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THE UNIVERSITY OF LOUVAIN.¹

No incident in this present dreadful war which is devastating a large part of Europe has so gone to the heart of the Catholic world, and especially the learned part of it, as the destruction of Louvain. Here was a quiet university city, open and undefended, whose ways were peace, with ancient buildings of such beauty and historic associations that they had been spared through the wars of century after century, which was reduced to ruins and ashes in forty-eight hours.

It was the home of what had been, till the foundation of the Catholic University of America at Washington, the only purely Catholic University in the world—a center of learning which irradiated all Belgium with its light and influence, and through the students who came to it from other countries shed far-flung beams to the uttermost ends of the earth.

If asked why this destruction was wreaked we can only say that the reason alleged by the German invaders of Belgium is that the townspeople had fired on their soldiers. We must suppose, then, from this that the town and university were razed as an act of reprisal, though one cannot but have an uneasy feeling that the punishment was in dreadful excess of the crime alleged. Against this the Belgian Minister of Foreign Affairs has officially declared that the townspeople and the

¹The article was written for the Review in May, 1915, but the whole world was so absorbed in the struggle then going on and in the rapid succession of the terrible events of the war that it was deemed wiser to hold it for calmer times. Today reconstruction of the devastated areas, in France and Belgium particularly, is receiving earnest attention from the nations assembled in Paris to map out the future of the world. Educators everywhere will now interest themselves in the restoration of Belgian schools and particularly in the rehabilitation of its great University.—EDITOR.

police had been disarmed a week before and that the German Commander-in-Chief would listen to no protests and made no inquiry into the facts. The order for destruction was given; the townspeople were ordered to leave and were sent to destinations unknown. What followed is thus officially described: "Soldiers furnished with bombs set fire to all parts of the town. The splendid church of St. Pierre, the University buildings, the Library and the scientific establishment were delivered to the flames. Several notable citizens were shot. A town of 45,000 inhabitants, the intellectual metropolis of the Low Countries since the fifteenth centuries, is now no more than a heap of ashes."

Fuit Ilium! With its church and schools, its library and laboratories burned and in ruins, with its students and professors dispersed, this ancient University of Louvain is no more. A great light has been quenched in Christendom; and that when peace shall once more reign it will be relit does not make the present loss any the less great or keen. An academic life almost unbroken for five hundred years has closed and gone down in blood and ashes. Please God, a new and more glorious era will soon open for the old University; but whilst for the dawn of that we wait in hope, we may well go back upon the past and as students survey how this great Christian school arose and developed from small beginnings till last year it stood forth with the honors of a world-wide reputation thick upon it.

The town of Louvain has nothing in its early history to indicate with what its later greatness would be associated. Like many of our modern cities, its early character was quite other than that which it took on later, the earlier being either a preparation for that which came afterwards, or replaced on its going by the later. Its beginnings were military—a Frankish settlement and a Norman camp, where the Norsemen may, in modern parlance, be said to have entrenched themselves early in the nineties of the ninth century and where they were defeated by Arnulf of Bavaria. The place which stood by the still waters of the Dyle in a forest clearing was known as Lovon or Loven, "loo" meaning wood or lea, and "ven" meaning marsh or fen, thus corresponding etymologically very closely with "lea-fen," which is not far from its modern Belgian

name of Louvain. In spite of the defeat, something remained of the old Norse camp, the *castrum Lovanium*, which, by the middle of the eleventh century, had become the feudal castle of the Dukes of Brabant, in which capacity it served early in the fourteenth century as a winter residence for Edward III of England. The old church of St. Peter, on the site of which, till August last, the great church of St. Pierre stood, had been built early in the eleventh century by Lambert the Bearded, and round it a population of "homines Sancti Petri," Pietersmans or Petermen, had sprung up.

The people prospered and gradually accumulated privileges and rights and developed a flourishing trade. With their growing prosperity they became more and more jealous of their customs and franchises, which they sought to safeguard by repeated recognition on the part of their rulers. Thus, on his arrival in Louvain in 1356, Duke Wenceslaus was required to swear in the Hotel de Ville in presence of the representatives of the people that he would respect their rights and privileges, a ceremony which was called the "Joyeuse Entrée," and was repeated on the accession of his successors, much in the same way as in England new sovereigns were called upon to give a solemn confirmation of Magna Carta.

Meanwhile, the importance of the town had been developing. A market had grown up in the twelfth century; considerable trade was done with Cologne and Bruges; and the addition of the fortifications rendered necessary by its growing wealth and position raised it to the status of an "oppidum" or fortified town. By immigration and acquired wealth some of its families grew to patrician rank; whilst on their own side, following the trend of the time, the workers formed themselves into trade guilds. Between these two sections, each anxious for their own security and its protection, quarrels and feuds broke out. The struggle was a long one but it ended in the massacre of seventy patricians at the town hall on December 16, 1378. Thenceforth the city seemed doomed. Its citizens could no longer maintain their resistance to Duke Wenceslaus. After 1381 the decline was serious. The weavers sought fresh homes in Holland and England, and the reigning family departed, an act which prepared the way for the rise of Brussels as the capital of Belgium.

But though its great halls were now unpeopled with manufacturers and weavers, the end of the town was not yet. Its first epoch of importance and prosperity as a military and commercial center and the home of the Government had closed; but early in the fifteenth century a new era was opened by the act of Duke John IV. A patron of learning, he sought to utilize the deserted Halles as a school for scholars who might resort to it not merely from the town itself but from a distance and even from other countries. The town was thus flung into the current of the great medieval university movement. The school being one for universal resort, it was what was then known as a *studium generale*. To raise it to the status of a university was no long step. Some universities of more ancient date had gradually grown from largely attended schools through the efforts of their guild of scholars, as at Bologna, or of their guilds of masters, as at Paris and Oxford, and had then received their charter of confirmation rather than of erection from Pope or King. Others, again, began with such a charter of constitution, and of this sort was the *studium* of Duke John IV at Louvain, by a Bull of Pope Martin V of the year 1425. The object of the erection of the University was partly, as often happened in Italy, to arrest the decline of the prosperity of the town. At first there was no provision for a Faculty of Theology, but this was supplied in 1431 by the next Pope, Eugenius IV. The University was actually opened in 1425 and its founder, Duke John, was greatly assisted in the promotion of his beneficial scheme by his Councillor Engelbert, Count of Nassau. The Provost of the Church of St. Peter was appointed its Chancellor, and the Rector was given full criminal and civil jurisdiction over the scholars, a condition insisted upon by the Pope before giving the Bull of erection. The object of this was, doubtless, to save possible future wrangling between the University and the local authorities. Three Apostolic Conservators were named in the Archbishop of Trèves, the Abbot of Tongerlo and the Dean of St. Peter's Church. In its constitution the University resembled that of Paris but with some modifications introduced from the earlier German universities. Seats in the governing body were allotted to all the Masters; only the Faculty of Arts was divided into Nations—Brabant, Walloon, Flanders, Holland—with a

proctor for each; the Rector was chosen from each of the Faculties in turn; and the voting in Congregation was by Faculties. The teaching was, it would seem, at first left open to any Regents who came to lecture; then in 1446, the Arts teaching was confined to four Paedagogia, that in Ethics and Rhetoric, however, being reserved to university professors, who, with those in the Superior Faculties, were provided for by being nominated to stalls in St. Peter's Church and the parish churches of the town, the patronage being vested in the Burgomaster and Consuls. For its home the University was given in 1430 the old Cloth Hall, which was destroyed by the Germans in August last.

Within the next seventy years the great Colleges within the University were established by a succession of generous benefactors. There was the College of the Holy Ghost for students in Theology, founded in 1442 by a Flemish Knight, Louis de Rycke; the College of St. Ivo for Law, by Robert Van den Poele, a Doctor of Laws, in 1434; the College of St. Donatien, by Dr. Antonius Hanneron in 1488. In 1496 Henry de Houterle established and endowed the Confraternity of the "Innocent Boys of St. Peter"; whilst about the same time the famous Jean Standonck, who had established the College of Montaign at Paris, erected a "Domus Pauperum" which was organized on similarly rigid and ascetic principles. Then there was the College of Malines, founded by a Theologian, Arnold Trot, in 1500 for artists; and by this time the four Pædagogia mentioned above had received a number of small endowments. But there was another college which became more famous than any of these, the "Collegium Trilingue" or College of the Three Languages, for the foundation of which, about 1517, the year in which Sir Thomas More's *Utopia* was published in Louvain, Jerome de Busleiden bequeathed his whole estate. The three languages were Greek, Latin and Hebrew; and so this college, with the eminent professors and the many students it attracted, "confirmed," as Mr. Rashdall, the historian of the Medieval Universities, says, "the position which Louvain had already won as one of the earliest and for a time by far the most famous home of the New Learning in Europe."

Here, however, we must enter a caveat in regard to this

statement. The "New Learning" was not the revived study of the ancient classics, but rather what we should now call the "New Theology," made in Germany by Luther and others; and it would certainly be unhistorical to say that the University of Louvain was a home of Protestant heresy. Upon that point the evidence is clear. As Mr. Marshall says, with a tinge of bitterness, on a later page: "the intolerant Realism which prevailed in the University prepared it for its rôle as the chief stronghold of anti-reformation learning later in the sixteenth century." Similar testimony is borne by Sir A. W. Ward in the Cambridge Modern History planned by Lord Acton: "The part which she was long to play in the intellectual culture of the country was determined by the identification of her interests with those of Church and Clergy—especially in consequence of the influence exercised by the monastic orders, Louvain's academical character was even more conservative than that of Cologne." Motley's denunciations of the University do but corroborate the evidence already given: he describes it as "reeking with pedantry," which was seen when Luther printed his denunciations of Rome. "Louvain doctors," said Motley, "denounce, Louvain hangmen burn the bitter blasphemous books."

It is noteworthy, too, that Louvain quickly won so high a position as a place of learning and education that its reputation may, without exaggeration, be described as European. This was partly due to the famous men who lectured there, or were otherwise connected with the University—men like Pope Adrian VI, Erasmus, Busleiden, Vives and others. But even more, perhaps, was it due to its system of competitive examinations, which remind us of that obtaining at the English universities, and gave so high a value to its degrees. In this system the candidates for the Mastership were placed in three classes—*Rigorosi* or honor-men, *Transibiles* or pass-men, *Gratiosi* or those just allowed to go through, and a fourth class, containing those who were irredeemably ploughed. As a result, there was a saying current in the days of Erasmus that "no man could graduate in Louvain without knowledge, manners, age." And this has been confirmed by later writers. Thus Sir William Hamilton in his Discourses says: "The University of Louvain, long second only to that of Paris in the

number of its students and the celebrity of its teachers, and more comprehensive even than Paris in the subjects taught, was for several centuries famed . . . for the value of its degrees . . . but especially in Arts, because in this Faculty the principles of academic examination were most fully and most purely carried out."

Amid this variety of subjects, that of Law was the most famous, for it seems to have been the University's prepossession and interest. This subject of the position of the University might, had we space available, be illustrated at some length. But there is one gracious memory which is of an interest too close to the heart of Catholics of English speech to be passed over in silence. When the blow of the Reformation fell in England, the University showed itself hospitable to the English exiles and especially to the Irish students, many of whom found a home in the forty-two colleges that enjoyed university connection; and even till the destruction of the University in August last, burses for the training of Irish ecclesiastical students were contributed by the University from old funds. So numerous and illustrious were the men from Oxford and Cambridge who resorted to Louvain that, by the time of the Northern Rising in 1569, a school of Apologetics had been formed at Louvain which was making an effective attack on the Reformers at home. As Dr. Peter Guilday of the Catholic University of America has pointed out in his admirable *English Catholic Refugees on the Continent*: "The Apologetical works issued from Louvain between 1559-1575 had no doubt a paramount influence in strengthening the arms of the loyal Catholic leaders of the Northern Counties in the last gallant but hopeless stand against the intolerance which Protestant Englishmen of Elizabeth's day were showing towards the Catholic faith. Groups of exiles, such as the University professors and students from Cambridge and Oxford who were at Louvain, were more than equal to the task of refuting the Anglican divines, and we hear an echo of the consternation their literary work was causing in the Establishment in the frantic appeals which passed between London and Geneva . . . De Silva, the Spanish Ambassador in London, writing to Philip II, says that the books sent from Louvain had done incalculable good in spreading the growth of the Faith. In reply, the

King told his Ambassador how gratified he was with the Apologetic School of Louvain and urged him to forego no opportunity of encouraging and strengthening the work of the English exiles. The list of names connected with this work of defending the Faith includes Sander, Harpsfield, Harding, Allen, Stapleton, Marshall, Dornen, Rastall and others, whose works constitute the strongest breakwater Catholic scholars have ever made against Anglicanism." The hospitality then offered by the University and the town has never been forgotten by English Catholics; and not they only but the whole nation and those of their own speech across the sea in the United States are now returning it to Louvain's dispersed professors and students, rendered homeless by the destruction of last year.

This struggle, which brought Englishmen to shelter in Louvain and divided the nations of Western Europe into Catholics and Protestants, inevitably brought trouble to Louvain, which then, as now, was so close to the fighting line. It was besieged in 1542 by the Duke of Cleves; in 1572 the Prince of Orange appeared before it; and in 1599 the last "Joyous Entry" into the town was made by the Archduke Albert. In 1635 the combined hosts of French and Dutch were hurled from its gates during the Thirty Years War; a century later the Marshal de Saxe was defeated in his attempt to capture it for the French King. Then came Joseph of Austria's attempts at church reform in Belgium, amongst which was the transference of most of the Louvain Faculties to Brussels. The result was the revolution of Brabant, during which the University was suspended. Then, two years later, in 1792, the city was annexed by the French Republican Government; and after further swayings of the tide of war and revolution the University was abolished by an order from Paris in 1797 and the Rector sent to Cayenne. The revolutionists despoiled the churches but spared the town and its buildings. And so closed the University's first phase of life of nearly four hundred years.

For the second place we have to wait till the Consulate and the First Empire of France had passed away. In the rearrangements of Europe which had been the result of the Napoleonic wars, Belgium was cynically united to Holland. But in 1830

she tore herself violently away from this bond so unnaturally forced. With independence and freedom regained, and once again her own master, Belgium's traditional love of learning again reasserted itself, and there arose a demand for a University, at once national and Catholic, on the site of the ancient center of learning which had gone down in the troubles of the Revolution. Freedom of teaching was one of the principles of the new state, and taking advantage of that freedom the Belgian Bishops set to work by establishing a "*studium generale*" at Antwerp with the cordial approval of Pope Gregory XVI. Then in 1834 came an invitation from the Burgomaster of Louvain, William van Bockel, offering the use of the old Cloth Hall in that city for the purposes of the University, and thither in that year the Bishops gladly transferred their Institute or Academy. The change could not but bring renewed strength to this new national school. It gave it at once a link with the past and a tradition and a place in the national affection which nothing else could have produced, short of the long lapse of time and at least a century of hard-won and severely tested achievement.

And here it must be remembered that the revived University was no creation of the state. It was the child of the Catholic people of Belgium, of their zeal and love for learning and also of their readiness to make sacrifices for it. It was neither state created nor state endowed, but like the later Catholic University at Washington, was inaugurated, maintained and developed out of the free gifts of a Catholic people. In this splendid work rich and poor did their part, the rich by special foundations and rich and poor alike by generous contributions to the two collections made every year in all the churches throughout Belgium. Besides this, the curés have made house-to-house visitations so as to canvass the needs of the University and to enlist further contributions for its maintenance and development.

And those needs were inevitably enormous. For, from the first, the Bishops and the men who were their cooperators in the founding of the work were determined that the new establishment should be a real live university, abreast of the thought and the needs of the day, so that it could do its part in the raising up of the people and in contributing to their

welfare as a nation among the nations. Its beginning was made, under the circumstances, inevitably modest. But the seed was sown and watered, and God gave abundant increase in response to the self-sacrificing efforts of His people. With far-sighted wisdom it was determined that the University should be as far as possible a fully equipped modern university. Gradually faculty was added to faculty, so that the variety of subjects taught became truly remarkable. Besides, as of old, the Faculties of Theology, Philosophy, Law, History and Medicine, there was a modern side which included Schools of Engineering and Agriculture, Eastern Languages and the whole catalogue of the physical sciences, whilst thirty periodicals were published, which, by exchanging with a thousand others of similar character from every civilized country, carried abroad the learning of Louvain. Laboratories were built and equipped with every appliance and museums and libraries were formed which placed Louvain in the front rank of modern universities, and made it certainly the premier Catholic University of the world.

With such widening opportunities offered to its students, one can well understand how the University, whilst it still remained thoroughly national in its character and purpose, gradually became international in its membership. Beginning in 1834 with no more than 80 students—a number which is exceeded by any fairly successful local college or school—its membership grew very quickly. At its silver jubilee the number of students had risen to 800 and the year before last it had 3,000 students on its rolls, which is about the membership of the University of Cambridge. These figures will give the reader some idea of the strain which the growth of the University and its ever-rising standard of efficiency put upon the efforts of the people of Belgium. There were times when the strain was particularly heavy, when deficits faced the University authorities. But still, in difficult as in more prosperous days, the Bishops stood by the University and succeeded in obtaining, in emergencies, the necessary funds either by special appeals to the wealthy or by the allocation of monies in their own disposal.

Not least among the factors by which the University's success was prepared and achieved was its system of studies, ex-

aminations and degrees. As we have already pointed out, the standard aimed at and maintained throughout its three-quarters of a century of life has been uniformly high. Independent of the state, its administration and teaching were untrammelled by the red tape of bureaucracy or the paltering necessity for vote-catching in the constituencies. Studies could be professional, as at Oxford for a "pass," or they could be more strictly scientific with the object of specializing or research.

As to the diplomas, they were won by efficient work, and the degrees were conferred by the University. It is noteworthy, too, that, as Mr. Rashdall points out, in the "revived University of Louvain a nearer approach to the college life of Oxford and Cambridge may be found than is to be met with elsewhere on the continent of Europe, while Louvain preserves or has revived the full graduation ceremonial which had disappeared everywhere else north of the Pyrenees."

Into the work achieved by the revived University this brief survey of its history can scarcely be expected to enter. And, indeed, the subject would need an article to itself, and even so would have an inevitable tendency to become a mere litany of names. Still, however, one can scarcely omit to mention such names as Charles Perrin in connection with economic studies, or that of de Harlez, who did so much for Oriental studies. Then there were masters like Van Beneden in zoology, Poussin in geology, Schwann in anatomy and writers like Jungmann and Lamy in theology. There is another name, too, which cannot at such a moment be passed over, that of the present Primate of Belgium, whose famous pastoral is the greatest and noblest utterance which the European war has yet evoked. Until he was suddenly called away from his study to the See of Malines, Cardinal Mercier's life had been identified as student and professor with the University of Louvain. With his clear insight into the needs of the day, this brilliant professor fully and even enthusiastically recognized the need for the modernization or application of Scholastic Philosophy to the thought of the time. Thus it was that when Pope Leo XIII was contemplating his scheme for the propagation of the study of Thomistic Philosophy, Professor Mercier was summoned to Rome. At the request of that great Pope, he sketched out a program of philosophical study which was approved and

adopted and which he successfully carried out in his own university, where he established the Institute of Thomistic Philosophy. For this a special staff of professors was selected and an elaborate range of buildings erected largely at the expense of the Pope himself. Cardinal Mercier thus came to be regarded as the creator of what is known as Neo-Scholasticism, and by his books a man of world-wide reputation long before he was placed in light that beats upon the primatial throne of Malines.

From these few facts it will be seen that the plan of the broad-minded prelates who laid the foundations of the revived university so wide and deep, by reverent observance of the past and careful preparation for the present, proved as fruitful as the most sanguine could have hoped. Students flocked to its halls and returned to their homes and worked in their freedom-loving communities in the spirit which they had imbibed at Louvain. In this way the University could not fail to have an almost incalculable effect on the influence and standing of Catholics in Belgium.

On this point we may best quote the testimony of a writer in the *British Review*. Speaking of the University which is now, alas, destroyed, he says: "It is a source of incalculable strength to the Catholic body. In nearly every town and village of Belgium are to be found a group of professional men who have obtained their degrees and diplomas at the Catholic University. Among all the leading officers of state, too, there are many Cabinet Ministers, judges and administrative chiefs who are proud of their Louvain doctorates. As a result, the Catholics form a more united and compact body in Belgium than in any other country of Europe. There is much to be said for the consolidating work of the Centre Party in Germany, but German Catholics lack the support and enlightenment of a distinctively Catholic University."

The Bishop of Salford, the Rt. Rev. L. C. Casartelli, D.D., who as student and professor at Louvain was a colleague of Cardinal Mercier, is to the same effect. In a public lecture given at the Salford Hippodrome, his Lordship said that many supposed, because the University was a Catholic institution, it was largely, if not purely, theological. So far, however, was that from being the case that out of some 3,000 students in the

last academic year there were only 96 in theology, and of the professional staff of some 200, only 19 were professors of theology. And his Lordship went on to state his opinion that the prosperity of modern Belgium was, to a great extent, owing to the constant stream of highly educated young men who were turned out year by year from the University to form the thinking and governing classes of the country.

