increasing knowledge and practice and love of the right."

stantly the sectarian nerves will respond. Only as Jew and Christian alike resolve to give up their respective sectarianisms and subordinate their systems to the larger whole of which they are only a part, * * * can the religious fellowship of Unitarian, Universalist and liberal Jew be achieved." To indicate the expansive freedom of the ethical society, Mr. Martin said:

"I believe in God with all my soul, but nothing could ever induce me to join or to lead a society which made belief in God a test or condition of membership. Why? Because I want for my brother man the same freedom that I crave for myself. Freedom of thought has led some thinkers into atheism, others into agnosticism, and still others into theism, yet the ethical movement has the necessary freedom to make them all feel at home in its fellowship. For it refuses to make any theological belief whatever the test of membership, basing it solely on the human desire to live the moral life, a basis, and indeed the only possible basis, which all men, whatever their religious opinions, can unite upon."² (*New York Evening Post*, December 31, 1910.)

An earnest mind seeking religious guidance after reading the above passage may remember the terrible fate predicted for the blind leaders of the blind. Evidently Mr. Martin can see no danger in encouraging a mental attitude favorable to universal skepticism. The com-

² Mr. G. K. Chesterton has recently complained that he is tired of latitudinarian statements. Among his "Don'ts for Dogmatists" he has the following:

"Don't use a noun and then an adjective that crosses out the noun. An adjective qualifies, it cannot contradict. Don't say, 'Give me a patriotism that is free from all boundaries.' It is like saying, 'Give me a pork pie with no pork in it.' Don't say, 'I look forward to that larger religion that shall have no special dogmas.' It is like saying, 'I look forward to that larger quadruped who shall have no feet.' A quadruped means something with four feet; and a religion means something that commits a man to some doctrine about the universe. Don't let the meek substantive be absolutely murdered by the joyful, exuberant adjective." (From a miscellany of men, published by Dodd, Mead & Co.)

elling power of truth in science or religion demands for clear thinking that certain sign posts should be erected to guard the wayfaring man from pitfalls. Without taking away his liberty, or putting fetters on his feet, the head light of the locomotive flashes a message to him which he cannot disregard if he values his own safety. An aviator presuming to ignore the law of gravitation, would find little sympathy after his speedy downfall from the upper regions. Yet Mr. Martin, with astounding presumption, offers a solution of the great religious problem without requiring any positive declaration concerning the existence of God, of the spirituality of the soul and its aspirations for a future life. Under his vague theory of mental freedom, a new emancipation from all dogmas, he rashly attempts to establish a fraternity having no bond of intellectual unity based on the axioms of a common belief. In spite of many perversions of the truths contained in the Bible, the late Mrs. Eddy at least inculcated reverence for God and the miraculous power of Christ. She had some notion that positive assertion was needed to establish her so-called science of mental healing.

Fifteen years after becoming a Catholic, the late George J. Bull, M. D., for a long time a prominent oculist in Paris, wrote an account of his journey from Canada to New York in 1883. During three years he devoted himself to the study of diseases of the eye, and was much interested in the work of the society for ethical culture. His impressions are given in these words:

“I learned that Felix Adler, son of a rabbi, had been sent to Germany to prepare himself to become the rabbi of the most important Jewish temple in New York. He lost faith in all revealed religion while in Germany, and on his return founded the Society for Ethical Culture. Every Sunday Adler gave a lecture on some moral sub-

ject, and his audience was composed for the most part of Jews who had given up their religion. The society had established philanthropic works, especially a school, from which all mention of the name of God was rigorously excluded. Adler denied any direct revelation of God to man. He would not be held himself by any creed. One day, however, he said: 'If you would know my creed, it is this: I believe in the supreme excellence of righteousness; I believe that in maintaining and fulfilling the law of righteousness man is sanctified in the service of the unknown God.'

"Adler seldom allowed himself to use the word God. He preferred to use such terms as the infinite, the perfect, to avoid the suggestion of any idea of personality in the Godhead. He did not admit that man could address himself to God in habitual prayer. At most, he said, one might pray in a moment of exaltation caused by some beautiful spectacle in nature, such as one might see from a mountain top. He said: 'Our conscience tells us we must do what is just. If we have not faith in this moral law, our life on earth is without object, and the sufferings we endure are a cruel mockery. We must feel that there is a harmony between the order of nature and our moral instincts. Such a law is the basis of ethical religion.' * * *

"Up to this time I had given little attention to moral questions; but now I studied them with interest; this was certainly a step in advance. I became * * * a friend of Adler. * * * The conversations I had with him * * * were not without influence on my character, and I still feel grateful to him for the help he gave my troubled conscience. But today by the light of the true faith, I easily perceive the imperfections in Adler's moral system. However perfect may appear the morality preached by reformers, in natural religion one may

always see egoism and pride hidden under a virtuous exterior. The Divine Master alone can teach humility, abnegation of self, true charity and the other Christian Virtues; for only He can give man the grace to practice them."

There may be other sincere inquirers now among the followers of Dr. Felix Adler seeking the highest food in the Society for Ethical Culture, and to them no doubt Dr. Bull would prescribe the course of reading which brought him from darkness and the region where he could find only hazy glimpses of truth into the celestial light of the one and only Catholic Church. With Cardinal Newman as a sure guide he explored the realms of church history, and the successive periods of doctrinal development. In these studies he found consolation and his eager mind was convinced that God had not left Himself without testimony in His own world, and that He had by divine protection guarded His Church as the infallible teacher for all nations unto the consummation of the world. In later life he gave a noble example for laymen, though surrounded by the gay sinners and scoffers of Paris, especially by the writing of his religious history, which is one of the best of the life stories in the volume called "Roads to Rome in America," published by Herder of St. Louis.

From the candid narrative of Dr. Bull the misguided Catholics who have given their patronage to the Ethical Culture School should see the danger to which their children are exposed. Under the attractive plea of liberality the foundation of all positive belief in religion is attacked, as shown in the statement quoted from Mr. Martin, and fully endorsed by Prof. Adler as represented by Dr. Bull. In the pages of this REVIEW (September, 1912), Bishop Canevin used some plain language for skeptical Catholics when he stated that "an education

which does not bring man nearer to God is a failure, and if, in any way, it leads him from God * * * it is a curse. The Christian child has a right to a Christian education, * * * and must be taught from the dawn of reason to know his Heavenly Father and his everlasting inheritance."

The numerous so-called Select Schools which appeal to representatives of high society and capture the sons and daughters of some wealthy Catholics cannot escape from the condemnation given in the following passage from Archbishop Riordan in the *San Francisco Monitor*, September 23, 1911: "A non-sectarian school that eliminates from its course of studies all reference to religious dogmas and neglects to insist on religious practices * * * uproots the sources of spiritual life which is its basis of character. To kill life, poisoned food may be given: the same result may be had by giving no food at all." Genuine culture has a claim that must be recognized in every system of education, but it can be obtained under the guidance of saints and sages, and without the admixture of ethical skepticism.

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THE CULTIVATION OF THE EMOTIONS

It is a commonplace both of philosophic thought and of popular speech that man is a rational animal. But, like so many other truisms, the definition has been sadly abused. A definition is an admirable thing so long as its use is confined to thinkers who possess an accurate, discriminating and judicious sense of word values; but once it strays from the shaded academe or the painted porch and loses itself in the agora, once it gets classic personality polluted by the sights and smells and noises of the city marts, the definition generally becomes so shapeless and unsightly a thing that its own father would fail to recognize it. It loses its delicacy of coloring and its grace of contour, and it comes to mean many things in a sort of a way and no one thing in the right way. Such is the fate today of Darwin's convenient shibboleth, "The survival of the fittest," which, as the brilliant and profound Mr. Chesterton has pointed out, has come to mean merely "The survival of the survivor"; and such, too, has been the fate of the definition of man as a rational animal.

For popular usage, extending through the centuries, has distorted the original meaning of the terms employed almost beyond belief. Today, the distortion takes the form of undue emphasis. So much stress is laid on the adjective *rational* that the statement, "Man is a rational animal," means to the man in the street that man lives by reason, directs all his actions according to reason, bases everything he does and says and thinks on motives prompted by reason. In short, "Man is a rational animal," has come to mean, "Man is a mechanical animal"; and it is deeply significant that so popular a purveyor of popular thought as Mr. Arnold Bennett has labeled one of his most popular books "The Human Machine."

The domination of scientific thought in the modern world has been another factor in stressing the element of the rational in man's nature. Reason and empirical science are far from being the same thing; but in both there is a common ground of exactitude which leads to their confusion in the mind of the many. It is this confusion which has foisted upon us the so-called science of eugenics and the greater proportion of the thousand and one pseudo-scientific movements and attitudes which in the ages to come are certain to contribute to the gaiety of nations.

The truth of the matter, of course, is that while man includes reason in his motives and principles of conduct, it is not the only element therein. The rational animal possesses what are called feelings or emotions, and those feelings are important agencies in the making or the marring of nations and individuals. If in the environment in which he is placed man finds a rational appeal, he likewise finds an emotional appeal; and while he does not—or, at least, should not—permit himself to be swayed solely and absolutely by the caprices of his emotional nature, he cannot consistently ignore that emotional nature either in framing or in practicing his philosophy of life.

Indeed, the important role played by the feelings in one's daily life can hardly be realized. If a man were to sit down in a reflective mood and seriously recall the principal things he has done or has thought of doing, he would speedily find that in practically every instance—and certainly in every instance of great significance—he has been prompted by mixed motives in which emotion has been ever present and in which very often, for better or for worse, it has exercised no subordinate function. In the practice of religion, in the exercise of his duties as a citizen, in the choice of a profession or a state of life,

he has not been merely a human machine. And often, in the event of his having ever done anything heroic, such as rescuing a drowning person or giving his goods to the poor, he would discover that the heroicity of his act has been, roughly speaking, in inverse ratio to the cold reasonableness of the performance.

If this is true of the adult, it is even more applicable to the child. Practically every system of pedagogy, at least in theory, has admitted this. We know that ordinarily the child is not morally responsible until the attainment of the seventh year; but we also know that long before that age the child is susceptible to an emotional appeal. And all through the period of adolescence the growth of the emotional nature keeps ahead of the growth of the intellect. It must be borne in mind, too, that the child's emotions are of a sensuous and egoistic character and are ever increasing in differentiation and complexity.

The data of the child's emotions find a parallel in the data of the child's sensations; the direction and control of the mind are in many ways similar to the direction and control of the body. If a watch be dangled before the eyes of an infant a few months old, there is discernible an adjustment of the child's vision and then a general squirming movement of the entire body. The obvious inference is that the infant seeks to get possession of the bright and mysterious object, but, not having sufficient control of the motor nerves to reach out an arm and grasp the watch, expends a vast amount of what the superior being who holds the watch might designate as superfluous energy. The infant has not yet arrived at an advanced stage of physical adjustment. Similarly, the extraordinary views of morality often held by children of a larger growth, their failure to grasp all but the most elementary notions of cause and effect and their

almost pathetic lack of the sense of proportion are due mainly to limited powers of intellect and the simplicity of their emotional tone. A girl of six will confess to possessing "likes" and "hates"; she has yet to learn the wisdom of being "seated in the mean" because her emotional outlook is not sufficiently complex to recognize any mean.

* * *

Needless to say, these facts have a direct bearing on the work of the classroom. Every experienced teacher realizes the futility of exhortations that do not possess a generous element of emotional appeal. And every teacher who possesses wisdom as well as experience—the one is not invariably connoted by the other—realizes that the cultivation of the emotions must take into account the egoistic character of the child's feelings to which we have already referred. The failure of any system of education is largely its failure to cultivate, to guide, to direct and to control the child's emotional nature.

In a recent issue of *The English Review*, a writer who signs himself "Custos" takes issue with the English public school system on precisely these grounds, charging that the methods of education in vogue at Eton, Harrow and Rugby have in recent years developed an undesirable type of character. In part he says:

"The little Etonian is a walking imp of class priggishness and class arrogance. He learns there to look on the world with a damn-my-eye carelessness that literally unfits him to take off his coat in after-life. It is not an exaggeration to say that fully half of the boys who go to our public schools come away mental derelicts, incapable of concentration, their whole outlook focused on their own personal pleasure and gratifications, looking at all serious things and at all men who work seriously with contempt. The parents, too, are largely to blame. With

the advent of luxury, the modern public-school boy is a terribly spoiled and pampered little fellow, very different from the boy of Tom Brown's days. He may have better manners, dress better, be able to chat in a more cheeky way to his elders, but he has not the fibre, the grit of the lad of thirty years ago."

* * *

Two important truths are to be kept in view when forming a theory for the cultivation of the emotions. The first of these is that the process is one both of direction and suppression. Our employment of the word *cultivation* in itself indicates that the former should dominate. While we cannot consistently adopt Rousseau's principle advocating direction exclusively, we must not, on the other hand, fall into the error of Fielding's "Thwackum," who was so mightily impressed by the Scriptural proverb concerning the consequences of sparing the rod that he saw no necessity for the employment of any other pedagogical device. The teacher must perceive the fallacy underlying the French philosopher's contention that man must grow as the tree grows; in the first place, man isn't a tree, and in the second place many trees grow awry. But, again, neither man nor tree grows without soil and air and sunshine. After all, there is a deep meaning behind the hackneyed phrase, "teaching the young idea how to shoot." The young idea must, perforce, do his own shooting; but, both by direction and suppression, he can be taught how to shoot straight.

The other vital truth in connection with the cultivation of the emotions is that the process must be correlated with the processes of directing the instincts, training the intellect and strengthening the will. The principle of fusion must not be overlooked. Instincts and the impulses which spring from them demand the teacher's care; and when he is discouraging an undesirable im-

pulse or encouraging a desirable one, his work will be facilitated by the right sort of emotional appeal. The once popular belief that the feelings and the intellect have no affinity is, happily, exploded; and experience amply demonstrates that emotion and reason, in varying proportions, enter into almost every mental process. As for volition, it simply cannot act alone; it must have motive power as well as object. We cannot merely *will*; we must will *something*, and for willing we must have rational and emotional grounds. So the teacher, in general, has to face the fact that the child is not a sort of corral whereon a number of isolated faculties are running around loose, each awaiting its turn to be roped and branded, but rather what has been aptly termed "a complex unit," mentally as well as physically.

Let us now tabulate some of the specific emotions—or, rather, some of the most definite manifestations of the emotional nature discernible in childhood and youth—and briefly consider the leading means of cultivating them with a view to the formation of Christian character.

Ambition. The normal child has a natural desire to excel. And this passion in the child is not necessarily the "vaulting ambition" for which the Macbeths of books and of life rightly stand self-condemned. Often a young teacher, fresh from the reading of Rodriguez and the theory of the virtue of humility, detects in the perfectly legitimate ambition of the children confided to him something that savors not of the way of perfection. Accordingly, with the zeal of the sons of thunder, he proceeds to adopt a policy of suppression which in many cases does incalculable harm.

Such a teacher would do much better to adopt the policy of wise and enlightened direction. That policy insists that ambition can be made, and ought to be made, a powerful means of advancing the child's truest and

highest interests. Indeed, once we are assured that the object of the ambition is a worthy one and that the means of attaining it are legitimate, we need have little fear for the fact of the ambition itself. The teacher's work consists mainly (1) in the elimination of unworthy motives; and (2) in the inculcation of motives deemed worthy in the light of human nature and Christian teaching.

Fear. What is unknown, or but slightly and imperfectly known, is ordinarily fearful. The fear that is characteristic of childhood has its occasion in lack of knowledge. Once we supply the necessary knowledge, the childish fear is dispelled. This ought to be the guiding principle of the teacher.

Some teachers have been known to follow a diametrically opposite course by playing upon the unhealthy and debasing fear of almost morbid children. Their motives, no doubt, have been good, but the effects have invariably been fatal. A striking instance is that of the teacher who, in order to impress the children with the truths of salvation, would absolutely terrorize a class, and drive some of the children to the verge of hysteria, by recounting stories of the sudden death of unrepenting sinners whom devils bore bodily to hell to the accompaniment of clanking chains and burning brimstone. The legends employed were many of them of most respectable lineage, often dating from the ages of faith when strong men were strong alike for good and ill; but their use in the classroom was certainly ill-advised.

There is a fear that is servile, and there is a fear that is salutary. The former must be eradicated, as it springs largely from ignorance and an imperfect sense of the relative values of things. The latter, which is the beginning of wisdom, must be wisely cultivated. Here, too, the cure is knowledge. Once a child grasps the essential

distinction between a live wire and an insulated wire, for example, his fear of the former is salutary and his fear of the latter disappears. The principle applies to every lesson taught and to every relation of life, with the addition that, in regard to the judgments of God, while a holy fear is to be inculcated, an even greater love is to be instilled.

Love. A right understanding of the nature and scope of this emotion spells a right understanding of the art of living in the highest and holiest sense. "The greatest of these is charity." If we would seek to know why love occupies so prominent a place in the great books of the world—books as far removed in other respects as "The Rubaiyat" and "The Imitation of Christ," we have but to realize that it is because love is the greatest power the world has known; it is the key that explains the saint and the sinner, that makes clear to us the rise and fall of nations, that comes nearest to giving an adequate answer to the eternal "why?"

The cultivation of love in the hearts of children implies the suppression of its evil manifestations and of passions like hatred and envy which exist by reason of its absence. The short cut to real educational facility is to teach the children to like things. The teacher must show by his own example the supreme advantage of having an ever-active appreciation of what deserves affection. The heart that is filled with love has no room for hatred.

A practical application of this principle may be found in the matter of the children's reading. Instead of publishing a juvenile *index librorum prohibitorum*, let the teacher concentrate his efforts on interesting his pupils in books that are really worth while. Again, instead of promulgating a formidable list of impending punishments, let him, if need be, open up to the pupils a vista of attractive rewards. In general, he must aim at giving their minds a positive, optimistic trend.

All true love is founded on the love of God. Once this fact is realized, our love becomes rightly proportioned. While life lasts, we can never hope to reach a full realization of this sublime truth; but we tend to its realization according as we live up to the dictates of Christian morality. The teacher does but a small part of his Heaven-given work if he does not arouse in his pupils the conviction that the love of God is the supreme concern in life and that all we do is to be directed to that one all-absorbing, all-vivifying end.

Reverence. Here, truly, is a subject for the exercise of an enlightened zeal. What troubles modern life very much is the lack of the sentiment of respect; it would seem, indeed, that what gives the poor old world a headache is the passing of the bump of reverence.

There is no need to dwell here upon existing conditions. Let it suffice to say that reverence is sadly needed today. The teacher is to inculcate reverence for superiors, for holy things, for the past. And this he can do, not so much by set and formal speeches, as by his own example. Lack of reverence is characteristic of youth, because it is characteristic of untried strength, and sometimes the teacher—especially the young teacher—will find an ample field for the cultivation of reverence very near home.

We Catholic teachers have a powerful aid in the cultivation of this emotion in the devotional exercises in vogue in our churches and in the ceremonies of the Mass. The best treatise on Christian politeness I know of is the Roman liturgy, because it brings out the wealth of meaning underlying what seems on the surface to be the most simple and empty form. Explanations of the liturgy should result in a growing respect on the part of the pupils for holy things and a gradual realization of the sacredness of life itself.

No consideration of the training of the emotions would be complete without mention of the culture of the aesthetic sense, of the appreciation of the beautiful. Literature, music and art find their rightful place in the school curriculum when they serve to stimulate the child's natural delight in what is pleasing to the aesthetic sense. But one caution is needed here: Even in our schools there is danger of falling into the pernicious fallacy of art for art's sake. Let the teacher, then, bring out the meaning of art, let him show that a poem is beautiful, not because the words are well chosen and well arranged, but because it is the worthy expression of an idea that is true and good. Fra Lippo Lippi's old prior was wise in his generation: "Give us no more of body than shows soul."

Finally, and most important of all, there is the supreme necessity of developing and cultivating the religious instinct. This is the true keynote of emotional training. Religion is more than a mere emotion, but there is an emotional element in religion which we cannot ignore. Not by the bread of reason alone does the spiritual man live. Sole reason never made a convert, never fostered devotion. And what draws all the varied, and at times discordant, emotional tendencies into one golden glow of harmony sublime is the living, leaping consciousness of the nearness of God.

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A PLEA FOR THE MAN TEACHER

Teaching in the United States has well-nigh become a monopoly of woman. Few will consider this an ideal condition; it is, at best, a compromise, a *modus vivendi*. As far as our Catholic schools are concerned, the religious orders have supplied efficient teachers that leave very little to be desired, but, of course, they could not overcome the inherent limitations of human nature. So even our Catholic school system has room for the man teacher. To an extent this want has been met by the various communities of teaching brothers. However, vocations to the religious life among our American youth, are not over-numerous. This fact seems to point to the advisability of employing, in greater number, lay teachers for the instruction and education of the larger boys.

We do not raise a new issue when we plead for a greater percentage of male teachers in elementary education; we merely return to the safe and sound traditions of our fathers. There never has been a time which so completely abandoned the education of youth to female influence as ours. Is it not greatly to be lamented that the energy and ambition of our young men are almost totally withdrawn from the noble field of educational work? Have they no direct, valuable contribution to make to the advance of culture in the coming generation? The elimination of the man teacher from education means a loss both to the present generation of men and to the growing generation. The reflex influence of education is of no small importance for the upbuilding of the finest type of manhood. The teacher, perhaps, owes more to the child than the child to the teacher. Teaching and educating are the best means for self-improvement; they call everything that is noble in a man to the front. Al-

ways, therefore, the finest characters have been found in the teaching profession. Our Catholic laity lacks this valuable means of self-improvement, and the evil results are very much in evidence. The Catholic public school teacher cannot throw his whole personality into his profession, and, consequently, the reaction upon his character, particularly its religious phase, cannot be full and complete. But the greater losers are in the succeeding generation of children, in so much as there will be something wanting in their mental and moral make-up on account of the absence of the male element in their formation.

Education is effected by deliberate instruction and by the unconscious influence of personality. In either case there is specific work to be performed by the male teacher, which cannot be done by any substitute. Girls blossom out, as their nature demands, only under the genial influence of fair women. The most charming femininity graces those winsome girls that have grown up under the sympathetic, though firm, sway of religious women. But will boy-nature respond in the same felicitous and harmonious manner to these influences, excellent in themselves, but not adapted to its peculiar exigencies and characteristics? It would be rash to predict equality of result where there is so much fundamental disparity of endowment.

The aim of education is to create and mould personality, the power of deliberate ethical self-orientation. Personality is not mechanically formed from without, but must be evoked from within. Like begets like; as flame is kindled by flame, so personality is quickened by personality. The irradiation proceeding from a well-poised, strong personality is far more effective in building up character than anything which may be designedly said or done. Of this kind is the home-training of the

child, the action of which we might call climatic, depending on imponderable, subtle elements, such as the bare presence of the parents, irradiating a power for good or evil which can not easily be counteracted. In school-training personality is an equally potent factor. But personality is something individual, incommunicable. The distinction of sex also marks a very emphatic difference of personal characteristics. For that reason the home is so rich in educational elements, because it contains these two complementary types, whereas institutional education always presents a stunted, unsymmetrical aspect.

Nothing, then, develops personality so readily as personality itself; that is, nothing awakens in the undeveloped child the latent possibilities of the moral self so naturally as contact with a rich, magnetic personality. If this be so, it seems that the characteristic and specific traits of what makes up the rounded personality of the perfect man are not sufficiently and adequately drawn out under the vivifying touch of ever so perfect a woman. The boy cannot emulate the ideal of womanly perfection; he cannot adapt himself to the womanly model, there being a broad margin where the masculine and feminine do not coincide. The result would be a partial effacing and weakening of what is distinctly masculine; a deformed, truncated type of manhood in boys reared exclusively by women. We cannot but regard this as a loss, since the perfection of humanity is represented in two distinct types. A one-sided influence, either feminine or masculine, leads to an impoverishment of typical perfection and to a blurring of the respective ideals of the sexes. However exalted and fascinating the ideal of true womanhood may be, and however desirable in a woman, it is different from the ideal of manhood and, consequently, undesirable in a man. But it is the concrete

ideal, as embodied in the person of the teacher, that stamps itself upon the child. Thus, the boy under female influence misses that which appeals to him as typically manly; he cannot copy the teacher of the opposite sex under penalty of sacrificing his individuality; the personal ideal continually before him is not the one that tallies with all his needs and aspirations. So the outcome must be an effeminacy of our youth, not in the sense of an adoption of girlish softness of manners (which we would not regret very much), but in the sense of an impoverishment of the typical perfection of manhood and of an approximation and confusion of ideal, which should remain distinct, as they are polarized and can only be fully realized by different sexes.

Instruction addresses itself to the intellectual faculties. The intellectual endowment of man differs in more than one way from that of woman. Instruction, if it is to be successful, cannot overlook this difference. It appears, then, that the boy taught chiefly or solely by women finds himself at a disadvantage. His mentality cannot be perfectly understood, and, therefore, not perfectly formed and disciplined by the female teacher. Woman possesses some natural gift of insight, which enables her to reach the truth in many cases by a short cut, almost unerringly; this prerogative, nature's generous dower, vouchsafed to the sex, perhaps to offset its native frailty, or to safeguard the sanctity of the home, is akin to intuition and dispenses with the cumbrous processes of reasoning; it is some kind of an illative sense raised to a high power. Man, however, must in these cases, where woman's intuition outruns reason, follow the longer road of syllogistic argument. Accordingly, it may happen that, in a boy, whose mental formation is exclusively in the hands of a woman, habits of painstaking and cautious reasoning are not formed to the degree called for by his peculiar

sort of intellectuality. This may partly account for the distaste shown by young men for abstract studies and the little value set on theoretical knowledge and on religion, as being associated with ideas of the womanly and unmanly.

The question of discipline raises another difficulty. Truth to tell, I think there is as much order and silence in a schoolroom in charge of a woman as there can be under the control of a schoolmaster. But is this discipline maintained by the exercise of authority or rather by an appeal to the gentler instincts in the boy? If the latter, such discipline fails to beget habits of obedience and respect for authority, which are essential for good citizenship; neither would it, in this case, produce self-restraint, so necessary for the life of a man. We may also legitimately doubt whether woman can always effectively deal with the impulsive instincts of a boy of average vivacity. The boy will more readily resent punishment inflicted by the hand of a woman and rebel against restraint which she imposes. He ill brooks the superiority of the opposite sex, therein following a healthy instinct of his nature. But a boy whose spirit has been crushed may develop into a man who willingly surrenders to the ascendancy of woman, finding it natural that she should in all things hold the first place.

To sum up, if there is a distinct type of manly perfection, it takes a man to bring out all its hidden capabilities and to develop its germinal adumbrations in the boy; and this, the highest efficiency of our school system, calls for the man teacher. The necessity of some general, if not specialized, vocational training, points in the same direction. If the respective spheres of activity of the two sexes lie so far asunder in later life, their early training should not be indifferent to this fact. We would conclude with a very judicious remark of Dr. Shields,

with whose ideas we fully identify ourselves: "The influence of both sexes is desirable and even necessary for the proper education of both sexes, and for the proper education of each sex teachers of the same sex are absolutely indispensable." (The Cath. Ed. Rev., Vol. III, p. 173.)

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AN EFFECTIVE METHOD OF TEACHING COMPOSITION

Most teachers and pupils find composition the hardest work of the school, whether done in the class-room or at home. Yet the ability to express thought readily and well is the effect the teacher hopes to produce by all his labor for his pupil, and it is also the surest sign that the lessons have been learned, for they have become a part of the child's mind, their various subject-matters brought together and made one in knowledge that is changing into wisdom. Children can express thought easily and readily only on subjects that have been talked over with persons of intelligence. Oral expression comes before written. When familiarity has been gained by conversation, precision and correctness will follow by writing. Johnson told Boswell that he would insist on boys writing something at once when they have a task; that the great point is to begin, and not sit staring at the paper and biting the pencil. This something will come to mind all the more quickly if the teacher has prepared the way by opening the avenues of thought during a little preliminary talk. The aim of the present writer is to show how such a talk has been conducted and has led to excellent work in composition. This method, while simple enough for children in the fifth grade, can be used with advantage even in the high school. Simplicity of theme is no drawback to good writing.

Begin with description, and give only one paragraph at a time. Start it with a short topic sentence containing only two or three connotative words, but draw out as thoroughly as possible the meaning of the terms and show how they form a comprehensive outline of the entire description. The words will be nouns and adjectives; so if

either be changed, the whole set of particulars must be changed at the same time. Take, for instance, the simple sentence, The kitchen was cozy. Draw out from the children that the two connotative words are *kitchen* and *cozy*. Then ask how they recognize a room as a kitchen, what are the essential marks? They will answer that a kitchen has a *stove* and a *sink*, and probably that there are pots and pans to be seen. To the further question, Why are these there? they will answer, Because a kitchen is a room where food is prepared and cooked, and so it must have fire, water, and utensils. Now take the word cozy and elicit from the children that it means pleasant warmth and is used rather of the artificial warmth of a room by fire than of the natural warmth of a room in torrid weather, so that we think of a kitchen as being cozy in winter rather than in summer. The next step is to get the particulars that fit under the general term cozy, keeping in mind all the time that they must be only such things as belong to a kitchen. The items may be written on the blackboard just as they are given, and will probably include such picture words as the following:

A bright fire;
a shining stove;
kettle singing merrily;
tins on the shelves reflecting brightness;
general air of good things cooking;
clock ticking steadily;
comfortable rocker by the window;
braided mat on the floor;
plump gray cat in the room.

Reading over the items, verify them one by one as suggesting *coziness* and in no way denying it.

It would be well for the teacher to have her own paragraph prepared beforehand, so that she may the more readily put the blackboard items together in smooth sen-

tences to serve as a model for the children's work. The paragraph might run somewhat like:

The kitchen was cozy. Topic sentence.

The kitchen was cozy. A bright fire was glowing in a stove that shone like jet. The kettle was singing merrily to a couple of covered saucepans that listened with quiet appreciation. Tins of every shape and size on the dresser and the table reflected the general brightness and promised various comforts in store when the clock, ticking steadily on the shelf, should proclaim the proper moment. A wooden rocker by one of the big windows, with a braided mat in front of it, showed that somebody had a good place for a half-hour's knitting or sewing or reading between times in the busy day, though just now its occupant was a plump gray cat, blinking lazily in the sunshine.

There are a hundred words in the above paragraph, which is quite long enough for such a theme. Teachers often err by requiring too long a composition on a simple subject. It would be better to give another theme for a second paragraph, or a series of themes by changing the adjective.

The topic sentence just given might be changed, for instance, to "The kitchen was very convenient." In this case, emphasis must be laid on such details as:

- A range of the latest pattern;
- a sink near a window;
- pantry and ice-box near;
- zinc-covered table;
- the newest and best of utensils, etc.

The object to be kept in mind is that the words *very convenient* call for everything that will secure the work of the cook to be done easily and quickly. Change the topic sentence to "The kitchen was a wretched place," and everything must disappear that would make the room

seem cozy or convenient. If the topic sentence were amplified in one way in school, it might be given as a home task to amplify it in another by a change of the comprehensive outline. That is sufficient exercise for a young mind, and the writer will know how to go about it.

Much thought must be given to the details that will justify the variations in such general statements as these:

The parlor was a handsome room.

The parlor was curious.

The parlor was sad to see.

The wide veranda was the glory of the parlor.

It is all very useful thought, too, which will clear a child's notions of the meaning of terms. The same adjectives were used successfully also for paragraphs of description of flower-beds.

Short topic sentences that call for a paragraph of narration do not furnish hints so plain as the adjectives in an outline of description. The theme had best be the telling of something the writer has done or experienced. Good paragraphs have been constructed from these simple sentences:

I have just finished dressing a doll.

I have just finished making a garden.

I have just finished a cradle quilt.

I have just finished reading a book.

In the first three sentences the stress is to be laid on the action performed, while the fourth can be only a synopsis of the book. One example of working out the first sentence in a paragraph of about a hundred words is this:

I have just finished dressing a doll. She is a large doll with long light curls, blue eyes, and a very pretty face. Her name is Constance. She came to me as a birthday present from my aunt in California, and in the box with her were pieces of muslin, lace, and ribbons

of which to make a dress. My mamma gave me lawn and showed me how to cut out the underclothes. After these were finished, I made a white muslin skirt and trimmed it with tucks and lace. Then came the dress, which was the hardest of all, but the prettiest. It is of fine white muslin, and has a deep hem, insertion, tucks, and then insertion again. Both insertions have blue baby ribbon run through them, and the waist and short sleeves have insertions and ribbon, tucks and lace edging. To finish all off, my mamma gave me a lovely blue sash which matches the little ribbons.

While the dressing of a doll is something nearly every girl can write about, it will be wise for the teacher to leave the choice of subject pretty free, provided the writer tells about something she has actually done. It is a surprise and pleasure to see what a variety there will be in a large class, for all games and household occupations have their devotees.

Topic sentences that require more general treatment are such as:

I spent this summer at the beach.

I spent this summer with my cousins in the city.

I spent this summer camping out.

I spent this summer on a farm.

All of these have been used with success after a talk on the characteristic pleasures and occupations of the beach, the city, the camp, and the farm. All four were thus prepared and the items put on the blackboard as soon as suggested. Then each pupil was allowed to take which she pleased for writing out. One such paragraph may be cited.

I spent this summer at the beach. Mamma, my brothers and sisters and I stayed there all the vacation, and papa came down every Saturday afternoon and stayed until Monday morning. Our house was close to

the water, so that the first thing we saw in the morning was the great stretch of tossing waves shining in the sun; and the last thing we looked at every night was the wonderful sea, silver in the moonlight or black under the stars. Every day we went in bathing about ten o'clock, when the water had grown warm. After that we played with our little boats along the shore, or we went rowing or fishing. In the afternoon we walked up town to the post-office and did errands at the stores, or went to see friends, or we sat in the shady swing and read a nice book.

In paragraphs like the above, call attention to the fact that the narrative is generalized. It is not the history of any one day in particular, but an account of how the days were generally spent. The same would be true of a visit to cousins in the city, a summer in a camp or on a farm. The dressing of a doll, or the making of fudge, on the contrary, is concrete, one action, which may be related in the order in which it was performed. Emphasizing these distinctions will teach the children how to think, how to select particulars, how to show relation of parts, and how to give a general impression.

During thirty years of teaching composition to all grades, the writer of this article has never had more satisfaction in results than with a class of girls just entering their teens who were writing paragraphs of from one to two hundred words, built up by the various methods suggested in any first-class rhetoric on simple themes with which the girls were familiar. There was real ambition to be able to follow a formula and to complete the series of "nine ways."

E. C. BUTLER.

Washington, D. C.

UNIVERSITY DEGREES CONFERRED ON SISTERS

Teachers College of the Catholic University of America completed its second year on the eleventh of June. The year's work was most satisfactory to all who are interested in this great movement for uplifting and standardizing our Catholic schools.

Forty-nine Sisters, representing sixteen different communities, were in residence during the Academic year. Living accommodations were provided for a small number of the Sisters in the Convents of the Benedictine Nuns and the Sisters of Divine Providence. Those who could not find accommodations in these two Convents rented seven cottages in the immediate vicinity and turned them into temporary Convents. The students of Teachers College were all Sisters who, through long years of teaching and of religious life, were thoroughly accustomed to regularity and work. The needs of their religious life were amply provided for by five Chaplains who said daily Mass in the several Convents.

Owing to the fact that the Sisters who attended the Teachers College this year were mature women who had, at other Colleges and Universities, accumulated large credits, the University was enabled to confer the Degree of Bachelor of Arts on twenty-three Sisters and the Degree of Master of Arts on twenty-four Sisters. Twenty-one hundred and seventy-six hours of college credits are required for the Bachelor's Degree. It will be seen that many of the candidates had much more than this on matriculating, but were required to do one year of residence work before the degree could be conferred. The following is a complete list of the candidates who received their Degrees:

Bachelor of Arts

- SISTER MARY ANGELA, Ursuline Sisters, Cleveland, Ohio, experience in teaching 8 years, college credits at matriculation 2271 hours, courses taken in this University 19.
- SISTER SAINT ANGELA, Sisters of St. Mary, Lockport, N. Y., experience in teaching 18 years, college credits at matriculation 3027 hours, courses taken in this University 23.
- SISTER MARY BEATRICE, Sisters of the Holy Humility of Mary, Lowellville, Ohio, college credits at matriculation 2356 hours, courses taken in this University 17.
- SISTER MARY BEATRIX, Sisters of St. Mary, Lockport, N. Y., experience in teaching 13 years, college credits at matriculation 2316 hours, courses taken in this University 21.
- SISTER MARY CALLIXTA, Sisters of Divine Providence, Newport, Ky., experience in teaching 1 year, college credits at matriculation 2216 hours, courses taken in this University 29.
- SISTER MARY CONSOLATA, Sisters of Mercy, Hartford, Conn., experience in teaching 18 years, college credits at matriculation 2308 hours, courses taken in this University 13.
- SISTER MARY CONSTANCE, Sisters of St. Mary, Lockport, N. Y., experience in teaching 10 years, college credits at matriculation 2364, courses taken in this University 22.
- SISTER MARY GERALDA, Sisters of St. Francis, Stella Niagara, N. Y., experience in teaching 15 years, college credits at matriculation 2354, courses taken in this University 20.
- SISTER MARY GREGORY, Sisters of St. Joseph, Wichita, Kans., experience in teaching 19 years, college credits at matriculation 3508, courses taken in this University 20.
- SISTER SAINT IGNATIUS, Sisters of the Congregation of Notre Dame, experience in teaching 28 years, college credits at matriculation 2271, courses taken in this University 19.
- SISTER JAMES ALOYSIUS, Sisters of Charity of the Incar-

nate Word, San Antonio, Texas, experience in teaching 2 years, college credits at matriculation 2712, courses taken in this University 27.

SISTER MARY JUSTITIA, Congregation of the Sisters of Charity of the Blessed Virgin Mary, Dubuque, Iowa, experience in teaching 17, college credits at matriculation 2172, courses taken in this University 27.

SISTER MARY LAURENCE, Sisters of St. Mary, Lockport, N. Y., experience in teaching 12 years, college credits at matriculation 2722 hours, college courses taken in this University 16.

SISTER MARY LOUIS, Sisters of St. Joseph, Wichita, Kans., experience in teaching 24 years, college credits at matriculation 2179 hours, college courses taken in this University 12.

SISTER MADELEINE, Sisters of Charity of the Incarnate Word, San Antonio, Texas, experience in teaching 6 years, college credits at matriculation 2145, college courses taken in this University 25.

SISTER MARY OF NAZARETH, Sisters of Jesus and Mary, Woonsocket, R. I., experience in teaching 15 years, college credits at matriculation 2742 hours, courses taken in this University 16.

SISTER MARY PIUS, Sisters of St. Joseph of Carondelet, St. Louis, Mo., experience in teaching 14 years, credits at matriculation 3088 hours, courses taken in this University 19.

SISTER MARY OF PROVIDENCE, Sisters of Divine Providence, San Antonio, Texas, experience in teaching 12 years, college credits at matriculation 2632, courses taken in this University 18.

SISTER MARY ROSA, Sisters of Mercy, Hartford, Conn., experience in teaching 8 years, college credits at matriculation 2256 hours, courses taken in this University 16.

SISTER MARY ROSINA, Sisters of St. Joseph of Carondelet, Troy, N. Y., experience in teaching 17 years, college credits at matriculation 3320 hours, courses taken in this University 20.

SISTER MARY URBAN, Congregation of the Sisters of Charity of the Blessed Virgin Mary, Dubuque, Iowa,

experience in teaching 18 years, college credits at matriculation 2156 hours, courses taken in this University 13.

SISTER MARY VERONICA, Benedictine Sisters, Brookland, D. C., experience in teaching 10 years, college credits at matriculation 2216, courses taken in this University 22.

SISTER VINCENT DE PAUL, Gray Nuns of the Cross, Buffalo, N. Y., experience in teaching 23 years, college credits at matriculation 2808, courses taken in this University 11.

Master of Arts

SISTER AGNES XAVIER, Sisters of Providence, St. Mary of the Woods, Ind. Experience in teaching, 10 years. A. B., St. Mary's of the Woods, 1912. Major subject, Psychology; Minor, English. Dissertation, "Mental Imagery in Tennyson."

SISTER ALOYSIA MARIE, Sisters of Loretto at the Foot of the Cross, Loretto, Ky. Experience in teaching, 10 years. College credits Oct. 1, 1912, 2228 hours. Major subject, English; Minors, German and French. Dissertation, "The Cultus of the Blessed Virgin Mary in Mediæval Art."

SISTER MARY ANGLIQUE, Sisters of Divine Providence, San Antonio, Texas. Experience in teaching, 11 years. A. B., Our Lady of the Lake College, 1912. Dissertation, "Growth of the English Drama from the Liturgy of the Church."

SISTER MARY GERMAINE, Congregation of the Sister-Servants of the Immaculate Heart of Mary, Scranton, Pa. Experience in teaching, 18 years in high school, 12 years community inspector of schools. A. B., The Catholic University of America, 1912. Major subject, Philosophy of Education; Minor, English. Dissertation, "The Principle of Authority in Catholic Education."

SISTER MARY BORGIA, Sisters of Loretto at the Foot of the Cross, Loretto, Ky. Experience in teaching, 13 years. College credits Oct. 1, 1912, 2615 hours. Major sub-

DEGREES CONFERRED ON SISTERS

- ject, Philosophy of Education; Minor, Mathematics. Dissertation, "The Educational Value of Music."
- SISTER MARY CATHARINE, Sisters of Mercy, Wilkes-Barre, Pa. Experience in teaching, 27 years, 4 years community inspector of schools. College credits Oct. 1, 1912, 4360 hours. Major subject, Philosophy of Education; Minor, French. Dissertation, "The Religious as an Educator."
- SISTER MARY COLUMBKILLE, Sisters of Charity of the Incarnate Word, San Antonio, Texas. Experience in teaching, 9 years. A. B., The Catholic University of America, 1912. Major subject, Psychology of Education; Minor, History of Education. Dissertation, "The Development of Originality Through Imitation."
- SISTER MARY DIGNA, Sisters of St. Benedict, St. Joseph, Minn. Experience in teaching, 24 years. A. B., University of Minnesota, 1912. Major subject, History of Education; Minor, Philosophy of Education. Dissertation, "Principles of Method Used by the Fathers of the Church in Teaching Religion."
- SISTER ST. EDGAR, Grey Nuns of the Cross, Ottawa, Canada. Experience in teaching, 24 years. A. B., D'Youville College, 1912. Major subject, Mathematics; Minor, German. Dissertation, "The Imaginary Roots of Algebraic Equations."
- SISTER EUGENIA CLARE, Sisters of Providence, St. Mary of the Woods, Ind. Experience in teaching, 8 years. A. B., St. Mary of the Woods, 1912. Major subject, English; Minor, German. Dissertation, "Romanticism and the Catholic Doctrine of Grace."
- SISTER MARY EVA, Sisters of the Third Order of St. Dominic, Sinsinawa, Wis. Experience in teaching, 8 years. A. B., St. Clara College, 1912. Major subject, General History; Minor, Church History. Dissertation, "The Resistance of the Papacy to Islam After the Crusades, 1272-1342."
- SISTER MARY IRMA, Sisters of Mercy, Chicago, Ill. Experience in teaching, 20 years. A. B., The Catholic University of America, 1912. Major subject, Psychology; Minor, English. Dissertation, "The Relation of Language to Thought."

- SISTER MARY JEANETTE, Sisters of St. Benedict, St. Joseph, Minn. Experience in teaching, 10 years. A. B., University of Minnesota, 1912. Major subject, Philosophy; Minor, Philosophy of Education. Dissertation, "The Girl's Attitude Towards Philosophy."
- SISTER MARY JOSEPHINA, Congregation of the Sisters of Charity of the Blessed Virgin Mary, Dubuque, Iowa. A. B., Mount St. Joseph's College, 1912. Major subject, Gaelic; Minor, History of Education. Dissertation, "Life and Work of the Reverend Doctor Geoffrey Keating."
- SISTER MARY LIGOURI, Sisters of St. Francis, Stella Niagara, N. Y. Experience in teaching, 27 years. Associate in Arts, Oxford University, 1880. Major subject, Philosophy; Minor, English. Dissertation, "Pagan and Christian Ideas of Beauty."
- SISTER MARY OF GOOD COUNSEL, Sisters of Divine Providence, San Antonio, Texas. Experience in teaching, 4 years. A. B., Our Lady of the Lake College, 1912. Major subject, English; Minors, Latin and Greek. Dissertation, "Historical Sketch of the Personal Essay in England."
- SISTER MARY OF THE IMMACULATE CONCEPTION, Sisters of Charity of the Incarnate Word, San Antonio, Texas. Experience in teaching, 21 years. College credits Oct. 1, 1912, 3480. Major subject, Psychology; Minor, German. Dissertation, "Aesthetics in the Thirteenth Century."
- SISTER MARY OF THE VISITATION, Grey Nuns of the Cross, Ottawa, Canada. Experience in teaching, 15 years. A. B., D'Youville College, 1912. Major subject, Mathematics; Minor, German. Dissertation, "A History of the Methods of Solution of the Numerical Equation."
- SISTER MIRIAM, Sisters of Loretto at the Foot of the Cross, Loretto, Ky. Experience in teaching, 15 years. College credits Oct. 1, 1912, 3100 hours. Major subject, Ethics; Minor, Logic. Dissertation, "The True Basis of Moral Obligation."
- SISTER ST. ROMUALD, Grey Nuns of the Cross, Ottawa, Canada. Experience in teaching, 27 years. A. B.,

D'Youville College, 1912. Major subject, Greek; Minors, English and German. Dissertation, "Greek Among the Celts."

SISTER MARY RUTH, Sisters of the Third Order of St. Dominic, Sinsinawa, Wis. Experience in teaching, 15 years. A. B., St. Clara College, 1912. Major subject, Ethics; Minor, Philosophy. Dissertation, "The Inefficiency of Moral Education Without a Religious Basis."

SISTER MARY TERESITA, Sisters of Providence, St. Mary of the Woods, Ind. Experience in teaching, 11 years. A. B., De Paul University, 1912. Major subject, History of Philosophy; Minor, German. Dissertation, "Plato's Scheme for an Ideal Republic."

SISTER THOMAS AQUINAS, Sisters of the Third Order of St. Dominic, Sinsinawa, Wis. Experience in teaching, 13 years. A. B., The Catholic University of America, 1912. Major subject, History of Philosophy; Minor, Logic. Dissertation, "The Terminology of Pre-Socratic Philosophy in Regard to the Soul."

SISTER MARY VITALIS, Sisters of Loretto at the Foot of the Cross, Loretto, Ky. Experience in teaching, 35 years. College credits, Oct. 1, 1912, 3497 hours. Major subject, Psychology; Minor, History of Philosophy. Dissertation, "Music a Moral Factor in Social Development."

SURVEY OF THE FIELD.

THE GENETIC SCHOOL OF EDUCATION

Perhaps no single writer of the present generation has exerted so profound an influence on the educational thought and practice of this country as G. Stanley Hall.

He is practically the founder and the chief protagonist of the genetic school of philosophy and education. Since the publication of his article on The Muscular Perception of Space, in *Mind*, October, 1878, he has been constantly before the educational public in lectures, magazine articles and books. His position of professor of Psychology in Johns Hopkins University, and later as President of Clark University, lent authority to what he said. He has always been an earnest and indefatigable worker, a fearless and original thinker, and he is master of an easy and graceful style. It is not surprising, therefore, that a large following has been attracted to his standard.

Whether one agrees with President Hall or not, it is quite necessary to be familiar with his work if an intelligent comprehension of the educational movement in this country of the last two decades is to be gained. It is no small task, however, to follow so prolific a writer. "At the close of 1909 there were two hundred and ninety-five titles in the bibliography of President Hall's writings collected in Clark University library. Since then several articles and the large and important work *Educational Problems* have appeared. By far the greater part are upon educational topics, or upon topics closely related to education."*

*G. E. Partridge, *Genetic Philosophy of Education*, New York, 1912, p. 383.

Those whose duty it is to keep abreast with the educational movement of the day owe a deep debt of gratitude to Dr. Partridge for collecting and summarizing Dr. Hall's published views on education in the convenient volume of four hundred pages under the title "*Genetic Philosophy of Education*, an epitome of the published educational writings of President G. Stanley Hall of Clark University." It frequently happens that such a summary does scant justice to the author and is liable to lead to grave misconceptions. The work before us avoids this danger by securing the authentication of the man whose work it assumes to summarize. In an introductory note, President Hall says of Dr. Partridge and his work: "The author of this work was for some years my student and for many more has been my neighbor and friend. The proposition to epitomize my own views was his, but had I been moved to select some one for this purpose, I can think of no one I should have preferred to him. As I have read over these pages, I have had several pleasant surprises. One was to realize that the various partial views I have expressed at various times and places were capable of being mosaiced together into so respectable a whole as the author makes out of them in the first part of this book. Again, I have been surprised to see how well acquainted Dr. Partridge has made himself with even my smaller and more obscure articles and brought them into their place, and again, I have been pleased to recognize the wisdom of his judgment in sometimes retaining my own phraseology and often improving on it by briefer and simpler forms of expression. There seems under the circumstances that there is little else left for me to say in an introduction, except the above testimony to the general ability and fidelity of the representation and to this I very gladly bear witness."

The only word that need be added to this endorsement is a brief statement in the preface by Dr. Partridge himself concerning the scope of his work.

SCOPE OF SUMMARY "In a word, my book is an epitome of the published writings of President Hall, and is solely that. I have added nothing I have not found in his writings, and I have drawn from no other sources. Though the influence of his work, which I think we may justly claim to be the most important contribution of all times to the philosophy of education, has now been felt in every department of the school system, and in all fields of activity in which human welfare is an ideal, both at home and abroad, this philosophy as a whole seems still inaccessible to a great many who need to have it in a simple and comprehensive form."

There can be no doubt of Dr. Partridge's sympathy with the point of view of President Hall, and this is as it should be. The reader has, therefore, every possible guarantee that the book fairly represents the thought of the genetic school and particularly the thought of its founder. It may well serve, therefore, as a convenient manual for disciples and it may also serve to exhibit the fundamental tenets of the genetic school to those whose educational principles rest on a radically different philosophy.

The Catholic, whether he be Priest or layman, parent or teacher, who, from press of work, has not had sufficient time to keep abreast of educational trends, will do well to study this book if for no other reason than he may know what an impassable chasm separates Catholic education from the education that is at present given in our State schools. No matter how admirable may be the character of principal or teacher, the real meaning of education is to be found in its underlying philosophy.

If the purpose of education is to train men and women for this life exclusively, it will necessarily assume a character quite inconsistent with an education whose first aim is the preparation for eternity. Again, if man is regarded as nothing more than a highly developed animal who is to be trained to maximum efficiency in the struggle for existence and survival of the strong, he will be formed along quite different lines from those which would necessarily govern the unfolding of the life that was not to be lived out for self but was to be devoted chiefly to the well being of others. The training that fits for the biological struggle is quite incompatible with that which would obtain the goal in an ethical struggle. Clearly, therefore, the philosophical principles underlying a system of education are of the utmost importance and if they be along wrong lines no amount of glossing over or of clever device can ever make them right.

Dr. Partridge divides his book into four parts. To the first he gives the title "Philosophical, Biological, and Psychological Foundations of Education." The second part is headed "General Principles of Education." The Catholic student will accordingly turn at once to these parts of the work to gain an idea of just what the genetic school stands for.

The practical side of the philosophy before us may be gained from this paragraph: "A true philosophy, whatever else its purpose or merits, must bear the tests, both of inspiring youth with right attitudes towards life, and of inculcating correct views of education throughout society. It must be a body of principles capable of furnishing deep and wholesome motives and beliefs to teacher and parent, and it must be a creed suited to the needs of effective, practical living. In a word, a philosophy, to be true, must do more than merely hold together

PRAGMATIC
TENDENCIES

logically. It must have practical bearings. It must not merely dictate to conduct; it must also serve. In a very deep sense, it is quite as reasonable to say that philosophy is based upon education, as that education is based upon philosophy. Philosophy grows out of life, as its broadest and deepest meaning, formulated by the same powers of heart and mind that we apply to our other tasks. Only as such a sum of wisdom has it a right to dictate either to reason or to conduct."

This seems admirable at first sight and yet the philosopher will not fail to note its pragmatic tone. Truth is not a thing of validity in itself; it is the mere outgrowth of utility. Reason recognizing objective truth is not to be the guide of life, much less any revealed truth proclaimed through Divine authority. A thing is true if it is useful, no matter what logic or revelation may have to say about it. This is not to be confounded with the Catholic attitude which maintains that the true is useful in the highest conceivable sense, but the usefulness is the effect and not the cause of the truth involved.

It is a rather startling inversion of the order of procedure to which the Catholic mind is attuned to be told "the tests through which the philosophy must pass before it can be judged true are, therefore, many and severe. It must first of all be optimistic, pointing always toward the future rather than the past. It must grow out of, and be in harmony with, instincts and feelings. It must agree with common sense, with sight and touch, and with all the realities of life. It must find a place for the facts of the physical sciences, and also for the truths of the world of ideals and imaginations. Above all, it must inspire the young to activity and to a love of knowledge."

Even if one were to accept the ideals of life here set forth, it is a rather hard strain on one's idea of truth

to see it lose all its quality of the absolute and become a mere thing of convenience, bending itself so as to harmonize with animal instincts, with feelings that grow out of mere animal organization. Such a philosophy lacks courage. It abdicates its right to govern and contents itself with comfort and servitude. It must not look at the past or draw any lessons from experience. Such a philosophy may serve those who have ceased to believe in God, in a hereafter, or in a world that transcends the play of material forces.

A second characteristic note of the genetic school is thus set forth on page nine: "Any philosophy that fails to make youth enthusiastic in the right way; INTELLECT that fails to create interest in realities; that AND makes youth pessimistic or blasé; that arouses FEELING intellect more than feeling; that breeds familiarity with the universe, destroying wholesome awe and wonder, is wrong. It is wrong because it will not pass the profoundest test we have—fitness to lead men to the fullest enjoyment of a normal life of activity and interest in the future. The intellect has no higher claims to judge truth than these immediate feelings—nor so high—for it represents the individual alone, while the feelings are racial, and reveal to us truths larger than the self. All thought must eventually be brought to this test."

Most of us will agree with the statements that a true philosophy should make men enthusiastic, etc., but it is quite another matter to disqualify intellect and make feelings the ultimate judge of philosophy and of all truth. One cannot help realizing the need of divine guidance in dealing with the ultimate truths of life when we are confronted by statements such as these from earnest and thoroughly trained men who have ceased to accept reve-

lation as a guide in matters of truth and of human conduct.

The pragmatic character of the genetic
 PRAGMATISM school stands out still more clearly in
 IN EDUCATION this sentence (page 9): "No philosophy
 can be said to be proved valid until it is
 seen what it can do, directly or indirectly, for the coming
 generation. It is in this sense that it has been said that
 philosophy is dependent upon education."

Those who have grown up with a belief in a personal God as the foundation of their conscious life, are often curious to know the attitude of men who have lost all this and attempt to make friends with the world of heartless forces. To such the following glimpse of the attitude of a genetic philosopher will prove interesting: "Discovery of the lawfulness of the universe enables us to live in a feeling of security, with the belief that our previsions will not be futile and that we are guided and supported in a universe that is controlled throughout by law, reason, and cause, and is working with the regularity of a machine.

"But the universe is not merely a machine, governed by law and order. We see that it everywhere abounds in life—so exuberant and overflowing that the whole world seems animated. Every creature is driven by a will to live and to enjoy an ever higher and fuller life, and this seems to be the expression of a great fundamental purpose in the world.

"Last, is the principle of evolution. The course of
 EVOLUTION change is upward. The best survive, and
 IN EDUCATION the weak and ineffective go to the wall.
 There is everywhere advance and im-
 provement, and the field of pleasure is
 ever widening. The principle of growth is benign, and
 the evidence is borne in on us from every hand that

good-will and beneficence are at the root of all things—that a power exists that is friendly to man and takes an interest in his welfare; that it is good to be alive.”

One should not be deceived by the closing sentence of this paragraph. Read the work further and you will find that the phrases have not the same meaning that we are accustomed to and that drop from the lips of a Christian who believes in a personal God presiding over the affairs of men and in redemption through Jesus Christ.

As its name indicates the genetic school of philosophy is in reality an outgrowth of the doctrine of evolution. We do not mean, however, to assert by this that it is a necessary consequence of evolution.

The name of Stanley Hall is more intimately associated with the culture epoch theory than with any other single educational doctrine. This theory claims support from the doctrine of recapitulation as it is known in the science of embryology. Whether this foundation be legitimate or not is a matter concerning which there may be a diversity of opinion. We have discussed the topic elsewhere. All who are interested in the culture epoch theory, whether they agree with it or not, will be glad to find President Hall's philosophy on the subject brought together in so convenient a form as that presented to us by Dr. Partridge. “The fundamental fact and principle of this biological philosophy is that mind and body have evolved together in the race, and have developed together in the individual, in one continuous process. Not only, therefore, must all mental facts be understood in terms of, or with reference to, physical facts, but the individual, both in his mental and physical aspects, must be studied in relation to the whole history of the race. This evolutionary principle must be applied

to all problems of psychology, until we have a complete natural history of the mind. Psychology must deal with facts and not, as in the past, with ultimate principles. Its field is the study of all expressions of mind, all actions and institutions that are its products, including the instincts of animals, myths, customs and beliefs of primitive man, reflex and automatic movements, disease and abnormalities."

One might very well accept the general theory of development and still differ radically with the views here set forth concerning the origin and destiny of the human soul, and concerning the ultimate values of life. To believe in genetic psychology as applied to educational processes does not necessarily commit one to all the views of its founder, and many of the readers of Dr. Partridge's book, whether or not they have a larger acquaintance with Dr. Hall's philosophy, will disagree with the following doctrine as set forth on page 20 of the book before us: "Development and change are continuous and unbroken. Nothing is stationary, and man himself is in a stage of active evolution toward a higher form. Although his body seems, in many ways, to have reached its highest point of development, his mind continues to advance with ever greater acceleration. Changes in the industrial, the social, the moral, and the religious life were never so great as now. Precisely what the final result of this evolution of man is to produce in the universe, or even in what direction it is tending, it is quite impossible to know, but there is every indication that man has not reached his final form, nor the perfection of which he is capable: that the best things in his history have not yet happened. Nor can we know with any greater certainty what the future has in store for other races than our own, nor for animal forms, some of which may even-

tually go far beyond the present stage of the highest races of mankind, and take the place of the dominant forms of life, when these higher types shall have become decadent. Such is the conception of man that results from the work of Darwin. His mind is to be regarded as quite as much an offspring of animal life as is his body. The same principles may be applied to both and both must be investigated by similar inductive methods. We can understand the mind only in its development; we shall know it completely only when we can describe all its stages from the amoeba up. The emotions are best studied in their outward expression; will and behavior; intelligence and sagacity; and not by the methods of the laboratory."

One wonders how those good people who objected to a simian ancestor will reconcile themselves to a family tree springing from the jelly-like amoeba. But this is not the only problem that will confront them as they study the fundamental tenets of this remarkable school of education. If they have ever been troubled by the ancient doctrine of transmigration of souls they will probably find some light on the problem in the following brief sketch (page 21):

"What kind of a mind it is which thus presents itself for study, we can now see in a previsional way. It must not be regarded as a fixed, definite, and static
 A FLUID thing, which we can fully understand by look-
 MIND ing into its processes by introspection; for only
 the smallest part of its powers and meanings
 can thus be brought to light. The mind stretches far
 beyond the limited experiences of the individual. It
 contains within itself all the past and all the future. It
 has grown up in the race, step by step, and has passed
 through stages as different from its present form as we
 can possibly conceive. It is so vastly complex that it is

never twice alike in the same individual, nor are ever two minds the same. It is a product of millions of years of struggle. Its long experiences with light and darkness, and with heat and cold, have established many of its rhythms. A long apprenticeship in aquatic and arboreal life has left deep and indelible marks. Sky, wind, storm, flowers, animals, ancient industries and occupations, have directed its fears and affections, and have made the emotions what they now are. It has been shocked and moulded into its present form by labor and suffering, and it shows in every function the marks of the process through which it has passed. Although it is by far the most wonderful work of nature it is still very imperfect, full of scars and wounds, incompletely co-ordinated, and but poorly controlled; in many ways ill-adapted to the practical situations of life. In it barbaric and animal impulses are still felt. Its old forms appear at every turn; and every trait of mind, as well as of body, is full of indications of its origin. So close, indeed, is the past to the present in all we think and feel, that without referring to what has gone before in the race, the human mind, as we know it, is utterly unintelligible and mysterious; while many, if not most, of its mysteries become clear, when the mind is studied with reference to its past."

This view of mind is quite compatible with the methods of education which are governed by the culture epoch theory. While the philosophic doctrines here enunciated as to the nature and origin of the human soul may seem to many so remote from the work of the grades that they concern only the philosopher and the scientist; nevertheless, they permeate the whole system of education and leave their impress upon every child that is subjected to the control of a system founded on these philosophic tenets. To the Catholic who has learned to

act on the belief that the soul is of more value than the body, that personality is sacred and is to persevere forever with God in the world to come, there is something fundamentally abhorrent in the thought of the child's growing up into the conviction that there is nothing in him higher than the life principle which animates the beasts of the forest. We cannot with equanimity contemplate the development of the child that we love into a man or woman who looks to no higher sanction for conduct than mere physical health and animal comfort. But the genetic school does not rest content with reducing the human soul to a beast level. It proceeds to destroy the principle of individuality or personality, reducing us all to the condition of drops of water in the ocean. Moreover, we have the comforting assurance that unless we share in this view we cannot hope to master the fundamentals of the science of psychology. The following is an admirable presentation of this view:

“This point of view is essential for any introduction into the science of psychology. Only thus may one grasp the significance of mind in the world, and be prepared to interpret the common facts of every-day life. One must see that only by studying mind objectively, in its racial manifestations, and in many individuals, can any conception of its range, depth, and meaning be attained. An individual mind is but an infinitesimal fragment and expression of all the soul life in the world. The individual is imperfect, and limited in every way, hemmed in on every side, while the whole mind or soul is marvelously complex, efficient, and orderly. Mind must be thought of as much larger and richer than its expression in consciousness, either in the individual, or in the race. In fact its highest powers are those which spring from the depths of the unconscious, and go back to the earliest

beginnings of the race. Consciousness does not reveal these powers. They lie below its threshold. They are expressed neither in conscious will nor in intellect. In these deepest regions of the mind both the past and the future are hidden. The impulses which move consciousness from behind the scenes, so to say, are indeed more truly parts of the soul than are the conscious thoughts, because they direct the most important interests of life. Mind, therefore, may be thought of as akin to, or consisting of, all that force in living things that moves on to ever more complete form: a force which we can never find by introspection, for though in its essence purposeful, it is not contained in any consciousness. This force is the will to live, the moving force in all natures. In its activities all life is involved. Its movement is uninterrupted and continuous. Man, animals, plants, and perhaps all inanimate things participate in its progress. Thus life in all its forms, and mind itself, are indistinguishable in their essence, and though no present theory can completely explain the manner in which development has taken place, nor how mind and life originated in the world, we can assume with all confidence that all growth is alike in nature. We must think of it as different in its manifestations here and there but as always essentially the same. Whatever the mind or soul which we recognize in introspection may be, we must regard it as connected with all other soul life in the world. We must see that it is not only susceptible to all present influences, and responsive to every force in nature, but that it re-echoes with the reverberations from an immeasurable past, and is related in the most intimate ways to all mind, past, present, and future. The soul of the individual is no more a thing in itself, a unity, than is his body. It reflects the growth, not only of the brain, but of the whole

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body, and is connected in the most intricate ways, with all its states and changes. It has many powers, some more conscious, some less; some progressing, some decaying. It, like the body, has sex; it is changeable and relative, a moving equilibrium of many parts, quite like the physical body in these respects. In it, from generation to generation, parts now become central and are now submerged; what was conscious becomes instinctive or reflex. Many parts, once rudimentary, have now become dominant, and will in time, in their turn, become rudimentary or disappear, or be relegated to the region of the unconscious. From this we can see that mind is a changing and passing thing, and that soul life is continually lost to the world. Unnumbered types of mind have passed away in producing those which remain, and we can form but the dimmest conception of how the world must have appeared to most of the creatures which have inhabited it. Many of these lost species are in our own pedigree. We inherit the stored results of their experience, and can perceive faintly what their lives must have been. In our own consciousness there are abundant traces of the far-away past. Our slightest experiences may often be explained as a remnant of some great psychosis that has been lost; our fleeting fancies often afford us glimpses of life remote from our own. In all our higher thoughts and feelings the simpler and earlier is somehow represented. Much lies dormant in us that is brought out only in unusual circumstances. We hold the inheritance of many ancestors, of many types of life which perhaps have taken out of the world the potency and promise of higher mental development than our own; and whose choicest possessions we have relegated to the unconscious and unused regions of the mind."

If this view was held by Dr. Hall alone, it would be

interesting, but would have no serious consequences for the rest of us. It is the fact that this and similar views now dominate the educational thought of the public school system of the United States and of the State school systems of other countries that makes it worth our while to dwell upon it here at such length. That it is utterly inconsistent with Catholic beliefs concerning the nature, origin, and destiny of the human soul, any child who knows his catechism will be well aware, and if it is important that we maintain Catholic doctrine on these fundamental issues then we must see to it that our children are preserved from the literature which is built upon this, to us, false and pernicious view of life. The system of morality taught by the Church and relied upon to preserve the integrity of Christian society and of its fundamental institutions cannot rest on a foundation such as is presented by this school of philosophy. Whether or not any effective system of morality may be erected on such a concept of life remains for the future to determine. The one thing certain is that the Catholic system cannot be maintained unless the mortality of the soul, its inviolable personality, its individual responsibility, etc., be accepted as a basis of conduct. It is furthermore important to note the difficulty or the impossibility of maintaining these fundamental doctrines in a system of education founded on such doctrines as those that we have just quoted. A further thought insists on obtruding itself upon the Catholic educator, namely, what will be the effect of introducing into our schools textbooks and methods, aims and ideals from a school system which is so thoroughly at variance with all that we hold most sacred in life?

The view that mind is a thing of parts essentially destructible, ever shifting in its essential elements, a thing coming out of chaos and going back to the same great reservoir of world force, is no longer put forth as a philosopher's dream or as a tentative scientific hypothesis. It is insisted upon as ultimate truth, which all must accept under penalty of being regarded as ignorant or mentally incompetent. The author continued at the point where we left off above:

“The evidence for the truth of such a conception of the mind and body of man is now so great, and so corroborative one part to another, that it is hardly possible to doubt it. Both mind and body are full of observable traces of their ancient origin, and although the offered explanation at any one point may seem doubtfully true, all together forms a chain of evidence that cannot be refuted. Physical evolution is now so well established that it needs no further proof. . . . The evidence that the mind as well as the body retains vestiges of the past is also now beyond dispute, though the evidence for mental evolution, from the very nature of mental states, is often less incisive than for the physical.”

The adult may be able to take care of himself and to defend the truths which he possesses against statements such as the above. But the child who has not reached maturity nor yet learned to rely upon his own powers is likely to be carried along helplessly by such assumptions of authority. No appeal to infallible Pope was ever more effective in mental assents to doctrines proposed than are such statements that all the world who understands science accepts the doctrine in question.

The adult, however, will find some consolation in the statements quoted on an earlier page, which discount the validity of human reason and erect feeling and instinct

into the ultimate criteria of belief. The ultimate test of philosophy and of truth is its effect on stimulating the minds of youth and producing pleasurable subjective states than the view of the origin of the man will of course be true to those who prefer to think of an indefinite past existence in the various forms of amoeba, balanaglossus, amphioxus, ascidian, and vertebrate to immediate creation by God will, of course, without further difficulty, accept the doctrine, and why need we bother our heads looking for proofs. So long as these matters were merely academical no one need be alarmed, but when the attempt is made to shape the lives of the coming generation in accordance with views of this nature it behooves us to pause and consider the effects that are likely to be produced.

THOMAS EDWARD SHIELDS.

EDUCATIONAL NOTES.

What are the standards of efficient teaching and how may they be applied are live questions of the hour. On this subject there is a wide difference of opinion not only between different individual authorities, but between the members of the teaching force, and those who superintend or supervise their work. There are at least two groups of standards which are worthy of consideration, professional fitness and practical efficiency.

Under professional fitness we would emphasize scholarship and professional interest. The demand for scholarship of a high order was never greater than it is to-day. Every teacher should be master of the particular field in which she is working. The principle of specialization which applies so generally to all other lines of activity, professional, commercial and practical, applies especially to the teaching profession. The teacher must know her field from beginning to end and must have a mastery of the subject taught.

The second essential is professional interest. This means that the teacher should have a many-sided interest in the best and latest professional literature and should endeavor to strengthen her own work by basing it upon sound theory and approved methods. The danger confronting most teachers is that they narrow their horizon to the four walls of the classroom in which they perform their daily work. To rise above the local and personal and to see things from a broader standpoint is the thing desired.

Nothing will more effectively reinforce one's teaching efficiency than to draw inspiration from underlying principles and progressive ideals. The teaching profession demands an insight into the why and how of things and

the proper evaluation of the subjects taught in their relation to society and present-day life. One must have a broad perspective and magnify his calling and work.

The second general test by which we measure the efficiency of the teacher is that of practical success or results obtained. Here the essentials are the character of instruction given, which includes a knowledge of the subject-matter and the best method of presenting it, the management of children and the mastery of schoolroom procedure.

The efficient teacher has a thorough knowledge of the subject-matter and employs the right method of presenting it. Her task is not alone to instruct, but to inspire and educate her pupils, and this means teaching them how to think and study so that they will become self-helping and independent in their work.

In the conduct of the recitation the successful teacher employs the appropriate method at the right time and place. If the situation calls for a development lesson or drill work or a combination of these two typical methods, she unconsciously uses that which will most fully answer the immediate demands of the hour. At this point abundant opportunity is offered the teacher to display initiative and originality, which are the qualities which vitalize teaching and which make for real rather than mechanical efficiency.

The successful teacher also knows how to manage children. Here the entire question of good discipline is involved. Unless a teacher knows how to secure good order and how to arouse and maintain interest on the part of the pupils in the work at hand, and to hold their attention, little or nothing will be accomplished. The securing of good discipline is an indirect result or by-product of having the right classroom conditions and

atmosphere. Many factors are here involved which we will not discuss at this time.

The third and last point above mentioned essential to efficient teaching is a mastery of schoolroom procedure. To be efficient the teacher must know how to secure the maximum results with the minimum expenditure of time and energy. She must make every movement and moment count. Blackboards, supplies, books all ready for use, a definite program for the period prepared, prompt beginning and a systematic carrying out of the program, teacher and pupils working together harmoniously at something worth while—these are the important factors in successful schoolroom procedure.

Where teachers are qualified along professional lines and maintain an active professional interest in their work and in self-improvement and where they are masters of their subject-matter as well as exemplars of the best methods of presenting it and possess the ability to discipline without effort and carry out a program that is well-planned and worth while in an orderly and expeditious manner, the teaching will doubtless be efficient. Under such tuition will usually be found alert, interested pupils responding and co-operating. The efficient teacher makes and means the efficient school.

American Education, March, 1913.

A few decades ago the teacher of arithmetic made little effort to appeal to the pupils' interests by utilizing his experiences. Memory was an important factor in most school work, and drill was an essential part of class instruction. To-day we recognize that the value of a study to a pupil depends largely upon the amount of mental energy that the pupil puts into it, and

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that this, in turn, is largely dependent upon the interest with which the pupil pursues the study. Interest in a subject lies very near the basis for success in the subject. That a child learns through his experiences is one of the central facts of modern pedagogy, and as this fact meets with more general acceptance, increasing emphasis will be placed upon the child's own thought and activities.

The pupil of the lower elementary school is more or less a creature of the present. His dominant interests are along the lines that appeal to him because of *immediate* utility or pleasure. The strongest motives for good work in the lowest grades are based upon the pupil's dominant interest at the time. As the pupil matures and his educational horizon broadens, his interest may be aroused by the use of incentives more or less remote in time. It is the duty of the teacher to arouse the maximum interest in the subject and to utilize this interest to secure that careful and consistent study which is a prerequisite of the best educational results. The educational value of a subject to a pupil is in direct ratio to the pupil's interest in the subject.

The school is gaining recognition as a social institution, and we are beginning to realize that social efficiency means more than mere business efficiency. The pupil has the right to be informed in regard to the broader aspects of modern social, industrial and commercial activities and it is the duty of the school to see that he acquires this information. "Mind furnishing and mind developing should go hand in hand." In so far as this information involves the larger quantitative aspects of those activities, it may properly be included in a course in arithmetic.

One of the most marked features in the arithmetic of to-day is the attempt to adapt the problem material to the needs and interests of the pupil, instead of adapting

the pupil to the problem, as was frequently attempted by the older texts. Numerous problems relating to the common phases of community life are being introduced. The aim is to secure the maximum amount of self-activity on the part of the pupil by confronting him with problems which appeal to him as concrete and vital. There is a growing recognition of the fact that there should be a legitimate motive or purpose underlying a problem and that problems should therefore be more or less related to matters that are within the experience of the pupil. A problem which appeals to an adult as real and vital may not make the same appeal to the child. The appeal should be to the interests and activities of the pupil in and out of school, and the interests of the adult should be regarded as of subordinate importance. A problem is not concrete to the pupil merely because it is *about* a factory, a store or a bank. The problem should be of a type that is actually met by those who do the world's work and the data involved should be within the intelligence and the experience of the pupil.

A problem may be concrete and full of significance to one pupil and not at all so to another pupil. Myers has pointed out the fact that "children's problems are not merely men's or women's problems cracked up into smaller bits. They must differ qualitatively as well as quantitatively." Most pupils are anxious to solve problems that actually come within their experience. The fact that a pupil is interested to know how to solve a problem does not necessarily imply that he will be able to solve the problem, but much has been gained when problems have been so chosen that pupils are willing and eager to learn how to solve them. Interest begets effort and effort properly directed usually produces results. Any problem that appeals to the pupil as real and vital may legitimately be used in arithmetic, provided it does

not give a false idea of social, industrial and commercial activities of the day. Text-books suggest numerous types of problems, and every teacher should supplement these by problems of a local character. Pupils should be encouraged to bring in problems that appeal to them as interesting.

Normal Instructor, May, 1913.

Environment has a vital influence upon each and all of us. None escape, and it is a duty not only to ourselves but to humanity to do an individual part towards improving our surroundings.

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A poor environment may work towards stagnation of mind and life, but it is not permanent, for man is continually advancing. As he grows he sees his surroundings. If these surroundings work toward evil and he is strong, he does his part for their betterment, and if they are uplifting, he still works for their greater improvement.

A well-known authority states that one natural heritage, individuality, is often marred or destroyed by surroundings or transitory systems of education, and this becomes more apparent to our advanced thinkers and practitioners of educational methods. In one way this idea has taken root in the Kindergarten, for aside from home life the most vital force of environment is the school. "We must give the child the right to explore its environment" is one of the strongest beliefs of Maria Montessori in her new method of education.

The development of the brain is important, but not more so than the training of the eye, through which may be achieved a higher appreciation of beauty in nature and art. A child acquires knowledge through its senses, and

so should be given every opportunity to develop its individuality by being surrounded by the best in art and the most beautiful in nature. For is not nature art? And can art exist without nature? Froebel and Montessori both have this idea in view.

You may look at a building, or a painting, or a statue, and say, "That pleases me," or "That displeases me." But you should look beyond the object and see the man who created it, for truly the object represents the man—the work of his brain and eye—and through him civilization, and through civilization, nature. Therefore, in training the child, environment is of the utmost importance, and the later development of the student in his love for the beautiful means the higher development of the world.

As youth passes through the various stages of his development he should be kept in close touch with not only the best in science and literature but by the best possible examples of art and architecture.

Architecture is simply a form of expression. The measure of its success is the degree of truth in this expression. The truth told beautifully is always beautiful.

A successful school building is, therefore, one that tells its story simply and honestly and represents to the fullest detail the purpose for which it is to be used. . . . Not only should a small building express a simple, direct statement, couched, we may say, in beautiful language, but a large building or a group of buildings should tell their own story in a similar way. This is a fact that has been recognized for some time by our colleges and universities, where great strides are being made in the development of educational properties. Not only are plans made for the future location of various units, but the entire landscape scheme is carefully worked out, and natural beauties are utilized in every possible way.

The American School Board Journal, January, 1913.

THE STORY TELLERS' MAGAZINE

A NEW MAGAZINE IN THE EDUCATIONAL FIELD

Are you a Story Teller? If so, you will welcome a new magazine to represent the story-telling interest.

Considering the innumerable horde of magazines with which the country is flooded, it has seemed impossible to find a literary field left uncovered. The impossible, however, has now happened with the birth of *The Story-tellers' Magazine*.

Its name practically defines its purpose, and the story tellers' leagues which are growing up all over the country will now be fitly represented in the new magazine. The idea of story telling as a means of moulding the character of the child has taken a strong hold in schools, kindergartens, and in the home. So widespread has the idea become that there is now hardly a city of any size that does not harbor a Story Tellers' League, whose aim it is to help along a movement of such important and far-reaching consequences. Nearly every teacher in the country has come to realize the value of a story, properly selected and put together, in conveying certain truths and basic elements into the receptive brain of the child. This movement has grown to such importance that it is only proper that it should be represented by a magazine of its own which will seek out the right kind of stories from all over the world, and present them, properly edited, to the waiting hands of these Story Tellers' Leagues, teachers, and all other persons interested in the advancement of the human race.

Mothers will be especially interested in this new Magazine, as it furnishes them with a constant source of stories with which to entertain their children.

It was only natural that the editorial management of

such a publication should be entrusted to Richard T. Wyche, who, besides being President of The National Story Tellers' League of America, is widely known throughout the country as a lecturer and story teller. As the new Magazine finds a vast field already created for its endeavors, there is no doubt that all who are interested in this method of education will aid in its success from the very first issue.

The Magazine is published from the home office of The National Story Tellers' League of America, 27 West 23d Street, New York City.

BOOK REVIEWS AND NOTICES.

Lexikon der Pädagogik; im Verein mit Fachmännern und unter besonderer Mitwirkung von Hofrat Professor Dr. Otto Willman, herausgegeben von Ernst M. Roloff. Erster Band: *Abbitte bis Forstschulen*. B. Herder, Freiburg, St. Louis. \$3.80.

In examining the chief articles in this first volume of the *Lexikon der Pädagogik* one is especially impressed by the practical nature of the work and the evident intention of the editor and contributors to serve busy teachers and students with accurate information and direction in regard to their studies and queries. All of the articles whether on the theory, practice, or history of education are written as clearly and untechnically as possible, and the educational significance of the subjects under examination is clearly stated. This is a notable feature of the psychological and historical articles which will be appreciated by Catholic teachers who are often at a loss to know what may be accepted by Catholics. The bibliography for each article is very complete for German works, not so for French or English; but the treatment of the development of the literature on certain subjects is well done and not so limited in scope.

Some of the important and interesting articles in this volume are those on Australia, China, Arithmetic, the primer (*Fibel*), St. Augustine, St. Basil, Bacon, Commenius. One notes with pleasure the Catholic estimate of Fenelon, Erasmus, and Vittorino da Feltre. Among the contributors are the distinguished writers and scholars: Bishop Knecht, Dr. Baeumpker, Dr. Keller, Dr. Otto Denk, the editor, Roloff, and his collaborer, Willmann. It is not too much to say from the appearance of Volume I that it inaugurates a work which will rank in importance and serviceableness with the *Bibliothek der Katholischen Pädagogik* of the same publishing house.

PATRICK J. McCORMICK.

Vives and the Renaissance Education of Women, edited by Foster Watson, D.Litt. New York, Longmans, Green and Co. 1912.

The editor of this little book has in no small way accomplished a real renaissance of early English literature on the education of women. He brings out after the lapse of three centuries the treatise of Juan Luis Vives "The Instruction of a Christian Woman," written in Latin in 1523, and translated into English in 1540; the "Plan of Girls Studies," written for the Princess Mary whose education was directed by Vives; the "Satellitium" or "Symbola," a textbook written also for the young Princess; a treatise of Richard Hyrde which appeared as a preface to Margaret Roper's translation of Erasmus' work on the Lord's Prayer; the account of the School of Sir Thomas More, taken from the Life of More by Cresacre More, his great-grandson; a translation of Vives' treatment of the learning of women taken from his "Office and Duties of a Husband;" the treatise of Sir Thomas Elyot entitled "The Defense of Good Women;" and a translation of the "Plan of Boy's Studies," by Vives.

The leading treatise, that of Vives on the "Instruction of a Christian Woman," is rightly held by the author to be the most valuable production of the Renaissance or Reformation period on the subject. It was dedicated to Queen Catharine of Aragon, at whose solicitude Vives had come to England. Like many other works of Vives it contains ideas and theories on education which have been attributed to later writers. It antedated, for instance, the writings of Erasmus on the education of women, but the latter are much better known. The treatise is especially valuable as an exposition of the Catholic educator's views on the special training demanded by women as well as a defense of their higher culture. It would be difficult to say which one of its many admirable parts will most interest the modern world, but there can be no doubt of the fact that it will be appreciated by all teachers as an inspiring plan for the moral and religious education of girls from their infancy through maidenhood. What is needed most in educa-

tion today would seem to be the very elements which made the treatise so acceptable in its own time. The author's special care was that with the higher intellectual training of women would also go their spiritual improvement, and fitness to discharge the duties of the household. The treatise is significant, along with the others contained in the volume, in showing the thought taken for the special question of women's intellectual condition in what the author terms the "Age of Queen Catharine of Aragon."