In conclusion, a word may be said concerning the splendid library of the University which is now no more. Like other medieval universities, Louvain was in its beginnings dependent on the good will of others for the loan of buildings and books. For the past two centuries of its existence the University had to depend on the libraries of its colleges and of the religious houses in the city. Putianus had declared that until it had a public library of its own, it would never be a true university. The nucleus of such a library was provided by the benefaction of books bequeathed in 1627 by Lawrence Beyerlinck, Arch-priest of Antwerp, to his Alma Mater, which was added to by later benefactors. The library was first organized by Cornelius Jansenius, Bishop of Ypres, but a period of difficulty followed until 1719, when Rega, the Rector of the University, reorganized the library and secured its future by transferring it from the Halles to a building erected above and fitted with splendid carved wood work of oak supplied from the land of some of the great abbeys of Europe. Additional collections of books then flowed in. The building had to be enlarged. During the Revolution the library suffered badly, but after the war of independence the city, in 1830, claimed and obtained the library as municipal property. Four years later, however, on the refoundation of the University, the city placed the library at the disposal of the University. At the time of its destruction by the Germans, the library contained nearly 250,000 printed volumes with hundreds of precious manuscripts and *incunabula*. For two years before the fatal day in August last Professor Delannoy had been engaged in a thorough examination of these last and had brought to light a number of unexpected and precious treasures. He had also been at work upon a catalogue which was nearly finished when it perished in the same conflagration as the books it recorded. As to the completeness of the destruction, there can be no

doubt. "Of these many valuable collections" (of Archives) said the Bishop of Salford, in an article in the *Manchester Guardian*, "absolutely nothing remains. Efforts have been made since the sack of Louvain to try to discover some remnants underneath the library and in the cellars, but not even a single leaf has been found amid the black and charred débris. Indeed, considering the difficulty of burning large masses of paper, it is concluded that the contents of the library must have been deliberately destroyed by the use of explosive grenades, while the building itself, as is known, has been completely shattered to fragments by the bombardment." What a sad illustration of the old dictum of the poet, "*Habent sua fata libelli.*"

University and library are no more; its students are scattered over the seas where a generous hospitality has been extended to them by universities whose lines are cast in less difficult places. For the moment they are exiles, or rather guests whom their hosts are delighted to honor. There they await a happier day when, "the fear of enemies being removed, the times, by God's protection, may be peaceable," and the work of reconstruction may be begun. All is to make, but it will be done, as it was in 1834, though under greater difficulties.

London, Eng.

J. B. MILBURN.

MUSIC IN THE ELEMENTARY SCHOOL

Music is the only subject that is at present taught uninterruptedly throughout the eight grades of the elementary public schools of the United States. This is a rather startling fact, when it is remembered that up to a few years ago music was not taught regularly in any of the grades of the elementary public schools. Nor is the full extent of this change sufficiently indicated by the statement which we have just made. From statistics compiled by the Bureau of Education in 1914,¹ it would appear that from 60 to 150 minutes a week are devoted to class instruction in music, the average for all the grades throughout the country being about 100 minutes. When the extra time spent in preparing songs for Commencement exercises, the marches played for assembling and dismissing school, etc., is taken into account, it is found that two and one half hours per week, or 10 per cent of the entire school time, is devoted to music. We have no statistics on the matter covering the facts in our Catholic schools, but it is to be presumed that they are not behind the public schools in a matter of this kind.

When the attention of a French educator, who is in this country at the present time studying our methods and practices, was called to this large allotment of time to music, much surprise was manifested. And, indeed, it is a matter of surprise, particularly when we remember how complete the movement has become in the short span since music teaching was regarded by the public as one of the fads. The school is one of our most conservative social institutions. Our teachers, for the most part, are withdrawn from the advanced zone, where social change is taking place most rapidly, and hence it usually takes more than one generation to bring the adult attitude into the schoolroom. But it should be noted that the adult attitude does inevitably reach the school, and, when it does, it brings about the requisite adjustments sometimes all too swiftly. The change of attitude under consideration, however, can hardly

¹ Music in the Public Schools: U. S. Bureau of Education, 1914. No. 133.

be said to be a reflex of the adult attitude, for the older generation in our midst have little musical accomplishment. Nor does music enter into the serious business of life, in shop or factory, and in the home, when music does enter, it is usually in the form of mechanical contrivances. Whence, then, arises the pressure which compels the schools to yield so large a proportion of their limited time to the teaching of music?

The rise of the movement for vocational training may be readily traced to the demands of our growing manufacturing interests. Adult occupation and economic need very naturally turn to the school for relief and assistance. But the demand for music teaching has nothing whatever to do with the industries or economic needs of the time. If an adult occupation calls for music in the schools, it is the adult's leisure occupation, and this undoubtedly furnishes a partial explanation of our school practice. Of course, this demand of leisure upon education is not new. It bulked very large in ages that have passed, and might, indeed, be said to have occupied a central position in the education of the aristocracy or the leisure classes. We have come to look upon this type of education as cultural education. It was an education for life rather than for the conquest of material nature and for the hoarding of wealth, and this position might still be defended with the best of arguments. But this type of education was not employed for the masses. In their case utility was the keynote. Protestant reformers urged the teaching of reading, so that the children of the people might be able to read the Bible and thus save their souls. They were taught arithmetic so that they might take care of their earthly possessions, and writing found its place in the schools for similar reasons. Cultural education, in those days at least, was regarded as appropriate only for children that were not destined to spend their lives in toil or gainful occupations. In a democracy such as ours we have no leisure class, no class of children whose future is shut off from toil and gain. The god Mammon receives well-nigh universal worship. In the case of the overwhelming majority of our people, at least, the demand of the school is for things that will help the class most to early efficiency in money-getting. This state of affairs makes the growth of musical education in our schools all the more surprising.

The real explanation will be found in the spread of psychological doctrines, which is so marked a feature of our recent progress. From the dawn of human history down to almost our own day man's emotional nature found exercise and expression in his normal occupations. Competition with his fellow-man, individual trade and barter, skill in the handling of tools before an audience of friends and acquaintances continued to develop what was begun in the hunt or the chase. As we passed from a tool to a machine age, however, all this was changed. Man's bread-winning was rapidly shorn of all emotional content. It was narrowed until he has come to occupy the position of a mere cog in the vast wheels of industry. Hour after hour, day after day, year in and year out, he is expected to stand at his machine and constantly repeat the few simple automatic movements called for to control the machine which cuts the upper of a shoe or drives the pegs in its sole. He no longer knows nor cares for the various items that enter into the making of the perfect shoe. These occupations have been observed to cripple men's souls and shrink them so that the man ceases to be a normal member of the human family. Some few years ago the present writer was earnestly urged to prepare a paper to be read before a large manufacturing association in the hope that he might be able to suggest remedies for an evil that was all too plainly discernible. But the disease is deep-rooted and the remedy, to be effective, must be equally penetrating.

Modern psychology is making it plainer every day that the life of man is not confined to the cognitive side of his being, nor even to cognition and its adequate expression. The deep well-springs of life lie in affective consciousness. The emotion and the will constitute the center of life. Cognition merely furnishes the light required for guidance. It is but a means to an end, and the end is emotion and its expression. We may choose to ignore the emotion and its need for cultivation in our schools and in our hours of leisure, but emotion will not disappear from life on that account. It will remain and find outlets of expression which, because of the absence of cultivation and appropriate guidance, will be likely to result in disaster to the individual and injury and annoyance to society.

It is to the recognition of this fact that the teaching of music in our elementary schools is indebted for most of the time and energy now expended upon it. Since the occupations of the adult no longer provide channels for adequate emotional expression, and the home life of the child no longer provides adequate means for emotional cultivation, society is called upon to provide opportunities for the emotional life of her people during their hours of leisure, and she is obliged also to provide through her schools for adequate emotional training.

Mr. David C. Taylor has recently presented an excellent summary of the need for musical education in our schools, and of the reasons which led to its recent introduction: "In fact our whole social environment has changed completely in the past twenty-five years. The present industrial civilization is entirely different from anything that the world has ever known before. We live in a new world. Formal education is called upon to prepare children for new conditions of life. Some aspects of the change that has taken place are indeed evident at the first glance. The reason for the introduction of courses in manual and vocational training, cookery, sewing, etc., is readily seen. But with music the reason is by no means so easy to assign. Since the study itself is unpractical, the need for it does not lie on the surface of things. Conditions of living have changed in many matters which are not directly practical. We must look beneath the surface of physical things to find a reason why music is so vitally needed in education and to see how our spiritual and emotional life is affected by the changed conditions.

"In preparing the children for life in the world, earlier educational systems had to consider little more than the training of the mind. Everything else was provided for by the agencies outside the school. Nowadays, the school is expected to cover a much wider field and its problems are vastly more complex. One problem in particular is new to this generation—the training of the emotional nature. This is a peculiar demand, which has been imposed upon us by the rise of industrialism. To fit the child for an orderly and well-conducted life, his emotional nature must now receive a systematic training. There is an inner activity entirely distinct from the intellectual processes of the mind—the emotional life. Modern

conditions oblige education to take account of the emotional life and to provide for its proper regulation.

"We often hear it said that present conditions of life allow little scope to the emotional nature. Everyone has his work to do, and that work is of a kind that makes unceasing demands on his mental activities. With their minds held close to their daily tasks, people cannot afford to give free play to their feelings. Every child that leaves our schools will be called on to do his share in the world's work. His duties will be too exacting to permit the indulgence of his emotions.

"This is a necessary feature of our industrial civilization. But it is entirely different from former conditions of life. Moreover, our present system of life contains something utterly repugnant to some of our deepest and most powerful instincts. Our industrial era is beyond a doubt the greatest collective achievement of mankind. The world is better fed, better clothed, and better housed than ever before. Yet there is something lacking. We have an instinctive longing for a form of inner activities which mankind enjoyed in all former ages, but which is denied to us now in our working hours.

"There is no need of defining in precise terms what is meant by this activity of emotional nature. We all know the inward stirring that comes from healthful, happy activity of any kind. A brisk walk on a frosty day or a delightful sail on a breezy lake normally gives us this undefinable sense of inner well-being. All our interests, pleasures, and enthusiasms have this accompaniment. Life is warm, glowing, and radiant when our faculties are engaged in any occupation which, by its pleasure or interest, makes a strong appeal to us. This inner activity is purely emotional in nature. It may be identified with some precise emotional state, such as love, joy, triumph. Or, equally well, it may be undefined in character, without taking on any precise color or outline. In either case the sense of spiritual expansion and well being is very much the same." ²

This truth, expressed so clearly by Mr. Taylor, has forced its way in a rather inarticulate and subconscious form into the community consciousness and into the work of our schools. Man is not content to let his emotional nature atrophy, for he

² Taylor: *The Melodic Method in School Music*. New York, 1918, p. 3 ff.

recognizes instinctively that it is immeasurably more precious than the results of any of his intellectual or constructive achievements. He experiences a shock at the mere thought of bartering love for money. But it is not merely his judgment that is at stake as he compares the values in the emotional life of his forbears with the physical possessions which he now enjoys. The emotions continue to well up in his own breast, and continue to demand room in his life and adequate expression. "Under the environment in which the human instincts were formed, the work by which man wrested his living from nature provided a constant emotional stimulus. In his hunting and fishing, in his hiding from deadly foes or his stealthy attacks on them, primitive man experienced a never-ceasing glow of feeling. This inner glow and warmth became fused with every activity. How different from the cold mental and mechanical processes which now make up a day's work! Yet human nature is exactly the same now as it was then, and the instinctive need of emotional activities is just as pressing."³

In this connection the Catholic will realize the Church's attitude. She has ever insisted that religion must not be allowed to cool into a rigid intellectual formula. Her service is never permitted to shrink into a reasoned discourse which appeals merely to the intellect of man. She realizes that religion, to be of any value, must be vital, and, if vital, it must ever glow with emotion. Hence, her service from the earliest days sought to arouse, to cultivate and to uplift the emotions of her children. It is for this that she directed her children to dedicate their highest skill and their most precious possessions to the building of church edifices which would warm into life every noble emotion and feeling of the worshipper. It was for this that she developed her sacerdotal vestments, the elaborate drama of her liturgy, and above all, it was for this that she established her schools of chantry and made music an integral part of the divine worship which she has ever offered to the Most High. The Catholic shrinks from the cold, grey walls of a Scottish kirk, and from the auditorium in which the intellectual discourses of the Unitarian masquerade as divine worship.

³ *Ibid.*, 6.

But it is not only the Catholic that revolts against the banishing of emotion from religious worship. The children of the Reformation themselves were restless under this deprivation, and time after time they broke away from their intellectual leaders to establish forms of religious service which would give some play to their emotional life. Thus Protestantism, having lost its balance between the emotional and the rational nature, has continued to swing from extreme to extreme, until in our day it has lost most of its vitality and its power to direct the lives of men in the ways of salvation.

For two thousand years the Church has drawn upon her resources to cultivate the emotions of her children and to lead them Sunday after Sunday into the highest forms of beneficent expression. Nor does she restrain her influence and confine it within the Sabbath Day. Where she is not prevented by her enemies, her feasts and solemn processions are scattered through the year with a restrained profusion which marks the seasons and consecrates them in the life of the toiler. Thrice a day her Angelus awakens in their breasts tender emotions evoked by the contemplation of Mary in the presence of the angel who announced to her the end of the long night of waiting and the dawn of the wonderful day of redemption. Thrice a day she calls upon her children to lift up their eyes from earth, and with hearts glowing with purest emotion, to join with the angelic choir in homage to the highest embodiment of purity and obedience as she enjoys the full reward of a life transfigured by emotion.

The Catholic, therefore, needs not to be told that education must not be confined to the practical and the intellectual sides of life, but that it must lay hold of the emotions and cultivate them and direct them at every stage in the child's development.

Our state schools are forced to recognize the truth of this position, while they are denied the tremendous resources available in the Catholic schools. Mr. Taylor confines his view to the state school, and makes an honest endeavor to meet the situation. His book should be studied by all who are interested in the problem. We venture to add here a further quotation from it, as it is as clear a presentation as may be found in our current educational literature:

"What is the world to do? Its emotional nature demands an outlet, but its environment does not afford this outlet in its workaday activities. Short of changing the environment or changing human nature—both downright impossible—the only thing to do is to take advantage of every opportunity for emotional activity afforded by life as it is. That is exactly what the world tries to do, as best it can. But the situation is so new that the world has not yet learned to adapt itself perfectly to the change. One of the pressing tasks of education is met here. It is our duty to fit our future citizens for the environment in which they will be placed. To this end we must train them to find a healthy outlet for the imperious demands of their emotional natures.

"These demands are indeed imperious. The emotional nature will not submit to being entirely suppressed. When it is denied all healthful activity, it will sooner or later break forth violently. Serious disorders of conduct are then inevitable. This is one of the great perils of our exclusively industrial civilization. Strikes, violence, drink, vice, disorder of every kind are sure to occur where people are condemned to a life of unrelieved toil. What we as educators are called on to produce is the type of citizen who does his day's work regularly and steadily with no recurring interruptions due to outbreaks of rebellious spirit. Our whole community life demands that kind of citizenship. We cannot fashion it by a system of education which seeks to repress the instinctive need of emotional activity. On the contrary, we must recognize the need, and train our pupils to take advantage of the means for its fulfillment which our community life now offers.

"The overwhelming majority of people are forced to find their emotional outlet in the pleasures and occupations of their leisure time. Comparatively few of us are so happily placed that our daily tasks afford the outlet. The glow of enthusiasm is indeed felt by the novelist creating his characters and plot, the inventor eager to perfect a valuable device, and the lawyer pleading his case. But it is work of an entirely different kind to add endless columns of figures, measure yards of cloth, or stick pieces of metal into a machine one after another. Work of the latter kind—drudgery as a means of livelihood—falls to the lot of most people. Education must provide the emotional outlet for the great mass of workers.

"All the amusements in which the working world indulges have been instinctively designed for the purpose of affording emotional exercise. Dancing, the oldest amusement of a distinctly emotional type, owes its astounding present vogue to its potency in this direction. Athletics and outdoor sports of every kind allow modern man to live over again the emotional experiences of the hunting and fighting stage. The universal craze for moving pictures is another evidence of the popular hunger for something to stir the feelings. Social divergence, reading, the theatre, gambling, card-playing, politics—the list could be enlarged indefinitely. Finally, the most important on the cultural side, art in every form, derives its value from its direct and powerful emotional appeal.

"Consistent good conduct is impossible without a normally regulated emotional activity. Denied this in their daily work, people are obliged to find an outlet in their enthusiasms and pleasures. Any form of amusement is better than complete starvation of the emotions. But it would be a great mistake to believe that all forms of enjoyment are equally beneficial. Broadly speaking, we may say that all amusements and other leisure occupations fall into two general classes. One class is upbuilding and regulating, the other is demoralizing and degrading. It is everywhere recognized that pleasures which are associated with gambling, rowdyism, vulgarity, and dissipation are a detriment to community well-being. Laws have been passed in many states against horse-racing (or rather against gambling, for which it is conducted), against cock-fighting, pugilism, of the more brutal sort, and other questionable amusements. That these things tend to lower the moral tone of those who indulge in them is generally understood. Another type of demoralizing amusement is seen in the craze for sensationalism, the love of scandal, the feverish devotion to the yellow journals, the lewd jest, the low theatrical show, and the lurid moving pictures—vulgarity, in short, in all its forms and manifestations. These are all types of indulgence in unhealthy emotional stimulants. They are all objectionable from the point of view of community welfare. Their effect might be described as emotional dissipation. They afford inner activity, though of a disturbing kind. Unhealthy and unregulated emotional activity always expresses itself in disordered conduct.

"Far different is the effect of those enjoyments which afford an exercise of the higher emotions. These are in the best sense a recreation; they daily create anew the love of order, the sense of duty, the spirit of cheerful application. Pleasures and leisure occupations of the desirable kind act as an emotional regulator. Under modern conditions they are essential to good conduct.

"It is coming to be recognized that the community has an interest in providing healthful amusements for the people. Parks and playgrounds, public libraries and recreation centers,—all are maintained for this purpose. But it not enough to provide people with the opportunities for beneficial recreation. They must also be provided with the taste and the ability to enjoy them." ⁴

Non-Catholics frequently misunderstand the policy of the Church in maintaining a celibate clergy and in encouraging celibate religious communities of men and women. They seem to take it for granted that the Church places her ban upon the love which leads to marriage and that she denies to all who enter her ministry or her special service any exercise of or outlet for this emotion, and conclude, rightly enough, that emotions which are not given a legitimate outlet must inevitably find expression in evil deeds. The conclusion follows from their premise, but their premise is false. Instead of placing her ban on the married state, the Church consecrates it by sacramental grace, and, if she denies marriage to her clergy and to those who enter her religious communities, this denial does not spring from any failure on her part to appreciate the love of husband for wife or of wife for husband. Indeed, it is through such love that she seeks to make known to man the relationship which exists between Christ and His Church. The Church treasures all natural and normal human emotions. She cultivates them and, in the case of those whom she calls to her special service, she sublimates the deepest and strongest emotions of their nature for the attainment of high purposes. The love which would have gone out to wife and children she does not seek to eradicate or to suppress, but, on the contrary, she develops it and purifies it and utilizes it in full measure on

⁴ *Ibid.*, 7.

the high plane of love for fellow-man, zeal for the salvation of souls, and, finally, she lifts it up and transfigures it into the glowing love of God. That she has not always succeeded to the full measure of her desire in this great endeavor was to be expected. But what she has achieved through this policy stands out as the most glorious page in the history of mankind.

The state schools which may not call upon the resources of religion must, nevertheless, do everything possible to meet the grave situation arising out of the neglected and disordered emotions of the masses. They must endeavor to prevent the serious disorder which at present threatens the whole world. The teaching of music is one of the means which these schools are employing. That it is inadequate, however helpful, is the conviction of many thoughtful educators. Would the Church, through the aid of music alone, have been able to correct the disorders of Pagan Rome or the lusts of Attila and his horde of Huns? The teachers in our schools should realize the mighty task that they are called upon to perform in correcting and governing the emotional life of the generation that is about to come on the public stage, and they must neglect no means or method that will aid them in this effort. Music is probably the most effective means at their disposal. But the teacher in the Catholic school, while relying upon the teaching of music to the fullest extent justified by the teaching of psychology and experience, will place her chief reliance upon the teachings and the practices of our holy religion. In so doing she will not neglect the cultivation or the sublimation of the child's emotional life.

THOMAS EDWARD SHIELDS.

VOCATIONAL PREPARATION OF YOUTH IN CATHOLIC SCHOOLS*

An Outline of the Movement Toward Vocational Education in State Schools

In many instances the school received more than its due share of blame for the inadequate preparation of children for their life-work. The efficiency of the schools in the past was extolled by the modern critic and it was frequently said that they excelled because they taught fewer subjects, but taught these more thoroughly. This statement, though very popular, was entirely gratuitous. An examination that had been held in 1846 in Springfield, Mass., was again given in 1905 to a class of the same grade and age. On comparison of the papers it was found that the result was throughout in favor of the class of 1905. Even in spelling, for which our grandparents have won a reputation, the 1905 class showed 10.6 per cent increase of correct papers. The greatest increase of correct papers, namely 36.1 per cent, was found in arithmetic.²⁸ The number of subjects that is now being taught in the schools is greater than it formerly was, but that these subjects were then taught more thoroughly is an illusion.

The cause for the seemingly decreased capabilities of the child lies rather in the rapidly changing social environment that created many needs for which no provision had been made, and deprived the child of the means to obtain that training through useful activities hitherto at his command. Only fifty years ago the typical American home was the farm, not the modern farm with all its improved machinery and labor-saving contrivances, but the farm which was the great natural laboratory, the small cooperative factory.²⁹ The great object lessons of

* A dissertation, by Sister Mary Jeanette, O.S.B. M. A., St. Joseph, Minnesota, submitted to the Catholic Sisters College of the Catholic University of America, in Partial Fulfillment of the Requirements for the degree of Doctor of Philosophy.

²⁸ Gregory, B. C., *Better Schools*. New York, 1912, p. 113.

²⁹ Partridge, G. E., *Genetic Philosophy of Education*. New York, 1912, p. 115; also Salisbury, Albert, "Influence of Industrial Arts and Sciences," *Proc. N. E. A.*, 1909, p. 640.

home manufacture were daily presented to the child, even from his earliest years. He was familiar with all the details of the process necessary to provide the garments he wore, the food he ate, the furniture in the home, and the implements used on the fields and meadows. According to his age and ability he did his share to carry on the industries necessary for the comfort of the family. This trained him to usefulness without destroying his play spirit, and was exceedingly valuable in calling forth his ingenuity and skill. He saw and learned every detail of the work, which enabled him to see each part in its relation to the whole. The lack of this opportunity makes itself keenly felt in the manufacture of articles under present conditions where each laborer knows practically nothing of the work performed by others towards the completion of the product at which he works.

The change from these former conditions was rapid and radical. The average home of the present day offers no opportunity for the child to exercise his constructive abilities. Even the country home is very different now because machinery is employed to do most of the work formerly done by hand. Clothing, food, furniture, and farm implements are no longer made at home by the farmer; they are now procured from the factories where thousands of hands are employed that would have tilled the soil under former conditions. The rise of industries in cities and towns drew large numbers from the country; living conditions were altered so rapidly that the people scarcely realized how such a sudden change would affect the growing youth. As long as the education received in the school had been supplemented by the industrial training of the home it had been sufficient to enable the young man to undertake and carry on successfully whatever work he desired; the ambitious youth was prepared to enter any career he chose.

But the change that came was as thorough as it was rapid. The division of labor and the specialized forms of industry which were necessitated by the growth of manufacture, made adequate preparation for a definite occupation essential to success. It was often difficult to obtain such preparation; especially the work done in the schools seemed so far remote from the future work of the child that he saw no connection between the two. The usual result was complete loss of interest in the

school and an intense longing to be released from its unwelcome restraint.

It was clear that the school system was seriously defective and unable to meet the demands; but how to remedy the defect was a difficult problem. It was necessary to bring about a re-adjustment of the curriculum, but opinions differ widely as to the manner in which this was to be accomplished. Until recently, the control of this movement had been in the hands of educational authorities, and for this reason academic interests prevailed. Opposed to these were the over-practical enthusiasts, who, not satisfied with the gradual transformation of our present institution wished to discard everything that had no immediate industrial utility.³⁰

While the kind of training that should be given is very much disputed, and in all probability will continue a subject of debate for some time to come, it is generally admitted that the time of training should be extended. Children who leave school at the early age of fourteen, and this class is very numerous, find themselves barred from any but the unskilled occupations; and this, as has been indicated, gives rise to the formation of undesirable habits that are likely to prevent later progress. The democratic ideal of education will never be realized until each child has the opportunity to complete the preparation for his career, be that of an industrial or professional nature.³¹ Although there has been great progress in this direction within the last decade, the realization of this ideal still seems very remote. The manual training that had been introduced into the schools was found to be deficient since this training did not actually function in the specific work later undertaken by the student unless the occupation in which he was engaged happened to be in that line in which he had received instruction.³²

Manual training schools were followed by the evening vocational schools, whose aim was to supply the related technical instruction, while the practical training was acquired during the actual work of the day. Many adults seized this opportunity for self-improvement, and this demonstrates the utility

³⁰ Weeks, Ruth M., *The People's School*, Boston, 1912, p. 95.

³¹ Dewey, John, *Democracy and Education*, New York, 1916, p. 114.

³² Bulletin, 1916. No. 21, *Vocational Secondary Education*, Washington, D. C., p. 11.

of these schools. While adults received great benefit from these evening schools, their advantages for children were offset by grave disadvantages. The fatigue caused by the day's labor was augmented by night study and the result was a serious strain upon the constitution, and detriment to the physical development of the child. Children usually attended such schools only when compelled by parents or employers. The quality of work done by a tired, unwilling child is necessarily poor and the efforts of both teacher and pupil are crowned with but meager success.

But these evening schools are the only possible means of progress for the more mature workers, who either did not have the advantages of an industrial education in their youth, or who neglected the opportunity they then had. To this class the evening school is the only hope of advancement, and adults have learned to realize its practical value since they suffered from their want of preparation. Lack of provision for the industrial education of children in the past has created the need of evening schools, and this need will continue to exist until they are replaced by day-continuation schools or part-time schools and all-day industrial schools.³³ These give greater satisfaction than the evening school. The part-time schools and the day vocational schools resemble each other in many ways but differ essentially in this respect: in the former the pupils go from the school to the employing establishment to obtain practical experience, whereas in the latter the pupils go from the employing establishment to the school so as to secure supplemental training.³⁴

Technical schools no longer confine themselves to instruction in the theoretical phases of the various professions. Originally these were intended to supplement apprenticeship as a means of vocational training, but in our time there is need of supplanting, rather than supplementing, apprenticeship. Therefore many technical schools have introduced work to give the necessary practical experience.³⁵

The National Educational Association has concerned itself for many years with the problem of industrial training, and has appointed a committee on Vocational Education. This com-

³³ *Ibid.*, pp. 94-95.

³⁴ *Ibid.*, p. 62.

³⁵ *Ibid.*, p. 55.

mittee attempted a classification of the various vocational schools, excluding those of college grade. These schools were classified under five distinct types, each type having a number of subdivisions. For example, the Agricultural schools have the following divisions: (1) Vocational agricultural day schools; (2) Part-time agricultural schools; (3) Practical arts agricultural schools, and (4) Farm extension schools. The Commercial, the Industrial, and the Homemaking schools each have similar divisions. It was found that in the United States, in 1916, there were in operation 92 agricultural schools, 224 commercial schools, 446 industrial schools, 423 homemaking schools, and 24 technical schools.³⁶ This enumeration excludes all private and semi-private institutions and all others not classed under secondary schools. Nor does this committee claim the above to be a complete record of all the vocational schools under the control of the state school system, since various causes tended to lessen the number of schools actually in existence, and new schools are continually being established. The data are sufficient, however, to indicate the importance of the movement and the interest exhibited in its regard throughout the country. For previous to the twentieth century practically nothing had been done in this field and even until 1905, the measures that had been taken, since they were not of a practical nature, were not likely to produce the desired results.³⁷

The efforts of the state schools are reinforced by many private and semi-private establishments. The Young Men's Christian Association has a large number of agencies for industrial, scientific, technical, and trade instruction in the form of associations. In 1910 there were 180 of these extending help to many workers, either by preparing them to enter trades, or by giving the desired instruction to those already engaged in the trades. The number of philanthropic schools plus the apprenticeship schools may be considered as equal to the number of schools conducted by the state.³⁸

An Outline of the Vocational Guidance Movement

A great deal of discontent and suffering is caused by the fact that many people are engaged in the kind of work which

³⁶ *Ibid.*, pp. 21-22.

³⁷ *Ibid.*, p. 11.

³⁸ *Twenty-fifth Annual Report of the Commission of Labor, 1910*, pp. 544-583.

MUSIC IN THE ELEMENTARY SCHOOL

Music is the only subject that is at present taught uninterruptedly throughout the eight grades of the elementary public schools of the United States. This is a rather startling fact, when it is remembered that up to a few years ago music was not taught regularly in any of the grades of the elementary public schools. Nor is the full extent of this change sufficiently indicated by the statement which we have just made. From statistics compiled by the Bureau of Education in 1914,¹ it would appear that from 60 to 150 minutes a week are devoted to class instruction in music, the average for all the grades throughout the country being about 100 minutes. When the extra time spent in preparing songs for Commencement exercises, the marches played for assembling and dismissing school, etc., is taken into account, it is found that two and one half hours per week, or 10 per cent of the entire school time, is devoted to music. We have no statistics on the matter covering the facts in our Catholic schools, but it is to be presumed that they are not behind the public schools in a matter of this kind.

When the attention of a French educator, who is in this country at the present time studying our methods and practices, was called to this large allotment of time to music, much surprise was manifested. And, indeed, it is a matter of surprise, particularly when we remember how complete the movement has become in the short span since music teaching was regarded by the public as one of the fads. The school is one of our most conservative social institutions. Our teachers, for the most part, are withdrawn from the advanced zone, where social change is taking place most rapidly, and hence it usually takes more than one generation to bring the adult attitude into the schoolroom. But it should be noted that the adult attitude does inevitably reach the school, and, when it does, it brings about the requisite adjustments sometimes all too swiftly. The change of attitude under consideration, however, can hardly

¹ Music in the Public Schools: U. S. Bureau of Education, 1914. No. 133.

be said to be a reflex of the adult attitude, for the older generation in our midst have little musical accomplishment. Nor does music enter into the serious business of life, in shop or factory, and in the home, when music does enter, it is usually in the form of mechanical contrivances. Whence, then, arises the pressure which compels the schools to yield so large a proportion of their limited time to the teaching of music?

The rise of the movement for vocational training may be readily traced to the demands of our growing manufacturing interests. Adult occupation and economic need very naturally turn to the school for relief and assistance. But the demand for music teaching has nothing whatever to do with the industries or economic needs of the time. If an adult occupation calls for music in the schools, it is the adult's leisure occupation, and this undoubtedly furnishes a partial explanation of our school practice. Of course, this demand of leisure upon education is not new. It bulked very large in ages that have passed, and might, indeed, be said to have occupied a central position in the education of the aristocracy or the leisure classes. We have come to look upon this type of education as cultural education. It was an education for life rather than for the conquest of material nature and for the hoarding of wealth, and this position might still be defended with the best of arguments. But this type of education was not employed for the masses. In their case utility was the keynote. Protestant reformers urged the teaching of reading, so that the children of the people might be able to read the Bible and thus save their souls. They were taught arithmetic so that they might take care of their earthly possessions, and writing found its place in the schools for similar reasons. Cultural education, in those days at least, was regarded as appropriate only for children that were not destined to spend their lives in toil or gainful occupations. In a democracy such as ours we have no leisure class, no class of children whose future is shut off from toil and gain. The god Mammon receives well-nigh universal worship. In the case of the overwhelming majority of our people, at least, the demand of the school is for things that will help the class most to early efficiency in money-getting. This state of affairs makes the growth of musical education in our schools all the more surprising.

The real explanation will be found in the spread of psychological doctrines, which is so marked a feature of our recent progress. From the dawn of human history down to almost our own day man's emotional nature found exercise and expression in his normal occupations. Competition with his fellow-man, individual trade and barter, skill in the handling of tools before an audience of friends and acquaintances continued to develop what was begun in the hunt or the chase. As we passed from a tool to a machine age, however, all this was changed. Man's bread-winning was rapidly shorn of all emotional content. It was narrowed until he has come to occupy the position of a mere cog in the vast wheels of industry. Hour after hour, day after day, year in and year out, he is expected to stand at his machine and constantly repeat the few simple automatic movements called for to control the machine which cuts the upper of a shoe or drives the pegs in its sole. He no longer knows nor cares for the various items that enter into the making of the perfect shoe. These occupations have been observed to cripple men's souls and shrink them so that the man ceases to be a normal member of the human family. Some few years ago the present writer was earnestly urged to prepare a paper to be read before a large manufacturing association in the hope that he might be able to suggest remedies for an evil that was all too plainly discernible. But the disease is deep-rooted and the remedy, to be effective, must be equally penetrating.

Modern psychology is making it plainer every day that the life of man is not confined to the cognitive side of his being, nor even to cognition and its adequate expression. The deep well-springs of life lie in affective consciousness. The emotion and the will constitute the center of life. Cognition merely furnishes the light required for guidance. It is but a means to an end, and the end is emotion and its expression. We may choose to ignore the emotion and its need for cultivation in our schools and in our hours of leisure, but emotion will not disappear from life on that account. It will remain and find outlets of expression which, because of the absence of cultivation and appropriate guidance, will be likely to result in disaster to the individual and injury and annoyance to society.

It is to the recognition of this fact that the teaching of music in our elementary schools is indebted for most of the time and energy now expended upon it. Since the occupations of the adult no longer provide channels for adequate emotional expression, and the home life of the child no longer provides adequate means for emotional cultivation, society is called upon to provide opportunities for the emotional life of her people during their hours of leisure, and she is obliged also to provide through her schools for adequate emotional training.

Mr. David C. Taylor has recently presented an excellent summary of the need for musical education in our schools, and of the reasons which led to its recent introduction: "In fact our whole social environment has changed completely in the past twenty-five years. The present industrial civilization is entirely different from anything that the world has ever known before. We live in a new world. Formal education is called upon to prepare children for new conditions of life. Some aspects of the change that has taken place are indeed evident at the first glance. The reason for the introduction of courses in manual and vocational training, cookery, sewing, etc., is readily seen. But with music the reason is by no means so easy to assign. Since the study itself is unpractical, the need for it does not lie on the surface of things. Conditions of living have changed in many matters which are not directly practical. We must look beneath the surface of physical things to find a reason why music is so vitally needed in education and to see how our spiritual and emotional life is affected by the changed conditions.

"In preparing the children for life in the world, earlier educational systems had to consider little more than the training of the mind. Everything else was provided for by the agencies outside the school. Nowadays, the school is expected to cover a much wider field and its problems are vastly more complex. One problem in particular is new to this generation—the training of the emotional nature. This is a peculiar demand, which has been imposed upon us by the rise of industrialism. To fit the child for an orderly and well-conducted life, his emotional nature must now receive a systematic training. There is an inner activity entirely distinct from the intellectual processes of the mind—the emotional life. Modern

conditions oblige education to take account of the emotional life and to provide for its proper regulation.

"We often hear it said that present conditions of life allow little scope to the emotional nature. Everyone has his work to do, and that work is of a kind that makes unceasing demands on his mental activities. With their minds held close to their daily tasks, people cannot afford to give free play to their feelings. Every child that leaves our schools will be called on to do his share in the world's work. His duties will be too exacting to permit the indulgence of his emotions.

"This is a necessary feature of our industrial civilization. But it is entirely different from former conditions of life. Moreover, our present system of life contains something utterly repugnant to some of our deepest and most powerful instincts. Our industrial era is beyond a doubt the greatest collective achievement of mankind. The world is better fed, better clothed, and better housed than ever before. Yet there is something lacking. We have an instinctive longing for a form of inner activities which mankind enjoyed in all former ages, but which is denied to us now in our working hours.

"There is no need of defining in precise terms what is meant by this activity of emotional nature. We all know the inward stirring that comes from healthful, happy activity of any kind. A brisk walk on a frosty day or a delightful sail on a breezy lake normally gives us this undefinable sense of inner well-being. All our interests, pleasures, and enthusiasms have this accompaniment. Life is warm, glowing, and radiant when our faculties are engaged in any occupation which, by its pleasure or interest, makes a strong appeal to us. This inner activity is purely emotional in nature. It may be identified with some precise emotional state, such as love, joy, triumph. Or, equally well, it may be undefined in character, without taking on any precise color or outline. In either case the sense of spiritual expansion and well being is very much the same."²

This truth, expressed so clearly by Mr. Taylor, has forced its way in a rather inarticulate and subconscious form into the community consciousness and into the work of our schools. Man is not content to let his emotional nature atrophy, for he

² Taylor: *The Melodic Method in School Music*. New York, 1918, p. 3 ff.

recognizes instinctively that it is immeasurably more precious than the results of any of his intellectual or constructive achievements. He experiences a shock at the mere thought of bartering love for money. But it is not merely his judgment that is at stake as he compares the values in the emotional life of his forbears with the physical possessions which he now enjoys. The emotions continue to well up in his own breast, and continue to demand room in his life and adequate expression. "Under the environment in which the human instincts were formed, the work by which man wrested his living from nature provided a constant emotional stimulus. In his hunting and fishing, in his hiding from deadly foes or his stealthy attacks on them, primitive man experienced a never-ceasing glow of feeling. This inner glow and warmth became fused with every activity. How different from the cold mental and mechanical processes which now make up a day's work! Yet human nature is exactly the same now as it was then, and the instinctive need of emotional activities is just as pressing."³

In this connection the Catholic will realize the Church's attitude. She has ever insisted that religion must not be allowed to cool into a rigid intellectual formula. Her service is never permitted to shrink into a reasoned discourse which appeals merely to the intellect of man. She realizes that religion, to be of any value, must be vital, and, if vital, it must ever glow with emotion. Hence, her service from the earliest days sought to arouse, to cultivate and to uplift the emotions of her children. It is for this that she directed her children to dedicate their highest skill and their most precious possessions to the building of church edifices which would warm into life every noble emotion and feeling of the worshipper. It was for this that she developed her sacerdotal vestments, the elaborate drama of her liturgy, and above all, it was for this that she established her schools of chantry and made music an integral part of the divine worship which she has ever offered to the Most High. The Catholic shrinks from the cold, grey walls of a Scottish kirk, and from the auditorium in which the intellectual discourses of the Unitarian masquerade as divine worship.

³ *Ibid.*, 6.

But it is not only the Catholic that revolts against the banishing of emotion from religious worship. The children of the Reformation themselves were restless under this deprivation, and time after time they broke away from their intellectual leaders to establish forms of religious service which would give some play to their emotional life. Thus Protestantism, having lost its balance between the emotional and the rational nature, has continued to swing from extreme to extreme, until in our day it has lost most of its vitality and its power to direct the lives of men in the ways of salvation.

For two thousand years the Church has drawn upon her resources to cultivate the emotions of her children and to lead them Sunday after Sunday into the highest forms of beneficent expression. Nor does she restrain her influence and confine it within the Sabbath Day. Where she is not prevented by her enemies, her feasts and solemn processions are scattered through the year with a restrained profusion which marks the seasons and consecrates them in the life of the toiler. Thrice a day her Angelus awakens in their breasts tender emotions evoked by the contemplation of Mary in the presence of the angel who announced to her the end of the long night of waiting and the dawn of the wonderful day of redemption. Thrice a day she calls upon her children to lift up their eyes from earth, and with hearts glowing with purest emotion, to join with the angelic choir in homage to the highest embodiment of purity and obedience as she enjoys the full reward of a life transfigured by emotion.

The Catholic, therefore, needs not to be told that education must not be confined to the practical and the intellectual sides of life, but that it must lay hold of the emotions and cultivate them and direct them at every stage in the child's development.

Our state schools are forced to recognize the truth of this position, while they are denied the tremendous resources available in the Catholic schools. Mr. Taylor confines his view to the state school, and makes an honest endeavor to meet the situation. His book should be studied by all who are interested in the problem. We venture to add here a further quotation from it, as it is as clear a presentation as may be found in our current educational literature:

"What is the world to do? Its emotional nature demands an outlet, but its environment does not afford this outlet in its workaday activities. Short of changing the environment or changing human nature—both downright impossible—the only thing to do is to take advantage of every opportunity for emotional activity afforded by life as it is. That is exactly what the world tries to do, as best it can. But the situation is so new that the world has not yet learned to adapt itself perfectly to the change. One of the pressing tasks of education is met here. It is our duty to fit our future citizens for the environment in which they will be placed. To this end we must train them to find a healthy outlet for the imperious demands of their emotional natures.

"These demands are indeed imperious. The emotional nature will not submit to being entirely suppressed. When it is denied all healthful activity, it will sooner or later break forth violently. Serious disorders of conduct are then inevitable. This is one of the great perils of our exclusively industrial civilization. Strikes, violence, drink, vice, disorder of every kind are sure to occur where people are condemned to a life of unrelieved toil. What we as educators are called on to produce is the type of citizen who does his day's work regularly and steadily with no recurring interruptions due to outbreaks of rebellious spirit. Our whole community life demands that kind of citizenship. We cannot fashion it by a system of education which seeks to repress the instinctive need of emotional activity. On the contrary, we must recognize the need, and train our pupils to take advantage of the means for its fulfillment which our community life now offers.

"The overwhelming majority of people are forced to find their emotional outlet in the pleasures and occupations of their leisure time. Comparatively few of us are so happily placed that our daily tasks afford the outlet. The glow of enthusiasm is indeed felt by the novelist creating his characters and plot, the inventor eager to perfect a valuable device, and the lawyer pleading his case. But it is work of an entirely different kind to add endless columns of figures, measure yards of cloth, or stick pieces of metal into a machine one after another. Work of the latter kind—drudgery as a means of livelihood—falls to the lot of most people. Education must provide the emotional outlet for the great mass of workers.