PATRICK J. MCCORMICK.

German Education, Past and Present, by Friedrich Paulsen, Ph.D.

Translated by T. Lorenz, Ph.D. Charles Scribner's Sons, New York.

The German edition of this work, *Das Deutsche Bildungswesen in seiner geschichtlicher Entwicklung*, was published in Teubner's popular series, *Aus Natur und Geisteswelt*. In the translation Dr. Paulsen's characteristic style has been preserved so that his remarkable treatment of German education in its historical development and present state has that fascination about it for which his lectures in the University of Berlin were so widely known. Within 300 pages is given the history of German education from the beginning to the twentieth century, not, however, as a recital of arid facts and dates, but rather a vivid portrayal of the broad lines of its development. Dr. Paulsen regretted that the limits of his book would not permit him a wider sweep of the brush so that he might portray persons and events in more life-like colors, but for the purpose of a general study the plan followed his undeniable advantages. The past has been studied with a view of understanding the present and preparing for future problems. The strong lines stand out the more prominently without the danger of being dimmed or confused by the endless details which such an extensive history might otherwise necessitate. Dr. Paulsen's power of characterizing great movements or events in a word or phrase is nowhere better shown than in these papers, and in most cases the characterization is not only accurate but striking.

Recent interest in the German system of vocational and continuation schools is only a special instance of the eagerness of American educators to know more of what prevails in Germany and has there gone beyond the experimental stage. Each field of school administration offers its lessons, some for imitation and others for direction. Catholics who are concerned for moral and religious education, and the payment of the same by the State, can find a most instructive example in the German plan. For the latter class of readers the excellent tributes paid to the Church as an educational agency in the Middle Ages will be most gratifying, for Paulsen says, when speaking of the troubles between the cities and the educational authorities: "Such struggles, however, were never animated by a spirit of hostility to the Church or to its doctrine; they were directed exclusively against the local educational authority. It is significant that the higher ecclesiastical authorities always sided with the cities—a policy quite in accordance with the benevolent interest which the Church evinced, throughout the Middle Ages, in the advancement of education and educational institutions in any shape or form."

There are views expressed on special questions, like the nature of theological study and medieval philosophy, which Catholics can not accept, but with these exceptions the work will be found generally fair and scholarly.

PATRICK J. McCORMICK.

Elements of Economics, H. R. Burch, Ph.D., and S. Nearing, Ph.D. New York: The Macmillan Co., 1912, pp. xvii 355. (\$1.00.)

The opening of the Panama Canal, the increasing trend of progress westward and southward are already making their effects felt in all phases of civic life. In order that this progress be not too radical and yet not impeded, the immature element of society must be introduced in a trained manner, to the commercial and economic phases of social life. Whatever contributes to this end is worthy of notice and appreciation. In Drs. Burch and Nearing's volume of the *Elements of Economics* we have not only a mere contribution but a textbook,

which presents in a concise and attractive manner the basic elements of this department of the social sciences.

The work, neat in appearance, will undoubtedly be found well adapted and beneficial to both its intended readers and those more matured, in the insistent economic struggle of every-day life. Parts III., IV. and V., together with the treatment of the concept of wealth, in the introduction to the work are, in our estimation, sections worthy of careful reading and serious thought. The outlines at the beginning of, and the topics for discussion at the close of, each chapter, if properly employed, are features that will make the volume more than a textbook, where merely dry, uncorrelated facts are stated. By their suggestiveness, these outlines and topics will stir up interest and a desire for further investigation, on the part of the student, a desideratum too frequently forgotten or neglected in the formation of textbooks.

LEO L. McVAY.

Training of the Little Home Maker by Kitchengarden Methods,
Mable Louise Keech, A. B., Philadelphia, J. B. Lippincott
Company, 1912, pp. 81.

This book is beautifully illustrated. It is printed on excellent paper, in large form. It goes into minute details in the direction of the work of the children of the First and Second year and gives an adequate description of the equipment required and its approximate cost. The music is given with several songs which are an essential part of the work. "The purpose of this book," says the author, "is to supply a demand from industrial workers who have not found past methods practical for their particular fields of work, and who wish to introduce more of the real work in their classes instead of the play-work and games. The plan is for the use of one set of toys for the entire class, large enough for the girls to handle easily, and also small enough to be attractive, and to appeal to those who so often find housework at home a drudgery." The work throughout is eminently practical as may be seen from the headings of the various chapters. "Table setting," "Good-bye Songs," "Sweeping and Dusting," "Bed-

making," "Washing Dishes," "Kitchen Work," "Washing Clothes," "Sprinking Clothes," "Ironing Clothes," "Mending and Putting Away Clothes," "Polishing Silver," "General Cleaning," "Serving Lessons," "Repairing Furniture," "Making Furniture," "Guest Room," "Table Decoration," "House Decoration and Furnishing," "Serving Refreshments," "Christmas Lesson." This admirable little text-book can scarcely fail to stimulate instruction along practical lines and will contribute its share to the present movement of vocational training.

THOMAS EDWARD SHIELDS.

Genetic Philosophy of Education, An Epitome of the Published Educational Writings of President G. Stanley Hall of Clark University, G. E. Partridge, Ph.D., New York, Sturgis & Walton Company, 1912, pp. xviii + 401.

This book is a résumé of the educational thought of President G. Stanley Hall. It is written for educators and brings together the main teachings of the genetic school of which President Hall is justly regarded as the founder. The book is divided into four parts. In the first part the philosophical, biological and psychological foundations of education are presented. The second part deals with the general principles of education. The third part concerns itself with the school system, while special problems are presented in the fourth part. Busy students of education will be glad to avail themselves of so convenient a presentation of the tenets of this school. Its value would be enhanced were the references to Hall's work more abundant, but the references given at the end of each chapter will prove serviceable. The bibliography of President Hall's writings given at the end include 294 titles of books and articles from the pen of President Hall.

Readers of the REVIEW will find a fuller discussion of this book in the Survey of the Field of the current issue.

THOMAS EDWARD SHIELDS.

CURRENT EVENTS.

Commencement exercises at the Catholic University began on Sunday, June 8, with Solemn Mass, celebrated by the Reverend John Nainfa, S. S., assisted by Rev. T. W. Marren, deacon, and Rev. R. T. Riddle, subdeacon. The Right Reverend Rector, Monsignor Shahan, delivered the Baccalaureate Sermon. On Wednesday, June 11, the Twenty-fourth Annual Conferring of Degrees took place in the Assembly Room, McMahon Hall, the address on that occasion being made by the Honorable James M. Graham, United States Representative of Illinois. The Deans of the Schools of Sacred Sciences, Philosophy, Letters, Science and Teachers College presented 116 candidates for degrees. The exercises closed with a short address by the Rector.

Degrees were conferred as follows:

In the School of Sacred Sciences; for the degree of *Bachelor of Sacred Theology* (S.T.B.): Rev. Vincent de Paul Archambault, of Albany, N. Y.; Rev. Joseph Eugene Brady, of New York City; Rev. George Aloysius Gleason, of Providence, R. I.; Rev. Thomas Bernard Gloster, of Hartford, Conn.; Rev. Patrick David O'Connor, of St. Louis, Mo.; Rev. William Grover Schmitt, of Cincinnati, O.; the following students in affiliated institutions, Rev. Walter George Orchard, C.S.P., of Helena, Mont.; Rev. Michael Martin English and Rev. Mathias Martin Hoffman, of St. Paul Seminary, St. Paul, Minn.

For the degree of *Bachelor in Canon Law* (J.C.B.): Rev. Joseph Roderick Allard, of Dallas, Texas; Rev. Vincent de Paul Archambault, of Albany, N. Y.; Rev. John Lee Barley, of Baltimore, Md.; Rev. Joseph Eugene Brady, of New York City; Rev. Matthew Freeman Clarke, of Providence, R. I.; Rev. Peter Joseph Gibbons, of Providence, R. I.; Rev. John Xavier Murphy, of Providence, R. I.; Rev. Patrick David O'Connor, of St. Louis, Mo.; Rev. Eugene Brown Regan, of Buffalo, N. Y.; Hugh Edgar Ryan, of Natchez, Miss.

For the degree of *Licentiate in Sacred Theology* (S.T.L.):

Rev. James Aloysius Fadden, of New York City, Dissertation: "The Neo-Scholastic Conception of Actual Grace."

Rev. George Joseph Hafford, of New York City, Dissertation: "The Teaching of Our Lord by Parables."

Rev. William Anthony Hemmick, of Baltimore, Md., Dissertation: "The Human Knowledge of Christ."

Rev. John William Marren, of Providence, R. I., Dissertation: "The Social Value of the Supernatural."

Rev. Robert Thomas Riddle, of Philadelphia, Pa., Dissertation: "The Morality of Strikes and Lockouts."

For the degree of *Licentiate in Canon Law* (J.C.L.):

Rev. John Joseph Featherston, of Scranton, Pa., Dissertation: "The Impediment of Disparity of Cult."

Rev. Thomas Joseph McHugh, of Scranton, Pa., Dissertation: "The Pauline Privilege."

Rev. James Joseph Mulholland, of Scranton, Pa., Dissertation: "Sponsalia."

For the degree of *Doctor of Philosophy* (Ph.D.):

Rev. Theodore Christian Petersen, C.S.P., of St. Thomas College, Dissertation: "Unknown Coptic-Arabic Grammar."

Rev. Paul Joseph Foik, C.S.P., of St. Thomas College, Dissertation: "Pioneer Efforts of Catholic Journalism in the United States."

Rev. Matthew Francis McEvoy, of Fond du Lac, Wis., Dissertation: "Fraternal Insurance with Special Reference to Some Catholic Societies."

For the degree of *Master of Arts* (A.M.): Rev. John O'Grady, of Omaha, Neb.; Vernon Aloysius Coco, of Marksville, La.; Charles Callan Tansill, of Brookland, D. C.; Rev. Patrick Aloysius Collins, of Philadelphia, Pa.; Brother Jasper, F.S.C., of Ammendale, Md.; Rev. Henry John Minea, of St. Paul, Minn.; Rev. John Emerle Schwalbach, S.S., of St. Austin's College; Henry Isidore Dockweiler, of Los Angeles, Cal.

For the degree of *Bachelor of Philosophy* (Ph.B.): Albert Joseph Fleming, of Scranton, Pa., and Francis James Fleming, of Scranton, Pa.

For the degree of *Bachelor of Arts* (A.B.): Thomas Raymond

Robinson, of Washington, D. C.; John Joseph Garvey, of Providence, R. I.; James Leo McGuire, of Riverpoint, R. I.; Ignatius Hamel, of Crookston, Minn.; James Francis Horan, of South Manchester, Conn.; Paul Cornelius Croarkin, of Chicago, Ill.; Otto Sheibel Kretschmer, of Saginaw, Mich.; Charles Patrick McDonnel, of Florence, Mass.; Clarence Nathan Touart, of Mobile, Ala.; James Enright Woods, of New London, Conn.; Stephen Edward Hurley, of Fairmont, N. D..

For the degree of *Bachelor of Laws* (LL.B.): John Augustine Gallagher, of Wylie, Texas; Alfred James Hackman, of Cleveland, O.; Vincent de Paul Dooley, of Brooklyn, N. Y.; William Concannon Walsh, of Cumberland, Md.; Henry Philip Kerner, of St. Mary's, Pa.; John Terence Clancy, of New York City; Christian James McWilliams, of Brooklyn, N. Y.; Julius John Weber, of Mahanoy City, Pa.; John Adam Helldorfer, of Baltimore, Md.; Thomas Bernard Ryan, of Fairfield, Vt.

For the degree of *Bachelor of Science* (B.S.): Thomas John Mackin, of Waukegan, Ill.

For the degree of *Bachelor of Science in Civil Engineering*: Eugene Michael Dwyer, of Albany, N. Y.; Charles Patrick Maloney, of Washington, D. C.; John Joseph Widmayer, Jr., of Washington, D. C.; Joseph Flanding Robinson, of Washington, D. C.

For the degree of *Bachelor of Science in Chemical Engineering*: Emery Joseph Theriault, of Van Buren, Me.

In Teachers College, for the degree of *Master of Arts* (M.A.): Sister Mary Columbkille and Sister Mary of the Immaculate Conception, of the Sisters of the Incarnate Word, San Antonio, Texas; Sister Agnes Xavier, Sister Eugenia Clare and Sister Teresita, of the Sisters of Providence, St. Mary-of-the-Woods, Indiana; Sister Aloysia Marie, Sister Mary Borgia, Sister Miriam and Sister Vitalis, of the Sisters of Loretto at the Foot of the Cross, Nerinx, Ky.; Sister Mary Angelique and Sister Mary of Good Counsel, of the Sisters of Divine Providence, San Antonio, Texas; Sister St. Romuald, Sister Mary, of the Visitation, and Sister St. Edgar, of the Grey Nuns of the Cross, Buffalo, N. Y.; Sister Mary Josephina of the Sisters of

Charity of the Blessed Virgin Mary, Dubuque, Iowa; Sister Thomas Aquinas, Sister Ruth, Sister Mary Eva, of the Third Order of St. Dominic, of Sinsinawa, Wis.; Sister Mary Digna and Sister Mary Jeanette, of the Sisters of St. Benedict, St. Joseph, Minn.; Sister Mary Irma, of the Sisters of Mercy, Chicago, Ill.; Sister Mary Catharine, of the Sisters of Mercy, Wilkes Barre, Pa.; Sister Mary Ligouri, of the Sisters of St. Francis, Stella Niagara, N. Y.; Sister Mary Germaine, of the Sister Servants of the Immaculate Heart of Mary, Scranton, Pennsylvania.

In the Teachers College, for the degree *Bachelor of Arts* (A.B.): Sister Mary Madeleine and Sister James Aloysius, of the Sisters of Charity of the Incarnate Word, San Antonio, Texas; Sister Mary Laurence, Sister Mary Constance, Sister Mary Beatrix, Sister St. Angela, of the Sisters of St. Mary, Lockport, N. Y.; Sister Vincent de Paul, of the Grey Nuns of the Cross, Buffalo, N. Y.; Sister Mary Angela, of the Ursuline Sisters, Cleveland, Ohio; Sister Mary Beatrice, of the Sisters of the Humility of Mary, Lowellville, Ohio; Sister Mary Veronica, of the Sisters of St. Benedict, Brookland, D. C.; Sister Mary Urban and Sister Mary Justitia, of the Sisters of Charity of the Blessed Virgin Mary, Dubuque, Iowa; Sister Mary Rosa and Sister Mary Consolata, of the Sisters of Mercy, Hartford, Conn.; Sister Mary, of the Sisters of Divine Providence, San Antonio, Texas; Sister Mary Callixta, of the Sisters of Divine Providence, Newport, Ky.; Sister Mary Pius and Sister Mary Rosina, of the Sisters of St. Joseph of Carondelet, the former of St. Louis, and the latter of Troy, N. Y.; Sister Mary of Nazareth, of the Sisters of Jesus Mary, Woonsocket, R. I.; Sister Mary Louis and Sister Mary Gregory, of the Sisters of St. Joseph, Wichita, Kans.; Sister Mary Geralda, of the Sisters of St. Francis, Stella Niagara, N. Y.; Sister St. Ignatius, of the Congregation de Notre Dame, Montreal, Can.

PANAMA-PACIFIC INTERNATIONAL EXPOSITION.

Mr. James A. Barr, Chief of the Department of Education of the Panama-Pacific International Exposition, to be held in

San Francisco 1915, has announced that education, as expressed through exhibits and through congresses and meetings of scientific and learned societies, will be the keynote of the Exposition. Both exhibits and individual congresses will mark a distinct educational advance over anything attempted at previous expositions.

"The complete classification of the Department of Education as adopted by the Panama-Pacific International Exposition," Mr. Barr has said, "includes nine groups subdivided into thirty-five classes, listing practically all educational agencies. The groups with the official numbers are as follows: Group 5, Elementary Education; Group 6, Secondary Education; Group 7, Higher Education; Group 8, Special Education in the Fine Arts; Group 9, Special Education in Agriculture; Group 10, Special Education in Commerce and Industry; Group 11, Education of the Subnormal; Group 12, Special Forms of Education, Text-Books, School Furniture and School Appliances; Group 13, Physical Training of the Child and Adult.

"In general the exhibits will consist of printed matter, maps, charts, apparatus and other equipment, specimens, photographs; but best of all, real children carrying on real school work under expert supervision, with all elements so grouped and classified as to lend themselves readily to study and comparison. The written work, so prominent a feature at past expositions, will be reduced to a minimum. An effort will be made to have the exhibit one of actual processes, illustrating the courses of study and the administration of schools in all their details. . . . Suggestions are earnestly invited both from school leaders and from laymen as to features that should be emphasized in preparing and installing the exhibits.

"The atmosphere of an international exposition is such that it would not be advisable to try to show classes at work along all lines. However, such lines as the kindergarten, manual training, cooking, sewing, music, drawing, penmanship, laboratory work and physical culture, will readily lend themselves to class demonstration. Many cities and institutions are specializing on certain school lines, especially of industrial work.

Arrangements will be made for classes, in turn, to come from any city, school or institution to San Francisco during the exposition period, and demonstrate the value of special lines of work. For such working demonstrations classrooms and laboratories will be equipped showing, in so far as possible, model conditions. A school in actual operation will give a practical demonstration of the methods followed in educating the blind and the deaf and dumb."

INTERNATIONAL CONGRESS ON SCHOOL HYGIENE.

The Fourth International Congress on School Hygiene, and the first to be held in America, at Buffalo August 25-30, according to an announcement of the executive committee, will be by far the most elaborate effort yet made in this country toward getting the problem of school hygiene before the world. The first International Congress was held at Nuremburg in 1904, the second at London in 1907, the third at Paris in 1910. The objects of the Congress are: (1) To bring together men and women interested in the health of school children; (2) to organize a program of papers and discussions covering the field of school hygiene; (3) to assemble a school exhibit representing the best that is being done in school hygiene; (4) to secure a commercial exhibit of practical educational value to school people; (5) to publish the proceedings of the Congress and distribute them to each member.

The program Committee announces a program of two hundred and fifty papers and fifteen symposiums, taking up hygiene from the following points of view: (1) The hygiene of school buildings, grounds, material and upkeep; (2) the hygiene of school administration and schedule; (3) medical, hygienic, and sanitary supervision in schools. Special discussions are being arranged on the following subjects: School Feeding, arranged by the Committee on School Feeding of the American Home Economics Society; Oral Hygiene, arranged by the National Mouth Hygiene Association; Sex Hygiene, arranged by the American Federation of Sex Hygiene; Conservation of Vision in School Children, arranged by the Society for

the Prevention of Blindness; Health Supervision of University Illuminating Engineers; Relation Between Physical Education and School Hygiene, arranged by the American Physical Education Association; Tuberculosis Among School Children, arranged by the Society for the Prevention of Tuberculosis; Physical Education and College Hygiene, arranged by the Society of Directors of Physical Education in Colleges; the Binet-Simon Test, arranged by Professor Terman, Stanford University; the Mentally Defective Child, arranged by Dr. Henry H. Goddard, Vineland, N. J.

CATHOLIC EDUCATIONAL ASSOCIATION.

Archbishop Blenk has lent his great personal influence to make the tenth annual meeting of the Catholic Educational Association, which will be held in New Orleans June 30 to July 3, a memorable event in the history of Catholic education in the South.

The arrangements for the convention are practically complete, and there is no doubt that the meeting will be up to the standard of the previous gatherings of the Association, in the worth of the papers to be presented, in the importance that will attach to its deliberations, and even in the matter of attendance. Many of the Bishops of the South have signified their intention of being present, and with the patronage and encouragement of the Archbishop, under whose direct authority the meeting is held, and of the many Bishops who will attend, it is believed that the meeting will exert a significant and beneficial influence on the future development of the Catholic educational work in the entire country.

The American people have a very grave problem on hand in their educational system. It has developed at haphazard, it has often been swayed to suit the whims of experimenters and theorists, it has become unwieldy and has grown to be a huge burden of expense while not producing satisfactory results; and now every secular educator of standing is demanding that the system be reformed.

The time has come for an adjustment of the Catholic educa-

tional work of the country. Our work in great part has grown up to meet local conditions, and we have never been in so good a position to sum up our situation in a comprehensive way that would enable us to formulate a plan to meet our needs and to suit our conditions. Catholic educators are alive to this situation, and are casting about for means of effecting better co-ordination of their work in all departments from the elementary school to the University, in a harmonious adjustment. At the New Orleans convention there will be a paper on "The Standard College," by Very Rev. J. P. O'Mahoney, C. S. V., which will discuss the relation of the college to secondary schools. The problem of "College Entrance Requirements" will also receive much attention, and there will be a general discussion on the "reform of the Curriculum." The work of the Association is becoming less general and more specific each year. The annual meetings have produced a spirit of co-operation and good will among all our educators, and there is every good reason to hope that better co-ordination and adjustment of our work will follow in a short time.

Very Rev. J. F. Green, President of the College Department, announces that there will be two speakers for the public meeting on College Night. Rev. John C. Reville, S. J., of Macon, Ga., will speak on "Catholic College Education: its results in the past; its advantages in the present; its necessity to combat intelligently future errors of every kind." Dr. Homer Dupuy, of New Orleans, La., will deliver an address on "The College Educated Man in the Catholic Sense."

Rev. Thomas J. Larkin, S. M., of the local committee, states that an excellent program has been prepared for the public meeting to mark the close of the convention on Thursday evening. The speakers will be Robert A. Hunter, Esq., of Alexandria, La., and Rev. Peter C. Yorke, D. D., of San Francisco, Cal.

Rev. G. Sauvage, C. S. C., of the Section of Philosophy in the College Department, announces that the paper in his Section will be prepared by Very Rev. E. A. Pace, D. D., of The Catholic University of America.

All signs point to a very useful and enthusiastic gathering at New Orleans on June 30.

CATHOLIC DEAF-MUTE CONFERENCE

Under the guidance of Rev. F. A. Moeller, S. J., of Chicago, Ill., those who labor for the spiritual welfare of the Catholic deaf-mutes have been gathered into an association known as the Catholic Deaf-Mute Conference. This Conference holds its annual meeting at the time of the convention of the Catholic Educational Association, and under the patronage of that organization. The program for the next meeting, which will be held at New Orleans June 30-July 3, follows:

Address, Rev. F. Bede Maler, O. S. B., Chinchuba, La.; Papers: "Is It Worth While?" by a Sister of St. Joseph, St. Louis, Mo.; "Condition of the Adult Deaf in the South," by Rev. Daniel D. Higgins, C. SS. R., New Orleans, La.; "Our Silent People in the Northwest," by Rev. James A. Donaghue, St. Paul, Minn. Some of the general topics to be discussed are "School Management," "Boarding and Day Schools," "The Oral Method in the Preparation of Children for Holy Communion," "Teachers of the Deaf," "Vocational Classes," "Monument to the Abbé de l'Épée."

NATIONAL SHRINE OF THE IMMACULATE CONCEPTION

The Catholic women of the United States are taking a very lively interest in the project for the erection of a National Shrine of the Immaculate Conception on the grounds of the Catholic University. Large associations have been formed at Washington, New York, and Baltimore under the name of the National Organization of Catholic Women, for the purpose of building to the honor of Mary Immaculate a most beautiful shrine at the National Capital. Already ten thousand dollars have been contributed, mostly in small sums, from ten cents to a dollar, and it seems certain that by a nation-wide participation the holy enterprise will be successful. From one lady, who desires to be anonymous, was received a contribution of five hundred dollars. Many of the letters concerning

the shrine betray great joy that a public monument of this nature should be built at Washington in honor of the Immaculate Conception, to which not only the University but the whole Catholic people are solemnly consecrated. Many bishops and priests have signified their cordial approval, and from some parishes have already been sent in modest contributions, the voluntary offerings of the priests and people.

The great shrines of Our Lady in Europe, described by Canon Northcote in his "Celebrated Sanctuaries of the Madonna," were due to popular enthusiasm for the Mother of Jesus Christ, and in their construction brought out a multitude of virtues, while they fed habitually the faith and hope of entire nations.

From the Atlantic to the Pacific the name of Mary is pronounced in humble and loving veneration, and for over four centuries has been the comfort and consolation of countless millions in the New World. Every state and town, every diocese and parish, is in many ways her debtor. The whole American land, mountain and valley, river and lake, rejoices in some form of her name, and there seems, therefore, a peculiar fitness in the creation of one beautiful church that will forever stand as the expression of Catholic American gratitude, and also entirely the tribute of all the arts through eminent exponents of their charm and force.

The churches of Catholicism, scattered the world over are so many havens of spiritual rest, incomparable schools of the highest religious thought, and sources of the purest Christian life. In these churches Mary has usually her own altar, her own devotions, and exercises her own peculiar ministry of comfort and counsel. In her own great and beautiful shrine we may hope to experience a very special outpouring of those graces that her Divine Son never fails to grant at the request of His Mother. Amid the splendors of architecture, painting and sculpture, the voice of this holy shrine will one day be heard, through orator and musician, in every part of our broad land.

It is hoped that many will voluntarily solicit the honor of

aiding in the creation of the National Shrine. Collectors can receive books from Miss Fannie Whelan, 1717 20th St., N. W., Washington, D. C., and Mrs. F. B. Hoffman, 58 East 79th St., New York City, to either of whom all contributions should be sent.

PATRICK J. McCORMICK.

The Catholic Educational Review

SEPTEMBER, 1913

THE TEACHING OFFICE OF THE CATHOLIC
CHURCH.*

The interest of the Catholic Church in education is truly an essential element of her being and her work. Her original commission from Jesus Christ, her purpose as the apostle and missionary of religion and morality, her history in every land and people, her institutions, the absolute necessity of preserving, transmitting, explaining, defending her doctrines, make her the most active and industrious teacher the world has ever seen, and commend her in that quality to the attention of all persons interested in the past, present and future of education.

The poet Terence said that, being a man, all things human interested him. The Catholic Church being so deeply concerned with the spiritual and temporal welfare of her children in all ages and places could not, if she would, disinterest herself from any of the chief problems and concerns of education, however broadly its province may now or later extend.

Herbert Spencer says that education is a preparation for complete living, and in this very broad description we may agree with him, as no doubt would Plato and

* Address delivered before the Catholic Educational Association at New Orleans, July 1, 1913.

Aristotle. But what is life? And what constitutes a complete life? It is right here that the ways of thought have parted, and yet diverge. The true Christian believes that the life we now lead is a brief, uncertain and troubled transit to another life, final and eternal, of joy or sorrow, according as he has borne himself on earth. The purely secular man denies, or refuses to consider, any other life than the present one, so that we have at once a profound opposition, which affects closely and practically our higher thoughts and relations, even our manners, laws and institutions. The purely secular man, being at the best hopelessly agnostic, disinclines strongly to assume any responsibility beyond the grave, and therefore ignores the Christian ideas of God, immortality, judgment; the dual nature of man, soul and body. Having no assured principles and no fixed unity of outlook on the world and life, he deals with both in a spirit of shifty opportunism and timid optimism, as unclear and wavering to-day as ever Cicero was in his Tusculan villa.

The Christian takes his stand on divine revelation and rises at once above the low and unhealthy miasmas of earth, to a higher level. He confesses with glad and vivid faith that there is one God, morally perfect, whose holy and irresistible will is known or is knowable to man; that He has set this world in order and harmony, which sin alone could and did disturb; that He made man for eternal happiness, and after man's long and perverse obstinacy restored him to his original holy destiny by a unique dispensation, even His own sojourn on earth in the fullness of human nature and human experience, and His overthrow of the spirit and reign of evil by His sublime death and glorious resurrection. This fundamental divergence of views between the Christian mind and the purely secular mind will naturally reveal itself nowhere more quickly than in the province of education.

Here, indeed, the Pythagorean letter was reached as soon as Christian society began. Its tender and suspicious conscience quickly recognized the perils and snares of the surrounding Hellenism, and out of its first long conflict for existence there yet drift down to us echoes of internal anxieties as to teachers, books, arts, sciences and the general mental activity of the disciples of Christ towards human knowledge and the progress of earthly life.

Nor could it well be otherwise, for the Christian religion was itself and remains essentially a great school, indeed, the first truly encyclopedic school ever opened in human society. With a sure instinct its first Greek professors called it a divine philosophy, and after two centuries of conflict it eventually compelled the last teachers of Hellenic and Oriental ethnicism to borrow its terms and its institutions, to affect its pure spirit and to imitate its high and broad unity of doctrine. In its first ages not only did the Christian religion pour into the obscured intellect and the jaded heart of ancient society a new, and sweet, and holy content of great healing ideas, new wine into very old bottles, but it was quick to recognize with sympathy the elements of truth that had resisted the universal reign of falsehood, and it made way for them as best it could amid the intellectual decay and ruin of the times. Justin Martyr becomes a public teacher at Rome, and Tertullian sanctifies the legislation of Rome by creating from the language of its attorneys and barristers a diction for the theology and law of the ancient Church. Apollinaris, father and son, lock the gospel in Homeric verse. Pionius at Smyrna and Basil at Neocæsarea save Homer and the poets, and Gregory of Nazianzus the Attic orators, from contempt and neglect. At Alexandria the philosophers and encyclopedic scholars of Athens find in Clement and Origen ardent admirers

and disciples, even that bridge into the later Christian world over which they came with safety. So native and keen was the educational instinct of the primitive Christian society, so broad also and so liberal towards the highest ideal possessions of its implacable enemies, foreshadowing in this, and justifying, the kindred attitude of the Catholic Church in all subsequent ages.

It is nothing new, therefore, that the Catholic Church, as the heir of organized Christian life and order, should hold herself responsible for the mental training of her children, primarily in her own doctrine and practice of life, and then in all that world of ideas that comes forever into more or less close contact with the life, principles and spirit of the gospel. Now as then, she is, of necessity, interested in the home and school as the principal agencies by which the minds of her children are developed from the ruder and imperfect conditions of nature, made into intelligent beings, fitted out with many kinds of knowledge and confirmed in all those principles and convictions that make up character, that is, a regular, habitual and assured order of life, direct and unswerving as the line graven on firm brass. It is in the home and the school that the latent capacities of her members, redeemed by Christ and acquired in baptism, are drawn out and developed; that the right use of reason and the first principles of the moral law are ingrained; that the great and simple truths of a correct philosophy of life are taught, and that the real truth about God, the world, life, the distinction and relative worth of the temporal and the spiritual, the nature of right and duty, of law and obedience, of social order and obligations, are made known in large and definite outlines.

Right here it is worthy of remark that in assuming the teaching office the Church gave to mankind a new sort of knowledge and new principles of action. The moral ideals

set before her children were no longer the feeble velleities of a Seneca and an Epictetus, but were daily practiced by countless thousands, in imitation of the divine Master, whose unfailing spiritual presence raised them to heights of spiritual endeavor and attainment hitherto undreamed of. Similarly the great intellectual truths of the unity and goodness of God, of His surpassing love for man, of the unity of mankind in origin and destiny, of her divinely mysterious training in a long and eventful history, of God's equally mysterious calling of souls and peoples, of His sweet paternal longanimity, were based on the gospel, on faith in the life and death of the God-Man, as the historical basis of the new life to which all men were invited, a glad life of freedom from the vain deceit and the hopeless illusion of the past.

In that past the Hebrew had trained youth to know the one supreme God, source and model of righteousness, stern and just law-giver; to respect parents and the family code; to hope for a liberator in the dim uncertain future. The Greek had trained youth to perfect service of his small city-state, to the expression of beauty in all material forms, and to its moral counterpart in that balance and moderation of soul and body which become the "temperate and duly harmonized man." The Roman educated his children for the political virtues, to be frugal and thrifty, sober and laborious, fit instruments of government. All this and more are found in the education which the Church furnished to the new people whom she patiently and laboriously put together out of the varied wreckage of the past, through long centuries of political and economic infancy and social rudeness.

In the New Law she set forth the perfection of religion, love, pure and undefiled, of God for man and of man for his Redeemer. She raised the eyes of men from the city built of hands to the New Jerusalem, the only Utopia

we shall ever see. She freed, and uplifted, and spiritualized in man every artistic sense and force until she filled Europe with masterpieces of religious ideals, forever eloquent of God and the soul, of the life to come and ideal justice, no longer the fleshly beauty of dumb idols, but the very odor and shadow of paradise. Similarly she taught men how to govern one another, as children of a common father, equal in origin and destiny, in fundamental rights of life and welfare. She recodified human laws in the spirit of the gospel, and enforced justice, not by the sword but by subtle and irresistible appeals to charity and renunciation, to the religious imagination, and by a gentle conquest of the inner citadel of human sympathy and equity.

She ennobled and sanctified the office of teacher, for her missionaries in every land were essentially teachers of natural, as well as supernatural, truth, and her teachers were likewise missionaries of the gospel spirit and Christian life. During a thousand years her countless small churches grew to stately basilicas and her numerous small schools grew into universities, and from both cathedrals and universities she dominated the moral and intellectual life of men. In her monasteries, likewise, she saved the arts and sciences, writing, manuscripts, libraries, in a word, the intellectual documents and monuments of the past.

She introduced wonderful new elements of popular teaching through her varied worship, appealing to the eye in architecture, painting and sculpture, to the ear in preaching and music, and to the whole man in the combination of light and color, of sound and movement that her great ceremonies exhibited. And beneath them all lay a still subtler symbolism, her loving service of the Eucharistic Christ, the source and purpose of them all. Similarly in the majestic round of her feasts and in the

public administration of her sacraments, she appealed steadily and happily to the senses, to memory, imagination and feeling, and so she led along many ways the education of whole peoples and nations.

It is to be noted, moreover, that the teachings of the Church were marked by two distinct qualities. They were universal and perpetual, that is, the world was, as it were, one vast school, and all mankind her disciples, while her teaching never suffered eclipse, since her divine Master in bidding her go forth and teach all nations, had promised to be with her until the end of time.

Again, the teaching office of the Church was always and remains a highly personal and sharply insistent teaching. She appealed to each soul as though it were a world, acknowledged the high dignity of its nature, destiny, redemption and graces, nor amid her persistent solicitation of this proud and solitary spirit did she fail to recognize its freedom.

It is again no theory of conduct, no silent code of law, no mere book, no school of philosophy nor educational artifact of any kind, that she upheld before the individual soul, but a divine person, the Word of God made Man, and become our Teacher, our Rabbi. In Him all the new and sublime burdens and duties become not only possible but sweet and easy, and we assist at that marvelous conversion of ancient Greek and Roman society of which St. Augustine says, that if it be no miracle, then there can be no greater miracle than that it should have been effected without a miracle.

Finally, sublime and unparalleled among the educational triumphs of the Church were the uplifting and the transfiguration, so to speak, of the family. The regular union of man and woman became a sacrament, one of the universal forces that were to heal a broken humanity, sacred channels ever aflood with divine activities.

Woman rose at once to a new height, and when Christian mankind grasped more fully the divine office of Mary, as Mother of God, the way was open to that unique idealization of woman, which is a crowning glory of the medieval order, the perfect flower of Christian civilization, and which must decay in proportion as we recede from the conditions out of which it arose, and return to the carnal paganism whose hard slavery woman escaped only through the teaching and discipline of the Church. Parental authority was now sanctified at its source, and the iron power of the Roman father was exchanged for the memory and example of the little household of Nazareth. Parents stood in the high place of God, and dealt with their pledges of love as they would be dealt with in the hour of judgment, that was sure and equal for every one.

All the earliest family relations were sanctified at their source and the family became the first school, the *schola* or place of exercise, the gymnasium of all Christian virtue, that was no longer Greek moral fairness of thought and life, but stern repression of self and fulfillment of divinely appointed duties in the faith, hope and love of Christ. The God-Man had sanctified all stages and conditions of our common humanity. But to none had He been more gracious, more loving-kindly, than to little children, whose sweet simplicity and innocent trustfulness seem to have so charmed His pure and loving heart that for them first He opened the gates of heaven, and of them spoke ever in words of unparalleled love.

In many respects the history of the Catholic Church is a history of education, indeed, the history of education. The daily conduct of religious life, the spread of the gospel, the constant refutation of false and perilous doctrines, the pulpit and the confessional, the humble but

close and vigilant parochial service, are channels of education in the broadest and highest sense, as a preparation for the complete life of man, both here and hereafter.

It is needless to say here, that in all the forms of her teaching office, the Church has met with endless opposition, and that her long history is in some respects only the record of this resistance. There have been periods and countries when her teaching office was accepted without question, and in them the best fruits of civilization appeared. There have been other periods when the teaching office of the Church was sharply questioned, very generally denied, and we are now in the heart of such a period of denial and opposition, intense and violent in some places, less passionate in others, but none the less earnest, resolute and consistent. Whatever may be its phases or symptoms, there can be no doubt of the source of this deep-seated opposition, the pivot on which it turns, and that is the practical obligation of teaching religion and morality.

Outside of the Catholic Church modern education is everywhere marked by an absence of the religious element, or by a certain suspicion and hostility in its regard, even when there is not avowed enmity and persecution. It is asserted that all religions being false, or only forms of a common superstition, their content is vain and their influence worse. Education seems to have no other province than the present, no other than temporal and material ideals. On the other hand, the evident decay of juvenile morality alarms an increasing number of teachers and administrators of education, and large volumes could be and are to-day filled with the sad admissions of foremost authorities in educational work.

Not a few attempts are made to stem the rising tide of pure secularism, that is invading those schools which recognize no fixed religious teaching. But in view of the

great number of these schools, the training of their teachers, the principles of their administration, and the spirit that they presuppose and in turn feed and confirm, it is hard to see how any serious improvement can come about. No teaching, of course, can be long carried out without ideals of some kind. Naturalism, the prevailing philosophy of our day, furnishes not a few of the ideals that sustain and comfort teachers and pupils in those educational systems that have no positive religious affiliations. Hedonism, or the doctrine of pleasure in its various shadings; the world itself, with the charms of travel and the contentment of natural curiosity; the domain of art, with the satisfaction of higher and finer yearnings of the soul; the pursuit of social reform in more or less Utopian ways; the purely natural origins of the religious instinct; the history of philosophic schools and opinions, and of late an intense pursuit of purely physical ideals; the cultivation of literature, domestic and foreign, not to speak of the highly praiseworthy development of the patriotic instinct, seem to round out the ideal activities of the modern educational world. Together they make up the "Culturleben" of to-day and exhibit at their best the purposes and uses of our costly modern education. In themselves and individually they may be and are useful and desirable outlets for human activities. But as a complete circle of human ideals, as representing the final aim and uses of education, they are necessarily disappointing. On all sides there arise outcries against the frivolity and insignificance of much of our modern education, and its good and useful elements are overlooked amid a rather general vexation at its failures. No one maintains that our youth is more docile, obedient, reverential than formerly, more respectful of law and order. In educational methods and equipment a habit and a spirit of change are creating a

kind of despair. Modern education, it is not too much to say, lacks in many places unity, purpose, logic, balance, continuity, nor can these defects be without a depressing influence on the armies of pupils who must go through such schools. A disinterested observer could not but wonder at certain features of it,

“The painful toil
Of dropping buckets into empty wells,
And growing old in drawing nothing up.”

Two noble traits of our Christian society seem threatened by this universal worship of the present and its fleeting advantages. I mean the sense of “vision” and the power of sacrifice. The sense of the future, once keen and vivid in our society, has been considerably weakened by the decay of religious teaching concerning the destiny of the human soul, accountability, divine judgment and the life to come. It seems to many that this is one reason why the pursuit of pleasure and the means thereto are now so keen and go on regardless of any restraint of law or custom. Perhaps also it is why there is now so little joyous constructive imagination, so little poetry and art, those lovely works of free-ranging “vision,” at once beautiful and popular. I may say here that it is not without reason that so much good work of this kind dates from the ages and lands of Catholic faith. On the other hand, many are asking to-day whether the power of sacrifice that made this nation great, as it did all young and ardent peoples, is yet with us, or whether it has not been weakened in the general decay of the religious spirit and temper.

Will an irreligious education endow the State with a generation of men and women capable of facing with high courage those reverses that experience teaches us

are always possible, and that drain heavily, when they do come, the national reserve of character and moral stamina?

Will an entire people, made up of many races, and slowly coalescing, follow with vigor and continuity the great and noble ideals of American life, if its training be solely or mainly along the low levels of material life, present gains and comfort, and the common heart become atrophied in respect of all that the elevated teachings and history of the Christian order stand for in religion and morality? Native instinct, common sense, daily experience and the analogies of the past suggest a negative answer.

Amid these conditions and symptoms, the duty of Catholic education is plain, to hold fast all that is good in the past, and to imbue with Christian faith, hope and love all the good elements of the present. We feel instinctively that our Catholic schools are becoming daily more important for preservation and transmission not only of religion and morality, but also for the welfare of our beloved country that ought not to remain half religious and half agnostic, but ought to accept fully with the benefits of Christian civilization, also its principles, its spirit and its necessary guarantees and safeguards.

While our Catholic schools are not yet perfect, we may rejoice that in them is regularly taught a clear and solid philosophy of life that cannot but prove helpful amid the cares and anxieties of the future.

Our Catholic children learn whence they come, why they are here and whither they go. It has been well said, that they have on the first page of the catechism a more true and helpful philosophy than many a great scholar of these days. They understand the fundamental mystery of creation, the existence and the nature of God, of the soul of man and his body, with their destinies and their

laws, the nature of this earth and its end. They are clear as to all the activities of men, what their relative value is, what they lead to, and what are their relative use and comfort in the scheme of things. In all this there is a glorious democracy of the intellect, for St. Thomas or Pascal were not substantially more wise. Our Catholic children escape in no small measure the disillusion and consequent pessimism that so often fall on modern men and women, and the lurid evidences of which are on the first page of every daily journal.

THOMAS J. SHAHAN.

THE TEACHING OF PHILOSOPHY IN THE COLLEGE *

In my judgment, the discussion of this subject is both timely and important not only for this particular department but also for the entire Association. Considerable time has been devoted at our meetings to questions concerning the teaching of other branches in school and college; and we have had some interesting papers on the educational value of philosophy, especially of the Scholastic philosophy. But the subject is by no means exhausted: we have not gone into its details and much less have we reached conclusions of a practical sort regarding the vital points of method, of correlation, of text-books and of the teacher's preparation. Each of these is large enough to deserve separate treatment, and each certainly demands careful study on the part of every one who is charged with the teaching of philosophy or is interested in making that teaching more fruitful.

Yet I do not think that any of these points should be taken up for discussion until we have looked over the whole field. Our first step should be to map out the question so as to see clearly just what things we have to consider, and in what order they should be presented. Unless we first agree on some fundamental ideas, we can hardly hope that conclusions of value will result from the consideration of details. And if orderly thinking is a prime requisite in the study of philosophy, there should certainly be some definite and orderly arrangement of the topics that are to be discussed in our future meetings. My purpose, then, in this paper is to outline the range of topics which the subject has suggested to me, not so much with the pretense of offering a complete survey as

* Read in the Philosophy Section of the Catholic Educational Association at New Orleans, July 2, 1913.

with the hope of calling forth suggestions from other members of this Department whereby the field as I have sketched it in the rough may be widened or narrowed or marked off by more appropriate divisions.

It should be understood, I think, that we are to consider the teaching of philosophy in the college, not in the seminary or in the university. It is true that many of our clerical students receive their collegiate training in institutions that are not distinctively ecclesiastical—not preparatory seminaries; and consequently that they get the beginnings at least of philosophy in their college course. But on the other hand, these students are expected to take up philosophy on entering the seminary, to make it their principal subject of study for one or two years and to pursue that study with special reference to the course of theology that follows. Beyond doubt, the college can be useful to these students also by giving them the right start in philosophy; but it should keep mainly in view the needs of the student who is, and who expects to remain, a layman; who will therefore get from the college whatever philosophy he is to know and who must depend on that knowledge, whatever it may be, to guide and balance him either in his later professional studies, or in his contact with men and theories and situations in the course of life and its varied experience. When we reflect that philosophy is intimately connected with religion, we will not be guilty of exaggeration in saying that the problem of teaching philosophy in the college is even more serious than the problem of teaching it in the seminary, or, at any rate, that the college course in philosophy must be given with most careful consideration of the needs of the lay student, if it is to attain its purpose.

It follows, in the first place, that this purpose ought to be very accurately determined before any subsidiary

question can be handled with profit. Are we to regard philosophy as being chiefly a body of doctrine, a series of theses with which the student must become acquainted in order that he may understand the great issues and solve the central problems which science and literature, history and the social organization present? Undoubtedly, this knowledge must be given to the student in some form or other. And if we cannot touch on every problem, we must at least select those questions on which all the others turn. In particular, it is needful that the Catholic student be informed in regard to the problems which are actually under discussion and for which our Catholic philosophy has solutions in keeping with its own principles.

But again, it may be urged that the all-important thing is to develop in the student the ability to think philosophically. In other words, what he needs is the philosophy habit—the right method of grasping a problem, of singling out each of its phases, of allowing each its relative value, of getting to the bottom of things and of rating each proposition, argument and conclusion at what it may be worth and no more. The power of criticism, as we may call it, is perhaps after all the best result that can be gained from the study of philosophy.

And finally, may it not be possible to combine these two purposes? Can we not make one and the same thesis serve as a means of intellectual training and as an addition to the content of knowledge? Many teachers, I believe, will answer this question in the affirmative, and thereby they will set up a most attractive ideal. But one may be permitted to ask whether, in actual practice, equal attention is given to the two aims; and especially, whether our college graduates are really trained in a philosophical habit of thought. At all events, it would be interesting to know by what symptoms this habit is

recognized and by what tests the growth of it is ascertained. It has sometimes been found that students who could repeat fairly well the arguments given in class and the well-known answers to well-known objections, were not so skilful in dealing with the statements and reasons enveloped in the phraseology of a modern writer like Spencer.

Some teachers, no doubt, will protest that such a habit is necessarily of slow growth and that we should not expect too much of the undergraduate in this line. The point is well taken; but it leads at once to the further question: Are we giving sufficient time to the study of philosophy, and, are we distributing such time as we have to the best advantage? As we are all aware, it is a common practice to reserve philosophy for the last year of the course, thus making it the special privilege, or burden, of the senior class. In favor of this plan it may be correctly said that philosophy should be taken up after the student's mind has been properly developed by the study of the other college subjects, such as literature, history, mathematics and natural science. It will then be possible for the teacher of philosophy to draw out the knowledge already acquired and to give it a rounded completeness by setting it in the more comprehensive view of philosophical principles and ultimate conclusions. This seems to be the obvious method so far as scientific questions are concerned. One cannot, for instance, make much headway with the problem of evolution if the student knows nothing of biology; and the whole field of cosmology is simply beyond the reach of one who is not familiar with physics and chemistry. There is evidently good reason for holding back philosophy to the last year.

Nevertheless, some teachers have found it profitable to spread out the course in philosophy over the four years of collegiate training. It is better, they claim, that the

student should be gradually introduced to philosophy than that it should be thrown upon him in one great bulk at the end of his course. Moreover, they insist, by putting some part of philosophy into each year we not only begin in due time to cultivate the philosophy habit but we extend that habit to the student's dealing with other subjects, so that he is accustomed to look for law and cause in each and every portion of his work. In a word, this plan gives opportunity for an immediate application to concrete cases of the principles which philosophy offers in more abstract form. Here also a comparison of the results obtained by these different arrangements would be extremely useful in the discussion of our subject.

Whichever plan be adopted, some consideration must be given to the sequence in which the different portions of philosophy are treated. Usually, as one can see from the books or recall from his own student days, logic has been accorded the first place, on the ground, or, at least, the assumption, that, as it prescribes the rules of reasoning, it must be mastered before any other philosophical discipline can be approached. How, it might be asked, can you expect a student to judge of a piece of reasoning if he knows nothing of universal and particular propositions with their affirmative and negative varieties, if he cannot tell a good definition from a poor one and if he has never had his suspicions aroused by any warning about fallacies? So the argument runs. But it is met, on the other side, by various statements in rebuttal. Logic, it is held, presupposes some acquaintance with mental processes; and, what is more to the point, the study of logical canons is at best a dry and tedious task for one who has no glimpse as yet of the pleasant things that lie behind this gateway of iron. On the contrary, logic itself becomes more attractive when the student has gathered a certain amount of information to which the precepts of logic can

be applied. The solemn facts that all men are mortal and that Socrates is or was a man, are not the only illustrations that the teacher should have at his disposal or that the student should ponder in order to understand the structure and value of the syllogism. So, it has come to pass that some writers have advanced psychology to the first place in their treatises, while others, with emphasis on the need of stimulating interest, are persuaded that either ethics or the history of philosophy should serve as introduction. Is it possible to devise a scheme which will retain the utilities and eliminate the drawbacks of these different arrangements?

Here, it is plain, we are touching upon the relations of the philosophical disciplines among themselves; and it is extremely desirable that these relations should be properly adjusted. We cannot, however, overlook the fact that philosophy, in the college, is brought into contact with many other subjects; and if our educational theory is correct, philosophy, in order to exert any vital influence, must not stand apart from the rest of the curriculum. We know what has resulted from excluding or isolating the teaching of religion; and we may expect similar consequences for philosophy if it is not correlated with the other subjects studied in college. How to provide the student with a perspective in which he shall see the relations that bind in one whole the facts of science, of history, of economic and social life, along with the products of literature and art—and see them from the viewpoint of philosophic principle—is perhaps the deepest of all the problems that confront the teacher of philosophy. It may, indeed, be too large a problem for the college to deal with; but some beginning of its solution can and should be attempted.

The attempt might well be made in connection with our efforts to select the best method, or methods, of teaching

philosophy itself—provided, always, we can reach a just estimate of the relative efficiency of the methods which are usually employed. It has been held, and some teachers still maintain, that the lecture surpasses every other device, for the reason that it brings out the personality of the teacher, enables him to present new points of view and stimulates the student more effectually than the best written text-book. But the text-book also has its champions, and these regard it as the best means of imparting definite knowledge and of enabling the student to express his ideas in the form of recitation. It will probably be admitted that the important point is to get the student to think for himself and to give his thought accurate expression. What, then, is the relative efficiency of the various class-room exercises; or again, how can lecture, recitation and scholastic disputation be so combined as to produce the desired result? The answer to this question must be drawn from the experience of teachers representing colleges in which these several means of teaching philosophy have been fairly tried; but the standard of success should be something more than the ability to reproduce what has been said in class. We are agreed, I think, that the graphophone method is not the best.

In connection with the use of the text-book we may glance, in passing, at a question which is often suggested by inquiries, either from students or from teachers, as to the "best" book for teaching this or that subject. The implication seems to be that if that wonderful best book can be found, no other author need apply. Whether such a superlative volume be now in existence, or even in potentia, I shall not venture to say. But I should like to have an expression of opinion as to the advisability of using one book only, be it ever so excellent. According to one view, a manual that combines most of the desirable

qualities if not all, is quite sufficient. Let the student stick to that for recitation and examination: he will learn at least what lies between those covers, and there will be a certain connectedness among his thoughts since these are all taken from the same mould.

Another plan, which has many supporters, would make the chosen text a center and group about it, as occasion required, other works of a more comprehensive character, monographs on special topics and pertinent articles in the periodical literature. By these additions, it is claimed, the student is helped to look at a question from many sides and to get the same side presented in different forms. This is plainly the intention of those authors who supply "readings" or bibliographies at the close of each chapter or at the end of the book. But here it seems proper to ask whether some guidance should not be given the student, especially when his collateral reading includes a variety of texts some of which are certainly not sound in philosophy. If it is not wise to confine the student to one author, there may be less wisdom in an indiscriminate reading, which too often leaves only confusion as its result.

The extent of the student's reading will depend, of course, upon the time that he can give to the study of philosophy outside the lecture and other class exercises. It is quite easy to draw up a schedule assigning three or more hours per week to lectures, etc.; but on what basis can a proportionate amount of time be secured for private study? This is a point of practical importance, especially where allowance has to be made for the study of other subjects. But it is even more important to see to it that the student does not waste his time through a lack of method in his study. I believe that the teacher can render a most valuable service to the student and make his own work much more satisfactory by showing the

student not only what to study but also how to study. It is often taken for granted that the art of study has been mastered in the earlier years of the college course and that the student has only to apply that art when he enters the class of philosophy; but I am not sure that this is always the case. I have met some students who had finished their college course, philosophy included, without even a suspicion that study involved any art or method. In rare instances, no doubt, natural ability may supply for the lack of systematic training; but the majority of students will gain little from their course in philosophy unless they are taught how to study.

In offering these points for your consideration, I do not overlook the fact that the solution of many of our problems, perhaps of all, must lie with the teacher himself. And in that case, we might well give the first place in our program to the topic I have reserved for the last in this paper. What sort of preparation will best equip the teacher of philosophy for his work? According to the practice that is now generally followed, or at least commended, those who aspire to teach any other subject are supposed to qualify by breadth of knowledge, by specialization and by research. May we not reasonably expect as much of those who undertake to teach philosophy? By many it is held that investigation is the best preparation for the teacher, because though his investigation is limited to a relatively narrow field, his teaching is more apt to be characterized by freshness and sureness than if he simply condenses what other thinkers provide. On the other hand, the advantage of erudition, especially of the historical sort, must certainly be recognized; and in the present conditions of thought, a rather thorough acquaintance with the methods and findings of the physical sciences, is requisite. But while the need of equipment in these lines is generally acknowledged, there

is one element in the teacher's preparation which, as I am convinced, calls for more serious attention than it has yet received. Is it not desirable that the teacher of philosophy should be familiar with the science and art of education? He may be a skilful investigator, or a marvel of learning, or even an attractive lecturer without being able to teach to the best effect. And if such be the case it is hard to see how he will make a success with philosophy either as a means of discipline or as a body of knowledge. It is of course still more difficult to see how he will handle the questions that have been brought up in this paper unless he has an insight into the educative process as such and a grasp of those principles which find their application in every department of collegiate work.

These are some of the essential topics which, in my judgment, should come up, sooner or later, for discussion in this section of the Association. In all likelihood, as we proceed with our work, new lines of inquiry will be opened; but it is time that we should make a beginning at some point or other, and in selecting that point we would do well, I think, to consider not only its intrinsic importance but also its bearing upon the whole field which now lies before us.

EDWARD A. PACE.

GROWTH OF THE ENGLISH DRAMA FROM THE LITURGY OF THE CHURCH*

The genealogy of the English Drama has its roots in the liturgy of the Church. The liturgy itself is not essentially dramatic. It is the crystallized forms of worship that have grouped themselves about the truths and realities left as heritages to the Church of our Divine Lord Himself. The changes that have taken place from century to century in the exterior forms of worship are not due to variations of fundamental truths, but to the outward expression as called forth under the fluctuating conditions and environments that mold men's manners in every age. A study of the source of dramatic expression lies beyond the scope of the present subject; but we cannot fail to take into consideration that religion is not merely an arbitrary factor in human life, but an integral part that manifests itself in all the workings of the human heart and mind. Therefore it is not surprising that an instinct as strong as dramatic representation should find expression in religious ceremonial at an early stage of its development.

Christianity did not drop meteor-like into an altogether isolated sphere. It was the culmination of the expectations of the Jewish peoples and of the promises made to them from the beginning of the world, the continuation of God's manifestations and mercies to man on earth. Hence we find much in the ceremonial of the Church that has been drawn from the Jewish liturgy of the synagogue.† Lections, chants, homilies, and prayers almost identical with those of the synagogue were made to cluster about

*A thesis submitted to the Teachers College of the Catholic University of America in partial fulfillment of the requirements for the degree, Master of Arts.

†Duchesne. *Christian Worship*, 46 ff.

the Eucharistic repast and though for a time they were chosen according to the judgment of the celebrant, fixed formularies had been adopted as early as the fourth century. From the Catechism of St. Cyril of Jerusalem, delivered about the year 347, the *Apostolic Constitutions* (II. 57 and VIII. 5-15), and the Homilies of St. John Chrysostom, Mgr. Duchesne has drawn a description of the Mass as it was celebrated at that time in the Eastern Church, from which the following has been summarized:

The congregation assembled in the church, the men on one side, the women on the other, and the clergy in the apse. The Mass began at once by the reading of the lections, interspersed with the chanting of psalms, all the faithful taking up the last modulation of the chant. The reading of the lections was finished with the Gospel, during which all present stood. Then followed the homilies, after which the catechumens and others not entitled to be present at the Mass proper were dismissed. The communicants who remained prostrated themselves towards the east and responded to the litany said by the Deacon. Then followed the solemn prayer of the Bishop. Thus far the liturgy was that taken from the usage of the Jewish synagogue. The second part, that peculiar to the Christian liturgy, began with the salutation of the Bishop, to which the congregation responded. The kiss of peace was then given, the faithful interchanging it with each other, the men with the men, and the women with the women. The deacons then divided themselves into two bodies, one assisting at the altar, the other serving the congregation. After the loaves and the chalice were prepared for the sacred repast, the Bishop, vested in festal garments and surrounded by the priests, drew near the altar and began the prayer now known as the *Preface*, the whole congregation joining in the hymn, "Holy, Holy, Holy is the Lord. . . ." The Bishop then proceeded with the

eucharistic prayer, commemorating the work of the Redemption, the Incarnation of the Word, and His earthly life and passion, finally the account of the Last Supper, and then the words of the consecration. The prayers were then directed to the present, although invisible, God who at the call of His ministers had descended under the mystic veils of the consecrated elements into the midst of His disciples. The prayers concluded, the faithful responded *Amen*. Then came the *Pater Noster*, accompanied by a short diaconal litany and followed by the Bishop's blessing to the people. At the close of this ceremony the deacon aroused the faithful, and after a short prayer, the communion followed. The Bishop administered the consecrated bread by placing it in the open right hand, supported by the left, of the recipient, while saying "The Body of Christ." The deacon held the chalice from which each one drank directly, the deacon saying the words, "The Blood of Christ, chalice of life," the recipient responding "Amen." Psalms were chanted during the communion. At the end the deacon gave a sign, the Bishop offered the prayer in the name of all, the people bowed to receive the Bishop's blessing, and finally they were dismissed by the deacon with the words, "Depart in peace."

Many changes had taken place in this form before the end of the sixth century.* Elaborations had made the entry of the celebrants an imposing ceremony, the *Trisagion* had been introduced before the lections, and the catechumens were no longer dismissed before the consecration. This latter custom, however, is preserved in the ritual of Constantinople, even to the present day.†

*Duchesne. 82 ff.

†The following is a translation by Isabel Florence Hapgood in the *Service Book of the Holy Orthodox-Catholic Apostolic (Greco-Russian) Church* of the prayer immediately following the dismissal of the catechumens. This is a preservation of the Constantinople form: "No one who

The *Creed* had also been introduced, and the private prayers of the celebrant had become fixed formularies.

In like manner may be traced the development of the Roman and Gallican Uses in the West; but nowhere do we find that the Mass in its essential part—the consecration—was considered a drama or mere representation, as has been inferred by several writers on the origin of the modern drama. The consecration is not symbolic, it is a reality produced by the words pronounced by the officiating priest. And this reality has been recognized, not from the ninth or the tenth century, but from the foundation of the Church, as is evidenced by the earliest extant accounts.

Chambers, apart from his insistence on the dramatic potentiality of the Mass,‡ cites several examples of liturgies that possess at least two of the three essentials of dramatic representation—namely, symbolism and mimetic action, the third being dialogued speech—which had reached a marked degree of development in the ninth

is in bondage unto carnal desire and sensual pleasure is worthy to approach, or to come near, or to serve thee, O King of Glory: For to serve thee is a great and terrible thing even to the Heavenly Powers. Nevertheless, through thine unutterable and boundless love toward mankind thou didst become man, yet without change and without transmutation, and art become our High Priest, and hast committed unto us the ministry of this unbloody Sacrifice, in that thou art Lord over all. For thou alone, O Lord our God, rulest over those in heaven and on earth; who art borne on the throng of the Cherubim; who art Lord of the Seraphim and King over Israel; who alone art holy and retest in the Saints. Therefore do I now make my entreaty unto thee, who alone art good and art ready to listen: Look down upon me a sinner, and thine unprofitable servant, and cleanse my soul and my heart from an evil conscience; and by the might of the Holy Spirit enable me, who am endued with the grace of the priesthood, to stand before thy holy Altar, and perform the sacred Mystery of thy Holy and Pure Body and Precious Blood. For unto thee do I draw near, and bowing down my neck I implore thee: turn not thy face from me, neither cast me out from among thy children; but graciously vouchsafe that I, a sinner and thine unworthy servant, may offer unto thee these Holy Gifts. For it is thou who offerest and art offered, who receivest and art thyself received, O Christ our God: and unto thee we ascribe glory, together with thy Father, who is from everlasting, and thine all-holy, and good, and life-giving Spirit, now, and ever, and unto ages of ages."

‡Chambers. *The Med. Stage*, 3ff.

century, such as the ceremonies used at the dedication of churches, the Palm Sunday Procession, and particularly the ceremonies of Holy Week Services. And here, indeed, we find the germ that developed and grew until finally it emerged from the church into the open, broke connection with its holy origin, and eventually lost all resemblance to the source from which it had sprung.

The third element requisite for dramatic representation—that is, dialogued speech—had its incept in the *Antiphons* that were introduced at Antioch near the end of the fourth century.* The *Antiphons* were psalms, the verses of which were chanted alternately by two choirs. This practice of chanting spread rapidly in the East; and by the middle of the fifth century it had been adopted in Rome. The forms of the chants were fixed by the end of the sixth century,† and were used with few alterations until about the ninth century. The general development that was taking place in the growing countries of the west did not fail to effect the liturgy. These Antiphons were elaborated, both at their close and with interspersions in the psalms themselves, with additional melodies that were sustained on vowel sounds. These wordless strains were eventually filled in with appropriate texts, and became known as *Tropes*, *Sequentiae*, or *Prosaes*.‡ Until after the thirteenth century *Tropes* were very popular; and separate and distinct schools of Trope writers grew up, the most important of which were at St. Victor, St. Gall, and in northern Italy. When their popularity subsided, they gradually fell into disuse; and those that were retained had become attached to choral portions of the Mass, especially to the *Introit* and the *Graduale*. The *Introit Tropes* were subject to dramatic elabo-

*Duchesne. 104 ff.

†Chambers. 7.

‡Chambers. 8 ff.

ration, particularly those sung at Christmas and at Easter. The Christmas *Tropes*, although dialogue in form, were not subject to further dramatic development. It was the Easter *Quem Quaeritis** that gradually assumed the characteristics that entitled it to be called a liturgical drama. By degrees it became separated from the Easter Mass; and when found in English Tropers, two of which are extant, it was quite detached and formed some part of the ceremonies following Palm Sunday and preceding the ceremonies of the Easter Mass. The Tropers do not specify the exact place that it held; but this is definitely indicated by the *Concordia Regularis*, which determined the usage of the Benedictines in England at the close of the tenth century. The following is Chambers' translation of the *Quem Quaeritis* ceremonies which formed a part of the third nocturne at Easter Matins: †

“While the third lesson is being chanted, let four brethren vest themselves. Let one of these, vested in an alb, enter as though to take part in the service, and let him approach the sepulchre without attracting attention and sit there quietly with a palm in his hand. While the third respond is chanted, let the remaining three follow, and let them all, vested in copes, bearing in their hands thuribles with incense, and stepping delicately as those who seek something, approach the sepulchre. These things are done in imitation of the angel

*Professor Child in *The Second Shepherd's Play, Everyman, and Other Early Plays* gives the following translation of the *Quem Quaeritis*, p. 122:

“Whom seek ye in the tomb, O lovers of Christ?”

“Jesus of Nazareth, him that was crucified. O heavenly being.”

“He is not here. He is risen as he hath prophesied. Go, announce that he hath risen from the dead.”

“Alleluia, the Lord hath risen!”

“Come and see the place where the Lord was placed. Alleluia! Alleluia!”

“The Lord hath risen from the dead who hung for us upon the tree (wood).”

†Chambers. 14 ff.

sitting in the monument, and the women with spices coming to anoint the body of Jesus. When, therefore, he who sits there beholds the three approach him like folk lost and seeking something, let him begin with dulcet voice of medium pitch to sing *Quem quaeritis*. And when he has sung it to the end, let the three reply in unison *Ihesu Nazarenum*. So he, *Non est hic, surrexit sicut, praedixerat. Ite, nuntiate quia surrexit a mortuis*. At the word of this bidding let those three turn to the choir and say *Alleluia! resurrexit Dominus!* This said, let the one, still sitting there and as if recalling them, say the anthem *Venite et videte locum*. And saying this, let him rise, and lift the veil, and show them the place bare of the cross, but only the clothes laid there in which the cross was wrapped. And when they have seen this, let them set down the thuribles which they bare in that same sepulchre, and take the cloth, and hold it up in the face of the clergy, and as if to demonstrate that the Lord has risen and is no longer wrapped therein, let them sing the anthem *Surrexit Dominus de Sepulchre*, and lay the cloth upon the altar. When the anthem is done, let the prior, sharing in their gladness at the triumph of our King, in that, having vanquished death, He rose again, begin the hymn *Te Deum laudamus*. And this begun, all the bells chime out together.”

The ceremonies of Holy Week were at first peculiar to the Church at Jerusalem, accounts of which are found dating from the fourth century.* These observances spread to the West and became augmented, especially during the period of the Crusades, when pilgrims returning from the Holy Land were fired with a special devotion towards the Passion and Death of our Divine Saviour. The first historical accounts of the ceremonies as observed during the Middle Ages are those given by the *Bamberg Troper* and the *Concordia Regularis*.† The latter describes in detail the usage of the Benedictines.

*Duchesne. 247.

†Chambers. 16 ff.

The *Adoration of the Cross* after *Nones* on Good Friday was followed by the burial of the Cross in the sepulchre prepared for it. The Adoration of the Cross originated in Jerusalem; but the history of the origin of the sepulchre cannot be traced beyond the ninth century. Although this usage determined by the *Concordia Regularis* was originally intended for the Benedictine monasteries, it became incorporated in the Sarum rite and eventually spread into nearly all the English parish churches. At the same time developments were taking place on the continent; and it is an Augsburg text, dating about the end of the eleventh century or the beginning of the twelfth, that gives the next phase in the growth of the *Quem Quaeritis*. Besides the Maries already mentioned, we find two additional singers representing Peter and John, who also visit the sepulchre, John reaching it ahead of Peter, but the latter entering first. A few churches introduced the risen Saviour and His revelation of Himself to Mary Magdalen. A further development is found in four Prague versions, where an incident not contained in the Gospel is introduced. The Maries, on their way to the sepulchre, stop and buy spices of a merchant who thus becomes an additional character in the play.

The costuming for the *Quem Quaeritis* is described as follows by Chambers:*

“The setting was obviously simple, and few properties or costumes beyond what the vestments and ornaments of the church could supply were used. The Maries had their heads veiled, and wore surplices, copes, chasubles, dalmatics, albs, or the like. These were either white or colored. At Fecamp one, presumably the Magdalen, was in red, the other two in white. The thuribles which, as already pointed out, they carried, were sometimes replaced by boxes or vases repre-

*Chambers. 34 ff.

senting the ointment and spices. Sometimes also they carried, or had carried before them, candles. Two or three rubrics direct them to go *pedetemptin*, as sad or searching. They were generally three in number, occasionally two, or only one. The angels, or angel, as the case might be, sat within the sepulchre or at its door. They, too, had vestments, generally white, and veiled or crowned heads. At Narbonne, and probably elsewhere, they had wings. They held lights, a palm, or an ear of corn, symbolizing the resurrection. The apostles are rarely described; the ordinary priestly robes doubtless sufficed. At Dublin, St. John, in white, held a palm, and St. Peter, in red, the keys. In the earliest Prague version of the Christ scene, the Christ seems to be represented by one of the angels. At Nuremburg the *dominica persona* has a crown and bare feet. At Rouen he holds a cross, and though there is a double appearance, there is no hint of any change of costume. But at Constance and Fleury the first appearance is as hortulanus, indicated perhaps by a spade, which is exchanged on the second for the cross."

SR. MARY ANGELIQUE,

Sisters of Divine Providence.

San Antonio, Tex.

(TO BE CONTINUED)

TWO EDUCATIONAL CONGRESSES AT VIENNA HELD IN SEPTEMBER, 1912

Although the Eucharistic Congress in Vienna has already had its successor at Malta, it will be many years before its striking features will be eclipsed. Its very grandeur and magnitude were calculated to overshadow two other Congresses which met just before its opening, viz., the first International Congress for Christian Education and the first Catechetical Congress for German-speaking countries.

Yet, although to an outsider both may have seemed to suffer, the truth is that they were purposely planned for that time, so that members of either might have an opportunity to take part in the Eucharistic Congress by making only one journey, and that priests who had decided to take part in the latter might also assist at the former by starting a few days earlier on their journey and they would have the additional advantage of securing good lodgings before the large contingent of Eucharistic pilgrims arrived.

Neither of the two Educational Congresses meets annually, and thus the delayed report on them will serve to prepare our readers for their future meetings.

A. THE FIRST INTERNATIONAL CONGRESS FOR CHRISTIAN EDUCATION

The Catholic teachers in central Europe possess well organized associations for the material and intellectual improvement of their profession. As they are mostly employed in public schools, it is only natural that they should take care to protect themselves against the interference of bureaucracy and to secure for themselves a sufficient recompense for their labors.

Yet this is not the most striking feature in their local and provincial meetings. They were not satisfied with discussing the educational problems at the official conferences, held quarterly or annually under the presidency of the District Inspector or the Provincial Superintendent, but they grouped themselves together in voluntary conferences, and they showed so much zeal and capacity in promoting the study of method and educational principles that the State authorities have had sufficient ground for abolishing the official conferences in most places.

It is still more gratifying to note that from the beginning the Catholic teachers have formed themselves into separate organizations, and that they have central governing bodies for whole countries with annual meetings of delegates. They have often been reproached for their separatism, both by public authorities and by their non-Catholic colleagues; but they have borne these and other disadvantages with admirable courage and patience. They have always recognized that the question of religion does not lie merely on the surface of education, that it is not represented by a certain space on the time table, but that it lies at the very root and foundation of their professional worth.

But whilst in their relation to their Protestant colleagues the Catholic teachers preferred "separate marching" even when they were ready to "fight the battle jointly," they were always ready to join hands both with Catholic educators, priests and laymen at home, and with their colleagues in other countries. From this union there arose Catholic Educational Associations in different countries, as well as an International Federation of Christian Educationists.

It was a brilliant idea to arrange the first Congress of the International Federation at Vienna, just before the opening of the Eucharistic Congress. The Austrian

Catholic Teachers Union, which is strong and well organized, was entrusted with the arrangements. The Congress was under the patronage of His Imperial Highness Archduke Franz Ferdinand, who has repeatedly shown his interest in Catholic education.

The programme was truly international and Catholic. Two mornings were devoted to reports on the state and condition of Catholic education in the European countries and the United States; the fifteen reports, dealing with as many countries, were read in different sections, three of them meeting at the same time. It was, therefore, not possible to hear all of them, but great interest was shown in the report from the English-speaking countries, and a great many questions were asked about the details of educational institutions and school laws.

But more interesting and more stimulating were the addresses at the General Meetings. Frau Anna Weigl, of Munich, spoke on the "Peculiarity of Female Education in the Light of Nature, History and Revelation." It is needless to say that she did not advocate coeducation.

The acknowledged leader of Catholic education in German-speaking countries, Dr. Otto Willman, gave great encouragement to the numerous teachers present by his speech on "The Catholic Teaching Profession in the Service of Christian Truth." Herr Habrich, a practical schoolmaster and author of a Pedagogical Psychology, read a paper on "Experiment and Speculation in Educational Psychology" which was a fair and instructive appreciation of both sides.

Father Victor Cathrein, S.J., spoke clearly and convincingly on education to citizenship; Dr. Giesswein, on ethical and religious education as means to the formation of character, and Dr. Hornich on the essential conditions required for the treatment of education as a science. Father Kost, S.V.D., aroused great enthusiasm

by his paper on "Education in the Catholic Foreign Missions."

But the two most memorable, most eloquent, and most scientific addresses were given by the Rev. Dr. Ernest Seydl, of Vienna University, and by Cardinal Mercier, of Malines.

Dr. Seydl took his hearers through the most important periods in the history of Philosophy and pointed out how in the different phases of development the educational ideal of any given time always arose from the philosophical views of contemporaneous leaders of thought. The address was followed by the large audience with rapt attention, and one was surprised at the end that although it had taken about an hour it seemed rather short.

Cardinal Mercier's speech, owing to his late arrival, had to be fixed at the least convenient hour, early in the afternoon, so as to enable the audience to be present at the opening meeting of the Eucharistic Congress in the Rotunda the same afternoon. But in spite of the tiring morning meetings and the short interval left for lunch, the audience was numerous, and eagerly followed the address entitled: "*La philosophie scholastique et l'éducation chrétienne de la jeunesse.*" His appearance, his enthusiasm and conviction, and his cogent and lucid arguments carried all his hearers with him, and if the resolutions produced by his stirring words are carried out, the educational work will gain by the closer study of scholastic philosophy.

All the members of the Congress felt that they had enjoyed a great privilege by coming into contact with master minds and enthusiastic workers in a great cause, and that by knowing more about the educational work in other countries they had really increased their Catholicism; for they were better able to admire the success of

their brethren in some regions and to sympathize with the struggles of others against the forces of evil.

The meetings of this Congress were held at the State Parliament House for Lower Austria, which is centrally situated, and the arrangements made bore eloquent witness to the organizing talent of the organizing committee and the large amount of thought and labor spent on it. The success of this first Congress will facilitate the arrangements of its successors.

B. THE FIRST CATECHETICAL CONGRESS FOR GERMAN-SPEAKING COUNTRIES

It is not in the spirit of criticising or belittling the splendid work of the Educational Congress when we say that it was surpassed in many points by the Catechetical Congress which commenced a week before the Eucharistic Congress and held some meetings simultaneously with the Educational Congress. Whereas the former was international and the outcome of a general movement amongst the teachers, the latter arose chiefly from four centers and confined itself to German-speaking countries.

The first pioneers in the field were a group of Catechists in Munich, who twenty-five years ago formed a local circle to discuss catechetical problems from an historical, psychological and methodical point of view, and combined with the reading and discussion of papers also the giving of criticism lessons. One of the characteristic features of their articles and model lessons was a method called after them the Munich catechetical method. Instead of commencing with the words of the catechism, they advocated a start from well-known facts or practices or Bible stories or previous lessons, leading the catechumens by way of familiar conversation gradually to the forms and answers of the catechism. Nor were they

satisfied with thus employing the intellect, the imagination and the sentiment, but they also insisted on leading up in every lesson to a practical application so as to train the will in the exercise of Christian duties. The twenty-five years of hard work and of defence against criticism have helped to develop and perfect their ideas, and their influence is now felt beyond the boundaries of Bavaria, or even South Germany.

Similar local societies at the Rhine in Salzburg and Vienna have also extended their scope and have become centers of influence over the different regions of Germany and Austria. Catechists in other larger towns have followed their example.

The next results were Catechetical Courses or Summer Schools held in several places, to which the leading catechists from the different centers were invited as lecturers and thus brought together for common work and the exchange of ideas. This was the preliminary step to the arrangement of the Congress.

The catechetical courses had devoted themselves chiefly to questions of detail and of daily practical use, although they did not neglect to treat of fundamental problems; but it was soon discovered that the promotion of practical catechetical work supposes a certain agreement on fundamental principles and a common terminology. The different use of the term analytic and synthetic had already caused so much confusion amongst educationists and catechists, that they thought a common agreement on similar matters to be of paramount importance.

The promoter of the first Catechetical Congress was the Catechetical Section of the *Leo-Gesellschaft* for Austria, but from the very commencement it secured the co-operation of catechists from all parts of Germany, Austria and Switzerland. At the first preliminary meeting on April 27th, 1909 (the feast of St. Peter Canisius),

the holding of a Congress was decided upon, and the initial steps for its preparation were taken. The time and place were not yet decided upon.

Even at this early stage we find that letters of approval from catechists at a distance showed a remarkable harmony as to the necessity and the purpose of the Congress. They all agree on the fact that the practical catechetical work as well as the catechetical literature shows a want of common principles and the characteristics of the amateur. Everyone builds his own cottage in his own way; he does not know nor care what his neighbor does, except for the sake of criticising the things that differ from his own. Only co-operation will enable us to improve our ideas and methods, and the means to be employed in religious education.

A month later the committee had already prepared a programme of the work to be taken in hand without delay. A number of papers were to be printed and circulated beforehand. They were to be the groundwork upon which the discussions were to be based. Besides these general topics the special questions to be discussed were also to be published shortly before the Congress, so that the members of the Congress should be well prepared and as much time as possible should be available for discussion.

We may here pause to say that the wisdom of this proceeding showed itself during the Congress and that the success of the latter is chiefly due to this method. The members had an opportunity of gathering beforehand special information on the subject under discussion, and the latter did not, therefore, as is generally the case, consist of impromptu speeches, but of carefully prepared suggestions, criticisms and amendments. The process of formulating the theses in their final and amended form

was in each case an intellectual treat of which no detailed report could give an adequate picture.

PRELIMINARY PUBLICATIONS

The papers published before the Congress were of two different kinds:

The first series consisted of papers of a general character. They were to put before the readers general principles which had been discussed in books, periodicals or by the catechetical courses. The publication of them was to elicit opinions from different quarters as to whether there was a common agreement, or whether the whole subject or part of it should come up for general discussion. Group A was headed:

FUNDAMENTAL QUESTIONS

They were to give information as to the aim of religious instruction, ascetic education of children, religious education in its relation to pastoral work, the state and condition of religious instruction in different countries, as far as it depended upon legislation, time tables, textbooks, the training of priests and teachers, the usual method (or the want of it) in the teaching of Catechism, Bible History and Liturgy, both in elementary and secondary or continuation schools.

GROUP B. CATECHETICAL LITERATURE

It was well known, that the catechisms and manuals used in the schools had not benefited by the efforts made during the last fifty years to improve the method of religious instruction. Some official textbooks had never been altered so as to adapt them to new needs and demands, and many manuals were merely the result of individual ideas and experience. It was thought well to

pause now and try to find an agreement as to the qualities that were to be demanded of new Catechisms, Bible Histories, Prayer Books (including Hymns), Manuals for Catechists (both theoretical and practical), Guides to catechetical literature, an Encyclopedia of Catechetics, etc.

It was not intended to publish new books for the use of the children, but to put clearly before the authors or originators of new Catechisms, Bible Histories, etc., the ideas that were to guide them, leaving their own talents still a great deal of latitude to adapt these principles to the peculiar circumstances of the country or state for which the books were intended.

GROUP C. RELIGIOUS PICTURES

The old idea of the Church, of using pictures and illustrations for religious instruction, has lately received much more attention than it did a hundred years ago. A number of large pictures for the use in the class have been published, and our catechisms and readers show more illustrations than formerly. But the quality of these pictures was often dependent on the individual ideas or taste of an artist or an enterprising firm. Consequently, they were not always satisfactory. It was therefore thought wise to discuss the question as to the qualities to be demanded of the religious pictures by the Canons of Christian Art, the doctrine of the Church and the principles of education. It is quite clear that it will always lead to unsatisfactory results if any one of these three points be neglected.

It was originally intended that this group should form the special topic of discussion at the Congress, but at a later date it was found that often more urgent questions arose out of the other groups; so this group is to form part of the programme for the next Congress, together

with other questions arising from the publications of the first Congress.

GROUP D. ORGANIZATION

Although there are at present in Austria, Germany and Switzerland a number of local centres, associations of catechists and several catechetical periodicals which make active propaganda for the improvement of the catechetical work, yet it is felt that no individual catechist or teacher of religion should remain uninfluenced by this movement. The following is the list of means for this purpose: Catechetical Musea, Libraries, Periodicals, local Conferences, Criticism and Model lessons and Summer Schools. The papers and discussions on each of these headings are to bring out the best way of arranging or conducting them, so as to secure for them a widespread, deep and lasting influence.

The first two numbers of these preliminary papers decided upon in April, 1909, appeared in print in the year 1911 under the title: *Grundfragen der Katechetik*, edited by the Rev. E. Holshausen, published by Kirsch in Vienna; two others have appeared since, as well as the Congress Papers and the Report. (*Referate des Kongresses fur Katechetik 3 Hefte*, and *Bericht uber die Verhandlungen des Kongresses fur Katechetik*.)

THE CONGRESS PAPERS

The time and place of the Congress was left an open question until May, 1911. By that time it was decided to hold it in Vienna immediately before the Eucharistic Congress.

It was hoped that the time and place would prove an attraction for many catechists, especially as Vienna was in a central position for visitors from Austria, Hungary,

Germany and Switzerland. There was another reason for bringing their gathering into close touch with the Eucharistic Congress: One of its most important topics was the religious instruction in the lower classes of elementary schools, Catechisms, Bible Histories, Syllabuses and Manuals for Catechists. The Papal Decree on the First Communion of Children made alterations in all of them a matter of urgency, and it was therefore suitable that the proposals and discussions should be inspired by the spirit of devotion to the Most Holy Eucharist and of loyal obedience to the Holy See. We who live in English-speaking countries, where our bishops and priests are not hampered in giving religious instruction by the secular legislation, do not, perhaps, fully appreciate the difficulties of our brethren in the German-speaking countries; but it is gratifying to see that the spirit of the Eucharistic Congress undoubtedly inspired the catechists present with good will, and they were enabled to see a way out of the difficulty, and to show it to the large majority of their colleagues, who were not present.

By this time it was also possible, to settle the subjects of discussion for the Catechetical Congress. As new books for children and catechists were needed, it was considered prudent to take most of the subjects from Group B of the preliminary publications.

Each paper was to have the character of a short explanation and proof of a few theses, to be discussed by Congress. The theses were to give practical guidance to authors of new books. Before the discussion the writer was to give a short résumé, and the speeches were limited to emphasizing, defending, criticising, or amending the theses. We give a few specimens of the theses submitted.

Mgr. Snoboda, Pro-Rector of the Vienna University

and President of the Congress, opened the first discussion entitled: Aim and Means of our efforts.

Theses:

1. We, whilst remaining in the closest contact with our ecclesiastical superiors, endeavor to improve the religious instruction with all its auxiliary means, so as to procure the best possible pastoral result.

2. For this purpose we value tradition, we use the certain results of modern psychology, pedagogy and didactics, we consider the modern management of schools and we insist on close contact between the theory and practice of catechetics.

3. Whilst at this Congress the formal side of catechetics is placed in the foreground, we wish to point out that the material side of it is deserving of quite as much care and work.

4. It is not sufficient to raise the theory of catechetics to a high level, for the success depends upon the application of the true principles in practical catechising.

5. For the sake of mutual understanding we ask the members to use the terminology agreed upon by the Committee and the writers of the papers.

Fr. Minnichthaler submitted the following theses on:

A Prayerbook for Children.

1. Children ought to use both in school and church a prayerbook which is different from the official Diocesan Manual.

2. It should, however, in its arrangement form an organic unity with that Manual.

3. It ought not to be a mere extract from it, but in its language adapted to the child's mind and heart.

4. For all the classes of the elementary school only one book ought to be used.

THE MEETINGS

The meetings of the Congress commenced on Friday, September 6th, at the University, a beautiful and imposing new building on the Ringstrasse, close to the Vobine Church; the names of eight hundred members were sent in, although not all were present all the time. The matter for discussion was divided amongst three sections.

SEC. 1. Dealt with matters of general interest and the elementary school.

SEC. 2. Dealing with the higher schools, met separately except the introductory and concluding meetings.

SEC. 3. Had to do with the training of teachers and catechists. It had separate meetings only on the last two days, as the method of elementary and secondary schools was also of interest to professors at Training Colleges.

The Congress had received financial support from the Austrian Government, the Cardinal, Archbishop, and private benefactors. A number of delegates from Austrian and German Bishops and from the Government were present and expressed their appreciation of the work done by the Congress. The papers published in connection with it will be of lasting value to us.*

We in English-speaking countries who have the same end in view, viz., to lead the children to Christ, have before our eyes a stimulating example of zeal, self-sacrifice, labor, organizing talent and patience. If we are filled with the same spirit and are willing to profit by the labors of the Congress we shall also secure for ourselves the success and the reward which all those will enjoy who work wholeheartedly in the Lord's vineyard.

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*Some of them will be dealt with on a future occasion.

IS THE DAM OR THE LEVEE STRONG ENOUGH?

PART I

This is the question which is anxiously asked each year, at the beginning of Spring, by those who inhabit the lower Mississippi Valley and by others who live close to mighty streams which have a tendency to overflow their banks. Large quantities of water, accumulated by the melting of snow or heavy rain-falls, swell these rivers, transforming the once placid streams into irresistible torrents, which not infrequently dash over all natural and artificial boundaries and inundate vast areas. The populace once stricken by such a calamity, dreads the recurrence of the catastrophe, which frequently causes loss of life and almost irreparable damage to buildings, land, and other property. Decades will have passed before the loss caused by the Ohio flood disasters of this Spring will be repaired. Cities, towns, and wide plains were devastated by the irresistible torrents; many families lost all their possessions and must now start anew.

The flood disasters, which are recurring from year to year, are, to a great extent, the results of a practice prevailing here in the United States, which is as culpably negligent on part of those responsible as it is grossly unjust to present and future generations. For years we have witnessed a most wanton spoliation and devastation of forests, especially of those in mountainous regions. Nature's regulating medium, which formerly absorbed and retained the vast quantities of water, gradually conducting them to the soil, has been removed. The great volumes of water which were formerly absorbed by and distributed in mossy regions and humid soil, now rush, without restraint and with accelerated impetus, to lower levels, demolishing bridges, levees, and dams, which

human hands have placed along its course. The annual repair of dams and levees involves an expenditure of millions of dollars; still the losses sustained in consequence of floods grow more appalling from year to year.

An improvement of this state of affairs can only be expected in the event that the government, and individuals who own large tracts of land, systematically and persistently endeavor to protect existing forests and plant trees in sections denuded or in new regions. If this is undertaken on a large scale, future generations will profit thereby.

Let us apply the phenomenon just discussed to the domain of religion and morals. Are the dams designed to safeguard the education of the young strong enough to withstand the terrible onslaught of the demoralizing anti-religious forces of the present day? This question is asked by many parents, teachers and educators. It would seem as if a deluge of godlessness and immorality had suddenly engulfed us. Whithersoever we cast our eyes, we detect dangers that are an ever-growing menace to our youth.

The very fact that here in the United States more than one-half of the population does not adhere to any definite form of religious belief, while those who ostensibly have external religious affiliations have only a hazy notion of their obligations as Christians leads us to the conviction that we are breathing a neopagan atmosphere. In the face of such conditions and the dangerous influences to which the faithful are exposed, the Catholic Church must marshal all her inherent forces and array them in the best fighting order. Ours would, indeed, be a cause for despair, were it not for the consoling fact that we are assured of the impregnable strength of our Holy Faith—were it not that we know that the graces flowing from

prayer and the sacraments are a spiritual armor against all dangers that menace the soul.

The cultivation of true family spirit, genuine piety and devotion, and fostering of firmness of character are becoming more and more rare. Virtues that are growing fewer in practice are such dispositions of the mind and will as self-sacrifice and self-denial. On the other hand, we observe that especially in the larger cities where the quest after pleasures is increasing, narrow selfishness and shocking immorality have become the order of the day. Innumerable and incalculable are the dangers that threaten our youth in public and social life—yellow journals, bad books and illustrations, depraved and demoralizing theatres and exhibitions, many of the moving-picture theatres, obscene dances, immodest feminine fashions, extravagant luxuries, vulgar display, and wanton waste are everywhere. Contemplating these manifold demoralizing tendencies of today, all righteous persons, and especially parents, teachers, and pastors, with anxious concern ask the question: "Is the dam, consisting of home-training and the school in which the young should be taught to practice the teachings of the Church, strong enough to safeguard faith and morals against the avalanche of destructive forces in the world without?"

The firmness and stability of a riparian dam depends upon a number of factors, such as that it be constructed on a firm foundation, that solid material be used, that it be well consolidated, and that it have proper dimensions. Then, too, it must be frequently inspected, repaired, and reinforced if any defects are discovered. The more violent the water pressure is, the wider and higher must the dam be. Suppose we apply this principle to the problem of child education.

Above all, the education of the child must be founded

upon a firm religious basis and must be pervaded with a thoroughly Christian spirit. If there is a defect in this respect, in vain will you strive to form character. The good example of parents, the acquiring of habits of obedience, and a well ordered family life, are the cornerstones upon which the rest of the structure is built. As soon as the mind of the child is sufficiently developed to appreciate religious truths, the latter ought to be brought home in an attractive and comprehensible manner. Religious instruction ought to be imparted to the child at its mother's knee. The mother who neglects to imprint love of God and of holy matters on the soft heart of her child is remiss in a most sacred duty.

Many parents labor under the false impression that religious instruction is to begin for the first time at school, a notion that is responsible for the fact that not a few children who are brought to the parochial schools can hardly make the sign of the cross, whereas they are fairly well enlightened in worldly matters.

It is, indeed, the purpose of the parochial school to continue and complete the religious instruction begun at home, but fathers and mothers are in duty bound to give their children a solid foundation even before the latter have arrived at the age required for going to school. The impressions that are made on the child in tender years are ingrained much deeper than those made at a later age.

Parents themselves must regard it as their sacred duty to equip themselves for their sublime and arduous task by acquiring greater religious and educational knowledge by means of reading and listening to the word of God. What one does not himself possess, he cannot impart to others. By dint of zeal and industry much may be accomplished.

In one respect, home training is deplorably deficient.

There is an ill-conceived love which insists on granting a child's every wish, under the belief that to act otherwise would be cruel. Proper judgment is lacking; it ought to be borne in mind that it is very important that the child from infancy become accustomed to self-denial and to the subordination of his will to that of his parents and elder brothers and sisters. To yield to every whim and caprice of the child is to develop a selfish, self-indulgent, and tyrannical creature. How can such a spoiled child, in later years, acquire that strength of character and will-power which will enable him to resist inner temptations and exterior seductive influences? Such weaklings yield to the very first temptations, and only too soon tread in evil paths. It cannot be emphasized too strongly that it is absolutely necessary to make the child strong and hardy physically, and to guard against effeminacy as well as feeble-mindedness. He must learn self-denial. Again and again, he must learn to deprive himself of this or that pleasure, delight or sweetmeat, so that his character be well formed and prepared to meet the struggles in life which are the lot of all.

That a spoiled, spineless child will emerge triumphant from those struggles is hardly to be expected. When he is deprived of the provident care of his parents and is left to his own resources he will inevitably feel exceedingly miserable in the face of obstacles in his path, whereas he who is accustomed to deprivations will enter the struggles of life with courage and confidence.

A pleasure-seeking-self-indulgent young man will not be able to leave untouched the forbidden fruits of life, and having tasted them, his inordinate desire and moral impotence grow, all the more so if he does not draw assistance from the store of grace within the Catholic religion. Deeper and deeper he sinks, becoming, in the course of time, a moral and physical wreck.

What does a wrestler do who is about to engage in a strong match? He trains daily, exercises his body to steel his muscles, and subjects himself to a strict diet, so that he will take only the most nourishing food and in no greater quantities than is absolutely necessary. He avoids an excess of food as well as a deficiency. His whole aim and object is directed to the end of preparing for the match, so as to win the prize.

What would be thought of a father or mother who, knowing that their son will have to engage in a difficult match, would nevertheless allow him to lead an easy, enervating life, neglecting the necessary physical exercises? Such recklessness would surely terminate in a decided defeat. Every one would find fault with the parents for having allowed their son to be so self-indulgent.

How much more to blame are parents and teachers who neglect to equip their charges spiritually and morally—neglect to train them in forming religious habits for the inevitable struggles of life. Too much yielding to the desires springing from sensuous human nature leads to degeneration, to a stifling of the good tendencies in man by a spirit of revolt and self-indulgence. As a matter of fact, they are horrible parents and teachers, who, well knowing the moral pitfalls that lurk in life, nevertheless neglect all those measures of precaution which would make their children willing to endure and sacrifice, and do not provide them with the necessary means to defy the dangerous allurements of the world and to subjugate their inherited tendencies.

In their blind affection they neglect to curb the will of children at the proper age and to make them respect authority. Instead of resisting the gluttonous and extravagant tendencies in their children, many parents manifest by their own example their inability to control

themselves in this respect. Simplicity and moderation are ridiculed as something behind the times, and thus a self-indulgent, perverted generation, lacking all will-power, is developed. Added to this evil, we frequently find that parents themselves are indifferent in matters of religion, or have lost all faith. In this case especially it may be asked: "Will the dams now in use for safeguarding morality survive the terrible onslaught of demoralization and godlessness?"

Many zealous priests and educators are of the opinion that we are heading for conditions such as prevailed before the Deluge and under the sway of Paganism.

A LAY TEACHER.

(TO BE CONTINUED.)

THE EDUCATIONAL VALUE OF MUSIC*

MUSIC'S PLACE IN EDUCATION IN EARLY TIMES

It is almost universally admitted that any subject which is to find a place in the school curriculum of to-day must be examined both as to the desirability of the knowledge that its study imparts, and as to the mental discipline which it affords. Of these two requirements, the latter is by far the more important, for such discipline gives power to gather knowledge and to perform the various duties of life.

The development of the intellect enables the child to grasp truth while the directing and strengthening of the emotional side of the mind guides his motives and develops his will. Every one realizes that he remembers much better what he does, and feels, and loves, than those things which he merely knows. In knowing, only the intellect is concerned, whereas the emotions and the will play their respective parts in doing, in feeling, and in loving. The cognitive and the affective states should receive simultaneous training, and that education in which any of these states is neglected, is education only in name. A man with a most highly developed intellect, but whose affections have had but little guidance, is open to all sorts of motives, and he is far more liable to be swayed by evil than by good ones, since self-gratification is largely his aim. The condition of the person whose emotions and will have been trained but whose intellect has remained uncultivated, is equally deplorable.

What claims has vocal music to a place in our curriculum, considered not only as a branch, the knowledge of which is very desirable, but also as to its disciplinary

* A thesis submitted to the Teachers College of the Catholic University of America in partial fulfillment of the requirements for the degree, Master of Arts.

power? Does it not meet the double end of providing training for the intellect and, much more, for the affective states? Let us think a moment of all that must be interpreted when a song is correctly sung—the pitch relations of the tones, their values, the accents, the movement of the song, the words, and the expression which bears so important a relation to the emotion that is to be portrayed—and may we not conclude that there is a disciplinary power in the study of music which makes it rank with even mathematics? Then the imagination is also exercised, since every emotion and passion, every shade of feeling finds its utterance here. After the song has been made one's own and is sung spontaneously—"by heart," as we well say—the memory adds its share of the work, recalling the words and much more, all that is necessary for the correct singing of those words.

So far only the discipline afforded to the intellect has been considered; more generally has music been recognized as a factor in moral development. That nature demands emotional expression, men have learned to their cost. The poet expresses himself in beautiful language; but it is in music that the emotions find their fullest utterance. Great effects, unlooked-for achievements have been accomplished by "silver-tongued" orators. The magic employed was only the power of the human voice to move its auditors. All within its range were affected, but its influence was greatest upon the orator himself. Speeches which have swayed conventions have been read by persons at a distance, who have marveled at the seemingly uncalled-for effects produced—the emotional power of the speaker's voice was wanting in the printed page. "This principle runs through animated nature. The bird sings itself into gladness. The dog barks himself into a pugnacious fury. The lion roars himself into a rage. The bravo rouses himself into fury by imprecations."

tions and oaths; the Christian sings himself into piety; and the true orator carries himself and his audience through a torrent of feeling by the tones of his voice."¹

We maintain, however, that song can reach depths in our being which oratory can never sound. Can we not recall some experience when a fine singer gave us some dear old melody—"Home Sweet Home," "The Last Rose of Summer," "Dixie"? The old familiar song awakened, in its own wonderful way, memories and emotions which had long lain dormant. What bonds of sympathy united singer and audience! Again, what varied emotions music can express! Compare the lullaby, the sound of the trumpet, and the martial music of the march. What gentle peace comes over us when the sweet strains of the "Adeste Fidelis" gladden our hearts on Christmas morning! How exultant are the Alleluias of the "Regina Coeli"! In contrast, let us come once more under the influence of that sublime Catholic requiem music, which can raise the saddest heart to hopes of a glorious resurrection.

Claims have also been advanced and supported that both mind and body are refreshed, labor is lightened, taste and refinement are secured, by music. Many a teacher has made use of a suitable song as a safety valve for the emission of an overflow of spirits, the discordant elements which arise, when muscular and mental activity collide, being harmonized by its melody. How often have moments of fear and terror, occasions of nervous excitement been subdued by some simple song! Since the discipline of any place is made good by its general tone being elevated, may we not fairly conclude that music, properly conducted, promotes desirable conditions in the classroom, the fostering and strengthening of which

¹ Buchanan, Full-Orbed Education, Addresses and Proceedings of the N. E. A., 1875, p. 53.

mean, of necessity, the continuance in later life of habits thus formed? Vocal music is directly and indirectly a means of physical culture. By it the lungs and vocal organs are exercised. If these are weak, the whole system suffers; their loss of power is often due to inactivity. The singer brings a greater quantity of air into contact with the blood, the action of heart and lungs is stimulated, and the entire system is strengthened. Physicians have traced the effects of singing from the lungs to the blood, thence to the processes of nutrition, and lastly upon the nerves and brain. Cheerfulness, good spirits, increased health and strength result. Since the mind reacts upon the body and vice versa, a healthy, happy mind goes far toward producing an equally healthful physical state, which, in turn, stimulates the mind to greater efforts.²

Systems of education have existed from very early times. Every nation has had some sort of curriculum; these curricula have differed more or less, for various reasons, to carry out principles which were deemed essential. The value of vocal music, however, has been very generally recognized. What its place in education from the time of Greece through the reign of Pope Gregory the Great has been, and the reason for the prominence generally assigned, it is the purpose of this paper to trace.

GREECE

Like the more ignorant nations of antiquity, Greece claimed the invention of many musical instruments, if not of music itself. To Mercury was assigned the origin of the lyre, but he required the tuition of Apollo to learn its use; later the Muses added a fourth string; Minerva and Pan invented other important instruments; Bacchus

² Cf. Pres. Hagar's Address. Addresses and Proceedings of the N. E. A., 1885, pp. 369-375.

played the flute; and great was the enchanting power of the Syren's voice. Amid such a mass of fables it is difficult to trace the real beginnings of music. However, it seems most probable that the colony of Phoenicians, who, under the leadership of Cadmus, settled in Greece 1519 B. C., brought their music and their instruments with them and laid the foundations of the art in Greece; later it was modified by the adoption of the modes of Phrygia, Ionia, and Lydia. As the influence of Egypt on the other Hellenic arts and sciences was great, no doubt many improvements in music came from the same source.³

“In musical science, knowledge of the divisions of the monochord, systems of keys, notations, etc., the Egyptians were probably in advance of all other nations. The Greeks certainly derived much of their musical practice from the dwellers on the Nile.”⁴

Sources relating to the early education of the historic period are very limited. Those which treat of Spartan education are fullest, because she ever clung to the Old Educational ideals, never tolerating those of the New. Sparta is really the best, but probably the most extreme, type of the early period—Crete perhaps excepted.⁵ “This education was almost wholly physical and moral. . . . Above all, it meant the production of individuals wholly subject to the state.⁶ . . . The physical results were obtained through the definite training that was a substitute for all school work. . . . The moral training aimed to produce self-control in action and speech, endurance, reverence, a spirit of patriotic self-sacrifice, dignity of action, and subjection of all emotional expression.⁷ . . . As with all the Greeks the content of

³ Cf. Renehan, *History of Music*, pp. 15-16.

⁴ Dickinson, *Music in the History of the Western Church*, pp. 12-13.

⁵ Cf. Monroe, *Source Book of the History of Education*, p. 5.

⁶ *Ibid.*, p. 9.

⁷ *Ibid.*, p. 10.

Spartan education was included in music, gymnastic, and dancing. But music was a much narrower term than it came to be elsewhere, and never contained more than the rudiments of a literary education.”⁸

Plutarch’s *Life of Lycurgus* gives a very full description of this educational system. What part music played in it is seen from the following: “Nor were music and poetry less cultivated among them, than a concise dignity of expression. Their songs had a spirit which could rouse the soul, and impel it in an enthusiastic manner to action. The language was plain and manly, the subject serious and moral. For they consisted chiefly of the praises of heroes that had died for Sparta, or else of expressions of detestation for such wretches as had declined the glorious opportunity, and rather chose to drag on life in misery and contempt. Nor did they forget to express an ambition for glory suitable to their respective ages. Of this it may not be amiss to give an instance. There were three choirs on their festivals, corresponding with the three ages of man. The old men began,

Once in battle bold we shone;
the young men answered,
 Try us; our vigor is not gone;
and the boys concluded,
 The palm remains for us alone.

Indeed, if we consider with some attention such of the Lacedaemonian poems as are still extant, and get into those airs which were played upon the flute when they marched to battle, we must agree, that Terpander and Pindar have very fitly joined valour and music together.”⁹

In the wars of the Spartans against the Messenians,

⁸ *Ibid.*, p. 11.

⁹ Langhorne’s *Trans. of Plutarch’s Lives*, pp. 39-40.

Tyrtaeus played the double role of warrior and bard. By his passionate patriotic songs he roused the former to the greatest acts of heroism. It was he who induced them to use the trumpet, whose strange sounds at once put the Messenians to flight. Terpander gained greater ethical renown with the Lacedaemonians among whom he taught! He founded the famous Lesbian school, being himself a native of Lesbos. His influence in Sparta was very great, and he was long remembered chiefly because of his melodies which were found to exercise the greatest influence upon the spirit and courage of youth.¹⁰ "In addition to his own compositions, Terpander made a collection of Asiatic, Egyptian, Aeolian, and Boeotian melodies, and set to music a great number of foreign poems. Owing to his exertions, Greek music acquired a firm basis, and he is also accredited with the invention of a new notation, and the enlargement of the cithar from four to seven strings."¹¹

For about three quarters of a century before the battle of Marathon, the Greek drama, supported by music, was striving to find its most perfect utterance. Tragedy and comedy were both of Doric origin. Aeschylus by his great genius moulded the drama, giving special prominence to the musical accompaniments; it attained its perfection under Sophocles, who somewhat curtailed the musical parts. It next passed to Euripides, and subsequently declined. In Greece, it is true, music ever remained the handmaid of poetry; nevertheless, during the administration of Pericles it made great advances toward an independent position.¹²

"The union of music and poetry effectuated by the Greeks had its drawbacks as well as its advantages.

¹⁰ Cf. Naumann, *History of Music*, p. 127.

¹¹ *Ibid.*, p. 128.

¹² Tipper, *The Growth and Influence of Music in Relation to Civilization*, pp. 30-32.

Music was ever regarded by them as inferior to poetry; but though in practice it occupied a purely subordinate position, yet, on the other hand, in its ethical and aesthetic character it assumed a comprehensiveness and universality denied to it in modern times. Tone was looked upon by the Greeks as a powerful moral element, calculated to awaken the purest harmony of the soul, and to inspire enthusiasm for noble and worthy deeds."¹³

“In Pythagoras we have an example of that comprehensive, reflective, and creative character which enabled the Greeks to build up their system of philosophy and science. He was a native of Samos, and, desirous of knowledge, visited Egypt and Babylon. Contact with Egypt had bestowed or quickened a lofty ideal of human life. His deep reflections upon the spiritual relation of man’s character to the Godhead ally him in thought to Plato. His lofty enthusiasm, and the exalted character of his teaching, attracted the noblest of the families of Greece. Various brotherhoods were formed throughout Magna Graecia, and for some time it seemed that the intellectual and political power of the Pythagoreans would dominate the life of Hellas. But this was not to be. The basis of Pythagorean philosophy was harmony governed by numerical laws. All movements in Nature were to him harmonical. His attentive ear caught the distant music of the spheres, which was associated by him in a symbolical manner with the seven notes of the scale. He likewise, with the later Arabian philosophers, discerned the beneficent effects of music upon a deranged intellect, and his disciples at morn and even ever prepared and refreshed themselves by performances upon the lyre.”¹⁴

The services rendered to music by this great genius are

¹³ Naumann, *History of Music*, p. 117.

¹⁴ Tipper, *The Growth and Influence of Music in Relation to Civilization*, pp. 28-29.

very great. He based his system on the assumption that the whole world is governed by musical intervals, which are founded upon mathematical laws. While by some he is credited with the invention of the Monochord, it is more probable that we owe its origin to Egypt, as has been previously stated. No doubt, though, he greatly increased its practical value by using it as a means of applying his mathematical theories. This instrument consists of a square box furnished with one string and movable bridges, certain points being marked as the normal tones. By shortening the string one-half, the octaves may be produced; the relation of the tonic to the fifth is 2:3, that of the tonic to the fourth is 3:4. On account of the simplicity of these numerical ratios and also because of their simple progression, Pythagoras declared them to be the perfect consonances. This was indeed an important theory; but it is a matter of regret that the intervals were to be regulated by mathematical calculations instead of by the truer instinct of the ear. The third, which is really the most perfect consonance, according to this theory was regarded as a dissonance; any development of harmony and part-writing, as we understand them, were thus prevented. To Pythagoras, also, is ascribed the completion of the scale, as it is said that he added the eighth string to Terpander's seven-stringed lyre. This seems to show that his ear was not always governed by mathematical calculations. It would, indeed, be very erroneous to suppose that the researches of the Pythagoreans were confined to the establishing of musical intervals according to the number of vibrations, or to the placing of music upon a scientific basis. Number and Harmony had a symbolic signification; hence Pythagoras sought to express the ideal side of music as well as its connection with mathematics. Number was the symbol of the germ of all creation; the laws of

harmony were the laws of nature; the end of man's existence was to live a harmonious and well-directed life, which was symbolized by a well-tuned lyre.¹⁵

He established a society of musical brotherhood in southern Italy with a view of proving through its members that music is a great means of education and the guide of morality. The members arose very early, and, assembling together, sang many songs and hymns in chorus. Sometimes this was varied by instrumental music only, when they, in concert, played melodies composed by Pythagoras, or those songs and hymns which they were accustomed to sing. In the spring, a single player stood in the center with his lyre, while the others, forming a circle around him, sang paeans or songs to Apollo to this accompaniment. After several choruses had been sung, the young men walked out alone, seeking solitary places, such as the groves of churches, sequestered lanes, or the neighborhood of running streams, in order to prevent harsh sounds from getting into their minds and jolting them. When their walk was over, it was customary to again assemble together in some spot agreed upon beforehand, teaching, and receiving instruction from one another in music, arithmetic, and geometry; the training received from arithmetic and geometry was designed for the intellect, while music served to guide their emotions and feelings. In this gathering, the most beautiful and the most regular rhythms were used, not only to cast out any disturbances of mind which had arisen, despite all their care, but also to sink deeply into their souls, crushing whatever seeds of pride, anger, jealousy, selfishness, excess in eating, or other passion might lie hidden there. For all the passions Pythagoras had definite specific melodies, which served as drugs to allay disorders. In this way they cleared and purified

¹⁵ Cf. Naumann, *History of Music*, pp. 137-139.

each other's souls. After spending several hours thus, they betook themselves to the lawns and gardens for gymnastics.¹⁶

Early education in Athens resembled that of Sparta in its simplicity of aim and in its narrowness, but it differed in lacking that completeness of organization and the stationary character found in the latter. The details of Spartan education of the early period are much fuller. In Athens, training in large groups was not extensively carried on, although the community spirit was fostered in the chorus, the dance, and the procession. Music and gymnastics, with perhaps some dancing—which was generally a combination of both—made up whatever might be called formal education. Gymnastics was much less military than in Sparta, as its purpose was to impart health and strength, and to produce a beautiful physique, rather than to make a warrior. The self-possession and dignity acquired were regarded as among the greatest benefits derived. Early training was conducted in the home and in the private school. It was public only in the close state supervision given to the results attained.

In the Athenian, more than in any other type of Greek education, music and poetry were the starting points of moral and intellectual development. Music, even in those early times, was much broader in its signification than it was at Sparta. It included all that belonged to the interests of the Muses, but it meant music in the narrow sense as well. Because of this two-fold application of the term, and as knowledge in each particular subject went on increasing, the curriculum divided and subdivided; just as, in our own day, the different branches of Physics have developed from Natural Philosophy. In early times, reading, singing, and playing on the lyre

¹⁶ Cf. Rowbotham, *History of Music*, pp. 176-177.

were of equal importance and were frequently combined. Later, the literary element became more prominent, and other instruments were introduced. The method of this period was one of simple imitation; nothing like elaborate literary instruction was attempted.¹⁷

New educational ideas were introduced very gradually, of course, but the changes in the fifth century B. C. were comparatively rapid. These changes occurred principally during the period of Athenian supremacy, between the close of the Persian wars, 479 B. C., and the beginning of the Peloponnesian War, 431 B. C. The striking characteristic of this time was the growth of individualism. Athens had become thoroughly democratic; every citizen was qualified to hold office, and was expected to render political, as well as military, service to the state. The commercial expansion which accompanied this development fostered artistic and educational activity. While many were very intolerant with regard to those democratic principles and tenaciously clung to the old ideals, there was a general growth of toleration, not at all characteristic of earlier times, and which went much too far. Since it extended to opinions as well as to actions, the old ethical and religious ideas underwent a very decided change, and for many Atheism alone resulted. Such radical changes must necessarily affect education in every aspect. The home, which had largely been the school of the Athenian, was completely changed. Rigid discipline was relaxed; the father no longer maintained that close supervision over his son, but now entrusted his early training to pedagogues, who were not as carefully selected as formerly.¹⁸

“The changes in the school were more significant. A similar freedom or license prevailed there. In the music

¹⁷ Cf. Monroe, *Source Book of the History of Education*, pp. 11-13.

¹⁸ *Ibid.*, pp. 51-53, 58.

schools the simple music of old did not suffice; quavers and trills of the voice were indulged in; the old melodies were replaced by those more complex and more sentimental, for the dominant moral purpose now became largely intellectual and aesthetic. The cithera as a simple accompaniment for the voice no longer sufficed, and the flute and other wind instruments were now also used, though hitherto their use had been considered positively immoral. In the literary work of the music schools a similar change occurred. The old national songs and the Homeric poems were partially replaced by the newer literature of a reflective and didactic character, that stimulated discussion and introspective analysis, but furnished little incentive to the active life in public service that had hitherto been the purpose.’’¹⁹ Such was the great reaction from an excessive narrowness and rigidity to the greatest laxity and freedom. Many a time since has the pendulum swung just as far in an opposite direction, when the strain along a line has been too tense. ‘‘The new movement was at first but a vague general tendency, but by the opening of the fourth century it came to have a definite organization in the philosophical and rhetorical schools, while in its earlier stage it found its best representation in the Sophists.’’²⁰

SISTER MARY BORGIA.

[TO BE CONTINUED.]

¹⁹ Monroe, Source Book of the History of Education, p. 59.

²⁰ Ibid., p. 60.

ROMANTICISM AND THE CATHOLIC DOCTRINE OF GRACE*

Much more of English literature belongs to the Catholic Church than is generally granted, for whatever of truth has ever been written has its source in the one invisible unity of Catholic truth, and so becomes a part of the great body of Catholic literature.¹ Moreover, inasmuch as the Church contains all truth, literature must be referred to her for appraisal, and so far as it reflects her doctrine may it be regarded as true. Nowhere does such a view seem more applicable than in the study of Romanticism.

In the following pages an attempt has been made to trace in this large and important section of literature the influence of a fundamental doctrine of the Catholic religion—the doctrine of grace and the supernatural. The Romantic element in literature seems to lend itself readily to such treatment, for it deals professedly with the mysterious and unseen forces of the spiritual world, whether those forces be manifested in nature or in glorifying the soul and personality of the individual.

It is hardly possible to go far in an extensive study of Romanticism before being convinced that it is a term difficult of definition, and that it has a very wide significance. As H. A. Beers suggests,² it is one of those terms which, like Philistinism and Pre-Raphaelite, is better understood by a general characterization than by a definition.

Possibly because of this difficulty, Romanticism has undergone over much analysis and been subjected to a

*A Dissertation submitted to the Teachers College of the Catholic University of America in partial fulfillment of the requirements for the degree Master of Arts.

¹ Cf. Conde Pallen, "Philosophy of Literature," p. 2.

² History of English Romanticism in the 18th Century, Chap. I.

variety of definitions and explanations. From the book³ of Madame de Stael in 1813, probably the first which treats of Romanticism, and Heinrich Heine's sequel to it twenty years later, "The Romantic School," to the very late years there has been no lack of attempts to define it. The first two writers were agreed in making the essence of Romanticism consist in a reversion to the Middle Ages⁴ and a reaction against Classicism. Later writers are not so unanimous. Their conceptions of Romanticism include Courthope's as "the liberal movement in literature"⁵ and Pater's "the elements of the Romantic spirit are curiosity and the love of beauty."⁶

Professor Phelps thinks that Romantic literature will generally be found to contain three qualities: subjectivity, love of the picturesque, and a reactionary spirit.⁷ The list might be continued indefinitely, but so much will suffice to show the diversity of view, and will indicate a reason for applying a synthetic principle to so important a part of English literature.

This diversity of view of the later writers on Romanticism is not surprising, for the present is an analytical age. Everything must, perforce, be taken apart, and, unhappily, there is no one to put the parts together. Laboratory methods are applied to literature as to other parts of knowledge, and, as in biological studies no two people see exactly the same details, so in other phases of thought there is a tendency for every worker to build up a theory of his own, or more commonly, to take a piece of a theory and make it serve for the explanation of all facts. While such analysis is useful and even necessary, there is a need for the analysis to be supplemented by a final synthesis. That such synthesis is not often given,

³ De l'Allemagne.

⁴ "The Romantic School," in "Prose Works," p. 70.

⁵ His "liberal movement in English literature" is a treatise on Romanticism.

⁶ Macmillan's Magazine, Vol. XXX.

⁷ Beginnings of the English Romantic Movement, p. 4.

is not a matter of wonder, for the power to synthesize belongs, by excellence, to the medieval mind; it survives only where the medieval spirit survives.

It is to be noted that the later books treating of Romanticism deal only with its revival in the late eighteenth and early nineteenth centuries,—a revival which may be characterized (though incompletely) as a reaction against the literary canons, the political and social conditions and ideals, the religious indifference of the preceding age, and with this, a return to the Middle Ages for inspiration. It was a movement which Victor Hugo called “liberalism in literature.”⁸ This, it would seem, is what the nineteenth century phase of romanticism stood for *as a revival*; it had also other characteristics belonging not only to this period but to the romanticism of any age.⁹

That romanticism is something more than a sporadic movement is attested by an authority such as Courthope who holds it to be one of the two elements in the genius of English literature.¹⁰ It is thought by Dr. Hedge to be in principle immortal,¹¹ and by Dr. Beers to arise out of a lasting, fundamental trait in human nature.¹² Dr. Phelps sought to show, as he stated in the preface of his book,¹³ that the spirit of romanticism has never been wholly extinct in English literature.

It is the theory of this wider signification of romanticism that has been kept most in evidence (or at least most in mind) in the development of the thesis, but for illustration it has been necessary to draw upon the tangible matter of the well-known literature of the nineteenth century revival.

The rather large section of the Middle Ages seems justified on the grounds that medieval ideals played so

⁸ Preface to *Hernani*.

⁹ These will be found in the following pages.

¹⁰ *Liberal Movement in English Literature*, p. 210.

¹¹ *Atlantic Monthly*, Vol. LVII.

¹² *History of English Romanticism in the 18th Century*.

¹³ *Beginnings of the English Romantic Movement*, p. 4.

great a part in the later period of romanticism, that those centuries saw the first and greatest, because truest, appearance of romanticism, and that the Catholic doctrine of grace influenced so strongly (as may be understood with a little thought) the ideas, thoughts, and lives, and, consequently, the literature and art of those "ages of faith."

The general plan has been followed of grouping into a few salient characteristics the various definitions and explanations of romanticism, that thus the relations between it and the doctrine of grace might be more clearly worked out. The doctrine of grace and the supernatural is treated only so far as it touches on the subject under discussion.

All such attempts to trace in literature the part taken by Catholic doctrines and Catholic thought, their influence in shaping its course, the influence these doctrines have exerted over the genius of those even who were the least conscious of that power,—such attempts, it would seem, should be fruitful in results.

II.

The one point on which many of the writers are substantially agreed is that romanticism is a movement toward the supernatural, a groping for something different from, and above the externals of the world about them. It is aspiration, longing, a love of the mysterious, the unusual. As one of the most pronounced of these writers said, "by giving the common a noble meaning, the ordinary a mysterious aspect, the known the dignity of the unknown, the finite the appearance of the infinite, I romanticize."¹⁴

L. E. Gates applies to romanticism Keats' view of life as a soul-making process, and the world as the "Vale of

¹⁴ Novalis, Works, Meissner ed., Vol. III, p. 191, quoted from Wernaer, p. 34.

Soul-Making," saying that "this may well stand as the legend of the Romanticists. They were the rediscoverers of the soul; or, if one prefers the word that M. Pellissier uses in describing the similar movement in France, they were reasserters of the primacy of the spirit.¹⁵

Pellissier himself thinks it clear that "the renaissance of spiritualism was the great force that acted on romanticism at the outset, and during the most productive stage of its development."¹⁶ Passing from the movement itself to the individuals forming it, he characterizes them "victims of moral anarchy," incapable of believing, but impelled, nevertheless, "by an irresistible force towards that Christian religion which, eighteen hundred years before, had regenerated a society not less old and enervated than its own."¹⁷ He is alluding here to the romantic revival in the nineteenth century, but it seems equally true to say that a renaissance of spirituality in any age has been and will be the cause of the reawakening of the romantic spirit, just as it was this Christian spirituality that in the early centuries gave birth to the romantic element in English literature.

This tendency towards the supernatural is sometimes interpreted in related terms. Thus, when Dr. Hedge makes the essence of romanticism consist in mystery, he is simply substituting a quality of the supernatural. Like Pellissier, he traces the fondness for the mysterious to its legitimate source, the Christian religion, which, he says, "deepened immeasurably the mystery of life, by suggesting something beyond and behind the world of sense."¹⁸

Boyesen expresses much the same thought in connecting with romanticism, longing, not of a definite, formulated desire for some specific object, but a dim, mysterious

¹⁵ Studies in Appreciation, p. 3.

¹⁶ Literary Movement in France, p. 101.

¹⁷ Literary Movement in France, p. 102.

¹⁸ The Classic and Romantic, *Atlantic Monthly*, March, 1886.

aspiration, a vague sense of kinship with the Infinite.¹⁹ This relation of the soul to the infinite seems to be the dominant note of the German School. This view led many into the Pantheism of Fichte and Schelling,²⁰ because they did not understand that by Divine grace man is, indeed, lifted up to partake of the Divine Nature²¹ without becoming a part of it. Frederick Schlegel, in particular, emphasizes over and over that "only what is infinite has meaning and value"; that "the finite rules the surface of our nature, the infinite is its foundation."

Wernaer, writing of the German School contemporary with the English revival, held it to be "a return to the ever living, eternal spirit itself, the same that God breathed into man's heart in the garden of Creation"; "cultivation of the free world of spirit, the realm of the inner life distinguished from the outer."²² He believes, as a necessary consequence, that, "the Romanticists could not have done their work if they had not been supported by a firm belief in a Divine Principle, the source of the visible world about them and the spiritual life within."²²

It may be objected that though this is accepted of German Romanticism, which took on a deeply religious aspect, it is not so true, possibly not at all true, of the English revival where many of the writers seem not to have been interested in the religious element;²⁴ such men as Byron, Shelley, and Scott, who, though profoundly romantic in temperament, did not show sympathy with what are technically called "spiritual problems."

This is really not so serious nor so well founded an objection as may appear, for in the first place, as Dr. Hedge points out, "The German as well as the English school were transient phases already outgrown. The

¹⁹ Lectures on the German Poets, p. 324.

²⁰ Wernaer, Romanticism and the Romantic School in Germany, p. 145.

²¹ Manual of Catholic Theology, I, p. 494.

²² Romanticism and the Romantic School in Germany, p. 12, ff.

²³ Ibid., p. 144.

²⁴ Cf. Beers, Romanticism in the Nineteenth Century, p. 39, ff.

principle of romanticism in literature is immortal.'²⁵ Evidently it is to this romantic principle in literature that the doctrine of grace is related as cause to effect, rather than to any specific school or sporadic movement, yet it follows that any revival of romanticism is influenced by the same doctrine. The objection against the English Romanticists as individuals can best be answered in connection with another objection after the conditions of the age in which they lived have been considered.

SR. EUGENIA CLARE,
Sisters of Providence.

St. Mary-of-the-Woods, Ind.

(TO BE CONTINUED.)

²⁵ *Atlantic Monthly*, March, 1886.

THE SUMMER SESSION OF TEACHERS COLLEGE REPORT OF THE SECRETARY

The Third Summer Session of Teachers College of the Catholic University of America, which was held from June 29 to August 8, surpassed all previous sessions in point of attendance and extent of work accomplished. Three hundred and eighty-three students were enrolled: 329 taking the courses offered in the University proper, and 54 taking the courses of Trinity College. Of these students 307 were members of 27 religious orders and congregations, representing 75 religious houses of the United States and Canada, and 22 were lay women. The students came from 48 dioceses; from 29 States, and the Dominion of Canada.

CHART 1

CLASSIFICATION OF STUDENTS

Sisters at University.....	307
Lay Women at University.....	22
Sisters at Trinity College.....	54
Total.....	383
Religious Orders and Congregations.....	27
Motherhouses	75
Dioceses.....	48
States.....	29
Canada.....	21

STUDENTS ACCORDING TO STATES

Alabama	4	Kansas	3
California	2	Kentucky	16
Connecticut	8	Maryland	8
District of Columbia.....	18	Massachusetts	8
Georgia	5	Michigan	6
Illinois	6	Minnesota	4
Indiana	10	Missouri	7
Iowa	6		

New Hampshire.....	2	Rhode Island.....	2
New Jersey.....	33	South Carolina.....	2
New York.....	61	Tennessee.....	7
North Carolina.....	2	Texas.....	17
Ohio.....	26	Virginia.....	3
Oklahoma.....	1	West Virginia.....	6
Pennsylvania.....	23	Wisconsin.....	12

CHART 2

STUDENTS ACCORDING TO DIOCESES

Baltimore.....	9	Manchester.....	2
Boston.....	2	Mobile.....	4
Brooklyn.....	4	Montreal.....	14
Buffalo.....	24	Nashville.....	7
Charleston.....	2	Newark.....	33
Chatham.....	2	New York.....	28
Chicago.....	4	North Carolina.....	2
Cincinnati.....	11	Ogdensburg.....	2
Cleveland.....	12	Oklahoma.....	1
Concordia.....	3	Ottawa.....	3
Covington.....	10	Peoria.....	2
Davenport.....	2	Philadelphia.....	10
Detroit.....	6	Pittsburg.....	6
Dubuque.....	4	Providence.....	2
Duluth.....	2	Quebec.....	2
Erie.....	3	Richmond.....	2
Fall River.....	6	St. Cloud.....	2
Fort Wayne.....	2	St. Louis.....	7
Galveston.....	6	San Antonio.....	11
Green Bay.....	5	San Francisco.....	2
Hartford.....	8	Savannah.....	5
Indianapolis.....	8	Scranton.....	4
La Crosse.....	7	Toledo.....	3
Louisville.....	6	Wheeling.....	5

CHART 3

REGISTRATION OF STUDENTS

Benedictines.....	24
Duluth, Minn.....	2
Bristow, Va.....	2
Elizabeth, N. J.....	11
Cullman, Ala.....	4
Ferdinand, Ind.....	2

St. Joseph, Minn.	2
Guthrie, Okla.	1

Charity	31
Mount St. Vincent, N. Y.	20
Convent Station, N. J.	5
Greensburg, Pa.	4
Mount St. Joseph, Hamilton County, Ohio....	2

Charity, B. V. M.	4
Dubuque, Iowa	4

Christian Education	2
Arlington Heights, Mass.	2

Divine Providence	15
Newport, Ky.	10
San Antonio, Texas.....	5

Dominicans	32
Nashville, Tenn.	3
Caldwell, N. J.	17
Sinsinawa, Wis.	7
Galveston, Texas	3
Adrian, Mich.	2

Franciscans	23
Buffalo, N. Y.	6
Stella Niagara, N. Y.	3
Oldenburg, Ind.	3
Alverno, Wis.	5
Clinton, Iowa	2
Glen Riddle, Pa.	4

Gray Nuns of the Cross.....	3
Ottawa, Ont.	3

Holy Cross.....	2
Notre Dame, Ind.	2

Holy Names.....	4
Montreal, Can.	2
Oakland, Cal.	2

Hotel Dieu	2
Chatham, N. B.	2

Humility of Mary.....	3	3
Lowellville, Ohio	3	
Immaculate Heart of Mary.....		6
Scranton, Pa.	2	
Monroe, Mich.	4	
Charity of the Incarnate Word, San Antonio, Texas.....		5
Sisters of Jesus-Mary.....		7
Fall River, Mass.	2	
Woonsocket, R. I.	2	
Sillery, P. Q., Canada.....	2	
New York City, N. Y.	1	
Lay Women		22
Loretto at the Foot of the Cross.....		4
Loretto, Nerinx, Ky.	4	
Mercy		44
Nashville, Tenn.	4	
Gabriels, N. Y.	2	
Titusville, Pa.	3	
Hartford, Conn.	8	
Belmont, N. C.	2	
Manchester, N. H.	2	
Chicago, Ill.	4	
Cincinnati, Ohio	2	
Charleston, S. C.	2	
Wilkes-Barre, Pa.	2	
Buffalo, N. Y.	4	
Ottawa, Ill.	2	
Mount Washington, Md.	7	
Notre Dame, Congregation of.....		8
Montreal, Can.	8	
Notre Dame of Namur.....		2
Washington, D. C.	2	
Precious Blood		4
Maria Stein, Ohio	4	
Providence		3
St. Mary-of-the-Woods.....	3	

Sacred Heart of Mary.....	7
Tarrytown, N. Y.	7
Sisters of St. Ann.....	4
Lachine, P. Q.	4
St. Joseph	32
Augusta, Ga.	5
Brentwood, L. I.	4
Wheeling, W. Va.	5
Concordia, Kans.	3
Baden, Pa.	2
St. Louis, Mo.	7
Chestnut Hill, Pa.	6
St. Mary	11
Lockport, N. Y.	11
Union of the Sacred Hearts.....	4
Fall River, Mass.	4
Ursulines	21
Cleveland, Ohio	9
Galveston, Texas	3
St. Martin's, Brown County, Ohio.....	2
Cincinnati, Ohio	1
Louisville, Ky.	2
Toledo, Ohio	3
San Antonio, Texas	1

The courses announced in the official program of the Third Summer Session, 82 in all, were given without change. Ten of these constituted the continuation courses in the natural sciences, Physics, Chemistry and Biology, given from August 18 to September 26, which were arranged for the accommodation of students who had registered in them before August 8. The lecture courses consisted of 30 hours each, with the exception of three, the public lectures, given by the professors of the Department of Education, Drs. Pace, Shields and McCormick, which were of 6 hours each. The laboratory periods of 2 hours daily, amounted to 60 hours each in Physics,

Chemistry and Biology, or 120 hours each, including those of the continuation session. There was, consequently, a total of 2,088 lectures in the regular session, and a total of 150 lectures and the same number of laboratory periods in the continuation session. Thirty-six instructors were engaged for the work of the Session of whom 27 are members of the teaching staff of the University.

The school day lasted from 8 A. M. until 6 P. M., with a recess of two hours at noon. Most of the Sisters were given residence accommodations on the University grounds. Gibbons Hall, which was completed during the year 1912-13, offered such increased facilities that it was unnecessary to open Albert Hall and St. Thomas' College. The Sisters occupied all other buildings of the University, Trinity College, various convents in Brookland, and the city of Washington. The dining room being open to all, the students were enabled to pass the day in class work or study without leaving the University campus.

On Wednesday, July 16th, his Eminence, Cardinal Gibbons, visited the Summer School. He arrived at noon and all of the students were assembled in the Chapel of Divinity Hall to hear his address. The Cardinal expressed his delight at witnessing the increased number of students in attendance and warmly encouraged the Sisters and lay teachers in their studies. He later presided at Benediction of the Most Blessed Sacrament. After the ceremony all of the students were individually presented to him.

The Welcome Committee of the National Catholic Women's Circle, who kindly received the Sisters on their arrival in Washington, conducted small parties of the students to the many points of historical interest in Washington and to the Government buildings. Saturday mornings, which were free of class duties, offered occa-

sion for these pleasant and instructive excursions, the most delightful of which was that to Mount Vernon.

The Retreat for Sisters opened on the evening of Friday, August 8, and was conducted, as on last year, by the Rev. Paschal Robinson, O.F.M.

PATRICK J. McCORMICK,
Secretary.

EDUCATIONAL NOTES

To educate a child properly and well is the world's best work; to give him clear vision and resolute endeavor, high purpose and moral courage, to know and love and serve the best—this is to educate effectively for every claim earth and life can make. It is not knowledge that keeps the life immune from moral weakness; it is principle that guides and saves.

Hang around your walls pictures that tell stories of mercy, hope, courage, faith, and charity. These silent teachers are powerful factors for good in the educational life of your school, and very often play an important part in shaping the moral and esthetic life of the children under your care. Life in all its phases is influenced by environment. Good pictures will have a powerful influence for good in your school.

Sleep ranks with food as one of the most imperative needs of the human organism, and like the latter it has its educational and economical aspects as well as its physiological and biological. But while diet has long received a liberal share of attention from economist, hygienist and biologist, the scientific study of the hygiene of sleep has been hardly more than initiated. We seem to have rested content in the supposition that sleep of satisfactory quantity and quality can always be had when needed. Theoretically, and under natural conditions, this may be true. Under the unnatural conditions of modern life it is not true. In this respect the problem is analogous to that of ventilation. The ocean of fresh air is always at hand,

but the problems of the ventilating engineer are none the less real.

The Journal of Educational Psychology, May, 1913.

In governing and disciplining pupils effective and lasting work can be done only when both teacher and pupils can come to the same point of view. If this is not done, misunderstandings, hard feelings and resentment arise, placing an impassable barrier between them. This does not mean that either must necessarily come to the viewpoint of the other, but rather that each shall come to an understanding of how the matter appears to the other and why it appears so. Only then can either teacher or pupil proceed intelligently.

My child? Shall he be a straggler? When I think of his future and when I think of him as he is now among his comrades, that is one of the very abhorrent ideas my mind shuns; anything but that. This is what I tell him when he comes home from school and I see signs that look suspicious; this is what I warn him of when I get anxious about his ever amounting to anything. I tell him that the people who are admirable are the people with a purpose, an aim in life, men of grip, and I am never more proud of my daughter than when she is called capable. There are old weather-wise men who, when asked of the prospects for the day, look out in the morning and scan the skies, returning with the verdict that the weather is "firm." We know what to expect then,—no April showers that come up by surprise, no anxious foreboding lest the picnic will be spoiled, but a clear, sunshiny, exhilarating day all the way through; a firm effective character

is of much the same stuff, and that is the kind I hope to see my child become, dependable and loyal, hopeful and energetic, bringing things to pass that are worth while for himself and others. . . .

But there is another kind of a hobo, a mental hobo, made largely in our schools, the tramp mind that lacks concentration, that can stick to nothing, that applies itself intermittently to the subject in hand, that stops just long enough in one place for a hand-to-mouth existence and then flits gaily on to the next station. The purpose seems to be to get over the ground, to cover the territory, and then when the territory is covered and the boy or girl comes up to college he seems utterly powerless in the art of managing his mind, utterly incapable of thinking. And so from our college faculties every year there is heard a universal groan—What is the matter with the preparatory schools that they are passing on to us students so incompetent in the use of their mental powers? This is serious, since it is a universal cry, and from a college president the warning is sounded that perhaps our great national sin is that of turning out unthinking young men and women.

Possibly nothing will startle us out of this ruinous educational pace we have set for our youth except the realization that in the game we must play as a nation among nations our prospect of winning out, of even coming in for the second or third prize, depends upon the grip we have on life. When China, for example, finally awakes to compete with us, as she is getting ready to do with marvellous rapidity, America is going to stand in great peril of being worsted, solely on the ground of lack of depth of thought and firmness of grip. Hurry work and cheap work will be mercilessly exposed in the formation of our national character.

There is a theory among physicians to-day that many of the ills of the human body are due to what they call auto-intoxication; that is, we fail to digest the food we eat,

we eat too much or without discrimination and portions which are not assimilated and do not go to make living tissue are packed away in the interstices of our physical machine to clog the wheels and make trouble in the future by decaying and permeating the system with poison. In other words, we need not take poison in order to be poisoned, we are not dependent upon the mosquito and the fly for our diseases, but by improperly partaking of good food we may be storing up for ourselves pains and aches innumerable.

The analogy is very close when we apply it to the means we are spreading out before our young people. And the trouble with us just now is that there are no educational physicians wise enough to tell us the exact food values in efficiency of Latin and Greek and chemistry compared with mechanical engineering, domestic science and stenography. But one thing is certain that many of the aches and pains of our body politic are due to poisons generated by undigested and ill-digested food which our citizens failed to assimilate.

To be efficient, then, one must have the faculty of discrimination cultivated to such an extent that the choice of his life work shall be a right choice for him. It is a very perplexing problem to know how this is to be done through our educational system, for if I say my boy is destined for a professional career and start him out on a college preparatory course with scholastic standards, the choice is largely taken out of his hands, or if my neighbor thinks his son is marked out for a farmer and sends him as soon as old enough to the agricultural school, it is the parent whose discrimination needs training and parents often make mistakes; if the school itself tries to settle the matter it is the teacher whose faculty for reading character is developed and if left to the boy, why boys do not know what they want and often bitterly re-

gret the irrevocable choices they make when young. All three must work together, the parent and the teacher accomplishing their part very largely by teaching the child to use his own faculty of good judgment.

Education, February, 1912.

CORRECTION

From the official list of the candidates who received the degree of Master of Arts on June 11th the name of Sister Mary Antonia, Sisters of Charity of the Blessed Virgin Mary, of Dubuque, Iowa, was omitted by mistake. The following item should have appeared in Vol VI, page 50, of THE CATHOLIC EDUCATIONAL REVIEW: Sister Mary Antonia, Sisters of Charity of the Blessed Virgin Mary, Dubuque, Iowa, A.B. The Catholic University of America, 1912. Major subject, Philosophy; Minor, Psychology of Education. Dissertation, Educational Systems and the Will.

COLLEGES AND HIGH SCHOOLS AFFILIATED WITH THE UNIVERSITY

Since the publication, in the May number, of the list of affiliated colleges and high schools, the following institutions, having complied with all the requirements for affiliation, as published in THE REVIEW, May, 1912, p. 445, have been duly affiliated:

COLLEGE

Our Lady of the Lake College, San Antonio, Texas, conducted by the Sisters of Divine Providence.

HIGH SCHOOLS

Mary Immaculate Academy, Wichita Falls, Texas, conducted by the Sisters of St. Mary of Lockport.

College and Academy of the Incarnate Word, Alamo Heights, San Antonio, Texas, conducted by the Sisters of Charity of the Incarnate Word.

Academy Notre Dame of Providence, Newport, Kentucky, conducted by the Sisters of Divine Providence.

Sacred Heart Academy, Waco, Texas, conducted by the Sisters of St. Mary, Lockport, New York.

- St. Edward's Academy, Dallas, Texas, conducted by the Sisters of St. Mary, Lockport, New York.
- St. Xavier's Academy, Denison, Texas, conducted by the Sisters of St. Mary, Lockport, New York.
- St. Joseph's Academy, Sherman, Texas, conducted by the Sisters of St. Mary, Lockport, New York.
- Mary Immaculate Academy, Buffalo, New York, conducted by the Sisters of St. Mary, Lockport, New York.
- St. Joseph's Academy, Lockport, New York, conducted by the Sisters of St. Mary, Lockport, New York.
- St. Ignatius Academy, Ft. Worth, Texas, conducted by the Sisters of St. Mary, Lockport, New York.
- Our Lady of Victory College and Academy, Fort Worth, Texas, conducted by the Sisters of St. Mary, Lockport, New York.
- Our Lady of Good Counsel Academy, Dallas, Texas, conducted by the Sisters of St. Mary, Lockport, New York.
- Loretto Heights Academy, Loretto, Colorado, conducted by the Sisters of Loretto, Loretto, Kentucky.
- Mount St. Joseph Academy, Augusta, Georgia, conducted by the Sisters of St. Joseph.
- Villa Marie Convent, Notre Dame de Grace, Montreal, Canada, conducted by the Sisters of the "Congregation de Notre Dame de Montreal."

CURRENT EVENTS

ANNUAL CONVENTION OF CATHOLIC EDUCATORS

The Tenth Annual Meeting of the Catholic Educational Association took place at New Orleans, La., June 30, July 1, 2, and 3. On the first day the regular annual meeting of the Executive Board was held, and the work of the Association was gone over in detail. The reports of the officers showed a gratifying increase in the membership during the year and an extension of the work. The financial condition of the Association is satisfactory, and indicates a general recognition and appreciation of the value of the work accomplished by the organization.

The convention opened with pontifical Mass in the Mater Dolorosa Church, and at the end of the services Archbishop Blenk delivered an address of welcome. The cordiality of the Archbishop's sentiments, and the wisdom of his advice made a deep impression on the large audience of Catholic educators. After the Mass the members of all departments met at Loyola University, which had been generously placed at the disposal of the convention by the Jesuit Fathers. Monsignor Shahan, President General of the Association, opened the meeting with a very happy address, in which he pointed out the fact that the favorable regard in which the Association has been held places on the members a great responsibility. The following letter of His Excellency, the Apostolic Delegate, was read: "The efforts of the Catholic Educational Association to elevate and render more perfect and useful the standards of educational work cannot but meet with the approval of all good people and particularly with that of the Holy See. Hence it is with pleasure that I learn that the Catholic educators will convene at New Orleans under the auspices of His Grace, Most Rev. James H. Blenk, for the purpose of studying the many vital and important questions of education, and I most sincerely hope their endeavors will meet with the intended success.

"JOHN BONZANO,
"Apostolic Delegate."

The leading theme of the papers and discussions in the general and departmental meetings this year was the curriculum. At the opening and general session of the convention a paper on "The Problem of the Curriculum," by the Rev. F. W. Howard, Secretary General, sounded the keynote and suggested the lines for many of the discussions which followed. The paper was formally discussed by Brother John Waldron, S.M., of Clayton, Mo.; the Rev. H. S. Spaulding, S.J., of Chicago, Ill.; and the Very Rev. J. A. Burns, C.S.C., of Washington, D. C.

A paper on "The Standard College," by the Very Rev. James P. O'Mahoney, C.S.V., President of St. Viator's College, Bourbonnais, Ill., opened the proceedings of the College Department. It was followed on Wednesday by a paper on "The Teaching of Philosophy in Our Colleges, the Status of the Question," by the Very Rev. E. A. Pace, of the Catholic University of America. Other papers in the same department were: "Science in the High School and College," by the Rev. Daniel J. McHugh, C.M., of De Paul University, Chicago, Ill.; discussed by the Very Rev. R. H. Smith, S.M., President of Jefferson College, La.; "The Curriculum of the Commercial High School," by Brother L. Joseph, C.B. Under the auspices of the College Department a successful public meeting was held on Wednesday evening in the interest of Catholic higher education.

The general topic for discussion in the Seminary Department was "The Curriculum of Our Seminaries." Papers were read by the Rev. Herman J. Heuser, D.D., and the Rev. Francis P. Siegfried, of St. Charles Seminary, Overbrook, Pa.; and the Very Rev. John B. Peterson, S.T.L., Rector of St. John's Seminary, Brighton, Mass.

The Parish School Department considered at its opening session a paper on "Vocational Guidance," by the Rev. Albert Muntsch, S.J., of St. Louis University, St. Louis, Mo., which was discussed by Brother Engelbert, C.S.C., of Holy Cross College, New Orleans, La., and Brother Edward, F.S.C., President of Manhattan College, New York City. On Wednesday, July 2, the Rev. Daniel J. Lavery, D.D., of St. Louis, Mo., read a paper on "The Pastor and the Schools, from the Financial Standpoint." The Rev. Thomas V. Tobin, of Little Rock, Ark., who

was appointed to discuss the paper, was unable to attend. His paper was read by the Rev. Michael J. Larkin, of New York City. On Thursday this department conducted two meetings: in the first, which was held for the teachers of the Province of New Orleans, the following program was presented: "Child Study," by the Rev. John D. McKenna, Superintendent of Parish Schools, Brooklyn, N. Y.; discussed by Brother Florentius, C.S.C., of Holy Cross College, New Orleans, La., and Brother Bernardine, F.S.C., of the Christian Brothers' College, Memphis, Tenn. "Uniformity of Text-Books," by a Sister of the Incarnate Word, San Antonio, Texas; discussed by the Rev. S. P. Hueber, C.M., of New Orleans, La., and a Missionary Sister of the Sacred Heart, of New Orleans, La. The second meeting was arranged for pastors and diocesan superintendents of parish schools and here was considered the paper, "The Priest's Adaptability for School Work," by Rev. John Ryan, of St. Paul's Church, Cambridge, Mass. It was discussed by the Rt. Rev. Mgr. P. R. McDevitt, Superintendent of Parish Schools, Philadelphia, Pa.; the Rev. F. V. Nugent, of St. Stephen's Church, New Orleans, La.; and the Rev. F. L. Gassler, of the Church of the Annunciation, New Orleans, La.

The superintendents of parish schools debated practical questions occasioned by the following papers: "The Superintendent's Visit to the School; How to Make It Most Fruitful," by the Rev. J. A. Dillon, Superintendent of Parish Schools, Newark, N. J., the discussion of the Rev. J. B. O'Leary, of St. Mary's Seminary, La Porte, Texas, being read by Rev. Father Eaton. "The Need of Men Teachers in Educational Work," by the Rev. Bede Horsa, O.S.B., of St. Joseph's Seminary, St. Benedict, La., discussed by Very Rev. Thomas J. Larkin, S.M., of the Holy Name of Mary Church, New Orleans, La., the Very Rev. Thomas J. Weldon, C.M., of St. Joseph's Church, New Orleans, and Brother John Waldron, of Clayton, Mo. On Wednesday was considered the paper, "How Can We Meet the Demand for Industrial and Vocational Training?" by the Rev. Michael J. Larkin, Superintendent of Schools, New York; discussed by Brother Joseph Matthew, F.S.C., of St. Louis, Mo., and Brother George M. Sauer, S.M., of Detroit, Mich.

Two meetings were held of the Provincials and representatives of religious communities engaged in teaching in the United States. Papers were read on "The Thorough Formation of Our Teachers in the Spirit and Observance of their Respective Orders, an Indispensable Condition to Sound and Successful Pedagogics," by the Rev. William Power, S.J., of New Orleans, La.; "Problems Confronting Religious Superiors in the Professional Training of Their Teachers," by the Very Rev. J. C. Ei, S.M., President of St. Mary's College, San Antonio, Texas.

The public meeting held in Knights of Columbus Hall on the evening of July 3 brought the Convention to a successful close. Archbishop Blenk, of New Orleans, presided and gave the introductory address. The Rt. Rev. Mgr. Shahan, President General of the Association, thanked the Archbishop, clergy, committees, press, and people of New Orleans for their kindly treatment and splendid hospitality. Admirable addresses were then heard from Robert A. Hunter, of Alexandria, La., on "Catholic Education and Public Welfare," and by the Rev. Peter C. Yorke, D.D., of Oakland, Cal., on the "World's Desire."

The general and departmental Resolutions of the Association were as follows:

RESOLUTIONS OF THANKS

The Catholic Educational Association in its tenth Annual Convention assembled, desires to express its appreciation of the efforts of all those who have labored so earnestly to make this meeting a success. We wish to thank in the first place the Most Reverend James H. Blenk, S. M., Archbishop of New Orleans, and the Bishops of the province, the Right Rev. N. A. Gallagher of Galveston, the Rev. Edward P. Allen of Mobile, the Right Rev. Cornelius Van de Ven of Alexandria, the Right Rev. Joseph B. Lynch of Dallas, the Right Rev. John B. Morris of Little Rock and the Right Rev. John W. Shaw of San Antonio, for their cordial reception to our delegates and their substantial interest in our proceedings.

We tender our thanks also to the reverend clergy, the religious communities, the local committees of the diocese, and to the Jesuit Fathers of Loyola University for their generous provision of facilities for the meeting of this Association. We are especially grateful to the Catholic and the daily press of the city for their co-operation in bringing the work of this convention to the attention of the general public.

GENERAL RESOLUTIONS

We return thanks to our Holy Father for his blessing, each year bestowed on this gathering of the Catholic Educators of the United

States. We rejoice in his restoration to health, and pray that God may preserve him for years to come. We humbly tender him the expression of our filial love, our profound veneration and our entire obedience.

As Catholic Educators we pledge ourselves to renewed efforts under the direction of ecclesiastical authority to the service of Church and country in the grand cause of Christian Education. We regard this work of religious education as one on which the future welfare of our Nation depends.

We call attention to the great waste of public funds and the evil of the constantly increasing burden of taxation. This extravagance has resulted largely from a tendency on the part of the State to do for children what should be done for them by parents, and do for the citizen what he should do for himself. Let the State urge and encourage the citizen to care for his children, but let it not place unjust burdens on those who at great sacrifice are discharging this primal duty of parenthood. Let the State cherish the idea of parental responsibility as one of the foundation stones of American freedom.

Whereas: Liberty of education has always been recognized in our country as a basic principle; and

Whereas: the right of the parents to educate is one of those fundamental rights which cannot without injustice be interfered with; and

Whereas: The continued recognition of this right is essential to the preservation of a most cherished prerogative of American citizenship; be it

Resolved: That the Catholic Educational Association objects to any encroachment on this right to liberty of education; be it further

Resolved: That the Catholic Educational Association views with alarm the activities of certain individuals and corporations whose utterances and efforts threaten to interfere with the just liberties of private educational institutions.

Whereas: The Council of Education of the American Medical Association has elicited the aid of the Carnegie Foundation in the examination and classification of hospitals; and

Whereas: Said Carnegie Foundation has shown a spirit antagonistic to institutions under religious control; and

Whereas: There are more than five hundred hospitals in the United States under the direction and control of Catholics; be it

Resolved: That we hereby protest to the American Medical Association against the action of the Medical Council; and be it

Resolved: That we request the American Medical Association to instruct its Medical Council to discontinue the services of the Carnegie Foundation.

Whereas: All education should be so directed as to preserve moral purity, and the communication of knowledge relating thereto should be adapted to the age and growth of the child; and

Whereas: The communication of this necessary knowledge pertains of right to the parents and the divinely constituted guides of the children; be it

Resolved: That we protest against and condemn as subversive of true morality, the imparting of sexual knowledge to children as at present carried on in many private and public schools in the country.

Whereas, five thousand and more Catholic deaf and mute children, deprived of opportunity for receiving religious instruction, are losing their faith under non-Catholic influences, be it again resolved that

every effort be made to give these handicapped children the same educational advantages accorded to the normal children of our Catholic parish schools.

RESOLUTIONS OF THE COLLEGE DEPARTMENT

1. The college department of the Catholic Educational Association recommends that the colleges of the Association require 128 semester hours as a minimum for graduation.

2. As there seems to be a general agreement among educators that pupils entering the secondary schools from the eighth grade are too far advanced in age, and that secondary education should begin at or about the age of twelve, we favor an arrangement whereby pupils may be able to begin their High School course after the completion of six years of elementary work.

3. While we favor the highest standards in education and heartily approve of every attempt to classify colleges according to just principles, we deprecate the action of the Federal Bureau of Education in its attempt to classify the colleges of the country in groups of A, B and C, and we believe that in this work of classification the said Federal Bureau of Education has gone beyond the limits of its power.

RESOLUTIONS OF THE PARISH SCHOOL DEPARTMENT

1. We rejoice in the advancement of our educational institutions, and in the testimonies of the confidence of our Catholic people in their worth. We pledge ourselves to more earnest efforts to be faithful to the obligations of our calling and to inspire our children with devotion and love for the highest ideals of religion and patriotism.

2. The Christian child receives his first education in the religious atmosphere of a Christian home. He has a natural and indefeasible right to a Christian education and he suffers an injustice if he is committed to schools where that early religious influence is neutralized or antagonized.

3. We hold that the life and well-being of our Republic depend on resisting the influence of centralizing and devitalizing methods that have throttled enterprise in industry and have created our trusts; and that, in the name of efficiency, are now applied to education and are in danger of stifling initiative and private endeavor in this field.

4. Whereas modesty is the most becoming adornment of woman, we urge pastors and teachers to guard and warn children against vanity in dress, against the excessive love of pleasure, against the evils of the picture show, and against the influence of corrupt newspapers.

5. We respectfully urge pastors who under the Bishops are teachers of the people, to frequently impress on parents the great importance of home training, and the necessity of qualifying themselves by good lives and the frequentation of the sacraments for the performance of this important duty.

6. We again return thanks to our Holy Father for his solicitude for the little children in admitting them at their early age to Holy Communion; and as Catholic teachers we bear testimony to the excellent fruits of this practice of early and frequent Communion.

7. We urge parents, teachers and pastors to watch over children that the purposes of Divine Providence may be discovered in their regard, and that the children may be aided in selecting their life work in conformity with their inclinations, aptitudes and opportunities.

8. We urge pastors to do all they can to watch over and foster the

dispositions of those who manifest an inclination for religious life, to the end that the needs of the Church in this great work of education may be adequately supplied. Let children be taught that the way to be found worthy of the call of Grace is through the practice of self-denial and self-control.

9. We urge our teachers to avoid the current secular literature of the day which, lacking the basis of sound philosophy, cannot but produce partial and imperfect results. The Catholic Church is the great Mother of education and contains in her traditions and experience the greatest treasure of educational theory and practice.

FIFTY-FIRST ANNUAL CONVENTION OF N. E. A.

Delegates in large numbers and from all parts of the United States assembled at Salt Lake City, Utah, from July 5 to 11, to attend the Fifty-first Annual Convention of the National Educational Association. In the general sessions of the Association the following papers were offered: "What Shall We Do With the Single-Room School?" by M. P. Shawkey, State Superintendent of Public Instruction, Charleston, Va.; "The Moral Values in Public Self-Government," by Henry Neumann, Brooklyn Society for Ethical Culture, Brooklyn, N. Y.; "The Personal Element in Our Educational Problems," by William Campbell, Principal, Wentworth School, Chicago, Ill.; "The High School as a Testing Time," by Clarence D. Kingsley, Massachusetts Board of Education, Boston, Mass.; "Teaching and Testing the Teaching of Essentials," by Thomas E. Thompson, Superintendent of Schools, Leominster, Mass.; "The Schoolhouse Evening Center; What It Is; What It Costs; What It Pays," by Lee F. Hanmer, Director, Division of Recreation of the Russell Sage Foundation, New York; "Measuring Results," by L. R. Alderman, State Superintendent of Public Instruction, Salem, Ore.; "Fundamental Reorganizations Demanded by the Rural Life Problem," by Ellwood P. Cubberley, Professor of Education, Leland Stanford, Jr. University, Cal.; "The Rural School," by Neil C. McDonald, State Inspector of Graded, Rural and Consolidated Schools, Valley City, N. D.; "What Is Education," by William E. Chancellor, Editor, *School Journal*, New York; "Public Schools and Public Health," by Caroline Bartlett Crane, Social and Sanitary Expert, Kalamazoo, Mich.; "Education for Freedom," by Charles Zueblin, Lecturer, Boston, Mass.; "Rural Betterments,"

by Perry G. Holden, Director, Agricultural Extension Department, International Harvester Co., Chicago, Ill.; "The National Bureau of Education," by Philander P. Claxton, United States Commissioner of Education, Washington, D. C.; "The Teaching of Civics," by J. Lynn Barnard, School of Pedagogy, Philadelphia, Pa.

The meetings of the National Council of Education were held on July 5. At these were presented the following: "Report of the Committee on Teachers' Salaries, Tenure, and Pensions," by Joseph Swain, President, Swarthmore College, Pa., Chairman; "Report of the Committee on the Reorganization of American Educational Forces," Charles H. Judd, Director, School of Education, University of Chicago, Chairman; "Report of the Joint Committee on Health Problems in Education," by Thomas D. Wood, Columbia University, New York, Chairman of the Council Committee and R. W. Corwin, M. D., Pueblo, Colo., Chairman of the American Medical Association Committee.

In the Department of Kindergarten Education: "Why Should the Kindergarten be Incorporated as an Integral Part of the Public School System," by Philander P. Claxton, United States Commissioner of Education, Washington, D. C.; "Some Obstacles in the Path of the Kindergarten of the Future," by Patty S. Hill, Head of Kindergarten Department, Teachers College, Columbia University, New York; "Ways and Means of Increasing Effective Kindergarten Supervision," by Barbara Greenwood, Los Angeles State Normal School, Los Angeles, Cal.; "The Value of Outdoor Kindergartens," by Ada Mae Brooks, Pasadena, Cal.; "The Effect of the Scientific Spirit in Education upon the Kindergarten: (a) In Relation to Materials," by Mary S. Adler, State Normal School, Emporia, Kans.; (b) "In Relation to the Distinctive Characteristics of the Montessori Method," by Elizabeth R. Shaw, Child Study Department, Public Schools, Evanston, Ill.

In the Department of Elementary Education, Topic: The Training of Teachers; (a) "In Normal Schools and Colleges of Education," by Z. X. Snyder, President, State Teachers College, Greeley, Colo.; John R. Kirk, President, State Normal

School, Kirksville, Mo.; "In Service, Adjusting the Normal School Graduate to the City System," by G. H. Witcher, Superintendent of Schools, Berlin, N. H., and Frances Jenkins, Supervisor of Elementary Grades, Decatur, Ill.; "The Habit Outcomes of Teaching," by George R. Johnson, Principal, Des Peres School, St. Louis, Mo.; "The Effect of Kindergarten Work on Children in the Grades," by E. O. Holland, Superintendent of Schools, Louisville, Ky.; "Some Eliminations in the Content of Arithmetic as a Factor in the Economy of Time," by W. A. Jessup, Professor of Education, State University of Iowa, Iowa City, Iowa; "Some Experiments in Elementary School Organization," by Samuel W. Brown, State Normal School, San Francisco, Cal.

In the Department of Secondary Education, some of the papers were as follows: "Effective Ways of Securing Co-operation of All Departments in English Composition," by James F. Hosis, Head of English Department, Chicago Teachers College, Chicago, Ill.; "High School Courses," by Milton C. Potter, Superintendent of Schools, St. Paul, Minn.; "Tangible Ways of Using a Community in Secondary Education," by F. D. Thomson, Principal High School, Springfield, Ill.; "The High School and Its Girls," by Mary P. Putnam, Vice-Principal, Manual Arts High School, Los Angeles, Cal.; "The Place of the High School in Our System of Education," by Philander P. Claxton, United States Commissioner of Education, Washington, D. C.

In the Department of Higher Education, Topic: The Administration of Higher Education. "The Functions and Limitations of the Governing Board," by Edwin B. Creaghead, President, University of Montana, Missoula, Mont.; "The Functions and Limitations of the President," by C. A. Duniway, University of Wyoming, Laramie, Wyo.; "The Functions and Limitations of the Faculty," by Paul H. Grumman, Professor of Modern German Literature, University of Nebraska, Lincoln, Neb.

Topic: The Agricultural College in Its Relation to the Public Schools. "The Agricultural College and the Preparation of Teachers," by Henry J. Waters, President, Kansas State Agricultural College, Manhattan, Kans.; "Training a Man to the

Right Use of His Leisure Time," by Pitt G. Knowlton, Professor of Philosophy and Education, Fargo College, Fargo, N. Dak.; "The Relation of the Agricultural College to the State Normal School," by Ashley Van Storm, Professor of Agricultural Education, University of Minnesota, Minneapolis, Minn.

In the Department of School Administration: "Rural School Organization and Administration," by Mark Keppel, Superintendent of County Schools, Los Angeles, Cal.; "Rural School Finances," by Edward Hyatt, State Superintendent of Public Instruction, Sacramento, Cal.; "Co-operation of Home and School," by L. R. Alderman, State Superintendent of Public Instruction, Salem, Ore.; "School Engineering," by E. L. Ellingwood, Consulting Engineer, City Schools, Los Angeles, Cal.; "Trade Schools," by Frank Glynn, Vocational Educational Shops, Bridgeport, Conn.; "Value of School Surveys," by Charles S. Meek, Superintendent of Schools, Boise, Idaho.

PATRICK J. McCORMICK.

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GROWTH OF THE ENGLISH DRAMA FROM THE
LITURGY OF THE CHURCH*

(CONTINUED)

Later Easter plays elaborated the resurrection; some added a scene from the apocryphal Gospel of Nicodemus of the descent of Christ into Limbo or the *Harrowing of Hell*, which survives in an English version that is said to be the oldest extant drama of the language.† In Italy there grew up with the *Quem Quaeritis a Passion Play*, the two finally merging and forming one long play.

The mysteries of the Christmas season also lent themselves readily to dramatic representation. In the eleventh and twelfth centuries a *Quem Quaeritis in praesepe pastores, dicite* grew up, evidently based on the form of the Easter *Quem Quaeritis*. From this developed the *Officium Pastorum* similar to the Holy Week Office. It is described by Chambers as follows:‡

“A prasepe or ‘crib’ covered by a curtain, was made ready behind the altar, and in it was placed an image of the Virgin. After the Te Deum five canons or

* A thesis submitted to the Teachers College of the Catholic University of America in partial fulfilment of the requirements for the degree Master of Arts.

† Ward. *Hist. of Eng. Dramatic Lit.*, 90.

‡ Chambers. 41.

vicars, representing the Shepherds, approached the great west door of the choir. A boy *in similitudinem angeli* perched *in excelso*, sang them the 'good tidings,' and a number of others *in voltis ecclesiae* took up the *Gloria in excelsis*. The shepherds, singing a hymn, advanced to the *praesepe*. Here they were met with the *Quem quaeritis* by two priests *quasi obstetrices*. The dialogue of the trope expanded by another hymn during which the shepherds adore, follows, and so the drama ends."

This Christmas play in England probably dates from the eleventh century. There was a simultaneous development of several other Christmas dramas, among which was the Epiphany play known under the various titles of *Tres Reges*, *Magi*, *Herodes*, and *Stella*. The motive of this play is the visit of the three Magi; and Herod, who becomes such a prominent figure in the later Mysteries, appears on the scene for the first time. But most important of all the Christmas plays, in the light of the development of the modern drama, is the *Prophetae*. This originated in the dramatization of a sermon or *lectio* in which the Prophets, the Sybils, and even Vergil, were called upon to bear witness to Christ.* This theme is the basis of various developments dating from the twelfth century, extensions of plot being made so as to include the Creation of Man; and in the other direction, incorporating the *Stella* and extending over the incidents of the Nativity. The blending of all these parts into one long play is found in a French Mystery dated 1474. The richness of such a cycle consisted not only of the variety of incidents offered in the Bible texts, but particularly of the opportunities that were offered and made use of, to introduce life-like episodes in connection with the different characters, which episodes were quite in sympathy

* Chambers. 72.

with the feelings and customs of those before whom the plays were performed.*

The growth in the length and scope of these plays naturally called for a larger place for their performance and a greater number of players on account of the increase in the *dramatis personae*. The first fact led to the extension of the plays into the body of the church and eventually out into the church-yard and streets; and the second introduced lay actors, a step that culminated in the substitution of the vernacular for the Latin. And now the drama begins to assume its first air of national development. Until the appearance of the vernacular there was little that differentiated the developments in the various countries; and much that is said of the growth of the liturgical drama in England must be drawn from observations of the contemporaneous developments in France, Germany, and Italy.

As soon as the religious drama was carried outside the church, other elements began to influence its character. Long Christmas plays were not well adapted to short, inclement winter days, and even the Easter season was not always one favorable to outside representation. But the institution of the Feast of Corpus Christi in 1311 gave a new religious nucleus around which all the plays were grouped; and there we find the Mysteries, in the hands of the Gilds, joined into a long continuous pageant that lasted through the entire summer day.

The Gilds were organizations both religious and commercial in their origin and interests. These societies germinated in the pagan ages of England, and had as their natural aim mutual protection; but when the people became thoroughly Christianized, as they were in the

* Gayley (*Plays of Our Forefathers*, 27) sees in this extension of plot a shifting of interest from a prophecy to history; and if his view is accepted, we find here a part, at least, of the foundation of the later Chronicle plays.

centuries when it could be said of them that "they were Christians first and everything else afterward,"* the supernatural governed the natural motive and the fulfillment of the obligation of the Gilds was considered an exercise of religion. Ward† says of the attitude of the people at this time: "Nor shall we forget what the Church services and Church festivals—what the churches themselves, with their peace and security, their brightness and their grandeur, illustrated and enhanced by all the arts in combination with one another—were to the period of which we are speaking. Not only were they, as in a measure they remain to this day, associated with the cardinal events of private and public life; but to large masses of the population the sacred edifice was the center of their social as well as their religious life."

The following agreement of the Gild of Exeter, as transcribed by L. Toulmin Smith‡ in her preface to *English Gilds*, edited by her father, shows in one case the extent and nature of the religious as well as the material obligations:

"This assembly was collected in Exeter for the love of God, and for our soul's need, both in regard to our health of life here and to the after days, which we desire for ourselves by God's doom. Now we have agreed that our meeting shall be thrice in the twelve months, once at St. Michael's Mass, the second time at St. Mary's Mass, after midwinter, and the third time on Allhallows Mass-day after Easter. And let each gild-brother have two sesters of malt, and each young man one sester, and a sceat of honey. And let the mass-priest at each of our meetings sing two masses, one for living friends, the other for the de-

* Rev. Father Fay. Lecture.

† Ward. *Hist. of Eng. Dramatic Lit.* 31.

‡ P. XVIII.

parted; and each brother of common condition two psalters of psalms, one for the living and one for the dead. And at the death of a brother each man six masses or six psalters of psalms; and at a death, each man five pence. And at a houseburning, each man one penny. And if any one neglect the day, for the first time three masses, for the second five, and at the third time let him have no favour, unless his neglect arose from sickness or his lord's need. And if any one of this brotherhood misgreet another, let him make boot (amends) with thirty pence. Now we pray for the love of God that every man hold this meeting rightly, as we rightly have agreed upon it, God help us thereunto."