"All the amusements in which the working world indulges have been instinctively designed for the purpose of affording emotional exercise. Dancing, the oldest amusement of a distinctly emotional type, owes its astounding present vogue to its potency in this direction. Athletics and outdoor sports of every kind allow modern man to live over again the emotional experiences of the hunting and fighting stage. The universal craze for moving pictures is another evidence of the popular hunger for something to stir the feelings. Social divergence, reading, the theatre, gambling, card-playing, politics—the list could be enlarged indefinitely. Finally, the most important on the cultural side, art in every form, derives its value from its direct and powerful emotional appeal.

"Consistent good conduct is impossible without a normally regulated emotional activity. Denied this in their daily work, people are obliged to find an outlet in their enthusiasms and pleasures. Any form of amusement is better than complete starvation of the emotions. But it would be a great mistake to believe that all forms of enjoyment are equally beneficial. Broadly speaking, we may say that all amusements and other leisure occupations fall into two general classes. One class is upbuilding and regulating, the other is demoralizing and degrading. It is everywhere recognized that pleasures which are associated with gambling, rowdyism, vulgarity, and dissipation are a detriment to community well-being. Laws have been passed in many states against horse-racing (or rather against gambling, for which it is conducted), against cock-fighting, pugilism, of the more brutal sort, and other questionable amusements. That these things tend to lower the moral tone of those who indulge in them is generally understood. Another type of demoralizing amusement is seen in the craze for sensationalism, the love of scandal, the feverish devotion to the yellow journals, the lewd jest, the low theatrical show, and the lurid moving pictures—vulgarity, in short, in all its forms and manifestations. These are all types of indulgence in unhealthful emotional stimulants. They are all objectionable from the point of view of community welfare. Their effect might be described as emotional dissipation. They afford inner activity, though of a disturbing kind. Unhealthy and unregulated emotional activity always expresses itself in disordered conduct.

"Far different is the effect of those enjoyments which afford an exercise of the higher emotions. These are in the best sense a recreation; they daily create anew the love of order, the sense of duty, the spirit of cheerful application. Pleasures and leisure occupations of the desirable kind act as an emotional regulator. Under modern conditions they are essential to good conduct.

"It is coming to be recognized that the community has an interest in providing healthful amusements for the people. Parks and playgrounds, public libraries and recreation centers,—all are maintained for this purpose. But it not enough to provide people with the opportunities for beneficial recreation. They must also be provided with the taste and the ability to enjoy them."⁴

Non-Catholics frequently misunderstand the policy of the Church in maintaining a celibate clergy and in encouraging celibate religious communities of men and women. They seem to take it for granted that the Church places her ban upon the love which leads to marriage and that she denies to all who enter her ministry or her special service any exercise of or outlet for this emotion, and conclude, rightly enough, that emotions which are not given a legitimate outlet must inevitably find expression in evil deeds. The conclusion follows from their premise, but their premise is false. Instead of placing her ban on the married state, the Church consecrates it by sacramental grace, and, if she denies marriage to her clergy and to those who enter her religious communities, this denial does not spring from any failure on her part to appreciate the love of husband for wife or of wife for husband. Indeed, it is through such love that she seeks to make known to man the relationship which exists between Christ and His Church. The Church treasures all natural and normal human emotions. She cultivates them and, in the case of those whom she calls to her special service, she sublimates the deepest and strongest emotions of their nature for the attainment of high purposes. The love which would have gone out to wife and children she does not seek to eradicate or to suppress, but, on the contrary, she develops it and purifies it and utilizes it in full measure on

⁴ *Ibid.*, 7.

the high plane of love for fellow-man, zeal for the salvation of souls, and, finally, she lifts it up and transfigures it into the glowing love of God. That she has not always succeeded to the full measure of her desire in this great endeavor was to be expected. But what she has achieved through this policy stands out as the most glorious page in the history of mankind.

The state schools which may not call upon the resources of religion must, nevertheless, do everything possible to meet the grave situation arising out of the neglected and disordered emotions of the masses. They must endeavor to prevent the serious disorder which at present threatens the whole world. The teaching of music is one of the means which these schools are employing. That it is inadequate, however helpful, is the conviction of many thoughtful educators. Would the Church, through the aid of music alone, have been able to correct the disorders of Pagan Rome or the lusts of Attila and his horde of Huns? The teachers in our schools should realize the mighty task that they are called upon to perform in correcting and governing the emotional life of the generation that is about to come on the public stage, and they must neglect no means or method that will aid them in this effort. Music is probably the most effective means at their disposal. But the teacher in the Catholic school, while relying upon the teaching of music to the fullest extent justified by the teaching of psychology and experience, will place her chief reliance upon the teachings and the practices of our holy religion. In so doing she will not neglect the cultivation or the sublimation of the child's emotional life.

THOMAS EDWARD SHIELDS.

VOCATIONAL PREPARATION OF YOUTH IN CATHOLIC SCHOOLS*

An Outline of the Movement Toward Vocational Education in State Schools

In many instances the school received more than its due share of blame for the inadequate preparation of children for their life-work. The efficiency of the schools in the past was extolled by the modern critic and it was frequently said that they excelled because they taught fewer subjects, but taught these more thoroughly. This statement, though very popular, was entirely gratuitous. An examination that had been held in 1846 in Springfield, Mass., was again given in 1905 to a class of the same grade and age. On comparison of the papers it was found that the result was throughout in favor of the class of 1905. Even in spelling, for which our grandparents have won a reputation, the 1905 class showed 10.6 per cent increase of correct papers. The greatest increase of correct papers, namely 36.1 per cent, was found in arithmetic.²⁸ The number of subjects that is now being taught in the schools is greater than it formerly was, but that these subjects were then taught more thoroughly is an illusion.

The cause for the seemingly decreased capabilities of the child lies rather in the rapidly changing social environment that created many needs for which no provision had been made, and deprived the child of the means to obtain that training through useful activities hitherto at his command. Only fifty years ago the typical American home was the farm, not the modern farm with all its improved machinery and labor-saving contrivances, but the farm which was the great natural laboratory, the small cooperative factory.²⁹ The great object lessons of

* A dissertation, by Sister Mary Jeanette, O.S.B. M. A., St. Joseph, Minnesota, submitted to the Catholic Sisters College of the Catholic University of America, in Partial Fulfillment of the Requirements for the degree of Doctor of Philosophy.

²⁸ Gregory, B. C., *Better Schools*. New York, 1912, p. 113.

²⁹ Partridge, G. E., *Genetic Philosophy of Education*. New York, 1912, p. 115; also Salisbury, Albert, "Influence of Industrial Arts and Sciences," *Proc. N. E. A.*, 1909, p. 640.

home manufacture were daily presented to the child, even from his earliest years. He was familiar with all the details of the process necessary to provide the garments he wore, the food he ate, the furniture in the home, and the implements used on the fields and meadows. According to his age and ability he did his share to carry on the industries necessary for the comfort of the family. This trained him to usefulness without destroying his play spirit, and was exceedingly valuable in calling forth his ingenuity and skill. He saw and learned every detail of the work, which enabled him to see each part in its relation to the whole. The lack of this opportunity makes itself keenly felt in the manufacture of articles under present conditions where each laborer knows practically nothing of the work performed by others towards the completion of the product at which he works.

The change from these former conditions was rapid and radical. The average home of the present day offers no opportunity for the child to exercise his constructive abilities. Even the country home is very different now because machinery is employed to do most of the work formerly done by hand. Clothing, food, furniture, and farm implements are no longer made at home by the farmer; they are now procured from the factories where thousands of hands are employed that would have tilled the soil under former conditions. The rise of industries in cities and towns drew large numbers from the country; living conditions were altered so rapidly that the people scarcely realized how such a sudden change would affect the growing youth. As long as the education received in the school had been supplemented by the industrial training of the home it had been sufficient to enable the young man to undertake and carry on successfully whatever work he desired; the ambitious youth was prepared to enter any career he chose.

But the change that came was as thorough as it was rapid. The division of labor and the specialized forms of industry which were necessitated by the growth of manufacture, made adequate preparation for a definite occupation essential to success. It was often difficult to obtain such preparation; especially the work done in the schools seemed so far remote from the future work of the child that he saw no connection between the two. The usual result was complete loss of interest in the

school and an intense longing to be released from its unwelcome restraint.

It was clear that the school system was seriously defective and unable to meet the demands; but how to remedy the defect was a difficult problem. It was necessary to bring about a readjustment of the curriculum, but opinions differ widely as to the manner in which this was to be accomplished. Until recently, the control of this movement had been in the hands of educational authorities, and for this reason academic interests prevailed. Opposed to these were the over-practical enthusiasts, who, not satisfied with the gradual transformation of our present institution wished to discard everything that had no immediate industrial utility.³⁰

While the kind of training that should be given is very much disputed, and in all probability will continue a subject of debate for some time to come, it is generally admitted that the time of training should be extended. Children who leave school at the early age of fourteen, and this class is very numerous, find themselves barred from any but the unskilled occupations; and this, as has been indicated, gives rise to the formation of undesirable habits that are likely to prevent later progress. The democratic ideal of education will never be realized until each child has the opportunity to complete the preparation for his career, be that of an industrial or professional nature.³¹ Although there has been great progress in this direction within the last decade, the realization of this ideal still seems very remote. The manual training that had been introduced into the schools was found to be deficient since this training did not actually function in the specific work later undertaken by the student unless the occupation in which he was engaged happened to be in that line in which he had received instruction.³²

Manual training schools were followed by the evening vocational schools, whose aim was to supply the related technical instruction, while the practical training was acquired during the actual work of the day. Many adults seized this opportunity for self-improvement, and this demonstrates the utility

³⁰ Weeks, Ruth M., *The People's School*, Boston, 1912, p. 95.

³¹ Dewey, John, *Democracy and Education*. New York, 1916, p. 114.

³² Bulletin, 1916- No. 21, *Vocational Secondary Education*. Washington, D. C. p. 11.

of these schools. While adults received great benefit from these evening schools, their advantages for children were offset by grave disadvantages. The fatigue caused by the day's labor was augmented by night study and the result was a serious strain upon the constitution, and detriment to the physical development of the child. Children usually attended such schools only when compelled by parents or employers. The quality of work done by a tired, unwilling child is necessarily poor and the efforts of both teacher and pupil are crowned with but meager success.

But these evening schools are the only possible means of progress for the more mature workers, who either did not have the advantages of an industrial education in their youth, or who neglected the opportunity they then had. To this class the evening school is the only hope of advancement, and adults have learned to realize its practical value since they suffered from their want of preparation. Lack of provision for the industrial education of children in the past has created the need of evening schools, and this need will continue to exist until they are replaced by day-continuation schools or part-time schools and all-day industrial schools.³³ These give greater satisfaction than the evening school. The part-time schools and the day vocational schools resemble each other in many ways but differ essentially in this respect: in the former the pupils go from the school to the employing establishment to obtain practical experience, whereas in the latter the pupils go from the employing establishment to the school so as to secure supplemental training.³⁴

Technical schools no longer confine themselves to instruction in the theoretical phases of the various professions. Originally these were intended to supplement apprenticeship as a means of vocational training, but in our time there is need of supplanting, rather than supplementing, apprenticeship. Therefore many technical schools have introduced work to give the necessary practical experience.³⁵

The National Educational Association has concerned itself for many years with the problem of industrial training, and has appointed a committee on Vocational Education. This com-

³³ *Ibid.*, pp. 94-95.

³⁴ *Ibid.*, p. 62.

³⁵ *Ibid.*, p. 55.

mittee attempted a classification of the various vocational schools, excluding those of college grade. These schools were classified under five distinct types, each type having a number of subdivisions. For example, the Agricultural schools have the following divisions: (1) Vocational agricultural day schools; (2) Part-time agricultural schools; (3) Practical arts agricultural schools, and (4) Farm extension schools. The Commercial, the Industrial, and the Homemaking schools each have similar divisions. It was found that in the United States, in 1916, there were in operation 92 agricultural schools, 224 commercial schools, 446 industrial schools, 423 homemaking schools, and 24 technical schools.³⁶ This enumeration excludes all private and semi-private institutions and all others not classed under secondary schools. Nor does this committee claim the above to be a complete record of all the vocational schools under the control of the state school system, since various causes tended to lessen the number of schools actually in existence, and new schools are continually being established. The data are sufficient, however, to indicate the importance of the movement and the interest exhibited in its regard throughout the country. For previous to the twentieth century practically nothing had been done in this field and even until 1905, the measures that had been taken, since they were not of a practical nature, were not likely to produce the desired results.³⁷

The efforts of the state schools are reinforced by many private and semi-private establishments. The Young Men's Christian Association has a large number of agencies for industrial, scientific, technical, and trade instruction in the form of associations. In 1910 there were 180 of these extending help to many workers, either by preparing them to enter trades, or by giving the desired instruction to those already engaged in the trades. The number of philanthropic schools plus the apprenticeship schools may be considered as equal to the number of schools conducted by the state.³⁸

An Outline of the Vocational Guidance Movement

A great deal of discontent and suffering is caused by the fact that many people are engaged in the kind of work which

³⁶ *Ibid.*, pp. 21-22.

³⁷ *Ibid.*, p. 11.

³⁸ *Twenty-fifth Annual Report of the Commission of Labor, 1910*, pp. 544-583.

does not appeal to them. While necessity may keep such individuals from seeking other and more congenial employment, the motive which prompted them to undertake the repulsive occupation will not restrain their ill-will nor prevent them from evading or slighting their duties.³⁹ For this reason many educators and social workers are convinced that vocational guidance is of greater importance than vocational training. The object of vocational guidance is not to help the child to find work, nor to prescribe an occupation for him; but rather to direct the child to such work as he seems best fitted to do both by nature and training.⁴⁰

In 1909 a Vocation Bureau was established in Boston for the public high school students. The express aims of this bureau were: 1. To secure thoughtful consideration, on the part of parents, pupils and teachers, of the importance of a life career motive. 2. To assist in every possible way in placing pupils in some remunerative work when leaving school. 3. To keep in touch with them thereafter, suggesting means of improvement and watching the advancement of those who need such aid.⁴¹

The vocational guidance movement, like the general movement for vocational education, has its origin in the solicitude for the large number of children who leave school with very little training and who consequently face a market for unskilled labor only. There are other associations that work along similar lines and that have achieved notable results. Prominent among these are the Trade Extension League, the Y. M. C. A., the University Extension Course and Church Extension Committees. Many schools invite to their commencement exercises lecturers who aim to direct the attention of the pupils and especially of the graduates, to the question of choosing and preparing for an occupation.⁴² There has been rapid progress in the vocational guidance movement and a decided change in its method. "Not so long ago it meant finding a job for the individual in a certain industry." Now it is "transformed largely into an effort to keep boys and girls out of the industries, by convincing them and their parents of the

³⁹ Dewey, John, *Democracy and Education*, p. 370.

⁴⁰ Bloomfield, Meyer, *Vocational Guidance*—Introduction xiii.

⁴¹ *Ibid.*, chap. 3, pp. 32-33.

⁴² Cooley, Edwin G., *Vocational Education in Europe*, Chicago, 1912, pp. 101-104.

value of further schooling, at least until there is available a fund of more definite knowledge of the industries into which it is proposed to send children."⁴³ Even in the brief period of six years much valuable information has been gained in the department of educational endeavor. It is evident that no one can properly select an occupation for the child, but he may be assisted materially by the counsellor who can point out the advantages and disadvantages of each occupation, who knows the requirements of the trade, and has some ability to judge whether or not the child is prepared to fill the position, or to advise means of acquiring the necessary preparation. "We must plan how we may prevent from lapsing to unskilled labor the half-educated boys who leave school at about fourteen, many with vocational tendencies but without sufficient intellectual interests to carry them on further than the point at which the school has left them."⁴⁴ Meyer Bloomfield expresses the same view from a commercial standpoint: "Authorities should be empowered to deal with abuse and misapplication of the expensively trained product."⁴⁵

While this movement is still in its early stage of development it would be unwise to expect of it more than monitory vocational guidance. Both the child and his parents are to be led to consider the matter, the child's taste and abilities are to be studied, information regarding occupations is to be extended, and means for acquiring the proper training should be indicated to the child. A very important service can be rendered to him by directing his attention to the problem of choosing a life-work and to the data that have any bearing on its solution.⁴⁶

One of the most important considerations that should prompt the choice of an occupation has been almost totally ignored by the average child. A study of boys and girls of the upper grammar grades, made for the purpose of ascertaining their choice of vocation and the reason for that choice, showed that they were usually influenced by personal preference or general

⁴³ Bowden, Wm. T., "Progress in Vocational Education," *Education Report*, 1913, Vol. i, p. 256.

⁴⁴ Partridge, G. E., *Genetic Philosophy of Education*, p. 139.

⁴⁵ Bloomfield, Meyer, *Vocational Education*, p. 23.

⁴⁶ Bowden, Wm. T., *Progress in Vocational Education*, 1915, Vol. i, p. 264.

liking for a given occupation. Less frequently the wish of parents, or the desire to help the parents determined their choice. Rarely was aptitude for work mentioned as a reason for selecting a certain vocation, and where this was the case some work had already been done in the regular course.⁴⁷ Yet aptitude for work is necessary to insure efficiency and joy in work, to stimulate further endeavor in a successful career.

It is difficult to determine for what kind of work the child may have aptitude unless observation can be made upon work that has been undertaken. Gillette advocates that a large part of the information that is given in the school should be made to bear on the future calling.⁴⁸ The variety of occupations into which the children may enter makes this suggestion scarcely applicable to any schools but such as are in a locality where but very few pursuits are offered. And even then it is doubtful whether it is wise to ignore the many other occupations that the child may choose from a wider field.⁴⁹ A fair means of judging the aptitude of children is by the interest they exhibit in certain lines of work. Therefore one phase of the vocational guidance movement is to supply material that is calculated to arouse interest. For this purpose the Vocation Bureau of Boston issues a number of bulletins treating of all the phases of those occupations which are most likely to be chosen.⁵⁰ These are distributed freely among the children who are encouraged to read them; biographies are recommended as an incentive to the ambition of youth; magazines that treat of vocational education and manual training are found useful aids in stimulating the child's mind in regard to his future work. Excursions to shops and factories of the neighborhood, debates and discussions concerning the advantages and disadvantages of various occupations are suggested as a means of arousing interest and as an aid to select an agreeable career. Questionnaires concerning the pupil's ambitions, abilities, interests, and characteristics, when answered by the pupil, even if he is not conscious of the reason for which they

⁴⁷ Goldwasser, I. E., "Shall Elective Courses Be Established?" *The Psychological Clinic*, Vol. 7, June, 1914, p. 214.

⁴⁸ Gillette, John M., *Vocational Education*, p. 247.

⁴⁹ Ayres, L. P., "Studies in Occupations," *Vocational Guidance*, 1914, No. 14, p. 30.

⁵⁰ *Twenty-fifth Annual Report of the Commission of Labor*, 1910, p. 425.

were asked, serve as a guide to the vocation counsellor and enable him to suggest a general type of vocation with a fair degree of accuracy.⁵¹

To be successful the vocational guidance movement must have the cooperation of parents, social workers, teachers and employers. If these work in harmony and disinterestedly, the best possible chance can be offered to the children in whom their interest is centered. It will require time and patient discussion to secure a consensus of opinion and to work out a program that will receive general assent, since there are many views, each representing elements of value.⁵² On this question L. P. Ayres says: "If we are to engage in vocational guidance our first and greatest need is a basis of fact for our own guidance. The kind of vocational guidance that many of our children need is the kind that will guide them to stay in school a few years longer, and the kind of vocational guidance that our schools most need is the kind that will carry the children forward through the grades further and faster."⁵³

The work of the vocation counsellor is delicate and difficult, since it calls for exceptional qualities of intelligence. The Women's Educational and Industrial Union, Boston, has provided a year's program for those who are preparing themselves for work in this field. The course is offered especially to college graduates and experienced teachers, and includes research as to industrial opportunities, economics, statistics, observation and practice.⁵⁴ One who undertakes to guide children in their choice of vocation is expected to have certain qualifications. According to the opinion of Frederick Bonsor, the first of these is a thorough knowledge of the vocational world, especially of the industries of that locality in which the children will most probably spend their lives. This knowledge of the vocational world should be supplemented by intimate knowledge of the people and their needs. To be successful the vocation counsellor must have the confidence of children, parents and employers. He must have their cooperation which he can obtain

⁵¹ *Ibid.*, p. 411.

⁵² Mead, Geo. H., *The Larger Educational Bearings of Vocational Education*, Bulletin No. 14, 1914, p. 22.

⁵³ Ayres, L. P., *Studies in Occupations*, Bulletin No. 14, 1914, p. 30.

⁵⁴ Arnold, S. L., *Vocation Guidance*, Bulletin No. 14, 1914, p. 90.

only by being in sympathy with them; and he will gain their confidence only when they know that he is familiar with the conditions of the laborers. The second qualification is experience along these, or similar lines. It is for this reason that teachers and others who have previously directed the young are preferred for this work. Besides a knowledge of the child, the counsellor must have a knowledge of the living conditions and congestion of population, of child labor and factory laws. Then, thirdly, the personality of the vocation counsellor is important. A great deal of tact is required of a person who undertakes a work in which he must deal with such a variety of characters, youths and adults, children and parents, teachers and employers. He must be able to meet occasions with promptness and decision, yet with tact and human sympathy. As a fourth qualification he should have a capacity for constructive research. Conditions are unceasingly changing, and unless the vocation counsellor is able to follow the alterations in his environment and knows how to draw knowledge from these changes which will serve to guide him in his future work, the aim of vocational guidance will not be realized. While the whole process is still in its initial stage, this last qualification is especially necessary.⁵⁵

Teachers are expected to help in making the work of the vocation bureau more efficient by giving to the counsellor the benefit of their experience. They are urged to stimulate in their pupils the consideration of their future career, to supply them with the proper material for reading, and to ascertain by direct inquiry and indirectly by means of their work in composition, their tastes and aptitudes. "The ideal plan of articulating the several elements which have been treated would be to group and fuse all the various factors about the thought of vocation which would serve as center or core of the school program."⁵⁶

Some writers advocate early information on matters pertaining to vocation but others see in this a serious danger for the growing child, for as early specialization effectually

⁵⁵ Bonsor, F. G., "Necessity of Professional Training for Vocation Counseling," *Vocational Guidance*, Bulletin No. 14, 1914, p. 37; also Bowden, Wm. T., *Education Report*, 1915, pp. 264-265.

⁵⁶ Gillette, John M., *Vocational Education*, p. 247.

hinders the discovery of personal aptitudes and the development of latent powers in the child, so all that tends to early specialization is undesirable. Besides it is a serious mistake to train individuals for efficiency in a definite line of work, since especially at the present time there are abrupt and sudden changes in the industries, as new ones arise and old ones are revolutionized.⁵⁷ Overspecialization is the cause of unemployment and of inability to meet changed conditions; this may become just as detrimental to the individual and society as the lack of any development of skill. The failure of Oriental education, which had such a fair beginning in the control of nature, was caused by the effort to suppress the individual, hampering his development, and making progress practically impossible.⁵⁸ A similar condition would be brought about by too early specialization, therefore the earlier preparation for vocation must be indirect, rather than direct, or it will defeat its own purpose.

Though at the present time there is no unanimity on this question, the majority who have devoted their time and energy to a study of the situation recommend a broad and liberal education up to the age of fourteen in order to insure general vocational development. Nevertheless it is urged that the curriculum provide for vocational enlightenment before this age is reached. Manual training is considered to be sufficient to lay the foundation of trade dexterity and trade intelligence, because basic skill, whether mental or motor, is acquired early in life.⁵⁹ Just how to keep the proper balance between the informal and the formal, the incidental and the intentional, modes of education is one of the weightiest problems with which the philosophy of education has to cope.⁶⁰

John Dewey says that "To find out what one is fitted to do and to secure an opportunity to do it is the key to happiness. Nothing is more tragic than failure to discover one's true business in life, or to find that one has drifted or been forced by circumstances into an uncongenial calling." Since in his opinion "it is the business of education to discover what each

⁵⁷ Dewey, John, *Democracy and Education*. New York, 1916, p. 135.

⁵⁸ Graves, F. P., *History of Education*. New York, 1909, p. 108.

⁵⁹ Weeks, Ruth M., *The People's School*, Boston, 1912, p. 173.

⁶⁰ Dewey, John, *Democracy and Education*, p. 10.

person is good for, and to train him to mastery of that mode of excellence, because such development would also secure the fulfillment of social needs in the most harmonious way,"⁶¹ the task devolving upon the school is no light one. A readjustment of the present curriculum is imperative in order to meet the situation. Whether the present school system may be readjusted by a gradual transformation preserving the informational, the cultural, and the disciplinary features which they now possess, or whether a sudden and complete readjustment should be made, is at the present time an undecided, though much debated, question.⁶²

(To be continued)

⁶¹ *Ibid.*, p. 360.

⁶² Gillette, John M., *Vocational Education*, p. 13; also Dewey, John, *Democracy and Education*, p. 368.

SELF-DETERMINATION FOR IRELAND

November 30, 1918.

THE HONORABLE WOODROW WILSON,
President of the United States.

YOUR EXCELLENCY:

You are about to depart for Europe, to be at the Peace Conference what you were during the trying days of war—the spokesman and the interpreter of the lovers of liberty in every land. The burden now rests upon you of giving practical application to the principles of justice and fair dealing among nations which, as expounded in your many noble utterances, have made our country more than ever in its history the symbol of hope to all oppressed nations. Wherefore, we, the Rector and Faculties of the Catholic University of America, take this opportunity to address you and to ask respectfully that in this historic gathering you be the spokesman for the immemorial national rights of Ireland. Your influence will certainly go far toward a final acknowledgment of the rightful claims of Ireland to that place among the nations of the earth from which she has so long and so unjustly been excluded. We are convinced that any settlement of the great political issues now involved which does not satisfy the national claims of Ireland will not be conducive to a secure and lasting peace. You have said, “No peace can last, or ought to last, which does not recognize and accept the principle that governments derive all their just powers from the consent of the governed.” Disregard of the rights of small nations has aroused a spirit of righteous indignation which can never be appeased as long as any nation holds another in subjection. Subjection and democracy are incompatible. In the new order, “national aspirations must be respected; peoples may now be dominated and governed only by their own consent. ‘Self-determination’ is not a mere phrase.”

In keeping with these words of truth, we hold that the right of Ireland to ‘self-determination’ is immeasurably stronger than that of any nation for which you have become the ad-

vocate. Moreover, Ireland's claims are a hundredfold reinforced by her centuries of brave, though unavailing, struggle against foreign domination, tyranny and autocracy. The manner in which the national rights of Ireland will be handled at the Peace Conference is a matter of deep concern to many millions of people throughout the world, and it is no exaggeration to say that the purpose of the United States in entering the war, namely, to secure a world-wide and lasting peace, will surely be nullified if a large and influential body of protest remains everywhere as a potent source of national friction and animosity.

That such unhappy feelings may not remain to hinder and embitter the work of the world's political, social, and economic reconstruction, we ask you to use your great influence at the Peace Conference to the end that the people of Ireland be permitted to determine for themselves through a free and fair plebiscite the form of government under which they wish to live.

With most cordial sentiments of respect and esteem, I remain,

Very sincerely yours,

(Rt. Rev.) THOMAS J. SHAHAN,

Rector of the Catholic University of America.

THE TEACHER OF ENGLISH

COMMENTS ON DR. ELIOT'S ADDRESS IN CARNEGIE HALL, NEW YORK

In the December number of the REVIEW we reprinted extracts from an address on "Defects in American Education Revealed by the War," given by Dr. Charles W. Eliot, President Emeritus of Harvard, in Carnegie Hall, New York City, November 24, 1918. This address was given in full in the *New York Times* of Sunday, November 25.

Some of the teachers in the field have already joined issue with Dr. Eliot, and letters from two of them reached the REVIEW in time for inclusion in this number. Other letters will be printed next month. As was to be expected, Dr. Eliot's pronounced and energetically proposed opinions met with equally vigorous and determined replies. The first letter is from a critic from the West, who lives in a state and community where not so many years ago alien tongues actually dominated the rightful English speech of the country:

The war has brought to a sharp issue in a few months what years of individual effort in peace time have failed to impress on the national mind. It is true, as Dr. Eliot correctly quotes from the mobilization statistics, that 7.7 per cent of our drafted men were illiterate, and that a distressingly large number of them had to be taught the rudiments of English before they could receive and execute military commands. This is a disgraceful state of affairs and must be corrected as soon as possible.

I question seriously, though, the effectiveness of the remedies which Dr. Eliot proposes. A mere money gratuity to each pupil of alien birth on finishing a specified course in the English language would not be more than scratching the surface of the problem, to say nothing of the vicious emphasis it places on the least worthy of the motives for learning the language.

The first step to successful results, I think, must be a general awakening of public opinion, brought about by a systematic campaign in schools, churches, and societies, to the prime importance and necessity of every man, woman and child having a working knowledge of the English language which will enable them to speak, read and write English intelli-

gently and fluently in their social and political and business relations. Make their *inability* to use the language, or their disinclination to do so, a serious reflection on their standing in the community; make it a defect to be deplored or pitied; make their *ability* to use intelligible English the key to many of the doors they must open to enjoy American life. Finally, cultivate among our citizens a civic pride in our language and our history, and the next generation will not be called upon to face the disturbing problems confronting the government to-day.

It is a thoughtful letter, a dignified letter, and it goes to the heart of the matter.

"We are living in a world of terrible realities," writes another teacher of English, from the South, "and I wonder how many of us are relating our teaching to that fact." She continues:

One sentence of Dr. Eliot's address caught my fancy in a special degree. He asserts that it should be the "incessant effort of the teacher to relate every lesson to something in the life of the child so that he may see the useful applications of the lesson, and how it concerns him."

Bravo! say I, for here is something on which Dr. Eliot and I can at last agree after many years of disagreement on various matters. Here is a way to be practical without being also a materialist or a time-server. Here is a way to put flesh and blood upon dry bones. Here is a way to make vital and attractive a subject which, especially to students of science, is so frequently uninviting because—I am quoting one of them literally—"It don't get you nothin'." I refer, of course, to that vague study known as "English," a study frequently recommended for its cultural value and thereby damned without trial.

Relate English to the life of your child-student, be he 5 or 15 or 25, and English ceases to be a set of rules, or so many hundreds of words to be handed in as a "composition" on Tuesday or next week, or a laboratory specimen out of which will be analyzed the psychology of Jane Dickens who had novel views on matrimony. Instead, English becomes a wonderful thing that gives you power and knowledge and delight, and that is a familiar companion whose presence you take for granted but of whose resources and possibilities you have just become aware. Not until we have made the teaching and learning of English a natural and obvious thing, have we succeeded as teachers, or will our pupils come to us at "English hour" just for the pure pleasure of our society while we talk to them and with them about the day's assignment.

Their language, next to their religion, is the most real and practical thing in their lives. Do we teach it as such? Do we relate it to their own small world, which after all is the only world that matters to them and should matter to us? I hope we teachers of English do, yet I am suspicious lest we do not. I fear we find it easier to drag them up to our world, instead of stooping graciously down—or up!—to theirs. I fear we find it easier to apply the moral to their lives instead of drawing it patiently from the realities in which they spend all their waking moments. Even their day-dreams and their play worlds are realities, albeit touched beautifully by imagination. I wonder how often we recall this and take wise account of it.

Realities have become dreadful things since 1914, and we are now receiving back into our own America a host of young men who have lived among or close to these realities for almost two years. It will not be long before they and their little ones will introduce a new and stern element into our world of education. If we have prepared for this by learning well and wisely the lesson that education is vitally related to life, that inductive reasoning is as important and necessary as deductive, that our pupils should always be brought to see the full application and implication of all we teach them, and how that teaching concerns their welfare and progress here and hereafter, then we can face with assurance the difficult years to come. Otherwise a hand is writing on the wall and we would do well to pause and ponder and prepare.”

NOTES

John Ayscough, whose novels, “Monks-bridge,” “Grace Church,” and others taking for their theme English life, have had wide reading in this country, will come to the United States in March on a lecture tour that will also embrace Canada. Afterwards he expects to embody his impressions of America in a book. This will be his first visit on this side of the Atlantic, although he has received the degree of LL.D. from two American universities. In private life he is the Right Rev. Monsignor Bickerstaffe Drew.

News comes from London of a plan to commemorate, there and at Raleigh, North Carolina, the tercentenary just passed of Sir Walter Raleigh’s death, October 29, 1618. Professor Gollancz, with former Ambassador Page, originated the scheme, which provides for a special service at St. Margaret’s,

Westminster, where Raleigh was buried and where there is already a memorial window given by Americans; for a public meeting at the Mansion House at which Mr. Gosse, Mr. Balfour, Lord Bryce, Sir Ian Hamilton, and American representatives were to speak; and for papers to be read at later dates by Professor Firth, Sir Sidney Lee, Sir Harry Stephen, Mr. Lionel Cust, and Professor Gollancz. There is even talk of a "Raleigh House" in London for promoting intellectual co-operation between British and American scholars.

The Drama League of America publishes a descriptive list of patriotic plays and pageants, and will advise with any amateur producers who wish to consult it, at its bookshop, 7 East Forty-second Street, or at any of its national offices.

The fine art of using words to conceal a lack of thought has seldom been more perfectly illustrated than in a recent article on *Joseph Conrad* in one of our oldest national weeklies.

What might have been a piece of constructive criticism at once degenerated, after the first sentence, into a hopeless jumble of befogged ideas and befogging phrases. For example, "Conrad's characters synchronize with their *mise en scène* in a continuity completely conspicuous (on his part) and completely satisfying; which is but another way of saying that in Conrad's art 'reflex action,' accident, surprise, the reportorial detailing of incidents for their own sake, have no part." You clear this hurdle only to be spilled headlong over the next—"Conrad's men are vibrant with an enigmatical rhythm, the hidden diapason of some of nature's most forbidding mysteries."

We submit respectfully that nature's most forbidding mysteries could scarcely be more forbidding than this esoteric comment. After all, De Quincey was right. "Enough," said he, "if every age produce two or three critics of this esoteric class, with here and there a reader to understand them." It were a pity should they waste *all* their sweetness on the desert air.

RECENT BOOKS

BIOGRAPHICAL.—*A Writer's Recollections*, by Mrs. Humphry Ward. Two volumes. Illustrated. New York: Harper & Brothers. *The Letters of Anne Gilchrist and Walt Whitman*, edited, with an introduction, by Thomas B. Harned. New York: Doubleday, Page & Co. *The Epistles of Erasmus. From His Earliest Letters to His Fifty-third Year, Arranged in Order of Time. English Translations from His Correspondence, with a Commentary Confirming the Chronological Arrangement and Supplying Further Biographical Matter*, by Francis Morgan Nichols. Svo. Volume III. Already published: Vol. I. Out of print: Vol. II. Longmans, Green & Co.

CRITICAL.—*English Literature in the Nineteenth Century*, by William Henry Hudson. New York: The Macmillan Company. *George Meredith: A Study of His Works and Personality*, by J. H. E. Crees, M.A. (Camb.), M.A., D.Litt. (Lond.), Headmaster of the Crypt Grammar School, Gloucester; Author of "Didascalus Patiens," etc. Longmans, Green & Co. *A Study of William Shenstone and of His Critics*, by Alice I. Hazeltine. Menasha, Wis.: The Collegiate Press. *The Dream in Homer and Greek Tragedy*, by William Stuart Messer. New York: Columbia University Press. *Old English Poems*, by Cosette Faust and Smith Thompson. New York: Scott, Foresman & Co. *The Path of the Modern Russian Stage*, by Alexander Baksley-Luce. New York. *The Popular Theater*, by George Jean Nathan. New York: Alfred A. Knopf.

EDUCATIONAL.—*Expressive English*, by James C. Fernald. Funk and Wagnalls.

THOMAS QUINN BEESLEY.

EDUCATIONAL NOTES

HUNGRY CHILDREN

That thousands of children in our public schools are suffering in health from malnutrition, no one will question. While conscious of some of the social and economic problems involved in the attempt to furnish a noon meal to such children, we still cannot help feeling the force of words like the following from a New York physician: "The school lunch affords an excellent opportunity for teaching our boys and girls to choose their food wisely. It meets, in addition, a practical need to provide the school children with food at small cost. Many children cannot obtain at home a nutritious mid-day meal, which they need to maintain their vitality. This is particularly true at the present time, when so many women have been called to war industries. In organizing this service we are not venturing upon unknown ground, but, on the contrary, the school lunch is an organized part of the school system in a great many cities of this country and elsewhere, and wherever it has been tried it has been found to be of the greatest advantage both educationally and in regard to the health and the manners of the child.

SOCIALIZING THE SCHOOL

The large objective in modern education is to socialize the school. A socialized school is one so organized that the work, activities and methods are such that the result is directly a functional product. The first essential of a socialized school is a body of right objectives for its guidance. The socialized school accepts as its general objective the training of the oncoming citizens for social efficiency. Involved in this phrase, which states the large goal of the modern school, are five phases of efficiency: (1) health or vital, (2) vocational, (3) avocational or leisure, (4) civic, and (5) moral and religious. The basis for all phases of one's efficiency is a good body, kept in good health and up to good physical tone. One must be efficient in the thing that he does to earn his bread and butter—the physical necessities of life. He must be able

to do successfully and well his daily work. At the same time, he must realize that the modern day occupies but one-third of the twenty-four hours of the natural day. One has much time for use, therefore, which is neither spent in rest nor work. Education must do as much as possible to equip people to use their leisure time properly and wholesomely to themselves and others. While one is a worker at occupation he is also a citizen and sustains his relationships as a citizen to the civic affairs of the town, the county, the state, and the nation in which he lives. An essential to efficiency in his work, during leisure, and as a citizen, is a right moral and religious background and outlook. . . .

Not only does the socialized school demand the guidance of right objectives and an appropriate body of materials in the course of study as the basis upon which to proceed, but it likewise requires proper standards by which to judge the progress toward the goal. These standards are of two kinds: (1) standards of discipline and control, and (2) standards of attainment in work. Ordinarily, teachers are concerned about standards of discipline and control because of their convenience in managing and teaching their pupils. They insist upon punctuality and regularity of attendance, quiet and order, neatness, accuracy, honesty in work, and politeness and courtesy in the social relations of the school, primarily because it enables the school to run easily and smoothly. The successful operation of the school is, of course, one justification of these standards. The higher justification of them, however, is that the individual who is working under them and who is thereby incorporating them into his own personality, must possess them by the time he leaves the school if he would go out to the world's work successfully and satisfactorily. The business world is able to enforce its standards of punctuality, neatness, accuracy, honesty, courtesy, and so on, largely because of the faithful work which is done in good schools in the establishment of these standards as a part of the permanent equipment of the pupils. Or, to state it from the standpoint of the worker, to the extent that the pupils who leave the schools are able to do the work of the world, it is because

they have been equipped with those standards which the business world rigorously imposes upon those whom it pronounces satisfactory.

The business world has thoroughly demonstrated that the keynote in any organization promising success is cooperation. The school which trains most successfully for social efficiency recognizes that the attack which pupils should make on new problems and subject-matter under the teacher's leadership is the cooperative attack. The result is that each student is working not alone as though he were isolated on an island, but from the standpoint of his interests with whatever ability he possesses upon a general problem with which the entire group is concerned, with the object of all sharing the results of their study and work during the recitation period. The recitation period is not an individual matter between the teacher and pupils, in which each pupil sits and looks and listens, merely answering when "pumped" by the teacher, but it is a socialized situation, in which the pupils make their contributions under the umpiring of the teacher very much as mature people make their contributions in a round-table discussion.

The method of procedure of the teacher with her students is likewise employed by the principal of the school in relation to the teaching staff in any school which is thoroughly socialized and in which cooperation is the keynote. Instead of assuming as principals formerly did, that he knows all the needs of the school and is able personally to determine all its plans and policies, he meets the teachers frequently for the purpose of discussing problems and determining plans and policies in round-table fashion. He realizes that his large function is bringing of vision, leadership, and general point of view in the setting up of policies, and executive ability which is sympathetic at the same time that it is efficient in the execution of the management of the school. His dominant concern, however, is not with issuing orders, but rather in providing ways and means by which all of the best ideas possessed by the faculty may function in the progressive development of the school.

Nor is the cooperative spirit permeating the organization

and machinery of the school confined to the classroom and to the principal's relation to the teachers. It likewise manifests itself in the establishment and upbuilding of manifold school and community relationships. A modern socialized school does not consist of well-secured walls in a substantial building, within which teachers and pupils meet during certain hours five days per week. Rather it is a school which is relating itself to community problems and needs. To that end, it welcomes opportunities for acquainting the interested, intelligent citizens of the community with what the school is trying to do and with its methods of work. Opportunities are therefore provided the citizens for viewing the work of the school that they may become familiar with it. Parent-teacher organizations are established, school exhibits are arranged for, times for visiting regular work are announced. Following these opportunities extended to the patrons, in which they are kept familiar with the work of the school, conferences are arranged that the results of the best thinking of the lay school men and women may be focused back in the improvement of the school. By reason of these cooperative relations, the school is becoming sensitive in reference to the various subjects which possess functional value. Likewise, the new subjects, such as agriculture, commercial work, cooking, sewing, manual training, are being directed to the teaching of that information and to the employment of those methods which will more nearly guarantee that the training provided in these subjects shall really equip the students successfully to take up the work for which they are preparing.

H. B. WILSON,

The Sierra Education News, September, 1918.

THE NEED OF PHYSICAL TRAINING FOR BODILY DEVELOPMENT

The one general law, or that of growth and development, is a most important factor in the life of every human being. At all periods in a lifetime some form of growth or change is taking place in the body, and to aid this growth and to make a more perfect development we need physical training.

The muscles and brain are the two leading forces in life—the muscles, instruments by which we act, and the brain with which we think. While civilization has put much stress upon the right development of the brain, it is to be feared that the development of the body has been neglected. Attention cannot be too early paid to training the body, for its systematic and progressive culture should go on jointly with that of the mind.