The Craft-Gilds were composed of members of certain trades or professions, and provided for material as well as spiritual protection, regulating distribution of work, prices, and so on. After the institution of the Feast of Corpus Christi, we find the Gilds of Corpus Christi at York founded for the purpose of providing for the pomp and ceremony of the procession. Judging from the assignments of the different plays of the York cycle for the year 1415, this Corpus Christi Gild was made up of the Craft-Gilds, each Craft-Gild being held responsible for the presentation of a play. The deep religious spirit of this age kept alive the motive that sustained the enthusiasm of these Craft-Gilds—namely, "that the taking part in this procession was considered as a profession of faith in transubstantiation."*

In like manner Gilds were formed for presenting religious plays other than those of the procession, as the *Gild of the Lord's Prayer* at York and the Gilds of *St. Elene*, *St. Mary*, and *Corpus Christi* at Beverly.

Thus for a period of at least one hundred and fifty years we watch the drama in this phase flourish and develop in the hands of the trades-people. The transi-

* Brentano in Smith's *English Gilds*, LXXXV.

tion from the Latin into the vernacular, the change of control from the clergy to the laity is not fully recorded.* In fact, from the twelfth to the fourteenth centuries only a few scattered examples may be found of liturgical dramas or Mystery Plays. It is a matter of discussion, which cannot be settled by documents now in hand, whether the English took the place of Latin immediately, or whether the transfer was made through the medium of an Anglo-Norman dialect.† There is, however, much detailed information in connection with the Pageants or Mysteries,‡ which we shall now consider.

As has been said, Corpus Christi became the principal Feast Day of many of the Gilds; and in order that each Trade-Gild would have due share in the celebration, a large number of plays, chosen either from the Christmas or the Easter cycle, were linked together and presented as one continuous play or pageant. The method of presentation is described as follows by Pollard:§

“In order to enable as large a number of people as possible to be spectators, each play was repeated several times in different parts of the town, called ‘stations,’ and to this end moveable scaffolds were constructed, which could be drawn by horses from point to point. With this much premised, there can be no difficulty in understanding the oft-quoted account by Archdeacon Rogers (obit, 1595), who witnessed one of the last performances of the Whitsun plays at Chester, the year before his death.

“‘Every companie,’ he writes, had his pagient, or parte, which pagients weare a high scafolde with

* Pollard, *English Miracle Plays*, XXIII.

† Chambers. 108.

‡ There is no strict distinction in the application of the terms *Mystery* and *Miracle* in English usage. However, some authors have applied the term *Mystery* to those plays based on Biblical texts, and *Miracle* to those based on the lives of the Saints. In order to avoid unnecessary explanations or repetitions, I shall use the terms as having the latter signification.

§ Pollard. XXV.

two rowmes, a higher and a lower, upon four wheeles. In the lower they apparelled themselves, and in the higher rowme they played, being all open on the tope, that all behoulders might heare and see them. The places where they played them was in every streete. They begane first at the abbey gates, and when the firste pagiante was played it was wheeled to the highe crosse before the mayor, and so to every streete; and so every streete had a pagiant playinge before them at one time, till all the pagiantes for the day appoynted weare played: and when one pagiant was neere ended, worde was broughte from streete to streete, that soe they mighte come in place thereof excedinge orderlye, and all the streetes have their pagiantes afore them all at one time playinge togeather; to se which playes was great resorte, and also scaffoldes and stages made in the streetes in those places where they determined to play their pagiantes.' ”

The following list of contents of the York cycle, taken from Pollard,* gives an idea of the scope and the distribution of plays amongst the different Gilds:

“The order of the Pagents of the Play of Corpus Christi, in the time of the mayoralty of William Alne, in the third year of the reign of King Henry V., anno 1415, compiled by Roger Burton, town clerk.

- | | | |
|---------------------|---|---|
| 1. Tanners ----- | } | God the Father Almighty creating and forming the heavens, angels and archangels, Lucifer and the angels that fell with him to hell. |
| 2. Plasterers ----- | } | God the Father, in his own substance, creating the earth and all which therein, by the space of five days. |

* XXXI ff.

- | | | | |
|--|-------|---|---|
| 3. Cardmakers | --- | { | God the Father creating Adam of the clay of the earth, and making Eve of Adam's rib, and inspiring them with the breath of life. |
| 4. Fullers | ----- | { | God forbidding Adam and Eve to eat of the tree of life. |
| 5. Coopers | ----- | { | Adam and Eve and a tree betwixt them; the serpent deceiving them with apples; God speaking to them and cursing the serpent and with a sword driving them out of paradise. |
| 6. Armourers | --- | { | Adam and Eve, an angel with a spade and a distaff assigning them work. |
| 7. Gaunters
(Glovers) | ----- | { | Abel and Cain offering victims in sacrifice. |
| 8. Shipwrights | -- | { | God warning Noah to make an Ark of floatable wood. |
| 9. Pessoners
(Fishmongers)
and Marines | ----- | { | Noah in the Ark, with his wife; the three sons of Noah with their wives; with divers animals. |
| 10. Parchment-
makers,
Bookbinders | --- | { | Abraham sacrificing his son Isaac on an altar, a boy with wood and an angel. |
| 11. Hosiers | ----- | { | Moses lifting up the serpent in the wilderness King Pharaoh; eight Jews wondering and expecting. |
| 12. Spicers | ----- | { | A Doctor declaring the sayings of the prophets of the future birth of Christ. Mary; an angel saluting her; Mary saluting Elizabeth. |

13. Pewterers,
Founders ----- { Mary, Joseph wishing to put her
away; an angel speaking to
them that go to Bethlehem.
14. Tylers ----- { Mary, Joseph, a midwife; the
Child born, lying in a manger
betwixt an ox and an ass, and
an angel speaking to the shep-
herds, and to the players in the
next pageant.
15. Chandlers ----- { The shepherds talking together,
the star in the East; an angel
giving the shepherds the good
tidings of the Child's birth.
- 16, 17. Orfevers,
(Goldsmiths)
Goldbeaters,
Monemakers -- { The three kings coming from the
East, Herod asking them about
the Child Jesus; the son of
Herod, two counsellors, and a
messenger. Mary with the
child, a star above and the
three kings offering gifts.
41. (Misplaced in
the MS.) ----- { Mary with the Child, Joseph,
Formerly the
Hospital of St.
Anna, the midwife with young
Leonards, now
the Masons. } pigeons; Simeon receiving the
child in his arms, and the two
sons of Symeon.
18. Marshals
(Shoers of
horses) ----- { Mary with the Child, and Joseph
fleeing into Egypt at the bid-
ding of an angel.
19. Girdellers,
Nailers, Saw-
yers ----- { Herod commanding the children
to be slain; four soldiers with
lances; two counsellors of the
king, and four women lament-
ing the slaughter of the chil-
dren.

20. Spurriers,
Lorymers,
(Bridlemakers) { The Doctors, the Child Jesus sitting in the Temple in their midst, questioning and answering them. Four Jews, Mary and Joseph seeking Him, and finding Him in the Temple.
21. Barbers ----- { Jesus, John the Baptist baptizing Him.
- (Omitted in the MS.)
Vinters ----- { Jesus, Mary, Bridegroom with Bride, the Ruler of the Feast with his household, with six water-pots, in which the water is turned into wine.
22. Fevers
(Smiths) ----- { Jesus upon the pinnacle of the Temple, Satan tempting Him, with stones, and two angels ministering.
23. Curriers ----- { Peter, James and John; Jesus ascending into the mountain and transfiguring Himself before them; Moses and Elias appearing, and a voice speaking from a cloud.
24. Plumbers,
Pattenmakers - { Jesus, two Apostles, the woman taken in adultery, four Jews accusing her.
- Pouchmakers,
Bottlers,
Capmakers --- { Lazarus in the tomb, Mary Magdalene, Martha, and two Jews in wonderment.
25. Skinners ----- { Jesus upon an ass with its foal, XII Apostles following Jesus, six rich and six poor men, eight boys with branches of palms, singing Benedictus, &c., and Zacchaeus climbing into a sycamore tree.

26. Cutlers,
Bladesmiths,
Sheathers,
Scalers,
Bucklemakers,
Horners ----- { Pilate, Caiaphas, two soldiers,
three Jews, Judas selling Jesus.
27. Bakers ----- { The Paschal lamb, the Lord's
supper, the XII Apostles, Jesus
girt with a linen towel washing
their feet; the institution of the
Sacrament of Christ's Body in
the New Law; the communion
of the Apostles.
28. Cordwaners --- { Pilate, Caiaphas, Annas, fourteen
armed soldiers, Malchus, Peter,
James, John, Jesus and Judas
kissing and betraying him.
29. Bowyers,
Fletchers,
(Arrow-
featherers) -- { Jesus, Annas, Caiaphas, and four
Jews persecuting and scourging
Jesus. Peter, the woman ac-
cusing Peter, and Malchus.
30. Tapisers,
Couchers ----- { Jesus, Pilate, Annas, Caiaphas,
two counsellors and four Jews
accusing Christ.
31. Littesters ---- Herod, two counsellors, four
soldiers, Jesus and three Jews.
32. Cooks,
Water-
leaders ----- { Pilate, Annas, Caiaphas, two
Jews and Judas bringing back
to them the thirty pieces of
silver.

33. Tilemakers,
Millers,
Turners,
Hayresters
(Workers in
Horse Hair?)
Bollers
(Bowlmakers?)
34. Tunners -----
35. Pinners,
Latoners,
Painters -----
- Jesus, Pilate, Caiaphas, Annas, six soldiers carrying spears and ensigns, and four others leading Jesus from Herod, desiring Barabbas to be released and Jesus to be crucified, and then binding and scourging Him, placing a crown of thorns upon His head; three soldiers casting lots for the vest of Jesus.
- Jesus covered with blood, bearing His cross to Calvary; Simon of Cyrene, Jews compelling Him to bear the cross; Mary, the mother of Jesus, the Apostle John informing her of the condemnation of her Son and of His journey to Calvary; Veronica wiping blood and sweat from the face of Jesus with the napkin on which is imprinted Jesus' face; and other women lamenting Jesus.
- The Cross, Jesus stretched upon it on the earth, four Jews scourging and dragging Him with ropes, and afterwards uplifting the Cross and the body of Jesus nailed to it, on Mount Calvary.

36. Butchers,
Poulterers ---- { The cross, two thieves crucified,
Jesus hung on the cross be-
tween them, Mary the mother
of Jesus, John, Mary, James
and Salome. Longeus with a
lance, a slave with a sponge,
Pilate, Annas, Caiaphas, a cen-
turion, Joseph of Arimathea
and Nicodemus laying Him in
the tomb.
37. Sellers,
(Saddlers)
Verrouers
(Glaziers)
Fuystrouers
(Makers of Sad-
dle Trees) -- { Jesus despoiling Hell, twelve
spirits, six good and six bad.
38. Carpenters ---- { Jesus rising from the tomb, four
soldiers armed, and the three
Maries lamenting. Pilate,
Caiaphas (and Annas, A young
man clad in white, sitting at the
tomb, talking to the women).
39. Winedrawers -- { Jesus, Mary Magdalene with
spices.
40. Broggours
(Brokers)
Woolpackers -- { Jesus, Luke and Cleophas in the
guise of pilgrims.
42. Escriveners,
Luminers,
(Illuminators)
Questors
(Pardoners)
Rubbers
(Refurbishers
of cloths) --- { Jesus, Peter, John, James and
other apostles. Thomas feeling
the wounds of Jesus.

43. Talliauders
(Tailors) ----- { Mary, John the Evangelist, two
Angels, and eleven Apostles;
Jesus ascending before them
and four angels carrying a
cloud.
44. Potters ----- { Mary, two Angels, eleven Apos-
tles, and the Holy Spirit de-
scending on them, and four
Jews in wonderment.
45. Drapers ----- { Jesus, Mary, Gabriel with two
angels, two virgins and three
Jews of the kindred of Mary,
eight Apostles, and two devils.
- (Omitted in
MS.)
Linen-weavers- { Four Apostles carrying the bier
of Mary; Fergus hanging upon
the bier, with two other Jews
(and one Angel).
46. Weavers of
Woollen ----- { Mary ascending with a crowd of
Angels, eight Apostles, and
Thomas the Apostle preaching
in the desert.
47. Hostlers ----- { Mary, Jesus crowning her sing-
ing with a crowd of angels.
48. Mercers ----- { Jesus, Mary, twelve Apostles,
four angels with trumpets and
four with a crown, a lance and
two scourges; four good spirits
and four evil spirits, and six
devils.

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[TO BE CONTINUED]

THE CHURCH AS AN EDUCATIONAL FACTOR

No matter which of the many current definitions of education we accept as most expressive of our conception of the formative process of human capabilities, we all agree, no doubt, that education, in its full significance, must include a complete adaptation of the child to the civilization to which he is born. Any agency that tends to bring about such adaptation is educational in character, whatever be its name. The school has, of course, this end in view as the only reason for its existence; but much is done also to the same purpose by church, state, home, and personal vocation. All these agencies are duly credited by the best writers on Education¹ with the services they can and do render to the harmonious development of the child.

Of all educational factors, the Church is by far the most effective. It not only does its direct share in the education of mankind, but moreover, it vitalizes all other agencies, such as school, state, and home, and thus enables them to bring forth much fruit in patience.

The first-class school, the great university, not only preserves and transmits the intellectual inheritance of the race, but, by painstaking and laborious research, it adds yearly to the sum of human knowledge. So, too, the Church is not content with guarding and utilizing the treasures of the past, she strives to raise the standards of culture and morality and to increase human capabilities for refined enjoyment.

The efforts of the Church, as an educational factor, naturally terminate in a threefold object; namely, the individual, the family, and society.

As to the individual, the simplest element of society

¹ The Philosophy of Education, by Herman Harrell Horne, Ph.D., page 1.

and the direct object of education, what has been done for him by the Church? A clearer understanding of this question may be got by first considering the individual in pre-Christian times and in unchristian quarters of the modern world. In Greece of old, there were, indeed, the cultured, philosophic few, but there were, too, and in goodly number, the Helots whose only reputed right to existence was their serviceableness to their more favored countrymen. Among the Lacedæmons, unpromising infants were ruthlessly deprived of life. That somewhat similar conditions prevailed in Latium is plain from the wolf-legend of Romulus and Remus. In world-governing Rome, the brilliant society, made known to us by the letters of Cicero, was purchased at the price of a multitude of degraded slaves. In Japan, to-day, the individual's most jealously cherished prerogative, a prerogative guaranteed him by the constitution of his country, is the so-called right to self-murder. Wherever and whenever the influence of the Church is not felt, the lot of the individual is precarious: in one region human sacrifices are in vogue; in another the surviving widow is burnt alive on the funeral pile of a deceased husband; in a third there exists the degrading servitude of the seraglio; in quarters more refined the frequency of infanticide is appalling: all which practices betoken a flagrant disregard for the highest rights of every individual, the right to life and to honor. Even among our separated brethren, who still acknowledge, in a way, allegiance to Christ, a superficial humanitarianism has spread. They propose a general improvement of mankind, while ignoring the individuals that constitute our race. "The survival of the fittest" is their slogan; their attitude is one of unmitigated contempt for the feeble who fall by the way in the forced march of the world's progress.

Quite different is the practice of the Church concern-

ing the individual. The Church has, indeed, its pulpits from which the masses are instructed, swayed and directed, but it has also its confessional where each in turn may receive balm for every spiritual ill; and this, because the Church is the dutiful spouse of Him who would leave the ninety-nine, the crowd, and go in search of the one, the individual wanderer from the path of rectitude. The Church has ever been the protector of the widow and the guardian of the orphan. To her is due the establishment of hospitals and charitable institutions of every description to care for those who are unable to cope with their fellows in the terrible struggle for existence. After ages of patient and prudent effort, the Church effected the abolition of that social cancer, slavery, the direst bane of individual dignity; and, by instilling a correct knowledge of rights and of its correlative, duty, she has gradually and steadily been raising the lower strata of humanity to a keen sense of individual independence. The Church, by her doctrine on matrimony and by that special cult of hyperdulia paid to our Blessed Lady, has elevated woman from bondage and degradation to a position of trust and responsibility as the consort and associate of man and queen of the household. The Church opens without delay the riches of her spiritual treasury to the newborn infant, even though it be the child of poverty or, perchance, of ignominy; with tireless ministrations, she accompanies that individual through all the joys and sorrows of this earthly pilgrimage; and when the last dread summons comes, and the tired arm falls, and the exhausted heart beats low, the Church's minister stands by the bedside of the dying man, strengthening him by administration of sacrament, by prayer and by word of encouragement, while the weary eye closes to the light of this world to open before the divine judgment seat.

Commensurate with the benefits accruing to the individual, are the educational blessings which the Church dispenses to the family. "The family is the basic unit of civilization," says Dr. Horne.² The Church recognized this truth from the very beginning; accordingly, Catholic family life is begun in all sacredness, and throughout its duration it is shielded from harm by the unflinching attitude of the Church on all questions that concern its integrity and inviolability. In the Catholic Church the nucleus of the family is laid with all possible solemnity, as its importance well deserves. Man and woman become husband and wife by what the Apostle of the Gentiles terms a great sacrament. On the occasion of their wedding, bride and groom approach nearer to the altar of God than at any other time in their lives, and there before the Lord's anointed, arrayed in sacred sacrificial vestments, they plight unto each other their troth until death doth them part. Holy Mass is then celebrated in their presence and for them, and at its most solemn part, while the Divine Victim rests on the altar, the priest, his hands purpled with the blood of the sacrifice, turns to the newly married couple and calls down on them the blessing of the Almighty. In this religious and impressive way is family life established by our holy Church—a salutary and forcible object lesson, inculcating the importance of the family among the agencies that make for the betterment of mankind. If it is the wish of the Church that family life be begun holily, with equal care does she endeavor to maintain it inviolate to the end, by strict adherence to the indissolubility of the marriage bond, by enjoining the proper education of the young, and by clearly defining the reciprocal rights of husband and wife, of parents and children. Rather than change one

² loc. cit.

jot or tittle of her divine doctrine on matrimony, the Church has suffered a whole nation to set up the standard of revolt. All requests and demands for absolute divorce and for the miseducation of the young, brought from the chair of Peter, in each instance, the uncompromising "We cannot." Thus has the Church at all times jealously guarded the sacred precincts of the home.

What a contrast is offered by family life outside the Church! There marriage is frequently contracted with no greater or more sacred ceremony than are the ordinary transactions of mercantile life. The moral education of offspring is neglected. Moreover, conjugal union is too often dissolved with every chance caprice and for a mere nothing.

The Church is, it is true, the enfranchiser of the individual and the bulwark of the family, but not less fraught with educational advantages is her mission to society at large. By her admirable code of ethics, the Church restrains at once the despotism of the unscrupulous ruler and the unwarranted insubordination of the private citizen. The influence of the Church, felt in the halls of legislation and in the bureaus of administration, immeasurably surpasses all systems of checks and balances invented by human ingenuity.

The Church fosters not only the moral element in education; she promotes likewise, in the interests of society, material progress and intellectual development. The Church of the early Middle Ages taught the dignity and the duty of labor. The slavery-cursed society of the decadent Roman Empire needed a living example of voluntary work; and the example was furnished by the disciples of St. Benedict. With cross and plough, the Benedictines gradually pushed back the frontiers of even material civilization, until the erstwhile forests and marshes of Europe were made to contribute their quota

to the world's granary. Wherever a monastery appeared, not only was there manual labor, there was also every kind of mental effort calculated to preserve and enlarge the intellectual legacy of previous ages. Finally, through monastic schools, the mediæval universities and the encouragement of the Holy See, an intellectual revival, the Renaissance, spread over Europe. It was then that, under the inspiration of the Church, Dante produced his sublime *Divina Comedia* which has since been the wonder and admiration of scholars. Copernicus, in revolutionizing the system of astronomy, dedicated his work to the Pope. The Church led Raphael to paint a "Madonna" and to put upon canvas the great "Transfiguration." It was under the inspiration of the Church that Michelangelo erected the dome of St. Peter's, depicted in oil the awe-inspiring scene of the "Last Judgment," and brought from marble an almost living, breathing "Moses." Under the same inspiration, did the greatest and most universal of all poetic geniuses write whatever is noblest and most to be admired in his dramatic works; for Shakspeare was, as Carlyle³ truly says, the flower of Catholicism. In fine, whatever is brightest and best and truest and noblest in all our modern literature has had its roots cast deep in the soil of Catholic mediæval thought. It was under the sanction and blessing of the Church that all education in mediæval times was fostered, flourished, and produced the principles of our modern civilization.

In all the varying political and industrial changes of the last few centuries, the Church has been the staunchest friend of the people, their educator and counselor; demanding the recognition of their rights, as she had once done at Runnymede; opening up new regions to commerce and Christian civilization through a Xavier, a

³ The French Revolution, by Thomas Carlyle, Bk. I, Chap. II.

Jaques, a Marquette; providing with a liberal hand, through her Catholic school system, for the instruction of children, particularly of the laboring class whom present-day conditions amass in congested cities. Just as cathedral and monastic schools and the great universities of mediæval times attest the Church's active interest in education in the distant past, so the establishment of the great teaching orders of modern times is proof that the promotion of sound education continues to be one of the chief characteristics of the Church that made possible a Dante, a Shakespere,⁴ a Michelangelo, Jesuits and Lazarists, Fathers of the Holy Cross and Fathers of the Holy Ghost, Brothers of the Christian Schools and Brothers of Mary, Xaverians and Marists, together with the vast number of sisterhoods⁵ engaged in Catholic education, all take their inspiration and guidance from the Church they so faithfully serve in her distinctively organized system of education extending from kindergarten to university.

Education within the Church and education outside its pale may be compared to two grand, stately, transatlantic steamships. Twin-sisters they appear to be, as they proudly ride at anchor in one of our sheltered harbors. They are both furnished with every luxury of salon, cuisine and state-room, veritable floating cities with all the condensed glamour of the brilliant metropolitan white way. In each there is abundance of fuel and a full complement of powerful machinery. The only difference between the two palatial vessels is that one is without compass and rudder, and the other possesses those inconspicuous but essential details of equipment. The intelligent traveler will lose no time in choosing between the

⁴The Religion of Shakspere, by H. S. Bowden.

⁵Catholic Educational Conditions in the United States, by Rev. Charles Macksey, S.J., the Catholic Educational Association Bulletin, Vol. IX, No. 2, page 10.

two. It may be pleasant enough to spend a short time in the rudderless boat, but the man who wishes to avoid rocks and shoals and to reach eventually his destination, will embark on the vessel that is perfectly equipped. The Catholic's compass is faith in God, the unchanging Polaris, the undecieving cynosure of wayfaring mortals. The rudder is Christian morality, or the application of revealed truth to the shaping of human conduct. Faith and morality are integral parts of Catholic education. With both compass and rudder, faith and works, the voyager can readily reach the looked-for port, even though, in some instances, the craft be unpretentious.

There are, indeed, phases of education outside the Church; but true all-round education that perfects the individual, safeguards the family and promotes the enduring welfare of society, exists only in the one Church of Christ; for she alone has with her Him Who is the way, the truth and the life; and without that truth there is no knowing and without that way there is no going to God Who is our home, and the ultimate end of the individual, the family, society, and of all creation.

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ROMANTICISM AND THE CATHOLIC DOCTRINE OF GRACE*

[CONTINUED]

The relation of the supernatural to Romanticism, and of Romanticism to the Catholic Doctrine of Grace becomes clearer when there are premised certain truths: first, that the supernatural and Grace are so closely connected that the former is incomplete without the latter and the latter has no specific meaning without the former;²⁶ second, that the Catholic religion is pre-eminently the religion of the supernatural,²⁷ a truth evident in its doctrines and emphasized by its ritual and liturgy, its restrictions and privileges. The third truth follows that the Christian religions outside the Catholic have not the same character, for since they have departed widely from the Catholic Church in the doctrine of Grace, so their relation to the supernatural has great and manifest limitations.

As the difference between the two doctrines of Grace and the supernatural enters largely into the exposition of the thesis, a summary²⁸ of the states of human nature in relation to the supernatural is given which will serve both as a basis of comparison and as a definition of terms.

- I. The state of Pure nature—i. e., without any sort of endowment beyond what is required by nature.
- II. The state of Perfect nature (*naturae integrae*)—
i. e., endowed with preternatural but not supernatural gifts.

* A thesis submitted to the Teachers College of the Catholic University of America in partial fulfilment of the requirements for the degree Master of Arts.

²⁶ Cf. Wilhelm and Scannell, "Manual of Catholic Theology," I, p. 434, Sect. 137.

²⁷ Devas, "Key to the World's Progress," p. 271.

²⁸ Cf. Wilhelm and Scannell, "Manual of Catholic Theology," I, p. 429.

- III. The state of Elevated nature—i. e., endowed with supernatural gifts and destined to a supernatural end.
- IV. The state of Fallen nature—i. e., deprived of preternatural and supernatural gifts.
- V. The state of Restored nature—i. e., re-endowed with supernatural but not preternatural gifts.

From the above scheme the state of elevated nature has been eliminated in modern times by those outside the Church. As they conceive the human race, there is no supernatural. They believe that man's relations to God are merely natural, that man is the child of God by nature, not by adoption and not by a marvelous uplifting of his nature to a place above it. In other words, they regard the present order of rational creatures as a natural order, and man's destiny to eternal life and union with God as a natural destiny.²⁹

The legitimate conclusion of such premises was formulated by the so-called reformers in the sixteenth century. If, as the above doctrine holds, all the endowments of Adam—grace, or divine sonship, integrity, immortality—were natural to him, were demanded by the very constitution of his nature, then in the Fall he fell below the state of pure nature, he became less than man.³⁰ It is to be noted here, also, that their conception of restored nature as a result of the Redemption is as limited as their conception of the supernatural. They do not admit that God gives anything over and above man's nature when they speak of Grace, but that God simply favors those to whom He gives Grace.³¹

This doctrine of the corruption and depravity of human nature followed out to its ultimate conclusions is the

²⁹ Cf. Wilhelm and Scannell, "Manual of Catholic Theology," I, p. 427 and p. 442.

³⁰ *Ibid.*, p. 413.

³¹ Rev. S. W. Fay, in an unpublished lecture.

death blow to idealism, aspiration, romanticism. As a matter of fact, three hundred years of this theology, and of a philosophy more or less depending on it, has resulted in the realistic attitude in literature and art, which is only one step removed from, and is fast approaching, a bestial naturalism. Their shibboleth is nature, but the nature they offer is corrupt, wholly evil with nothing innately good to make it either lovely or lovable.

If we turn to the Catholic doctrine of Grace we are at once in a rarer, purer atmosphere. Here is contact with the supernatural, for it teaches that God took human nature and freely enriched it with preternatural gifts of immortality, freedom from physical pain, from error, from sin, and with perfect control over external nature.³² More than this, God raised human nature in the first man to a higher state, incorporated him with the supernatural order by setting before him a supernatural end, and by placing him in a supernatural relation to Himself.³³ This relation consists in a participation in the Divine Nature,³⁴ of sonship, so that it may be said in truth, "think of a finite being reaching up to the infinite and you have man."

Moreover, this vocation to grace and the supernatural life is, as Catholic theology teaches, not simply an invitation but a strict commandment to every rational creature, so that it is equivalent to a law of his nature.³⁵ It follows from this that his natural end, attainment of happiness by fulfillment of natural aspiration by natural means, is no longer attainable as a distinct and separate end. In other words, there is not now a natural order or a natural end.³⁶ Indeed, the natural is so bound up with the super-

³² Cf. "Manual of Catholic Theology," I, p. 497.

³³ Cf. *Ibid.*, p. 443 *et seq.*

³⁴ Cf. *Ibid.*, p. 494, II, p. 3.

³⁵ Cf. *Ibid.*, I, p. 490, 1.

³⁶ Cf. *Ibid.*, p. 491, II.

natural order that it only exists for Grace. "God created it only as a basis for and an organ of supernatural life."⁸⁷

With this gracious glorification of human nature, man had a wonderful knowledge of God and of nature, so that he was able to speak with God and call all the creatures of earth by name, and read into the heart of things. The communings with nature which the Romanticists sought and made much of were the unspoiled gift to man before the Fall. If Wordsworth could say that every flower that grows holds a meaning that often lies too deep for tears, and then believe that he and all true poets could read that meaning, he was approaching very near to Catholic doctrine.

When the order thus set by God was disturbed by sin, when man fell from his high estate, he lost nothing due to his nature, he lost only the super-added gifts,⁸⁸ and though man abandoned God, God did not abandon man.

Conde Pallen thus epitomizes the doctrine of sin and the restoration of the supernatural order:

"Sin destroyed that order which once united man and nature, through man, in perfect harmony with his Creator; but God, Whose Wisdom is perfect and Whose Will is indefectible, vanquishes that disorder by the introduction of a superior order, overcomes the ravages of sin by converting its penalties into an atonement by virtue of a superior merit, and repairs the defect in the natural order by an infinite reparation in the supernatural order. Human nature is restored to its first perfection and dignity and elevated to divinity in its assumption by Jesus Christ."⁸⁹

⁸⁷ Cf. *Ibid.*, p. 492, V.

⁸⁸ Cf. *Ibid.*, p. 414.

⁸⁹ "Philosophy of Literature," p. III.

IV

Henry Heine was one of the first to propose as a definition of Romanticism the reversion to the Middle Ages, and the revolt against Classicism, and though this definition is not now accepted by all critics, yet it has not been convincingly disproved. The point he seeks to make is that the Mediæval and the Romantic are connotative, if not identical, terms. His words are interesting: But what was the Romantic School in Germany? "It was nothing else than the reawakening of the poetry of the Middle Ages as it manifested itself in the poems, paintings, and sculptures, in the art and life of those times. This poetry, however, had been developed out of Christianity, it was a passion flower which had blossomed from the blood of Christ."⁴⁰

Madame de Staël makes a similar comparison⁴¹ in pointing out the difference between the classic and romantic art as that existing between the two great eras of the world, the period of time preceding the Christian religion and that which followed. Pellissier thinks this a very absolute explanation, but one quite as true as it is profound, if its spirit be grasped without laying too much stress on its literal meaning.⁴² Using, then, these two comparisons as a basis, it may be possible to indicate somewhat clearly the relation existing between Romanticism and the Catholic doctrine of Grace.

The Christian religion came into a world to which it was alien, with which it could never become an organic part. Its conception of life, of man, and of God was a reversal of the pagan. Christianity uplifted man to God, to a participation in the Divine Nature,⁴³ whereas pa-

⁴⁰ "Prose Writings," Trans. by H. Ellis, London, 1887, p. 70.

⁴¹ De l'Allemagne, c. XI, p. 198, Part II.

⁴² Cf. "Literary Movement in France in the 19th Century," p. 101.

⁴³ "Manual of Catholic Theology," I, p. 414.

ganism drew the gods down to earth, to the human.⁴⁴ It thus taught a new relation of man to God and to his fellow-man. It was Catholic, not only in respect of all nations, but also of all the activities of the individual. This new idea of life generated in the people new emotions, new ideals,⁴⁵ and with them the necessity for a new form of expression. They demanded a break with pagan culture that thus a literature might be formed to voice Christian feeling.⁴⁶

They saw in themselves, on the one hand, aspirations and longings such as paganism had never inspired; intense emotion vague and mystic and almost without measure since its object was God and, above all, the sublimity of Christian thought. They saw, on the other hand, a literature of proportion, of self-control, of measure, of absolute clarity, of definite forms and rules—in a word, of perfection of form.⁴⁷ These two, Christian thought and classic form, were and are profoundly irreconcilable. How could the ardor of an Augustine have found adequate expression in the balanced periods of Cicero;⁴⁸ or the trembling awe of the “*Dies Irae*” in the martial hexameters of Virgil; or the tender sweetness of St. Bernard’s hymns in the polished elegance of Horace?

From this need and the response to it, there developed a body of literature, first of the religious type, and later what may be called the secular literature of the Middle Ages, which Heine designated romantic, and which has all the elements that constitute the accepted idea of Romanticism,—the intimacy with the supernatural, the love of the mysterious, the overshadowing of idealism

⁴⁴ “Chapters in European History,” I, p. 249.

⁴⁵ *Ibid.*, p. 80.

⁴⁶ “Classical Heritage of the Middle Ages,” p. 7.

⁴⁷ *Ibid.*, p. 202.

⁴⁸ *Ibid.*, p. 5, *et seq.*

and symbolism, the free play, or rather, luxuriance of the imagination, and that other phase yet to be considered, the redemption and glorification of the individual and the commonplace.

Mediæval life seems an anomaly, and Mediæval art almost meaningless unless conceived in the relation of effect to some fundamental principle. To consider as this principle the simplicity, the naïveté of a race in its childhood as it were, is not tenable. Like conditions have existed among other peoples, notably the Greek, but have not produced like results. The principle is to be sought in the religion, and, in particular, in that very doctrine of the Supernatural in which Romanticism may be seen in its natural setting.

These people believed in the supernatural. They believed in the Fatherhood of God,⁴⁹ that He had raised them up to be His children. They believed in original sin and in the fact of the Atonement and the Redemption with all its multitudinous consequences of divine sonship and marvelous uplifting. They believed in the communion of saints and in the ministry of angels. All this was as real to them as the human relations in which they found themselves constituted. In a word, they knew they belonged neither to themselves nor to the world, that their souls had been bought at a great price, and that the success or failure of life consisted in keeping them pure or in defiling them.⁵⁰ What has been said of the German Romanticists may be applied to them in all truth. "They . . . seemed possessed of two personalities, one facing the outer world with its sensuous qualities, its definable limitations, its laws of space and time; the other facing Godward, with its circles and infinitudes, its dreams and

⁴⁹ Cf. "Chapters in European History," I, p. 94.

⁵⁰ Cf. "Chapters in European History," I, pp. 241-250.

visions."⁵¹ The vision of Jacob's ladder was to them a perpetual and tangible reality.

The attempt to put into outer forms of art the wealth of spiritual truths and values, to overcome at the same time the haunting sense of the inequality of the outer and inner life, forced them, as it were, to have recourse to symbols.⁵² These symbols visualized the inexpressible thought-waves of the soul, and appealing to the senses allowed the imagination to travel on into spiritual regions where neither sense nor thought could find an end.

This is particularly true of the architecture, of which Heine says that the world now-a-days has hardly a hint of the deeper meaning of the old cathedrals and of their stony symbolism. One gets only the impression of the exaltation of the spirit and the abasement of the flesh; of a stubborn substance so mastered as to be an etherealized exponent of Christian spiritualism.⁵³ It suggests something beyond the senses; it is elusive; it is as if the artist had had a vision of some far-off divine ideal and had sought to build up to reach it.⁵⁴

The antique art is the reverse of this. It gives a sense of completeness, of nothing more to be desired, of fullness of knowledge, of harmony with itself. Here there is beauty indeed, but beauty that is sufficient and satisfying. It could not be otherwise, for the Classical had to portray only the finite, the Mediæval, the infinite.⁵⁵

This contrast between the two styles is one no longer new, but so fundamental that it bears repetition. Carrying out the idea of the symbolism of the Middle Ages, Heine goes on to say that the antique art is identical with the thing represented, with the idea the artist sought to

⁵¹ Wernaer, "Romanticism and the Romantic School in Germany," p. 47.

⁵² Wernaer, *Ibid.*, p. 36, *et seq.*

⁵³ "The Romantic School," p. 79.

⁵⁴ Cf. Ruskin, "Stones of Venice," p. 181.

⁵⁵ "The Romantic School," p. 77.

communicate. "Thus, for example, the wanderings of the Odyssey are the wanderings of a man who was a son of Laertes and the husband of Penelope, and was called Ulysses. . . . It is otherwise in romantic art; here the wanderings of a knight have an esoteric significance. . . . When Homer describes the armor of a hero, it is naught else than a good armor, which is worth so many oxen; but when a monk of the Middle Ages describes the garments of the Mother of God, you may depend upon it, that by each fold of those garments he typifies some special virtue, and that a peculiar meaning lies hidden in the robes of the Immaculate Virgin Mary. . . . Such is the character of that poetry of the Middle Ages which we designate romantic."⁵³ It may be added, that this was the result of attempting to externalize the unseen life of Grace within.

It is to be noted that whereas this symbolism is carried into all the forms of Mediæval art, it is found in the period of the Romantic Revival chiefly in the literature, and in particular in the poetic treatment of nature. The writings of any true Romanticist yield an abundance of such symbolism. When present, it gives a conviction of something beyond the outer forms of beauty, an impression of the supernatural mingling with the world of sense, so that nature becomes, as has been strikingly said, almost the sacrament of the indescribable.

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⁵³ Ibid.

(TO BE CONTINUED)

IS THE DAM OR THE LEVEE STRONG ENOUGH?

PART II.

That the principal task in the education of children devolves upon the parents, we trust, has been proven. Habits of ready obedience, diligence, regularity, simplicity, moderation, thrift, tractability, and further the cultivation of genuine Christian family life, and profound piety, supply a foundation upon which Church and school can continue to build. If the foundation has a defect in its construction, Church and school will, indeed, to a certain extent, make up for the lack of home-training, but a secure and substantial structure cannot be erected by the two latter factors alone. The grace of God may, indeed, even under adverse circumstances, intervene miraculously, especially if the heart is rendered susceptible to the operation of God's grace by frequent recourse to the sacraments. To this circumstance, the fact is to be attributed that some children seem to have surpassed their parents in moral excellency, but the general rule is not reversed thereby. "As the fruit, so the tree; as the parents, so the children." The daily persevering example of parents has a powerful effect on the child's mind.

In what is to follow we will confine ourselves chiefly to the educational value of Catholic schools and, in the first place, with the religious instruction, which is obviously the principal branch in the Catholic schools.

A school properly conducted lays stress on the development of the will, the memory, and the understanding. The pupils must be taught the truths of the Church, and more, they must be made to practice what they have been taught. This means that they must be trained to control themselves, to be kind to others, to offer all to God. All

the faculties of the mind should be cultivated, but the love of God and of our neighbor must be the foundation of all the teaching. For example, a child whose intellect and memory are developed at the expense of his disposition and will, may become a very intelligent and shrewd person, but at the same time, an irresponsible creature, devoid of feeling and will-power. If, on the other hand, the intellect is neglected, that is, if the child is not induced to think independently, but the memory only overburdened, the mind is not developed, in spite of the accumulation of memorized material. If the greater stress is laid on the memorizing of indigestible matter, there is a mental overfeeding which has very bad results. Less matter, but thoroughly impressed and understood, is decidedly better than great quantities of matter badly digested. The stomach can digest only a given quantity of food; what is in excess of this quantity not only injures the stomach, but also vitiates the whole physical system. The result is a natural antipathy against the taking of more food, and so, in consequence of indigestion, gases are generated, and headaches and countless ailments arise. This also applies to the mind. If the mind is oversupplied, the whole mental development suffers in consequence. The child no longer has a ready disposition to learn if he has been overfed, and when he has left the primary grades, his disgust has been aroused and to such an extent, in consequence of the mental surfeit with which he was gorged, that he will loathe the sight of all school books and scorn the suggestion of further study.

Furthermore, not infrequently the health of the child is impaired in consequence of such a one-sided training; especially is this the case in the cities, where he lacks opportunities and facilities for physical exercise in the

fresh air, to counteract the effects of sedentary habits and to promote the general health of the system.

The celebrated pastor, Sebastian Kneipp, as he one day gazed on a pupil who had become physically wrecked because of overstudy, remarked: "I prefer a healthy dunce to a sick man with a college degree." What he intended to convey by these words was that a less schooled yet healthy child could more easily make his mark in the world than a nervous stripling who was disqualified for arduous undertakings. The roll of fame has a record of many great men who did not at all distinguish themselves by their zeal for study or their desire to excel others in the same class, men who in boyhood evinced some distaste for compulsory school tasks but who remained sound mentally and physically and in later years made up for lost time, towering far above their contemporaries in consequence of their dynamic thought, indomitable will and forceful personality. Their school training had not stultified them to the extent of stifling their originality.

The writer of these lines was at one time a teacher, both in Germany and in this country. I remember the days when I taught in the lower grades of an elementary school in a city on the bank of the Rhine. The school age was six years. As the distance from a suburb was rather far, the children in the latter place were not obliged to go to school until their seventh year. My experience with those pupils was that very often the children from the suburb acquired as much knowledge in one year as the city children in two years. This was to be attributed to the fact that the children from the suburb were better developed physically and that the daily long walk to and from school greatly promoted their health.

If my views prevailed in the matter of school legislation, the compulsory age for the beginning of school

attendance would be raised, for the reason stated above, from the sixth to the seventh year.

Of course, cases occur, especially in the large cities, in large families, that are at a loss as to what to do with the six-year-old offspring. The homes are small and overcrowded, and on the streets the children are exposed to many dangers. Under such circumstances, parents assure themselves that their offspring will fare best under the supervision of the school sister. This may be the smaller evil, nevertheless, the children in the lower grades should have longer recess periods, so that they may exercise their bodies. The day nursery, now established in many parishes, solves the question what to do with the young children of the mother who has to go out to work.

A teacher who is called upon to properly estimate the faculties and temperament of his pupils and to give them a thorough, systematic training, must himself have had a solid training for his vocation. Although in a missionary land (such as the United States was regarded until recently), it cannot reasonably be expected that the Catholic parochial schools have become model institutions in every respect, nevertheless it is not saying too much to maintain that the parochial schools, with the limited means at their disposal, equal, if they do not surpass, in merit the public schools. Contests between pupils of the parochial schools and the public schools have repeatedly demonstrated this fact. Nevertheless, we Catholics still have a great task before us in improving and perfecting our parochial schools. We ought to take pride in the endeavor to give our children the best opportunities for a thorough training for life in our parochial schools and higher institutions of learning.

At this juncture, I wish to touch a sore spot which needs immediate attention. It is the art of catechizing,

which has not been sufficiently mastered, and which ought to be an object of special concern in training-schools for teachers and in seminaries.

If religious instruction is to have any lasting results for later life, it must be imparted in such a manner that not only the memory is cultivated by simply memorizing the answers of the catechism or Bible History, but that the mind grasps what is presented and that the will seizes upon it so as to transform it into deeds. What does not appeal to the mind does not enter into the mind. To insist that a child laboriously memorize unintelligible expressions and sentences and to let it go at that, is to mistake the surface for the substance. It will not do to deceive ourselves. Where the religious instruction consists of nothing more than of learning and reciting prayers and memorized replies, there are no prospects of any lasting results. But, if the instructor is careful to bring home the ideas to the child's mind by means of explanation and comparison; if, furthermore, by means of a well-prepared catechesis the teacher convinces himself that the matter has been properly grasped and understood by the child, and if by interspersing narratives and illustrations of moral applications, the will of the child is aroused, then religious instruction will have the desired results.

I consider it the principal duty of Catholic teachers to master the art of catechizing both theoretically and practically. I purposely say the *art*, for to properly conduct catechetical exercises is more difficult than to deliver a lecture or a sermon. The correct catechizing of children, involving a proper estimation of the child's receptive faculties and its proficiency of speech, is a task that is even greater than that of an orator. A vast store of knowledge is by no means evidence of proficiency in the art of catechizing. There are only a few that have the natural faculty of easily dealing with children and

familiarizing themselves with their way of thinking. I am of the opinion that if we are to have an improvement in our methods of instruction, especially in the art of catechizing, this department must be taught in our training schools and seminaries, not only theoretically, but it must also be put into practice.

I take the liberty of telling how the catechetical work was practised at the training school at which I was prepared for my calling. I will give a synopsis of a "catechetical exercise" such as each student had to hold in the last year of the course.

About two or three weeks before the designated time the director of the normal school announced the subject that had been selected from the catechism or from the Bible History. This subject each student had to discuss with a class especially assembled for this purpose.

The student first made it his business to prepare his catechetical instruction in writing, taking care that it would require no more than half an hour. Of course, he consulted his friends, who naturally drew his attention to defects in his work.

Now the actual preparation began. The prospective catechist would often assemble a group of his fellow-students and regard them as his pupils, asking them questions. The replies that were made were sometimes intentionally incorrect, so as to embarrass the catechist or test his resourcefulness. These daily exercises were repeated with new groups of fellow-students, until the catechist no longer had any misgivings.*

The catechetical exercises were then held in the following order: In a large class-room about fifty students occupied the seats on one side, while a class of boys from the training school was seated on the other side. The

* In this connection, the preparations made by the knight in Schiller's poem "*Der Kampf mit dem Drachen*" occur to me.

director of the institution presided. The prospective catechist (selected by the director) opened the exercises by himself discussing the lesson from Bible History or by having it recited. In short, the instructions began just as is the custom in the average class-rooms. Then the real catechetical exercises began, which were nothing else than a heart-to-heart talk between catechist and pupils. The more readily the catechist succeeded in bringing home the points by leading questions and illustrations, and the more adept he was at rectifying incorrect replies, without losing the thread of his discourse or digressing too far, the more promising were the prospects for himself in the subsequent criticism of his work.

I must also mention that there were some mischievous and precocious pupils in some of the classes from the training school who used to give the wrong replies "with malice aforethought," so as to embarrass the catechist. Sometimes the director himself had to interpose to bring matters back to the original channel.

After the termination of the catechetical exercises, the boys were dismissed, but the students remained and were asked by the director to criticise the catechist's method. At the close, the director summed up the lesson given by the catechist, drawing attention to the strong and weak points in his method of procedure and suggesting improvements. Such practical catechetical exercises are of more benefit than months of theoretical study.

If it is of the gravest importance to impart to the pupils in our Catholic institutions thorough religious instruction that is to form heart, intellect and will, then it suggests itself that those who are to devote themselves to the teaching profession are in duty bound to properly equip themselves. Mere mechanical memorizing and reciting are not up to the proper standard. We must supply our children with the proper brain-food and

develop their mentality in such a manner that they are in a position to defend their faith against the attacks of non-Catholics and infidels. A listless, mechanical method of religious instruction merely arouses aversion and exposes children to the danger of losing their faith in after life.

All those whose vocation it is to teach the young have a sacred duty to do their utmost towards strengthening the dam which is to withstand the tide of godlessness and immorality. Let us do our share by establishing a sound educational system of religious training—and God will supply the rest.

THE EDUCATIONAL VALUE OF MUSIC*

Socrates, 469-399 B. C., furnished the inspiration for the entire movement known as the New Greek Education. The writings of his pupils Xenophon and Plato give us the substance of his teachings, the former stating the practical side, the latter the intellectual aspect and his speculative tendencies. Xenophon, Plato, and Aristotle are the great educational theorists of this period. The first maintained a very conservative position. His solution of the educational problems of the day was a return to a system which should be largely Spartan, but in which the old Athenian ideals prevailed. His scheme was mostly social, that is, it was only military and moral in aim, with the intellectual element eliminated.²¹ "Plato is the most important representative of the educational theorists, whether judged from the extent, the immediate influence, or the permanent suggestiveness, of his writings. . . . Until the age of twenty his interest was centered in poetry and music."²² At this time he came under the influence of Socrates, whose devoted pupil he became. After the latter's death he traveled in Egypt, Italy, and Sicily, studying philosophy, mathematics, and related subjects. He established his school—the first permanent philosophical school—at Athens, 386 B. C., where he taught a distinguished group of pupils for thirty-six years.²³ In his treatment of the subject of education, Aristotle makes no great advance beyond Plato; his philosophy, whose influence has been so great on all succeeding generations, was the culmina-

* A thesis submitted to the Teachers College of the Catholic University of America in partial fulfilment of the requirements for the degree Master of Arts.

²¹ Monroe, *Source Book of the History of Education*, pp. 121-122.

²² *Ibid.*, p. 129.

²³ Cf. Monroe, *Source Book of the History of Education*, p. 129.

tion of the movement begun by the Sophists, and carried on by Socrates and Plato.²⁴ The "Republic" and the "Laws" give a clear exposition of Plato's educational schemes; Aristotle's views are given in his "Politics." Both assume the decay of Athenian society to be largely due to the corruption of her music. The great educational value which they ascribed to music, we shall not try to set forth.

In the "Laws" we are told that education is divided into two branches—gymnastics for the improvement of the body, and music for the improvement of the soul.²⁵ Aristotle reduces all to four divisions—grammar, gymnastics, music, and drawing.²⁶ Plato asserts in the "Republic," however, that gymnastics is not designed exclusively for the training of the body, nor is music exclusively for the development of the soul, but that both have in view chiefly the improvement of the soul; advancing, as a proof, that gymnastics alone produces hardness and ferocity, whereas one devoted exclusively to music becomes soft and effeminate.²⁷

Music in the present narrow sense, that is, singing and the chanting of hymns, many think was the basis of all Greek literary education. It certainly plays a great part in Plato's scheme. He hopes, by its means, to make the lives of his scholars harmonious, and to implant in their souls true concepts of virtue. "And yet," he says, "most persons say that the excellence of music is to give pleasure to our souls. But this is intolerable and blasphemous."²⁸ These theorists considered this art to be the greatest means of moral education. They believed that it brought order and harmony to the feelings, im-

²⁴ Cf. *Ibid.*, p. 265.

²⁵ Cf. Jowett's Translation, *Plato's Laws*, Book VII, 795, p. 313.

²⁶ Cf. Gillies' Translation, *Aristotle's Politics*, Book V., p. 296.

²⁷ Cf. Jowett's Trans., *Plato's Republic*, Book III., 410, p. 98.

²⁸ Cf. Jowett's Trans., *Plato's Laws*, Book II., 655, p. 185.

planted virtue in the soul, and fired the youthful spirit with courage and patriotism. No doubt the melodies they approved were simple and elevating; that they touched the heart rather than confused the intellect. The character of their songs was usually religious or patriotic. Appealing thus by words to the strongest sentiments of the Greek people, and touching their hearts by simple melodies, it is easy to account for the influence in shaping character which was ascribed to Plato and Aristotle; nor are we surprised that both desired that the state should control school music in order to secure sound moral results.

As to the purpose for which music was introduced into education, Aristotle says: "Music, indeed, is now degraded into a playful pastime, but was introduced into education by our wiser ancestors, because youth ought to be taught, not only how to pursue business, but how to enjoy leisure; an enjoyment which is the end of business itself, and the limit in which all our active pursuits finally terminate. This enjoyment is of a nature too noble and too elevated to consist in plays and pastimes, which it would be absurd to consider as the main end and final purpose of life, and which are chiefly useful in the intervals of toilsome exertion, as salutary recreations of the mind, and seasonable unbendings from contentious activity.²⁹ . . . To be always seeking what is useful, is unworthy of a liberal, and inconsistent with an elevated, character.³⁰

That he does not regard music merely as an enjoyment, complete in itself though it be, but that he considers it an essential branch of discipline, capable of moulding the mind and the heart, is shown by the following: "Yet it is worthy of consideration, whether recrea-

²⁹ Aristotle's Politics, Book V., p. 297. Gillies' Trans.

³⁰ Ibid., p. 299.

tion and enjoyment be not both of them, in this case mere accessories; and whether music, if properly directed, may not effect a more important purpose; promote moral improvement, refine the sentiments, and exalt the character. Music will be acknowledged to have this tendency, should it appear capable of affecting the passions and changing the manners; and that it really does this, manifestly appears from various examples, and particularly from the melodies of Olympus, that cannot be listened to without inspiring enthusiasm, which is plainly a moral affection. Independently of measure or melody, even the simple cries of nature, when faithfully imitated, powerfully excite our sympathy, and dispose us to joy or to grief. Music is naturally pleasant, and the main object of moral education is to teach us to be pleased or offended as propriety requires, to love what is truly amiable, and to hate what is truly detestable.’³¹

Musical performance, according to both Plato and Aristotle, is to be acquired, but only to that degree which is requisite for enabling the student to relish desirable rhythm and manly melodies, and not to practice those difficult flights which are the work of slaves. Only the simplest instruments were admitted; the flute, the harp, and others of that kind were rejected as too artificial and too complex.³² Aristotle has a double purpose in requiring children to be taught to perform music as well as to understand it, which is both that they may be better judges of it, and also that it may serve as a means of occupying and exhausting their restless activity.³³ “A fair time for a boy of ten years old to spend in letters is three years; at thirteen years he should begin to handle the lyre, and he may continue at this for another three

³¹ Aristotle, *Politics*, Book V., p. 315. Gillies' Trans.

³² Cf. *Ibid.*, p. 309.

³³ Cf. *Ibid.*, p. 308.

years, neither more nor less, and whether his father himself like or dislike the study, he is not to be allowed to spend more or less time in learning music than the law allows. And let him who disobeys the law be deprived of those youthful honors of which we shall hereafter speak.³⁴

The kind of music prescribed was such as attained the end for which it was made a part of the curriculum. A knowledge of rhythm and melody was sought and the ear was trained to a feeling of measure. They wished to elevate the spirit of the young and to make the mind and manners of the child rhythmical and harmonious. At the same time table-songs were learned and committed to memory to give added pleasure to social gatherings. These songs when sung with proper spirit enforced the desired sentiments and also the principles of morality and patriotism. The Doric strain, a minor key, was most commonly employed, as it was characterized by greater dignity, and as it was best suited to give expression to loftiness of spirit and to manly sentiments.³⁵ We perceive at once in the Doric scale the same qualities of mind as those prominent in Doric architecture—a simple ideal strength and beauty.³⁶

Plato marks a difference in the kind of music suited to men and in that suited to the opposite sex. He says: Now, there are certain melodies and rhythms which we are of necessity compelled to ascribe to our sex rather than to the other; and those of women may be also clearly enough indicated by their natural difference. The grand, and that which tends to courage, may be fairly called manly; but that which inclines to moderation and temperance, may be declared both in law and

³⁴ Plato's Laws, Book VII., 810, p. 327. Jowett's Trans.

³⁵ Cf. Lauric, Pre-Christian Education, p. 262.

³⁶ Tipper, The Growth and Influence of Music in Relation to Civilization, p. 29.

in ordinary speech to be the more womanly quality. This, then, will be the general order of them."³⁷ In the following he gives utterance to a principle of which educators of our day are earnestly demanding recognition. Plato thus expresses it: "And if a man be brought up from childhood, to the age of discretion and maturity, in the use of the orderly and severe music, when he hears the opposite he detests it, and calls it illiberal; but if trained in the sweet and vulgar music, he deems the opposite sort cold and displeasing."³⁸

Another division was also made, and music was classified as moral, practical, and rapturous, according as it is fitted to regulate our affections, to excite us to action, or to inspire us with enthusiasm; for as moral strains were employed for mental discipline and pleasure, the enthusiastic, and sometimes the practical, were to be listened to for what was called purgation.³⁹ Aristotle's reply to the objection that music is illiberal is, that we must distinguish between that taste and skill in the art, which would disqualify a man from performing the duties of a citizen and that which would have no such pernicious effect; if the music that is studied debase and enervate the soul, or if the mind be narrowed by the intense application to one pursuit, it is very evident that much mischief will be wrought. That artificial and complicated music which has little merit other than difficulty of execution, and little effect than to astonish the gaping crowd ought never to be introduced into education.⁴⁰

Aristoxenus (350 B. C.), who was a pupil of Aristotle, should be remembered for his work on "Rhythm"—only a fragment of which remains—and for his "Elements of Harmony," the entire three volumes of which have

³⁷ Plato's *Laws*, Book VII. 802-803, pp. 320-321. Jowett's Trans.

³⁸ *Ibid.*, p. 320.

³⁹ Aristotle's *Politics*, pp. 311-312. Gillies' Trans.

⁴⁰ Cf. Aristotle's *Politics*, pp. 308-309.

come down to us. In the latter work he opposes the Pythagorean system of numerical ratio; while both philosophers start with the same theory as to the origin of sound, Aristoxenus claims that the ear is his sole guide. For this reason his followers were called "Harmonists," and those of Pythagoras, "Canonists." The above-mentioned work on Harmony treats of sound, the scale, transposition, key, melody, and modulation.⁴¹

No nation was ever so devoted to music as Greece. However, as the influence of the virtuosi was permitted to increase, there was a proportionate decadence of the ideal in art, accompanied by a gradual decline in morals. Contrary to the teaching of her greatest philosophers, dexterity and skill in execution came to be lavishly praised and rewarded in the most extraordinary way. In this era of vitiated taste theory alone tried to solve the ethical and scientific problems.⁴² "So long as Greece rose in the scale, music became proportionally elevated; but so soon as respect for law and morality became lax, music declined. But their theory, preserved by Rome and afterwards adopted by Christendom, formed the nucleus from which proceeded to a large extent all subsequent developments of the musical art."⁴³

ROME.

Music's position in Rome bears little resemblance to that which it held in Greece, notwithstanding the fact that the former came so fully under the influence of Hellenic culture. A brief comparison of the general temperament and ideals of the two nations will somewhat explain the very striking contrast.

"Whilst the Greeks maintained a marvellous equilib-

⁴¹ Cf. Naumann, *History of Music*, p. 155.

⁴² Cf. Naumann, *History of Music*, p. 156.

⁴³ *Ibid.*, p. 157.

rium between idealism and realism, with the Romans the latter conception largely preponderated. Although the Romans were the immediate inheritors of Greek culture, this strong dissimilarity in their nature will account for the divergence in their philosophy and the different development of the arts amongst them. This contrast between the two peoples is apparent in their national religious beliefs, and in the metamorphosis undergone by the Hellenic deities transmitted to the Romans. Apollo, Aphrodite, and the Muses—personifications of the Greek ideals of purity, of beauty and proportion, and of song—were regarded by the Romans as vastly inferior to their god Mars. The Greeks themselves venerated their god of war, Ares, in a far less degree than did the Romans Mars. Again we cannot regard Minerva as identical with Pallas Athene; the former represents human wisdom in a much more realistic manner than Pallas Athene, who symbolized less the rational than the mystical side of wisdom. We cannot be surprised that the strong veneration of the Greek for the beautiful should have been with the Romans but a love for the real and visible; nothing of the ideal had any weight with them. Greek heroism and patriotism became but mere ambition for conquest and military glory. Genuineness in art was to the Greeks their highest delight, whereas the Romans were content with the semblance of it. Whilst the love of unfettered liberty was innate in the Greek, the Roman was satisfied with restricted freedom.’⁴⁴

But by no means are the sterling qualities of the Roman to be underestimated. His sacrifice of self to the public good, his far-reaching diplomacy, untiring energy and perseverance well deserve our admiration; whilst

⁴⁴ Naumann, *History of Music*, p. 158.

his respect for law, his power of organization, and, above all, the homely virtues practiced, should surely receive their just tribute of appreciation. Woman, too, here occupied a higher sphere than she did in more cultivated Greece.⁴⁵ That intellectual women exerted an influence upon the education of their children is seen in the references made to the mother of the Gracchi and to the mother of Agricola.

“There is a strong resemblance between the Romans and the Spartans. There are in both the same stern organizaion, the same complete subordination of the individual to the state, the same contempt for enjoyment and all the gentler and fairer sides of life. But there is this striking and important difference; while the Spartans are held together by a severe and even exaggerated discipline, the Romans hold together of their own free will, like a company of co-operative workmen. This accounts for much in Roman life—its conservativeness, prosaic practicality, exclusiveness, and permanence—as well as in Roman education.”⁴⁶

Naturally, education was a mere reflection of life—everything in it was intensely practical. The child was regarded as a future citizen; the only concern of those in charge of him was to fit him for later domestic and political duties. Religion was never made an individual matter, touching his own inner life; he is concerned with it only in so far as it bears on his future citizenship, for it is the bond of union between the family and the state.⁴⁷ Thus, instead of requiring him to assimilate and to live out a training which was suited to the needs of childhood, one which would produce a strong man, a perfect citizen, when the days of maturity arrived, there was a

⁴⁵ Cf. Naumann, *History of Music*, pp. 158-159.

⁴⁶ Davidson, *History of Education*, p. 106.

⁴⁷ Cf. Davidson, *History of Education*, p. 106.

mere building for the future, with an utter disregard to the present. As to music, we find that only the barest elements were taught during the first four or five centuries of the Republic. On festivals and religious occasions, and at banquets, national songs were chanted by youths. Music was never at any time a domestic institution and a remedy for the ills of life, as it had been among the Greeks.⁴⁸

If we consider Roman education in three periods, the first extending from the establishment of the Republic to 303 B. C., the second ending with the death of Cato, 148 B. C., and the third from this date onwards, we find that it is in the middle of the second period that literary education really begins. After 233 B. C. Greek influence was greatly felt; but from the practical turn of the Roman mind much opposition was manifested. Cato, in his work, "*De Liberis Educandis*," shows what a "*vir bonus*" ought to be as orator, physician, husbandman, warrior, and jurist. This book illustrates the extremely practical character of Roman educational conceptions. Music and the mathematical and physical sciences were excluded. Cato believed that Greek literature should be looked into, but not thoroughly studied.⁴⁹ After 148 B. C. it could no longer be said to be specifically Roman at all. It was Greek education as influenced and coloured by the Roman character and aims.⁵⁰ And yet it was impossible to turn a Roman into a Greek. He remained to the last prosaic and practical.⁵¹ In the secondary schools we now find the teaching of music, but it was cultivated not as an art but chiefly with a view to rhythm. The profitable employ-

⁴⁸ Cf. Laurie, *Pre-Christian Education*, p. 321.

⁴⁹ *Ibid.*, p. 328.

⁵⁰ *Ibid.*, p. 330.

⁵¹ *Ibid.*, p. 335.

ment of honorable leisure, spoken of by Aristotle, was not esteemed, for all life here was practical and serious.⁵²

The purpose of higher education was the preparation of the orator. Rhetoric and all those arts which could make an effective orator, made up the curriculum. Quintilian says, "Nature herself, indeed, seems to have given music to us as a benefit, to enable us to endure labours with greater facility; for musical sounds cheer even the rower; and it is not only in those works, in which the efforts of many, while some pleasing voice leads them, conspire together, that music is of avail, but the toil even of people at work by themselves finds itself soothed by song, however rude."⁵³

In considering what peculiar advantages an orator may expect from music, he tells us that there are two kinds of measures, the one in the sounds of the voice, the other in the motions of the body; both must be understood by the perfect orator. Most emphatically does Quintilian declaim against such music as is of an effeminate and languishing character, and which is calculated to destroy manliness; he strongly advocates those strains in which the praises of heroes are sung, and which heroes themselves sing; he further desires the knowledge of the principles of this art, which is most efficacious in arousing and assuaging the passions.⁵⁴

"Music, however, by means of the tone and modulation of the voice, expresses sublime thoughts with grandeur, pleasant ones with sweetness, and ordinary ones with calmness, and sympathizes in its whole art with the feeling attendant on what is expressed. In oratory, accordingly, the raising, lowering, or other inflection of the voice, tends to move the feelings of the

⁵² Cf. *Ibid.*, p. 338.

⁵³ Quintilian, *Institutes of Oratory*, p. 80-81. (Watson Trans.)

⁵⁴ Cf. *Ibid.*, p. 84.

hearers; and we try to excite the indignation of the judges in one modulation of phrase and voice (that I may again use the same term), and their pity in another.⁵⁵

Although Roman education did not remain on the high plane upon which Quintilian had placed it, still it showed no rapid decline for more than a century after his death. In general, form, content, and methods remained about the same throughout the imperial period, or, at least, until imperial interests were centered in the East. However,—if we accept Tacitus' view—in the spirit and purpose of education there was a marked decline, which, he says, Quintilian served as a means of stemming.⁵⁶

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Loretto, Ky.

⁵⁵ Quintilian, *Institutes of Oratory*, pp. 82, 83.

⁵⁶ Cf. Monroe, *Source Book of the History of Education*, p. 450.

(TO BE CONTINUED)

PRIMARY WRITING

It has long been conceded that the three R's are the most important studies in the common school curriculum, and that they are fundamental to all other studies. To be sure, we have digressed often and far from this tenet and talked much of enriching the course of study. We have enriched it, nay, very often spiced it with any new fad or fancy that happened to appear in the educational market, until now we hear a cry from the business men that the grammar schools are turning out graduates who can neither write, figure, nor spell correctly. No matter how general education becomes, no matter how much we are advancing toward utilitarian and vocational training in the common schools, the facts still remain the same, namely, that more than one-half of our children must go to work upon their completion of the grammar school course, and that many of these enter the mercantile world as clerks. The employers of these children demand as their right that the children be able to perform the common processes of arithmetic, to spell correctly, and to write legibly and rapidly. This the common school should do for the child before all other things. But does it do it?

Look at the writing upon the checks and bills you daily receive from your "butcher, baker, and candle-stick-maker." Do they show an attainment of the primary aim, even, of the art of writing, which is legibility? Yet the people who made out these checks and bills must have spent at least five years in the schools where they received instruction in penmanship under trained teachers. But here we may insert the question, "Were these teachers trained in the art of writing?" Think of your own training for teaching that subject. Were you taught

the art of writing from a pedagogical or a scientific point of view, or did you only make yourself proficient in the style of writing then in vogue?

No one can deny that we have enough well-established methods and systems for teaching the beginnings of reading and arithmetic, but how sadly neglected is writing, the vehicle for expressing the knowledge acquired in the other two subjects. Most of the literature upon the art or the science of writing consists in expositions of different styles of penmanship that may be or have been in vogue at a given time. Why have we not had the science of writing rather than a system of penmanship in our normal course for teaching? By that I mean, what one must know about the development of the child's muscles, nerves, and brain in order to teach him the complex process of writing. How were you taught to write? By some method in use at the time but which no doubt has since proved useless or unhygienic. Have you ever been told or have you ever thought why, for instance, you hold your pen or pencil in a certain way, or what the arm and hand really do in the process of writing? Have you ever tried to learn the real reason why some children find it an impossibility to form words like the copy after days of trial and drill? A little knowledge of the relationship between brain, muscles and nerves would help one to solve many of these problems.

From the age of hieroglyphics the aim of writing has been to express ideas by means of clear-cut symbols with speed and facility. Systems of penmanship have been invented, changed and reconstructed always with the aim toward greater freedom and rapidity in accomplishment. To appreciate the importance of writing we should know a little of the history of paleography; know a little of what the race has gone through in arriving at the finished art we now consider almost an instinctive faculty in the

child. The history of handwriting is the history of the civilization of mankind. We can trace the development of a people through its writing, first as a manual art and later as an embodiment of its ideas and ideals. Man has always and in all ages sought to express himself and to perpetuate this expression for his progenitors. Among the most primitive people we have some form of expression embodied in symbols and signs. The child repeats the history of the race and seeks to express himself and his ideas. He begins as primitive man began with drawing. The child portrays his imaginings and thoughts in crude drawings. Later he is anxious to learn to write. Parents also seem eager to have children learn to write early in their school course. They measure to a greater or less extent their progress in school by their ability to write legibly. This is probably so because progress in writing is evident at a glance while with other studies it requires intelligent questioning to learn where the child stands in his class; or probably, too, because with uneducated people writing is still a mysterious art acquired only by the initiated. In the last generation how often we have heard a person called "highly educated" because "he wrote a beautiful hand."

When we begin back with the laborious work of inscribing upon stone, then wax, then parchment; trace down from the language of symbols to the straight Roman letters which are now our printed capitals; from these to the running, slanting forms of the early Roman cursive adapted for speed rather than legibility, is it any wonder that Carlyle said, "Odin's Runes were the first form of the work of a Hero"? Down through the centuries we find as to-day the battle waging among the scribes as to the form of writing, some demanding legibility only, others beauty, and others speed, but the aim of all being a happy combination of the three, until in the fifteenth

century the invention of printing fixed and settled the question of forms of letters and divided print from script. The scribes, however, still clung to the more elaborate forms, sometimes for beauty, but more often for mercenary reasons. We find the teaching of penmanship in the primary schools of the seventeenth century greatly restricted and in some places prohibited, because a too universal familiarity with the art would curtail the business of the public scribes. Is it any wonder that in the nineteenth century we considered writing an accomplishment and still think it one of the three most important things for the child to learn in school?

Looking through the manuals of pedagogy written during the past quarter of a century, we find many contradictory ideas and theories concerning the principles involved in the teaching of penmanship, to say nothing of the differences in style. Ten years ago vertical writing was in vogue, and books were written to show that it was the only rational method to use. It was the easiest to learn and the most legible. One thing its adherents never claimed for it was beauty, and everyone agreed that it was dangerously near backhand, which is "an abomination to all." After a fair and thorough test it was found that people learned to write much easier and quicker by the vertical method but that more speed could be acquired using slant, which is also more beautiful. However, we can learn to write in any style, but the best is any that will combine facility, speed and a fair degree of beauty. If legibility only were desired, the easiest thing to teach beginners would be print, and a generation ago, I believe, that was the method of procedure. But printing will never help in forming script. It may be an aid in training the muscles of the arm and fingers in pencil holding, though uninteresting.

Madam Montessori has taken a step in the right direc-

tion for the beginnings of writing in the motor sensory training she gives as a forerunner of the writing process. We need to train more the tips of the child's fingers and her tracing of sand-paper letters help greatly to do this. The tips of the fingers are receiving sensations which, in turn, are carried to the writing centers in the brain while the arm is also performing the proper movements for writing.

Any one attempting to teach the beginnings of writing must first know something of the psychological laws that govern all our motor activities, for writing is one of the most complex actions we perform, and in order to write well we must have a perfect co-ordination of the muscles of the hand, fingers and arm. By writing well I mean only writing legibly. Some people say a child learns to write as he does to walk or talk, meaning that these processes are inherited instincts and not acquired habits, forgetting how long and how laborious are the processes in walking and talking. To be sure, style of penmanship may be inherited, but the muscular process of writing is not inherited, else we would never have to be instructed. If you have ever watched a child learning to walk you will have noted that he could not have been born with these faculties developed as the animals are. He must learn to use the muscles of his legs a few at a time, co-ordinating their movements with greater ease as the nervous system develops, and it is a long time before he really accomplishes the complex action of walking. This consists of balancing the body on both feet, raising one foot and balancing on the other, carrying the weight of the body forward and carrying the foot forward at the same time. The same sequence is followed in learning to talk; one syllable at a time, then one group of syllables or an idea as, "Ma-Ma," "Da-Da," then a phrase as "Baby cry," etc. In all this we know that no

muscle contracts, of leg or throat, without first receiving an impulse from the brain. Now, as regards writing—any child may grasp a pencil and make marks upon a paper, but unless the muscles receive an impulse or impulses from the writing centres in the brain, they will never contract in the proper way to form words seen by the eye and heard by the ear.

At present the question is being debated as to when in the school course the child should begin writing. Some educators think that writing should not begin until the second or third year of school, that is, when the child is seven or eight years old, and they offer many theories in favor of their argument. As, for instance, a child's hands are too small and weak to grasp the pencil; fingers are not long enough to form the letters by the finger movement; and the muscles in the forearm not sufficiently developed for the muscular movement; also that the child has not sufficient control over his arm and fingers to bring the writing into proper spacing on the paper. As it has not yet been found that there is a penmanship nascency, we cannot set an arbitrary age for the beginning of penmanship teaching, but can only say that the child should learn to write when he needs to use writing to express his thoughts.

Dr. Grossman, in his "Career of the Child," says that the child of six lacks muscular control in the hand and fingers; that maturity in hand and finger control is not attained before the ninth year, and wrist movements not before the eleventh. But I do not think we all agree with him. This may be true of the child who has not attended school, but I think the kindergarten and primary hand-work children do aids much in developing control of these muscles.

Look at a new-born baby, watch it move each of its fingers; true, these movements are reflex and not con-

trolled, but the movement is there though diffused. Observe how a child of eight or nine months will take things presented to it with thumb and forefinger. There is surely a development of muscular contraction in these fingers. Let him grasp your nose, your hair, or your ear and decide for yourself the strength of that muscular contraction. Surely, then, a child of six or seven is not too weak to hold a pencil. And although muscular control may not have reached its maturity at this age, observation of a first-grade child laying pegs or letters in symmetrical rows will convince one that he is advancing rapidly toward this maturity. From the movements of the baby's hands, arms and fingers we see that there is movement and to spare. From the strength of the baby's grasp we learn that the muscular contraction is firm. From the steadiness of the child's hand in laying the seat work we find that he has control of these muscular contractions. Now the only problem for the teacher is, how to make use of all these facts in the beginnings of writing.

Professor Judd states in his "Genetic Psychology" that "the aim of writing is an easy, fluent, well co-ordinated movement, producing letters of a fair degree of legibility." For the beginnings of writing we may take as our aim a "well co-ordinated movement," and there are many methods and devices for acquiring this.

The child at kindergarten age has movement and to spare in arms, hands and fingers, although not very much muscular control of these parts. It is our business to teach him how to control these movements. We give him all sorts of devices for sense training of the arms, hands and finger tips. This training leads up to a use of the crayon as a means of drawing.

The child will not want to write until he has something to say, or ideas to express, for writing is primarily a language function. We must help him in the technique

and mechanical part of writing by letting him say his say as primitive man did, that is by drawing. For, indeed, the relationship between drawing and writing is very close, as is seen by a study of the history and pedigree of many of the letters of our present alphabet. Ask a child of five or six years to explain the crude drawings he delights in making and you will be surprised at the story he will weave about the few strokes which are unintelligible to you. Compare his work with the Indian picture writing and you will have inspiration for the natural way to begin writing with little children.

In order to associate this drawing with writing, we must keep in mind the aim of writing,—a well co-ordinated movement. Drawing produces the movement and the co-ordination may be acquired by rhythm. Children love rhythm, and so it supplies the element of interest so necessary in the teaching of young children. To get this rhythmic motion necessary for co-ordinated movement we may count, use a metronome, sing, or recite jingles. Mother Goose jingles and many poems learned by primary children are very good to use as they supply the rhythm and also make suggestion for drawing. For example: a child may make an intelligent picture in writing movements by drawing horizontal lines for trees, long sweeps for water, vertical strokes for grass, etc. When studying the subject "Indians" and "Hiawatha" the writing period may be spent in making a picture of trees, wigwams, big sea water, and canoes. The trees give the sliding horizontal movement; the wigwams the vertical up and down stroke; the waves the long connecting sweep, etc. These may all be done in rhythm obtained by reciting appropriate parts of the poem.

Professor Gesell, in his "Normal Child and Primary Education," elaborates this idea of motion-picture writing and shows how all the "fundamental strokes of hand-

writing, and their systematic, lively repetition will so automatize these strokes that the technicalities of the alphabet will be much reduced in difficulty."

When the making of these drawings becomes easy by a combination of arm, wrist and finger movements, the child is ready for writing with pencil. The age of the child has very little to do with writing, provided the nerve fibers are sufficiently developed to carry impulses to and from the brain. We should use discretion as to how early a child may learn to write, but there is no limit to the age at which an adult may learn. The muscles are supplied with nerves leading to the writing center in the brain and the neurones in the brain only need to be developed and the muscles exercised in order to acquire the writing habit. Mrs. Stewart, in her work in the "Moonlight Schools of Kentucky," has shown that people may learn to write at eighty-seven, and a person of forty-nine easily learns a good legible hand in a few weeks. Madam Montessori has demonstrated that children of three and four years learn to write easily in six weeks.

The first requisite for good writing is correct pencil holding. Why do we pay so much attention to the position of the fingers, to the angle the hand makes with the paper, to the slant of the pencil? Take a pencil and experiment a little with it yourself to find answers to these questions.

Our aim is to acquire good writing in a short time without too much expenditure of energy. We wish to give the fingers just as much freedom and range as possible. Take a pencil, place it between the thumb and first finger having the tips of them opposite. Leave the other three fingers free. Keeping the hand still, move only thumb and forefinger to see how long a vertical stroke it is possible to make. Next raise the thumb so that it will be an inch from the tip of the finger, or at the first joint of the fore-

finger. Try making the vertical marks in this way. Do you not find that the lines are about double the length of the first ones? From this "experiment" you learn the reason why the thumb should be *pulled up* an inch from the tip of the forefinger.

For a second test put the middle finger on the pencil parallel with the forefinger. Try writing the word "man" with a slant. Then place the middle finger *beside* the pencil and try again. Do you not observe the middle finger *on* the pencil retards the carrying of the hand across the page, and interferes with the turns in the letters? Legibility in writing depends upon the turns and angles, and the turns and the angles depend upon the contact the fingers make with the pencil. Fluency in writing comes from freedom of the movements of the arm.

The next point to observe is the angle of the hand in reference to the desk. With your hand resting on its side or at right angles to the desk and your left hand holding forearm in place, allowing only for wrist movement, draw an arc. Then try holding the hand parallel with the desk, and still restraining the forearm to draw another arc. Which is the greater? This position of the hand is very important if we are training children to write with the muscular movement. Speed in writing depends upon the freedom with which the hand moves across the page, and the correct position of the hand is any that will aid in acquiring speed.

As to the slant of the pencil. Try writing with the pencil held at different angles with the paper and see the difference in facility of manipulation. The correct position is the pencil resting against the third joint of the forefinger.

These points of pencil holding are very important for a child to acquire. If contact with the pencil is not right,

if the angle of the hand is wrong, constant imitation of the best copy in the world will prove unavailable. A child must acquire correct pencil holding before he can form words with ease and rapidity, and he should acquire a good writing position before he attempts to express ideas by written words, for that requires fluency.

Primary writing consists in firmly grasping a pencil and by means of relaxing and contracting certain muscles of the arms and fingers producing movements that result in letters of a uniform size on paper. Penmanship and writing are in primary work two different things. I think we make the mistake very often of correlating them in teaching beginners. We are thinking too much of what is being done by the pencil rather than the good habits of position for penmanship we are forming. The teacher attempting to teach little children to write must have a clear understanding as to her aim. She must know the material she has to work with, and by that I mean the capabilities of the child; and she must be thoroughly familiar with and master of the method she is to use.

Having acquired the movements from picture-writing, and facility in holding the pencil by a few days' practice, the child is ready to begin actual writing of words and phrases, never individual letters. To ascertain the reason for this we consult the child himself. Ask a child of three or four to write and you will see that he goes over the paper in a continuous scrawl, never in disconnected strokes. Then why burden the child of six with the carrying out of individual letters?

Have you not seen devices for "writing made easy" that read like this: "O is a little house with the door shut, C is a little house with the door open, etc., etc." Ask yourself is that an aid or a hindrance to a child learning to write with a "fluent, well co-ordinated movement"?

A careful study of the alphabet for similarity in letter

forms will help much in varying drill work. With beginners very little attention should be paid to spacing of letters; this is acquired unconsciously as the child progresses in the grades. It is well to use unruled paper at first, in order to allow for greater freedom in movement.

If freedom of movement, correct position and pencil holding, and a mastery of the simpler letters in phrases and sentences are acquired in the first two grades, there will be no difficulty in acquiring "an easy, fluent movement, producing letters of a fair degree of legibility" in the higher grades, and so realize the ultimate aim of teaching penmanship in the grammar schools.

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READING IN COLLEGES

In October last the Holy Father recommended the spread of reading to the prayers of the members of the Apostleship. He referred to spiritual reading primarily; secondarily to the reading of profane literature. Hence, since profane literature is so important a matter to students, a few reflections on the subject, and a few practical applications may not be out of place in the REVIEW at the present time.

I venture the assertion that the first attitude of mind assumed by the generality of cultivated readers on traversing the pages of classical literature is the attitude of appreciation. By literature I mean thought pervaded by the warmth of emotion, the color of imagination and the inexplicable presence of personality; and I limit my observation to the reading of literature, because it is evident that books of science, philosophy and religion, considered in their special scientific character, and not as participating in the literary character may be approached with feelings and desires and thoughts more in keeping with the spirit of investigation or of duty or of criticism than with the spirit of appreciation.

Appreciation, I would say, is a readiness to be pleased. It is spontaneous rather than deliberate, anticipating in its attachments the pronouncements of judgment upon the value of a text. Far be it from me to assert that an appreciative reader may not be highly critical. He may be so; but his strictures upon a text, his judicious rejection of some portions of its content, and his approbation of others, his keen discernments of beauties and of shortcomings of style are consequent upon his spontaneous literary devotions. Far be it from me to assert that appreciation itself may not be the direct

outcome of readings deliberately made, and of beauties judiciously observed. For undoubtedly high valuations are heightened, when reasons grow and multiply in favor of them: when an assumed excellence is perceived and proved; when a page that on first view only invited reading, on second and third view forces admiration and convicts of crudeness the reader that cannot appreciate. Far be it from me finally to deny that reasonable appreciation is superior to spontaneous appreciation. For while a literary attachment that rises from the heart rather than from the mind may in cultivated people be assumed to be sterling, yet it is open to the possibility and even to the likelihood of concerning itself with an unworthy object. While what many called "proven appreciation" is immune from the inconvenience resulting in false estimates.

With three possible misunderstandings thus avoided, it must now seem quite evident that the first attitude of a refined reader towards literature is that of appreciation. "*Ostende ovi ramum viridum, et attrahes illam*" says St. Augustine in illustration of God's dealings with man through grace. God presents an attractive spiritual view to the soul, to which the soul responds at first with indeliberate delight; only afterwards on reflection deliberately choosing to abide by her first movement, or to discontinue it. In a similar way the Guardian Angel of books, with his magic wand touching the pages, makes them glow with beauty that catches a reader's heart, before it is aware of the sweet slavery.

The second attitude, I would say, is analytic. Just as a rose emits a more delightful fragrance when it is crushed than when it glows on its stem untouched; just as a ray of light looks more glorious when it is broken up by a prism than when it is allowed to remain in its simple whiteness; just as a candied plum soothes the palate more deliciously

when it is jellied than when it is whole; so, too, a page of prose or poetry displays more beauties when subjected to the pressure of analysis than when it is merely touched in reading and left in its entirety. The mind seeks its delight and finds it in analysis. But even without regarding the sweet fruit of its work it analyses simply through the pressure of an innate tendency. It discovers technique in words, sentences and paragraphs; imagination glowing with many colors; emotion transforming and exalting plain truths; and above all it becomes aware of the presence of an influence which it cannot explain—the real literary touch, the charm by which literature has made its captives by the thousands—one of the mysteries of the world of thought.

Thus while the power of analysis conjures up for us visions of hidden loveliness, yet it is limited; it cannot open every secret place; to it might be said: "Thus far shalt thou go; go farther." Moreover, even many of the elements which we have the power of drawing from a page by analysis, we cannot appropriate. For just as a delicate fragrance dissolves into thin air and escapes eager nostrils that would prolong the pleasure of breathing it; just as an evanescent flavor thrills the palate for a too brief second and is gone; just as a feeling of the heart or a memory or a vision of the imagination delights us in passing, but loses its magic when detained; so, too, there is a soul in books that rises before our charmed gaze and quickly vanishes, or turns to rayless clay when by mere intellectual strength we have, so we flatter ourselves, quite mastered it. And if analytic reading served no other purpose than to assure us of the existence of hidden influences that baffle analysis it would, I think, have ample justification for engaging the mind.

Criticism in reading presupposes reading for the formation of standards of criticism. A criterion of

fair and foul in letters cannot be evolved antecedently by any of us out of our own speculations. We cannot originate and prove "*a priori*" a norm of literary beauty. Of course, since literature is a reflection of life, an elementary norm of literary criticism could possibly be formed out of one's observations of life. But the standard would hardly be worthy of the name. But wide reading reveals to us the agreement of the accepted best interpreters of nature in regard to certain thoughts and views of thoughts and feelings and images and modes of expression which they consider to be beautiful and employ as such. It reveals to us in the second place the points of difference in the views of those interpreters; and finally it reveals the qualities of composition which they are at one in not admitting. Their concurrence is considered to be evidence of genuine excellence in the qualities in regard to which they concur; their differences of view allow other points to remain "*sub judice*;" their unanimous reprobations leave no doubt about the unloveliness of the things which they reject. Out of books then we draw forth a standard of excellence by which we may judge the character of books. Out of admittedly superior books of the past we derive a criterion according to which we are justified in pronouncing either favorably or unfavorably upon the productions of the present—at least until the producers of the present, who may perchance choose to differ with the established criterion, give us sufficient reason for accepting them as makers of a new criterion instead of rejecting them as violators of the old.

Given a standard of excellence, critical reading becomes a possibility. Discrimination takes the place of mere absorption. Selection and rejection follow unquestioning admiration. Judgment is given an opportunity; and a reader's imagination and pleasurable sense are

chastened by being kept in partial abeyance by the cooling influence of deliberation. The reading of literature is probably more exposed to the likelihood of dissipation than any other sort of reading on account of its agreeableness; but it would be difficult to find a surer counteractant of its loosening tendency than the straightening force of criticism.

When the spirit of criticism has not been preceded by a readiness to appreciate, where appreciation is at all possible, it will probably result in harsh judgments, egotistical views, intemperate condemnation, and in words that hurt; for, somehow it is according to nature for the judicial attitude, when left to itself, to be severe and self-sufficient. But when a reader is inclined in the beginning to see good in his author, his subsequent criticism, though perhaps uncompromising, will be touched with a lingering kindness. I should imagine that if the old Scotch Reviewers had tried to like their victims, before they racked them, they would not not have felt justified in inflicting as much pain as they frequently inflicted.

As antecedent appreciation acts favorably on criticism, so criticism reacts beneficially on it. For, a critical reader, by segregating the beautiful passages of a book, makes it easy for himself to see them more distinctly; and by accounting to himself reasonably for his preferences, assures for himself a deeper and more lasting appreciation. Thus what before was only a liking becomes a deliberate choice; what might soon have been smothered by his enjoyment of the next book, or been disowned in favor of some new and opposing preference occupies a fixed place in his heart and mind.

Appreciative, analytic and critical reading are directly concerned with a given text. But reflective reading draws us away from the text. For when a reader in a reflective mood closes his book to muse, instead of penetrating

thoughts on the page before him he simply employs them as a starting-point from which he makes mental excursions of his own. Many times the paths of his choosing are not highways, broad and unmistakable which run out from the book as plainly as the Appian Way from Rome and which will just as surely lead him back to it; but by-ways narrow and winding that lose him shortly among his own reflections. For, the association of ideas that is clear enough to lead a reader afield from the thoughts of books to thoughts of his own often melts away with his passing and leaves no trace of itself for returning steps.

The value of a book must be estimated according to its degree of suggestiveness; and the education of a reader must be gauged according to his facility in profiting by suggestiveness, to reflect. How many valuable thoughts have sprung from the reading of a few lines of Thomas à Kempis,—not thoughts of the Saint himself, but the reader's own, quite different it may be, from his. The power of that book consists largely in its suggestiveness. It were well for profane literature if its books could magically stir readers to mental activity; or rather, it were well if readers approached profane literature as expectantly as the devout approach pious books, with the petition on their pious lips: "Speak, Lord, for thy servant heareth,"—if they, too, prayerfully made themselves ready to be caught up and whirled off into a sphere of thoughts that breathe and glow.

The reflections of a reader must be spontaneous and not deliberate if they are to delight. For, just as in most other pleasures the deliberate quest of them ends in disappointing insipidity, while the chance experience of them is touched with the magic of surprise, so in the pleasure of reflection, a cold-blooded determination to reflect will result in nothing more than barren speculation,

while the unpremeditated following of a thought will end in delicious musings, or spirited imaginings, or tense and nervous thinking, or the calm gradual formation of views. I do not mean to imply that a reader cannot and ought not to think deliberately at times; and that his thoughts will not have good results. I only state that such a deliberate effort could hardly be called reflective reading.

Finally, in imitative reading we contemplate an author's charms, with the purpose of likening ourselves to him in his literary character. Our notions of imitation of course vary in their practical application. Some readers try to appropriate only words; some make a study of sentences; others copy paragraphing; others again go farther, into the sphere of Imagination, Emotion, Mental Attitudes, and Individuality, and endeavor to make themselves like the original in one or other of these more important characteristics or in all of them combined. In any case the likening of genuine imitation must not be looked upon as a slavish and artificial resemblance; for its motive is love, its process is carried on with discriminating intelligence and its effect is the acquisition of beauty from without, without loss of personality. Many of the great writers themselves read to imitate; but they always had regard for differences between themselves and their author in ability, character and circumstances of life;—differences which would not permit of perfect conformity between model and student. Nevertheless it must be confessed that imitation often results, in middling men, in a formal, unnatural and shallow style.

Might not these random speculations on reading be turned to some advantage by teachers of literature in a college course?

Boys must be induced to appreciate. If they are set to analyze before they have learned to love, their work will only have the character of scientific dissection. To them

the author will be nothing but an organism without a soul. Like medical students they may perchance obtain full knowledge of every portion of the body of a composition, but the spirit will remain an unknown *x*. What a pity would it not be for a scientist to be indifferent to the fragrance, color and grace of a flower, in his botanical examination of its make-up; or to miss the glory of a dew-drop, in his analysis of it! But surely a student of literature will have as much reason for regret if he cannot appreciate the work he has been set to analyze.

Boys must be taught to stop in their readings, to reflect. For the impulse to course on and on immoderately, if unrestrained, will result in little more than dissipation of energy. True, mere indulgence in books is preferable to indulgence in gross pleasures and exterior amusements; true, too, the most cursory reader cannot pass through glory without being gold-flecked in the passing; but without reflection, clearly, one of the principal functions of reading will be ignored;—its suggestiveness.

Boys must be taught to analyze. Heresies in Theology generally spring from deeply reflective minds which do not take the pains to analyze the full significance of their starting point. For, partial views of a thing though they be true, are bound to result in the long run in misconceptions. If only one thought or one phase of thought, one restriction or one qualification in an orthodox book be overlooked error may easily result in reflections which are due to the book. In a similar manner wrong notions of literature, false estimates of an author's excellence, faulty interpretations of his meaning and spirit, defective or misleading rules of composition and obnoxious conclusions in regard to life itself may owe their origin to inadequate analysis.

Boys must be taught to be critical. Some of them have a faculty for analysis and an abhorrence for criticism.

Their first impulse is to get at the vitals of a work, without the ulterior purpose of passing judgment upon it. Their minds are razor-blades for dissecting and nothing more. But often, besides this innate tendency, the difficulty of forming a norm of criticism and of estimating their reading according to its requirements proves too much for them, and they save themselves the trouble of passing judgment. In many cases no doubt it is well that their negligence obtains the upper hand; for negligence is not nearly so objectionable as the self-opinionatedness, self-satisfaction, and erroneous views which would prevail on account of the ardousness of synthetical setting up a correct standard of criticism, of judging unerringly according to it, and of succeeding in the two-fold undertaking without falling into conceit. Indeed it seems to me that in view of a boy's almost irresistible propensity to judge hurriedly, when he puts himself to the trouble to judge at all, it would be well to defer studies in criticism to maturer periods of his life, when he has learned by experience the necessity of being many-eyed, well-read, self-restrained, calm, slow and rather diffident before hoping for success in criticism.

Finally, boys must be shown how to read with an eye to imitation. We need not dilate here on the unpleasantness of imitation. That feature becomes evident with a little experience. But the urgent probability of the harmful consequences of imitation may be pointed out, not without profit. There is an engaging personality in most of the classical authors; they are at least original; they appeal to the fancy of the young. Moreover, boys are inclined to view an author as a concrete whole. If they could discriminate between faulty character and morals and mannerisms on the one hand, and really beautiful literary characteristics on the other hand, declining the evil and appropriating the good, supervision could be dis-

pensed with. But unfortunately they often drink in with fountain-waters the rank taste of unclean soil. Many of our English authors, for instance, were oddities, some of them were wicked, most of them were Protestant; how few, if any, were saints? Moreover, objections may be urged not only in the sphere of English literature on account of accidental reasons, but (at least on the authority of Newman), exception may be taken on the score of morality, to literature as such. "Man's work," he says, "will savor of man, in his elements and powers excellent and admirable, but prone to disorder and excess, to error and to sin. Such, too, will be his literature; it will have the beauty and the fierceness, the sweetness and the rankness of the natural man." One way out of the difficulty would be not to educate boys at all; another way would be to educate them without literature. But the fact is that literature is the means now in use. What then can be done?

First, it is clear that a system of expurgation can be employed effectively. But, even after expurgation, if expurgation be not mutilation, pure and simple, objectionable features will remain. Wickedness or at least worldliness is so concretely fused with literary beauties that they are of the earth earthy. Moreover, the question might be raised not without reason whether it would be desirable to make literature altogether heavenly if this were possible. For the study of literature is supposed to be a preparation for life, of which it is an image. Hence ought it not to be allowed to retain the traits of life—human and quite unheavenly though they be? Would it not be better for youth to catch a glimpse of life ahead of time in the reflecting medium of literature than to be thrown into the midst of it afterwards, unprepared?

But if a teacher, acting in accordance with this view to absolve himself of all ulterior responsibility and allow his scholars to read without direction and caution, even

within the limits that are commonly recognized by Catholic educators as permissible, he could hardly be justified. For, innocence and simplicity and purity of life, especially in youth, are so immeasurably superior to literary attainments, even from an aesthetic point of view, that the most exquisite directive care in regard to reading cannot be considered less than a duty. "In every arduous enterprise," says Edmund Burke, "We consider what we are to lose as well as what we are to gain." "In all fair dealings the thing bought must bear some proportion to the purchase paid. None will barter away the immediate jewel of his soul." Howsoever desirable culture may be, no one with a correct estimate of values would think of securing it for himself or for others at the expense of virt ae; nor would he hesitate to take infinite precautions against losing the one in his attempt to acquire the other. Hence, teachers, in training their charges in imitative reading will do well to follow St. Jerome's advice regarding the attitude which Christians should maintain towards profane literature. They should be careful in introducing Hagar to the house of Sara not only to deprive her of her gewgaws, rouges, enamels and her other illegitimate means of artificial attraction, but besides should limit the influence of her natural charms, so that the master of the house may not be blinded by the sensuous beauty of a servant to the chaste comeliness of the queen of his home.

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EDUCATIONAL NOTES

With the closing of the Fourth International Congress of School Hygiene, one fact stands out vividly: The school hygiene movement has become a positive movement for the advancement of the health of the school child, rather than a negative summing up to disease.

The health emphasis was particularly noticeable in the scientific exhibit held in connection with the congress. Visitors to educational exhibitions on hygiene and sanitation do not need to be told how frequently these have been of the "chamber of horrors" variety. There were survivals of this type in the Buffalo exhibits, but for the most part the positive, sane, normal exhibit was conspicuously present. There were wonderful pictures of city girls engaged in outdoor sports and games—the New York school girls, for instance, who in their Public Schools Athletic League illustrate the newer health spirit of the hour, the spirit of wholesome recreation, to which even the tenement seems to succumb.

The old familiar exhibits of wan and careworn consumptive children were replaced in the exhibits with cheerful pictures of "pretuberculous" youngsters busy in the school of the out-of-doors, their faces bright with the hope of health, typical of the knowledge that fresh air and sunshine can and will drive tuberculosis from the earth.

There were more illustrations of healthy teeth than decayed, in the Buffalo exhibit; there was less emphasis on the pitiable condition of bad teeth and more stress on the advantages of good teeth; and, above all, there was the spotless school dental clinic of Cincinnati and other cities, with its promise of better, cleaner mouths for future school children.

Exhibits of the old sort there were—a few; just as there were a few speeches of the kind that were undoubtedly necessary in the early days of the health movement, to arouse public sentiment; but the one big central fact, both in the exhibit and in the speeches, was that school hygiene is to be henceforth considered from the point of view of health, not disease; that sound bodies, clean minds, normal development, air and sunlight, rational living, education to fit for natural productive life, are the things to be stressed; that it is not so much a fight against disease as it is a fight for health. It was almost as if the delegates of the nations at Buffalo had declared to the world: “There are many things to be done; we know the evils now; let us remedy where we can; but let us, above all, do our best to point the way to clean, healthful, normal living for the generations to come.”

The importance of the boys' and girls' club movement as affecting the rural school is discussed in a recent report by A. C. Monahan, of the United States Bureau of Education. Mr. Monahan points out that the clubs are at present more closely identified with the schools than ever before, and that their work is becoming a more definite part of the school program. The tremendous influence of these clubs in aid of better farming, better living conditions, and better schools, is therefore exerted as part of the movement to make the rural school the real center of rural civilization.

After showing how the clubs are organized through the school authorities, Mr. Monahan speaks particularly of the girls' garden and canning clubs, which in an incredibly short time have assumed an importance second only

to the better-known boys' corn clubs. Furthermore, while the Government's activities in behalf of the clubs have until recently been confined mainly to the South, they are now extended to the Northern and Western States. Boys' and girls' agricultural clubs are now organized under national auspices in most of the States.

These newer clubs are organized in much the same way as in the South, except that they will be in closer connection with the State colleges of agriculture. The work has been planned directly for the farm and home, rather than for the school, but in most instances it is carried on through the agency of the school, and may therefore be made an integral part of the educational work by the school authorities.

Besides the boys' and girls' clubs, a number of other agencies are at work throughout the United States aiding in the rural school advance. Mr. Monahan gives an account of these in his report. He describes, among other things, the creation of a rural school division in the Bureau of Education, specially provided for by Congress; State rural commissions in several of the States; work of State and county rural supervisors; and school improvement associations in the country districts. He also discusses the important literature of the year dealing with rural life and rural education.

“High-school teachers of social science and history have the best opportunity ever offered to improve the citizenship of the land,” says Dr. Thomas
THE HIGH Jesse Jones, of the United States Bureau
SCHOOL AND of Education. Dr. Jones believes that the
CITIZENSHIP 1,300,000 boys and girls now in American
 high schools form the largest group of per-
sons anywhere in the world who can be guided into

acquiring the "social point of view" by means of the subjects of social science and history taught in the modern way.

"Good citizenship should be the direct aim of the high-school courses in social science and history," he declares. "Good citizenship is the test that must be applied to every topic in these courses. Facts, conditions, theories, activities which do not contribute directly to the appreciation of methods of human betterment have no claim on the time of the high-school pupil."

Dr. Jones points out that under this test civics must not be merely a study of government machinery, but a study of all manner of social efforts to improve mankind. "Every pupil should know, of course, how the President of the United States is elected; but he should also understand the duties of the health officer in his community. It is the things near at hand and socially fundamental that should be taught first of all. Comparatively few persons have any need of knowledge of Congressional procedure, but every citizen should know what are the chances of employment for the average man."

Proposed topics in this newer high-school civics are: Community health, housing and homes, pure food, public recreation, good roads, parcel post and postal savings, community education, poverty and the care of the poor, crime and reform, family income, savings banks and life insurance, human and material resources of the community, human rights versus property rights, impulsive action of mobs and the selfish conservatism of tradition, public utilities, like street-car lines, telephones, and light and water plants.

"The purpose is not to give the pupil an exhaustive

knowledge of any of these subjects, but to give him a clue to the significance of these things to himself and to the community, and to make him want to know more about the conditions under which he lives. It is to help him to think civically, and, if possible, to live civically."

Transplanting homeless boys of 12 to 16 years of age from the crowded districts of the metropolis to the farms of rural New York is the task attempted by the Lincoln Agricultural School, of Lincolnville, N. Y., according to information received at the United States Bureau of Education.

This school, which is a charitable institution, takes boys fresh from the city streets, gives them practical training in agriculture, teaches them proper living conditions, and then finds places for them with families of farmers, thus helping the boys to better citizenship and giving the State more and better farmers.

Lincoln School is made as different as possible from the traditional "Institution." Groups of attractive cottages replace the old-time single, huge structure of the cities; instead of the big common dining hall usual in charitable institutions, a number of small dining rooms are provided; and each group of boys has a separate sleeping apartment. Every effort is made to produce a real home environment, where the child may develop under conditions as nearly as possible like those of a normal home. The school has a farm of 600 acres, with model dairy buildings and a herd of about 150 cattle. The boys are taught to produce absolutely clean milk and to grow fruit and vegetables by the most modern methods.

Home and social training is emphasized in the Lincoln School. Not only are the boys trained to be good farmers, but they are fitted for entrance to the better class of rural homes. "We feel that our training makes a boy a very acceptable member of society," declares Brother Barnabas, superintendent of the school. "Our aim is to teach the boy to know and respect himself; to give him the means whereby he may be enabled to earn an honest livelihood; to teach him habits of thrift and economy, so that some day from the savings of his industry he may become a home owner and live a simple life under conditions which give him correct ideas of his civic and social obligations."

As an aid to the campaign in behalf of better educational facilities, the United States Bureau of Education has just issued a bulletin: "Expressions
A CAMPAIGN on Education by American Statesmen and
BOOK ON Publicists." The book is a collection of
EDUCATION notable utterances on education by prominent Americans from the earliest days to the present.

Beginning with Franklin, Washington, Adams, and Jefferson, all of whom were firm believers in popular education, the document quotes opinions on education from a long line of distinguished Americans, including John Jay, Madison, Monroe, Albert Gallatin, DeWitt Clinton, Archibald Murphy, "father of the North Carolina common school"; Calhoun, Webster, Buchanan, Thaddeus Stevens, the champion of public schools in the early days of Pennsylvania; Edward Everett, George Peabody, the philanthropist; Horace Mann, and M. B. Lamar, president of the Republic of Texas.

Coming to more modern times, the following are rep-

resented: William H. Seward, Robert E. Lee, who gave the last years of his life to the cause of education and urged the "thorough education of all classes of the people"; Lincoln, who viewed education as "the most important subject which we as a people can be engaged in"; Charles Sumner, Calvin Wiley, who considered it the lasting honor of his State that "her public schools survived the terrible shock of war"; General Grant, who commended the progress of the public schools in a message to Congress; Rutherford B. Hayes, Senator Benjamin Harvey Hill, of Georgia, who said that "education is the one subject for which no people ever yet paid too much"; William Henry Ruffner, of Virginia; J. L. M. Curry, who considered it "the prime business and duty of each generation to educate the next"; Henry W. Grady, Grover Cleveland, Governor Aycock, who fell dead at Birmingham, Ala., with the word "education" on his lips; and other leading Americans who have urged the extension of educational opportunities, frequently in the face of strong opposition.

A few conspicuous men now living are given space in the bulletin for their utterances on education. There are significant passages from President Woodrow Wilson and former Presidents Roosevelt and Taft; from Charles W. Eliot, of Harvard; from Ambassador Walter H. Page, who has been one of the leaders in the educational regeneration in the South; Charles W. Dabney, president of the University of Cincinnati; Senator Hoke Smith, of Georgia; James B. Frazier, of Tennessee; Dean Liberty H. Bailey, of Cornell, and President Edwin A. Alderman, of the University of Virginia.

That even prison life is yielding to modern humani-

tarian impulses is indicated in the number of prisons that are maintaining schools for the benefit of prisoners. Out of 55 prisons in the United States and Canada reporting to the United States Bureau of Education, 44 have schools. In 33 of these a civilian head teacher is in charge. Altogether, there are 27 evening schools, 19 day schools, and 8 correspondence schools. Both academic and trade subjects are taught.

In arguing for schools in prisons, Dr. A. C. Hill, of the New York State Education Department, who has prepared a bulletin on the subject for the United States Bureau of Education, points out that there are three ways of handling a man whom the courts have pronounced unfit to remain in society: "First, he may be put to death at once; second, he may be slowly killed in a destructive environment; third, he may be placed in a favorable environment and restored to normal health, if possible."

Prison schools represent an attempt to apply the last of these methods, according to Dr. Hill. "Schools in prisons are the expression of the highest conception yet formed of the proper way to deal with men and women segregated from society for violating its laws," he says: "They are an outgrowth of the belief that the door of hope must never be closed to any human being. They stand for opportunity. They are humanity's offer of help to overcome the inertia and despair that settle down upon a man disgraced and deprived of his liberty."

Prison libraries form an important educational factor, and special attention is given to them in the Bureau's bulletin. Dr. Hill notes that there are usually plenty of books, but that the quality of the reading matter is seldom satisfactory. He cites the opinion of H. H. Hart, of the

Russell Sage Foundation, that "not one prison in ten has a suitable selection of books. Most of them are composed of one-third unreadable books and one-third trash."

In his conclusion Dr. Hill urges that better methods and greater efficiency in character building are needed all along the line, back to the school and the home. He believes that "public effort should be directed more fully to providing the right kind of education for the thousands of neglected children whose environment is such as to make the development of bad and dangerous characters almost inevitable. The hopeful sign of the times is an aroused public sentiment that is demanding a full knowledge of the facts and a vigorous use of the best means of checking moral degeneracy at its source."

After twenty-one teachers had each refused in turn to teach the regular school at Irish Creek Hollow, in the mountains of Virginia, two county school teachers and a 12-year-old assistant invaded the district with a camping outfit and organized a summer school and an evening school that were both better attended than any school in past years had ever been. The experiment was so successful that other isolated communities in Virginia are to be handled in the same way. Instead of allowing these isolated districts to get along as best they may, State and county officers in Virginia are going to send to the mountains every summer the very best teachers they can secure in order to provide the educational facilities that are needed.

Irish Creek Hollow is in a mountain valley in Rock-bridge County. It is sparsely settled and remote of access. The inhabitants are mountaineers of original

stock who have intermarried as much as the law permits. They live in log cabins that are not even good log cabins. There was a school building, but for several years there had been no school. No school teacher would accept the position.

In 1911, after all attempts to get a regular teacher had failed, the county superintendent persuaded two experienced teachers to go to Irish Creek Hollow, after their own schools had closed, and to open a summer school. They carried with them tents to live in, provisions, and cooking utensils. School was opened in the old school building, and the attendance exceeded all expectations. There were 80 children enrolled in morning classes, and 30 to 40 adults in afternoon and evening classes. The mountaineers were so appreciative of what was done for them that summer that they built an additional school-room and two comfortable living rooms for the teachers.

Public spirit had developed to such an extent the following year that when one of the State inspectors and the secretary of the Virginia Co-operative Education Association visited the place in the summer of 1912 they were able to organize a school and civic league and an athletic association. Practically all the residents of the community enrolled in the civic league. An interesting feature of the work is that it reaches the adults as well as the children. A Saturday afternoon class in reading and writing for grown-ups numbered among its members old men and women with grandchildren in the morning school.

In speaking of the experiment Mr. A. C. Monahan, rural-school specialist in the U. S. Bureau of Education, says: "In inaugurating this work Virginia has undoubtedly taken a valuable step toward benefiting one of the most deserving and most neglected classes of our country. Some of our best American stock is in the mountains, and

it should not be allowed to degenerate for lack of educational opportunities. The State Department of Virginia is now making a survey of the mountain sections of Virginia and proposes to conduct many summer schools in the future like this one which has been held for three years in Irish Creek Hollow."

CURRENT EVENTS

THE CATHOLIC UNIVERSITY OF AMERICA

The Reverend Paschal Robinson, O.F.M., has been appointed Instructor in History in the Catholic University of America and will begin his duties at the opening of the academic year of 1913-14. Father Robinson's appointment was approved in June by the Superior-General of the Franciscan Order in Rome. The new professor is very widely known as an authority on the history of the Franciscan Order, and his researches have made him familiar with the life, literature, manners and institutions of the Middle Ages. He is the author of several books, among them, "The Golden Sayings of Brother Giles," "Life of St. Clare of Assisi," "The Real St. Francis," "Some Pages of Franciscan History," and "Short Introduction to Franciscan Literature." He has contributed very extensively to the Catholic Encyclopedia, and will soon publish a new life of St. Francis, the materials for which he has been gathering for many years.

As a student of medieval life Father Robinson is known for his deep and accurate researches, varied erudition and brilliant style. He is the son of the late Nugent Robinson, a New York man of letters, and was formerly attached to the editorial staff of the *North American Review*. In recent years Father Robinson has been engaged as assistant in the Church of St. Francis of Assisi, New York City.

CATHOLIC YOUNG MEN'S NATIONAL UNION

At the close of a successful convention, held in Dertoit last summer, the following resolutions were adopted by the Catholic Young Men's National Union:

"The Catholic Young Men's National Union, in thirty-ninth annual convention assembled at Detroit, Mich., on July 23, 1913, proud of its past history and exulting in the bright promises of a far more brilliant future, aims

at the welfare of the Catholic young men of America, through the intercommunication of their societies, in which their faith is strengthened, their education improved and themselves shielded from dangers, renews its declaration of preserving an unalterable devotion to the Roman Catholic Apostolic Church and its unswerving loyalty to the free and glorious Republic of the United States of America.

“Resolved, That to the illustrious Pius X, now happily reigning; to our beloved Cardinals, to the Most Reverend and Right Reverend Archbishops and Bishops of our several localities and to the laws and authorities of our land we owe and render our most cordial love, gratitude, obedience and respect;

“Resolved, That we favor the formation in every diocese of local unions of the societies, whose object should be to bring the young men into friendly rivalry in all matters wherein such rivalry may tend to improve the condition of the members individually or of the organization as a body;

“Resolved, That we condemn most strongly the filthy and scurrilous publications making attacks upon the Catholic Church, and urge the members of this National Union to do all in their power, as Catholics and as citizens of this great American nation, publicly and privately, to denounce and defeat their insidious and vile purpose;

“Resolved, That we do use our utmost endeavors to cultivate more widely the field of our literary activities by the general and widespread adoption of definite literary nights in all the societies that are members of this Union. We suggest that the nature and character of these literary efforts be left to the discretion of local committees, who will act as supervisors, with absolute and unlimited authority:

“Resolved, That we, through the agencies of our local clubs and diocesan unions, extend the limits of our work by encouraging and promoting the movement already

inaugurated with such gratifying success amongst the boys of our parochial schools, thus bringing them in closer touch with our societies and this Union and safeguarding them against the dangers, social and moral, which everywhere threaten them.

"Deeply appreciative of the value and power of the press and of the great force for good it will be to us in our work, we heartily endorse the official organ of this Union, the *Catholic American*, and strongly urge the support of the same by every individual member;

"Resolved, That we adopt every means within our power to forward the great movement already begun by our Holy Mother Church against the evils of socialism, which is seeking to undermine the glorious institutions of our holy faith and to destroy the most sacred memories and traditions of its God-given authority.

"Not unmindful of the personal influence of our individual officers and of their intense zeal and untiring labor in the work of the National Union, we desire to express to them our appreciation. With deepest regret we note the resignation of the Rev. Joseph M. Corrigan, D.D., as spiritual director, and to him particularly do we offer our heartfelt thanks for his invaluable services to this Union;

"Resolved, That we extend our thanks to the Detroit Catholic Young Men's Union and to all who have generously assisted in entertaining and rendering comfortable the visiting delegates and for the admirable way in which their task has been performed."

BIBLE IN PUBLIC SCHOOLS

Another exposition of the Catholic attitude on the question of Bible reading in the public schools is given in a recent issue of the *Altoona Monthly*. It will interest many outside of the State of Pennsylvania where daily reading of the Bible without note or comment is now prescribed by law. The *Monthly* says:

“Pennsylvania has recognized the principle, for which the Catholic Church has always contended, of teaching religion in the schools. It is now the law of the State that teachers in the public schools must read to the pupils, without note or comment, ten verses of the Bible every school day. Under this law it may be asked, what becomes of the fundamental American doctrine of the separation of Church and State? To the lay mind it seems obvious that such a law cannot stand the Constitutional test. Of course, it will provoke dissension and trouble in the schools and will be tested in the courts and eventually set aside. The passing of such a law is a notable concession to the growing sentiment in favor of the teaching of religion in the education of the young and is a condemnation of the spirit of neutrality and secularism. We welcome it for its intent, even though we cannot assent to its wisdom or advisability under present conditions. Mature minds are unable to agree upon the interpretation to be placed upon many portions of Holy Scripture. To present its teaching to minds that are incapable of understanding its bare text is obviously a proceeding open to the gravest objections. When the reading is made a part of the daily task for pupils and attendance at the exercises is enforced the difficulties increase and little or no good, oftentimes positive injury, follows. Again, there is the difficulty—what version of the Bible will be read? Which Testament, the Old or the New? Evidently, there is no end to the trouble bound to arise from any attempt to enforce such a law which must prove in its working to be a gross violation of the sacred rights of conscience guaranteed by the Constitution. If our separated brethren want to teach religion in the public schools they should come to some understanding with Catholics and Jews on this vital subject, or else do as Catholics are doing, build and maintain schools where religious and secular training will go hand in hand. The Bible-reading law is based on the false assumption that the State is a Protestant State and that

other citizens have 'no rights that the majority is bound to respect.' This position is, of course, untenable, and we do not for a moment think the law can stand."

ARCHBISHOP IRELAND ON STATE SCHOOLS

One of the most notable addresses delivered at the twelfth annual convention of the American Federation of Catholic Societies, held at Milwaukee in August, was that of Most Rev. John Ireland, Archbishop of St. Paul, on "Catholicism and Americanism." On the question of the State schools, the Archbishop said:

"Another charge of un-Americanism—the attitude of Catholics towards State schools. My answer is quickly at hand. The State takes to itself the task of instructing the children of its people in branches of secular knowledge; in order that this be done the more efficiently and the more generally, the State pays from the public treasury the financial cost of the schools opened under its patronage. Do Catholics make objection to the task or to the financial expenditures it entails? Never for a moment. Convinced they are, as the most zealous supporters of State schools, that no child, whether for its own, or for the sake of the country, should grow up without an adequate share of secular knowledge; and convinced no less are they that it is right and proper on the part of the State to disburse its funds in favor of universal secular instruction.

"What then is our claim? One that we most licitly put forth on behalf of America itself—that this secular instruction be given so that the religious creed of the least of the little ones be not made to suffer; that it be given so that the influences of religion—influences, however much outside the direct grant of the civil power, still vitally necessary to the social life and security of the State itself, as they are to the spiritual life of the souls of its citizens—be not contaminated or nullified. Not against State

schools as such do I raise objection, but as to the methods in which they work—methods that, whatever the theory, do in fact consecrate secularism as the religion of America, and daily are thither driving America with the flood tide of a Niagara. Somehow secular knowledge should be imparted to the child so as not to imperil its faith in God and in Christ. Prove to me, I say, that this contention does not fully fit into the Constitution of the United States, that in making it I have not in mind the welfare, the salvation of America—prove this, before you denote me as un-American.”

THE LATE BROTHER ELIPHUS VICTOR

The Rev. Brother Eliphus Victor, Auxiliary Visitor of the Christian Brothers of the Province of New York, who died in New York on July 27, was one of the most distinguished members of his community in the United States. His sudden death is greatly mourned by his many friends in ecclesiastical and educational circles of this country.

Brother Eliphus Victor was born in Philadelphia, October 27, 1860. His education was received in the schools of the Christian Brothers. He began his teaching career in Westchester, N. Y., in 1876, realizing in his early efforts in the schoolroom that same success which characterized him as the principal, inspector and administrator. He was identified with schools and academies of his community in New York City, Dover, New Hampshire; and Manhattan College, New York.

As Inspector of Schools, Brother Eliphus revised the course of studies, devised new programs and established a better system of grading for elementary schools. He heartily co-operated with the diocesan superintendents and was highly esteemed by the parochial clergy with whom he came in contact. The Brothers on many occasions bore witness to their appreciation of him as auxiliary-visitor by the offices to which they elected him. He was three times sent by their votes as delegate to the general chapter of the community.

The Catholic Educational Association owed much to the

zeal of Brother Eliphus Victor. A faithful attendant at conventions, he was an ardent participant in its discussions, a frequent contributor of papers and a worker on committees whose services will long be remembered. He was present at the last meeting of the Association in New Orleans and, despite his weakened physical condition, was as energetic as ever. On the night of his arrival home he was stricken with paralysis from which he never recovered. His community and Catholic education in the United States has in his death suffered a distinct loss.

NEWS NOTES

Women teach practical agriculture in the elementary schools of Tippecanoe County, Indiana.

The Eighth Exposition of Fine Arts, now going on in Florence, Italy, will continue until October 31.

Of France's 227,000 recruits in 1912, 3.46 per cent were illiterates, and 22.5 per cent had no education beyond the mere ability to read and write.

Letters from correspondents in 26 foreign countries have been received by school children in one New York school district through a letter exchange maintained by the school authorities.

School lunches are served free or at nominal cost to elementary school children in 41 American cities, in 200 English, 150 German, and 1,200 French communities, according to C. F. Langworthy, chief of nutrition investigations, at Washington.

Sweeping, dusting, sewing, washing dishes, and ironing are among the "home industrial subjects" listed on a school-report card prepared by Mrs. Mary DeGarmo, of St. Louis, and used

in Missouri schools. The parent gives the child a "mark" for the accomplishment of one or more home duties.

Mr. James L. Boyle, of Bangor, Maine, formerly of Woodland and Calais, a graduate of St. Joseph's College, New Brunswick, received an average of 97 for the nine examinations given for admission to the bar. This is the highest bar examination mark ever made in the State Board examinations, the highest previous record being 93.

The Academy of Moral and Political Sciences in the Institute of Paris, France, has awarded a prize of 1,000 francs, from the fund of Michel Perret, to Monsignor Gosselin, Rector of Laval University, for his work, "Instruction Publique au Canada sous le Regime Francais (1635-1760)." The honor conferred on Monsignor Gosselin reflects great credit on Laval University and on French Canadian Literature.

PATRICK J. McCORMICK.

REVIEWS AND NOTICES.

Scientific Management in Education, by Dr. J. M. Rice. New York: Hinds, Noble and Eldredge. Pp. xxi; 282.

The twelve chapters of this work are papers which have appeared in the *Forum* at intervals from 1896 to 1904. The author spent considerable time in studying school systems abroad and before conducting his investigations for the *Forum* had the tests of 100,000 children available for his present work. He based his studies on the tests of 50,000. His motive in examining the children of the schools visited was to ascertain "whether or not it was possible so to extend the curriculum as to include the subjects demanded by the new school of education without detriment to the three R's." His work bears then upon the causes of success and failure in the teaching of the so-called essential branches in the elementary schools. As he believed that the question involved was clearly one of facts, he attempted to settle the controversy waging over it from that standpoint, and he says, "nor do I believe that the attempt was made in vain, because I feel confident that I have discovered not only the fundamental cause of the unsatisfactory results that are found in so many of the elementary schools of our country, but also a remedy that is capable of eliminating it. Moreover, the remedy does not partake of the nature of a fad, but is also fundamental in character, because it means no less than the introduction of scientific management into the conduct of our schools."

This scientific management does not bear on the business side of school affairs but on the educational and is defined by the author as a system of management specifically directed toward the elimination of waste in teaching, so that children attending the schools may be duly rewarded for the expenditure of their time and effort. That they were unduly rewarded in two-thirds of the schools visited was the result of the investigations. In these schools half of the children fell below a reasonable minimum standard, the difference between the best

third and the poorest third being about two years of schooling, while in some instances the difference was even greater.

The extreme differences in results, the author believes, are due to the quality of the teaching, not to differences in conditions of the children. The teaching, in turn, ultimately depends on the demands made upon teachers by the superintendent when that official is given full authority over the educational side of the schools of his charge. To control the superintendent and assure that he will not be the sole judge of his own efficiency, a norm must be established and this would be represented in practice by a series of standards based upon the results that have been achieved in the more successful schools laboring under ordinary conditions. This book with its investigations and recommendations is designed to show that such standards may be reasonably established, if they are not already in existence. The most instructive chapters are those on "Economy of Time in Teaching," "Futility of the Spelling Grind," "Causes of Success and Failure in Arithmetic," and "Results of a Test in Language."

While supervisors will not be ready to accept many of the conclusions of the writer which are based largely on opinion and his own interpretation of the facts which his investigations called forth, they will find every chapter thought-provoking, and some illuminative. The results of his investigations on the time allotted for many subjects, especially spelling and arithmetic, will be astounding to many. For instance, "computation showed, that, taken all in all, the children did not do any better where they had spent forty minutes a day on spelling than in schools where they had spent only ten," and in arithmetic he found that the schools which obtained poor averages had spent as much time on the subject as those whose pupils solved his problems without difficulty. He dispels consequently the notion that the remedy for poor spelling and poor arithmetic must be an increase of time.

School officials, supervisors, principals and teachers, and all interested in the economic and successful management of our elementary schools, will find the work profitable reading. They

will not always agree with the author's attitude towards professional educators, nor will they accept his classification of them as philosophers and theorists; neither will they be unduly hampered by his frequent depreciation of educational "opinion" which may be and often is built upon long and intelligent experience.

PATRICK J. McCORMICK.

The Catholic Educational Review

NOVEMBER, 1913

“AMERICA” AND OUR PARISH SCHOOLS.

At the general assembly of the German Catholic Central Verein in Buffalo last August, a delegate from Baltimore offered a resolution (which was adopted) protesting against the national anthem “America” and recommending the “Star-Spangled Banner” for that position of honor. The *Public Ledger* of Philadelphia, in an editorial utterance (7 August), commented adversely on the resolution offered at the assembly and ridiculed various attempts made to provide more appropriate words to the accepted tune. The language of the editorial offers clear evidence that its writer had not seen the text of the resolution and was forced merely to conjecture the argument of the speaker who offered it.

Both the criticism of the editorial writer and the resolution occasioning it raise a clear issue which is perhaps worthy of some careful consideration, for the reason that the anthem is of course frequently sung by the children in our parish schools and therefore cannot fail subtly to indoctrinate them with the views—explicit and implicit—of the hymn. “Let me make the songs of a people, and I care not who makes its laws.”

THE PROVINCIAL TEXT.

Of the two reasons given in the resolution for a rejection of the anthem, the more important one (to the pres-

ent writer's mind) is the narrow provincialism of its outlook. The "land" it celebrates explicitly "is identified," says the resolution, "with the 'land of the Pilgrims' pride,' the land of religious bigotry, intolerance, blue laws, witch-burning and persecution." The objection is here stated fully and includes a reference to the historical associations of the "land" referred to. Omitting—or forgiving and forgetting—these associations, one can still feel the clamorous sectionalism of the hymn, which rings strongly in the first stanza:

"Land where my fathers died,
Land of the Pilgrims' pride," etc.,

and is echoed faintly in the last stanza

"Our fathers' God, to Thee," etc.

Even Mr. O. G. Sonneck, Chief of the Music Division in the Library of Congress, pauses in his advocacy of the anthem to admit that the hymn is "possibly pervaded too much by a peculiar New England flavor." Very true, indeed, and highly unfortunate in a hymn that poses as a national anthem.

The hymn was composed in the year 1832 by the Rev. Samuel Francis Smith, a Baptist minister born in Boston, Mass., in 1808. Written thus by a young man of twenty-four years and with the restricted outlook of a New Englander, it was first sung at a children's Fourth of July celebration in Park Street Church, Boston. No one will take exception to the patriotic zeal of its youthful composer or to the appropriateness of its sentiments to the local character of its first use. On both of these accounts, a generous critic might be content to overlook its distinctly provincial flavor. But when used as a national anthem it displays prominently its geographical inadequacy and its false historical implications. Ameri-

can colonization has far outstripped that of the original colonies, and even these should not be so prominently identified with—not even New England, but—the land of the Pilgrims’ pride. The history of colonization shows forcibly that the Pilgrims were not the first English settlers even in the original colonies. Virginia comes first here (if anything like permanency of settlement be considered), in the grant to Raleigh and in his settlements of 1585 and 1586, while the first English child born on the then “American” soil was “Virginia” Dare, in the settlement of 1587. Even under the subsequent and more systematized form of colonization by companies, the Puritan pilgrims formed only the second colony in America, in 1620.

The faulty geographical and historical implications of the hymn are to-day more emphasized than ever before; and it is ludicrous to hear children whose fathers have come but recently from all the lands under heaven to these favored shores, shouting their praises to the

“Land where my fathers died”!

It is, of course, especially inept to have our Catholic children hymning the glories of the Pilgrims, and of America as the land of “their pride.” It is not at all necessary in this connection to set forth in detail the religious proscription of the early “land” that evokes now such a provincial pride.

The editorial already referred to seems unable to see anything amiss in what it styles “the resounding patriotic generalities” of the hymn. It has nevertheless, in that very phrase, put its finger on the sore spot. The hymn indulges, not in “generalities,” but in rather offensive “particularities” (or “peculiarities”—that “peculiar New England flavor” which Mr. Sonneck speaks of).

The geographical and religious provincialism of the anthem appears to have been recognized very early by non-Catholic eyes. It was composed in 1832; and sometime between that date and the year 1835, the Rev. C. T. Brooks, a Unitarian minister, while a student at the Divinity School, Cambridge, composed (or, perhaps, translated from the German) a hymn which omits all reference to the Pilgrims and the dead "fathers":

"God bless our native land!
Firm may she ever stand
Through storm and night!
When the wild tempests rave,
Ruler of wind and wave,
Father Eternal, save
Us by Thy might.

"Lo! our hearts' prayers arise
Into the upper skies,
Regions of light!
He Who hath heard each sigh,
Watches each weeping eye:
He is forever nigh,
Venger of Right."

Still another Bostonian, the Rev. J. S. Dwight, put forth an amended version (1844) which replaces the last two lines of the first stanza (doubtless in order to avoid the harsh prominence of the "Us" in the last line!) with the following:

"Do Thou our country save
By Thy great might,"

and offers a much-amended second stanza:

"For her our prayers shall rise
To God above the skies:
On Him we wait.
Thou who art ever nigh,
Guarding with watchful eye,
To Thee aloud we cry,
God save the State!"

Who can deny that the emendations of Brooks make the anthem immeasurably more national than is that of Smith? and that—(as we might reasonably expect, seeing that Dwight, having given up the ministry, became editor, for thirty years, of a musical journal)—the last-quoted words improve those of Brooks?

Various alterations were subsequently made in the texts (e. g. in the Unitarian hymnals, *Hymns of the Church of Christ*, 1853, and *Hymns of the Spirit*, 1864; the *Hymnal of the Protestant Episcopal Church*, 1892, which gives stanza 1 of Smith, very much altered, stanza 1 of Books, also altered, and stanza 2 of Dwight). To what thinking, careful mind, is the “national anthem” really acceptable?

II. THE ENGLISH TUNE.

Mr. Paul Prodoehl, of Baltimore, who offered the resolution rejecting the anthem, assigned as his other reason for the rejection, that the hymn “is sung to the tune of ‘God Save the King,’ the British national air,” and that “it is a sad commentary on the patriotic spirit of this nation to say it has borrowed its national air from a country with which it has fought two wars, one to secure independence, the other to maintain it.”

What is the value of this argument? Mr. Sonneck contends that the air belongs to us as much as to Great Britain, since it antedates the American Revolution. In considering his view, a distinction may be appropriately made. The English strain in American citizenship and, in some measure, all English-speaking Americans, may claim a birthright with Englishmen in the genius of Shakespeare (for example) in the domain of poetry, and in that of (let us say) Dr. John Bull in the domain of music. We select Bull’s name (d. *circa* 1625), since he was apparently the author of an “Ayre” which may have

given the inspiration to the composer of the tune now under discussion (for, although in the minor mode, and lacking any words set to it, it has the same rhythm and some melodic similarities). Granting that we share in such poetic or musical inheritance equally, or at least in some measure, with Britons, it nevertheless remains true that when a melody becomes the vehicle for a distinct national anthem, and is used for that sole purpose, it in fact becomes a national ensign, appealing just as certainly to the ear of a listener as an ensign does to the eye of a spectator.

An anecdote may be recorded here in illustration of the above assertion. The present writer recalls a company of Americans who, some years ago, endeavored to while away the tedium of an evening voyage down the St. Lawrence river by singing "America." During the singing an English gentleman entered the saloon of the steamer and, hearing what he naturally imagined to be the British national anthem, paused and reverently raised from his head the silk hat which he wore. After standing thus a few moments, he became aware that the words were those of "America," and immediately put on his hat and continued his walk, "a sadder but a wiser man."

The simple truth is that a national anthem, like a national flag, cannot be anything else but a sign of separation from other nations. Its purpose is to weld into a common sympathy of ideals all the people of one land, and to mark them off from the peoples of other lands. The music or tune of such an anthem is like a trumpet-call to patriotism. If, then, the trumpet gives an uncertain sound (as the ambiguous air of "America" and "God Save the King" undoubtedly does—witness the foregoing anecdote), "who shall prepare himself to the battle?"

It is, after all, not so much the text as the tune which,

for the practical purposes of patriotism, makes a national anthem. Our blood is stirred, not by words, but by music. Rarely do civilians know the words of a single stanza of their national anthem; and as for soldiers, they never sing it, although they march proudly to the playing of the anthem by the military band. It would therefore not be far from exact truth to contend that, if we may lay claim to the national-anthem tune of Great Britain on the score that it antedates the Revolution, we might with equal justice, and equal impropriety, adopt for our national flag the British ensign, which (we presume) also antedates the Revolution.

America needs not to be in a hurry to adopt any national anthem in an exclusive sense. England had to wait many centuries for her "God Save the King," which is only about two centuries old. Meanwhile, we have many very acceptable substitutes in the national airs of America. Mr. Prodoehl suggests the "Star-Spangled Banner" for the exclusive honor. It is the accepted salute to the flag, and is, we believe, generally accepted in other countries as our national anthem. Mr. Sonneck thinks it would sound odd from the mouth of a woman, while "America," on the other hand, "is appropriate for all occasions and professions, for old and young and for both sexes." We have shown its inappropriateness for any national celebration, whether for old or young, man or maid, adult or child. The editorial in the *Public Ledger* is correct, however, in its contention that "untrained men's voices are unable to cope successfully with the highest notes" of the "Star-Spangled Banner," as these notes "frequently bring popular assemblages to confusion, especially when some laudable but inexpert volunteer starts it off at a pitch too exalted, as is usually the case."

Here it is proper to meet the objection that the tunes

of "America" and "The Star-Spangled Banner" are English in origin, and that if one is to be rejected on this score, so also must the other. But there is, for several reasons, a great difference in the two cases.

In the first place, even if we assume that the tune was originally used for the charter-song of the Anacreontic Society of London (1771?) and was set to the words of Ralph Tomlinson, there could be but slight objection to its present use. The Anacreontic Society comprised wealthy noblemen and musical amateurs, and its concerts were famous for the musical ability of the performers. The concerts ended with a supper, at which the constitutional song was rendered. The song was therefore social, and not political or national, in character (as is "God Save the King"). It is a truism to say that social songs bring together, in a common flow of soul, men of all nationalities and political affiliations. National anthems, on the contrary, separate them and hold them apart.

In the second place, the original use of the song has long since ceased. The Anacreontic Society was disbanded sometime between the years 1791 and 1794, as Mr. Sonneck shows in his Report to Congress (August, 1909) on some of our national songs (p. 19). It is true that the air was popular in America also, a "Columbian Anacreontic Society" having been founded in New York in 1795 in imitation of the London society, which probably used the tune, while it is "reasonably certain" (says Mr. Sonneck) that it was sung at Savannah, Georgia, 19 August, 1796. It was published in Philadelphia, in 1796, by Matthew Carey, was sung in Boston (to American patriotic words) in 1798, and was frequently published in American song books before 1814. Mr. Sonneck gives a partial list of the uses of the tune between those dates, and it is interesting to see that out of the twenty-eight

entries of songs set to the tune, only three are the Anacreontic song, while twenty-five are new songs, nearly all patriotic in character. In short, the tune had by the year 1814 become everybody's property for any use whatsoever. "To Anacreon in Heaven"—the original words—had practically lost hold of the property. Like the shell found by Mercury on the sea-shore, which was now the sport of the waves and again the plaything of the fisherman's children, the tune had virtually become a *res nullius*, although well-adapted to become the practically exclusive property of any godlike genius who, like Mercury, could give to the empty but whispering shell the strings needed to make it a lyre. Now it is also true that the tune of "God Save the King" was used for a variety of texts in America ("God Save George Washington," "God Save the President" and—as early as 1795—for an anticipatory suffragette's song beginning with the words: "God save each Female's right"). An important point to notice, however, is that "God Save the King" had not relinquished any of its rights, but constantly remained in full possession of its original inheritance—nay, grew yearly in popularity, and finally assumed the position it has long occupied, of the national anthem of Great Britain. On the other hand, whatever use may have been made of the tune in America, it could not have been widespread or continuous, or it would have been at least known in Boston, in 1832, to the composer of "America," who nevertheless declared that he found out, only some time after he had written the words for the tune (which he came across in a book of German songs) that the air was in fact that of "God Save the King." "The music," he said, "empressed me very favorably"—a clear indication that he had never heard it before, and thought it a German original.

Mr. Sonneck ("Report," p. 77) argues that the tune

was, "before 1776, as much our national anthem as that of the motherland. Being a British air, it belonged to the British colonists just as much as it did to the Britons at home. When we gained national independence, did the Americans forthwith deprive themselves of the English language, of English literature, English tastes, of all the ties formed by an English ancestry? Why should, then, Americans renounce their original part-ownership of the air of 'God Save the King'? Why should it not be perfectly natural for them, in short, American, to use for their national anthem an air which, historically considered, they need not even borrow?"

Why, then, should we not adopt the English flag as well? and the British constitution? and the court etiquette for the White House? and many other ante-1776 things? We have shown that a national anthem is not to be ranked with the common heritage of Britons and Americans, for the obvious reason that such a thing is *peculiar*, as is a national flag; is a mark of separation, not of union of sentiment; is in effect a battle-cry, or a trumpet-call to patriots everywhere; and that it is most of all like a trumpet, for that the tune, rather than the words, must be considered as the essential part of it. A national anthem is played a thousand times, where it is sung once. Everybody knows the tune, while hardly anybody really knows the words. And finally, if Americans, both before and after 1776, shared in the ownership of the tune, they quite relinquished, by disuse, any real claim to it, as the experience of the composer of "America" illustrates quite well; for he evidently was unaware that the tune had ever been sung in America.

III. CATHOLIC INTEREST IN THE TUNE.

The tune of "America" is probably Catholic in origin.

In 1743 or 1744 a concert given by the organist of the Chapel Royal ended with a “Latin Chorus”:

“O Deus Optime!
 Salvum nunc facito
 Regem nostrum;
 Sit laeta victoria,
 Comes et gloria,
 Salvum jam facito,
 Tu Dominum.

“Exsurgat Dominus;
 Rebelles dissipet,
 Et reprimat;
 Dolos confundito;
 Fraudes depellito;
 In te sit sita spes;
 O! Salva Nos.”

On the opposite page to this, in the unique MS. containing the hymn, there is a *prose* translation into English. This fact would suggest that the Latin is not a translation from any previous English hymn. In the undated *Harmonia Anglicana* (which is conjectured to have been printed about 1743 or 1744) appeared for the first time the English anthem:

“God save our Lord the King,
 Long live our noble King,
 God save the King!
 Send him victorious,
 Happy and glorious,
 Long to reign over us,
 God save the King.

“O Lord our God arise,
 Scatter his enemies
 And make them fall!
 Confound their politicks,
 Frustrate their knavish tricks,
 On him our hopes are fix’d,
 O save us all.”

Is the English text a rendering of the Latin, or *vice versa*? One is evidently a translation, and a very close one, of the other. One was sung (the Latin text) and the other printed about the same time. As the MS. copy of the Latin text gives only a prose rendering into English, it is very likely that the English verse was not in existence. But in addition to this, the English verse adopts, where it is able to do so, a clear rhymic scheme. A versifier who intended to rhyme would not, if he were writing an original poem, give the first three lines without any rhyme. A poet writing an original poem can (and, as Pope reminds us, generally does) make his foreseen rhyme act as a rudder to steer the course of his thought. An exact translator, however, will be tempted, in his eager quest of fidelity to an original, to minimize, and even to forego, the use of rhyme. Thus did Father Walworth in his English rhythmic version of the *Dies Irae*, and Archbishop Bagshawe in his translation of the *Pange Lingua* of St. Thomas. It therefore seems very probable that the author of the lines:

“God save our Lord the King,
Long live our noble King,
God save the King!”

concluded in these lines to forego rhyme in his desire to reproduce the thought of the Latin, although thereafter, wherever it seemed feasible to do so, he used rhyme.

Now there had been a tradition in England that the national anthem had been sung in the private chapel of James II in the year (1688) when the Prince of Orange was invited to invade England. Dr. Arne (d. 1788), whose autograph score of the words sung on the 28th of September, 1745, shortly after the Edinburgh proclamation of the Pretender, inserts the name of King George in the second line of the first stanza, subsequently

replied, to a question concerning the authorship, that he did not know, “but that it was a received opinion that it was written for the Catholic Chapel of James II.” It would therefore seem to be almost beyond question that, as the Latin text fits so perfectly the music, both words and tune date from the same time and that, in view of the tradition in England referring the song to the Catholic Chapel of James II (a tradition which long antedated the discovery of the Latin text of the hymn), the authorship of words and music was a Catholic authorship.

We, as Catholics, have therefore a proprietorship in the air of the American national anthem. We should naturally be highly pleased to feel that the national anthem of America has been set to a Catholic melody.

As the tune is, then, in a very special sense our own, we can turn it to good account in various ways. It is the one tune known at present to everybody, and, unlike popular tunes of large general circulation, it has acquired hardly any variant uses. It has no locally conferred “repeats” (like the “Holy God, We Praise Thy Name”), and no unpleasant melodic variants (like the “Star-Spangled Banner”). Occasions which bring Catholics together from all parts of the country in some great celebration could often be brightened by a common song or hymn, written especially for the occasion itself. The one great difficulty, in such cases, is the preparation of the music. The tune of “America” is known by everybody who can sing, and can be accompanied impromptu, we surmise, by any (even hastily congregated) band or orchestra. It is thus singularly universal and feasible.

On three comparatively recent occasions the tune has served such a purpose in the Diocese of Philadelphia. Five years ago the diocese celebrated the centenary of its organization, and at the banquet the clergy (of various

dioceses and of many widely different nationalities in respect of birthplace) sang, without any previous preparation, a "Hymn for the Pope," as the year 1908 was the Golden Jubilee year of the priesthood of Pius X. The tune was "America." The words thus sung, while they had a special appropriateness in view of the Jubilee year, could nevertheless be sung at any such gathering, whether of clergy or of laity. For this reason they are given here:

"Hark, how from far and near
Soundeth the anthem clear,
Joyous and strong:
'Long live the Pope of Rome!'
Echoed from Peter's dome
To earth's remotest home,
High swells the song.

"Lord, thro' the gathering night,
Guide Thou his feet aright,
Whate'er befall:
While foes around him press,
May he, thro' storm and stress,
Ever in gentleness
Triumph o'er all!

"Pius the Triple-crowned!
Long may his praise resound!
True be our love!
So, while the chant we raise,
Humbly each bosom prays:
'Lord, grant him length of days
And joys above!'"

The tune also serves appropriately for Memorial Day exercises, for which special words are set to it in the Catholic High School for Boys, Philadelphia. Our last illustration will be the happy device of Mrs. Honor Walsh, the accomplished editor of a bright page for youth in

the *Catholic Standard and Times*, who prepared appropriate words, to the same air, as a hymn begging the blessing of God upon the President of the United States. The inauguration of President Wilson furnished the occasion or inspiration of the new hymn; but its language is general, and would serve for any president, of course, and give opportunity to fulfill the duty of prayer for those in authority in the Republic.

If this suggested use of a tune which Catholics, more than others, may properly claim as their own in America, be considered appropriate, it would be advisable so to instruct the children in our parish schools. Without running into exaggerated claims, they might be told that the tune is very probably of Catholic origin, and that accordingly it could very well be used for peculiarly Catholic purposes (such as have been indicated above—celebrations, jubilees, general assemblies, which bring Catholics together) with words, not of our “national anthem,” but of direct application to the occasion in which the tune is used. It might also be proper to include a few such hymns or songs, composed in the rhythm of “America,” as an appendix in our hymn-books.

H. T. HENRY.

THE EDUCATIONAL VALUE OF MUSIC*

(CONTINUED)

When Rome began to decline, and the love for the beautiful fast gave place to the craving for the sensual, the decay of Roman culture was vividly seen in the decline of her music. The sway of the virtuosi was far greater in Rome than in Greece, and their influence greatly promoted general degeneration. Exaggerated limitation largely prevailed. This downward tendency was perhaps greatest in the very highest circles. The Emperor Nero, who affected a wonderful admiration for music, made several public appearances as a musician; on a certain occasion he presented himself decorated with peacock feathers after the manner of the Greeks; his imitation was most forced and exaggerated, but to humor his vanity, great admiration was manifested by his courtiers.⁵⁷

“At one period cithar-playing was considered part of the education of maidens of noble birth. Lately, however, when music became disseminated among the multitude—who used it only as a superficial amusement—cithars and lyres, just as all other instruments, descended into the hands of slaves. Those who desired refined musical enjoyment, which we know was the case with many emperors, senators, and rich patricians, engaged performers from Greece—another striking proof that music never became a national art.⁵⁸ . . . In the cultivation of vocal music the Romans were far inferior to the Greeks, and this was more the case in

* A thesis submitted to the Teachers College of the Catholic University of America in partial fulfilment of the requirements for the degree Master of Arts.

⁵⁷ Cf. Naumann, *History of Music*, p. 164.

⁵⁸ *Ibid.*, pp. 160-161.

choruses than in solos. As Latin music was not so closely connected with poetry as that of Greece, it lacked the inspiration necessary to its highest development." . . .⁵⁹

It is a significant fact that at the time of the greatest decline of the high intellectual and moral standards of early times, the privileges of education and educational institutions were most encouraged by the government and by public-spirited citizens. No doubt they sought to stem the tide. But, with the development of these institutions, the increase of libraries, and the greater attendance at the higher schools, we find a decline in the character and moral power of education. Will not the fact that religious training did not touch the inner life of the individual, that the rights and importance to the state alone were considered, account for the depths to which Rome rapidly sank when she began her downward course? Certainly her one-sided development was utterly unable to even retard her dissent. The noble minds of Athens, where the individual's welfare was considered of paramount importance, where all efforts were made to bring him into harmony with nature, to fit him for the enjoyment of "honorable leisure," furnish a very strong contrast.

Does not Socialism to-day present a striking parallel to those old Roman ideals? Is not the Socialist basing his promises upon a utopian dream, in which men shall be free from all passion and selfishness, and shall practice heroic self-denial, while, at the same time, the power of religion, that spring from which alone self-sacrifice is drawn, is denied or absolutley ignored? Has not Rome fully exemplified the disastrous consequences of the state's assuming the functions of father, master, and Church?⁶⁰

⁵⁹ Ibid., pp. 161-162.

⁶⁰ Cf. Coppens, Brief Text-Book of Moral Philosophy, p. 109.

Undoubtedly, the general character of Roman life and education was not conducive to the development of true art; yet here music failed not only as a power for development, but it even served as a very means of aiding the downfall of Roman culture, and it sank lower than any other art. At last, its decline was so complete that, by the order of the state, it was excluded from the curriculum, on the ground that what was practiced by slaves and the despised classes of society was unfit for the training of youthful patricians.⁶¹ "Thus, all too soon, were fulfilled the prophetic words of Aristotle, that an art having for its object the mere display of digital skill and sensuous attraction was unbecoming to the dignity of man, and fit only for slaves."⁶²

Greece had assigned music its position in the state and had made it one of her chief elements of education; Rome had cultivated it chiefly for the pleasure it gave, so that we are not surprised that, in a depraved age, it became the means of luxurious enjoyment. Where the Hellenes had their serious music schools and had respected their music masters, Rome mainly cultivated her virtuosi, in the downfall of whom her music witnessed its excessive corruption.⁶³

EARLY CHRISTIAN MUSIC

In passing to the early Christian music, before considering its development, it is well to remember that there has been an entire transformation in the spirit of the times. Unquestionably a new energy must pervade the music of the Christian nation, for from this time forward, it is to be used as a great means of worship in the religion of Christ, where love, happiness, and joy in the

⁶¹ Cf. Naumann, *History of Music*, p. 166.

⁶² *Ibid.*, p. 166.

⁶³ Cf. *Ibid.*, p. 167.

sonship of God have replaced the old Jewish fear and reverential awe. An intense feeling of personal devotedness to a very loving, ever-present Savior fills men's hearts, and makes the most ardent worship of Apollo and the pagan gods seem absolutely melancholy. Heartfelt gladness, which no terrors can suppress, is yearning for expression. Nowhere can this emotion find utterance so well as in music; but to satisfy the desire, suitable forms of expression are demanded.

Musical forms are the result of free creation, as far as it is possible for any human work to be such; yet it is a progressive creation, for its forms evolve from existing ones as demands for expression arise, which the old are inadequate to meet. Recognizing the impossibility of attaining suitable new forms, the early Fathers naturally decided to take the best of what was found around them and shape these to suit their needs. As the young Church was directly under both Greek and Hebrew influences, both systems were drawn upon, but just how much of each was adopted, it is hard to say. Theory, style, usage, and perhaps even the melodies of the pre-Christian period continued in use. Naturally, the Jewish converts clung with reverence to their fathers' worship, much of which they for some time continued to use. In early records we have references to the antiphonal or responsive singing of the psalms, which had been commonly practiced among the Hebrews.⁶⁴

Before glancing at the development which this art had reached among the Jews, and inquiring whence this people had derived its music, a few thoughts on the origin of the latter may not be out of place. Everything that adds to our happiness or comfort is directly due to God, being either His free gift, bestowed without any

⁶⁴ Cf. Dickinson, *Music in the History of the Western Church*, pp. 37-41.

co-operation on our part, or a reward of human industry and the proper use of the talents which He has given us. Most of the fine arts, the sciences, and many of the institutions with which we are blessed, are man's achievements, accomplished through the excessive liberality of his Creator. Historians of the earliest ages speak of music as inherited from a long line of ancestors; and while mythology represents its gods and goddesses as musicians, though improvement in melody and the invention of certain instruments are ascribed to some of them, for none has the origin of the art been claimed, but it is ever implied that they received it from the earlier deities. Scripture traces the most important of human events to their sources. The history of the first two thousand years is exceedingly brief, yet music has been considered important enough to be mentioned very definitely.

Jubal, the seventh descendant, and a contemporary, of Adam, had gained considerable fame as a musician. "And his brother's name was Jubal: he was the father of them that play upon the harp and upon the organs."⁶⁵ In the older versions, the words "kinnor" and "hugab" are used instead of "harp" and "organ," the first being a stringed instrument, or a kind of lyre, and the second, a single tube like the flute or oboe, or a pipe or series of pipes. Since stringed instruments were in use during Adam's lifetime,—and surely some vocal music must have preceded them—does it not seem that the latter was God's free gift to man?⁶⁶

The effect of music is seen on all mankind; the infant, the savage, and the most civilized are susceptible to its influence. Since its action is visible on persons of every age, climate, and condition, is it not likely that it is in-

⁶⁵ Genesis IV, 21.

⁶⁶ Cf. Renehan, *History of Music*, pp. 1-5.

herent in the nature given us by God, and that it is designed to form a bond of union and sympathy between men? We know that certain laws of the human mind demand that deep emotion express itself in rhythmic movements and cadences; the uncivilized man of to-day gives expression to his ideas in singing, dancing, and pantomime.⁶⁷ His singing, it is true, differs greatly from the modern kind. So, no doubt, did that of our early ancestors; but when God endowed man with the ability of musical utterance, He implanted in his nature, at the same time, the germ of talents which have led to the joy of great achievements in the gradual perfecting of the musical system known to us. Its elements were found in nature all around him. The voices of animals, the running streams, the angry storm, the whistling wind, the waterfall, the songs of birds, all offered suggestions which his power of imitation developed into those forms needed for expression, and which generation after generation perfected and elaborated into the great musical structures of our day.

“Through Noah and his sons, a great part of the experience and inventions of the world was providentially saved from the Flood. But, though music was, as it were, simultaneously transplanted into all the primitive nations, yet it was cultivated in each with different degrees of taste and success. The period also, at which its progress in each can be first ascertained, is as different as the age in which these kingdoms, respectively, began to have a credible history.”⁶⁸

Abraham came from Ur of Chaldea to Haram, and later proceeded to Canaan.⁶⁹ He loved the people and the traditions of his early life and, to make the bond

⁶⁷ Cf. Dickinson, *Music in the History of the Western Church*, p. 3.

⁶⁸ Renhan, *History of Music*, pp. 5-6.

⁶⁹ Cf. Gen. XI, 31; Gen. XIII, 12.

closer, he made his son take a wife from Mesopotamia.⁷⁰ Rebecca had been educated with her brother Laban in this land of culture, and Jacob spent twenty years in his uncle's household.⁷¹ Now, Chaldea and Mesopotamia could boast of the cultivation of music at the earliest period after the Flood; it entered so largely into the affairs of daily life, that it was a common custom to send a band of singers and musicians to escort visiting friends to their homes. After Jacob (1739 B. C.) had privately left his uncle's house, Laban addressed the following reproach to him: "Why wouldst thou run away privately and not acquaint me, that I might have brought thee on the way with joy, and with songs, and with timbrels, and with harps?"⁷² On the former's return to the land of his inheritance, his uncle's two daughters and a large band of retainers accompanied him. It is impossible not to believe that at least a number of these were well versed in the culture of their country, and the people of these luxurious empires at no time neglected the cultivation of music. The members of this train became the parents of the future tribes of Israel, among whom we find great skill in vocal and instrumental music.

Some historians claim that Jewish music has been borrowed from Egypt. It is true that "Moses," who was educated at Pharaoh's court, "was instructed in all the wisdom of the Egyptians."⁷³ But the poor shepherds, the oppressed slaves had had no such opportunities; yet on the day of their deliverance from the Egyptians, "Moses and the children of Israel sung this canticle to the Lord, and said: Let us sing to the Lord:

⁷⁰ Cf. Gen. XXIV, 4.

⁷¹ Cf. Gen. XXXI, 38.

⁷² Gen. XXI, 27.

⁷³ Acts VII, 22.

for he is gloriously magnified:"⁷⁴ the women also sang, and used instruments as well as vocal music to express their joy: "So Mary the prophetess, the sister of Aaron, took a timbrel in her hand; and all the women went forth after her with timbrels and with dances."⁷⁵ About this time, also, the people of Hus, who were probably descended from Esau, were well acquainted with music and musical instruments although they had had no connection with Egypt. "Their little ones," said Job, "go out like a flock; and their children dance and play. They take the timbrel, and the harp, and rejoice at the sound of the organ."⁷⁶

Until their dispersion, the Hebrews remained a very musical nation. All events—the joys and sorrows of domestic life, their victories, their defeats—were celebrated in song. The palaces of David and of Solomon resounded with music; but nowhere was it used to such an extent as in the temple. The splendor of these services and the great number of instruments employed are clearly described.⁷⁷ No doubt Egypt's influence was felt here in later times, as in Greece and in other countries, but it was not the source from which the earliest Hebraic music was derived.⁷⁸

With the spread of Christianity among the Gentiles and the breaking up of the Hebrew nation, when the institutions to which the Jewish Christians had more or less devotedly clung were overthrown, as the hostility between Christians and Jews became greater, dependence upon the liturgy of the latter was weakened, and the Church now turned more to Hellas for her music. Greek philosophy and art, though both were in decadence

⁷⁴ Exodus XV, 1.

⁷⁵ Exodus XV, 20.

⁷⁶ Job XXI, 11-13.

⁷⁷ Cf. I. Paralip, XXV, 6; II. Paralip, XV, 12-13.

⁷⁸ Cf. Rencan, History of Music, pp. 5-10.

at this period, continued to exert a powerful influence in the East, and naturally the impress made upon Christian art was strong. St. Paul wrote in Greek; the earliest liturgies were in Greek, though all lyric expression was based upon the psalms, they colored the spirit of the liturgy and hymns.⁷⁹ In all ancient music the melody was ever subordinate to the text. "The essential feature of both chant and recitative is that the tones are made to conform to the meter and accent of the text, the words of which are never repeated or prosodically modified out of reference to melodic phrases and periods."⁸⁰

The example of our Lord and the Apostles warrants the discipline of the Church in singing hymns and psalms. The gloomy spirit of some so-called reformers has condemned the practice. In his epistle to the Ephesians St. Paul writes: "But be ye filled with the Holy Spirit; speaking to yourselves in psalms and hymns, and making melody in your hearts to the Lord."⁸¹ As he desires the Christians to express their gladness and gratitude in melody at all times, the apostle surely demands it in their worship. Again to the Colossians he says: "Let the word of Christ dwell in you abundantly, in all wisdom, teaching and admonishing one another in psalms, hymns and spiritual canticles, singing in grace in your hearts to God."⁸² From the above, it appears that the Christians, like the Greeks, considered music an effective means of making moral precepts and instructions impressive and easily remembered.⁸³ St. John's rapturous description in the Apoca-

⁷⁹ Cf. Dickinson, *Music in the History of the Western Church*, p. 42.

⁸⁰ *Ibid.*, p. 40.

⁸¹ Ephes. V, 18, 19.

⁸² Coloss. III, 16.

⁸³ Cf. Dickinson, *Music in the History of the Western Church*, pp. 42-43.

lypse⁴ of the occupation of the heavenly inhabitants pouring forth their celestial music, and singing the "new canticle," was, no doubt, intended as an inspiration to his children, among whom he desired to firmly establish the practice of singing and to foster their affection for psalmody.

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Sisters of Loretto, Loretto, Ky.

⁴ Cf. Apoc. XIV, 1-3.

TEACHERS COLLEGE OF THE CATHOLIC UNIVERSITY OF AMERICA.

The presence in Teachers College of the Catholic University of Sisters from all parts of the United States and Canada representing the leading teaching communities augurs well for the future of Catholic education in this country. It cannot fail to affect favorably our educational standards. Even at this early date its influence is felt in bringing about a more closely knit Catholic educational system. The various communities are rendered familiar with one another's work and the foundation is thus being laid for a better co-ordination and a closer articulation of our various educational institutions.

Enthusiastic accounts of the results thus far achieved reach us daily from all parts of the country from superiors of religious communities who are desirous of expressing their gratitude for the uplift, spiritual and intellectual, of the Sisters who have returned to them from Teachers College; pastors and superintendents write in a similar strain; and the teachers themselves are unfailing in the expression of gratitude for the help and inspiration received.

Men who have not been in close touch with the working of our Catholic schools sometimes express surprise at what appears to them the sudden development of a new movement. It is not difficult, however, to account for this phenomenon. While it is true that the third year of Teachers College has not yet run to its close, the movement which culminated in June, 1911, in the opening of the doors of the University to the teaching Sisterhoods, had a history of many years back of it. More than twenty years previously Bishop Spalding, writing in the *Catholic World*, outlined the project for a great central

training school for the members of the various teaching Sisterhoods. From time to time since the foundation of the Catholic University of America members of various teaching communities have expressed the desire to profit by its courses.

In 1905, in response to requests from representatives of some sixty different teaching communities, correspondence courses were opened by University professors for the benefit of Sisters who were denied the privilege of residence instruction. The question of the admission of Sisters to the University was under consideration by the Board of Trustees for several years before it finally resolved to meet the situation by opening Teachers College and authorizing it to hold summer sessions which might be attended by Sisters who could not be absent from their schools during the academic year.

His Excellency, the Apostolic Delegate, the present Cardinal Falconio, recognizing the dangers inseparable from the attendance of Sisters at secular universities, and at the same time realizing the necessity of higher academic and professional training for those Sisters who were conducting high schools and colleges, actively interested himself in the furtherance of the Sisters College movement. The Holy Father himself has repeatedly given the project his blessing and most cordial approval.

No one should, therefore, be surprised that the Sisters of the various teaching communities, who have always shown themselves so loyal to the Holy Father, to his representatives, and to the hierarchy of the Church, should avail themselves of an opportunity to profit by the Teachers College of the Catholic University to perfect themselves for the work of teaching the little ones of Christ.

So eager were the Sisters to profit by instruction at the Catholic University that, at their urgent solicitation,

the actual work of the Sisters College was inaugurated before the necessary equipment of residences, academic buildings and laboratories could be secured. Some months before the purchase of a suitable site could be negotiated, the Sisters were receiving university instruction in the Benedictine Convent near the University. Several cottages were rented and turned into temporary convents for the accommodation of the student Sisters. The Benedictine chapel was at first used for religious exercises.

Through the generosity of a few friends of the Sisters and of the higher education of women the University was able to purchase a site of fifty-seven acres and to develop plans for the academic buildings and residences of the Teachers College. A portable hall was also purchased, which is now used for religious services and for lectures. Naturally the Sisters suffer many privations and hardships, owing to the present undeveloped condition of Teachers College. There are no laboratories in which they can receive training in the sciences which they are called upon to teach in their colleges and high schools. This is, of course, a very serious drawback. The laboratories of the University are, indeed, open to the Sisters during the Summer session, but these few weeks in the heat of summer are altogether inadequate for the needs of our future science teachers in academies and colleges for Catholic young women. Then, too, the residences are precarious and far from being all that is desirable for convent homes. There is no library, nor is there a building in which to house the few books that might otherwise be available.

But there is every reason to believe that these conditions will be speedily remedied. The Board of Trustees has authorized the development of the college and lack of the requisite funds seems to be the only remaining obstacle in the way of a full realization of the project.

The generosity of the friends of Catholic education will doubtless solve this difficulty in the immediate future.

The far-reaching effects of Teachers College in improving standards and procuring uniformity and system may be inferred from the representative character of the student body that has thus far attended its courses. For the most part, the Sisters who are sent here are teachers of high standing in their respective communities and of long experience in the schoolroom. The character of their work in Teachers College is a source of delight to all the professors who have taken part in the work. These Sisters, on their return to their several communities, will carry with them university ideals and a clearer view of the work that is being done by Catholic schools in all parts of the country. The influence which they are destined to exert in their communities can scarcely be measured.

While the number of Sisters in residence during the school year is not large, it is constantly increasing. Those who are here serve as efficient channels through which Teachers College exerts its influence on a vast body of teachers scattered throughout the continent. Representatives from the following thirty teaching communities are in attendance during the present academic year:

- Sisters of St. Benedict, Duluth, Minn.
- Sisters of St. Benedict, Elizabeth, N. J.
- Sisters of St. Benedict, Guthrie, Okla.
- Sisters of Charity, Cincinnati, Ohio.
- Sisters of Charity, Greensburg, Pa.
- Sisters of Charity, Halifax, N. S.
- Sisters of Charity of the Blessed Virgin, Dubuque, Iowa.
- Sisters of Charity of the Incarnate Word, San Antonio, Tex.

- Sisters of Christian Education, Asheville, N. C.
Sisters of Divine Providence of Kentucky.
Sisters of Divine Providence, San Antonio, Tex.
Sisters of St. Dominic, Newburgh, N. Y.
Sisters of St. Francis, Buffalo, N. Y.
Sisters of St. Francis, Stella Niagara, N. Y.
Grey Nuns of the Cross, Ottawa, Ont.
Sisters of the Holy Ghost, Techny, Ill.
Sisters of the Holy Humility of Mary, Lowellville,
Ohio.
Sisters of St. Joseph, St. Louis, Mo.
Sisters of St. Joseph, Troy, N. Y.
Sisters of St. Mary, Lockport, N. Y.
Sisters of Mercy, Cincinnati, Ohio.
Sisters of Mercy, Hartford, Conn.
Sisters of Mercy, Manchester, N. H.
Sisters of Mercy, Nashville, Tenn.
Sisters of Mercy, Scranton, Pa.
Sisters of Providence, St. Mary-of-the-Woods, Ind.
Sister Servants of the Immaculate Heart, West Ches-
ter, Pa.
Ursuline Nuns, Cincinnati, Ohio.
Ursuline Nuns, Galveston, Texas.
Ursuline Nuns, Cleveland, Ohio.

The representative character of the student body in attendance at previous sessions of the college may be seen by consulting the several reports of the Secretary published in this review from time to time.

It may be well to add here, so as to prevent misunderstanding on the part of those who are not familiar with Teachers College, that there are two sessions differing somewhat in character; a session running through the regular academic year, and a summer session.

During the summer session the University buildings,

including dormitories, lecture halls and laboratories, are placed at the disposal of the Sisters. Male students are not admitted to this session. It is open, however, to female secular teachers or to other women who may care to avail themselves of its courses. During the past summer thirty-seven professors conducted eighty-two courses daily. These were attended by some four hundred students.

During the academic year the instruction in Teachers College is conducted outside the grounds of the University, by University professors who repeat for the Sisters the work which they are giving to their regular classes in the University proper. The number of courses is restricted to such as are necessary to meet the actual needs of the students in residence. On account of the absence of laboratories, no attempt is made to conduct courses in physics, chemistry, or biology.

From this it will be seen that while the instruction given in Teachers College is on absolutely the same plane as that given in the other departments of the University, and while it is given by the same professors, there is no such thing as coeducation in the Catholic University.

It need scarcely be added that every possible care is taken to preserve the religious and community spirit of the Sisters who attend Teachers College. They are given every opportunity to put their several rules into practice. They have daily Mass and Communion and a chapel in the Benedictine Convent where they may visit the Blessed Sacrament and satisfy their religious needs. Father Paschal Robinson, O.F.M., has been appointed spiritual director of this most interesting family of nuns. Objections to the movement are made only by those who are not conversant with the character of the work and the circumstances under which it is carried on. Misunderstandings, however, are liable to occur at a distance from Wash-

ington and the friends of Teachers College accordingly owe a debt of gratitude to Mr. Thomas Quinn Beesley of Princeton University for correcting a misunderstanding on the part of the *London Tablet*. The answer is so illuminating that we give it below in its entirety, together with the offending paragraph.

In the *London Tablet* of Saturday, August 9, under the heading "Notes," the following paragraph occurs:

"Certainly, the Congress movement seems to be spreading in the religious world, and the last and most remarkable development is one of which news comes to us from America under the description 'Catholic University Summer School.' In the third annual session of this organization, held at Washington last month, 371 nuns and 24 lay teachers took part. The nuns represented 26 different religious institutes, coming from 46 different dioceses in the United States and Canada. Among the religious present, it appears that the Sisters of Mercy formed the numerical majority. A building, known as Gibbons Hall, which was completed during the year 1912-13, afforded accommodation for a large number of those assembled: many slept in the various convents of Washington and its suburbs, but they took their lunch at the Catholic University, finishing the day's work with Benediction of the Blessed Sacrament, which took place every evening at six o'clock. Although a mass meeting of nuns sounds rather a novelty on this side of the Atlantic, it would be absurd to suppose that the American episcopate, without whose cordial approval such an organization could not be started, do not know their own religious communities and the needs of the country better than we can do. After all, Chaucer's Prioress and two of her nuns went on pilgrimage to Canterbury, and no

particular harm seems to have come to the spirit of religious discipline. But the religious legislators of the sixteenth century would certainly have looked askance at the Catholic University Summer School."

The reply appeared in *The Tablet* of September 6, 1913, p. 384:

"Sir: In the issue of your journal of August 9, on page 205, of the department 'Notes,' there appears a paragraph descriptive of the Catholic University Summer School to which I am constrained to take exception. I do so because apparently the character of the organization is misunderstood and is, consequently, incorrectly represented.

"Though in no way officially connected with the Catholic University Summer School, I have observed its workings during the whole of the current session, while the guest of two members of the University faculty. I have studied its character and its methods from the critical academic point of view, because I am interested in the success of its purposes. They are really quite different from those depicted in the paragraph on the Summer School in your issue of August 9. And so, perhaps, I may be permitted to indicate the true nature of the institute.

"The Catholic University Summer School is not a development of the Congress movement, nor does it in any way resemble a religious congress. It is merely the summer term of the Sisters College of the University. It would correspond, roughly, to a summer term of Lady Margaret Hall at Oxford, or any similar college for women connected with a large university. Nuns who come to the summer session are instructors in the various branches of Catholic education—elementary, preparatory, collegiate. They come to pursue

regular university courses, in order to keep abreast of the latest developments in the science of education. While at the University they occupy the University dormitories (no special building was erected as the paragraph might lead one to infer), or, in some instances, they are housed in the convents of their particular order in the city itself. In every respect they lead the familiar university life, with the added aspect of their religious rule superimposed upon the college regulations. Every possible facility for spiritual devotion is provided, so that the religious life continues uninterruptedly side by side with that of the student.