Between the ages of five and twenty years, the demands of nature are such that physical exercise—in some systematic form is most important. This period is a growing one, and, in fact, it is the period preparing the body for the mental activities to come. Much attention should be given to muscular growth, for it is during this time that the body changes most. At all times correct posture should be enforced so that the body will grow straight and well formed.

Systematic exercise to produce muscular power, better digestion and absorption of food, better and deeper respiration, and vigor in all organs of the body is invaluable. Games, too, are of great value, and they furnish muscular action and pleasurable mental and nervous stimulus.

In physical work it should be remembered that no part of the body should be trained more than another part, thus preventing premature development. The laws of physiology should be a guide, and the development of the body should be such as to produce a symmetrically and harmoniously developed whole, with perfect functional activity.

Unless each organ is in good working order, the body will become clogged with poisonous matter, mental activity will become less keen, and the mind will be below its best working activity.

If the race as a whole were leading the natural life, it is true that physical training would not be necessary, but customs, dress, and luxuries of civilization all make it impossible to live an absolutely normal life. Thus the body suffers unless some counter action is taken like regular, methodical exercise.

The need of physical training is great, and upon it much depends—longevity, happiness, and prosperity. Let us hope

that the world will heed this need and that the future will bring forth a healthier and better race of people.

GENEVA SMITH,

The Posse Gymnasium, September, 1918.

TEACHING OF PATRIOTISM

The teaching of patriotism is not a new task imposed by the war, but the war has made it more important and necessary. To fail in stimulating the patriotic feelings in children would mean a failure in one of the main functions of the school. But how to teach patriotism in connection with the war is the question which we have constantly asked and to which we yet have no answer. To my mind, the fundamental solution of this problem presupposes a clear conception of what true patriotism is. To conceive it in its highest and best sense, the teaching of it will be beneficial both to the individual and to the nation. To conceive it in a wrong perspective, the teaching of it, no matter how patriotic the teacher may feel, would be poisoning the minds of the children and doing a nation more harm than good.

Now, what is patriotism? To say that patriotism is love of country is begging the question, for the phrase "love of country" needs further explanation. Is the hatred of the enemy to be identified as true patriotism? Is the exaltation of the nation's greatness to be interpreted as real love of country? With all emphasis, we must say "No." To conceive patriotism in such terms would be nothing short of horrible perversion. In an autocracy the conception of patriotism cannot be anything other than the exaggerated national egotism and the contempt of other nation peoples, because the autocratic rulers must deliberately educate their people into such a frame of mind in order to further their imperialistic design. But in a democracy we must conceive patriotism as an unqualified devotion to the ideals and institutions of the country which guarantees liberty and justice to all. It is upon this higher and nobler conception that we must formulate our principle of instruction.

PING LING,

Education, September, 1918.

THE AIM IN THE EDUCATION OF WOMAN

So long as the differences of physical power and organization between men and women are what they are, it does not seem possible that they should have the same type of mental development. But while we see great reason to dissent from the opinions and to distrust the enthusiasm of those who would set before women the same aims as men, to be pursued by the same methods, it must be admitted that they are entitled to have all the mental culture and all the freedom necessary to the fullest development of their natures. The aim of female education should manifestly be the perfect development, not of manhood but of womanhood, by the methods most conducive thereto. So may women reach as high a grade of development as men, though it be of a different type. A system of education which is framed to fit them to be nothing more than the superintendents of a household and the ornaments of a drawing-room is one which does not do justice to their nature and cannot be seriously defended. Assuredly those of them who have not the opportunity of getting married suffer not a little in mind and body from a method of education which tends to develop the emotional at the expense of the intellectual nature and by their exclusion from appropriate fields of practical activity. It by no means follows, however, that it would be right to model an improved system exactly upon that which has commended itself as the best for men. Inasmuch as the majority of women will continue to get married and to discharge the functions of mothers, the education of girls certainly ought not to be such as would in any way clash with their organization, injure their health, and unfit them for these functions. In this matter the small minority of women who have other aims and pant for other careers cannot be accepted as the spokeswomen of their sex. Experience may be left to teach them, as it will not fail to do, whether they are right or wrong in the ends which they pursue and in the means by which they pursue them. If they are right, they will have deserved well the success which will reward their faith and works; if they are wrong, the error will avenge itself upon

them and upon their children, if they should ever have any. In the worst event, they will not have been without their use as failures, for they will have furnished experiments to aid us in arriving at correct judgments concerning the capacities of women and their right functions in the universe. Meanwhile, so far as our present lights reach, it would seem that a system of education adapted to women should have regard to the peculiarities of their constitution, to the special functions in life for which they are destined, and to the range and kind of practical activity, mental and bodily, to which they would seem to be foreordained by their organization of body and mind.—*Educational Review*, September, 1918.

NATIONAL RURAL TEACHERS' READING CIRCLE

Organization and Purpose.—The National Rural Teachers' Reading Circle was organized in 1915 by the Bureau of Education in cooperation with an advisory committee of state superintendents of public instruction. The purpose is to be of direct assistance to the thousands of progressive, serious-minded rural teachers of the country who desire guidance in their study to improve themselves professionally. Never before in the history of our country was there so great a demand for well-prepared rural teachers and supervisors as at the present time. It was to assist in finding and equipping these educators that the Bureau of Education organized the Reading Circle work three years ago.

Progress.—The American farmers are doing their great share in winning the war through increased production from the land. After the war is won the rural population must take an equally vital part in the economic reconstruction that is sure to follow the war. This calls for a new type of leadership, cultured and educated in practical phases of modern scientific agriculture. The most important and indispensable agent in the attainment of this task will be the rural teacher. Without the well-educated, broad-minded, sympathetic teacher any system of education can only be a lifeless mechanism.

Therefore the public must look to the country teachers and their preparation and see to it that they shall be men and

women of the best native ability, the most thorough education and the highest degree of professional knowledge and skill. Since the time of organization a large number of progressive rural teachers of the country have become members of the Reading Circle. No attempt has been made to draw to the circle large numbers; the aim has been rather to list a few leaders from each county of the several states. Results have been very satisfactory. Of the number matriculated a large percentage have completed the work and have received the Commissioner's certificate.

Cost.—The Reading Circle for 1918-20, which is hereby announced, will be without cost to the members except for the necessary books, which may be procured from the publishers at regular retail rates, or through local libraries, or in other ways. There is no restriction as to membership, although it is highly desirable that applicants have a liberal acquaintance with the best literary works, past and present.

Study Course for the Years 1918-1920.—The books for this period reflect largely the conditions in education due to the unprecedented changes going on in the world today. They are classified under five heads, namely; Nonprofessional Books of Cultural Value, Educational Classics, General Principles and Methods of Education, Rural Education, and Rural Life Problems.

The work is intended as a two-year reading course although it may be completed by the industrious teacher in a shorter time. A National Rural Teachers' Reading Circle Certificate, signed by the United States Commissioner of Education, will be awarded to each teacher who gives satisfactory evidence of having read intelligently not less than five books from the general culture list and three books from each of the other four lists—seventeen books in all—within two years from the time of registering.

Correspondence.—Teachers interested in the 1918-20 Reading Circle work should write for circulars, registration blanks, etc., in the Rural School Division, Bureau of Education, Department of the Interior, Washington, D. C.

REVIEWS AND NOTICES

Fourth Annual Report of the Superintendent of Parish Schools of the Diocese of Cleveland for the Year 1917-18.

While noting a general increase in the number of schools and pupils for the year, the Superintendent of the diocese of Cleveland draws the attention of his colaborers in the educational system to the fact that the attendance of pupils in the eighth grade classes has presented a problem of serious proportions. In the schools outside of the city of Cleveland 77 per cent of the seventh grade pupils of the previous year entered the eighth grade in September, 1917, and in Cleveland itself only 68 per cent returned for the higher grade. The Superintendent believes that the individual pastors can account for these serious losses. Our attention is drawn to the point by the belief that this is not a local problem but one that is unfortunately rather widespread and demanding study on the part of superintendents and pastors. The war's demands may account for some of the falling off, but it can hardly be responsible for the large percentage stated in this report and known to exist elsewhere. The seriousness of the problem urges that immediate steps be taken by the school authorities, both diocesan and local, to learn its causes in their several fields.

Some very thoughtful suggestions are proposed in the report on the support of the high school movement generally, and the necessity on the part of pastors, principals and teachers of urging that a good high school course should be given pupils before commercial studies or life pursuits be taken up. Among the benefits to be expected from the high school is increase in vocations to the religious life.

The Superintendent reports in another section that his schools have received much valuable help from the municipal Division of Health, and, as an evidence of the services rendered, prints a report from the Supervisor of School Health Activities in reference to work done in twenty parish schools of Cleveland. While the fullest details are not given as to the

manner of health inspection and direction in the schools, many hints are offered to reassure the fearful that the parental rights and functions were at no time disregarded, rather home co-operation was one of the chief means of realizing the success attained. Many Catholic educators are deeply interested in this phase of school supervision, and the Superintendent of Cleveland may be assured that any further details he may be ready to give as to the methods of inspection and results will be widely appreciated.

PATRICK J. McCORMICK.

Fourteenth Annual Report of the Parish Schools of the Diocese of Pittsburgh 1917-1918.

We have become so accustomed to look for signs of progress and growth in every diocesan superintendent's report as not to be surprised to find among the first things mentioned in this report that twelve new schools have been added to the system and 2,772 pupils added to the total enrollment. This is indeed a significant item, characteristic as it is of our reports on Catholic schools and gratifying to the Catholics at large as well as to the local school authorities.

The 1917-1918 report is especially informative on the methods in vogue in Pittsburgh for the efficient supervision of the system, some of which, we believe, are not in use elsewhere. A striking feature of these arrangements is the assignment of certain phases of school inspection to a board of inspectors. Their chief work is the investigation of the material and hygienic conditions of the schools. They are obliged by diocesan statute to report their findings to the School Board each year. Undoubtedly this is an excellent arrangement in a system of 197 schools, since it were impossible for the Superintendent to make an annual visit to each school.

Of general interest also is the Superintendent's recommendation to the pastors that they cooperate directly in the work of improving the efficiency of teachers by aiding the teachers of their parish schools to undertake summer extension courses. He very well shows that whatever financial outlay the parish incurs in this plan will be well repaid.

The most impressive note, however, in the report, and one bound to attract wide attention, refers to the Social Service

work undertaken by several parishes. This consisted of night school and settlement work. For the the former, four centers were established, and we learn that in them "nearly 2,000 pupils were enrolled, and seventeen races and languages represented; one hundred and eleven teachers conducted 45 classes. In six centers, Settlement Work was done among the smaller children. The classes were held in the parish school buildings; 600 pupils were instructed by 70 teachers. The work is conducted by experienced and professional teachers; normal classes have been instituted to train volunteers, and thus a constant supply of competent teachers is ensured. Classes were held in the various English branches, stenography and typewriting, sewing, millinery, singing, dramatics, physical culture, elementary English for girls of foreign parentage, and in a variety of other useful and cultural subjects. A large percentage of the attendance consisted of girls of foreign birth who had not had the advantage of a complete American education. The work is a voluntary one—an offering to the Church and State under the aegis of the Parish School. The example of these four centers could be emulated in many parishes of the diocese; the cause of the Catholic Church and of Catholic education would be the gainer."

Not many of our Catholic schools have engaged in this sort of social activity, and certainly the experiment in Pittsburgh will be watched with interest by Catholic superintendents, school officials and pastors throughout the country. Let us hope that in subsequent reports the Superintendent of Pittsburgh will give more data as to the general plan and details of the arrangement.

PATRICK J. McCORMICK.

Eighth Report of the Superintendent of Parish Schools, Diocese of Newark, Year Ending June 30, 1918.

The report of the Superintendent of the Diocese of Newark presents as usual in excellent form the statistical data for the educational system of the diocese. In this, as in the instance of the Cleveland Report for the same year, some curious losses are recorded in the enrollment of pupils for the year reported. The general increase in pupils over the previous year is smaller than in the last eight years, and there were 672 pupils less in

the schools at the end of the year than at the beginning—an instance common to most of the systems this past school year, and undoubtedly owing to the war.

This report is mainly concerned with questions connected with the Diocesan Course of Study in use for eight years and now about to be revised. It is no doubt of first interest to the School Board and the teachers of Newark, but it is of general interest also because of the subjects discussed. The question of Christian Doctrine is treated at length, and primarily with a view to inculcating the right principles of method in its teaching. The larger principles of method are discussed and their application to the teaching of religion set forth. The Superintendent's intention is apparently one of stimulation and encouragement to the teachers, for he tells us that "the method above outlined is in use in our Parish Schools," although depending, as he shows a little later, for its successful application on the fitness and ability of the teachers to use it. While there can be no question as to the prevalence of the method in the schools of Newark, for the Diocesan Superintendent is the best witness on that point, one feels that he is too optimistic in predicating the same of the schools of the country, for he says that it is in use "not only in the schools of this diocese, but in practically all the Parish Schools throughout the country." Here, perhaps, "the wish is father to the thought." Certainly there can be no doubt that wherever the method is favorably regarded or does prevail, its success is dependent on the fitness, ability and zeal of the teachers to apply it.

PATRICK J. MCCORMICK.

Keeping Our Fighters Fit For War and After, by Edward Frank Allen, written with the cooperation of Raymond B. Fosdick, Chairman of the War and Navy Departments Commissions in Training Camp Activities, with a special statement written for the book by Woodrow Wilson. New York: The Century Company, 1918. Pp. v+207.

Now that the war has come to a close, the thoughts of the whole world are turning towards the future, and to face the future, stock is being taken of the present, of the good and the evil that the war has left. The present volume contains an

authoritative account of the effort made by this country to prevent a great deal of the needless evil that so frequently has resulted in the past from the mobilization of armies and war activities. In the special statement prefixed to the volume, President Wilson says:

"The Federal Government has pledged its word that as far as care and vigilance can accomplish the result, the men committed to its charge will be returned to the homes and communities that so generously gave them, with no scars except those won in honorable battle. The career to which we are calling our young men in defense of democracy must be made an asset to them, not only in strengthened and more virile bodies as the result of physical training, not only in minds deepened and enriched by participation in a great, heroic enterprise, but in the enhanced spiritual values which come from a full life lived well and wholesomely. I do not believe it an exaggeration to say that no army ever before assembled has had more conscious painstaking thought given to the protection and stimulation of its mental, moral and physical manhood. Every endeavor has been made to surround the men, both here and abroad, with the kind of environment which a democracy owes to those who fight in its behalf. In this work the Commissions on Training Camp Activities have represented the government and the government's solicitude that the moral and spiritual resources of the nation should be mobilized behind the troops. The country is to be congratulated upon the fine spirit with which organizations and groups of many kinds, some of them of national standing, have harnessed themselves together under the leadership of the government's agency in a common ministry to the men of the army and navy."

T. E. S.

Democracy Made Safe, by Paul Harris Drake. Boston: LeRoy Philips, 1918. Cloth, 12mo, \$1.00 net. Pp. xii+110.

One hundred years ago the autocratic and imperialistic governments of Europe took alarm at the rise of democracy in Western Europe and in the Treaty of Verona, November 22, 1822, Russia, Austria, Prussia, and France signed articles in which they pledged themselves to exert all their power to suppress and eradicate democracy from the world. Article I

of this treaty reads: "The high contracting powers being convinced that the system of representative government is equally as incompatible with the monarchical principles as the maxim of the sovereignty of the people with the divine right, engage mutually, in the most solemn manner, to use all their efforts to put an end to the system of representative governments, in whatever country it may exist in Europe, and to prevent its being introduced in those countries where it is not yet known." Article II reads: "As it cannot be doubted that the liberty of the press is the most powerful means used by the pretended supporters of the rights of nations, to the detriment of those of princes, the high contracting parties promise reciprocally to adopt all proper measures to suppress it, not only in their own states, but, also, in the rest of Europe."

Of these four monarchies, France has long since been converted into a republic and the present war has apparently brought about the complete destruction of the other three. The powers plotting against representative government have been overcome by the resistless force of the rising tide of democracy in the world. But let no one suppose for a moment that this means the safety of democracy. The old saying will apply here: "As for my enemies, I will take care of them myself, but from my friends, O Lord, deliver me." The problem of tremendous present interest is how democracy is to save itself from the multitude who are invoking force in its name and who, without clear vision, are spreading destruction and sowing the seeds of defeat.

Bolshevism is inflicting unheard cruelty and spreading terror throughout Russia, and it is threatening to engulf the world. Excesses of this kind are in reality the greatest menace to democracy.

Mr. Drake's harmless looking little volume is in reality a seed of incalculable evil. The opening paragraph of the Foreword sounds well: "The desirability of reforming our social system so that justice will flow down like water and righteousness like a mighty stream, is conceded by every right-thinking person today. In the minds of the vast majority of people our present method of doing business is far from satisfactory as a basis of human society. As a result, the world teems with every description of reform organization imagin-

able. The mere existence of such societies and bands of well-disposed persons is evidence of the fact that something is wrong. How to go about the problem of readjusting society to conform with advanced ideals of humanity and social well-being is the thing which puzzles most people. What shall we do to be saved? is the well-nigh universal question. It is the purpose of the following pages to answer that question in a rational and humane spirit."

There is no doubt whatever of the condition here complained of nor of our need of an adequate solution of the many social problems which confront us in the present breaking up and re-ordering of the world, but Mr. Drake's solution is quite another matter. His call is not to legitimate development but towards destruction and a new beginning, in which all the progress of the centuries is to be destroyed in order that we may begin at the beginning and go through the whole travail again. This is sufficiently indicated in the first paragraph of his opening chapter:

"The business of the world will one day be run without the medium of money. The time will come when all of the present indispensable mediums will not exist. Not until that time comes will democracy be assured."

Propaganda of this nature is dangerous for the public welfare. It is against the public policy to muzzle the press; there is, therefore, but one remaining source of safety—the education of the masses to think along sane lines when considering social and economic problems. The schools and the press are needed to work overtime to prevent the forces of destruction from working their way with us.

T. E. S.

From Isolation to Leadership, a Review of American Foreign Policy, by John Holladay Latané, Ph.D., LL.D., Professor of American History in the Johns Hopkins University. New York: Doubleday, Page and Company, 1918. Pp. 215. Price, \$1.00.

This little volume contains scarcely a superfluous word. It presents a set of clear-cut pictures showing the rise of democracy and its spread throughout the world. It brings out the

critical moments wherein Providence intervened to save democracy, although Providence is not mentioned or given credit for intervention.

The origin and meaning of the Monroe Doctrine are set forth with a simple directness that none can miss. The volume should prove helpful at present in clearing the public mind for due consideration of the many problems that await us.

T. E. S.

Behind the Scenes in the Reichstag, sixteen years of parliamentary life in Germany, by the Abbé E. Wetterlè, ex-deputy at the Reichstag and in the Alsace-Lorraine Chamber, with a prefatory letter by Renè Doumic, translated from the French by George Frederick Lees, Officier de L'Instruction Publique. New York: George H. Doran Company, 1918. Pp. xiii+256.

This is one of the most illuminating of the many volumes that have recently appeared dealing with the long-standing controversy between France and Germany which resulted in the world war and the disruption of the three great empires. If the motives which led the German people to make war on France are such as are portrayed by the Abbé Wetterlè in this volume, the catastrophe was but poetic justice. Hatred is a disintegrating principle and never leads in any other direction than that of death and ruin.

René Doumic, after a careful perusal of the work, and aided by a long and intimate acquaintance with the author and his many works, gives an appreciation of the volume in his prefatory letter, which should serve as the best of introductions to the book. We quote the following paragraph from his letter:

"As a member of the Reichstag, you have seen German politicians close at hand. You know what you are to believe about them. You have been present at their debates and have seen them, as in all parliaments, divide themselves into parties. As Conservatives, Socialists, or members of the Catholic Centre, you have observed them following different conceptions. Only, what you have also seen—seen with your own eyes—is that there was always, in any and every case, a point at which all divisions ceased as though by magic, a ground on which all

could meet, an object to which all strained in common. The feeling with which all were in accord was their hatred of France. The thought in which all collaborated was the preparation of war against France.

"During forty years they combined, arranged, strengthened, perfected the formidable machine which was to be directed against us. And we, during that time, continually and stubbornly closed our eyes and stopped our ears, unwilling to see or understand anything. We worked uninterruptedly—in that case only, alas, uninterruptedly—to weaken ourselves. We complacently welcomed, forbearingly diffused everything which disarms a nation and betrays it to the enemy. . . . Such is the painful idea which the mind evokes when one reads your well-informed pages. . . . War broke out at the hour the Germans had chosen. So it was necessary, in the magnificent reawakening of the race, that French heroism should rebuild, but at the price of—what a sacrifice! All that our improvident leaders had criminally undone. Thus your book teaches a lesson—a lesson for the present and the future."

T. E. S.

The German Terror in France, an historical record, by
Arnold J. Toynbee, late Fellow of Balliol College, Oxford.
New York: George H. Doran Company, 1917. Pp. 220.