“It is evident that a regular session of a university can in no sense be designated ‘a mass meeting of nuns.’ It is as incorrect so to conceive its character as it is to consider it a development of the Congress movement, to which it bears not even a remote relation. The University founded the Sisters College because the higher education of nuns is as imperative as the higher education of all other teachers. The colleges for women conducted by the nuns are among the best in the United States, and they are attended by great numbers of non-Catholics. To maintain this high standard the Sisters College for teachers was inaugurated. The next logical development was the summer session for teachers of the elementary and preparatory schools, as well as for candidates for the baccalaureate and higher degrees. In three years the number of students at the summer session has reached four hundred. Regular university work is done from the close of the spring term in June to the end of the summer term in September. There are afforded incidental advantages of no slight value. The University is situate in the capital and the workings of government may be made the subject of personal observation. Then, too, there is the

tremendous advantage of nuns whose fields of labor lie literally thousands of miles apart, meeting with their fellow-workers in the vineyard, exchanging ideas, gaining new horizons, learning afresh the great lessons of charity and self-sacrifice, and realizing more keenly the unity of their faith and its true Catholicity!

“If the character of the University Summer School were such as your paragraph indicates, then it were true that ‘the religious legislators of the sixteenth century would certainly have looked askance at the Catholic University Summer School.’ But since the summer school is not of that character, it is doubtful if the legislators of the sixteenth century would have done aught but commend it. There were some here in America who openly scoffed at the summer school in its inception. They predicted dire calamities, especially in the matter of religious discipline. But they were not gifted with vision. They did not realize the capacity of the organizer of the institute, the Very Rev. Dr. Shields. Nor did they estimate properly the true character of the holy women who make up its student body. It is hardest to forgive them that, perhaps. But now, at the close of the third splendid year, they appreciate the value and the high character of what they once did not applaud, and opposition in most instances has given way to cordial support. Some day in the future the Sisters College will grow into a little university of its own. The ground has been secured, the building plans drafted. With the erection of the first hall there will surely come a new era in the history of Catholic and higher education.

“I have the honor to remain, Sir,

“Very truly yours,

“THOMAS QUINN BEESLEY.”

Princeton University,
Princeton, N. J.,
August 25, 1913.

Only those unfamiliar with the history of education, and in particular those who are unfamiliar with the attitude of the Church towards the higher education of women, find matter for surprise in the opening of the Catholic University of America to women and the granting of degrees to all who justly earn them irrespective of race or sex. The Protestant Reformation was largely responsible for the setback given to the higher education of women in England and Germany. In the suppression of the convents the only thoroughly equipped schools for women of the time were extinguished and women generally fell into illiteracy. In many instances the funds derived from the suppressed convents were diverted to men's schools, which down to the present day refuse instruction and academic honors to women.

In Italy, where until recent times the Church has had a free hand, woman has maintained her academic standing on a par with man for more than a thousand years. She has always been admitted to full academic honors in the great Italian universities and she has held their most coveted professorships whenever she proved herself better fitted for the position than her male competitors.

Miss Lina Eckenstein, by her splendid work "Woman Under Monasticism," published in 1896, did much to enlighten the English-speaking world concerning the status of woman during the Middle Ages. Dr. H. J. Mozans, in his book "Woman and Science," which has just issued from the press, vindicates for woman a clear title to equality of educational opportunity. The author does not deal in glittering generalities; his pages are filled with conclusive evidence of the truth of the propositions he advances. His work should go far towards changing the traditional Anglo-Saxon attitude towards the higher education of women. Speaking of the changes in the educational opportunities for women brought

about by the Protestant Reformation in England, he says:

“ ‘As long as the conventual system lasted, the only schools for girls in England were the convent schools where, says Robert Aske, “the daughters of gentlemen were brought up in virtue.” From an educational point of view, the suppression of the convents was decidedly a blunder.’ Thus writes Georgiana Hill in her instructive work on *Women in English Life*, and there are, we fancy, but few readers of her instructive pages who will not be inclined to agree with her conclusions. Lecky speaks of the dissolution of convents at the time of the Reformation as ‘far from a benefit to women or the world’ and Dom Gasquet declares ‘that destruction by Henry VIII of the conventual schools where the female population, the rich as well as the poor, found their only teachers, was the absolute extinction of any systematic education of women for a long period.’

“But this is not all. The strangest and saddest result, consequent on the suppression of the convents, was that men were made to profit by the loss which women had sustained. The revenues of the houses that were suppressed had been intended for the sole use and behoof of women, and had been administered by them in this sense for centuries. When they were appropriated by Henry VIII, it never occurred to him or his ministers to make any provision for the education of women in lieu of that which had so ruthlessly been wrested from them. Thus the nunnery of St. Radegund, together with its revenues and possessions, was transformed into Jesus College, Cambridge, while from the suppressed convents of Bromhall in Berkshire and Lillechurch in Kent funds were secured for

the foundation and endowment of St. John's College, also at Cambridge. Similarly, the properties of other nunneries, large and small, were appropriated for the foundation of collegiate institutions at Oxford, all of which were for the benefit of men.

“And so it was that, in a few short years, the great work of centuries was undone and women were left little better educational facilities than when the Anglo-Saxon nuns began their noble work in a land that was enveloped in ‘one dark night of unilluminated barbarism.’ ”

Attention is called to the fact that Elizabeth, who was so highly educated herself, and who did so much to stimulate learning among her male subjects, did absolutely nothing for the education of the daughters of her land or to right the wrong that had been inflicted upon women in the reign of her father. But the centuries have gone by and England has not yet seen fit to right woman's wrongs. Perhaps we will some day learn to trace the present militant suffragette movement back to its causes under the law which proclaims that action and reaction in social movements as well as in the physical world are equal and opposite.

In spite of the fact that Cambridge derived so much of its revenue from the despoiled convent schools of the pre-Reformation time, it still persists in its refusal to recognize women as fit subjects for its degrees. This anomalous position is well set forth by Dr. Mozans. In commenting on the work of Mrs. Agnes Smith Lewis and her sister Margaret Dunlop Gibson in the convent library of Mount Sinai, he says:

“What is especially remarkable about the discoveries made by Mrs. Lewis and Mrs. Gibson is that they

were able to make so many valuable finds after the convent library at Mount Sinai had been so frequently examined by previous scholars. The indefatigable Tischendorf made three visits to this library and had but one phenomenal success. But neither 'he nor any of the other wandering scholars who have visited the convent attained,' as has been said, 'to a tithe of the acquaintance with its treasures which these energetic ladies possess.'

"But more remarkable than the mere discovery of so many invaluable manuscripts, which was, of course, an extraordinary achievement, is the fact that these manuscripts, whether in Syriac, Arabic or Hebrew, have been translated, annotated, and edited by these same scholarly women. Already more than a score of volumes have come from their prolific pens, all evincing the keenest critical acumen and the highest order of Biblical and archæological scholarship. . . . As to those men—and the species is yet far from extinct—who still doubt the capacity of women for the higher kinds of intellectual effort, let them glance at the pages of the numerous volumes given to the press by these richly dowered women under the captions *Studia Sinaitica* and *Horae Semiticae*; and, if they are able to comprehend the evidence before them, they will be forced to admit that the long imagined difference between the intellectual powers of men and women is one of fancy and not one of reality.

"And yet, strange to relate, while Mrs. Lewis and Mrs. Gibson were electrifying the learned world by their achievements in the highest form of scholarship, the slow-moving University of Cambridge was gravely debating 'whether it was a proper thing to confer degrees upon women' and preparing to answer the

question in the negative. The fact that there were 'representatives of the unenfranchised sex at their gates who had gathered more laurels in the field of scholarship than most of those who belonged to the privileged sex' did not appeal to the university dons or prevent them from putting themselves on record as favoring a condition of things which, at this late age of the world, should be expected only among the women-enslaving followers of Mohammed.

"The saying that 'a prophet hath no honor in his own country' was fulfilled to the letter in the case of the two women who had shed such lustre on the land of their birth. While foreign institutions were vying with one another in showering honors on the two brilliant English women, with whose praises the whole world was resounding, the University of Cambridge was silent. The University of St. Andrews conferred on them the degree of LL.D., while conservative old Heidelberg, casting aside its age-old traditions, made haste to honor them with the degree of Doctor of Divinity. In addition to this, Halle made Mrs. Lewis a Doctor of Philosophy. One would have thought that sheer shame, if not patriot spirit, would have compelled the university in whose shadow the two women had their home, and in which Mrs. Lewis' husband had held for years an official appointment, to show itself equally appreciative of superlative merit and equally ready to reward rare scholarship, regardless of the sex of the beneficiary."

And this in spite of the fact that, as we have seen, Cambridge derived most of its revenue from despoiled women's schools!

There is a relief in turning from these fruits of the Reformation back to the attitude towards women's education which obtained before that period of disturbance

and which has been maintained down to the present day in Italy, the land of the Popes and Cardinals, the land where Catholic influence was interrupted, and where women have ever been accorded their full share of educational opportunity on an equal footing with men. We cannot do better in this connection than to let Dr. Mozans, who seems to have consulted all the available evidence in the case, speak:

“What a contrast between the attitude of the universities of Italy and those of other parts of the world towards women as students and professors! For a thousand years the doors of the Italian universities have been open to women, as well as to men; and for a thousand years women, as well as men, have received their degrees from these noble and liberal institutions and occupied the most important positions in their gift, and that, too, with the approval and encouragement of both spiritual and temporal rulers. For these wise and broad-minded men did not regard it unwomanly for Laura Bassi to teach physics, for Clotilde Tambroni to teach Greek, for Dorotea Bucca to teach medicine, for Maria Gaetana to teach differential and integral calculus, for Anna Morandi to teach anatomy, for Novella d’Andrea to teach canon law, or even, if we may believe Denifé, one of the best authorities, for the daughters of a Paris professor to teach theology. Yes, what a contrast, indeed, between the universities of Bologna and Padua, with their long and honored list of women graduates and professors, and the universities of Cambridge and Oxford, from which women have always been and are still excluded, both as students and professors.

“Contrast, also, the honors shown to women as students and professors of medicine in Salerno in the thirteenth century, with the riots excited among the

chivalrous male students of Edinburgh, when, less than a half century ago, seven young women applied for the privilege of attending the courses of lectures on medicine and surgery in that institution. Contrast the sympathy and encouragement of Italy with the almost brutal opposition which women in our own country encountered when, but a few decades ago, they applied for admittance to the medical schools of New York and Philadelphia. The difference between the Italian and the Anglo-Saxon attitude towards women in the all-important matter in question requires no comment. . . .

“It was probably because of their insistence on the equality of the sexes, as well as because of their achievements in every department of mental activity, that the educated women of Italy enjoyed so many privileges denied their sisters in other parts of Europe. Thus, in addition to being treated as the equals of men in the universities, they met them on an equal footing in the art, literary and scientific societies and academies, in the proceedings of which they always exhibited an active and enthusiastic interest. In these reunions the women gained strength of mind and independence of character from the men, while the men imbibed refinement and gentleness from the women. Compare this condition with the systematic exclusion of women from similar societies in other countries—even in this twentieth century of ours—and one of the not least potent reasons for the intellectual supremacy of the women of Italy will be apparent.”*

Once in a while a Catholic man of science or letters may be found in this country who looks with more or less contempt upon the intellectual achievements of women,

* Mozans, *Women in Science*, New York, 1913, pp. 79-81.

and I have even known of cases where such men refused to contribute to a magazine that would dare accept contributions from the pens of women. Indeed, instances might be cited of Catholic educators who were not afraid, in the presence of a large assembly of Catholic women teachers, to sneer at the very idea of women attempting to conduct high schools. But such cases are becoming rarer every day. They merely serve to illustrate the fact that long exposure to a non-Catholic and Anglo-Saxon environment may at times result in putting a man out of harmony with the spirit of the Catholic Church and of her age-old educational institutions. These men seem to be afraid that educational equality, if given to women, would destroy the equilibrium of society and subvert authority in the Church. The remedy for such is to be found in prayer for an open mind and a reasonable share of humility added to a study of the Church's experience with the matter where she was left unhampered in dealing with educational questions.

Pope Benedict XIV "showed his appreciation of Maria Gaetana's exceptional attainments by appointing her—*moto proprio*—to the chair of higher mathematics in the University of Bologna. A similar honor had, in the preceding century, been conferred on Marta Marchina, of Naples, when, on account of her rare knowledge of letters, philosophy and theology, she was offered a chair in the Sapienza, in Rome, an honor which her modesty and love of retirement caused her to decline."†

The pages of *Women in Science* are crowded with the achievements of women in all parts of the civilized world. A perusal of this illuminating book leaves one with a keen realization of the fact that nowhere else was woman so favored in the realm of intellect as in Italy where her right to equal opportunity was defended by Popes and

† *Ibid.*, p. 78.

Cardinals as well as by the officials of the state. Speaking of the achievements of women in medicine and surgery, Dr. Mozans says:

“Here, more than in Salerno, more than in any other city in the world, was, for long centuries, witnessed a blooming of female genius that has, since the time of Gratian and Irnerius, given the University of Bologna pre-eminence in the estimation of all friends of woman’s education and woman’s culture. For here, within the walls of what was for centuries the most celebrated university in Christendom, women had, for the first time, an opportunity of devoting themselves at will to the study of any and all branches of knowledge. And it can be truthfully affirmed that no seat of learning can point to such a long list of eminent scholars and teachers among the gentler sex as is to be found on the register of Bologna’s famous university.”*

Woman’s triumphs in Italy were not confined to the University of Bologna, although Bologna had more than her share of brilliant women among her professors and students. “For a thousand years women were welcomed into the arena of learning and culture on the same footing as men. In Salerno, Bologna, Padua, Pavia, they competed for the same honors and were contestants for the same prizes that stimulated the exertions of the sterner sex. Position and emolument were the guerdons of merit and ability, and the victor, whether man or woman, was equally acclaimed and showered with equal honor. Women asked for no favors in the intellectual arena and expected none. All they desired was the same opportunities and the same privileges as were granted the men and these were never denied them.

*Ibid., p. 298.

From the time when Tortula taught in Salerno to the present, when Giuseppina Catani is professor of general pathology in the medical faculty of Bologna, the women of Italy always had access to the universities and were at liberty to follow any courses of study they might elect. We thus find them achieving distinction in civil and canon law, in medicine, in theology even, as well as in art, science, literature, philosophy and linguistics. No department of knowledge had any terrors for them, and there was none in which some of them did not win undying fame. They held chairs of language, jurisprudence, philosophy, physics, mathematics, medicine and anatomy, and filled these positions with such marked ability that they commanded the admiration and applause of all who heard them.”*

The attitude of churchmen towards all this has already been indicated: bishops, cardinals, papal delegates and other officials of the Church were present at disputations in which women took part. The Pope, on more than one occasion, took the appointment of women professors into his own hands. We select from Dr. Mozans' book a single illustration of the spirit that prevailed all down the ages in the Italian universities. This is a sketch of Laura Maria Catarina Bassi earning the right to be nominated as the first woman professor of physics in the University of Bologna in the early part of the nineteenth century:

“When she had attained the twenty-first year of her age she was induced by her family and friends—much against her own inclination, however—to take part in a public disputation on philosophy. Her entering the lists against some of the most distinguished scholars of the time was made the occasion for an unusual

* Ibid., p. 296.

demonstration in her honor. The hall of the university in which such intellectual jousts were generally held was too small for the multitude that was eager to witness the young girl's formal appearance among the scholars and the notables of the old university city. It was, accordingly, arranged that the disputation should be held in the great hall of the public palace of the senators. Among the vast assemblage present at the disputation were Cardinal Grimaldi, the papal legate; Cardinal Archbishop Lambertini, afterwards Pope Benedict XIV; the gonfalonier, senators, literati from far and near, leading members of the nobility, and representatives of all the religious orders.

“When the argumentation began the young girl found herself pitted against five of the most distinguished scholars of Bologna. But she was fully equal to the occasion and passed the ordeal to which she was subjected in a manner that excited the admiration and won the plaudits of all present. Cardinal Lambertini was so impressed with the brilliant defence which she had made against the five trained dialecticians and the evidence which she gave of varied and profound learning that he paid her a special visit the next day in her own home to renew his congratulations on her signal triumph and to encourage her to continue the prosecution of her studies.

“In less than a month after this interesting event Laura Bassi, in response to the express desire of the whole of Bologna, presented herself as a candidate for the doctorate in philosophy. This was the occasion for a still more brilliant and imposing ceremony. It was held in the spacious Hall of Hercules in the Communal Palace, which was magnificently decorated for the splendid function. In addition to the distinguished personages who had been spectators of the fair

student's triumph a few weeks before, there was present in the vast audience the noted French ecclesiastic, Cardinal Polignac, who was on his way from Rome to France.

"The heroine of the hour, dressed in a black gown, was ushered into the great hall, preceded by two college beadles and accompanied by two of the most prominent ladies of the Bolognese nobility. She was given a seat between the chancellor and the prior of the university, who, in turn, were flanked by the professors and officials of the institution.

"After the usual preliminaries of the function were over, the prior of the university, Doctor Bazzani, rose and pronounced an eloquent discourse in Latin, to which Laura made suitable response in the same language. She was then crowned with a laurel wreath exquisitely wrought in silver, and had thrown around her the *vajo* or university gown, both symbols of the doctorate. After this the young doctor proceeded to where the three cardinals were seated and in delicately chosen words, also in Latin, expressed to them her thanks for the honor of their presence. All then withdrew to the apartments of the gonfalonier, where refreshments were served in sumptuous style, after which the young *laureata*, accompanied by a numerous cortege and applauded by the entire city, was escorted to her home.

"So profound was the impression made on the university senate by the deep erudition of Laura Bassi that it was eager to secure her services in its teaching body. But before she could be offered a chair in the institution, long-established custom required that she should pass a public examination on the subject-matter which she was to teach. Five examiners were chosen by lot, and all of them proved to be men whose names,

says Fantuzzi, 'will always be held by our university in glorious remembrance.' They had all to promise under oath that the candidate for the chair should have no knowledge before the examination of the questions which were to be asked, and that the test of the aspirant's qualifications to fill the position sought should be absolutely free from any suspicion of favoritism or partiality.

"Notwithstanding the difficulties she had to confront, Laura acquitted herself with even greater credit than on former occasions of a similar character. There was no question in the mind of any one present at the examination of the candidate's ability to fill the chair of physics and it was, accordingly, offered to her by acclamation."

The brilliant career of Laura Bassi as professor of physics and as the moving spirit of the Academy of Bologna fully justified the decision of the examiners and the award of the senate of the University of Bologna. In a few years she became a European celebrity, and it is said that "No one eminent by learning or birth passed through Bologna without availing himself of the opportunity of making the acquaintance of so extraordinary a woman. Men of science and letters vied with princes and emperors in doing honor to one who was looked upon by many as being, like Arete of old, endowed with a soul and a genius far above that of ordinary mortals." So far was all this praise from disturbing the poise of this admirable woman that we find her discharging in a most commendable manner the ordinary obligations of life. "Of a deeply religious nature, she was as pious as she was intelligent, and was throughout her life the devoted friend of the poor and the afflicted. The mother of twelve children, she never permitted her scientific and literary

work to conflict with her domestic duties or to detract in the least from the singular affection which so closely united her to her husband and children. She was as much at home with the needle and the spindle as she was with her books and the apparatus of the laboratory. And she was equally admirable whether superintending her house, looking after her children, entertaining the great and learned of the world, or in holding the wrapt attention of her students in the lecture room. She was indeed a living proof that higher education is not incompatible with woman's natural avocations; and that cerebral development does not lead to race suicide and all the other dire results attributed to it by a certain class of our modern sociologists and anti-feminists.''*

The Catholic University of America, in reaching out a helping hand to the communities of religious women who have been struggling so valiantly for the higher education of the Catholic women of America and in offering them the advantages of its courses and the freedom of its degrees, is only acting in the spirit of the Catholic Church and in keeping with the traditions of the Papacy to which it owes its creation. No one who is animated by a truly Catholic spirit and who knows the needs of the schools conducted by our teaching Sisterhoods will do aught but applaud this latest development of the University, and it is to be hoped that those whom God has blessed with a reasonable share of this world's goods will lend a helping hand in the material development of so worthy an institution as Teachers College of the Catholic University of America.

THOMAS EDWARD SHIELDS.

* Ibid., p. 208.

ROMANTICISM AND THE CATHOLIC DOCTRINE OF GRACE *

[CONTINUED]

Not only in literature and art did the Mediæval people find expression for their belief in the marvels of divine Grace, but following the tendency of a simple people to synthesize thought and life, they worked out their belief into its fullest significance, into concrete and practical form in all the details of their social life. It may be said to have been the central principle from which all their activities were interpreted. Wernaer's questioning doubt of the practicality and social efficiency of the nineteenth century Romanticists (and German Romanticists in particular) may be stated in all truth of these Mediæval people. They knew how to transmute their longing, their search after universal life, into finality, into expressible terms, into visible signs, into practical known facts. They knew how to bring their spirit-revelations into close contact with the needs of humanity.⁵⁷

It cannot be doubted, especially in the light of present-day social evils resulting from inequality of class distinctions, that the Mediævalists solved successfully the social problem⁵⁸ and interpreted correctly the relations between man and man.⁵⁹ There were, indeed, class distinctions then, but such as made for the happiness and protection of all concerned. It was not as now, that all the privileges were for one class, and all the labors for the other. Master and man knelt side by side at the

* A thesis submitted to Teachers College of the Catholic University of America in partial fulfillment of the requirements for the degree Master of Arts.

⁵⁷ Cf. "Romanticism and Romantic School in Germany," p. 35.

⁵⁸ Cf. Gasquet "Eve of the Reformation," p. 252 *et seq.*

⁵⁹ Cf. "Chapters in European History," I, p. 95.

Altar to receive the Master of both, and in the life of grace there nourished neither recognized any essential difference.⁶⁰

When this Mediæval life, artistic, social and religious, is compared with the theories and aims of the Romantists of the nineteenth century there appear such striking similarities that it seems impossible to account for the parallels except by supposing a common principle animating both. The comparison might, indeed, well be made in detail, but only so much is necessary here as may serve to make clearer what that principle or influence is which made both possible.

There are, for example, the principles of liberty, fraternity, and equality, quite easily traceable to the influence of the doctrine of Grace, woven into the fabric of Mediæval life and thought, disappearing in the Renaissance period and re-appearing in the French Revolution.⁶¹ These ideals won the ardent support of the young English Romantists⁶² of the Revival, if not in all their practical workings (or rather, their mis-workings) still in an unhesitating adherence to the ideal.⁶³ This ideal was as surely and purely Mediæval as the autocracy, the divine-right-of-Kings theory, the absolutism, and the Cæsarism against which the French Revolution rebelled were the legitimate deductions of the Renaissance.⁶⁴

It is one of the strange mis-interpretations of history to see in the French Revolution theories opposed to, rather the very antithesis of, the doctrine and theories of the Catholic Church, whereas as Hilaire Belloc points

⁶⁰ Cf. *Ibid.*, I, p. 117.

⁶¹ Cf. *Ibid.*, I, p. 188.

⁶² Cf. Dowden, "The French Revolution and English Literature," pp. 152 and 153.

⁶³ Cf. *Ibid.*, pp. 203, 207.

⁶⁴ Cf. "Chapters in European History," I, p. 269; II, p. 71, *et seq.*

out, "A man who knows both the Faith and the Republic will tell you that there is not and cannot be any necessary or fundamental reason why conflict should have arisen between a European Democracy and the Catholic Church."⁶⁵

There is, also, the reaction of the nineteenth century movement against the Classicism of the preceding century, a reaction that is, in a sense, a part of the reversion to the Middle Ages. It is necessary to repeat here that the Christian religion was constrained in the beginning to sever connections with the pagan world in every department of thought and of life. The severance was perfected in the Middle Ages.

When in later centuries the Renaissance attempted to make pagan culture organic with Christian civilization, and to use as a vehicle or artistic expression the classic literature of the ancient world, there resulted a paganizing of literature and well-nigh of life.⁶⁶ It is a fact only too well proven⁶⁷ that when a Christian writes in classic form his works are apt to be more pagan than Christian in tone and feeling, and very frequently in thought.⁶⁸

This paganizing element worked its way into the theological and philosophical thought of the seventeenth and eighteenth centuries and communicated to it the pagan view of human nature as in a state of nature with nothing supernatural about it.⁶⁹ Hence, eighteenth century literature expressed the same ideas regarding the problems of life, and life itself was informed with this doctrine. It would be truer to say that there were no problems in life to them, only facts. As Dr. Phelps has

⁶⁵ "The French Revolution," p. 218, *et seq.*

⁶⁶ Cf. "Chapters in European History," Vol. I, p. 274, *et seq.*; II, p. 69; Cf. also Heine, "De l'Allemagne," Vol. I, p. 215; Symonds' "Revival of Learning," p. 520, cited from "Chapters in European History," Vol. II, p. 64.

⁶⁷ Examples are numerous: Milton's "Lycidas."

⁶⁸ Cf. "Classical Heritage of the Middle Ages," p. 232.

⁶⁹ Cf. "Chapters in European History," II, p. 149, *et seq.*

said,⁷⁰ they resolutely closed their senses to feelings of awe and mystery; the idea of unseen and eternal realities seem to have had no significance for them. Respectability and decent Conformity were the watchwords of the Augustans. They were simply bored by Enthusiasm.

In the classical literature of this century there was the exaltation of form over matter as in the older Classicism, and a studied repression of natural and individual expression of thought. Everything had to be in the same mold. One was not supposed to have imaginative thoughts or strong emotions. If one did, he should promptly suppress them.

It was against this degenerate descent of the ancient Classicism that the nineteenth century Romanticism rebelled and attempted to bring back into literature, at least, a result similar to that which had grown out of the reaction against paganism in the first centuries of the Christian era,—a result none other than the Mediæval spirit.

These later Romanticists can hardly be said to have succeeded. Like Wordsworth, they lost themselves in Pantheism in religion; like Byron and Shelley,⁷¹ in rebellion against the social order; like the German Romanticists, in all the vagaries of passion in the intense desire for expression.⁷² Unhappily, they apprehended the matter from one side only. If, in an endeavor to escape from the strictures and cold formalism of the preceding age, they turned to the Middle Ages, they saw in them, not the fundamental principles that made the Mediæval once possible, but only external sources of Romantic effect and strange beauty, or it may be, of ideal social

⁷⁰ "English Romantic Movement," p. 7, *et seq.*; also L. Stephen, "History of English Thought in the Eighteenth Century," II, Chap. IV, Sec. IV.

⁷¹ One has only to read their longer poems: "Childe Harold," "Cain," "Revolt of Islam," "Prometheus Unbound."

⁷² Wernaer, "Romanticism," etc., c. XII.

life to be used for theme of song or story. It may be as a writer has suggested, that the Mediæval and the Catholic are so closely connected that one can hardly be a Mediævalist heart and soul without partaking of a strong religious feeling that is primarily Catholic.⁷³

However that may be, the objection has been urged, as was mentioned in another place,⁷⁴ that Byron and Shelley were not interested in the things of a spiritual world, and though romantic in temperament, had no sympathy with the Middle Ages; that Scott, though the most Mediæval of them, was attracted only by the pomp and splendor and pageantry of both the social and religious life, but that he could not enter into the spirituality of the latter, nor into the soul of either.⁷⁵ This is true in a degree, but he had, nevertheless, faint glimmerings that the soul animating the external world he drew so well was a very wonderful soul indeed.⁷⁶ Moreover, his was the pioneer work to prepare men's minds for the spiritual side of the life he wrote of. Possibly the explanation of Prof. Gates may throw light on the matter. He says that, "he (Scott) offered nothing . . . that could directly help his readers into a surer relation toward the mysterious powers of the spiritual world. But his influence tended, with a decisiveness that we now find it hard to realize, to break down the bounds of the old-time, narrow, conventional, and purely intellectual world in which the witty men of the eighteenth century had lived and had tried to believe they were thriving. He touched the men of his day with a vital sense of kinship with the men of the Middle Ages,—with

⁷³ Caine, "Recollections of Rosetti," p. 140.

⁷⁴ *Supra*, p. 9.

⁷⁵ Cf. Beers, "Romanticism in the 19th Century," p. 39, *et seq.*

⁷⁶ In his last illness Scott was heard murmuring invocations from the Litanies and parts of the Mediæval hymns, especially of the "Dies Irae." His last audible words were the opening verses of the "Stabat Mater," his best loved hymn. Cf. Lockhart's "Life of Scott," Vol. V, p. 435.

the men of those 'ages of faith' wherein life was lived passionately and imaginatively under haunted heavens.'"77 On much the same principles as Gates' the position of Scott is defended by no less an authority than Cardinal Newman.⁷⁸

This defense refers especially to Scott, because he dealt most explicitly with the Mediæval, but there is much to be said for his contemporaries also. In the first place, the Romantic movement had but begun and there still remained in literary thought the paraphernalia of Classicism; moreover, the literary training of these writers had been on classical models. Byron, indeed, had keen sympathy for the older forms of expression, and engaged in a controversy in defense of the poetic genius of Pope,⁷⁹ a controversy notorious then and still full of interest. In the second place, if the Romantic Revival may be said to have manifested itself and developed, first in an attraction to the unusual, from that to the mysterious, and finally to the supernatural, it is probably true to conclude that some of the writers of the period did not go beyond the first or second stage of the development.

That it did so develop is evidenced by the writings produced. Some of the earlier ones were no more than weird, often gruesome tales of ghosts and goblins and haunted castles.⁸⁰ The people were eager for something to lift them out of the lethargy and dullness of the age. A man such as Southey, missing the true motif of Romanticism, sought the unusual and mysterious in any people or age that was far removed from his own.⁸¹ The more strongly supernatural tendencies are represented

⁷⁷ "Studies and Appreciations," pp. 5 and 6.

⁷⁸ "Apologia," p. 140.

⁷⁹ Cf. Beers, "History of Romanticism in the 19th Century," pp. 63-67.

⁸⁰ E. G., "Romances of Mrs. Anne Radcliffe"; M. G. Lewis; of Horace Walpole.

⁸¹ Cf. "Thalaba," "Curse of Kehama."

in Coleridge and Wordsworth,⁸² later in Rosetti. In Germany this tendency was so strong that it has been called pietism. In France it was manifested in Chateaubriand. Though it is true that in England there was no organized effort, no leader, no definite Romantic creed, and though these writers differed "as star from star," yet they gave to their poetry and prose certain common characteristics that can be interpreted only on the basis of something elemental towards which they were groping; their minds at least acknowledged a kinship with each other and were guided by the same basic principle. They were most of them "adventurers in the land of the spirit, followers of a vision, seekers after some new life." They did not know (though some may have come to understand later) that the "new life" they sought was none other than the life of Grace—supernatural life—the mysterious life that God had given to the race in the person of the first man, that His Divine Son had restored when lost, that the Holy Spirit communicates to the soul by His indwelling. If they could have realized the Catholic doctrine beneath their theories they might have reconciled facts and aspirations, realities and ideals, the world and God.

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[TO BE CONTINUED]

⁸² E. G., "Ode on the Intimations of Immortality."

GROWTH OF THE ENGLISH DRAMA FROM THE LITURGY OF THE CHURCH *

[CONTINUED]

The *York Cycle* is thought to have been compiled as early as 1340-1350, and shows evidence more than any other cycle of having probably a single author. It is ascribed to a Northumbrian monk.† In its development it bears a close resemblance to the *Cursor Mundi*, an epic of about half a century earlier date, which treats of the same subjects in the same order, and which is thought to have influenced the form of all the collective Mysteries in no mean manner.‡ The plays of the York Cycle are notably free from the boisterousness found in some of the other cycles; and in several instances the writer has given play to inventive and imaginative powers in order to enhance the different scenes which he wished to make most impressive. This freedom in adding to the Gospel narrative was a decided step towards dramatic development. "Among the non-Biblical characters of the York Cycle are eight burgesses and two porters, the second of these hard to rouse, and of abusive tongue, belonging to the type of Mystery porters that fathered the porter in *Macbeth*. For even Shakespeare owed so much of a direct debt to these antiquated dramas, while Ben Johnson did not scruple to borrow from them the 'roaring devil' which Shakespeare ridicules."¶ This cycle was last played in 1584, four years before Shakespeare wrote *Love's Labour's Lost*.||

* A thesis submitted to the Teachers College of the Catholic University of America in partial fulfillment of the requirements for the degree Master of Arts.

† Ward. 66.

‡ Ten Brink. *English Lit.*, 288, Vol. I.

¶ Bates. *Eng. Religious Drama*, 104.

|| Moore, *Eng. Miracle Plays and Moralities*, 35.

The *Towneley Plays*, so-called because they were preserved in the Towneley library, were probably composed by the Augustinian Friars of Widkirk—circumstantial evidence alone justifies this supposition, as there is no direct evidence of their authorship—and they were performed by the Gilds of Wakefield, as is attested by the assignments in the manuscript.* Wakefield is a town some four miles distant from the Monastery. This cycle dates from about the middle of the fourteenth century. It consists of thirty-two plays embracing subjects from the creation to the judgment.

The comic element abounds in these plays; and, in fact, the episode of Mak, the sheep-stealer, introduced in connection with the Nativity play, is the primitive type of the English Comedy. Although the writers let themselves down to the level of coarseness in order to amuse, the graver portions of the cycle, “especially those concerned with the incidents of the Passion, are of course serious in tone.” “To bring literary criticism to bear on a cycle built up, even approximately, in the manner which I have suggested (by combinations from other plays) is no easy task. The plays were not written for our reading, but for the edification and amusement of the uncritical audience of their own day; and we can certainly say of them that, whatever effect the playwright aimed at, he almost always attained.”†

The four extant manuscripts of the *Chester Plays* were transcribed at dates varying from 1475 to 1607. Some attempt is made to date them from a period between 1268 and 1276; but the evidence is only traditional. Gayley favors the supposition that they were written by a monk of St. Werburgh’s in 1382.‡ These plays, twenty-five in number, were presented at Whitsuntide, and lasted

* Ward. 72.

† Pollard. Introduction to *Towneley Plays*, XXIX.

‡ *Plays of Our Forefathers*, 109.

through two or three days. They are chiefly didactic in style, and possess no particular qualities that might have influenced otherwise than in a general way later literary works.

The *Coventry Plays*, numbering forty-two, are chronicled as being played from 1416 to 1591. They were not all played in one year, as is stated in the prologue to one of the plays, nor was their presentation confined to the single town of Coventry. Their content indicates ecclesiastical authorship; and from external, though indirect, evidence they are ascribed to the Grey Friars. These plays are also predominantly didactic. The comic element appears, but it is not over-done. The point of departure from the type represented by the other three cycles is the large introduction of allegorical personages, which gives to the cycle the characteristics of both the Mystery and the Morality.

Besides the cycles already mentioned, there were other Pageants and Mysteries, some performed on moveable stages as was the case of the Corpus Christi cycles, others on stationary stages. We also find records of the performance of one or more scenes from cycles that are no longer in existence. Among these single plays Ward mentions *The Story of the Creation of Eve, with the Expelling of Adam and Eve out of Paradyce*, thought to have belonged to a Norwich cycle;* *Noah's Ark* from *Newcastle-on-Tyne*; the Brome *Abraham and Isaac*, noted for its tenderness and pathos; *Sacrifice of Abraham*, found at Dublin; a *Ludus Filiorum* acted at Cambridge in 1355. There is also a collection of plays based on the New Testament and known as the *Digby Mysteries*, of which the most remarkable is *Mary Magdalene*, noted for its originality of plot and the introduction of allegorical characters. "This piece is in substance as well as in

* Ward. 91 ff.

name a miracle-play rather than a mystery; but the astounding complexity and romantic imaginativeness of the action remove it into a literary as well as a dramatic sphere foreign to that of the plays previously described (*i. e.*, of the Digby MS.).”*

The part the cycles have in the development of the drama does not lie in the literary value of the different plays so much as in the general influence they had in preparing the minds and tastes of the people for theatrical representations. Katherine Lee Bates summarizes this influence as follows: “There is intrinsic dramatic quality in the theme, however conceived. . . . But as conceived by the Middle Ages, the Christian story is frankly and forcibly dramatic. For the power of these cycles lies in their mighty range. . . . The cycle is the drama, of which the pageants are but the shifting scenes. . . . The Mysteries set examples not only of sweeping scope and massive structure, but of truth to human life. . . . Their plots were woven not in fallible human brains, but in the loom of Life, unerring artist. . . . The selective quality, which is the dramatist’s distinctive gift, has an indispensable part to play. . . . The Mystery playwrights possessed in rudimentary form this dramatic sense. . . . One important feature of the Miracle Cycle, a feature which the Elizabethan drama duly inherited and fearlessly appropriated, remains to be noted,—the blending of comedy with tragedy.”† However, long drawn-out as these cycles were, they possessed distinct characteristics that have been retained and have reached a pronounced development in the modern drama. Pollard‡ says: “The *Creation and Fall of Lucifer* may be taken as exemplifying the power of these primitive

* Chambers. 148.

† K. L. Bates. 176 ff.

‡ Introduction to *Eng. Mir. Plays*, XI.

playwrights in developing a great historical situation, . . . the controversy between Noah and his wife their development of a humorous incident, . . . the sacrifice of Isaac exhibits the treatment of the most tragic and pathetic incident, with one exception, with which the playwrights were concerned." These, he says, are remote approaches to the Histories, Comedies, and Tragedies of the Elizabethan age, but so far removed that, unaided by outward influence, they would perhaps never have reached that period of evolution. Still he sees in the Shepherd's play of the Towneley cycle a very highly developed type of Comedy. Gayley says: "The injection of crude comedy was a natural response to the civic demand. Indeed, if we consider comedy in its higher meaning as the play of the individual achieving his ends, not by revolt, but by adjustment to circumstance and convention, the miracle play was in its essence a preparation for comedy rather than tragedy. For the theme of these dramas is, in a word, Christian: the career of the individual as an integral part of the social organism, of the religious whole. So, also, their aim: the welfare of the social individual. They do not exist for the purpose of portraying immoderate self-assertion and the vengeance that rides after but the beauty of holiness or the comfort of contrition. Herod, Judas, and Antichrist are foils, not heroes. The hero of the miracle seals his salvation by accepting the spiritual ideal of the community. These plays, accordingly, contribute in a positive manner to the maintenance of the social organism. The tragedies of life and literature, on the other hand, proceed from secular histories, histories of personages liable to disaster because of excessive peculiarity,—of person or position. Tragedy is the drama of Cain, of the individual in opposition to the social, political, divine; its occasion is an upheaval of the social organism. The

dramatic tone of the miracle cycle is, therefore, determined by the conservative character of Christianity in general. . . . In all such stories (*Massacre of Innocents*) the horrible is kept in the background or used by way of suspense before the happy outcome, or frequently as material for mirth. . . . It must be said that in the old cycles the plays surrounding even the Crucifixion are not tragedy; they are specimens of the serious drama, of tragedy averted. The drama of the cross is a triumph. . . . But though the dramatic edifice constructed by our forbears is generally comedy, it is also divine. And not for a moment did these builders lose their reverence for the House Spiritual that was sacred, nor once forget that the stones which they ignorantly and often mirthfully swung into juxtaposition were themselves hewn by Other Hands. The comic scenes of the English Miracle should, therefore, be regarded not as interruptions to the sacred drama, nor as independent episodes, but as counterpoint or dramatic relief.”*

Although the cycles followed very closely the Bible narratives, the introduction of fictitious characters opened the way for individuality of representation and dramatic setting. The primary aim of the pageants was that of stimulating the religious conceptions of the people; but there was also a secondary—and not illicit—motive, that of entertaining. This determined the manner of presentation as far as costuming and, in as much as they were free to use their individuality in embellishing the scriptural text by the addition of fictitious personages, dramatic action was concerned. As a matter of course, the costuming was after the prevalent fashion; and their characters could have been found amongst the people of their own day. This dramatization of popular characteristics reached its highest growth in the ad-

* *Plays of Our Forefathers*, 144 ff.

vanced stages of the English drama; and it is one of the essentials that has given our drama a national stamp distinguishing it from stiff imitations of classics that influenced for such a long period the dramatic literature of the other modern languages.

In this stage of the development, it might be well to note several features that give additional evidence of the descent of the Mystery from the liturgical offices. Chambers* points out these differences. The music was

* Chambers. 151.

similar to church music, the dialogue is sometimes a translation of the Latin, and many of the plays close with the *Te Deum* as was the case with the liturgical dramas inserted in the office at Matins. It is to be remarked, however, that nowhere do we find an entire breaking off of one form to give way to another; but these forms often existed side by side, parent form and offshoot, one modifying the other without changing its essential character.

The next element that perhaps most greatly influenced changes in the Mysteries was the popular taste for allegory. This form predominated not only in poetry considered apart from the drama, but led to the personification of abstract qualities in the Mysteries themselves—as we have seen in the Coventry cycle—and to the invention of entirely new plays in which all the characters—or at least a great number—were personified abstractions. The liturgical Latin play, *Antichristus*, which was no doubt an Advent play and dated from the twelfth century, was probably the prototype of the Moralities that became so popular in the fourteenth and fifteenth centuries. Another of about the same century was based upon the eighty-fifth Psalm, "Mercy and Truth are met together: Righteousness and Peace have kissed each other." Chambers finds at the closing of the play,

Slaughter of the Innocents, where "Dethe, Goddys masangere" makes an end of Herod, the source of the allegorical *Dance of Death*. The Morality did not reach a very extensive growth while connected with the Mystery, but flourished rapidly independently. England appears to have been its natural home; and we have an abundance of examples of the several stages of its growth. It is to be regretted that the first independent Morality that should be recorded, the *Paternoster Play*, is now lost; but the history of its representation gives sufficient evidence of the character of the play. References are made to its performance as early as 1378.* The *Creed Play*, which is of the same type, is mentioned as being acted in 1446. The oldest extant complete Morality is the *Castell of Perseverance*, which dates from about the middle of the reign of Henry VI. This is antedated by *The Pride of Life*, written probably early in the fifteenth century, and of which only a fragment remains.† The theme of the play *Castell of Perseverance* is as follows: In the prologue we meet Mundus (the World), Belyal (the Devil), and Caro (the Flesh), each boasting of his power. Next enters Humanum Genus (Typical Man), naked and helpless; and at once there is a struggle between the Good Angels and the Bad Angels for the mastery of his soul. And the Bad Angels win out in the fight. Next we see Humanum Genus making his allegiance to Mundus, who puts him in care of Voluptas (Pleasure), Stultitia (Folly), and Detractia (Backbiting), and finally of Belyal Caro, and the seven deadly Sins. But the Good Angel is not idle; and with the assistance of Confessio, Schrift, and Penitencia, he rescues Humanum Genus and carries him to the Castell of Perseverance for safety. This is reported to

* Chambers. 120.

† Ibid. 436.

Mundus, and the hosts of Belyal are called upon to make an attack. But the assault is withstood by the Virtues. Mundus finally sends Avaritia to Humanum Genus, who allows himself to be persuaded to leave his fortress; and he falls anew into sin, much to the delight of Mundus. He receives from Mundus his reward of a thousand marks, which, however, he is not allowed to spend; and when Death comes to claim him, Mundus demands the return of the money. Humanum Genus dies pleading for mercy. In the finale of the play the judgment takes place; and, in spite of the claims of the evil spirits, mercy prevails. Of this play Gayley says: "Though the abstractions are not of a highly dramatic character, still one or two of them foreshadow the comedy of manners and satire, that is to say, the comedy of criticism."*

The Wisdom that is Christ, Mankind, The World and the Child, Everyman, and Hyckescorner are among the oldest extant Moralities. In each of these plays Gayley† recognizes a definite and clear advance towards the latter drama. He says: "The *Wisdom that is Christ* is a comedy in the mediæval sense of the term. . . . The plot is allegorical, but the language and philosophy of the play are direct. . . . On the whole the play makes, however, for the advancement of creative ideality; and in particular for the evolution of a species of drama which Udall, Lyly, and others were soon to bring to some degree of perfection, the masque." *The World and the Child* "continues the allegorical and didactic purpose of its kind. To the variety of dramatic means and methods it adds nothing, but to the inherent technique of comedy it makes a twofold contribution; a representation, crude to be sure, but laudable, of a sequence of changes in the character of the hero and a pleasing iter-

* Gayley. *Rep. Eng. Com.*, LVIII.

† *Plays of Our Forefathers*, 294.

ation of crises in the conduct of the plot; the latter essential to the differentiation of the comic movement from that of the tragedy." *Everyman* "prepares the way for the development of character . . . and for sober contemplation not only of the mortal issues but of the artistic possibilities afforded by them to the creative imagination."

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[TO BE CONTINUED]

EDUCATIONAL NOTES

It is an idle hope that children can be educated through incarceration. Most people seem to think that a child can spend all the beautiful daylight within four walls, and after undergoing a certain number of drills come out at the end educated. There are many complaints of the failure of the products of our public schools, but one of the great causes of this failure, to my mind, is due to the fact that we are not educating our little children more out doors in the sunlight where they can exercise, buffet the storms, and meet nature at first hand.

V. E. KILPATRICK.

The best reading that the writer has ever seen in a third grade was done by children who read to each other. They used the readers in the school and books from home and from the public library. Each child was permitted to make a selection and submit it to the teacher for approval. Then came the period of preparation, extending often over two or three days or even a week. During this time the child was supposed to study the selection carefully, learn the pronunciation of different words, and practice reading the selection so that he might give pleasure to those for whom the reading was done. The one good reason for reading aloud is to read to an audience who cares to hear what you have to offer. These children were participating in a social situation which demanded much of them, and

they enjoyed the hard work which was necessary because the motive back of it all was genuine.

DR. GEO. D. STRAYER,
of Columbia University.

If it be the teacher's aim to lead the child to think, it is necessary for her to apply the principle that the child must be told nothing that he is able to find out for himself. To compel the child to study the lesson from the text-book in advance of the recitation, is to violate this principle *in toto*, because by this means he is directly told by the text-book every point that he might be able to reason out for himself. In order to properly apply the principle, it is necessary to bring the new matter before the pupil for the first time during the recitation period. The aim of progressive teachers is to aid the pupil in building, so to say, a solid and permanent mental structure, consisting of fundamental ideas, based upon concrete facts, which themselves shall ever remain fresh and active, forming a fund of ready knowledge. To construct a mental fabric of this nature, it is necessary to bring the ideas to the notice of the pupil in a psychological order. It is only when we progress slowly and systematically, from the known to the unknown, and from the concrete to the abstract, that the facts may be properly welded together and lead to the formation of clear fundamental ideas.

DR. J. M. RICE.

The teacher should often read aloud to her pupils poems and stories, with no suggestion that she is doing this for any reason outside their pleasure and her own. She may sometimes shorten the morning exercises a

little to allow for her reading or she may occasionally read a little at close of school, cutting short sometimes one class period, sometimes another. The rural teacher usually has more freedom in making such a slight change of schedule than has the teacher in a city school.

Reading aloud is very valuable for many reasons. Its first appeal to children doubtless comes from the pleasure they feel in sharing a common interest. The appreciation of the reader adds to the grasp of the listener, unhampered by the mechanical difficulties of reading which usually trouble him; and often a hearty laugh together develops a bond of sympathy, which nothing else could produce. The merry story is particularly appropriate for the close of the day, for the wise teacher tries to send her children home with cheerful hearts, despite any trials and tribulations that the day may have brought forth.

In this matter of reading aloud, the influence of beautiful English should be considered. A child acquires his vocabulary from what he hears at home, at school, and in the street, rather than from what he sees upon the printed page. In listening to reading aloud, he becomes familiar with fine English and with words that are new to him. The slovenly English to be heard in many homes, the excessive use of slang and the constant invasion of foreign tongues should make us realize that if we have any regard for one of the most beautiful and flexible of languages, we should take some definite stand to prevent its degeneration.

—*Educational Foundations*, October, 1913.

A careful estimate made for New York City in 1903 showed that fourteen per cent. of all children of eleven and twelve years, considerably over one-fourth of all children of thirteen years, and more than one-half of all

children of fourteen years of age, were not in the public schools. It was found that some of these little CHILD victims of child slavery could not write their own LABOR names correctly, had not the rudiments of training necessary for even their pinched and degraded lives, and did not know the meaning of play as it comes to the child of freedom in all its recreative and educative value.

Play may be made useful, and many kinds of work rightly planned and inspired become the most delightful of amusements to the child. Some kinds of labor may give a liberal education if the laborer has the ability to get from it all that opportunity offers; but children are of most service in mechanical work done by automatic machinery, which takes away nearly all educative value from the employment, dulls the mind and blunts the faculties by its ceaseless monotony. Employers have found that by specializing labor a small fraction of the percentage of time lost in training undrilled muscles is saved; and, therefore, few boy mechanics have the opportunity to learn a trade or broaden their experience in any way. As a result their best powers of usefulness are dormant, for their faculties have not been trained.

The energy of the future laborer is not only diminished by retarded physical development and restricted mental ability because of child labor, but the moral degradation resulting from it is an even more pitiful aspect of the situation. The pressure of overwork deadens right instincts before they have time to become fully formed. There is no time in which to brighten the deadly stupor of the daily routine, no time to breathe deeply, to look up—to enrich the poor darkened life—and it is no surprise to the student of human nature that bad passions are incited, and, as Mr. Hunter puts it, that “Children robbed of playtime too often reassert their right to it in

manhood and womanhood as vagabonds, criminals, and prostitutes." These children make beasts of burden, not men, and they display their acquired characteristics by gnashing and straining at the chains by which they are bound. England is ever in advance of us on such questions, and she has made a careful study of this child-labor evil and its effect upon the adult laborer, to find that this class is deteriorating rapidly, and that all these stunted men hope for is a chance to throw off their hateful burden.

LENA A. BRITTON,
Child Welfare Magazine, October, 1913.

How the Vocational Guidance Survey of New York City voluntarily became the Vocational Education Survey, because those in charge believed that the really needful thing was to train children to be efficient rather than to find jobs for them for which they were not trained, is told in a document just issued for free distribution by the United States Bureau of Education.

"What the children really want," says Miss Alice B. Barrows in the Bureau report, "is vocational training.

The kernel of truth in this popular movement for vocational guidance is the need of vocational training for children. Vocational guidance should mean guidance for training, not guidance for jobs. Hence, under present conditions, the interests of public-school children can best be served, not by the establishment of a vocation bureau, but by the development of vocational training."

The survey was undertaken by a joint committee of the Junior League and the Public Education Association. It was organized for the purpose of studying a group of New York children leaving school to go to work, in the

hope of determining what vocational guidance should mean to the public schools of the city. Like all careful investigations of recent times, this survey demonstrated that "economic pressure" accounts for only a small proportion of the children who leave school to go to work.

Investigation of the children at work showed that what they wanted more than anything else was "a job where you can learn." In most instances they were not getting it. For the most part their work meant nothing to them; they were rapidly developing a "feeling of protest against the lack of individual attention and training; against the military discipline and inexplicable tasks."

On one point the New York report is unusually explicit. "There are no jobs for children under 16 which they ought to take," it declares. Furthermore, it emphasizes the need for more information about industrial conditions before attempting to steer boys and girls into positions. "Neither the Vocational Education Survey nor any other organization has adequate information at present about the demand for workers or the opportunities and conditions of work and training in the twenty largest industries, not to mention the legion of smaller ones." Until more exact information is at hand the vocational-guidance movement, says the report, will remain "little more than a body of good intentions without any clarified plan."

In the homecraft course just instituted in the Wadleigh High School, New York City, the attempt to meet practical demands in girls' education is seen at its best, according to officials of the United States Bureau of Education. The homecraft course is for girls whose interest is in up-to-date home-making rather than in advanced literary or scientific study. The work is taken chiefly by students who do not intend to go to college,

but who wish to make the best use of their time while in high school; and it is particularly recommended for those who expect to stay in school only two years or less.

The course is both "practical" and "cultural." It answers the every-day needs of girls who mean to be real home-keepers, and it affords abundant opportunity for studies that are for enjoyment as well as for work. Domestic science and domestic art, with household arithmetic, study of vocations, "clothing—its care and remodelling," are prominent subjects the first year. Drawing, music, biology, English, and physical training are required subjects, with current history, English history, and modern languages among the electives. Latin and advanced mathematics are conspicuous by their absence.

In the second year hygiene and sanitation are added to the requirements, and other studies may be chosen from a list which includes millinery, household chemistry, European and American history, history of women's work, arts and crafts, and modern languages.

Household management, a required study, is a feature of the third year of the course. Applied design and applied physics are among the subjects that may be selected by the students. In the fourth year the girls delve a little deeper into the philosophy of homecraft by means of a required course on social efficiency. They may also regale themselves with a number of more advanced studies, such as: Fundamentals of legal procedure; physiology, bacteriology, and sanitation; household design and decoration.

Throughout the course the emphasis is on applied, rather than theoretical knowledge; and the work is so arranged that regardless of whether a girl completes the four-year course or leaves before she finishes she has

acquired a fund of workable ideas of direct value to her in the immediate problems of her life. At the same time the course is not narrowing. Girls who take it may, if they desire, elect some of the more usual studies from the regular high-school courses. Furthermore, they are prepared to meet the admission requirements of the Columbia University School of Household Arts and similar higher institutions for young women.

Boys in the Ishpeming, Mich., High School repair the school buildings for pay, conduct a co-operative school farm for profit, and are about to erect a gymnasium for their school in the same business-like way they have learned to do other things for themselves and the community. All this work is under the direct supervision of the regular school authorities, according to H. W. Foght, of the United States Bureau of Education.

For the past six years, Mr. Foght states, high-school students from the manual-training department have been employed to repair the various city school buildings. During one summer \$3,000 was thus paid for student labor. The boys have repaired roofs, laid cement floors, built brick walls, and installed plumbing fixtures. The gymnasium to be erected by the boys is from plans drawn by seniors in the high school.

Particularly successful has been the co-operative farm enterprise. Superintendent Scribner induced the board of education to rent a patch of ground on the edge of the city, and at the same time procured \$500 for development expenses. Sixty-four boys responded to a call for volunteers to form an association. They were immediately organized into three working squads, each with its

own "boss." The boys made their own rules, and they carry them out. Strict discipline is enforced, and drones are discouraged. As a first step, six acres were planted to potatoes, cabbages, and strawberries. It is the plan ultimately to plant twenty acres in strawberries for the northern markets. The boys receive 10 cents an hour for their labor, and they are to have 7½ cents additional when the products are marketed.

These plans to meet the actual needs of the community through its schools developed out of peculiar local conditions. Ishpeming is a mining and industrial town of some 13,000 inhabitants in the upper Michigan Peninsula. Under the State law, children are not allowed to work in the mines and factories until they are 18 years of age. The compulsory age is 14. As there are almost no other industries in the region, there is more than the usual danger of "drifting" on the part of growing boys. It was to meet the problem of these boys that the practical experiments were undertaken, and the results have amply justified the effort. Not only have the boys become interested in school, but their parents have had brought to them in a thoroughly understandable way the direct economic value of education.

Education in foreign countries is given special attention in a survey just issued for free distribution by the United States Bureau of Education, in the belief that foreign experience is particularly valuable at this time for affording light on school problems now under discussion in the United States.

In vocational training especially, the report points out, foreign experience needs to be considered. Germany, Austria, Switzerland, Norway, and other European nations have for many years been making provision for

industrial and technical instruction in public schools, and their systems, while undoubtedly not EDUCATION adaptable as a whole to American conditions, should aid materially in solving the IN FOREIGN COUNTRIES vocational problem in the United States.

English-speaking countries have been later in adapting education to industrial needs. Canada, like the United States, is now wrestling with the problem; a commission on industrial training has been investigating the subject for the past three years. Scotland has been unusually successful in providing continuation schools that avoid the danger of too early specialization. In Ireland municipal technical schools are transforming the city industries, just as the rural industries were transformed by the earlier agricultural movement. England herself, according to the report, "is gaining leadership among the nations by the close organization of all the agencies, social and educational, directed to the improvement of rural life." In England the necessity for better adjustment to industrial needs has been brought home by the failure of the children to continue their education beyond the primary school. It is estimated that six out of seven English children never appear in school after reaching the age of 15.

Practically every civilized nation is considered to some extent in the Bureau's report. Among special topics considered are: Health work in the schools of Great Britain; rural schools in Denmark; the teachers' syndicates in France; education for citizenship in Germany; instruction for emigrants in Italy; Robert College in Constantinople—an American foundation; Russia's efforts for rural uplift, and the partial adoption in New South Wales of the educational program of the labor party.

CURRENT EVENTS

THE CATHOLIC UNIVERSITY OF AMERICA

The Catholic University of America opened its twenty-third year on Tuesday, September 30, with the largest registration of students in its history. The Freshman class numbers 160, and represents almost every State in the Union. Many new instructors have been added to the Faculty, and other changes have been made necessary by resignations and leaves of absence.

The Chair of Greek Language and Literature, from which Doctor George M. Bolling resigned, has been filled by Doctor John B. O'Connor, hitherto head of the Greek and Latin departments of Adelphi College, Brooklyn, N. Y. Doctor O'Connor is one of the most distinguished Greek scholars in the United States.

The Reverend Doctor John T. Creagh, for sixteen years Professor of Canon Law in the Faculty of Theology, has resigned to accept the position of pastor of St. Aidan's Church, Boston, Mass.

The Reverend Doctor Heinrich Schumacher, until recently Vice-Rector of the German College, Santa Maria dell' Anima, Rome, has been appointed Instructor in Sacred Scripture, and will lecture during the present year on the New Testament.

The Reverend Sigourney W. Fay, S. T. L., formerly Instructor in English in Teachers College, has been made Instructor in Liturgy, and will lecture in Divinity Hall.

The Reverend Francis M. O'Reilly, S. T. D., who received his Licentiate in Theology at the Catholic University in 1911, has returned to the University as Instructor in Dogmatic Theology. Doctor O'Reilly has spent the past two years studying in Rome and Freiburg, Germany.

In addition to the appointment of the Reverend Paschal Robinson, O. F. M., noted in the October REVIEW, the following have been in effect since the beginning of the academic year: The Reverend Charles A. Dubray, S. M., Ph. D., Instructor in Philosophy; the Reverend George Sauvage, C. S. C., D. D., In-

structor in Psychology; Mr. James F. Hartnett, Instructor in English; Mr. Otto J. Ramler, A. M., Instructor in Mathematics; Mr. Aloysius J. McGrail, A. B., Instructor in Chemistry; Mr. John M. Ulrich, Ph. D., Instructor in Physiological Psychology; Mr. Maurice P. Doran, C. E., of the Rensselaer Polytechnic Institute, Instructor in Civil Engineering; Mr. Marion X. Wilberding, B. S., of Perdue University, Instructor in Mechanical Engineering; Mr. John J. Widmayer, B. S., Instructor in Drawing; Mr. Albert B. Bibb, Instructor in Architecture; Mr. Thomas H. Carter, B. S., a graduate of the Catholic University in 1911, Instructor in Electrical Engineering.

The heaviest registration is in the School of Sciences, and six new instructors have been appointed in that school. Mr. Fred K. Merriam, for three years Professor of Civil Engineering, has tendered his resignation to enter upon large construction work.

The Reverend Doctor Nicholas A. Weber, S. M., Instructor in History, is spending the present academic year in the University of Vienna. The Reverend Doctor Thomas V. Moore, C. S. P., Instructor in Physiological Psychology, has registered in the University of Munich, and will be absent for the year.

The Continuation Session of the Summer School for Teaching Sisters closed on September 24, when the thirty-three Sisters who had attended returned to their schools and academies in various parts of the United States. All of the courses offered during this session were in the School of Sciences, and embraced: Physics, two courses; Chemistry, four courses; Biology, two courses. They were conducted by Messrs. John J. Greer, B. S., in Physics; Henry B. Froning, A. M., and Charles Rascher, B. S., in Chemistry, and Reverend James A. Geary in Biology.

Among the recent acquisitions to the University Library is a splendid collection of two hundred volumes on the Monumental Brasses of England, a gift of an anonymous benefactor, and containing the rarest and most important works on this unique branch of ecclesiastical art. The University has also received from its Treasurer, Michael Jenkins, Esq., of Baltimore, a most valuable collection of works on Maryland history

and biography, amounting to about two hundred and fifty volumes. For this rare collection a special catalogue has been prepared and distributed among the chief libraries of the United States and local libraries.

The Very Reverend Doctor Henry Hyvernat, Professor of Oriental Languages, has donated to the University the two fine folio volumes of the facsimile edition of the Babylonian Talmud, one of the most important Oriental documents of recent times. Doctor Hyvernat is at present in England engaged in the work of cataloguing the Morgan Collection of Oriental Manuscripts.

PUBLIC LECTURE COURSE

The Fall course of public lectures began on Thursday, October 23, when the Reverend Doctor Patrick J. Healey, of the Faculty of Theology, spoke on "Constantine the Great and the New Rome." On October 30, the Very Reverend Doctor Charles F. Aiken, Dean of the Faculty of Theology, lectured on "Zoroastrianism and Christianity." The remainder of the course follows:

Nov. 6.—"The Philosophy of Cicero," by Reverend Doctor William Turner.

Nov. 13.—"St. Catherine of Sienna and the Papacy," by the Reverend Thomas M. Schwertner, O. P., S. T. L.

Nov. 20.—"The Russian Schismatics," by the Reverend Sigourney W. Fay, S. T. L.

Dec. 4.—"The Jacobite Poets of Ireland," by Doctor Patrick J. Lennox.

Dec. 11.—"Charlemagne in Weber's Dreizehnlinden," by Doctor Paul Gleis.

MUNICIPAL SCHOOL EXHIBIT

During the late fall and early winter the City Club of Chicago will hold in its club rooms an exhibit for the purpose of stimulating municipalities to make improvements in police stations, streets and alleys, playgrounds, schools, etc. A large space will be devoted to school buildings and grounds, and it is the desire of the sub-committee in charge of the school ex-

hibit to secure helpful suggestions from all persons interested in the success of the schools.

The general purpose is to show the functions of school buildings and grounds and the adequacy of the same for the performance of their functions. Particular attention will be paid to heating, lighting, ventilating, seating, and general care of the buildings. No definite plan has yet been made for the school exhibit, and suggestions are invited by the Chairman of the Sub-committee of School Buildings and Grounds, Mr. William J. Bogan, Sedgwick and Division Streets, Chicago, Illinois.

CATHOLIC HIGH SCHOOL DEDICATED

The new Blessed Sacrament Academy of Birmingham, Alabama, was formally dedicated on Sunday, October 5, by the Right Reverend E. P. Allen, D. D., Bishop of Mobile. The Right Reverend Abbot Bernard, O. S. B., of Cullman, Ala., and about forty priests attended the ceremony. Solemn Mass was celebrated by the pastor of the parish, the Reverend Patrick Turner, assisted by the Reverend Doctor William Turner, of the Catholic University of America, and the Reverend Doctor John Turner, of St. Gabriel's Church, New York City, as deacon and sub-deacon respectively. The Reverend E. J. Hackett, of Mobile, acted as master of ceremonies. The Reverend Doctor William Turner delivered a sermon on Christian Education, which was especially notable for its scholarship and lucidity.

The new structure is of reenforced concrete, faced with white brick, and is one of the finest Catholic school buildings in the South. Constructed at a cost of \$150,000, it offers accommodations for the parish elementary and high schools. One wing is to be used for the boarding scholars, the other for the residence of the Sisters; the main building is devoted to school-rooms for all departments. The school is in charge of the Sisters of Perpetual Adoration.

CATHOLIC TEACHERS OF THE DEAF

There is a great scarcity of expert teachers of the Deaf in all the State schools for the Deaf throughout the country.

Good teachers can command very high salaries; nevertheless, for the past two years it has been impossible to secure a teacher for the Deaf in the whole United States.

In order to provide a more numerous corps of teachers of the Deaf, the De Paul Institute, Pittsburgh, Penn., is about to open a normal course for the purpose of training teachers to become specialists in the instruction of the Deaf. The De Paul Institute has two large buildings in the city of Pittsburgh, with a capacity for one hundred deaf children, and is in charge of the Sisters of Charity. The modern fire-proof buildings, the expert instructors in charge of the course, and the great number of deaf children in attendance, will give abundant opportunity to acquire a thoroughly scientific knowledge of the latest and most improved methods in Deaf instruction, and will fit Catholic girls to take advantage of the many lucrative positions now offered. The number of applicants for this normal course will be limited.

NEW NOVITIATE AND NORMAL SCHOOL

The formal opening and dedication of the new Novitiate and Normal School of the Sisters of Mercy, Hartford, Conn., took place on the feast of Our Lady of Mercy, Wednesday, September 24. Over fifty priests and many teachers from all parts of the State attended the ceremony. Solemn Mass was celebrated in the presence of the Right Reverend Bishop John J. Nilan, D. D., who performed the ceremony of dedication. The new normal school will accommodate upwards of 100 novices, and will have all facilities for their religious and pedagogical training. In his address, the Right Reverend Bishop warmly thanked the Sisters for their generous cooperation with him in endeavoring to establish the long-desired training school. He then addressed the clergy on the topic of Religious Education, and said in part:

“Reverend Fathers, I beg to recall briefly the beginnings of that great task of rescuing our Catholic young from the treacherous undertow called unsectarian education, which has since swept the children of our countrymen by millions into the sea of indifferentism or positive infidelity. To build a school while

a debt still remained on the church was a heroic undertaking, to obtain teachers when it had been built was a serious difficulty. It was then the religious communities came to the rescue with their wonted courage. Cutting down their wants to a minimum they accepted whatever remuneration was offered them and made up the deficit by their own extra labor. No doubt trouble and anxiety on the part of the pastors were entailed by the work of school building, but the structures would be useless were it not for the devotion and self-sacrifice of the Sisters, especially the Sisters of Mercy, who, being first in the field, did not hesitate to expend their energies at the risk of health and to forego the comforts of life at times that a struggling parish might have a school.

"To keep up with the demand for teachers consequent on the rapid growth of the parish schools was difficult indeed. But sooner than refuse the charges thrust upon them, the period of probation was infringed upon, novices and postulants were pressed into service, so that in some cases the taking of the cap was the beginning of active work which was interrupted only for the ceremony of reception and profession. This left no time for that spiritual formation and training in the religious life prescribed by the canons. If it is urged that success nevertheless has attended the efforts of such Sisters, and that the religious spirit is not wanting in them in spite of the lack of training under a Mistress of novices, I admit it. God strengthens His pioneers, His grace is at hand for an emergency, but He expects that human efforts and rational system will take the place of miracle after the foundations are laid. That is the reason for this Novice House. Its form, its dimensions, its equipment tell plainly enough that it is not a luxury but a necessity.

"Already it gives promise of yielding a rich revenue, not only in the mental and spiritual quality of those who pass through it, but in what is of prime importance, the physical strength of the future teachers of our schools. Plans are now maturing for giving here a Normal School training along the lines of the Catholic ideal, i. e., a thorough knowledge of a few branches of secular science and a skill in imparting what they know to

others, graduating the dose according to the capacity of young minds; the understanding of the principles of morality so that they may be trusted not to dabble with dangerous experiments or follow the methods of those teachers who are without faith and are therefore not fitted to teach morality; and above all, the imbibing of that divine unction which makes the heart of the teacher speak to the heart of the child.

“The withdrawal of the novices from outside duties will cause inconvenience for a year or two, but better leave a good work undone or do it imperfectly for a time than prevent its being done well forever. This particular work can be done well only by a Sister trained in the religious life. Now, it requires more than knowledge, more than generosity and good will on the part of a young woman to pass from the service of the world to the service of Christ. The desires of nature must be tested by the forces of grace, there must be a turning aside from the crowd to learn from our Divine Saviour what is the extent of the service and the wages of fidelity.

“The Catholic school is God’s work in favor of His little ones. I am sure His angels will dwell in this house and His blessing enlighten the minds of these young teachers. The wealth of knowledge and piety which they acquire here will be poured out on the field which is yours to cultivate. The Sisters of Mercy, I feel, need no other assurance that you will not be indifferent to the welfare of St. Augustine’s Novitiate and Normal School.”

NEWS NOTES

Required home study has been abolished in the schools of Sacramento, Cal.

Rural districts in Denmark show less than 1/20 of 1 per cent illiteracy. In the United States the corresponding figure is 10 per cent.

Practical work in sewing, cooking, and other household arts is required in all English schools for girls above the infant grade.

In nearly 200 schools in Ireland instruction is carried on in both Irish and English, as part of the program to revive interest in Gaelic language and literature.

About \$15,000 is earned annually by the boys in the cooperative industrial course in the high school at Fitchburg, Mass.

After ten years of service, a teacher in Schenectady, N. Y., may obtain a year's leave of absence for study or travel abroad, receiving one-third payment of salary.

A comparison of 625 star athletes of the Naval Academy with 580 nonathletes, in both cases from the classes of 1892-1911, shows that apparently the nonathletes are in better physical condition than the athletes.

Of the 6,572,000 school children in Prussia, 3,815,000 are in Protestant schools, 2,383,000 in Roman Catholic schools, and the comparatively small number of 368,565 in the nonsectarian schools, where the pupils take most of the subjects in common, but receive religious instruction separately in the faith to which they belong.

Teachers in Greenville, Miss., are required by the school board to attend summer school at a university at least once every three years.

Salaries received by young women graduates of the home-economics course of the University of Wisconsin range from \$750 to \$1,000 for the first year's work up to \$1,500 for the third year of employment.

The University of Pittsburgh has opened a free "School of Childhood," for children 4 to 7 years of age, in which it hopes to "combine the best features of the kindergarten, the playground, and the Montessori school."

Of 1,100 cases of removal from country to city, personally investigated by T. J. Coates, supervisor of rural schools in Kentucky, more than 1,000 were caused by a desire for better school, church, and social advantages.

Marked progress in Alabama high schools is reported to the United States Bureau of Education. In 1908 there were 50 high schools, few of them with courses of more than three years in length; now there are 132 institutions doing high-school work, all but 14 of which have full four-year courses.

There are now about forty "psychological clinics" in the United States, according to Dr. J. E. Wallin, of the University of Pittsburgh. The first of such clinics, for the purpose of studying and classifying mentally unusual children, was established at the University of Pennsylvania in 1896.

The cities of Ulm and Frankfort, in Germany, are trying a novel plan for housing their teachers. They are selling to their teachers good municipal land at a low price and accepting a mortgage on it at low interest. In Frankfort this mortgage may amount to 90 per cent of the value, so that the applicant has to provide but 10 per cent from his own funds. The tax and mortgage payments together, it is said, do not amount to any more than reasonable rent, and with his regular "house money," which is allowed him besides his salary, the teacher is soon the owner of his own home.

PATRICK J. McCORMICK.

REVIEWS AND NOTICES

Woman in Science, H. J. Mozans, A. M., Ph. D. New York: D. Appleton Co., 1913, pp. xiv+425.

Since the publication by the Cambridge University Press in 1896 of Lina Eckenstein's splendid volume, *Woman Under Monasticism*, nothing has appeared on the subject of woman's achievements and woman's rights to things of the mind at all comparable in value to the work before us. The author's wide erudition and his careful, painstaking research is manifest on every page. He seems in most cases to have visited the places where the splendid scenes of woman's triumphs were enacted which he so graphically portrays. His material is selected with taste and judgment and the references to original sources are always at hand. The work can scarcely be said to be partisan. He does not allow his moral judgment to blind him to the many excellencies possessed by the heterae of Athens. He confines himself to woman's achievement in science and to the opportunities and restrictions which must be taken into consideration in each instance if a fair judgment is to be arrived at. In most instances the reader is left to draw his own moral. Here and there, however, a helpful hint is given as when contrasting the Greek wife confined to her home and her household duties and deprived of intellectual opportunity with the heterae who are granted every privilege and to whom the Athenian went for intellectual companionship instead of to his wife.

The religious convictions and national bias of the author, did he possess either of these things, are not allowed to intrude. Nevertheless, a perusal of the volume leaves one strongly impressed with the Catholic attitude towards woman. We find her in Catholic times down to the Reformation enjoying educational advantages in England and Germany no less than in Italy; but with the advent of the Reformation in both of these countries woman is robbed of her intellectual birthright; her schools are suppressed and their endowments diverted, frequently to the support of man's schools, while women are not

only allowed to fall into practical illiteracy, but every attempt on her part to enter the intellectual arena with man is held up as worthy of contempt. Milton's Puritan attitude was shared by his non-Catholic countrymen for three hundred years and even to this day woman is denied her rights. Oxford and Cambridge still refuse her academic degrees, while it is a well-known historical fact that the foundations of these institutions were drawn in large measure from suppressed convent schools.

The French Academy of Science does not escape a thorough castigation for their refusal to confer membership upon women of such preeminent genius as Marie Gaetana Agnesi and Madame Curie.

After recording many of Madame Curie's triumphs, such as having twice secured the Noble prize, once in chemistry and once in conjunction with others in physics, and having been elected to leading learned societies through the world and leaving her name the "curie" as the unit of measurement of radio-activity, the author adds:

"When, not long since, there was a vacancy among the immortals of the French Academy, there was a generally expressed desire that it should be filled by one who was universally recognized as among the foremost living scientists. The name of Mme. Curie trembled on every lip; and the hope was entertained that the Academy would honor itself by admitting the world-famed savant among its members. Considering her achievements, she had no competitive, and was, in the estimation of all outside of the Academy, the one person in France who was most deserving of the coveted honor.

"But no. She was a woman; and for that reason alone she was excluded from an institution the sole object of whose establishment was the reward of merit and the advancement of learning. The age-old prejudice against women who devote themselves to the study of science, or who contribute to the progress of knowledge, was still as dominant as it was in the days of Maria Gaetana Agnesi, a century and a half before. Mme. Curie, like her famous sister in Italy, might win the plaudits of a world for her achievements, but she could have no recognition from the one institution above all others that

was specially founded to foster the development of science and literature, and to crown the efforts of those who had proven themselves worthy of the Academy's highest honor. The attitude of the French institution towards Mme. Curie was exactly like that of the Royal Society of Great Britain when Mrs. Ayrton's name was up for membership. The answer to both applicants was in effect, if not in words, 'No woman need apply.'

"When one reads of the sad experiences of Mme. Curie and Mrs. Ayrton with the learned societies of Paris and of London, one instinctively asks, 'Will the day come when women, in every part of the civilized world, shall enjoy all the rights and privileges in every field of intellectual effort which have so long been theirs in the favored land of Dante and Beatrice—the motherland of learned societies and universities?'"

The motives that led the French Academy to adopt so remarkable a course as the rejection of Mme. Curie would be interesting. We catch a glimpse of one of these motives, which we hope was not very general, in a contribution to *La Revue du Monde* about the time this question was before the Academy. To quote from Dr. Mozans: "Guided by his myopic vision and diseased imagination, this writer discerns in the admittance of women into the grand old institution of Richelieu and Napoleon the imminent triumph of what Prudhon called pornography, and the eventual opening of the portals of the Palais Mazarin to representatives of the type of Lais and Phryne, on the Hellenic pretext that 'Beauty is the supreme merit.'" The other motive may be traced to the influence of Molière, whose two satires effectually closed the doors of intellectual achievement in France to woman; and the effect of these satires has not yet disappeared from the French blood. "Never did satire and ridicule accomplish more, except probably in the case of *Don Quixote*—that masterly creation of Cervantes, which dealt the death-blow to knight-errantry—than did *Les Femmes Savantes* and *Les Précieuses Ridicules*."*

Speaking of the attitude of France towards the higher education of woman in the days of Mme. de la Sablière, Dr. Mozans

* Woman in Science, 87.

says, "For a woman to devote herself to the study of science so soon after the appearance of Molière's *Les Femmes Savantes* argued more than ordinary courage. But for her to become distinguished for her scientific acquirements was almost tantamount to defying public opinion. The great majority of men had come to regard learned women in the same light as those who were so mercilessly derided in the *Précieuses Ridicules*; and they had, accordingly, no hesitation in treating them as unbearable pedants."

The remarkable contrast between the attitudes of France and Italy towards the education of women is worth close study. An amusing illustration of this difference of attitude is furnished in *Woman in Science*: "It is interesting, in this connection, to note the fact that, after Mme. Curie had been refused admittance into the French Academy, one of the members of this institution, who had voted against her on the ground that she was a woman, had occasion to attend a meeting of the Academy of the Lincei in Rome, an association which plays the same role in Italy as does the French Academy in France, and found, to his astonishment, that the dean of the department of archaeology, as well as the presiding officer of some of the most important meetings of the academy, was a woman. She was no other than Donna Ersilia Caetani-Bovatelli, the learned and gracious scion of an honored race. So taken aback was the Gallic opponent of *Feminisme* that he could but explain: '*Diable*' They order things differently in Italy from what we do in *la belle France*.'"

To Italy's everlasting honor it must be said, she has never varied in her treatment of woman as the equal of man. The most coveted professorships in her great universities were frequently held by women; always by women when they were better qualified than male competitors for the position. All her academic degrees, the doctorate of theology and canon law no less than philosophy and science, were conferred on women who qualified themselves for its reception.

If England is suffering today from a scourge of militant suffragettism, she probably deserves the chastisement she is getting. The long and persistent denial to woman of her rights

in the realm of the mind brings about its reaction; for here, as elsewhere, the law which tells us that action and reaction are equal and opposite holds good.

No better gift could be offered to the women of America than that which Dr. Mozans brings them in this volume. The perusal of it by women of sense cannot fail to be productive of incalculable good.

THOMAS EDWARD SHIELDS.

Inductive Versus Deductive Methods of Teaching: An Experimental Research. W. H. Winch. Baltimore: Warwick & York, 1913, p. 146.

This volume is No. 11 of Educational Psychology Monographs. The author of this work is well known to students of education through the several volumes which he has published during the past few years. He is External Member of the Psychological Board of Studies for the University of London, Chairman of the Committee of the Teachers' Guild of Great Britain and Ireland on Psychological Research in Schools, Lecturer for the London County Council on Pedagogical Methods in Schools. There is, therefore, abundant evidence of the author's ability to deal with the problem which he has undertaken to elucidate. The relative value of the inductive and the deductive methods in teaching the various school subjects is a matter about which there has been much theorizing, and it is high time to attack the problem from an empirical standpoint with such instrumentalities of precision as are at present available. In this case, however interesting the immediate problem may prove, the work will have a still greater value for many in its effect upon the science of education. There has been a growing feeling among educators that many of the problems of education should be faced in the schoolroom and dealt with by empirical methods. Psychology has offered us theory in abundance; theory will always be needed, but it is well that it be checked up at every step with carefully conducted experiments. We add here the general summary of the book before us in the

hope that it may stimulate the readers of the REVIEW to study Dr. Winch's latest contribution to the science of education.

"In five different schools in different parts of London, attended by children varying in social class, experiments have been made to test the relative values of inductive and deductive methods of teaching as applied to geometrical definition. Both girls and boys, of ages ranging from eight to fifteen years, were set to do the work. The main problems were two in number. In the first place, an attempt was made to discover which of the two methods gave the better results when the children were tested on precisely what they had been taught and on what they had learnt. In the second place, an endeavor was made to find out which of the two methods gave the better results when the children were tested on new material.

"The answer to the first of these questions was not the same in all of the five schools tested. In three of them, two of the three boys' and one of the two girls' schools, the conclusion was unambiguously in favor of the 'deductive and memoriter' method. This was the case with the younger and less proficient boys and girls, and at first sight it looked as if age were an important factor in the production of this result, but the same result was obtained with a class of boys who were much older, so that age was not the *only* factor of differentiation. In two classes, the oldest class of boys and the oldest class of girls who did the work, the inductive method was just as successful as the 'deductive,' even for purposes of exact reproduction, immediately afterwards of what had been taught or learnt. There were some indications that the children inductively taught lost rather less of what they had known than those deductively taught when they were tested *some time afterwards*; but, on the whole, the tests of *deferred* reproduction gave the same comparative results as those of *immediate* reproduction. The importance of this consideration in testing school methods where exact reproduction is required is obvious.

"The answer to the second of the two main issues was the same in all the five schools. The children who were taught 'inductively' did better work than those taught 'deductively' in

every case when they were required to apply themselves to new matter.

"This research, therefore, offers an experimental justification of what are known, among teachers, as 'intelligent' methods of teaching, and of the superior 'transfer' effect of certain methods.

"Many pedagogical corollaries may be drawn from the experiments, but it will be sufficient in this place to emphasize a consideration already alluded to in the body of the text.

"Examinations, whether internal, that is, conducted from within by the school authorities, or external, that is, conducted by external educational authorities, should always include questions on subject matter which is *not* identical with that set down in the syllabuses of instruction *if the examination is to test good method in teaching*. But if the tests are to serve any useful pedagogical purpose, the new material, though it should not be identical, ought to be analogous to that which has been dealt with in the school curriculum. Questions on new analogous material are probably the best questions of all (if the same set of questions be required to serve a double purpose), for the test, with fair adequacy, whether the work set down in the syllabuses has been efficiently done and they also test, with admirable adequacy, whether the methods by which the school work has been done were such as to give the pupil power to apply his knowledge."

It is a long time since we have had, as the result of a bit of educational research, clear-cut conclusions of such value to the teachers in the schoolroom, to the authors of text-books, to the superintendent and examiners, as those which appear on the concluding page of Dr. Winch's admirable little volume.

THOMAS EDWARD SHIELDS.

How I Kept My Baby Well, Anna G. Noyes, B.Sc. Baltimore: Warwick & York, 1913, p. 193.