These pages are a continuation of "The German Terror in Belgium," reviewed in a former issue. This is a detailed statement of devastation and depravity, profusely illustrated by photographs taken in the devastated area.

The Catholic Educational Review

FEBRUARY, 1919

AMERICA'S PIONEER WAR SONGS

In the successful conduct of war, music is well-nigh an indispensable factor. Man is led to a great extent by his feelings, and it is to these that music chiefly appeals. During the course of almost every struggle of any significance, threatening clouds gather on the political horizon of a nation. Dissatisfaction arises among the people at home, while at the front the troops become discouraged and yearn for more peaceful days. It is in such times that music proves itself a friend in need. There is something in the dash and vigor of a spirited band piece that penetrates our very being. Even nations renowned for their prowess and valor have recognized the value of this emotional auxiliary, and have derived much benefit from its use.

During the Second Messenian War, the Spartans, the most military of the Greek commonwealths, called to their aid a lame poet from Athens, Tyrtæus, that he might inspire and lead them to battle. In 1803 the British Government awarded Charles Dibdin, one of her dramatists, a pension of £200 for the valuable services he had rendered in keeping popular feeling against the French at the high-water mark during the long years of enmity between the two countries. Dibdin's songs had especially an invigorating effect on the morale of the men in the British navy. In the Civil War the songs of the North aided the Unionists in bringing the struggle to a victorious close. The Federals had an imposing array of battle-hymns, while the Confederates had relatively few. Root's "Battle Cry of Freedom" more than once performed valuable service during this war, as the following incident will in part attest.

A few days after the capitulation of Lee some Union officers were entertaining a number of their brethren of the Confederate army

at a certain house in Richmond. They had a quartette among them, but out of respect for the feelings of the Southerners refrained from singing their camp songs. The men from Dixie, however, expressed a desire to hear the Northern battle-hymns. Of course the Union men responded with a will, and did not leave off till they had sung them all. When they had finished, one of the Confederate officers exclaimed: "Gentlemen, if we'd had your songs we'd have licked you out of your boots! Who couldn't have marched or fought with such songs, while we had nothing, absolutely nothing, except a counterfeit 'Marseillaise,' 'The Bonny Blue Flag,' and 'Dixie,' which were nothing but jigs. 'Maryland, My Maryland' was a splendid song, but the tune, old *Lauriger Horatius*, was about as inspiring as the 'Dead March in Saul,' while every one of these Yankee songs is full of marching and fighting spirit."

He then addressed his superior officer, saying, "I shall never forget the first time I heard that chorus, 'Rally round the Flag.' It was a nasty night during the Seven Days' fight, and, if I remember rightly, it was raining. I was on picket, when just before 'taps' some fellow on the other side struck up 'The Battle Cry of Freedom' and others joined in the chorus until it seemed to me that the whole Yankee army was singing. A comrade who was with me sang out, 'Good heavens, Cap, what are those fellows made of, anyway? Here we've licked them six days running, and now, on the eve of the seventh, they're singing 'Rally round the Flag?' I am not naturally superstitious, but I tell you that song sounded to me like the knell of doom; my heart went down into my boots; and though I've tried to do my duty, it has been an uphill fight with me ever since that night."

The songs prevalent during the Revolutionary War are not conspicuous for poetical or literary merit, but rather for the spirit of defiance and liberty which they breathe. Whenever poetry is pressed into the service of politics, it degenerates and sinks to a low level. This is as true of the days of Swift and Addison as of the days of Trumbull and Barlow. One of the writers of the Revolution says they wrote "from a great desire to state the truth, and their opinion of it, in a quiet way, just set their poetical lathes a-turning, and twisted out ballads and songs for the good of the common cause." Every section of the country contributed its share of patriotic literature, although perhaps the greater portion

was published in New England. There, also, we find the first attempt at musical composition in this country, which, though somewhat crude, was all the more agreeable for its spontaneity and freshness.

In this country music is developing along the same lines along which our literature was evolved. The early settlers were of European parentage and naturally brought with them the ideals and customs of their native land. This had its effect on literature and music, all compositions being modelled according to Old World examples. In literature nothing was considered excellent or in good style for which a predecessor could not be found among the masterpieces of England. Butler's "Hudibras" was "sedulously aped," as was also Pope's "Rape of the Lock." But gradually we broke away from this hindering influence, and today we have a literature which is distinctly American. What Mark Twain says could only proceed from a Missourian. In music we have not as yet reached this stage. We are still in the imitating period, no American music, with the exception of "ragtime," having been as yet evolved.

But a little study of our history will show that this could hardly have been avoided. The early colonists had scant leisure for the study of the arts. They had more urgent problems to deal with. Theirs was a question of existence. After the Indian Wars came the struggle with Great Britain. To these were added internal troubles relative to state rights and slavery, and, to complete the list, international complications arose against our will and desire. Then the nation has not long since emerged from its swaddling clothes, and half-grown youths as a rule do not concern themselves much with questions of art.

Another reason for the lack of musical ability among the early settlers is found in the fact that the Pilgrims looked with disfavor on all music. The only singing allowed was the chanting of the Psalms, and this only because the Jews in the Old Testament had also sung the Psalms in praise of Jehovah. Artistic singing, or singing by note, was regarded as directly sinful. No organ accompaniment was permitted in the churches "so that attention to the instrument does not divert the heart from attention of the matter of song."

On account of these conditions music labored under difficulties in the early days of its existence in America. At the commence-

ment of trouble with England the colonists were accordingly at a disadvantage. Of poets, as usual, there were enough. But where to procure the tunes for the patriotic hymns and odes that were pouring in from all directions was another question. The matter was settled in part by adapting the words of the different poems to tunes already existing. Thus it has come to pass that we have very few original melodies for our early patriotic hymns, most of them being of foreign extraction.

A song which precedes the Revolution in date of composition is that probably written by Mrs. Mercy Warren, of Plymouth, Massachusetts. Mrs. Warren is one of the most interesting women of the Revolution. She was the third child of Col. James Otis, a very conspicuous figure in the early days of our trouble with England. In 1754 she married James Warren, then High Sheriff under the British Government, afterwards a general in the Revolutionary army. He it was who suggested to Samuel Adams the idea of forming committees of correspondence. Mrs. Warren's mental endowments were of a high order, and often was her advice sought by such men as Jefferson, Dickinson, Samuel and John Adams, Gerry, and Knox. She herself says: "By the Plymouth fireside were many political plans originated, discussed, and digested." Washington, also, was acquainted with her.

The song of which she is supposed to have been the author was sung to the tune of "Hearts of Oak." It was called the "Liberty Song." The origin of national hymns very often cannot be determined with certainty, no reliable data being obtainable. According to some authorities the words of this hymn were written by John Dickinson and Arthur Lee. On July 4, 1768, the former wrote to James Otis, a frequent contributor to the *Boston Gazette*: "I enclose you a song for American freedom. I have long since renounced poetry, but as indifferent songs are very powerful on certain occasions I ventured to invoke the deserted muses. I hope my good intentions will procure pardon, with those I wish to please, for the boldness of my numbers. My worthy friend, Dr. Arthur Lee, a gentleman of distinguished family, abilities and patriotism, in Virginia, composed eight lines of it. Cardinal De Retz always enforced his political operations by songs. I wish our attempt may be useful."

This song went through a sort of evolution before it finally emerged in its last form. The initial version seems not to have

suited the royalistic feelings of the Tories, for, after its publication, "A Parody upon a Well-Known Liberty Song" appeared in the Supplement Extraordinary of the *Boston Gazette*, September 26, 1768. Possibly there was too much of the spirit of freedom and independence in it to suit the taste of the Tories. The last form of the song came out in 1770, when a parody on the Tory parody was published, known as the "Massachusetts Song of Liberty."

In these versions the state of mind existing in those days is very well portrayed. Although the first edition breathes the old Saxon spirit of liberty and freedom, we find no disparaging remarks of the home government. She is even given a toast, provided "she is but just, and we are but free." The Tory parody of this version is made up of rather strong language, approaching even to vulgarity. In two years the breach between the two factions had widened considerably, and the maiden colony was slowly drifting away from her moorings. Consequently the words of the last edition are anything but a flattery of the Tory element. For the purpose of comparison, stanzas from the original and the last version are here given.

Come join in hand, brave Americans all,
And rouse your bold hearts at fair Liberty's call;
No tyrannous arts shall suppress your just claim,
Or stain with dishonor America's name.

In freedom we're born, and in freedom we'll live!

Our purses are ready—

Steady, friends, steady!

Not as slaves, but as freemen, our money we'll give.

This bumper I crown for our sovereign's health,
And this for Britannia's glory and wealth;
That wealth and that glory immortal may be,
If she is but just, and if we are but free.

[Chorus]

From Version of 1770

Come swallow your bumpers, ye Tories, and roar,
That the sons of fair freedom are hampered once more;
But know that no cut-throats our spirits can tame,
Nor a host of oppressors shall smother the flame.

In freedom we're born, and, like sons of the brave,

We'll never surrender,

But swear to defend her;

And scorn to survive, if unable to save.

Ye insolent tyrants, who wish to enthrall,
 Ye minions! ye placemen! pimps, pensioners, all!
 How short is your triumph, how feeble your trust!
 Your honors must wither and nod to the dust.

[Chorus]

Then join hand in hand, brave Americans all,
 To be free is to live; to be slaves is to fall;
 Has the land such a dastard as scorns not a lord?
 Who dreads not a fetter much more than a sword?

[Chorus]

The first American composer of any significance is William Billings, born in Boston, October 7, 1746. Billings was a child of nature, a wild flower of the soil, so far as musical education is concerned. Of the rules of harmony and counterpoint he was blissfully ignorant; in fact he did not believe in them, claiming in his early days that nature is our best teacher. He was a tanner by trade and, like all geniuses, was very eccentric. His eyesight was poor, physically he was deformed, and till his death he lived in want. Though he was the first American to show any appreciable musical talent, there is not a stone to mark his grave. As usual in such cases, people took advantage of his shortcomings and made sport of him. Over the doorway of his home he had hung a sign which read "Billings' Music." One night the entire neighborhood was awakened by the peculiar music emitted by two cats that had been suspended to this sign with their tails by someone humorously inclined.

Like that other native American genius, Stephen Collins Foster, Billings wrote his own words to his music. His songs vibrate with patriotism and cheered many a desponding heart. His compositions were extremely popular with the troops, who took them along to the front, and so their influence spread. In this, one is reminded of the prominent rôle which a Massachusetts regiment of soldiers played at the beginning of the Civil War in spreading the battle-hymn "Glory Hallelujah." Although psalm-singing alone was permitted at the time, the people took up these songs of Billings with great enthusiasm. His most popular tune was "Chester," and many a time the fifers in the Continental Army played this air in their tents. To this melody Billings composed the following stirring words:

Let tyrants shake their iron rod,
 And slavery clank her galling chains,
 We'll fear them not, we'll trust in God;
 New England's God forever reigns.

The foe comes on with haughty stride,
Our troops advance with martial noise;
Their veterans flee before our arms,
And generals yield to beardless boys.

When God inspir'd us for the fight,
Their ranks were broken, their lines were forc'd,
Their ships were shattered in our sight,
Or swiftly driven from the coast.

What grateful offering shall we bring?
What shall we render to the Lord?
Loud hallelujahs let us sing,
And praise his name on every cord.

That the cause of liberty will always find defenders and that the oppressed will never lack sympathizers are evidenced by the fact that Henry Archer, though possessed of a goodly inheritance in England, forsook the land of his birth and threw in his fortunes with the ragged soldiers of the Rebellion. Archer not only spoke with deeds but also with words. He put his pen at the service of the patriots, and the result was a song which found much favor among the troops. It is more of a good-fellowship than military song and shows that Archer was a warm admirer of the humble dwellers in the New World. It is made up of a series of toasts. Two of the verses are herewith given. In the following stanzas he toasts the lawyer, the veteran who had again responded to the call of arms, and the farmer.

The Volunteer Boys

Hence with the lover who sighs o'er his wine,
Chloes and Phillises toasting,
Hence with the slave who will whimper and whine,
Of ardor and constancy boasting.
Hence with love's joys,
Follies and noise,
The toast that I give is the Volunteer Boys.

Here's to the squire who goes to parade,
Here's to the citizen soldier;
Here's to the merchant who fights for his trade,
Whom danger increasing makes bolder.
Let mirth appear
Union is here,
The toast that I give is the brave Volunteer.

During the Revolutionary period there was at Hartford a group of men known as the "Hartford Wits" who were endeavoring to raise our literature out of the provincial class and make it national. To the foremost of them belonged Joel Barlow, a man of many parts. Barlow was built after the pattern of Franklin. He successively was chaplain in the Continental Army, financier, poet, land speculator, politician, and diplomat. For seventeen years he lived abroad, became a member of the "Constitutional Society" of London, stood on intimate terms with the Girondists of France, was consul at Algiers, and even enjoyed French citizenship.

Barlow wrote an epic of ten books, "The Columbiad," which was to be national. Hawthorne once made the suggestion that we stage this to the accompaniment of thunder and lightning. It is rather dull reading. Hearing that Massachusetts was in need of chaplains, Barlow turned away from the study of law, took a six-weeks course in theology, and at the end of that time was licensed a minister of the Congregationalist Church. How highly he valued patriotic songs can be seen from a remark which he made on his entrance into the army: "I do not know, whether I shall do more for the cause in the capacity of chaplain than I would in that of poet; I have great faith in the influence of songs; and shall continue, while fulfilling the duties of my appointment, to write one now and then, and to encourage the taste for them which I find in the camp. One good song is worth a dozen addresses or proclamations."

A poem commemorating the burning of Charlestown, called "Breed's Hill," has been ascribed to Barlow. It consists of fourteen stanzas.

Breed's Hill

Palmyra's prospect, with her tumbling walls,
 Huge piles of ruin heap'd on every side,
 From each beholder, tears of pity calls,
 Sad monuments, extending far and wide.
 Yet far more dismal to the patriot's eye,
 The drear remains of Charlestown's former show,
 Behind whose walls did hundred warriors die,
 And Britain's center felt the fatal blow.
 To see a town so elegantly form'd,
 Such buildings graced with every curious art,
 Spoil'd in a moment, on a sudden storm'd,
 Must fill with indignation every heart.

A name which deserves to be much better known, but which is now almost forgotten, is that of Jonathan Mitchel Sewall. This man made the country his debtor through the stirring songs he composed, strengthening the patriots in their resolves and putting new confidence into them. Such assistance was not to be despised, for dark days were in store for the embryo republic, days in which the heart of the boldest would be filled with gloom. Washington himself wrote toward the end of the year 1776. "If every nerve is not strained to recruit the new army with all possible expedition, I think the game is pretty nearly up."

Sewall was born in 1749. He was adopted by his uncle, Chief Justice Stephan Sewall, of Massachusetts, and died at Portsmouth, March 29, 1808. His "War and Washington" was written at the beginning of the Revolution and sung in all parts of the country. It is very forceful and energetic, and when reading it one is reminded of the graphic and fitful style of Carlyle. The entire poem comprises twelve stanzas.

War and Washington

Vain Britons, boast no longer with proud indignity,
By land your conqu'ring legions, your matchless strength
at sea,

Since we, your braver sons incens'd, our swords have girded
on, Huzza, huzza, huzza, huzza, for War and Washington.

Still deaf to mild entreaties, still blind to England's good,
You have for thirty pieces betray'd your country's blood.
Like Esop's greedy cur you'll gain a shadow for your bone,
Yet find us fearful shades indeed, inspir'd by Washington.

Great Heav'n! is this the nation whose thund'ring arms
were hurl'd

Thro' Europe, Afric, India? Whose navy rul'd a World?
The luster of your former deeds, whole ages of renown,
Lost in a moment, or transferr'd to us and Washington.

We have already made mention of the drawback under which the patriots suffered through lack of musicians and tune writers, and this is very well shown in Robert Treat Paine's "Rise Columbia." Paine's father was one of the signers of the Declaration of Independence. His son's real name was Thomas, but he asked permission of the State Legislature to change this to Robert, his father's name, remarking that "since Tom Paine (the free-thinker)

had borne it he 'had no Christian name.'" Paine had splendid intellectual gifts, but he did not make full use of them. During his school days a classmate having written a squib about him on the college wall, Paine's friends advised him to return the compliment in like manner. He did so, and in this way discovered his poetic ability. Most of his compositions at college were written in verse. He later entered the counting-office of Mr. James Tisdale, but proved a rather heavy burden on his employer's hands, for "he made entries in his day-book in poetry, and once made out a charter party in the same style." On another occasion he was sent to the bank with a check for \$500. On the way he met some of his literary friends, went to Cambridge, "and spent the week in the enjoyment of 'the feast of reason and the flow of soul.'" At the end of his trip he returned with the money.

The song we are here considering shows a very marked resemblance to Thomson's famous poem "Rule Britannia," one of the national hymns of England. It was modelled along the same lines, and also sung to the same tune; it approaches rather close to plagiarism. The two versions follow.

Rise Columbia

When first the sun o'er ocean glow'd,
And earth unveiled her virgin breast,
Supreme 'mid Nature's, 'mid Nature's vast abode,
Was heard th' Almighty's dread behest:
Rise Columbia, Columbia brave and free,
Poise the globe and bound the sea.

Rule Britannia

When Britain first at Heav'n's command,
Arose from out the azure main,
This was the charter, the charter of the land,
And guardian angels sang this strain;
Rule Britannia! Britannia rule the waves;
Britons never shall be slaves.

Not all the songs were of a warlike character. People were more religious in those days than at present, and felt the need of a Helper in their struggle against a superior enemy. We therefore find poems of a semi-religious nature among the productions of this period. The more spirited songs, those with a military swing, were sung on the marches; those in which the religious element entered were sung at home and in the churches. Among the songs

of the latter class must be reckoned "Columbia," written by Timothy Dwight.

Dwight was one of the leaders of the Hartford wits, and for twenty-one years was president of Yale. As a child he was very precocious. He read the Bible at four, studied Latin unaided at six, and was ready for college at eight. His mother was the third daughter of Jonathan Edwards, the noted divine, and from her lips he received his early instructions. Dwight's best poetry is found in "Columbia," written when he joined the army at West Point, and composed for the brigade in which he served as chaplain. It was taken up with enthusiasm and published in all popular collections. The poem is noteworthy for the noble ideals which it breathes; it is free from hate, and seeks to elevate the hearts and minds of its readers. In it the author dreams of an America powerful in her justice and love, the haven of the poor, and "the queen of the world." The entire poem consists of six stanzas.

Columbia

Columbia, Columbia, to glory arise,
The queen of the world and the child of the skies;
Thy genius commands thee; with rapture behold,
While ages on ages thy splendors unfold,
Thy reign is the last and the noblest of time.
Most fruitful thy soil, most inviting thy clime;
Let the crimes of the east ne'er encrimson thy name;
Be freedom and science, and virtue and fame.

To conquest and slaughter, let Europe aspire:
'Whelm nations in blood, and wrap cities in fire:
Thy heroes the rights of mankind shall defend,
And triumph pursue them, and glory attend.
A world is thy realm: for a world be thy laws,
Enlarg'd as thine empire, and just as thy cause;
On Freedom's broad basis, that empire shall rise,
Extend with the main, and dissolve with the skies.

Thus, as down a lone valley, with cedars o'erspread,
From war's dread confusion I pensively strayed—
The gloom from the face of fair heaven retired,
The winds ceased to murmur, the thunders expired;
Perfumes as of Eden, flowed sweetly along,
And a voice, as of angels, enchantingly sang—
Columbia, Columbia, to glory arise,
The queen of the world and the child of the skies.

Another song of semi-religious character is "The American Hero," written by Nathaniel Niles, Norwich, Connecticut. Niles was a graduate of Princeton and a Master of Arts at Harvard. He was a man of ability and filled positions of diverse nature. He afterwards removed to Vermont, where he became District Judge of the United States. He died at the age of eighty-six.

"The American Hero" was composed immediately after the Battle of Bunker Hill. It is a Sapphic ode, consisting of fifteen stanzas. It also was at once set to music, and for years afterwards was sung in the churches. In the view of some this poem is the best literary production of the time.

The American Hero

Why should vain mortals tremble at the sight of
Death and destruction in the field of battle,
When blood and carnage clothe the ground in crimson,
Sounding with death groans?

Infinite wisdom teacheth us submission;
Bids us be quiet under all his dealings;
Never repining, but forever praising
God our Creator.

Then to the goodness of my Lord and Master,
I will commit all that I have or wish for;
Sweetly as babes sleep, will I give my life up
When called to yield it.

Life for my country and the cause of freedom,
Is but a cheap price for a worm to part with;
And if preserved in so great a contest,
Life is redoubled.

(To be continued)

LAWRENCE LEINHEUSER.