This volume is number 9 of Educational Psychology Monographs. It constitutes somewhat of an exception to the usual educational work in that it is addressed primarily, not to

teachers, but to mothers. A brief preface from the pen of the learned editor of the series, Guy Montrose Whipple, gives a hint of the contents and value of this piece of research. "Mrs. Noyes has, we believe, made a contribution of real interest to physicians and nurses, to mothers and fathers, and to students of childhood generally. The value of her work is two-fold. On the one hand, it points the way to a method and type of observation that any intelligent mother can undertake with profit to herself and to others, and in so far disproves the contention of some critics of the child-study movement that observations of young children by their own mothers can never yield data of real value; on the other hand, it furnishes generalization in the shape of principles or rules governing feeding, clothing, and the general control of infant development that will be of direct utility to those who, like the author, faced that vital problem—how to keep the baby well. Mrs. Noyes has displayed commendable caution in drawing these generalizations. It is not asserted that what applies to her own baby will apply invariably to any other baby, but only that it undoubtedly will apply to many babies and that her method of attacking the problem is, at any rate, a method that other mothers might follow to advantage when confronted with the same situation."

The author confines herself very largely to facts and figures. The painstaking and accurate nature of her work is illustrated in many tables. The problem which Mrs. Noyes confronts is not a new one. It has been solved for the most part by instinct and tradition. There are many who will sympathize with her position as described in Chapter I of the book before us: "To begin with, like almost every other mother with her first baby, I was a novice at baby culture. There is no school which a prospective mother may attend where she may try her hand at baby raising under expert supervision. Were she 'going in' for chickens or pigs there would be schools, universities and government pamphlets galore at her service, but when she would raise only a human baby, universities and government bureaus are silent."

There is much truth, of course, in all this, but how can government bureaus and universities give what they do not pos-

sess. What do they know about human baby raising? We cannot experiment with babies as one would with pigs and, besides, the mother is led by the two greatest teachers in the world, instinct and mother love, in the treatment of her baby; and some of us fear that it will be a very long time before the universities can secure the services of teachers equal to these for the subject which confronted Mrs. Noyes as it has confronted mothers from the beginning of time. Of course, we do not want to be misunderstood, nor to discount beforehand the results of The School of Mothercraft, which was established in New York City since the above paragraph was written. All that modern science can do is being done for the poor hapless infants that are consigned to foundling asylums; but all this has not prevented the death rate of these institutions from rising to appalling proportions. Science can do many things, and it may be able to aid the mother in many ways, but it never can take the place of mother's breast and mother's arms to the infant.

THOMAS EDWARD SHIELDS.

Backward and Feeble-Minded Children, Edmund Burke Huey, A. M., Ph. D. Baltimore: Warwick & York, 1912, pp. xvi+221.

This volume constitutes another valuable addition to Educational Psychology Monographs. It is a Clinical Study in the Psychology of Defectives, with a Syllabus for the Clinical Examination and Testing of Children. The author is lecturer on mental development in the Johns Hopkins University, Assistant in Psychiatry in the Phipps Clinic of the Johns Hopkins Hospital, author of the Psychology and Pedagogy of Reading.

Some years ago Mr. Ayres, working under the Russell Sage Foundation, startled the country by calling attention to the great numbers of laggards and repeaters which are to be found in our schools. What percentage of these children are sub-normal? What percentage owe their unhappy condition to defective methods of school administration and of teaching?

What percentage of them may be reached effectively through surgical assistance in remedying defective senses and in removing adenoids, etc.? How far may remedy be applied through the homes? All these are questions which have been persistently asked and the answers are being slowly worked out. The result of intelligent efforts in this direction must be a marked improvement, not only in our methods of treating backward children, but in our methods of treating normal children. Thus, open-air schools were found to be serviceable for children suffering from certain forms of disease, notably, tuberculosis. Naturally, these results lead to experiments in the same direction with normal children, and the results thus far attained have been noteworthy.

The first step in the research which Dr. Huey had undertaken is the devising of proper means for diagnosing the condition of the vast army of backward children who make their appearance in our schools. The opening paragraph of the introductory chapter of the book before us is calculated to make the reader pause.

“Of the population of England and Wales, it has been found that 1 in 248 are feeble-minded, and that almost as many, 1 in 273, are insane. It is probable that we have quite as many feeble-minded in America. For the most part they are living in the families to which they belong. Many of the States have not provided institutions for their care. In none is there provision for more than a minor percentage of the total number, even if the institutions, both public and private, were filled to their capacity, and they usually are so filled. Dr. Goddard quotes Dr. Fernald as saying that ‘there are at least 200,000 pronouncedly feeble-minded persons in the United States. Of these 16,000 are inmates of alms-houses, while only 18,000 are cared for in special institutions.’ The greater number of this vast army of defectives are for a part of their lives pupils in the public schools.”

From this it will be evident that Dr. Huey's work is needed.

THOMAS EDWARD SHIELDS.

The New Testament, Vol. III, Part I, The Epistle to the Thessalonians, The Rev. Cuthbert Lattey, S.J. London: Longmans, Green & Co., 1913, pp. xxiv+21. Boards, \$.40.

This is an installment of the Westminster Version of the Sacred Scriptures. This version is being translated from the originals, instead of being based on the Vulgate as were the works begun by Cardinal Newman and Archbishop Kenrick. The Epistles translated in this installment are preceded by a brief but admirable introduction, which leads the reader who is not a Biblical student to a position from which he may see the city of Thessalonica and the complexion of its inhabitants, and the introduction will enable him to understand many things in the Epistles which would otherwise escape him. The rendition of the text is preeminently readable. The customary divisions which so frequently destroy the sense are supplied in the margin, while the text itself is allowed to assume its natural complexion. A large circle of English readers will doubtless extend a hearty welcome to each installment of this invaluable work as it issues from the press.

THOMAS EDWARD SHIELDS.

The Catholic Educational Review

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GOD AND MORALITY IN EDUCATION*

The interest of the Catholic Church in education is as old as the Church herself; in other words, it is one of her essential interests, one that she has never abandoned and can never abandon at the risk of betraying her divine mission, "Going, therefore, teach all nations, teaching them to observe whatsoever things I have commanded you." Every page of history offers proof of her fidelity to this commission. I need not speak of her religious teaching, of that ministry of the Word which is the very soul of her world-wide mission, as active and fruitful to-day as it was when Peter preached to the Scribes and Pharisees or when Paul taught the learned men of Greece in the heart of Athens. Our modern civilization points proudly to the schools of every land, in the Old World and in the New. In a large measure they are the work of the Church, and until recently might be said to owe everything to her,—lands, buildings, teachers, equipment, endowment. The history of a single university like Oxford or Louvain; the history of national education, let us say in France, is sufficient to prove this fact, namely, that for over a thousand years education was one of the most important duties of the Church. Our civilization itself, the steady refinement of human intercourse, is the outcome of her teaching and her schools. If we have architecture, painting, sculpture, music; if we have mathematics and engineering; if we have handwriting and

* An address delivered at the dedication of St. Mary's School, Sterling, Ill.

libraries; in a word, if the solid foundations of our proud modern culture and learning have been saved, it is because for many long centuries the countless churches of Catholicism were also the schools, the workshops, the homes of every art and science.

It is true that they were chiefly centers of divine worship and refuges of all the virtues, but they were also so many lighthouses in the intellectual order, widely scattered amid the obscure and disturbed conditions out of which the modern world has arisen. When, therefore, the Catholic people of Sterling raise a school beside their church, and commit their children to the care of God's holy ministers, they are guilty of no innovation, and when the Catholic Church of the United States encourages the erection in every parish of a Catholic school, it is only carrying out in spirit and in letter the mandate of Jesus Christ, first to spread the gospel and then to inter-penetrate all society with its spirit.

At this date, and after all that has been said and written on the subject, above all, after the evidence of the successful work of our Catholic schools in all parts, it is quite impossible to maintain that their rapid multiplication offends any interest of the state, rightly and equitably understood, or threatens any advance of useful knowledge, or in any way hampers the mental training of the child, or should interfere with its due progress in any calling it may adopt. The American Catholic child of to-day is being educated in the same spirit and along the same lines which in the past gave to the world the great men of genius whose names honor the annals of Christian history, servants of Holy Church in every rank and innumerable laymen, statesmen and philosophers, architects and artists, orators and poets, discoverers and inventors, benefactors of humanity. Nor do I mean the great names only, but also those innumerable men and women who in the past, as to-day, made up the bulk of every nation and people, and to whose influence and

example civilization owes a debt no less enormous because the creditors are nameless and indistinguishable. Of all these the Catholic Church was for long centuries the beloved and respected teacher. Through this Catholic society of the past she saved and transmitted, on the one hand, the gospel of Jesus Christ, in its native purity and strength, and on the other no small share of the glorious intellectual inheritance of antiquity, not to speak of the positive additions of human knowledge and skill made by her own children.

It is precisely as custodian of the gospel of Jesus Christ, appointed by Him, and as His representative in the world, that the Catholic Church is to-day no less active in the establishment and maintenance of schools than she was in the past. It is her hard lot to be forever in conflict with the forces of the spiritual underworld, with paganism, secularism, and irreligion of every kind. At times, even for centuries, the conflict is noiseless though real, and again it is fierce and open. In some countries of the Old World, it is at present a positive warfare that stops just short of bloodshed. Elsewhere it takes on a more or less negative character, while in reality undermining the fundamental religious ideas for which the Catholic Church stands and on which are based her office, rights, and duties among men. It is clear that she must protect her children against both lines of invasion and that she would be as neglectful of her high mission if she retreated with cowardice before insidious enemies as if she capitulated to open violence.

Two powerful reasons impel the Catholic Church to lay all possible stress on an education permeated, so to speak, with religion. They are: first, the duty of man in respect of Almighty God, and second, the preservation of the Christian moral order.

The modern world has largely unlearned the existence and the nature of Almighty God, the Creator, to whom we are bound by the most intimate ties of dependence. We

owe Him at all times, gratitude, love and worship, the homage of our hearts, but we also owe Him the free and practical homage of virtuous lives. We owe Him the silent internal worship of prayer, but we owe Him also an external and public worship, since it is the whole man whom God has created, body and soul, and it is the whole man, not merely his heart, who is the recipient of life and faculties, of opportunities and advantages of every kind.

Man is, moreover, a social being, made to live in the family, the community and the state. This distinguishes him from the beasts of the field, and for this reason he owes a public homage to God as the Creator and Sustainer of the moral order. All law and authority in society derive in the end from God's holy and beneficent will, nor is there any sanction imaginable that will preserve justice and equity among men, once we have eliminated God from all life.

Now it is precisely the true idea of God that our modern education tends to steadily eliminate from both private and public life. His existence, His creation of mankind, His loving providence or care for the individual and the world, are ignored, when they are not denied or scouted. Every false philosophy about God is allowed free play in text-books and teaching, and the innocent minds of many children before maturity imbued with doubt or contempt. They know no longer whether or not God exists or is an absentee God, careless of mankind. Again God is depicted in sweet deceptive terms as Everything, with a big E, and man himself and nature are said to be God, a honeyed lie that misleads countless millions of our time. Or the child hears on all sides that our only true concern is this brief life, that it is impossible to know anything about God, and that all religion based upon His will is a fable or a deception; that all religions are equal—in other words, that no religion is true or binding, and religion is in reality superstition; that a

spiritual, supernatural life is useless, unattainable, a delusion and a snare of the past, and an obstacle to the progress of humanity in the future.

In its own way, each of these false theories about God works unspeakable harm, cuts at the very base of all religion, and is an open enemy of our Catholic faith, which is nothing more than the worship of God in all purity and holiness.

If now for centuries the Catholic Church has fought every false teaching about God; if her theologians and philosophers, her poets and her preachers have had no higher or more eloquent theme than the true nature of God; if her missionaries have suffered untold trials to diffuse it among the heathen, and her martyrs have sealed with their blood their faith in the true God; if every art has been blessed and elevated in its attempts to honor and glorify Him; if Christian society and Christian civilization are like a tissue of the centuries, all interwoven with belief in the true God, with institutions, customs and habits, with hopes and ideas, all centered upon the knowledge of God as developed by the Catholic Church, how can we expect that she will at this day abandon the immemorial struggle of centuries, and confess that the old adversary is stronger than she, and alone fit to claim the intellectual homage of mankind?

The Catholic Church does not admit that religion can be a matter of indifference, or a purely personal and irresponsible sentiment, life a taste for food, or color or dress. Such a view of our relations to God may commend itself to the vast multitude outside the Church to whom divine revelation, a divine will and law, are no longer credible; to whom the Church of God is not Jesus Christ abiding with redeemed mankind through the ages, but an individual confession or adhesion, to whom it does not appear that Christ founded one society for the preservation and spread of his teaching through all time and made it perfect, self-centered, self-renewing, holy in

all its institutions, infallible in its teaching, pure in its morality, holy in all its institutions in a multitude of its members and destiny.

It is not that human learning, or, if you will, secular education, is distrusted by the Catholic Church. I have already pointed out how vast a debt it owes her. Indeed, it should be a sufficient reply to point to the sacrifice that Catholics make in our own country to keep abreast with all that modern science can offer as useful or ornamental for society.

The Church confesses all the uses and gains of modern progress insofar as they help mankind, all the advantages of beneficent inventions and discoveries, of extended knowledge of the globe by land and sea and air, of deeper research into the latent forces of nature, of the growth of the historical sciences, of the new surgery, of the broader knowledge of social growth, of the races and peoples of the earth and their habits and beliefs, of the marvelous new life brought about by the diminishing of space through new forces of transportation and the intenser uses of time through new means of communication between individuals and nations. Truly, we live in a period more replete with works of human genius than any which has preceded us. Far be it from us to maintain with the late William Wallace in his ninetieth year that in three or four thousand years there has been no advance of mankind, intellectually or morally. This is always the note of despair observable in the rationalist world and is in itself a tribute to the humane moderation and sanity of the Catholic Church which holds her even way through the cycles of time and thought.

But while she rejoices in all progress of mankind she cannot admit that it is other than the blessed revelation of God's love for His creatures and His concern for their larger comfort and advantage.

From out this progress should arise a larger confession of God our Creator, our fatherly Sustainer and Provider,

a more grateful social recognition of our public duties to Him, a franker admission of His immediate presence and interest in human affairs. The learning which ignores God and His place and rights among men is like the faint candle light that sets itself up against the splendid orb of day in all its warmth and beauty.

A secular education, in all its branches and phases, is admirable and desirable, but it is necessarily incomplete, insufficient, when it stops with the earth, the body, the round of material or purely rational interests, and ignores the great world of the soul, its nature, history and destiny.

After all, is not the Catholic religion itself a great university of knowledge, a spiritual Mediterranean into which for 2,000 years the streams of human history have been running full-banked and deep? Are not the peoples of Europe, our ancestors, her peculiar creation, and are not their laws and their languages, their literatures and their arts, so deeply indebted to her that no honest historian can deny it? Who can read the noble pages of Von Gierke, and then ignore her part in developing the social instinct and maintaining the social order when she alone had moral authority, and all political Europe was like an archipelago of little feudal islands, slowly coalescing amid unspeakable conditions of ignorance and brutality? Who can read the cold analysis of Friedlaender, and not admire the moral regeneration of antique life which she went at and put through alone, amid the unchained passions of a decadent society and a conquering barbarism? What is more instructive than her numerous conflicts with anti-social heresies, with the absolutism of German Caesars, with the fanaticism of medieval puritans, with ideologues and extremists of every hue and degree? She was truly for a thousand years the nurse of the western mind, while it was gathering strength, poise, self-consciousness. She created the great sciences of theology and philosophy, and put an

admirable order in our knowledge of God, the soul, the other world; of virtue and vice; of our relations to one another as Christians, and of our mutual duties and rights as men. In a word, there is no science affecting the lives of mankind, in a political or social way, that does not call for an honest knowledge of what is owing to the Catholic Church and of what she is even yet capable of accomplishing.

If she had no other reason for opening Catholic schools than to preach her own history, constitution, nature and spirit, that alone would justify her, since no one could ask her children to learn these wonderful things from men of yesterday, from hostile and unjust writers, from poisoned sources, and from teachers who have every human interest in making of her a false and deceitful portrait.

Returning, however, to the original and fundamental interest of the Catholic Church in education, I may repeat that it is the true knowledge of God, the greatest fact of human life and the chief interest of man's immortal and responsible soul. We are citizens of the earthly state, it is true, and as such we need and acquire all the knowledge that makes life useful and agreeable, individually and socially. But we are also, and primarily, citizens of a heavenly state, for whose life the present life is a preparation, an earnest training, and into which by God's will this life ought to merge gradually and in good order.

It is the intimate and immemorial conviction of these truths that moves the Catholic Church to make every sacrifice herself and to call on her children to unity in these holy sacrifices, so that the true knowledge of God may not perish from among us, and living on in us, may be a salt and a light to the earthly society of which we are necessarily members, and which cannot entirely forget or ignore its Maker and Lawgiver so long as we are not recreant to the grave duties He has imposed on us and to the holy trust He has confided to us. We are

almost alone in maintaining that human society owes public worship to the God who created it and sustains the social instinct and social authority. We pay a double taxation without murmuring, and at our own expense we decorate our towns and cities with edifices which compel the admiration of all, if only for the brave, uncompromising spirit out of which they arise. We contribute our full quota to the great private wealth of the country, and as citizens we sustain the civil order which protects its vast bulk. Yet we see with patience its holders spend almost countless millions upon institutions whose benefits, because of our Christian faith, we cannot logically share. Similarly our loyalty to the principles, truths, and spirit of the religion of Jesus Christ prevents us from sharing freely the advantages of great public institutions of higher learning, of important institutes and foundations, to which nevertheless Catholics contribute no small part of the means by which they live. Yet we do not complain in any serious way and go about our self-imposed task as best we can. In the last decade we note with satisfaction a growing movement in favor of a more religious training of all children, nor is it necessary for me to emphasize the patent reason for this growing change in American feeling. Suffice it to say that a great many influential men and women are now admitting that the Catholic Church is right in her fundamental contention that religion should be taught in the schools, if we are to escape an oncoming generation of citizens who will give the American men and women of the old order something new to think and talk about.

It is not enough, however, to know God as He is; we must, in the words of the Catechism, love and serve Him if we would round out our lives on earth in keeping with His perfect holiness. We must lead lives of virtue—that is, we must conform to the moral law inscribed by Him upon our minds, and that offers itself to our wills as an obligation of divine origin and force. Morality is religion

in daily life, religion applied to our ordinary actions, the love and fear of God brought to bear upon the passions of men. Its precepts must be taught and enforced, not by human arguments alone, but by the highest motives known to man, the motives of religion. All history and our own experience combine to show us that it is only to the authority of religion that the heart of man will bow when passions assail it most fiercely. All purely temporal and human motives, for example, propriety, decency, the common welfare, the dignity of human nature, the majesty of law, are like straws before the violent winds of temptation and opportunity, and experience proves daily that moral teaching not founded on a religious basis, is a very weak barrier against the torrent of passions and vices that forever threatens society. A few select spirits may occasionally offer examples of moral lives independent of religious belief and practise, but they are as few to-day as they were in the days of the Roman Stoics. The Catholic Church therefore rightly bases the morality of her children on the love and fear of God, made known to them from the earliest dawn of reason. It is in this way that she impresses on the youthful minds the true nature of right and wrong, that being right which is according to the will of God, and that being wrong which is opposed to the same high and holy rule of conduct. Man does not make his own morality, nor can society make it for him. It is not a conventional thing, nor a passing condition of manners, or an elegant fairness and sweetness of life, but a stern and solemn and fixed rule of conduct made known to us by Almighty God. From this rule none may deviate. None may ignore it, and by it all must one day be judged. Like our knowledge of God, it is gradually imbibed, so to speak, rather than taught in any explicit way. Our moral life is infinitely strengthened by divine example, by the lives of holy men and women, and particularly by the conduct of teachers who show forth in their daily lives the virtues which they preach. The moral law, thus

taught in Catholic schools, ceases to be a weak rational restraint, no stronger than the uncertain heart and the darkened mind of man; it is God himself shining through our nature, dimly, but sweetly and warmly.

In the Catholic school religion and morality go hand in hand. God is not banished from the class-room, nor does the teacher fear to speak, in terms of reverent affection, of the love we owe Him and the fear of offending Him. The moral training begun under the tender care of a good mother is carried on during the years of childhood and early youth until its principles are deeply ingrained in character, and heart and mind are prepared to continue through life the struggle for the highest moral ideals that nature and the gospel of Jesus Christ hold up to us.

Horace Mann himself, the father of our public schools, recognized religion as the indispensable basis of all practical morality. "If the intellect," he says, "however gifted, be not governed by a sense of justice, a love of mankind, and a devotion to duty, its possessor is only a more splendid as he is a more dangerous barbarian. For we are fully convinced that the salt of religious truth can alone preserve education from abuse."

In the Catholic school the child learns daily, not a vague and remote outline of religion but the very commands of God, the venerable precepts of the Church, and her holy discipline. He learns each day to control himself from within, to listen to the voice of conscience, and to obey it as the sure index of the holy will of his Creator. His moral instincts and nature are trained from childhood, and though he may later fall by the way, he will not walk in that hopeless moral obscurity that to-day afflicts so many of our American youth. There is every chance that his better nature can at all times be reached, while a great number will surely persevere in the paths so soon opened before them, and along which they find in their school days so much encouragement and inspiration.

Even the natural virtues and the graces of deportment profit by this close and constant contact with the forces of religion, and borrow something from it that lends a distinction not easily met with elsewhere. It has been truly said that the ceremonies of the Catholic religion are themselves a school of politeness, and it is well known that the young girls of our Catholic convents and academies distinguish themselves everywhere by their modest and gentle demeanor. Not only do we easily become what we think, but with equal ease do we become what those are in whose company we live daily and intimately. Virtue is no less communicable than vice, since both are essentially habits of thought and action.

Hence it is that the Catholic Church lays so much stress upon the teacher's own life, and joyously confides the little ones of the flock to those teachers whose hearts and minds are solemnly consecrated to God, and whose entire lives are one long sacrifice for the welfare of the children they teach. Their very dress proclaims the spirit of their teaching, and reminds the pupils at all times of the God they serve, and of His infinite holiness and purity. They create about themselves an atmosphere of moral earnestness, of patient industry, of absolute devotion, and the very virtues they practise with so much success are precisely the virtues of the good and dutiful pupil, that is, regularity, obedience, modesty, humility, docility, gentleness, and perfect courtesy in all things. As in our human society, so in the Catholic Church there are certain merits which escape all ordinary calculation and await from God alone their proper and perfect reward. Among them are surely the merits of our Catholic teaching sisterhoods.

THOMAS J. SHAHAN.

THE EDUCATIONAL VALUE OF MUSIC*

(CONTINUED)

We now come to the position and development of music in the early Christian schools. The Church, empowered by her Divine Founder to teach, when He said, "Go, teach all nations," was conscious of her mission. She understood her duty to be to prepare men for life on earth and also for eternal life. Necessarily, at first the greater part of her work was concerned with the moral and religious phase of education.⁸⁵ From the beginning, the Church adopted the very principles that to-day are considered most essential; she appealed to the senses through her liturgy, she always used music to express emotion.

The early Christian or Catechumen Schools prepared proselytes for baptism. As many valuable works of the first three centuries have never come down to us, and as such a large part of those preserved is taken up in combating heresy, it is difficult to get a very exact account of music's part in those early schools. During the ages of persecution, when the Christians went to celebrate the Sacred Mysteries in the catacombs during the night, returning home before daybreak, it was, of course, fully realized that the sound of their voices would betray them, and cost them not only their lives but, what they dreaded more, a profanation of the Blessed Sacrament. So in many places the use of psalmody was entirely obstructed. However, where the danger was not so great, such was the importance ascribed to music that, in spite of difficulties, we find them faithfully using it. Pliny, the younger, in his epistle to Emperor Trajan,

* A thesis submitted to the faculty of Teachers College of the Catholic University of America in partial fulfillment of the requirement of the degree Master of Arts.

⁸⁵ Cf. Magevney, *Christian Education in the First Centuries*, p. 11.

tells him that he had punished the Christians according to law, but the only fault he can discover in them, besides the Christian name, is that they were accustomed to assemble before sunrise and to sing hymns in honor of Christ as God.⁸⁶ Philo the Jew, speaking of the ascetics of Egypt, says: "So that they not only spend their time in meditation, but they also compose songs and hymns to God in every variation of meter and melody, though they divide them, of course, into measures of more than common solemnity."⁸⁷ This same writer cites many instances of the use made of sacred song, not only in the worship of the early Christians but also in their private life.⁸⁸

What is known as the Catechetical school dates its celebrity from the end of the second century, although St. Mark, who came to Alexandria 60 A. D., was really its founder. He brought with him the traditions of St. Peter and St. Paul, the Apostles Creed, and his Liturgy.⁸⁹ And lastly, he brought that Liturgy's Musical voice—the eight ancient tones, which, like so many things that belong to the Church, when first we meet with them in history, are already clothed with venerable antiquity: those tones to which the Jewish Church had for centuries chanted the Psalms of David; which must so often have fallen on the ears of Jesus, and in whose melody, it may be, His Divine Voice had sometimes mingled. . . . The Holy Gospels, the Creed, the Liturgy, and the Ecclesiastical Chant, these were the contributions which were offered by the Patriarch of Alexandria to her learned stores, and which formed the first class-book of the Christian schools.⁹⁰

⁸⁶ Quod essent soliti stato die ante lucem convenire: carmenque Christo, quasi Deo, dicere secum invicem."—C. Plinii Caecilii Secundi Epistolae et Panegyricus, Lib. X, Ep. 97, p. 293.

⁸⁷ Church History of Eusibius, p. 118. (McGiffert Trans.)

⁸⁸ Cf. Renehan, History of Music, pp. 47-50.

⁸⁹ Cf. Drane, Christian Schools and Scholars, pp. 5-6.

⁹⁰ Ibid., p. 6.

The perfecting of these schools was accomplished by Pantaenus, Clement, and Origen. In the time of the last two, they ceased to be merely religious schools, for in them, Greek, history, mathematics, and the physical sciences, as they were then known, were taught. Music ever held its place, so necessary was it in the worship of the Church and such value was it deemed to have in emotional expression. Clement of Alexandria extols the effects of Christian psalmody above the triumphs of pagan musicians; he attributes to it the power of infusing hope and strengthening virtue. He repeatedly enjoins the practice of psalmody after dinner, but severely censures effeminate songs and melodies, and strongly condemns the use of musical instruments. Origen, it appears, also taught the elements of sacred music in Palestine, where his students daily practiced the singing of psalms. His pupil, Gregory Thaumaturgus, is sadly grieved at being obliged to return to his native home because, surrounded by unbelievers, he will be unable to sing the sacred canticle.⁹¹

Under the auspices of the Emperor Constantine and his saintly mother Helena, great attention was given to music. Pope Sylvester, at the beginning of the fourth century, founded a school for singers at Rome. The production of original hymns began about 395 A. D., Hilary, Bishop of Poitiers, and Bishop Hierothus of the Greek church, being among the first writers. About 400, a certain section of the clergy opposed the introduction of any new melodies into the services of the Church; but St. Chrysostom and St. Cyprian overcame the opposition and their introduction was allowed to continue.⁹²

“In every quarter of the globe, the most illustrious of the fathers promoted the cultivation of sacred music, established choirs, and improved the chant of their respective Churches. St. Athanasius kindled the spirit of

⁹¹ Cf. Renehan, *History of Music*, pp. 51-53.

⁹² Cf. Naumann, *History of Music*, p. 180.

improvement in Egypt, St. Hilary in Gaul, St. Basil in Cappadocia, St. Ephrem in Edessa, Flavian and Diodore in Antioch, St. Ambrose in Italy, St. Chrysostom in Constantinople, St. Augustine in Africa; there were others, as Lactantius, St. Jerome, Gregory of Nazianzen, Eucherius, etc., who, though less distinguished for originating musical reforms, were not less warm in commending those made by their brethren."⁹⁸

The real history of Christian church music begins in the fourth century, when the newly organized liturgical chant takes its place in our worship. Of the exact character of these chants or of their sources, we have little definite knowledge. Some claim that because of the strong Hebrew feeling injected into the earlier hymns and of the adoption of the Jewish psalter, we undoubtedly inherited their melodies also. Others, on account of St. Augustine's saying that this chant was more like speaking than singing, are inclined to believe that it was an example of what prevailed in the Roman and Oriental churches of the day; a few, exaggerating the antipathy of the early Christians to everything which savored of Judaism and Paganism, assert, as their opinion, that the early melodies are entirely original—a true Christian folk-song. Each of these theories is true in part; certain conditions and particular places have seen the adoption of the Hebrew melody, the use of the prevailing chant of the day, or the original Christian composition. None of them can exclusively explain the derivation or rise of the Church's music. Evidence points to the fact that her liturgical song was drawn in form and largely in spirit from the Greek and Graeco-Roman musical practice.

Since every department of Christian art has been greatly influenced by Greece, it would be most surprising had not music laid her foundations there. It is true that the music of Hellas had gained nothing by passing

⁹⁸ Rencan, *History of Music*, pp. 60-61.

into the hands of Roman voluptuaries. This was the age of the virtuosi, who ever aimed at brilliancy and sensationalism, as they had entirely broken away from the austerity and moderation of the classic era; but their influence was chiefly felt in instrumental music, which the Christians positively refused to touch. For the service of God they sought the pure and reverend, the kind recommended by the old Greek philosophers. Perhaps they even simplified these, for the earliest chants that we can trace are very plain and the most remote scale system of the Church that has been discovered, allows a very narrow compass to melody.⁹⁴

“We can form our most accurate notion of the nature of the early music, therefore, by studying the records of Greek practice and Greek views of music’s nature and function in the time of the flowering of Greek poetry, for certainly the Christian fathers did not attempt to go beyond that and perhaps in their zeal to avoid all that was meretricious in tonal art, they adopted as their standard those phases which could be made to coalesce with the inward and humble type of piety inculcated by the faith of the Gospel. This hypothesis does not infer a note-for-note borrowing of Greek and Roman melodies, but only their adaptation.”⁹⁵

St. Basil, who gave Eastern Monasticism its rule, assisted by St. Gregory of Nazianzen, instituted at Pontus, 358, a mode of alternate chant. Attacked as an innovator, in his reply to his enemies he shows his valuation of the art as a means of expression of the loftiest sentiments towards God.⁹⁶

The most illustrious benefactor of sacred music in this age was St. Ambrose, Bishop of Milan (333-397). He has been called the father of the hymn, several collections of which he probably published. It may be traced

⁹⁴ Cf. Dickinson, *Music in the History of the Western Church*, pp. 51-53.

⁹⁵ *Ibid.*, p. 53.

⁹⁶ Cf. Renchan, *History of Music*, pp. 63-64.

in its clear, symmetrical form, to the choruses of the Greek and Roman stage, and is identical in measure and outline with the Roman song.⁹⁷ Ambrose raised the state of music in Milan from one of decay, and introduced many reforms suited to the worship of the Church, which were universally admired. For two centuries his melodies known as "Ambrosian chant" were exclusively used by all the churches of western Europe. He founded his system on that of the ancient Greeks, adopting the Dorian (D to D), Phrygian (E to E), Lydian (F to F), and the Mixolydian (G to G) modes, which were henceforth known as the "authentic" scales. From this it is reasonable to suppose that his melodies were of a metrical character, that is, based on the syllabic contents of the text. There is historical proof, however, that it was capable of producing very soul-stirring effects.⁹⁸ St. Augustine, referring to the first Christian chant which he had heard at Milan, exclaims: "O my God! when the sweet voice of the congregation broke upon my ear, how I wept over Thy hymns of praise. Those sounds poured into mine ears, and Thy truth entered my heart; then the spirit of devotion glowed within me, tears poured forth and I rejoiced."⁹⁹

"The Arians had usurped the see of Milan, and by terror and cruelties forced many to join them. St. Ambrose, on being reluctantly created its bishop, published a collection of hymns, chiefly on the subject of the Trinity and the Divinity of Christ, in order to comfort the afflicted, to convert the apostate, and to familiarize all to the profession of these cardinal truths. Such was the effect that the Arian faction complained 'he had captivated and maddened the people by his hymns.'¹⁰⁰ The dowager Empress Justina, mother of Valentinian II,

⁹⁷ Cf. Rowbotham, *History of Music*, p. 227.

⁹⁸ Cf. Naumann, *History of Music*, p. 181.

⁹⁹ Confessions of St. Augustine, IX, Caput VI, Patr. Lat. XXXII, 769-770.

¹⁰⁰ Rénéhan, *History of Music*, p. 65.

was an Arian, and furiously persecuted the holy bishop. He was accustomed to retire to the Church after his labors of the day, and his people, alarmed for his safety, flocked there also to be near him. On one occasion a band of armed soldiers was sent by the Empress to the Church in order to prevent the Catholic service, with orders to allow no one to enter. They, being Catholics and fearing excommunication, permitted free ingress to all but allowed none to leave. For several days the multitude, confined within the gates of the basilica, resembled a monastic body without its discipline. These churches were not unlike the college chapels of the present day—several residence buildings were within the gates. Ambrose, appreciating the fatigue and the tension of his flock, felt that both the novelty and the solemnity of the antiphonal chant, praising the Blessed Trinity, would calm and interest them. Such was the success of the singing, that the soldiers themselves were greatly affected and even took part in it. As we hear nothing more of the blockade, it probably thus ended, the government overlooking what it could not prevent.¹⁰¹

The first attempts at Christian musical notation were called Neumes; their origin is uncertain. According to some historians they were a Roman invention; others claim they had an Oriental conception;¹⁰² and some credit St. Ephraim, a monk living at the end of the fourth century, as their originator. The Neume system, which substitutes fourteen characters for the letter notation of the Greeks, was chiefly intended to notify the priest of the inflections and modulations required in the epistle, gospel, and psalms, though their use has also been found in secular song. As these signs could be noted with great rapidity, soon two or more were united, and something like the stenographic system of to-day was evolved.¹⁰³

¹⁰¹ Cf. Newmann, *Historical Sketches*, Vol. I, pp. 357-359.

¹⁰² Cf. Matthews, *Handbook of Musical History*, pp. 6-7.

¹⁰³ Cf. Naumann, *History of Music*, p. 182.

Boethius and Cassiodorus, two Roman senators and statesmen, are remarkable, not for their compositions, but for their musical treatises. The latter retired from public life, became a monk, and exercised a great influence upon the monasticism of the Middle Ages. He wrote "De Artibus ac Disciplinis Liberalium Litterarum," in which his work on music and musical institutions is very valuable, for through it we can trace the beginnings of Church music. The contribution of Boethius to the theory of music is "De Institutione Musica," in which he reviews the whole system of ancient music, assents to many of the doctrines of Pythagoras, and asserts that while music, for the sake of order, may be classed with the speculative sciences, it really occupies a position between these and the moral ones, for it has characteristics of both. Like the Greek philosophers, he maintains that it is a panacea for all infirmities of both mind and body, that it calms the soul, and produces peace and freedom from care.¹⁰⁴

During the first centuries, the Church was laying the foundations of her music. Here, as always, she showed not the destructive, but the constructive tendency; she kept all the natural and spiritual principles of the Old Dispensation, retained and built upon the substantial Greek structure that surrounded her. Great inconveniences, though, arose at times from the multiplication of hymns and from the congregational singing of psalms. Converts were entering the Church in very large numbers, and sometimes their zeal and enthusiasm moved them to compose new hymns where, through their very rudimentary knowledge, theological expression was often very inaccurate. To eradicate this abuse, the Council of Laodicea (320 A. D.) decreed that none but regularly constituted chanters should be allowed to sing in the

¹⁰⁴ Cf. Rowbotham, *History of Music*, pp. 231-232.

churches,¹⁰⁵ and forbade the use of private and unauthorized hymns.¹⁰⁶ The question has arisen whether the laity were prohibited from taking part in the singing, or whether none but cantors might take the lead. The latter view is taken by some, who point to the fact that after this time the people did part of the chanting, as St. Basil and St. Chrysostom clearly testify.¹⁰⁷ However, this decree necessitated a considerable degree of skill in sacred music on the part of the clergy,—for new choirs were composed mainly of those who had received at least Minor Orders—and its study became an important part of their education.¹⁰⁸

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[TO BE CONTINUED]

¹⁰⁵"Non oportere praeter canonicos cantores, qui suggestum ascendunt, et ex membrana legunt, aliquos alios canere in ecclesia." Sacrorum Conciliorum Nova et Amplissima Collectio, Tom. II, p. 568, Florentiae, 1759.

¹⁰⁶"Quod non oportet privatos et vulgares aliquos psalmos diei in ecclesia, nec libros non canonicos, sed solos canonicos veteris et novi testamenti." *Ibid.*, p. 573.

¹⁰⁷Cf. Hefele, *History of the Councils of the Church*, Vol II, p. 310.

¹⁰⁸Cf. Renehan, *History of Music*, pp. 70-71.

ST. MARY'S COLLEGE.

When the Most Reverend Joseph Sadoc Alemany, D.D., O.P. (1814-88), Archbishop of San Francisco, under date of July 9, 1863, made entry in his diary: "I blessed the college of St. Mary beyond the Mission Dolores," he marked an epoch of the future history of Catholic education in the West. Its very brevity indicated a surcease of labor for a collegiate foundation, extending over a decade.

San Francisco was growing fast; its El Dorado fascination had not yet waned. A sprinkling of the population had the faith and its children were maturing with few men to break the Word to them. To develop a native priesthood, the saintly Bishop had established St. Thomas Seminary at the old Mission Dolores, placing it in charge of Monsignor J. Prendergast, the present Vicar General of the Archdiocese. To preserve and cultivate the Old Faith, he founded St. Mary's College on the old Mission Road to San Jose, about three miles west of the Seminary. On the scroll that went into the corner-stone was written: "Joseph Alemany, Archbishop of California, laid the corner-stone of this college under the title of St. Mary, for the instruction of the youth of California, not in literature only but, what is greater, in true Christian knowledge."

The founding of St. Mary's College was a gigantic undertaking in those days and the event is enshrined in names that will forever adorn the history of the Catholic Church on the Pacific Coast. One is Patrick Manogue (1831-95), subsequently Bishop of Sacramento, who took a handful of clay from the proposed site and carried it to town for chemical analysis. (It proved fit and the brick that went into the beautiful Gothic pile was manufactured on the ground.) Then there was James Croke, V.G. (1829-89), brother of the Archbishop of Cashel,

Ireland, who collected thirty-three thousand dollars among the miners of California. He is immortalized in the above-mentioned scroll with these words: "It has been erected by the offerings of the miners and the Faithful of California, through the exertions of Rev. James Croke, V. G.," and William Gleeson, M. A. (1827-1903), author of "The Catholic Church in California" (1872) and "Trials of the Church" (1880), who professed the Classics within its walls.

The site comprised sixty acres of the Salinas Y Viejo Potrero Ranch, an original Spanish grant that stretched from the Black Hills south of the city to the prominent Bernal Heights at Twenty-seventh Street. The site was originally intended for a cemetery and had been purchased from the Bernals, the Grantee, for \$1,400. Though exposed to the wind and fog of the Pacific Ocean, the vicinity contained two other denominational schools, and it was long known as University Mound.

The beginnings of St. Mary's were quite modest. Five lay professors and two priests composed the Faculty. They were assisted by pupil-teachers: men who attended class sessions three-fourths of the time and taught the other fourth. The Faculty is named as follows in the First Program of Commencement Exercises, June 6, 1864: A. B. O'Dougherty, A.B., Trinity College, Dublin, Ancient Languages; M. J. Spottiswood, Mathematics; M. H. Guerrier, A.B. University of Paris, Modern Language; H. Boyle, T. F. Meagher, and J. C. Murphy, Professors in the Preparatory classes. The Administration of the establishment was vested in a Board of Directors composed of the President of the college, the Archbishop, and the following priests: Rev. James Croke, Peter F. Grey, and John Prendergast, V.G.

The curriculum embraced the three R's, English Grammar and Rhetoric, Mathematics to Quadratics, Euclid's Geometry, Logic and Philosophy, Modern Languages, Music, Physical Culture, and rather extensive courses in

the Classics and in Religion. Students flocked to it from all quarters. The first year registered 417, but hard times succeeded the season of prosperity. The President, Reverend P. J. Grey, was an earnest and stern man who worked hard and zealously, but the proverbial Californian writhed under restraint. Though the opportunity was offered him to get an education at \$175 a year, he began to shun St. Mary's and the registration in 1868 fell to less than one-fourth the initial number.

Archbishop Alemany felt keenly the diminution in numbers and the consequent lessened finances. When one of the professors in 1864 asked about his salary for the ensuing year his Grace wrote in reply: "I regret very much to have to state that I must back out from the engagement made with you. Poor old St. Mary's has lost too much these last two years. If you continue acting as Professor, it will have to be what Fr. Grey can afford, which may be a fraction less than what he generally gave last year." Father Croke, who was absorbed in the success of the college, wrote to the same professor in a similar but more hopeful strain, from Mission San Jose, where he was confined with a fractured knee: "From what I heard of the last examination I think we have reason to be proud of St. Mary's as a literary establishment. Its advantages to the public are not duly appreciated, but time will effect a change. Then I hope St. Mary's can afford to be generous toward those who labor with zeal and profit in the noble cause of education. Meanwhile they must be satisfied with a moderate supply of U. S. coin and plenty of prayers."

From the inception of the institution, the Archbishop intended to have it conducted by Brothers of a teaching congregation, but his appeals and journeys in this endeavor, which make a beautiful lesson of charity never grown cold, were unsuccessful. It was in 1868 that he appealed to Pope Pius IX at Rome, after a third unfulfilled request to Brother Phillipe (1806-1874), Superior

General of the Brothers of the Christian Schools at Paris. The Holy Father heard Archbishop Alemany's ardent appeal for religious to take charge of a boarding college for men in the far west, and he ordered the Superior to give the good Archbishop enough brothers for the charge at hand. On the evening of August 10, 1868, eight Brothers of the Christian Schools, under the direction of the renowned Brother Justin (1834-1912), landed in San Francisco. They were Brothers Cianan, Sabinian, Genebern, Gustavus, Dimidrian, Emelian, and Adrian. Brother Permian arrived on the 15th. The Archbishop's Secretary, Reverend Dennis Nugent, met them at the steamer and, after conducting them to the old Brooklyn Hotel, invited them to call on His Grace the following morning. This was done, and, after having dined with the Bishop in accordance with his invitation, carriages were provided and the Brothers, accompanied by His Grace and several priests of the Diocese, were driven out the old Mission Road to the College, where their installment took place without ceremony.

The building was amply large for two hundred students, though but thirty-four greeted the new tutors. Brother Justin, with characteristic energy, immediately sent broadcast the first prospectus of St. Mary's, a quarto-sheet, and his Grace sent urgent letters to all the priests of the archdiocese asking them to encourage Catholic parents to send their children to the college for a Christian education. The result was beyond expectations. The register swelled to three hundred and twenty-seven names the first year, though the tuition had been advanced to \$250. The Brothers were sanguine of their success from the start. Their methods had withstood the test of two centuries of boarding school work. They had their directions from the pen of St. John Baptist de la Salle and obedience to his words was their guide.

In 1872 the institution was incorporated and endowed with all the privileges accorded to universities in the

United States. That year was graduated the first Bachelor in Arts and Letters, J. Alpheus Graves, President of the Farmers and Merchants' National Bank of Los Angeles, and since that year 325 men have received their degrees from St. Mary's, besides 517 who have been awarded diplomas in Accounting by the Commercial Department. A record for collegiate work on the Pacific Coast. Of the collegiate graduates, 28 have entered the priesthood, 9 have attained the office of Superior Judge in California, and the recent appointee of President Wilson, Honorable Maurice L. Dooling, to the Circuit Court, Upper District of California, was graduated by St. Mary's College. Of the attorneys, physicians and business men St. Mary's has given its full quota of successful citizens.

Fulfilling admirably the fondest hopes of Archbishop Alemany, his Grace felt most kindly towards St. Mary's. He honored it on many occasions with his presence and was proud to make it an objective point for all his distinguished visitors. Several times was he the recipient of words of respect and devotion from the students of the college. The bond of union that naturally grew between the clergy and the Brothers has been strengthened with time and his present Grace, Most Rev. P. W. Riordan, D.D., has fostered it with untiring vigilance. He it was who annually administered the Sacrament of Confirmation in St. Mary's since 1884, who dedicated and rededicated the building in Oakland, in 1889 and 1895, and who opened the first course of lectures in the new building on "Books and How to Use Them." Other members of his clergy who also lectured in the course were the late Most Rev. George Montgomery, D.D.; Rev. Thomas McSweeney, and Rev. Joseph Sasia, S.F.

In 1879 Brother Bettelin succeeded Brother Justin. His great work was the transference of the institution in 1889 to Oakland, on the east shore of San Francisco Bay, where a massive structure had been erected for

\$325,000. The debt that hung over it on August 11, 1889, has never been raised; in fact, it has grown with time. In 1894 the building was burned and the walls of the old college in San Francisco once again resounded with teachers and pupils in battle array. Eighteen months passed before the Oakland building was reoccupied. The earthquake of 1906 again enhanced the debt, when \$50,000 were expended in repairs and in the enlargement of accommodations. Then, to offer its students the best possible opportunities, Brother Z. Joseph, Master of Discipline (1907-10), erected Alumni Gymnasium, with complete equipment, and built a swimming tank and a regulation stadium, the whole approximating \$30,000.

Together with the material improvements of the institution St. Mary's College has kept steady pace with the scientific trend of the day. Assaying, chemical, and physical laboratories were added in 1900-03, Brother Bernard introduced the Civil Engineering course in 1902, and a pre-medical course was announced in 1910. The science department of the college was a fortunate development as the Classic course had begun its slow elimination in 1899.

St. Mary's College upholds the old system of non-electives. The courses are prescribed and students must fall in line. Some time ago the system was considered antiquarian, but recently universities have reverted to it as the savior of their standards of scholarship. Even in the matter of religion, all students must follow the religious exercises of the Holy Mother Church, and listen to the exposition of Catholic doctrine, though non-Catholics are dispensed from recitation. The result is that St. Mary's has fitted men for this world while it trained them for another. Its great work on the Pacific Coast will stand. It will also grow because its ideal is set down in the scroll that went into the head of the corner. On subserviency to this ideal alone does it bank on continuity for good.

The Jubilee year of St. Mary's College is one of those

years that help manifest an institution's character. In the present case the year brought to the college strong manifestations of loyalty and regard on the part of its graduates; a sympathetic interest by the press, both Catholic and public, and a generous charity from the laity at large. It was a Pacific Coast event and one which aroused a State-wide interest. During the entire year there were executed a series of social and dramatic successes for the benefit of a Jubilee Fund. Then in early May was held a big automobile parade in Oakland, at which assisted Mayor Rolph of San Francisco, Mayor Mott of Oakland, and Mayor Reddahan of San Leandro. These were preliminaries. The social celebration proper occurred on Sunday afternoon of June 9, when a students' circus was put on in the College Stadium and witnessed by twenty-two hundred spectators. The clown work, acrobatics, and comic sketches were done by the two hundred students of the College. Prominent riding, gymnastic and athletic clubs of the bay cities lent a professional tone to the afternoon success.

On the evenings of June 11, 12 and 13, were held in the college gymnasium the commencement exercises of the institution's departments, Commercial, Academic, and Collegiate. The last was particularly gorgeous in view of the presence of his Grace, Edward J. Hanna, garbed in the scarlet of the Doctor, who addressed the thirteen Bachelors and the seven honor-degree men, all of whom were clothed in gowns symbolic of their courses.

The religious celebration of the Jubilee was held on Tuesday, June 11, in St. Mary's Cathedral, San Francisco. The Rt. Rev. Edward J. Hanna, auxiliary Bishop of San Francisco, Pontificated; Rev. Patrick E. Mulligan, A.M., '83, Pastor of St. Joseph's Church, San Francisco, was assistant priest; Rev. John E. Cottle, A.M., '77, deacon, and Rev. Thomas A. Crimmins, '01, subdeacon. The masters of ceremonies were the Revs. J. J. Cantwell, Secretary to Archbishop Riordan, and William P. Sullivan, '97. The beloved metropolitan of the Archdiocese

of San Francisco was unable to attend but sent "from a sick bed" in Chicago a loving and appreciative letter congratulatory of the work done by the Christian Brothers at St. Mary's College during the past forty years.

Beethoven's Mass in C was rendered by a special choir under the directions of R. J. Harrison. In the Sanctuary were eighty-nine priests of the secular clergy and representatives from all the regular orders of the city. One only among them all was connected with the original St. Mary's College: the aged Monsignor J. Prendergast, who was carried from St. Mary's Hospital to a prominent place in the sanctuary. The sermon, a review of the history of the college and laudatory to the pioneer priests who founded it and of the Christian Brothers who have maintained it for two-score years, was preached by Rev. M. D. Connolly, '78, pastor of St. Paul's Church, San Francisco. The nave of the Cathedral was occupied entirely by the students of St. Mary's College, St. Joseph's Academy and the pupils of the parochial schools conducted by the Brothers in the bay cities. Representatives of all the Religious Congregations of Nuns occupied the aisle of the Blessed Virgin, while the Alumni of the College and their friends were seated in St. Joseph's aisle. At the conclusion of the Mass, the *Te Deum* was intoned by the choir and its strains were immediately caught up by the whole congregation and sustained through three stanzas.

It is well to look back fifty years and take an inventory of good accomplished. It is encouraging to the diffident, stimulating to the sluggish, and to the age-wearied it is joyous. And when the scarred pages of an institution like St. Mary's College are turned in memory the agent must perceive the hand of God in operation; its failures and successes are but signs of His benignity, because it is a work that He loves.

St. Mary's College,
Oakland, Cal.

BROTHER V. CYRIL.

GROWTH OF THE ENGLISH DRAMA FROM THE LITURGY OF THE CHURCH *

[CONTINUED]

Thus far in the history of the Moralities we find them, as were the Mysteries, vehicles for conveying in a popular manner orthodox lessons of religion and piety, their motive being drawn from the allegorical portions of Holy Scripture or from the teachings of the Church. Gayley† witnesses to this when he writes: "Moral plays, like plays that were originally liturgical, aimed at religious instruction. But as the scriptural-liturgical illustrated the forms of the church service and its narrative content, the moral illustrated the sermon and the creed. The former dealt with history and ritual, the latter with doctrine; the former made the religious truth concrete in scriptural figures and events, the latter brought it home to the individual by allegorical means." But the Moralities were more susceptible to the external influence of popular literature than were the Mysteries because the characters were productions of the imagination and open to unlimited development. Hence, "In them, a definitely religious intention can be seen grading into religious controversy, then into a didactic purpose other than religious (for example, enforcement of the value of learning), and finally into something approaching realistic satire of contemporaneous life." The advance of the Morality from the comprehension of the whole term of a life to a more limited expanse of time marked a "gain in dramatic quality."‡

But before following the Morality Play in the phases

* A thesis submitted to the faculty of Teachers College of the Catholic University of America in partial fulfillment of the requirements for the degree, Master of Arts.

† *Rep. Eng. Com.* iv.

‡ Child, xxv.

of development leading out of its primitive setting, it will be of interest to note the influence of single plays that appeared now and then on the dramatic horizon during the lapse between the ancient and the modern drama. Students of the drama in general acknowledge the complete disruption of the ancient stage of Greece and Rome and the absolute suppression of the drama of the classical age. No attempts are now made to trace a continuation of its existence through the latent centuries of the early Middle Ages extending from the decay of the mighty nations of antiquity to the full dawn of the new life that rose above their ruins. Occasionally we find dramas written after the models of the classics, that, like embers in the ashes, flash for a moment then die. But their influence on the modern drama was all but negative in character. A Greek play (*Christos Paschon*) was long thought to have been written by St. Gregory of Nazienzen in the fourth century; but it is probable from internal evidence that it belongs rather to the tenth century.* There were also imitations of Plautus in the fourth century; and in the fifth appeared a dramatist, Magnus, father of Consentius, whose works were considered eminent. Nothing more is found until about the tenth century, when Hrotsvitha, a Benedictine nun of Gandersheim, produced several dramas after the style of Terence, but with moral and religious themes as motives. It is doubted whether these dramas were ever produced on the stage; but there is nowhere evidence that they were imitated elsewhere. *The Harrowing of Hell*, a poem in the East Midland dialect and of the thirteenth or fourteenth century, is the earliest extant English production that resembles drama. It is dialogue in form; but it is thought that it was intended only for recitation rather than for dramatic presentation. If this supposition is true, *The Harrowing of Hell* is a characteristic link

* Chambers, 206. Pollard, xii.

between the recitative poems common to the native Anglo-Saxon element, and the Moralities that grew from the Christian Mysteries. The theme of this drama also finds development in the cyclic Mysteries. The next extant drama in point of time of production is *Jacob and Esau*, written about a quarter of a century later.*

At the time of the transition from the liturgical drama to the Mystery Play, and perhaps even before, there arose also Miracle Plays which were based on the lives of the Saints, some of which were designed for production in the Church and some that were probably written to be played only in the monasteries and schools. The oldest known of such plays in England is that of *St. Catherine*, conducted by Geoffrey of St. Albans and produced about the end of the eleventh century or the beginning of the twelfth. Hilarius, of whom little is known but who is judged to have been an Englishman from the fact that he addressed many of his poems to the English, about the middle of the twelfth century wrote three plays, *St. Nicholas*, *Suscitatio Lazari*, and *Daniel*. They are Latin poems with French stanzas scattered through them; and they must have been meant for insertion in the Office, either at Vespers or at Matins, since they were to be played before the *Magnificat* or the *Te Deum*. The Norman-French—or perhaps Anglo-Norman—Play of *Adam* belongs to this period, and is the first play recorded as rendered in the vernacular. *The Resurrection* also dates from the same period. They were probably written by Normans and in England.† Detailed history of the Plays from the thirteenth to the fifteenth centuries is missing; but references are found in biographical sketches and also in prohibitions to plays performed during that time in London,—plays described as representations of miracles wrought through the intercession of the Blessed Virgin and the Saints. *Mary Magdalen*

* Ten Brink, p. 244, v. II.

† Ten Brink, p. 237, v. II.

(written about 1500) and *St. Paul's Conversion* are the only extant English plays based on miracles of the Saints. The latter is interesting as the first extant play that is divided into acts.* There were other religious plays classed with the Miracle Plays, amongst which are several built on the theme of the profanation of a Sacred Host by the Jews. A *Robert of Sicily* play is also recorded as having been presented at Lincoln in 1453.

Coming back to the Morality Play, which we have studied, to the period when its primitive object was becoming perverted, we find a new term introduced, namely, Interlude. The meaning of this term was variously understood in the centuries of its practical use, as may be seen by its application; and proximations of its extension as various as its applications have been made by modern critics. Chambers,† discussing the subject at length, finally concludes, after comparing facts and theories, that "While 'interlude' was only a subordinate name for plays of the miracle-type, it was the moral name, varied chiefly by 'play' and 'disguising' for plays given in banqueting-halls of the great. These begin to claim attention during the fifteen century." Professor Child‡ points out a distinction that explains the use of the term in a clearer light. He says: "However wide its inclusion, because of its original application to 'plays' and 'disguisings,' it continued to imply a play designed to afford entertainment, whether or no it was designed quite as much to afford edification. While therefore it does not mean a new type of play, it means something just as important, namely, a change of view on the part of the playwright in respect to the character and purpose of the play." He further quotes Schelling (*Elizabethan Drama*, vol. I, 79): "The line between the morality and the interlude, as between the later interlude and regular

* *Ibid.*, 289.

† 183.

‡ xxviii.

comedy, is artificial at best. But it is clear that the vital principle of the morality was its interest in life and conduct as affecting the actions of men. The vital principle of the interlude was also its interest in life; but the ulterior end and purpose, guidance to moral action, had been lost and the realistic sense set free. The interlude deals with comedy, it loves what is near and familiar, and its methods are realistic."

Tracing the influence of the Mysteries in another development, the line of descent seems to extend through the custom of royal welcomings by dumb shows, or pageants without words. These were not originally religious in character; but they were greatly influenced by the Mystery Pageants; and often the matter of the Mysteries became materials for these welcomings. The first such pageant to be mentioned occurred in 1236, and was given at the wedding of Henry III and Eleanor of Provence. There is no description of the nature of this pageant; but at the welcome given to Edward I on his return from victory over William Wallace in 1298, the pageant is described as being "as it was St. Magnus's day." Other London pageants are recorded as representing scenes in which there is a mixture of the Mystery element with the secular. Withal, London does not give example of the Mystery as a means of royal entertainment as much as do other cities where the cycles were more systematically presented. York, in the fifteenth century, exhibited pageants based on religious subjects before Richard III and Henry VII. Worcester, Hereford, and Bristol also exhibited pageants on the occasion of the visit of Henry VII. This suffices to show that the people gathered both form and matter from the Mysteries for the ostensible purpose, not of teaching as they were originally designed, but for pleasing or entertaining. But if these were still far from the drama, we see a nearer approach in the playing of a Miracle of St. Clotilde at Windsor Castle in 1429 before Henry VI, and of a *Christi Descensus ad*

Inferos before Henry VII during dinner at Winchester in 1486. Finally, there are records of a *Sacrament* play which was intended for traveling performers and seems to have been played in houses of individual patrons with a remuneration. The fact that these plays were produced for entertainment and remuneration is thought to have influenced the change in the character of the Miracles and Moralities as much as any other element, and perhaps to a greater extent. The didactic purpose of the plays became entirely secondary, and the desire to please in order to procure patronage came first. This led to the introduction of realistic and thrilling themes.

Standing between the pageant and the play is the Italian-born Masque, an offspring of the Morality in its native country. It made its entry into England and maintained a high degree of popularity during the sixteenth and particularly the seventeenth centuries, when it was brought to its highest perfection by Ben Jonson and Inigo Jones,—the former inventing and the latter staging. “It combined dancing and music with lyric poetry and declamation, in a spectacle characterized by magnificence of presentation.”* The masque was designed rather for court amusement than for presentation on the public stage. Appearing as it did when the English drama was fast reaching the zenith of its course, the Masque cannot have exerted a very decided influence more than that it was a popular phase of national royal life, and as such it became incorporated in several dramas of the period. The drama was also heir to its stage properties; for before the creation of artistic scenery for the masque, a placard announcing the situation of the particular scene was the only material setting given to the drama.

By the end of the fifteenth century the Moralities had entered upon a stage of decided transition. The spirit induced by the Renaissance was changing the point of

* Symonds. 253.

orientation from the abstract to the concrete, opening the way for the development of those elements that were essential for the characteristically national drama. Pollard* notes as contemporaneous marks of transition at this period the removal of the drama from "the streets to the halls of colleges and schools, or of the nobility or wealthy citizens," the shortening of the plays and reduction of the number of players, and the abbreviation of the plot from the whole life of man to particular portions.

Hyckescorner, dated vaguely between 1485 and 1509, may be taken as one of the first examples of this transitional type. The character who gives his name to the play is an individual rather than a typical representative of all mankind—a point of departure from the original Morality; and the time of the plot extends over a limited portion of his life. In all other respects *Hyckescorner* resembles its predecessors,—its remaining characters are personified abstractions, its purpose didactic, and its style dry and devoid of the least dramatic touch.

The Interlude of Youth, also dated between 1485 and 1509, still belongs decidedly to the Morality type; but it is remarkable for "a certain limpid purity of language and clear presentation of simple pictures."†

Of the many plays listed as the *Early Tudor Moralities*, I cannot pass without mention *Everyman*, which Pollard‡ says "is perhaps the finest of all the Morality plays that have come down to us." It is a pure type of the Morality, and is supposed to have been written before 1495.¶ Its aim is didactic; and its plot embraces a lifetime. "There can be no pretence that the effect of this action (epitomizing the lesson at the close of the play) is otherwise than impaired by its repetitions, its lengthiness, and its purely didactic passages. But the work calls itself a

* lii.

† Symonds. 131.

‡ 202.

¶ Cambridge Hist. of Lit., vol. V, 530.

'treatyse' in the very MS. in which it is preserved to us." It is not evident that the play was written as a controversy; but it is replete with doctrines of Faith and traditions of the Church "on the efficiency of works for salvation, on the mediating influence of the Blessed Virgin, on the Seven Sacraments, on the use of Confession and Penance, and on the authority and dignity of the priesthood—as to which last the language of the author is ecstatic. But this tendency and its effects seem identical only in contrast with the sustained force of the general action and the simple solemnity with which it is carried through from first to last, unmarred by a trace of frivolity or vulgarity, and yet coming straight home from *Everyman* to every man. The whole pitiful pathos of human life and death is here, and with it the solution of the problem which—theological controversies apart—has most enduringly commended itself to mankind. What wonder that a morality which is successful in bringing these things before hearers and readers should, by a *consensus* of opinion to which I know of no exception, be regarded as the flower and crown of the literary species to which it belongs?"*

SR. MARY ANGELIQUE,
Sisters of Divine Providence.

San Antonio, Tex.

(TO BE CONTINUED)

* Ward. 124.

MOVING PICTURES IN THE SCHOOLS

The moving picture is with us and it is here to stay. Whether some of us wish it or not, we can not controvert this fact. Everyone has sufficient evidence within his own experience to prove its truth. And the reason is not far to seek. Thanks to the film, men of limited means, instead of traveling thousands and thousands of miles and undergoing innumerable inconveniences, may now remain at home and have the wonders of the world and the beauties of nature unrolled before their eyes. The unfolding of flowers, the wanderings of a rain-drop, the formation of a mountain, the government of the ants, the habits of the timid wild birds, the haunts of ferocious animals—all the numberless strange and interesting changes in nature, from the frozen seas of the poles to the heated sands of the tropics, may now not only be seen, but, since the advent of Edison's latest invention, may be even *heard*, in the twinkle of an eye for a mere pittance.

It is no wonder, then, that by the end of the year 1911 there were over 10,000 moving picture shows in the United States with a daily attendance of between four and five million of people or of 1,252,000,000 a year! Nor that in New York City alone over 400,000 school children visited them daily.¹ This enormous number of children, which has been steadily increasing since that time, has become so great that parents, educators and state authorities have become alarmed.

Now since the moving pictures, as a matter of fact, occupy so large an amount of the children's time each day, it is but fitting that educators, whether teachers or parents, should study the conditions of the theaters and govern their actions accordingly. They should investi-

¹ A Study of the Value and Dangers of Moving Picture Shows, by Rev. Clifford G. Twombly, in *Pennsylvania School Journal*, December, 1911, pp. 241-247.

gate, first of all, their physical condition and effects; whether the theaters are properly ventilated, illuminated, etc.; whether the "flicker" of the films is injurious to the eyes. Secondly, they should investigate the associations that arise from attendance at the shows; whether they are evil or good; whether due to the location of the theater or to the companionships formed there. Thirdly, they should investigate the character of the films exhibited; whether they are morally injurious or educationally awry.

PHYSICAL EFFECTS

Upon investigation of the physical conditions surrounding the exhibition of moving pictures, it will be found that very little fault can now be found with the ventilation, illumination, seating, etc., except in very small towns. Most of the cities have specific regulations with regard to all of these details, especially with regard to the seating and emergency lights and exits. But with regard to the "flicker" of the film, it will be found that this has been the cause of eye troubles and other nervous diseases.² The fault lies either in inexpert operating or in the instability and jerkiness of the "fixation" point, which causes the tiring and straining of the eye that follows this point. With regard to the lack of skill in operation, the remedy is obvious. To correct the other fault, however, it has been suggested by an eminent eye-specialist that the time of exposure of each image be shortened and that better illumination of the picture be required. In this way, the series of pictures is made to approach more closely to what the eye really perceives in an action or motion not pictured, so that the difference between the two is negligible.

MORAL EFFECTS

For the second point to be investigated, one needs but

² CATHOLIC EDUCATIONAL REVIEW, April, 1913, p. 316.

to glance through the daily newspapers to read of cases in which suicides or other moral wrongs committed by young boys or girls are directly traceable to bad companionships formed at moving picture shows. It was to relieve this condition of affairs that some of the state legislatures, notably that of New Jersey, passed laws making it a "misdemeanor for a manager of a picture show to admit to an exhibition any child under the age of 16 when unaccompanied by parent, guardian or adult friend."³ This point of our investigation is closely akin to the third point, so far as the general effects are concerned.

We have seen⁴ that the films not infrequently lie to us, albeit sometimes unintentionally on the part of the producer. But, as the Rev. Clifford G. Twombly writes in the *Pennsylvania School Journal*, "the chief danger in the moving picture show," *i. e.*, in the theater, "is the *emotional and sensational* side of it. There is always (at least it has been so in every show which I have attended) one film, and often there are more than one, sometimes there are three or four films, one after the other, of the sensational type,—a harrowing death, or a thrilling rescue, or a dashing and sentimental love-making, or an exciting fight, or a pathetic or unjust imprisonment, or a moving act of sacrifice, or some realistic agony or anguish of distress or shock of sorrow. And too much of this sort of thing is not good food to live upon, especially for young people." Consequently, some of the state legislatures, for instance those of New Jersey, Texas and Pennsylvania, have passed laws prohibiting the exhibition of immoral films and films picturing crimes. Attempts, like these, however, to legislate morality, apart from other considerations, seem foredoomed to failure, because of the difficulty of interpreting the loose term "immoral."

³ Acts of the 132nd Legislature of New Jersey, Trenton, MacCrellish & Quigley, 1908.

⁴ CATHOLIC EDUCATIONAL REVIEW, April, 1913, pp. 316-317.

EDUCATIONAL EFFECTS

We have already discussed the other point of our investigation, namely, the educational value of the films exhibited in the moving picture theaters, and we concluded that their production is based in part upon false pedagogic principles. But although the moving picture theaters have been weighed and found wanting in several important particulars, educators have not failed to recognize the fact that the "movies" have secured a permanence among us, nor have they failed to notice how large a percentage of those attending such shows is comprised of children of school age. They have importuned theater managers and film-producers to have their films educationally correct, but, until recently, without avail. The result is obvious. Those in charge of educating the youth must take the alternative of bringing the moving picture into the class-room.

The old pedagogic principle, that seeing is better than hearing, so aptly expressed in the words of the Latin comedy-writer⁵ over two thousand years ago, "*pluris est oculatus testis unus quam auriti decem,*" and so popularly acknowledged, has been responsible for the introduction of the stereopticon into the schools. Hence we find Superintendent Ben Blewett of St. Louis reporting⁶ in 1910: "A very large number of the schools are now making effective use of the lantern in presenting subjects to classes of pupils;" Superintendent Wales C. Martindale of Detroit,⁷ in the same year: "The stereopticon has become a marked feature of the school work of the Detroit public schools;" and Superintendent F. B. Dyer of Cincinnati,⁸ one year later: "Almost all our schools are provided with stereopticons." "Its lure," as

⁵ Plautus, *Truculentus*, ii, 6, 2.

⁶ Report of the Board of Education, St. Louis, 1909-1910, p. 108.

⁷ Sixty-seventh Annual Report of the Board of Education of the City of Detroit, 1910, p. 73.

⁸ Eighty-second Annual Report of the Public Schools of Cincinnati, 1910-1911, p. 55.

Superintendent Blewett continues, "seems quite as strong in the schools as in the nickelodeons, and the schoolmaster has become conscious of its power for good as well as for evil."

It is but a step from the stereopticon to the moving picture; it is but carrying the pedagogic principle to its logical conclusion. In 1910, Superintendent Maxwell, of the New York City Schools, demonstrated before the Board of Education and a number of visiting educators and clergymen, a history lesson in motion pictures—scenes from the life of George Washington, including a highly realistic crossing of the Delaware, a triumph of "make-believe" more impressive to the school child's imagination than any book could possibly be.⁹ Superintendent Edward Hyatt, State Superintendent of Public Instruction of California, has also given his approval to the movement, since he is credited with the statement that cinematography presents facts and ideas so impressively that the mind grasps them with the minimum of effort.¹⁰

When we consider that moving pictures stimulate the imagination, increase the interest in school life, add incentive to study, strengthen the memory and engender a desire for reading, we can not but agree with Superintendent Hyatt, when he continues, "I think the time is at hand when moving pictures will be as much an adjunct of any properly equipped school as text-books." However, the keynote of the movement is sounded by the words of Clarence A. Perry upon the occasion of the introduction of moving pictures into the schools of Rochester. "In attaching it," *i. e.*, the use of moving pictures, "to your splendid school system," he said, "you people of Rochester are not only securing an aid of extraordinary educational efficiency, but you are help-

⁹The Moving Picture and the National Character. *American Review of Reviews*, 42: p. 317, September, 1910.

¹⁰*Moving Picture World*, 13: 1, 26, July 6, 1912.

ing to create a demand for good and wholesome films and thus are exerting a purifying influence upon the whole moving picture industry."¹¹

PHYSICALLY INJURIOUS?

It has been said, however, that cinematography is physically injurious and on this account is unsuitable as a class-room adjunct. This argument has been partially refuted above, since films intended for school-room projection could very easily be perfected, if indeed all films could not be perfected. But aside from this, we are confronted with the fact that children will inevitably witness moving pictures as long as they continue to exist. Since this is so, we are bound to meet the issue squarely and eliminate the undesirable features connected with them as far as we are able. We can not waste time in an academic discussion about the abstract theory of motion and its effect upon the eye. Yet even here, we find an answer to our objectors.

The dictionaries and text-books on physics tell us that motion is "the displacement of something, the passage of a body from one place to another." This process is a gradual one, and cinematography is able to catch the picture of a body only at fixed intervals during this process, however small those intervals may be. We know that this is true, but we would never have guessed it merely from watching the pictures, any more than we would have defined motions as a displacement merely from watching a moving body, simply because the process is so gradual. Just because the moving picture machine "sees" in a more complete manner than the eye, we can not argue that moving pictures are physically injurious. We might with as much reason claim that a man who does not tell all he knows is a liar. The moving picture machine faithfully reproduces what it sees

¹¹ *Moving Picture World*, v: 9, 25, March 2.

and this is the same objective reality that is seen by the eye.

There is, however, some truth in this objection against moving pictures, as in all other objections based on fallacy, and this is it. To a person who is "film-mad," moving pictures are very apt to be physically injurious. Indeed, it would be strange if they were not. It is constant attendance at moving picture shows that causes the normal eye to suffer that tired and nervous feeling, with consequent headaches and other disorders. But it is as illogical to condemn moving pictures absolutely, because some persons witness them to an excessive extent, as it is to condemn food entirely, because some persons over-eat, or drink entirely, because some persons indulge in drink too freely. The fault lies not in the use but in the abuse.

TEACH ERROR AND ERRONEOUSLY?

It must be acknowledged that a great many of the so-called educational films being exhibited are altogether unfit for school-room use, but no one ever seriously entertained the idea of introducing into the schools moving picture films which teach error or teach truth erroneously. This would in no wise remedy the undesirable conditions, but would merely change the line of action, albeit for the better in other respects. For the film to be of any real educational value, it must have the official stamp of approval of recognized authorities in the various subjects with regard to both conduct and presentation. And even though some difficulty may now be experienced in obtaining such suitable films from the manufacturers, we can not doubt that they have business intelligence and keen insight enough to come to terms, when the demand from the school authorities shall have warranted such an action.

EXPENSIVE?

“Even granting that all other difficulties could be overcome, where would we secure sufficient funds to introduce and maintain moving pictures as an adjunct to the classroom? First of all, we would need an assembly-room.”¹² Nearly every school in a good-sized community has an assembly-room or a spare room, which could easily serve as one when the need arises. In fact, a library with book-shelves on three sides could very easily be made to serve the double purpose by giving the fourth wall a coat of white-wash and pulling down the shades of the windows in the other three walls. Nearly every school, also, is required to have safety appliances, fire-escapes and “the other things necessary for the safety and comfort of the children.” Indeed, it has been suggested by some educators that the school even supply the children with lunch, so solicitous have our school superintendents become in their interest in the well-being of their charges.

The problem of cost and maintenance of moving pictures has been solved variously in various localities. The pupils of the Eastern Technical School of Cleveland raised \$250 by entertainments to buy a machine. They now support it in the same way and so are enabled to have films in connection with English, history, physiology and machine-shop work.¹³ So, also, the stereopticon lanterns in the district schools of St. Louis “have, in every instance, been purchased with funds raised through school entertainments. There seems to be no good reason why they should not be regarded as an essential apparatus in the grades and should not be furnished by the Board.”¹⁴ The cost of machines for school purposes has greatly decreased during the past year or so, proportionately to the increase in the demand. Edison has

¹² CATHOLIC EDUCATIONAL REVIEW, April, 1913, p. 319.

¹³ *Moving Picture News*, v: 9, 25, March 2.

¹⁴ Report of the Board of Education, St. Louis, 1909-1910, p. 108.

evolved a machine to cost \$50 and has decreased the length of the film from 1,000 feet to 77 feet, but as the new film is three pictures wide, the real length is 231 feet. The length of a film is an important item, when we remember that it is the length that determines the cost. A set of these pictures, Edison proposes, should be rented for \$8 a week.¹⁵

Another scheme has been employed elsewhere. The Board of Education of Columbus recently contracted with a moving picture theater for one afternoon a week. The moving pictures to be shown on that afternoon were selected by Superintendent Shenk.¹⁶ More recently, a similar plan was given a trial in Washington. All of the children of the kindergarten and eight grammar grades of the sixth and eighth divisions attended a moving picture theater in their division, on successive afternoons. A large number of educational films, among which might be noted the one mentioned on page 314 of the April REVIEW, had been procured from New York by the supervising principals of the two divisions, Miss Flora Hendley and Miss Anne Beers. Lessons in history, spelling and geography were given and the pictures were changed for each grade.¹⁷

With regard to the cost of the film supply, a very generous offer has been made, according to one of the moving picture periodicals, by Richard G. Hollaman of the Eden Musée, New York City, who will grant the use of films free to educational institutions, if machine and operator are provided. The majority of schools using moving pictures, however, buy their own films, but have lessened the individual cost by securing them on a partnership basis and establishing a film circuit. Such a solution of the problem will be found in Olympia, Washington, where a circuit under the jurisdiction of the State

¹⁵ *Harper's Weekly*, 55: 8, November 8, 1911.

¹⁶ *Moving Picture News*, v: 9, 24, March 2.

¹⁷ *The Washington Times*, April 22, 1913.

traveling library, to include all the union high schools, high schools, and higher grammar grades in the State, is provided for in a bill introduced in the legislature by Representatives Cleland of Spokane and Robe of Snohomish counties.¹⁸ The same scheme has long obtained with regard to stereopticon service. Superintendent Ben Blewett of St. Louis reports (page 108) that "the Educational Museum has collected for circulation a choice selection of slides on topics in geography, nature study, history and industries." And Superintendent F. B. Dyer of Cincinnati reports (page 55) that "about 3,000 slides, arranged in sets, are distributed from the central office as requested. Additions are made each year under the direction of Principal E. M. Sawyer."

Upon such evidence, we must conclude that there are many ways of eliminating, or rather of diminishing, the expense of the cost and maintenance and that an objection against introducing moving pictures into the classroom, which is based upon the expense entailed, is altogether unwarranted by the facts.

We therefore find two agencies at work which tend to make moving pictures an aid to class-room teaching. The one is due to the realization of two facts, namely, that a large percentage of those attending moving picture theaters are children and that the character of the films displayed in the theaters does not measure up to educational criteria. The other agency is due to the natural development of a well-known principle of apperception, that in the perception of an orange, for instance, "the qualities of the visual sensations usually dominate and the other sensation qualities become more or less obscured in the general image."¹⁹

The growth of this latter tendency has been so gradual that its deep significance, perhaps, has not been fully appreciated. Hence it has not met with much opposition.

¹⁸ *Journal of Education*, February 20, 1913, p. 221.

¹⁹ Shields, *Psychology of Education*, p. 242.

The alphabet, as we have it, proceeded by almost imperceptible degrees from the ancient hieroglyphics, and was in turn followed by the illustration in the text, as soon as its primitive signification had ceased to be felt. After the printed illustration in one color, we tried to make our pictures more realistic and brought in several additional colors. Then the stereopticon—up till the present all has been still and lifeless—and now, the moving picture, with life and animation. The movement of the first tendency has been more apparent, and therefore has met with greater opposition. Attempts have been made to check it and the arguments underlying them were outlined in the April REVIEW and refuted above.

Both of these agencies, starting like two little mountain streams from widely divergent sources, have gradually drawn nearer each other until they have finally met in one larger and mightier stream, whose current, it seems, may be controlled, but may never be held in complete subjection. Why it may never be held in complete subjection has been set forth here; how it may be controlled and where it has been controlled will form the subjects of future papers.

HERBERT FRANCIS WRIGHT.

ROMANTICISM AND THE CATHOLIC DOCTRINE OF GRACE*

(CONTINUED)

In contrast to the phases of Romanticism already considered, it stands also for the essential dignity of common things, the glorification of common life, and the exaltation of the individual. With this, as with other phases of Romanticism, Catholic doctrine is intimately connected.²⁶

There has but to be considered the place of the individual in even the best days of Greece and Rome²⁷ to understand the tremendous change wrought in his position by the religion which taught the equality, in the supernatural order, the order of Grace, of Caesar and Caesar's slave.²⁸

When this same doctrine of the supreme worth of the individual was worked out in Mediaeval times to practical results, untrammelled by hostile outside forces, then, indeed, did the commonplace take on new meaning and the individual come into his own.²⁹ He found himself in finding means of self-expression. The means was furnished largely through the guild life,³⁰ where individual effort, and thought, and workmanship were encouraged and developed. Strange to say the Catholic Church is accused of destroying individuality by decrying the right of private judgment, and by a strong insistence on authority. On the contrary, her authority in matters of

* A thesis submitted to the faculty of Teachers College of the Catholic University of America in partial fulfillment of the requirements for the degree Master of Arts.

²⁶ Such definitions are deducible from the Romantic writings.

²⁷ Cf. Rogers' "Students History of Philosophy," p. 90.

²⁸ Cf. Lilly "Chapters in European History," I, pp. 85 and 91.

²⁹ Ibid. p. 92 et seq.

³⁰ Gasquet, "Eve of the Reformation," p. 386.

judgment saves man from error, and acknowledged power protects his lawful liberty against the encroachment of tyranny and from the danger of license.³¹

So closely does the value of the individual stand related to Grace, that to leave Grace out of count is to reduce the individual to a negligible quantity, so negligible, in fact, that it has no specific meaning. It is because human nature is elevated by Grace, and each member of the race is raised to be a child of God and a partaker³² of the Divine Nature; because our Divine Saviour said to each one in the persons of His Apostles, I will no longer call you servants, but friends,³³ and because the Apostle could say "Who has loved me and delivered Himself for me;"³⁴ for these reasons is the individual worthy of honor.

This principle, which revolutionized the pagan world in the first centuries of the Christian era, and dominated all the activities of Mediaeval life, was one of the most insistent ideals of the Romantic Revival, including, with the individual, as it did, all the "trappings and the forms" that were associated with him. Wordsworth was probably the first³⁵ to formulate the Romantic view of the importance and dignity of common life and common things, using it as a preface to his first volume of poems. He says in part:

"The principal object proposed . . . was to choose incidents and situations from common life, and to relate or describe them throughout, as far as was possible in a selection of language used by man, and at the same time, to throw over them a certain coloring of the imagination, whereby ordinary things should be presented to the mind in an unusual aspect, and further and above all to make these incidents and situations

³¹ Rev. S. W. Fay in an unpublished lecture.

³² "Manual of Catholic Theology," Vol. I, p. 494, II.

³³ St. John, 15:15.

³⁴ Gal. 2:20.

³⁵ In 1800.

interesting by tracing in them, . . . the primary laws of our nature.³⁶

While among the writers of that period there were some of the extreme type like Coleridge who chose for theme the curious and the mysterious, there were others, and they the majority, who with Wordsworth, adopted the theory quoted from his Preface. They took for theme the world as it came within range of their vision and transcribed what they saw there. They did not idealize in the sense of abstracting all the imperfections from it. They threw over it, rather, that glamour of the imagination Wordsworth speaks of, and lifting it out of the class or type made of it something new and delicately individual. The Chimney-sweep³⁷ is still a chimney-sweep to Lamb without a whit of his blackness gone. The Sailor and the Beggar³⁸ are just as real in Wordsworth's picturing of them as they are to you and me.

What Gates said of the latter poet may in all truth be said of most of them. "He aimed to simplify and intensify life—to emphasize the primal affections, and instincts, and duties, to give them a new grace and glory by a spiritual sanction."³⁹ All of them accomplish a "peculiar redemption of the commonplace." They simply lift it out of the region of the ordered and the inevitable and make it a separate and a sacred thing.

It is in this rescue of the individual from the class or type that Romanticism comes very near to reality, despite the fact that in these late years it has come to be contrasted with Realism,⁴⁰ for it seems truer to say that Romanticism is opposed, not so much to the real, as to the dull commonplace. In both outlooks on life, the concern is not with the class but with the individual, and

³⁶ Preface of 1800, ed. by M. A. George, p. 3.

³⁷ "The Praise of Chimney-Sweepers" from "Essays of Elia."

³⁸ "The Cumberland Beggar."

³⁹ "Studies and Appreciation," p. 11.

⁴⁰ Cf. "History of Romanticism in the 18th Century," p. 23; Boyesen, "Essays on German Literature," p. 356.

just on this subject Romanticism and Realism are on a common basis, the basis of the Catholic doctrine of Grace.

This intimate relation between Romanticism, Realism, and Grace can be understood only when a distinction is made between true and false Realism. True Realism, as Rev. Father Fay makes clear,⁴¹ represents man as he ought to be when aided by Grace. False Realism depicts man as he would be without Grace, with his animal passions the most salient thing about him, as purely natural.

The word "nature" has become the shibboleth of the Realists. They demand an exact copy, as Conde Pallen says, "of man and nature as the one lives and the other is." As they conceive man, he is born a victim of misfortune, of disease and death, and goes down to hopeless ruin; nature is the author of death and decay; humanity is a beast grovelling on the earth.⁴² It has eyes only for the ugly, the commonplace, the vicious in human existence. As has been aptly said, it proscribes all beauty in things and all virtue in souls, and but breaks away from the idealization of the beautiful and good to substitute the idealization of the ugly and evil.

The picture that Realists give in answer to their demand for nature is neither true nor real. "It is the assumption and the description of a godless nature and a godless man."⁴³ As a matter of fact, God has abandoned neither man nor nature. Man cannot, even though he would, cast himself from the supernatural relation to God.⁴⁴

The conclusions of Symonds ought to be valuable since they are based on premises purely natural: "Realists have chosen an illogical and untenable position: for nothing is more manifest than that beauty is as real as ugliness, . . . virtue as vice, health and harmony as

⁴¹ In an unpublished lecture.

⁴² "Philosophy of Literature," p. 110, et. seq.

⁴³ Ibid.

⁴⁴ Cf. "Manual of Catholic Theology," I, p. 491.

disease and discord.⁴⁵ He says in another place that "in the reality of human nature it is certain that beauty and modesty, the chastity of saints and the severe strength of athletes, . . . are quite as much in their own place as ugliness and impudicity. . . . What we call the intellectual and moral attributes of men are no less real than their appetites and physical needs. . . . All those things, therefore, to which our nature aspires, and which we name the ideal, must be the legitimate sphere of a logical and sober Realism. Nay more, it is just these things which are the most real in life."⁴⁶

This false Realism is based upon a comparatively new canon or art, but for all that it is not of today or yesterday. It is a legitimate conclusion from that perversion of thought which came in the Renaissance, a perversion from Christian to pagan principles. This Renaissance Realism (if the term be permitted) is not, as Mr. Courthope holds, one of the two elements or strains in the genius of English poetry.⁴⁷ It is not to the pagan Realism we are to look for the inspiration of English literature, but to another Realism which may be justly called Catholic since it is based on Catholic doctrine.

This Catholic Realism takes up the common-places of life as the other does, nor does it ignore either ugliness or sin. It paints men as they are—normal human beings, not with the evil abstracted, but over-balanced, outweighed by the gifts of Grace. It may be nature weak, indeed, even full of imperfections, but still capable of good because not abandoned by God. The true Realists do not draw a human being at some accidental moment. They try to seize and reveal it as it strives to be, at its very best; to express its deepest truth; not what is transitory and conditioned by circumstances, but what

⁴⁵ "Essays," p. 136.

⁴⁶ *Ibid.* p. 118.

⁴⁷ "Liberal Movement in English Literature," p. 210.

is permanent and freed from limitations.⁴⁸ Now, as a matter of fact, the thing in man which is permanent and freed from limitations is precisely that by which he is raised up to the Immutable and Infinite God. That is Grace.

As has been said, this true Realism is closely allied to Romanticism, so closely, in fact, that it is sometimes difficult to distinguish one from the other. We should certainly class as Romantic, Chaucer⁴⁹ and Spencer and Shakespeare, the greatest Romanticist of them all; Wordsworth, in the very lead of the revival, and Lamb. Yet they wrote of real life as they saw it. If it be permitted to repeat an illustration, we may say that Wordsworth's *Beggar* and Lamb's *Poor Relations* and Chaucer's *Pilgrims* are real people; they are not romantic in the sense that Coleridge's *Ancient Mariner* is romantic, or Spencer's "gentle Knight pricking on the plaine"; again, we should certainly class Dickens as a Realist, yet he has caught and embodied in his characters an indefinable something which lifts them up and encircles them, if one may use the term, with sanctity. How is this apparent anomaly to be reconciled?

It does not seem too much to say that these writers are both Romanticists and Realists, if not equally so, yet possessing qualities of each. Symonds draws a similar conclusion. He declares that those things to which our nature aspires, in other words, the ideal, are the most real in life, that they are the source of strength and permanence to the race, that Realism dare not separate itself from the Ideal, but the Ideal is a permanent factor, and the most important factor in the reality of life.⁵⁰ He draws this conclusion from natural principles, but there are other more cogent reasons based on Catholic doctrine, or rather, it is Catholic doctrine underlying his

⁴⁸ Cf. Symonds, "Essays," p. 129.

⁴⁹ Courthope, "Liberal Movement in English Literature," p. 53.

⁵⁰ Cf. "Essays," p. 118.

reasoning. Realism and Romanticism, or Idealism, are based on common ground, they are informed by a common principle—the principle of divine Grace. Neither has meaning without it.

First, as to the Ideal or Romantic: if a man were, as some say, in a state of nature, if his destiny were natural to him,⁵¹ then he would be in accord with it and with himself; it would not be above or beyond him.⁵² This, obviously, excludes idealism, for idealism connotes an inequality between things as they are and as they should be. If human nature is in a natural order, then it is as it should be *now*, and idealism has no meaning. The alternative is to recognize in human nature a supernatural element, and a destiny to a supernatural end; to see human nature distinct but not separate from Grace, as working with it, and thus overcoming the weakness of nature. This granted, the deduction follows that in this life man is not in accord with his destiny, hence there is a discrepancy between what he is or seems to be, and what he should be, hence results idealism and aspiration—in a word, Romanticism.

Secondly, as to the Real: The Realism such as has been distinguished as true, and as recognized by the Church, sees man as he is. From that view-point, he is, whether he will or not, in a supernatural order;⁵³ he is capable, even in natural lines, of improvement and progress.⁵⁴ Here also, then, Grace is the basis and the principle.

The relation can be carried even farther, for the extreme form of Realism, better known as Naturalism, depends on the doctrine of Grace also. As Conde Pallen says, “notwithstanding this studied attempt on the part of the realistic school to ignore the ideal, and, therefore, the supernatural in man’s life, the background of its

⁵¹ Cf. “Manual of Catholic Theology,” p. 427. Vol. I.

⁵² Cf. *Ibid.* p. 444, I.

⁵³ “Manual of Catholic Theology,” p. 490, Vol. I.

⁵⁴ *Ibid.* p. 414.

sombre picture is made up of the very elements it professedly seeks to reject. It is only dreadful, only disgusting, because the measure of its degradation is the ideal conception of what man should be. . . . Strike out of men's mind the Christian conception of what human life should be, and the realistic picture of its wickedness becomes a grotesque phantasy. In a community without the Christian ideal it would be meaningless; to Turks or Chinese it would be incomprehensible.'⁵⁵

If, as Madame de Stael says, "the literature of the ancients is among moderns a transplanted literature, that of chivalry and romance is indigenous. . . . The literature of romance is alone capable of further improvement, because, being rooted in our own soil, that alone can continue to grow and acquire fresh life; it expresses our religion; it recalls our history;"⁵⁶—if it is as she says, then the hope may be cherished that the Catholic element in literature is destined to have and to hold a more important place than has hitherto been granted it, for the literature of romance has its foundations (as the attempt was made to show) in the Catholic religion.'⁵⁷

The revival of Romance in the nineteenth century, though strongly influenced by Catholic doctrine, failed ultimately because it was not sufficiently Catholic, whereas the Romanticism of the Middle Ages flourished because it was the outgrowth of Catholic truth. The degree to which Romantic literature will prevail in the future depends on the measure in which it allies itself with Catholic principles of philosophy and religion.

That Romanticism is essentially Catholic is shown by the effect upon those who were identified with it in the nineteenth century. In Germany, where the movement

⁵⁵ "Philosophy of Literature," p. 46.

⁵⁶ De l'Allemagne, c. XI.

⁵⁷ Cf. also "Liberal Movement in English Literature," p. 210, et seq.

worked itself out along religious lines, many of the Romanticists came into the Church.⁵⁸ A large number came very near to the Church without having the courage to enter, as Werner says, without taking "the vows" of the Church.⁵⁹ The same is true for France. In England, it is true, none of the leaders became Catholics, but if they themselves did not see the light, they opened the portals for many others who were then in darkness.⁶⁰

Out of Romanticism arose the two great movements that were fruitful of many conversions—the Oxford and Pre-Raphaelite movements.⁶¹ Either of them studied in relation to Romanticism would give proof sufficient that it is as Heine so beautifully says, "a passion flower blossoming from the blood of Christ, even as divine Grace springs from the same source."

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[THE END]

⁵⁸ Cf. Heine, "The Romantic School" and Beers "History of Romanticism in the 19th Century," pp. 137 and 147.

⁵⁹ "Romanticism and the German Romantic School," p. 149.

⁶⁰ For example, the last descendants of Sir Walter Scott were Catholics, one a priest; also the daughter of the American Romanticist, Hawthorne, Sister M. Alphonsus, O.S.D.

⁶¹ Cf. Beers, "Romanticism in the 19th Century," the chapter, "Tendencies and Results."

HOME AND SCHOOL

It is not uncommon in these days to meet intelligent parents who are in the habit of expressing deep dissatisfaction with the work of the schools. Men and women in middle life compare the children of to-day with the boys and girls of three or four decades ago to the great disparagement of the former. They comment on the absence of reverence, of industry, of thoroughness, no less than on defects of character in the children of to-day, and lay all the blame for these things on the schools. They do not seem to realize that the homes of the children may be responsible for at least a part of the evils of which they complain.

The schools of to-day are different in many respects from the schools of three decades ago, but the difference here is not greater than the difference in the home environment of the children of to-day from that of the children of thirty years ago.

On the other hand, it is usual for teachers to trace to home influences the chief causes for the failure in the mental and moral development of the children. They point out that the children are not taught to be industrious in the home, that they are not formed to obedience or reverence, that they are frequently pampered and given their own way, and spoiled generally, and that sometimes they are sadly neglected.

The matter is of the greatest importance. The children of to-day will be the men and women of to-morrow, and if it be true, as is so frequently asserted, that they are not being trained to walk as they should, we are leaving the door wide open to social evils of the gravest character. Nor are parents and teachers the only ones interested. Any general failure in the work of educa-

tion must affect unfavorably the well-being of every member of society.

It is the duty, therefore, of every intelligent man and woman to endeavor to ascertain the facts in the case and, where defects are found, to strive to remedy them as far as opportunity will permit. It is easy to find fault and quite common to exaggerate faults when found. To appreciate the good in individuals or institutions requires some intellectual effort and, as many feel the necessity of saying something, they take the path of least resistance by freely expressing ill-considered blame.

The student of human nature will discount much of what is said by men and women whose only standard of judgment in matters educational is derived through memories of their own childhood days. It is natural to glorify the past; particularly the past in which we ourselves had part. Shortcomings in ourselves are easily forgotten, while the good is remembered and magnified. If we could go back, in fact, to those glorious days, the result would probably be the shattering of many of our cherished memories. The great hills down which we coasted, when revisited in adult life, are often found to be scarcely perceptible hillocks. Our steady and joyous obedience, as we remember it, would be seen in the plain light of fact to be a reluctant yielding to pressure. And so of the rest. But after all due allowance is made for this natural tendency to exaggerate the glories of by-gone days, it will be admitted that there is much in the attitude of our children to-day to cause serious apprehension for the future.

The home, the church, and the school are the chief agencies employed in guiding and governing the unfolding lives of our children and they are bound to this task in solidarity. If each of these agencies pursued its own course without reference to the operations of the other two, disaster would be the only conceivable result.

The home must co-operate with the church and with

the school, otherwise, no matter what it may do of itself, it has failed in its most essential duty to the children. Similarly, the church must exert its influence in the homes of the children, and it must follow them into the school, and it must co-operate with these two institutions under penalty of abject failure in its mission. The church that would confine its influence to the sanctuary must be prepared for a sentence of condemnation from the Master who commissioned it to feed the lambs and the sheep of the flock. And the same may be said of the school. It is sustained by society chiefly for the purpose of co-operating with the home and the church in forming citizens of the state and children of God. It will not be judged by the brilliancy of the examinations which its pupils may pass, or by the conduct of the pupils on the school premises. Commendation or blame will be due it just in proportion as the pupils who go forth from its doors stand the test of worthy living. What it can do alone is not the main question; it is what it may do in conjunction with other constituted agencies for the right development of the minds and characters of the children who are entrusted to its care.

Now, it may be assumed that the average teacher has a fair understanding of what the home and the church are doing for the children. But can it be said with equal truth that the parents are familiar with the aims and methods prevalent in the school? The teacher is familiar with the homes of to-day; the homes from which the children come. He is familiar with the church and her attitude towards the teaching of truth and the formation of habits, while the parent too frequently is absorbed in other pursuits and knows only the school of his childhood days. A little reflection should suffice to bring home to any man, no matter how preoccupied in his worldly affairs, the necessity of deep-seated changes in the school if it is to continue to minister effectively to the formation of men and women capable of adjusting themselves to the changed social and economic conditions of our times.

There is abundant evidence on all sides that the school is striving earnestly to adjust its procedure to present needs. Methods are being recast; the underlying sciences of psychology and sociology are being requisitioned for light and guidance; the history of education is being eagerly studied in order that the past may shed its light upon the present; educational aims are being examined and readjusted. But the school is scarcely more interested in any of these things than are the home and the church.

Intelligent co-operation demands an understanding of that in which the co-operation is to be exerted. It would seem, therefore, that instead of blaming the school for the children's failures, the parents themselves are chiefly to blame. They cannot shift the burden of their responsibility to the school, nor can they fulfill their duty to their children without such an intelligent understanding of the work of the school as will enable them to co-operate effectively in the education of their children.

The first step towards securing the intelligent co-operation of the three forces concerned in the proper upbringing of the child is a careful study of the methods, aims, and process of education by the pastor, the parent and the teacher. And the second step should be the faithful use of the ballot to eliminate from the school what is undesirable from the viewpoints of home and church.

There is a marked tendency in the administration of our city school systems to eliminate parental influence. The conduct of the school is entrusted to educational experts who are not supposed to take advice from parents. School boards are generally removed from the immediate influence of the ballot, so as to further this end. They are frequently appointed by the Mayor and their function is mainly the administration of the finances and the selection of the superintendent to whose unaided judgment the welfare of the school is entrusted. As for the

church, its influence has been removed from the public school since the days of Horace Mann.

The Catholic school system is much more fortunate in these respects. In the first place, the pastor is deeply interested in the parochial school. It is his duty to collect the funds for the building and maintenance of the school and to take an active interest in whatever is being done in it for the children of his parish. Moreover, the episcopal authority vested in diocesan school boards and diocesan superintendents may be relied upon to secure intimate and effective co-operation between the church and the parochial school. It not infrequently happens that the pastor or one of his assistants discharges the duty of principal. It is reasonable to assume, therefore, that the priests of the parish take every opportunity to familiarize themselves with the educational aims and methods of the day and that they are among the foremost leaders in shaping the educational policies of the school.

The Catholic parent, by his voluntary contributions, supports the parochial school. This is *prima facie* evidence of his interest in what the school is doing, but it does not prove, for all that, that he is in a position to intelligently co-operate with the church and the school in the education of his children. In this respect he is required to give his children more than dollars and cents. His duty to use his intelligence as well as his pocket-book in behalf of his child's education is plain. That he does not always do this is only too palpably evident. That he cannot afford to give all of his time and attention to educational matters may be readily granted, but there is seldom a reasonable excuse for his total neglect of the matter.

Fathers and mothers may not have the opportunity to attend normal school courses or teachers colleges, but if they were sufficiently interested, they could find time to visit the school occasionally and learn from personal experience what is being done. And they might easily pro-

vide themselves with some of the current literature on the educational problems of the day. The time devoted to the Sunday paper might, with great profit, be at least divided with a representative educational review. A couple of hours a week devoted to current educational literature would help parents to understand their children much better than they do and it would enable them to maintain their authority over them. Finally, it would put them in a position to second the efforts of the school, whereas at present they frequently and unwittingly counteract the best efforts of the school for the development of the minds and hearts of the children.

The Catholic University, through its Educational Department, and through the Teachers College, is at present exerting a mighty influence on Catholic education throughout the whole country. Diocesan superintendents, normal school teachers, community inspectors, and teachers of the leading elementary and secondary Catholic schools throughout the country are being trained here in the principles and methods of Catholic education and they are made familiar with the legitimate demands of present social and economic conditions while they are being thoroughly grounded in Catholic educational policies and in the philosophy and psychology of education from a Catholic viewpoint.

Through the affiliation of Catholic high schools and colleges, the University is helping to standardize our secondary and higher schools. Through this movement, standards are being elevated, defects are being eliminated, the articulation of the various schools is being perfected, and the whole system is growing into a closer unity with an indefinite increase of power and efficiency.

There is every reason for congratulation on the rapid advance that is being made by the Catholic schools of all grades throughout the United States. Our Catholic school population is growing so rapidly that the teaching communities are wholly unable to supply the requisite

number of teachers and as a consequence large numbers of lay teachers are being employed to assist in the work of our parochial schools. But in spite of this rapid growth, the progress towards unification and efficiency is more rapid and more marked even than the growth in numbers.

While we are rejoicing over the good that is being accomplished and the advances that are being made in Catholic education, we should not lose sight of the fact that for permanent and complete success we must reach the parents. We must arouse their interest in what is being done and secure their intelligent co-operation. If we do not succeed in this, we shall have failed to bring into line one of the three main factors in the solution of all of our problems.

THE CATHOLIC EDUCATIONAL REVIEW has been founded and is being maintained for the express purpose of bringing about closer unity in our Catholic school system, higher standards, better methods, and the co-operation of the church, the home and the school in the work of Catholic education. Its pages are open to free and full discussion of all problems of pressing interest in the field of Catholic education throughout the world, but in particular, throughout the United States and Canada. With this issue, THE REVIEW completes its sixth volume. Its aim and scope is sufficiently manifested in the large number of worthy contributions from Catholic educators in all parts of the English-speaking world. THE REVIEW has received the loyal support of a large number of Catholic priests and Catholic schools, but its full mission cannot be accomplished unless it also reaches the Catholic parents. In fact, the priests and teachers are being reached effectively through other channels, such as the Department of Education in the University, and the Teachers College, through correspondence courses conducted by University Professors, through University extension lectures, summer institutes, etc. But the only

channel through which we can reach the pastor and the laity is *THE REVIEW*. All those who are familiar with the needs of Catholic education and with the work which *THE REVIEW* has undertaken in its behalf should interest themselves in securing as wide a hearing as possible for *THE REVIEW*. They should see to it that it is in the public library of their town. And the teachers and the pastors might render a great service to the cause of Catholic education by calling *THE REVIEW* to the attention of Catholic parents and using their good offices to induce them to subscribe for it and read it.

The cost of *THE REVIEW* is only \$1.50 a volume, \$3.00 a year. A very moderate price. And as soon as the subscription list reaches a figure that will justify it, this cost will be reduced.

Many problems having a peculiar interest for parents will be dealt with in *THE REVIEW*, provided we can gain a hearing in our Catholic homes. Up to the present time, the number of parents taking *THE REVIEW* is discouragingly small.

THE REVIEW is making a special effort at present to reach the homes of our people, and we earnestly request the co-operation of pastors and teachers in our endeavors. We will gladly send sample copies upon request and we will make liberal arrangements with those who may be in a position to secure subscribers. We hope that beginning with the January issue we will reach several thousand Catholic homes. In this case, *THE REVIEW* will open a department of Home Problems in which will be discussed among other topics effective ways and means in which parents may co-operate with the church and school in the education of their children.

The mutual understanding between home and school that would be secured through the circulation of *THE REVIEW* in our Catholic homes would very rapidly dispel the unkindly criticism that is still heard from time to time from parents who are out of touch and out of

sympathy with the work of our schools. The resulting good feeling and more intelligent co-operation of parent and teacher would soon manifest themselves in the work of the teachers and in the educational progress of the children. If the pastors and teachers who now subscribe for THE REVIEW would exert themselves a little in this good cause, they might each easily open the door of one home to THE REVIEW before we enter upon the new year. And with this encouragement, THE REVIEW would be in a position to render still better service in the future than it has done in the past.

THOMAS EDWARD SHIELDS.

CURRENT EVENTS

THE CATHOLIC UNIVERSITY OF AMERICA

The registration shows a notable increase in the lay student body which has reached the figure of 310 and includes students from nearly every State in the Union. The ecclesiastical students in attendance number 240, making a total of 550 male students. Trinity College, now affiliated to the University, has 170 students, and Teachers College 50, while the Summer School was attended by 383, making a total of 603 women students, and in all 1,153 students receiving instruction from the professors of the University. The Marist and Paulist preparatory seminaries nearby have an attendance of about 70.

The Department of Architecture has grown in three years from four students to thirty, and this has necessitated the fitting up of larger and more convenient quarters in the basement of Gibbons Hall, including a room for easel drawing, a lecture room and a small library. When the new dining hall is finished in February, the old dining room in Albert Hall, with other rooms in the basement, will be turned over to the Department of Architecture.

The University Library receives at present about 350 periodicals, most of which are complete, forming a valuable nucleus of research and investigation. Doctor Charles P. Neill, ex-Commissioner of Labor, formerly Professor of Political Economy, has donated a complete set of the Reports of the Immigration Commission, in 41 volumes, one of the most important of our recent government publications.

Recent donations to the University were the following: by Mrs. Margaret Ryan Bowen, a life-size portrait of her brother, the late Archbishop Ryan, which was unveiled on the occasion of the meeting of the Board of Trustees, November 19; a new ostensorium and ciborium, by an anonymous benefactress; also statues of the Blessed Virgin and St. Joseph, a new sanctuary lamp and Stations of the Cross for the Chapel of Gibbons Hall.

The annual collection for 1912 amounted to \$96,666.70, about seven thousand dollars more than the previous year, for which generosity on the part of the Catholic faithful the University

is deeply grateful. It is the support on the part of our people which aids the University in these years to meet the heavy demands made upon it by the great increase of students and professors, and the equally great need of new buildings and equipment.

The Cardinal Gibbons Memorial Hall has been greatly improved by two beautiful electric standards erected at the main entrance. They are of exquisite Gothic design in bronze, and set off the great edifice in a pleasing way. A solid macadam road has been laid from the main entrance in front of Gibbons Hall, serving also Albert Hall. With the broad new granolithic pavement finished both halls are now provided with comfortable and elegant access.

The Leo XIII Lyceum for the study of social questions has taken on new life and rejoices in a greatly increased membership. Its quarters in Albert Hall have been renovated, and at the recent smoker, given in honor of the Freshman Class, the capacity of the little hall was severely taxed. The Lyceum has an ambitious program for the winter, including addresses from distinguished Senators and Representatives and also social and literary events.

The fall meeting of the Board of Trustees of the Catholic University of America took place on Wednesday morning, November 22, at 10 A. M., in Divinity Hall. The following members of the board were present: His Eminence, James Cardinal Gibbons, Baltimore, Md., President of the Board and Chancellor of the University; His Eminence, John Cardinal Farley, New York City, Vice President of the Board; Most Reverend Henry Moeller, Archbishop of Cincinnati, Ohio; Most Reverend Edmond F. Prendergast, Archbishop of Philadelphia; Right Reverend Camillus Paul Maes, Bishop of Covington, Ky.; Right Reverend Matthew Harkins, Bishop of Providence, R. I.; Right Reverend John S. Foley, Bishop of Detroit; Right Reverend J. F. Regis Canevin, Bishop of Pittsburg; Right Reverend Monsignor Michael J. Lavelle, New York City; Right Reverend Monsignor Thomas J. Shahan, Rector of the University; Honorable John D. Crimmins, New York City; Honorable Charles J. Bonaparte, Baltimore, Md., former Attorney General of the United States; Honorable Richard C. Kerens, former

United States Ambassador to Austria; Honorable Thomas Kearns, Salt Lake City, former United States Senator from Utah.

Opening prayer was offered by the President of the Board, Cardinal Gibbons. The report of the Right Reverend Rector, as well as the report of the Treasurer, Mr. Michael Jenkins, of Baltimore, Md., was presented and accepted by the board. The Rector likewise presented a report of the Summer School of 1913 and of the work of Teachers College, and also of the work so far accomplished for the National Shrine of the Immaculate Conception.

The Trustees expressed themselves as greatly satisfied at the completion of Gibbons Hall, and particularly at the increased attendance of the lay students. The Right Reverend Rector laid before the Board the pressing needs of the University, viz., a new Chemical Laboratory, a new Gymnasium, a University Library and more residence halls. These needs were taken under consideration and the earnest wish was expressed that some generous donor would be forthcoming to relieve these urgent necessities of the University.

The Trustees expressed great pleasure at the general improvement noticeable in the buildings and the grounds of the University, and were all of the opinion that a new era of prosperity was opening before this great central school of the Catholic Church. At three o'clock in the afternoon took place the presentation of the portrait of the late Most Reverend Patrick W. Ryan, Archbishop of Philadelphia. The presentation speech was made by a nephew of the Archbishop, Dr. Ryan Devereux, of this city, and was accepted in the name of the University by Cardinal Gibbons.

VISIT OF BENEDICTINE SCHOLAR

The Knights of Columbus of Washington, D. C., tendered a public reception to the Right Reverend Abbot Adrian Gasquet, O. S. B., the head of the Benedictines in England, on the occasion of the latter's recent visit to the Capital. The members of the order and their friends had the pleasure of hearing from the Abbot an interesting account of the work of the Commission for the Revision of the Latin Bible, appointed by Pope Pius X, of which he is director. Before he left Washington he was presented a substantial contribution by the Knights

as a testimonial of their appreciation of the monumental work of the Commission.

During his stay in Washington the Abbot was the guest of the Catholic University. On Saturday evening, November 8, he delivered a lecture on "The Revision of the Latin Vulgate." The lecture was open to the public, and the large audience which assembled filled the assembly room, McMahon Hall, to its capacity. The Abbot described the work of the Commission during the past three years and briefly outlined their plans for the future. He dwelt especially on the scholarly nature of their work and showed how their library and material equipment had already attracted scholars to their establishment in Rome. Their manuscripts and books now form an invaluable collection of materials for the student of Hieronymics.

MEETING OF THE EXECUTIVE COMMITTEE OF THE C. E. A.

The Executive Committee of the Catholic Educational Association held its regular fall meeting at the Catholic University of America on Thursday, November 13. The Right Reverend Monsignor Shahan, D. D., President General of the Association, presided. There were present the following general officers and members of the Executive board: Vice Presidents General, Very Rev. Walter Stehle, O. S. B., of Beaty, Pa., and Very Rev. James A. Burns, C. S. C., of Washington, D. C.; Secretary General, Rev. Francis W. Howard, LL. D., Columbus, Ohio; Treasurer General, Rev. Francis T. Moran, D. D., Cleveland, Ohio; Very Rev. H. T. Drumgoole, LL. D., Overbrook, Pa.; Very Rev. E. R. Dyer, S. S., D. D., Baltimore, Md.; Very Rev. John B. Peterson, Ph. D., Boston, Mass.; Very Rev. J. F. Green, O. S. A., Chicago, Ill.; Rev. James J. Dean, O. S. A., Villanova, Pa.; Rev. H. S. Spaulding, S. J., Chicago, Ill.; Rev. Joseph F. Smith, New York City; Rev. H. C. Boyle, Pittsburgh, Pa.; Brother John A. Waldron, S. M., Clayton, Mo.

TRINITY COLLEGE NOTES

Trinity College was the scene of a very pleasant ceremony when, early in the past month, a reception was tendered to His Excellency Mgr. John Bonzano, D. D., Apostolic Delegate to the United States. In accepting the invitation, His Excellency said it is always a happiness for him to go to Trinity and

to encourage in every way the good work being done there for the higher education of Catholic women. These gracious words he repeated and amplified in the presence of the student body, in replying to the address of welcome delivered by Miss Jennie Hoey, of New York, President of the Student Government Association. His Excellency thanked the students for their loyalty and devotion to the Holy Father, manifested by the honor paid to himself, the Pope's personal representative in this country. He went on to speak of the mission of the Church in this great Republic, that in her teachings alone rest safety and happiness for the people, and that the greatest American statesmen, recognizing the alarming indications of the times, were reaching this conclusion. He complimented the students of Trinity on the benefits they enjoy in receiving from the Sisters of Notre Dame an education combining the highest of secular science and the principles of religion and morality. Fidelity to such teaching, said His Excellency, would reflect honor upon the students themselves, their parents, their teachers, their College, and the Church.

A choice programme of vocal and instrumental music was well carried out by the College Glee Club and Eurydice Club.

Mgr. Bonzano was accompanied by Mgr. Ceretti, of the Apostolic Delegation, Rev. J. A. Floersch, Private Secretary of His Excellency, and by the Very Rev. Thomas Shields, Very Rev. Charles F. Aiken, Rev. William Turner, Rev. William J. Kerby, Rev. Charles A. Dubray, S. M., Rev. John F. Fenlon, S. S., and the Rev. John W. Melody, all of the Catholic University, and connected with the Faculty of Trinity College. Dinner followed the reception, after which the students escorted His Excellency to his automobile with the singing of class songs.

The classes in Domestic Science, which took possession in October of their new quarters in the brick building on Lincoln Avenue, purchased and remodeled for them, have been doing excellent work, and have won great popularity by their practical demonstration of good cooking.

The graduating class this year, numbering forty-one, is the largest Trinity has had so far. Four of the class of 1913 returned to study for the A. M. degree. The Alumnae Association is working hard for the much-desired new gymnasium, of which the plans were submitted at the June meeting, and hopes

are entertained of enlisting substantial help from all the friends of Trinity.

DEDICATION OF CATHOLIC SCHOOL

The dedication of St. Mary's School, Sterling, Ill., on Sunday, November 9, was a notable occasion in the educational annals of the diocese of Rockford. A large gathering of the laity and clergy assembled to witness the ceremonies which were conducted by the Right Reverend Peter J. Muldoon, D.D., Bishop of Rockford. In the school auditorium, where the exercises took place, the Honorable A. J. Platt, Mayor of Sterling, delivered the address of welcome, and the Reverend A. J. Burns, Pastor of St. Mary's Church, introduced the speaker of the occasion, the Right Reverend Monsignor Shahan, Rector of the Catholic University, whose address is printed elsewhere in THE REVIEW. *The Sterling Evening Gazette*, of November 10, says: "St. Mary's School is without doubt one of the most magnificent buildings constructed for educational purposes in Rockford diocese, if not in the State outside of Chicago, and one or two of the other large cities, combining the most modern architectural and mechanical skill, as well as modern furnishings and conveniences."

MONSIGNOR SHAHAN AT MOUNT ST. JOSEPH COLLEGE.

In response to an invitation from the Directress of Mount St. Joseph College, Monsignor Shahan, Rector of the Catholic University of America, went to Dubuque, from Sterling, Ill., where he had preached the sermon for the dedication of St. Mary's School. He was the guest of the Sisters on Monday afternoon, October 10, and on the following day he visited the various departments of the institution. In an address to the pupils, given in the College Auditorium, he chose for his theme the essential virtues of a student, and developed the subject in his usual clear and forceful way. He expressed his gratification at finding the school so well equipped for the advantage of the young women who were present in such large numbers and congratulated them on being students of Mount St. Joseph. Later he visited Mount Carmel, the Motherhouse of the Sisters of Charity, of the Blessed Virgin Mary.

CORNERSTONE LAID OF NEW ST. THOMAS' COLLEGE

Cardinal Gibbons blessed and laid the cornerstone of the new College of St. Thomas, the novitiate and house of studies of the Paulist Fathers, at the Catholic University, on Wednesday, November 19, in the presence of a distinguished assemblage. The blessing of the stone was a short but impressive ceremony and was followed by an address delivered by Cardinal Farley. Gathered for the ceremony, in addition to the two cardinals, were Archbishop Prendergast, of Philadelphia; Archbishop Moeller, of Cincinnati; Bishop Canevin, of Pittsburgh; Bishop Harkins, of Providence; Bishop Maes, of Covington, and Monsignor Lavelle, Pastor of St. Patrick's Cathedral, New York City. There were also present many members of the religious communities connected with the University, and a large number of the University and local clergy.

The new college is to be a splendidly appointed structure, fireproof throughout, and will cost \$100,000. The contractors have assured the University officials that it will be ready for occupancy in eight months. It will have accommodations for sixty students, and ample provision for classrooms, dining hall, library and faculty quarters. In design the building will be of Tudor-Gothic style of architecture.

NEWS NOTES

Joliet, Ill., aims to get rid of delinquents in its schools by putting the boys too big for their classes into a special class in charge of a man teacher of forceful personality.

* * *

Five hundred girls between 14 and 16 years of age in Chicago factories were asked: "If your father had a good job, so that he could afford to keep you in school, would you prefer to stay in school or go to work in a factory?" Four hundred and twelve replied that they would still prefer to be in the factory.

* * *

Grand Rapids, Mich., has a printing department in the junior high school. It is for three distinct classes of students: first, the part-time boy who attends half a day a week without loss of pay from his regular employment; second, the boy who is there all the time and is learning the trade; third, the boy

who takes an hour or two a week to find out whether he wants to follow printing as a life work.

* * *

On the evening of Saturday, October 25, the Spanish-American Atheneum of Washington tendered a farewell reception to its Vice-President, the Rt. Rev. Charles Warren Currier, D.D., recently consecrated Bishop of Matanzas. Many persons prominent in the diplomatic life of the Capital were present.

* * *

High school pupils in eight American cities spend a million and a half dollars each year for school lunches. The American Home Economics Association estimates that this amount, spent for lunches outside of school, will buy only 81,000,000 calories in food value; whereas if spent in the school lunch-room, with its carefully supervised menu, it will purchase the equivalent of 178,000,000 calories.

* * *

Comparisons based on a butter-scoring contest so aroused the citizens of Rome, S. C., that they erected a dairy barn and milk room on the grounds of the local school, in order that the children may learn dairying as a regular part of their school work. Accommodations have been provided for five cows. Boys and girls of the seventh and the eighth grades are studying the best methods of dairying under the direction of an extension worker from the Clemson Agricultural College.

WHERE AGRICULTURE MAY BE STUDIED

Nineteen States now require that an examination in agriculture be passed before a teacher may obtain his certificate, according to the bulletin (No. 7) just issued by the Department of Agriculture entitled "Agricultural Courses for Employed Teachers." This is an indication of the impetus that has recently been given to agricultural education all over the country. In the two years ending March, 1912, the number of institutions giving courses in agriculture increased at a rate of more than 76 a month, and the total number grew from 863 to 2,575.

Now that 19 States require, by law, the teaching of agriculture in the common schools, the demand for teachers of the subject is constantly growing. Normal schools, therefore, are

introducing courses of agriculture, and many agricultural colleges are offering special lines of work to meet this demand. Still, there are hardly enough teachers for the secondary schools and the special schools of agriculture. It has been the object of the Office of Experiment Stations to discover, by investigation, just how teachers already employed may acquire the training required to enable them to teach the elementary phases of agriculture.

Without doubt the most popular, as well as the most efficient, means of giving this training is the summer course offered by a college or normal school. The instruction is usually of a high class, and adequate equipment and apparatus for laboratory and field work are usually available.

There are also special short courses in agriculture offered in some institutions during the regular school session, usually the spring term. For instance, the Agricultural and Mechanical College, of North Carolina, holds a special "May School" for teachers, at which agriculture is taught. Afternoon, evening and Saturday classes in agriculture during the regular school year are offered at Columbia University, in New York City.

The study of agriculture by correspondence has grown rapidly during the last few years. At present throughout the United States about 25 State universities and 5 private schools offer correspondence work along this line. Reading classes are also conducted by several State agricultural colleges which do not offer correspondence courses.

The new bulletin announces that the Department of Agriculture has prepared several reading courses by means of its own free publications for those who might desire them, but who have not the time to seek out their own material or might wish to avoid the expense of purchasing the books.

STATE FUNDS FOR VOCATIONAL SCHOOLS IN NEW JERSEY

Definite State aid for vocational schools is a part of New Jersey's new provision for industrial education, as enacted by the 1913 legislature and outlined in a bulletin issued by the New Jersey Board of Education. Officials of the United States Bureau of Education, who have examined the plan, say it represents one of the best beginnings yet made toward adequate vocational training by the State. The New Jersey work is

under the direction of L. H. Carris, whom Commissioner Kendall designated as deputy commissioner in charge of vocational education.

The New Jersey plan provides that any school district, whether city, town, township, or borough, as well as any county, may start vocational schools and get State money for their support. Separate schools may be organized, or departments established in existing schools, according to local convenience. The thorough practicalness of the plan may be seen from the recommendations for efficient members of advisory boards for the vocational schools: If the training is for the industries, then two of the members are to be an employer and an employee, respectively, representing distinct trades or occupations. Where the school is one that trains for home duties, it is suggested that the members shall be persons "who have had actual experience in the occupations carried on in the household, as mistress of a home, house-daughter, or house-keeper." Similarly, an advisory board for an agricultural vocational school is expected to have as members at least three successful farmers of the neighborhood.

The local community furnishes the building and one-half the cost or equipment and maintenance, while the State pays the other half of the cost, the amount not to exceed \$10,000 in any given year for any one school. The school must be officially approved by the State Board of Education before it can receive any money. The sum of \$80,000 has been authorized by law for the year. "In brief," says Mr. Carris, summing up the plan, "the State will give money for the equipment and maintenance of approved vocational schools on a dollar-for-dollar basis, in proportion to the amount spent by the local community out of funds raised by local taxation to the amount of \$10,000 annually."

The New Jersey authorities are particularly insistent that vocational schools shall be established only after a community has given careful consideration to its vocational needs. A list of questions is suggested, by means of which the local community can find out, first, whether the industrial needs of the neighborhood demand better vocational facilities; and second, just what type of schools—day, evening, or part-time—may be necessary to meet local requirements.

PATRICK J. McCORMICK.

REVIEWS AND NOTICES

Religious Orders of Women in the United States, Elinor Tong Dehey. Hammond, Ind.: W. B. Conkey Company, 1913; pp. 366.

The volume before us is beautifully bound, the paper is excellent, and the printing artistically done. The value and attractiveness of the book are increased by the addition of thirty portraits of distinguished religious and of typical religious garbs, and thirty-seven illustrations of important mother-houses and convent schools. The Appendix at the close of the volume contains a chronological list of eighty-one foundations of religious women in the United States between the years 1727 and 1910 and a list according to provinces and dioceses of the various religious institutions conducted by Sisterhoods within the limits of the United States. Both of these lists will prove convenient.

The need of a work that would set forth in its due proportions the great work for God and country that has been accomplished by the Catholic Sisterhoods of the United States has long been keenly felt. Wherever one turns, he meets with important institutions conducted by Sisters, orphanages, reformatories, homes for the aged and infirm, homes for poor working girls, protectories, foundling asylums, day nurseries, hospitals, sanitariums, homes for the incurables, parochial schools, academies, normal schools and colleges, but the inquirer would look in vain for any complete and adequate record of this stupendous social and religious work that is being carried on with such vigor over so vast an area.

Many years ago Rev. Charles Warren Currier, now Bishop of Matanzas, Cuba, brought much of the available material together in one large volume, but the work was incomplete and far from adequate. Dr. Burns, in his *History of the Catholic School System of the United States*, has brought together much valuable information concerning the educational activity of many of the teaching Sisterhoods, and the *Catholic Encyclopedia*, in a long series of articles, gave us the most complete account of the work of the various Sisterhoods of the country

which has thus far been published. The articles are scattered over fifteen volumes, and it would require no little time and skill to select the material which belongs especially to our present theme, as the articles in the Encyclopedia necessarily deal with the activities of the Sisterhoods throughout the whole world. There is, therefore, still room and need for a convenient volume dealing with the religious orders of women in the United States.

The practical end to be achieved by a work of this nature may be differently conceived. Falling into the hands of young and ardent women, it might serve to develop religious vocations in greater numbers, which would, indeed, be a very great boon to the Church and to society. This end, the book before us cannot fail to promote. Many of its pages are inspiring in their accounts of simple heroic deeds springing from ardent faith and animated by Christian charity and intense zeal for the salvation of souls and the glory of God.

The plan adopted in the work before us limits the usefulness of the book in various ways. The whole work is a compilation of accounts prepared by members of the various communities, and for this reason the work lacks unity and symmetry, and manifests an occasional discrepancy of statement. The extensiveness of the treatment of various religious foundations and communities is in no way commensurate with the relative importance of the institution or of the communities, and this must necessarily leave a false impression on the minds of those who are seeking to attain a just estimate of the work that is being carried on by this splendid army of religious women. Thus, the Sisters of St. Joseph of Carondelet, one of the strongest teaching communities in the United States, receives but an incidental mention in the article on the Sisters of St. Joseph, which gives an account of the origin of the society in France and concerns itself chiefly with the work of a branch which now lives in the archdiocese of Brooklyn. A special article is devoted to the Sisters of St. Joseph of Chestnut Hill, Philadelphia; another to the Sisters of St. Joseph of La Grange, and one to the Sisters of St. Joseph of Peace, all worthy communities, indeed, and deserving of all praise for the splendid work they are doing, but whose importance to the cause of Catholic education can in no way be considered com-

mensurate with that of the general community, numbering some two thousand Sisters distributed over the greater part of the United States. Again, there are articles dealing with six Dominican foundations, whereas there are more than thirty distinct foundations of Dominican Sisters laboring in the United States. The large and important general community known as the Sisters of the Third Order of St. Dominic, forming the Congregation of the Holy Rosary at St. Clara's, Sinsinawa, Wis., is barely alluded to as the Benton Community, the name under which it was known in the early days of its foundation.

The title Religious Orders of Women in the United States would naturally lead the unsuspecting reader to assume that all of the religious orders of women laboring in the United States were included, nor is there anything in title-page or preface, or in the body of the work itself, to warn us that many important congregations are entirely omitted. The impression that all the orders are meant to be included is confirmed by the accounts which are given in many instances, being limited to the mere notice taken from the Official Directory. Meeting these notices, one naturally infers that wherever an account of the community was not supplied by the community, the official compiler resorted to such sources of information as were available. Nevertheless, the fact remains that numbers of important communities get no mention whatever. The Gray Nuns of the Cross find no place in the work before us, whereas the official directory informs us that they conduct establishments in the Archdiocese of Boston and in the dioceses of Buffalo and Ogdensburg; that there are 170 Sisters of this congregation in the United States; that they conduct one college, two boarding schools, six parochial schools, three academies, two high schools, one orphanage, three hospitals, a home for aged persons; that they have more than five thousand pupils in their schools.

Again, the Sisters of the Holy Names of Jesus and Mary are not mentioned, notwithstanding the fact that they conduct institutions in the archdioceses of Chicago, Oregon City, San Francisco, and in the dioceses of Albany, Baker City, Detroit, Monterey and Los Angeles, Seattle, St. Augustine and Syracuse. There are five hundred of these Sisters laboring in the

United States, divided into three provinces and educating more than eleven thousand children.

It is a pity that the title of this volume is so misleading. It should read "Some Religious Orders of Women in the United States," and it should furnish information in the preface concerning the reasons which led the author to include accounts of some of the Sisterhoods while omitting others no less important. The work has undoubted merit and will probably do much good in the general campaign of enlightening the public concerning the great services which the Sisterhoods are rendering to our people, and it will probably help in the determination of many valuable vocations to the Sisterhoods, but we must still look for an adequate treatment of the subject from some one who will have the patience, the courage, and the skill required to present the whole picture in its proper perspective.

THOMAS EDWARD SHIELDS.

Problems in Modern Education, Addresses and Essays, by W. S. Sutton. Boston: Sherman, French & Co., 1913; pp. 252. \$1.35.

This volume is composed, as the author states in his Foreword, of essays and addresses, "born of a desire to meet the demands of a practical situation and . . . concerned with the application of well-recognized educational principles to the solution of school problems, that abound in our day." That the author has realized his aim, to some extent at least, a careful reading of the volume will prove.

The essays on the Problem of the Education of the Southern Negro, The Determining Factors of the Curriculum of the Secondary School, and that treating of The Contributions of W. T. Harris to the Development of Education in America, are among the best.

In his addresses on Christian Education, in one or other of its phases, the author is not sufficiently clear in distinguishing the true Christianity from the vague. In matters of such importance, one cannot be too exact in his manner of expression and distinction. On page 197, in the essay on The Significance of Christian Education in the Twentieth Century, we find, for example, the following, "Growing directly out of the

altruism characteristic of the Son of Man is the spirit of tolerance. It is remarkable, although it may be easily explained, that the conduct of the Christian church for hundreds of years was marked by a degree of intolerance sadly inconsistent with the teachings and life of Him Who could associate with publicans and sinners, and so much at variance with the loving words and labors of that greatest of all the apostles, who, in his letter to the Romans, remarked: "I am debtor both to the Greeks and barbarians, both to the wise and the unwise; so as much as in me is, I am ready to preach the gospel to you that are at Rome also." This quotation is typical because in this passage the author fails to distinguish between tolerance and intolerance. The Christian church has been and always will be intolerant toward error and toward those who, after warning, persist in identifying themselves with any positive error. Primarily, it is not the person who errs, that becomes the object of attack, but the error itself. As custodian of the truth, Holy Church would fail in her duty if she was not intolerant in her attitude toward fallacy and falsehood. She loves the sinner, but hates and condemns his sin. If the sinner voluntarily stands between her anathemas and the object of their attack, you cannot blame the church. Our Divine Saviour, Himself, although the most merciful of Fathers, is the most inexorable of judges. Recall That Loving Master as He stood before the merchants in the temple, with anger glaring from His eye and then you will understand His spirit of tolerance. Here, too, the writer is unhappy in his reference to the Apostle of the Gentiles, for of all the apostles he was most intolerant toward those who failed to live up to the truth as given to them. Read the first chapter of the Epistle to the Galatians or that scathing denunciation of the delinquent Corinthian and St. Paul, the kindly and tolerant shepherd, will stand out as the model and exemplar of that line of fearless successors, who guided the Christian Church, during those years that were marked by that "degree of intolerance" referred to by the author of this volume.

On page 200, we find another passage characteristic of this above-mentioned vagueness. "The twentieth century is asking that all forms of education conducted under Christian auspices cultivate this kinship to the soul of Christ. Even the

theological seminaries, though they have been the slowest of educational institutions to catch the breath of modern progress, as well as to interpret rationally the great purpose in the heart of the Founder of the Christian religion, are manifesting signs of the reorganization of their courses of study and methods of instruction." To what forms of education is the twentieth century extending this invitation? Surely not to the Catholic, granting for the sake of distinction that there are other forms of Christian education, since from the very dawn of Christianity, this has been the sole aim of the Catholic educational system, fought for at times against tremendous odds. Evidently, the author of this work is not conversant with our Catholic seminaries, their purpose and their history, or he would have been more exact in his statements concerning "Theological Seminaries." If he intends to have us understand "slowest" to mean the most prudent, then the assertion is one that expresses the truth, in regard to the noble and self-sacrificing labors of our theological professors.

These 'one-sided assertions, together with that looseness of language in dealing with matters of this nature have undoubtedly been potent factors in tainting a great deal of our pedagogical literature with a materialistic philosophy. Christ is more than The Man of Galilee, more than The Son of Man and The Great Counselor of the Ages: He is Divine, The Second Person of The Holy Trinity, and because of this, Christianity is not a man-made religion. If our modern educators would only place emphasis on this truth, then their labors for the physical, intellectual and moral betterment of man would be of some worth.

LEO L. McVAY.

CONTRIBUTORS

ANGELIQUE, SR. MARY, Growth of the English Drama from the Liturgy of the Church,	120, 193, 345, 414
BARBIAN, J. A., Plea for the Man Teacher-----	35
BORGIA, SR. MARY, The Educational Value of Music,	149, 232, 304, 397
BUTLER, E. C., An Effective Method of Teaching Composi- tion -----	41
CLEARY, P. S., National Education in Australia-----	3
CYRIL, BROTHER, St. Mary's College-----	406
EUGENIA CLARE, SR., Romanticism and the Catholic Doctrine of Grace-----	162, 215, 338, 435
HENRY, H. T., America and Our Parish Schools-----	289
LAY TEACHER, Is the Dam or Levee Strong Enough?--	142, 224
LEO, BROTHER, The Cultivation of the Emotions-----	25
McCLOREY, JOHN A.-----	256
McCORMICK, P. J., Current Events-----	86, 183, 278, 365, 453
Summer Session of the Teachers College, report of the Secretary--	169
McMILLAN, THOMAS, A School for Ethical Culture-----	18
NOLLE, LAMBERT, Two Educational Congresses at Vienna, Held in September, 1912-----	129
O'MEARA, CATHARINE, Primary Writing-----	244
PACE, E. A., The Teaching of Philosophy in the College----	110
SHAHAN, T. J., The Teaching Office of the Catholic Church--	97
God and Morality of Education-----	385
SHIELDS, T. E., University Degrees Conferred on Sisters--	47
Survey of the Field-----	54
Teachers College of the Catholic Univer- sity -----	314
Home and School-----	444
TRACY, JOHN J., The Church as an Educational Factor----	207
WRIGHT, HERBERT F., Moving Pictures in the Schools-----	422

GENERAL INDEX

Adler, Felix, and the Ethical Culture Society.....	21, 22, 23
Aeschylus	155
Aesthetic sense, cultivation of.....	34
Affective states	149
Affiliation and Catholic education.....	449
of high schools and colleges.....	181
Agricultural training for city waifs	271
Alemany, Bishop, and St. Mary's College	408
Ambition	30
Ambrose, St., and church music.....	402
hymns of	402
Ambrosian chant	402
effect of	402
America, alterations in.....	292, 293
American as well as British.....	298
and God Save the King.....	293, 294
Parish schools	289
as national anthem, resolution against	289
British national anthem.....	293, 294
Catholic interest in.....	298, 299
proprietorship in	301
English tune	293
national anthem	298
practical use of tune, 301, 302, 303 provincialism	290
religious incongruity of.....	291
when first sung.....	290
Anacreontic Society, and the Star Spangled Banner	296
Anthem, national	289
the tune not the words, 295, 298	
Antiphons	124
Architecture, a form of expression	77
meaning of Medieval.....	222
Arians and church music.....	402-3
Arithmetic, interest in.....	73-4
problems given to children.....	75
tendencies in	73
Aristotle and Greek education.....	232
on music	234, 237
Aristoxenus, on Rhythm and Harmony	237
Art, Classic	222-3
Art of Middle Ages.....	222-3
Assimilation	225
Atheism in Athens.....	160
Athens, atheism in.....	160
education in	159
growth of individualism in.....	160
musical changes in.....	161
Australia, and Catholic emancipation	5
and Church and School Corporation	5
and denominational schools.....	3
bursaries to Catholic schools.....	4
Education Act of 1866.....	6
cost of public education.....	6-7
Irish Sisters of Charity in.....	5
lack of religion in.....	7
national education	3
registration of teachers.....	10
secondary education in.....	4
Australian Catholic Federation.....	17
education paid for by state.....	3
education purely secular.....	3
educational system administered by the state.....	3
and the teaching of religion	3
attitude of British Government towards	4
Australian educational system, compared to that in U. S.....	8
Australian Secular Education Bill	9
Austrian Catholic Teachers Union,	131
Authentic scales	402
Authority and individuality.....	435-6
Basil, St., and alternate chant.....	401-2
Bassi, Laura.....	329, 333-4-5-6
Bates, Catharine Lee.....	348
Beautiful, love of the.....	77
Beesley, Thos. Quinn, reply in Tablet	321
Benedict, XIV, Pope, and Laura Bassi	334
and Maria Gaetana.....	331
Benedict, St., disciples of.....	211
Bennett, Arnold, the human machine	25
Bettelin, Bro., and St. Mary's College	410
Bishop and the school.....	448
Boethius, and church music.....	404
Bologna, University of, and women	331-2-3
Bourke, Sir Richard.....	5
British attitude towards Australian schools	4
Britton, Lena	359

- Brooks, Rev. C. T., America.....292
 Buildings repaired by pupils.....362
 Bull, Dr. Geo. J., and Felix
 Adler21-2
 Byron, Lord341-3
 Canevin, Bishop, education with-
 out religion23-24
 Canonists238
 Cambridge refuses degrees to
 women326-7
 Cassiodorus and church music.....404
 Castle of Perseverance, play of.....352
 Catani, Giuseppina333
 Catechetical Congress, and co-
 operation134-5
 beginning of134
 effects of135
 fundamental questions.....136
 in Germany133
 meetings of141
 organization of138
 papers read at138-9
 preliminary publications.....136
 Catechetical literature136-7
 Catechetical schools, music in.....398
 secular branches in.....399
 Catechism, Munich Method.....133
 Catechizing, art of.....228
 method of230
 Catharine, St., play of.....416
 Catholic and Medieval spirit.....341-2
 belief concerning soul.....68
 children, education of.....108
 Catholic Church103
 and democracy340
 English literature162
 irreligion143
 woman104
 the family103
 French Revolution.....339-40
 as teacher100
 attitude towards higher edu-
 cation of women.....324
 preserver of culture.....102
 teaching office of.....97
 worship of102
 Catholic Educational Review,
 aim of450
 and the clergy.....451
 laity450-51
 Catholic element in literature.....442
 Catholic realism439
 Catholic University,
 admission of Sisters.....315
 affiliation of high schools and
 colleges181
 and Catholic educational sys-
 tem449
 and the higher education of
 women337
 correspondence courses.....315
 Catholic education,
 aim of387-8
 duty of108
 results of386
 Catholic emancipation in Aus-
 tralia4
 Catholic public school teacher...36
 Catholic religion supernatural...215
 Catholics and double taxation...393
 Catholic schools and the man
 teacher35
 in Australia.....4, 5, 6, 15
 value of224
 Catholic school system, and the
 state386
 Catholic teachers' associations in
 Europe129
 Catholic teachers, duty of.....228
 organization of130
 Catholic vs. state education.....56-7
 Character formation.....145, 146, 177
 music in233, 234, 235
 Charity, Irish Sisters in Aus-
 tralia5, 10, 11
 Chateaubriand344
 Chester Plays346
 Chesterton, G. K.....20, 25
 Child, emotions of.....27
 in Rome.....240
 labor, value of.....358
 Children, effect of culture epoch
 theory on68-69
 reading to357
 teaching them music.....235
 Children's failures and parents...447
 Christian Brothers and St. Mary's
 College409
 Christian church a great teacher...99
 Christians as teachers.....101
 Christian's belief of life.....98
 Christian religion and roman-
 ticism166-7
 Christianity and individuality...435
 Paganism in the Middle Ages...340
 Christmas Play in England.....194
 Church,
 a university391
 an educational factor.....207
 and manual labor.....211-12
 and modern progress.....390
 romanticists443
 secular education391
 society211
 teaching orders213
 and the education of the indi-
 vidual208-9
 family210-11
 people213

- world -----387
 as an educational agency-----444
 coöperation with school-----446
 in the Middle Ages-----211
 interest in education-----392
 liturgy in English drama-----120
 music and Arians-----402-3
 Council of Laodicea-----404-5
 early writers on-----399
 Greek influence on-----400-01
 in time of Constantine-----399
 Church music,
 opposition to -----399
 origins of -----400
 Chrysostom, St., and church
 music -----399
 Citizenship, teaching -----269
 Classical art -----222
 Classics, paganizing effects of-----340-41
 Club movement and the rural
 school -----268
 Cognitive states -----149
 Coleridge, Wm. -----344
 Colleges, reading in-----256
 Comedy and interlude-----417-18
 tragedy -----348
 the Miracle Play-----349-50
 English origin of-----346
 in the Cycles-----349
 Composition, effective method of
 teaching -----41
 Concentration, lack of-----178
 Congress, Catechetical -----129
 Internation, for Christian
 education -----129-31
 Congress of school hygiene-----267
 exhibits of -----267
 Congresses, two educational, at
 Vienna -----129
 Consciousness -----66
 Continuation schools in Scotland-----364
 Convent schools, destruction of,
 324-25-26
 Convent schools, destruction of-----324
 funds used for men's uni-
 versities -----325-26
 Coördination in writing-----248
 Coöperative farming and school
 children -----362
 Copernicus and the church-----212
 Corpus Christi Cycles-----347
 Cornus Christi Mysteries-----195
 Correlation and philosophy-----115
 Correspondence courses at the
 Catholic University -----315
 Coventry Plays -----346
 Craft-Gilds -----197
 Creed Play -----352
 Crime and prison schools-----274
 Collateral reading -----117
 Culture and virtue -----266
 Culture Epoch Theory-----61
 effect upon children-----68-69
 Cycles and the drama-----348
 comedy in -----349
 Cyprian, St., and church music-----399
 Dam or levee strong enough-----142, 224
 Dangers threatening youth-----144
 Dante and the church-----212
 Dare, Virginia, first white Ameri-
 can child -----291
 Democracy and the Catholic
 church -----340
 Description, written -----41
 Digby Mysteries -----347
 Dignity of common things-----435
 Lamb on -----437
 Wordsworth on -----436-37
 Discipline -----39, 72, 177
 mental -----149
 music in -----234
 Divine right of kings, and the
 renaissance -----339
 Drama and the liturgy-----120
 masque -----419
 English, and liturgy of the
 church -----345
 modern and classic plays-----415
 Dramas of Hrotsvitha-----415
 Drawing and writing-----251
 Dumb shows -----418
 Dwight, Rev. J. S., on America-----292
 Easter Plays-----193
 Eckstein, Lina, Woman under
 Monasticism -----324
 Education a social duty-----445
 aim of -----207
 and health -----225
 philosophy -----57-58
 religion -----130
 campaign book on-----272-73
 defects in and the home-----444
 efficient -----176
 evolution in -----60
 foundation of -----145
 God and morality in-----385
 in foreign countries-----363
 Rome -----241
 interest of the church in-----392
 modern outside the Church-----105
 of the Spartans-----153
 Pragmatism in -----60
 the duty of the Church-----385-86
 use of pictures in-----176
 Educational failure and social
 evil -----444
 the home -----444
 school -----444

- Educational literature, and parents -----449
- Educational value of music,
149, 232, 304, 397
- Egyptian music -----153
- Emotions and instincts -----29
- intellect -----29-30
- will -----29
- cultivation of the,
25, 26, 29, 30, 225
- development of -----149
- of the child -----27
- in the classroom -----28
- English comedy, or origin of -----346
- drama and the liturgy,
120, 193, 345, 414
- literature and romanticism -----164
- Environment, influence of -----76
- Equality, liberty and fraternity,
and grace -----339
- Ethical Culture School -----18
- object of -----18
- Ethical Culture Society -----18
- and religious freedom -----19-20
- and the name of God -----18, 22
- defined by Jewish Encyclo-
pedia -----18
- kindergarten -----18
- Eucharist, the -----121
- Eucharistic Congress at Vienna -----129
- Eugenics -----26
- Euripides -----155
- Everyman, Play of -----353-54
- Evolution in education -----60
- Expression, oral -----41
- written -----41
- Eye-training -----76-77
- Falconio, Cardinal, on Teachers
College -----315
- Fall of man -----217-18
- Family and the Church -----210-11
- Spirit, cultivation of -----144
- the first school -----104
- Farmers, of city waifs -----271
- Fathers of the Church and music,
399-400
- Fear -----31
- salutary -----31
- Feeling and intellect -----59
- Feminine ideal, development of -----37
- influence on boys -----37-38
- Flinn, Father, in Australia -----4
- French Revolution and the
Church -----339, 340
- Fresh air, need of -----355
- Fraternity, equality and liberty,
and grace -----339
- Frayne, Mother Ursula -----11
- Gaetana, Maria -----329, 331
- Gasquet, Abbot, on conventual
schools -----325
- Genetic psychology,
54, 56, 59, 60, 61, 65
- German Catholic Central Verein,
and America -----289
- Star Spangled Banner -----289
- German romanticists -----341
- Gibson, Mrs. -----325, 326, 327, 328
- Gild of Corpus Christi -----197
- St. Elene -----197
- Exeter -----196
- St. Mary -----197
- the Lord's Prayer -----197
- Wakefield -----346
- Gilds -----195
- at Beverly -----197
- York -----197
- and individuality -----435-36
- Feast day of -----198
- God and morality in education -----385
- God, belief in a personal -----60
- injury of falsehoods about,
387, 389
- love of -----33
- name of and the Society for
Ethical Culture -----22
- God Save the King,
James II -----300
- Latin version -----299-300
- God, worship of -----387-88
- Good Samaritans of the Order of
St. Benedict -----12
- Grace and class distinction -----338-39
- individuality -----436
- naturalism -----441
- romanticism -----160, 215, 338, 435
- doctrine of and liberty, fra-
ternity and equality -----339
- Greece and education of the in-
dividual -----208
- early musical fables -----152-53
- instruments -----152
- Greek, as teacher -----101
- education in music -----233
- idealism -----239
- music and poetry -----155
- compared with Roman -----238-39
- decline of -----238
- Hall, G. Stanley -----54
- Harmonia Anglicana, God Save
the King -----299
- Harmonists -----238
- Harmony, Aristoxenus on -----237
- Harrowing of Hell, play of -----415
- Health and education -----225
- of school children -----267
- Heart, education of -----225
- Hebrew as a teacher -----101

- Hedonism106
 Heine's definition of romanticism, 219
 High School and good citizenship270
 Higinbotham, George 9
 Hierothus and church music.....399
 Hilary, St., and church music.....399
 Hill, Dr. A. C., on prison schools.....274
 Hill, Georgiana, women in English life325
 History and citizenship.....270
 Holy Father and Teachers College315
 on reading256
 Holy Week, ceremonies of.....126
 Home and defects in education.....444
 educational failures444
 Home and school444
 as an educational agency.....445
 building, training for360-61
 coöperation with school.....446
 craft360
 problems451
 training146, 224
 Household management a required study361
 Hrotsvitha, dramas of415
 Humanitarianism208
 Hycckescorner, play of.....420
 Hygiene and sanitation.....361
 Idealism, Greek239
 Imitation in expression.....262, 264
 Imitation of Christ..... 32
 Independence, child's356
 Individual and the Church.....208
 class437
 in Greece208
 Japan308
 Rome208
 Individuality and authority.....435-36
 environment 76
 Individuality, and grace.....436
 romanticism436
 the gilds435
 in Christianity435
 Paganism435
 Individualism, growth of in Athens160
 Individual's duty towards education445
 Instincts and emotions 29
 Intellect and emotions.....29-30
 feeling 59
 development of149
 Interest, arousing73-74
 Interlude and comedy.....417-18
 Irish Christian Brothers in Australia 14
 National system in Australia. 5
 Italian Universities, women in.....329-30
 Italy, and higher education of women324
 Jacob and Esau, play of.....416
 Japan and the individual.....208
 Jesuits in Australia..... 14
 Johnson, Ben, and the masque.....419
 Johnson, on written expression. 41
 Jubal, first musician.....308
 Justin, Brother, at St. Mary's College409
 Kindergarten, aid to writing.....249
 of Society for Ethical Culture 18
 Knibbs, G. H., and Australian education 8
 Lamb, Chas., and the dignity of common things437
 Large cities, dangers of, to youths.....144
 Lesbian school155
 Lewis, Mrs.325-26-27-28
 Liberty, fraternity and equality, and grace339
 Lincoln agricultural school.....271
 Literary standards259
 Literature, analysis of.....257-58
 appreciation of256, 260
 Catholic element in441
 criticism of.....258, 259, 260, 264
 dangers in teaching265
 love of262-63
 reading of256
 teaching of262, 263, 265
 Liturgical chants in the 4th century400
 Liturgy and politeness 33
 and the English drama, 120, 193, 345, 414
 Mysteries351
 in Greek312
 Logic114
 Loretto Nuns in Australia..... 13
 Love 32
 and punishment 32
 cultivation of in children.... 32
 Lowe, Robert, and the Irish national system 5
 Lucifer, Creation and Fall of, play of348-49
 Macquarie, Gov. 4
 Man and the natural order.....441
 a rational animal..... 25
 Mankind, play of.....353
 Mann, Horace395
 Man, intellectual endowment of... 38
 Man teacher, a plea for..... 35
 boy's need of 36
 in the Catholic school..... 35

- Manual labor and the church.....212
 Marchina, Marta331
 Marist Brothers in Australia..... 15
 Martin, Alfred, Society for Ethical Culture19-20
 Mary's, St., chartering college of.....410
 college of406
 early curriculum of.....407
 days of406
 jubilee of411-12
 present curriculum411
 Mary Magdalen, play of.....347-48
 Masculine ideal, development of. 37
 Masque and the drama.....419
 Mass, the121
 dramatic potentialities of.....123
 Master, the Divine a great Teacher101
 Materialism107-8
 Medieval and Catholic spirit.....34, 42
 belief221
 spirit341-42
 in the 19th century.....341
 Memorizing, evil effects of.....228
 Mercier, Cardinal, Congress for Christian Education132
 Mercy, Irish Srs. of in Australia.10-11
 Michelangelo and the Church.....212
 Middle Ages and the Church.....211
 Romanticism165
 art of222-23
 Christianity and Paganism in.340
 class distinctions in.....338
 supernatural belief in.....338
 the spiritual in the.....341-42
 Mind65-66
 development of63
 Minnichthaler, Father, prayer book for children.....140
 Miracle Play and comedy.....349-50
 tragedy349-50
 Monastic schools212
 Monochord157
 Montessori method and environment76
 of teaching writing248
 Moorhouse, Dr., Anglican Bishop of Melbourne.....9
 Morality and God in education.....385
 Morality, juvenile, decay of.....105
 Morality Plays347, 414
 and entertainment.....419
 the masque419
 mystery play352
 and the Renaissance.....419-20
 influence on the drama.....415
 interlude in417
 modifications of420
 origins of351
 perversion of417
 religious intention in.....414
 satire in414
 Moral training of the Spartans.....153
 Motion picture writing.....251
 Motives, elimination of unworthy... 31
 inculcation of right.....31
 Moving pictures, cautions necessary422
 dangers of424
 educational value of.....425
 expense of429-30
 in the schools422
 moral effects of.....423-24
 perfecting of432
 physical effects of.....423, 427
 Mozans, H. J., Woman in Science.324
 Munich Method of teaching catechism133
 Musical chant and the laity.....405
 forms307
 neumes403
 Music and discipline.....234
 mathematics157
 mental development150
 moral development.....150, 233
 precepts312
 poetry among the Greeks.....155
 the emotions150
 fathers of the church.399-400
 Aristotle's idea of234
 beginnings of308
 changes in early Athenian...161
 decline of Grecian.....238
 Roman304, 306
 disciplinary value of.....150
 early Christian306
 educational value of...149, 232, 397
 effect of...150, 151, 237, 403, 404
 Christianity upon306-7
 in the schoolroom.....151
 on mankind308-9
 existed in Adam's time.....308
 for the two sexes.....236
 God's gift to man.....307-8
 in Athenian education.....159
 in catechetical schools.....398
 Chaldea and Mesopotamia.310
 character formation, 233-34-35
 early Christian schools...397
 Liturgy397-98
 times149
 Greek education232-33
 Roman maiden's education304
 Rome238
 the temple311
 Jewish311
 of Egyptian origin...310-11

- of the Egyptians.....153
 Phoenicians153
 Spartans153
 spheres156
 Plato's idea of233
 Paul, St., on312
 teaching children235
 Musical instruments308, 311
 Mystery plays347
 and pagents418
 the liturgical offices.....351
 morality play.....351
 Mystery porters345
 National anthem289
 Naturalism106, 216
 and Grace441
 man441
 Newman, Cardinal343
 New South Wales, education in... 8
 secondary education in..... 4
 Oxford movement443
 Paganism and individuality.....435
 romanticism220
 renaissance340
 Paganizing effects of the classics,
 340-41
 Pageants, function of.....350
 in mystery plays.....418
 Paleography, history of.....245-46
 Pallen, Conde B., on the fall of
 man218
 Papal decree on first communion
 for children139
 Parent and educational litera-
 ture449
 Parental influence in the school...447
 Parents and children's failures...447
 coopération with school...447
 duties of147, 224
 Parochial schools227
 and the national anthem.....289
 purpose of145
 Partridge, G. E., genetic psychol-
 ogy of education54-55
 Passion Play193
 Pastor and the school.....448
 Pater Noster Play.....352
 Paul, St., conversion of, miracle
 play417
 Pellissier, on Romanticism...166, 219
 Pericles155
 Personality, development of..... 37
 Philosophy and body of doctrine...112
 correlation115
 criticism112
 education57-58
 theology111
 the science of education.....119
 effect of the study of.....112
 first steps in the study of.....110
 in the college110
 methods of teaching.....115-16
 text-books in116
 when it should be taught.....113
 Phoenicians and music.....153
 Physical training among the
 Spartans153
 Pictures in the schoolroom.....176
 Pietism344
 Pilgrims not first settlers.....291
 Pius IX and St. Mary's College...408
 Plato and Greek education.....232
 on music233, 237
 Plunkett, John Hubert..... 5
 Polding, Bishop, and Catholic
 schools in Australia..... 5
 Pollard, trade gilds.....198-99
 Pragmatic tendencies.....57-58
 Pragmatism, in education.....60
 Pre-Raphaelite and romanticism...443
 Pride of Life, play of.....322
 Primary writing244
 Prison libraries274
 schools274
 Prodoehl, Paul, on America.....293
 Professional interest in teaching... 71
 Program in the schoolroom..... 73
 Psalmody398
 Psychology115
 Public Ledger, Resolution of Ger-
 man Catholic Verein289
 Punishments and love..... 32
 Pythagoras and Greek music.....156
 society of musical brother-
 hood158
 Quem Quaeritis125, 193
 Quintilian on music242
 Raphael and the church.....212
 Reading aloud by the children...355
 discrimination in259
 Holy Father on256
 in colleges256
 profane256
 reflective260-61
 spiritual256
 to the children357
 Realism and romanticism.....437
 Catholic439
 Roman239
 Symonds on438-39
 true and false437
 Recitation, conduct of..... 72
 Reformation and the higher edu-
 cation of women324
 Registration of teachers in Aus-
 tralia 10
 Religion a public concern.....389
 and education130

Roman intellectual decline	305	Ages	220
debarred from Australian schools	3-4	school in Germany	219
decay of	106	Rome and the individual	208
in the schools	393	decline of music in	304
lack of at present time	143	intellectual decline	305
Religion, lack of in Australia	7	music in	238
modern education	105	Rossetti	344
Victoria	9-10	Rural school and the club movement	268
Religious freedom and society for ethical culture	19-20	Sacrament Play	419
instinct, cultivation of	34	Saint Joseph of the Sacred Heart, Srs. of	12
instruction, early	145	Sanctity of teachers	396
how imparted	228	School a social institution	74
intention in morality plays	414	age	226
orders in Australia	11, 12, 13, 14, 15	and educational failure	444
pictures	137	home	444
teachers	396	the bishop	448
Renaissance and the divine right of kings	339	pastor	448
exaltation of form	341	architecture	76
morality plays	419-20	as an educational agency	444
repression of individuality	341	boards, function of	447
revival of paganism	340	changes in	446
the	212	children and coöperative farming	362
Revelation, Christian belief in	98	coöperation with home and church	446
Reverence	33	School, family the first	104
Rhythm, Aristoxenus on	237	parental influence in	447
and writing	251	work, practical	362
Rice, Dr. J. M.	356	Science, dogmatism of	65
Riordan, Archbishop, education without religion	24	Scientific thought, modern	26
Roman as teacher	101	Scott, Sir Walter	342
children	240	Secular branches in catechetical schools	399
education	241	Secondary education in Australia	4
music, compared with Greek,	238, 239, 304, 305	New South Wales	4
realism	239	Secular belief of life	98
Romance in the 19th century	442	Self-expression, means of	435
Romanticism analyzed	163	Sense-training	76-77
and Grace	162, 215, 338, 435	Sexes, music for the two	236
individuality	436	Seydl, Dr. Ernest	132
paganism	220	Shakespeare, and the church	212
realism	437	Shelly, Percy B.	341
the Church	443	Shields, T. E., influence of the sexes in education	40
Oxford movement	443	Singing, physical effects of	152
Pre-Raphaelite movement	443	Skepticism, universal	21
and the Christian religion	166	Sleep, value of	176
and the Middle Ages	165, 219	Smith, Rev. S. F., composer of America	290
Supernatural	165	Social evil and educational failure	444
definitions of	162-63	Social science and citizenship	270
German school of	167	Socialism and Roman ideals	305
in Germany	442-43	Society and the church	211
origin of	441	Socrates and Greek education	232
qualities of	163	Songs of a people	289
revival of	164	the Spartans	154
synthesized	163		
Romantic literature of the Middle			

- Sonneck, O. G., on America...290-93
 Star Spangled Banner...296-97
 Sophocles155
 Soul, a material66
 Catholic belief concerning...68
 origin of62
 value of65
 Southey, Robert343
 Spartan education153-54
 music153
 songs154
 Specialization in teaching.....71
 Spiritual element in the Middle
 Ages341-42
 Stael, Madame de, on romanticism, 219
 Star Spangled Banner, as national
 anthem289, 295
 tune English296
 State and the Catholic school
 system386
 Stephen, Wilberforce, Secular
 education bill in Australia.....9
 Story Tellers' Magazine.....78
 Strayer, Dr. George B.....356
 Study, Art of117
 Summer School in Virginia for
 mountaineers275
 Suobodo, Mgr., and teaching chil-
 dren religion.....140
 Supernatural and romanticism.....165
 beliefs in Middle Ages.....338
 decay of 18th century.....340-41
 in practical life338
 life344
 motive, necessity of394
 order217
 Symbolism222
 Symonds on realism438-39
 Tablet, the on Teachers College.230
 reply to criticism of Teachers
 College321
 Tambron, Clotilde329
 Teachers College314
 and Cardinal Falconio315
 Catholic education449
 correspondence courses...315
 Holy Father315
 religious spirit of Sisters.319
 character of students.....317
 close of second year.....47
 conferring of degrees on sis-
 ters47
 early history of314-15
 effect of35
 effect on educational stand-
 ards314
 purchase of site.....316
 results of314
 Father Robinson chaplain...319
 Second session of318-19
 Sisters at47
 Sisters attitude towards...315-16
 Sisters in attendance at...318
 Summer session, classification
 of students169-70
 courses given173
 daily program174
 public lectures173
 registration of students,
 170-71
 report of Secretary.....169
 visit of Cardinal Gibbons.174
 Tablet on320
 Winter session319
 Teaching orders of the Church...213
 Teaching, standards of efficient.71-72
 Terpander and the Lesbian school.155
 Therry, Father, in Australia...4
 Roger5
 Topic sentence.....41, 42, 43, 44, 45
 Townley Plays346
 Tragedy and the Miracle Plays.349-50
 Tropes124
 Truth, test of58
 Turner, J. W., and Australian
 education8
 Tyrtæus, warrior and bard.....155
 Universe, the60
 Vaughn, Archbishop and the
 "Scavenger's Daughter"6
 Victoria, Catholic schools9-10
 education in8-9
 lack of church attendance in.9-10
 Vienna, two educational Con-
 gresses in129
 Virginians, first English settlers.291
 Virtue and culture266
 communicable396
 Vocational education, survey of...395
 guidance359
 training359
 in Canada364
 Europe364
 Vocation, choice of179
 Waifs, city, made farmers.....271
 Will and the emotions.....29
 training the225
 Willman, Dr. Otto.....131
 Wisdom that is Christ, play of...353
 Writing, aim of teaching.....244
 and drawing251
 coördination in248
 kindergarten aids in.....249
 muscular control in.....250
 pencil holding253-54
 Physiological basis of252
 position of hand252-53
 preparation for teaching...245

- primary -----244, 254
 psychological laws governing 248
 requisites for good -----252-53
 rhythm in -----251
 start in -----253
 when should it be taught -----249
 Woman, higher education of -----324
 in Greece and Rome -----240
 Science, by Mozans -----324
 intellectual achievements of,
 327, 329, 330, 331, 332, 333
 Woman Under Monasticism, Eck-
 stein -----324
 Woman's intellectual endowment 38
 monopoly of elementary teach-
 ing -----35
 Women, degrees for refused by
 Cambridge -----326
 early schools for in England 325
 in English life, Georgiana
 Hill -----325
 Italian Universities,
 329, 331, 332
 Wordsworth, William -----341
 and the dignity of common
 things -----436-37
 World and the Child, play of 353
 Worship of Gos, benefits of 387-88
 York cycle -----199, 345
 Youth, dangers threatening -----144

CURRENT EVENTS

- Academy of Morals and Political Sciences in Institute of Paris...285
- Agricultural instruction in common schools.....461
- Agriculture by correspondence, 461, 462
- Alabama high schools.....373
- Apostolic Delegate at Trinity College.....456
- Architectre, Department of.....453
- Bible in public schools.....280
- Bible, revision of.....456
- Birmingham, Catholic high school dedicated.....368
- Boyle, James L., bar examination...285
- Catholic deaf mute conference... 94
- Catholic Education Association, 92, 93, 94, 183
- Bonzano, Mgr., letter of.....183
- General Session.....184
- meeting of Executive Committee.....456
- parish school department.....184
- resolutions.....186, 187, 188, 189
- seminary department.....184
- Superintendents of Parish schools.....185
- Catholic teachers of the deaf...368
- Catholic University of America, Annual collection.....453
- Commencement, 1913.....86
- Conferring of degrees in Teachers College.....88, 89
- Creagh, Dr., resignation of...365
- degrees conferred.....86, 87, 88
- donations to.....453
- Fay, Rev. S.W.C., instructor in Litany.....365
- meeting of Board of Trustees...454
- monumental brasses of England.....366
- O'Connor, Dr. J. B., Chair of Greek.....365
- O'Reilly, Rev. Francis, instructor in Dogma.....365
- Public lecture course.....367
- Registration.....453
- Robinson, Paschal, chair of History.....278
- Schumacher, Dr. H., instructor in Sacred Scripture...365
- Catholic Young Men's National Union.....278
- Chicago Municipal School exhibit...367
- City, removal from country to, reason for.....373
- Cooperative - industrial course, Fitchburg, Mass.....372
- Currier, Bishop, farewell to....460
- Dairying, teaching in school....460
- Denmark, illiteracy in.....371
- Eliphus Victor, Brother, death of...283
- English schools, practical work in...372
- Farley, Cardinal, address at Paulist College.....459
- Fine Arts, Exposition of, in Florence.....284
- France, illiteracy in.....284
- Gasquet, Abbot.....455
- Germany, housing of teachers...373
- Gibbons Memorial, improvements in.....454
- Greenville, Miss., teachers and summer schools.....372
- Home industrial subjects.....284
- Home study.....371
- Ireland, Archbishop, on state schools.....282
- Ireland, English and Gaelic in...372
- Knights of Columbus, donation to Biblical Commission.....456
- Leo XIII Lyceum.....454
- Letter exchange in school.....284
- Marist Seminary.....453
- Mary's, St., School, Sterling, Ill., dedication of.....357
- Mercy, Srs. of, Hartford, dedication of normal and novitiate...369
- Mexico, new schools in.....460
- Mount St. Joseph's, Dubuque, Ia., Mgr. Shahan at.....457
- National Educational Association...184
- Agricultural education.....191
- Elementary Department.....190
- Higher Education Department.....191
- Kindergarten Department...190
- National Council of Education.....190
- School Administration Department.....192
- Secondary Department.....191
- National Shrine of the Immaculate Conception.....94, 95, 455
- Naval Academy, athletics.....372
- Neill, Dr., donation to library...453
- Panama-Pacific international exposition.....89, 90
- Paulist College, blessing of cornerstone.....459
- Seminary.....453

Pittsburgh, School of Childhood.....	373	buque, Iowa.....	457
Printing in the school.....	460	Student insurance in German con- tinuation schools.....	459
Prussia, denominational and non- sectarian schools.....	372	Teachers College.....	453
Psychological clinics in United States	373	conferring of degrees.....	88, 89
Ryan, Archbishop, portrait of.....	455	summer session.....	366
Schenectady, leave of absence for teachers	372	Trinity College.....	453
School Hygiene, International Congress	91	Apostolic Delegate at.....	456
School lunches.....	284, 460	Domestic science at.....	457
School vs. factory.....	460	graduate students.....	457
Shahan, Mgr., address at St. Mary's School, Sterling, Ill.....	457	Vocational schools in New Jersey.....	462
at Mount St. Joseph's, Du-		Wisconsin University, salaries of women graduates of home eco- nomic course.....	372
		Women in agricultural schools.....	284

REVIEWS AND NOTICES.

Burch, R. H., Elements of Eco- nomics	83	Mozans, H. J., Woman in Science.....	374
Dehey, Elinor Tong, Religious Orders of Women in the United States	464	Nearing, S. Elements of Eco- nomics	83
Huey, Edmund Burke, Backward and feeble-minded Children.....	382	Noyes, Anna G., How I Kept My Baby Well.....	380
Keech, Mabel Louise, Training of the Little Home Maker by Kitchengarden Methods.....	84	Partridge, G. E., Genetic Philos- ophy of Education	85
Latty, Cuthbert, The New Testa- ment, Vol. III, Part I.....	384	Rice, J. M., Scientific Manage- ment in Education.....	286
Lexikon der Padagogik.....	80	Sutton, W. S., Problems in Mod- ern Education.....	
Lorenz, T., translation of Paulsen's German Education, Past and Present	82	Watson, Foster, Vives and the Renaissance Education of Women	81
Moore, Ernest C., How New York City Administers its Schools.....	469	Winch, W. H., Inductive Versus Deductive Methods of Teaching.....	378

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Catholic Educational Review
BCZ-0797