A MASTER OF CAUSERIE

"A Little of Everything" is the title of an ingathering of essays from the books of Mr. E. V. Lucas, a delightful miscellanist. The caption might be used to describe the contents of all the volumes—and they are many—which his pen has to its credit. It is a deft and nimble pen which strays delightfully at the urge of his fancy, whether the theme be fireside or sunshine, coaches or motor-cars, country walks or city ways, traits of humor or of pathos. Throughout, his point of view is that of the cultured man of the world, to whom nothing comes amiss, and who can treat urbanely the niceties of convention or some wilding charm of rustic life. A graceful touch on little things, a familiarity with the bric-a-brac of literature, an eye for the odd, the droll, and the whimsical in life and manners—these are assets of this literary chef. His literary fare he served up with all the rare taste of an epicure. Thus he has culled for us a florilegium of letters of all ages which range from grave to gay, from lively to severe. Companion anthologies set forth the lure of the open road—sun and moon, clouds and stars, and the wind on the heath—or the call of the friendly London town.

While he has written of many other cities, he is mostly insular in his affections and does not wander willingly beyond the metropolis and its environs. He loves to potter about amid its inns and art-galleries and curio shops, to haunt the places where lived its celebrities, to note the national consciousness as evidenced in the manner of its daily life, to fix in words some fleeting aspect of beauty amid its shifting changes. Thus, for example, he discusses the query whether London's prettiest effect is to be had in the key of blue when the street-lamps are lit, or in the symphony of colors—blue-gray and white-gray—presented by the pigeons that soar and circle against the black and gray background of the British Museum, or in the impressionistic view at sunset of a line of barges on the Thames. For an expression of the color-tone of city life, however, we must refer to the exquisite Muse of Mrs. Meynell, who puts the matter beyond question:

But when the gold and silver lamps
Colour the London dew,
And, misted by the winter damps,
The shops shine bright anew—
Blue comes to earth, it walks the street,
It dyes the wide air through;

A mimic sky about their feet,
The throng go crowned with blue.

Our annalist, too, frequents the music-halls, and recounts the turns of the mimes and artistes—Dan Leno and Cinquevalli, Genée, and Maude Allan—who graced them in the immediate past. Not only is he a lover of the theater, but, for all Kipling's satire, he is equally whole-hearted in his devotion to sport. So he strolls to the cricket-grounds, where he delights his eye with the patterns woven by the "flanneled fools" on the greensward:

"As the run-stealers flicker to and fro."

Or, perhaps, it is the doughty feat of some "muddied oaf" on the Rugby field, charging the goal at a tense moment of the game, that he chronicles. He feels, also, the fascination of the circus and its clowns and can recapture the thrill of the big tops as he first experienced it. Thus does he stray, like Lamb, within the charmed circle of London and find his themes in its manifold occupations.

Of the immediate out-of-doors and of the littler animals almost domesticated he writes with equal charm. A judicious blend of fireside enjoyment and feeling for nature gives his books that quality of intimacy which we find, for example, in the essays of Leigh Hunt. In his pages the pleasantest of paths winds through landscapes, alive with country sights and sounds, to vistas which beckon in the blue distance. By the way he sketches the creatures which cross the trail, with an art which suggests the pen of John Burroughs. He has something novel to say on the fearfulness of rabbits, on the celerities of hares, and is especially happy in his observation of the habits of squirrels:

The squirrel must be emboughed if he is to show in brightest pin. On the ground he is swift and graceful, but his tail impedes instead of assisting him; in a tree, or in mid-air between two trees, this brilliant aeronaut is a miracle of joyous pulsating life . . . Once the tree is gained, he scampers up a yard or two, on the side farthest from the enemy, and then pauses as suddenly as if an enchanter had bidden him turn to stone. Nothing in nature is more motionless than a wary, watchful squirrel. He clings to the bark, with cocked head and fearful eyes, a matter of half a minute before climbing to the first fork of the boughs. But to say climbing is a mistake; it is not climbing; it is just running, or, better still, going. A squirrel goes up a tree.

Notable, too, is his characterization of domestic fowl: "the little brood of ducklings, who move about ever in solid phalanx; collectively, seven yellow ducklings, with weakly, twittering beaks and

foolishly limp necks"—but the squirrel he has made peculiarly his own.

The interests of the book-lover dominate all he writes, for, after all, his nearest congener is the dilettante who rooms over Bemerton's book-shop. It is from this vantage-ground that he views life, and he selects for his sketches that material which admits best of literary exploitation. He often chooses for his medium the lost epistolary art of more leisured days, and restores to his record of current topics something of its bygone charm. He makes it the vehicle of life's little ironies, and in a series of letters he develops some amusing *contretemps* due to the foibles of the imaginary correspondents who write at cross purposes. His style has the informality and unaffected ease of such writing at its best. If he gossips delightfully of the creature-comforts of life, of the delicacies of the breakfast table—tea and toast, watercress and marmalade—we feel that he had in ulterior view a repast of exquisite flavor:

Watercress, if it tastes of anything, tastes of early morning in spring. It is eloquent of the charm of its native environment. Nothing else—lettuce, radishes, cucumber, land cress, or celery—speaks or sings to the eater, as watercress does, of cool streams and overhanging banks and lush herbage. The watercress has for neighbors the water-lily, the marsh marigold, and the forget-me-not. The spirit of the rivulet abides in its heart.

Here is a connoisseur who, if he condescends to Mrs. Beeton, can extract poetry from a cookery-book!

The amenities of society, modes and fashions in dress, some rarity of art or letters, a *tendre* for domesticity and the lenitives of life—these form the staple of his repertory. He writes deliciously of antiques, nick-nacks and old china; he revels in memories of the worthies of sporting days such as figure in the novels (now forgotten) of Robert Surtees; he pokes excellent fun at some minor eccentric—the Rev. Cornelius Whur who specialized in graveyard poems, or the egregious Thomas Day who wrote that priggish story for boys, "Sandford and Merton"; he resurrects some faded dandy like the Count D'Orsay, who shone in the circle of Lady Blessington and Lord Byron. Or, again, he chats engagingly of his favorite Dutch painter, Vermeer or Hobbema, enlarges knowingly on the contents of school hampers, or crystallizes his experience of life in some ingenious apologue. Rarely does he essay any deep sentiment; at most he pens a wistful passage at which the eye of Phyllis may darken. Though he touches mostly the

comfortable surface of things, occasionally this student of manners has something penetrating to say on the art of *savoir vivre*. One sapient observation may be quoted as a counsel of perfection in this age of social camouflage:

The art of life is to show your hand. There is no diplomacy like candour. You may lose by it now and then, but it will be a loss well gained if you do. Nothing is so boring as having to keep up a deception.

"Montaigne and Howell's Letters are my bedside books," wrote Thackeray in his gossipy "Roundabout Papers." "If I wake at night, I have one or other of them to prattle me to sleep again." For us today the offhand, discursive sketches of Lucas serve a like purpose. They are charged with that nameless thing—personality. Their tone is essentially friendly; their style—by turns bland, quizzical, insistent, desultory, fanciful, wilful—suggests the mood and accents of an entertaining companion who is actually chatting with us. The occasional asides, afterthoughts, questions, iterations help to complete the illusion. Then the *causerie* throughout its varied range of subjects is invariably restful, soothing. It brings before the imagination a succession of images that take shape, develop, and fade like the dream-pictures in the embers of the evening fire. Faces racy, quaint, grotesque; figures normal, foreshortened or elongated; characters with some odd quirk or twist in them appear and disappear in a series of dissolving views. This shifting pageant of the hearth parallels the kaleidoscopic presentment of life in his essays and best expresses their quality. They exercise on us a beguiling influence comparable only to the spell of fireside milieu which he has drawn so charmingly: "A true luxury is a fire in a bed-room. This is fire at its most fanciful and mysterious. One lies in bed watching drowsily the play of the flames, the flicker of the shadows. The light leaps up and hides again; the room gradually becomes peopled with fantasies. Now and then a coal drops and accentuates the silence. Movement with silence is one of the curious influences that come to us: hence, perhaps, part of the fascination of the cinematoscope, wherein trains rush into stations, and streets are seen filled with hurrying people and bustling vehicles, and yet there is no sound save the clicking of the mechanism. With a fire in one's bed-room sleep comes witchingly"—as, also, with a book of Lucas' to serve as a *livre de chevet*.

F. MOYNIHAN.

VOCATIONAL PREPARATION OF YOUTH IN CATHOLIC SCHOOLS*

An Outline of the History of Vocational Education in Catholic Schools

The Church has ever been solicitous for the welfare of her children, and so we find that from the dawn of Christianity she provided for their education. As soon as the yoke of persecution and oppression by civil authority was removed, she fearlessly sought to accomplish her aim; namely, to extend the sublime message of hope and salvation to all; to establish that equality among men which the Redeemer had come to restore; to make known the loftiest truths of religion and the highest form of morality. Her mission was to teach religious truths and moral precepts, but in order to do this it was necessary to provide for the training of the intellect as well. This became more imperative when the home influence was no longer able to counteract the dangers that threatened the moral welfare of her children. Therefore, she established the Catechumenal schools, which provided religious instruction for prospective Christians; the Catechetical schools, in which vocational training was given to the future priest; the Song schools and Parish schools, where Christian doctrine, reading and writing were taught, and the children were prepared to participate in the services of the Church.⁶³

Most important of all the educational institutions during the early Middle Ages were the Monastic schools, for though the monasteries were primarily intended for purposes of devotion, they provided systematic instruction for the young committed to their care by parents that they might receive a Christian education. In the West monasticism was to be an instrument in the hands of the Almighty for renewing the face of Europe. St. Benedict, who knew from his own experience the moral dangers of a Godless education, began a work of untold benefit to mankind when he established his order. It is true that this

* A dissertation, by Sister Mary Jeanette, O.S.B. M. A., St. Joseph, Minnesota, submitted to the Catholic Sisters College of the Catholic University of America, in Partial Fulfillment of the Requirements for the degree of Doctor of Philosophy.

⁶³ McCormick, P. J., *History of Education*, Washington, D. C., 1915, pp. 65-90.

was not done with the intention of teaching art, or fostering architecture, or promoting other industries; the main object of life in the monasteries was the sanctification of its members, who, according to the words of St. Benedict, are really worthy of the name "monk" only when they live by the labor of their own hands.⁶⁴ To work and to pray was to be the occupation of his children, and from this small and apparently insignificant beginning resulted the transformation of Europe.

The principle that manual labor has its legitimate place in the course of instruction did not originate with St. Benedict. In the fourth century we find in St. Basil's legislation concerning pupils this statement: "And whilst acquiring knowledge of letters, they are likewise to be taught some useful art or trade."⁶⁵ And in St. Jerome's instruction to Laeta regarding the education of her daughter, Paula, there is set forth explicitly the kind of manual work that she should be taught.⁶⁶ This is all the more remarkable since he outlined the course for a noble virgin, not for the practical use that the skill of her hands might acquire, but as a means of obtaining a complete education.

Though the early Christians recognized the value of labor in the educative process and were aware of its dignity, since the Son of God had deigned to teach this lesson by His example, it was a very difficult problem to convince the newly converted world of the fourth century that their preconceived notions concerning manual work were erroneous and not in accordance with those of a true disciple of Christ. The Romans, whose dominion extended well-nigh over the then known world, looked upon the pursuit of any industry, and especially of agriculture, which was almost exclusively the portion of slaves, as degrading occupations.⁶⁷ To overcome such prejudice was one of the many difficult tasks that confronted the Church in early Christian times. It was accomplished mainly through the influence of monasticism. Bound by their rule to divide the time between prayer and labor, the followers of St. Benedict, by their ex-

⁶⁴ St. Benedict, *The Holy Rule*, Atchison, Kansas, 1912, Ch. 48, p. 109.

⁶⁵ Drane, A. T., *Christian Schools and Scholars*, New York, 1910, p. 24.

⁶⁶ Denk, Otto, *Geschichte des Gallo-Fränkischen Unterrichts u. Bildungswesens*, Mainz, 1892, p. 262.

⁶⁷ Montalembert, *Monks of the West*. Boston, 1872, Vol. 1, Book 3, p. 297.

ample, taught the lesson which made possible the civilization of Europe. According to the example of Our Lord and His disciples, labor was sanctified by them and raised to the dignity of a virtue in which lies man's redemption.

The monastery was usually located in an isolated "desert"; that is, in an uninhabited, uncultivated tract of land, covered with forests or surrounded by marshes.⁶⁸ The monks desired the solitude which an inaccessible retreat offered, and the donor's munificence incurred the least possible sacrifice. But the patient toil of the monks transformed the forests, the marshes, the sandy plains and barren heaths into fat pasturages and abundant harvests. The regions thus restored often comprised from one-fourth to one-half of a kingdom, as was the case in Northumberland, East Anglia and Mercia.⁶⁹

The material benefit that the work of the monks secured for Europe by the clearing of forests, by irrigation, drainage, the development of agriculture, and the impetus given to all the industries was very great; but these were surpassed by the mental and spiritual good that was produced by means of the training given in these schools. The conquest of the wild beasts that dwelt within the forests was not as difficult as the victory over barbarian passions; to obtain fruit and grain from the wilderness was a lighter task than to graft upon these untamed natures the nobility of Christian virtues.⁷⁰

The training and instruction were transmitted not only by direct teaching in the schools established by the monks, but also by their intercourse with the people.⁷¹ In the one their influence was necessarily limited to the comparatively few who had the opportunity and inclination to attend their institutions. In the other it extended directly or indirectly to the inhabitants of the entire country. Their instruction was at first intended only for their immediate followers, who were to attain the higher ideals of Christian life with greater security. In the plan of Divine Providence they were destined to a great deal more than to accomplish their primary aim.

Since the use of meat as food was limited, sometimes alto-

⁶⁸ *Ibid.*, Book 14, p. 613.

⁶⁹ *Ibid.*, Book 14, p. 613; also Grupp, Georg, *Kulturgeschichte des Mittelalters*, Paderborn, 1907, Vol. 1, p. 261.

⁷⁰ Grupp, Georg, *Kulturgeschichte des Mittelalters*, p. 264, Vol. 2.

⁷¹ *Ibid.*, p. 264.

gether prohibited by the rules and customs of the monasteries, it became necessary to raise fruit and vegetables. The result of their labor in procuring the necessities of life was so marvelous that the people deemed it supernatural; they thought that the monks needed but to touch the ground with a fork or a spade and the work of cultivation was completed. Again, the legends tell us of wild beasts that left the forests and voluntarily offered their services to the plough-man; of the bitter fruit of a tree made sweet and palatable by the touch of the saint's hand. In these and similar legends we recognize the monk as the successful tiller of hitherto unproductive soil; we see him taming and domesticating wild animals, and we learn that the art of grafting was not unknown to the monk of the sixth century.⁷²

The comment of Augustus Jessopp on the monasteries of England could well be applied to any one of these institutions that sprang up in great numbers in all parts of Europe. He says: "It is difficult for us now to realize what a vast hive of industry a great monastery in some of the lonely and thinly populated parts of England was. Everything that was eaten or drunk or worn, almost everything that was made or used in a monastery, was produced upon the spot. The grain grew on their own land; the corn was ground in their own mills; their clothes were made from the wool of their own sheep; they had their own tailors and shoemakers and carpenters and blacksmiths almost within call; they kept their own bees; they grew their own garden-stuff and their own fruit. I suspect that they knew more of fish culture than, until very lately, we moderns could boast of knowing. They had their own vineyards and made their own wine."⁷³ The diversity of occupations offered by the monasteries to their members was largely the cause of the rapid increase of their numbers. In Vienne and vicinity there were twelve hundred monks and nuns as early as the seventh century, or scarcely one hundred years after monasticism had been established in the Occident. Each convent soon possessed a school, with an attendance that seems incredibly large in our day, because the conditions in which we live are very different. Thus St. Finian's school, in the

⁷² *Ibid.*, Vol. I, p. 135.

⁷³ Jessopp, Augustus, *The Coming of the Friars*, New York, 1892, p. 143.

first half of the sixth century, is said to have had three thousand students; this number, though large, is not absurd, for instruction was given out of doors and the students did not live in one building. They dwelt in huts constructed by themselves, and, as the convent rule prescribed, earned their living by the work of their hands.⁷⁴

Gustav Schmoller, in tracing the development of industries, expresses his appreciation of the work done in the convents when he says that it was in these schools that workmen were trained and artists developed. Architects and painters, sculptors and goldsmiths, bookbinders and metalworkers were the products of technical instruction given in the monasteries. The schools of the Benedictines were the schools of technical progress from the seventh to the eleventh century.⁷⁵

In the course of time different orders were founded having different aims, and new spheres of activity were created. We have in this an anticipation of the diversity of occupation in the different guilds to which the monastic schools gave rise. "The studious, the educational, the philanthropic, the agricultural element—all to some extent made part of the old monastic system."⁷⁶

The very nature of the work done by the monks necessarily affected the people of the surrounding country. When they made roads and bridges, erected hospitals and churches, and brought large tracts of land under cultivation, they offered objective teaching to all the inhabitants of the vicinity. This work was done especially by the Carthusians, who were occupied with providing asylums for the sick and the poor, with building schools and churches, with erecting bridges and making streets; in the neighborhood of Chartreuse this work has been continued down to the twentieth century, and the means wherewith to do this work is obtained by the proceeds of their own labor.⁷⁷

⁷⁴ Denk, Otto, *Geschichte des Gallo-Fränkischen Unterrichts*, p. 252-260.

⁷⁵ Schmoller, Gustav, *Die Strassburger Tucher u. Weberzunft*, Strassburg, 1879, p. 361; also Heimbucher, Max, *Die Orden u. Kongregationen der Katholischen Kirche*, Paterborn, 1897, Vol. I, p. 191.

⁷⁶ Eckenstein, L., *Women Under Monasticism*, Cambridge, 1896, p. 186; also Eberstadt, Rudolf, *Der Ursprung des Zunftwesens*, Leipzig, 1900, pp. 139-140.

⁷⁷ Heimbucher, Max, *Orden u. Kongregationen*, Vol. I, p. 259.

In the monastery of medieval times the baker, the butcher, the shoemaker, the tanner, the saddler, the smith, and the carver were able to produce articles of superior quality, and therefore became the teachers of the colonists in all their occupations, and they were instrumental in the formation of guilds and fraternal societies.⁷⁸ The work within the convent was originally performed by the members, but the increase of their estates made it necessary to employ many other workmen. This gave to lay people an opportunity to learn a regular trade and directly effected the spread of the industries in the vicinity.⁷⁹ Besides this, the monks tried to attract tradesmen from afar and employed free handworkers, which indicates their solicitude for acquiring a knowledge of whatever progress had been made elsewhere.⁸⁰

In this manner they succeeded in training men to skilled labor that in time of need for prompt action—*e. g.*, the erection of barracks in the process of a campaign—each man, the lowliest soldier as well as the highest official, was able to contribute his share with great skill and speed, and the entire work was completed in a few minutes.⁸¹ With like zeal and eagerness did men devote themselves to the building of churches, but this work remained almost exclusively the work of the monks until the twelfth century. The monasteries of Cluny, Corvey, Fulda, St. Gall, and Paderborn were veritable schools of architecture. In the last-named convent a Benedictine monk of the thirteenth century executed the most important monument of early medieval sculpture.⁸²

Special attention was also given to art and architecture in the Dominican convents, notably those in Italy. The church of St. Maria Novella, in Florence, which was built by them, was daily visited by Michel Angelo, who pronounced it "beautiful, simple and pure as a bride."⁸³ It is remarkable that we find few names of the skillful artists who left us such a wealth of beauty in design and ornamentation, which even in the bare

⁷⁸ Müller, Walther, *Zur Frage des Ursprungs der Mittelalterlichen Zünfte*, Leipzig, 1910, p. 67.

⁷⁹ Grupp, Georg, *Kulturgeschichte des Mittelalters*, Vol. II, pp. 260-263.

⁸⁰ *Ibid.*, p. 142.

⁸¹ *Ibid.*, p. 146.

⁸² Heimbucher, Max, *Orden u. Kongregationen*, Vol. I, p. 191.

⁸³ *Ibid.*, p. 573.

fragmentary remains is a source of unending wonder and delight.

Like the building of churches, so also their decoration by painting and sculpture was almost solely done by the monks. They taught the theory as well as the practice of art in these early ages, as is evident from the books compiled on the subject. Theophilus, a Benedictine monk, who died in the twelfth century, was the author of a work which gave directions for painting.⁸⁴ And a nun of St. Catherine's Convent, in Nuremberg, wrote one which gave instructions for making glass pictures in mosaic.⁸⁵

The extensive and valuable libraries that were begun and enlarged by the monks indicate their high esteem for learning. Those of the Benedictines rank foremost among the libraries of all orders.⁸⁶ Vocational training was not only no detriment to the cultivation of letters, but rather aided the progress of education, for some of the most famous teachers of the order were masters in the manual arts. The biography of Easterwine gives us a glimpse of the eleventh century monk: "His duties were to thrash and winnow the corn, to milk the goats and cows, to take his turn in the kitchen, the bakehouse, and the garden; always humble and joyous in his obedience, . . . and when his duties as superior led him out of doors to where the monks labored in the fields, he set to work along with them, taking the plough or the fan in his own hands, or forging iron upon the anvil."⁸⁷ When we consider what the attitude of the wealthy had for centuries been toward labor and the laborer, we can readily understand the surprise that must have been caused among the people when a proud nobleman responded meekly to the call of obedience and performed the work which hitherto had been done for him by the servant and the slave. It is because the monks did not disdain the most humble occupations as a means of advancing, instructing, civilizing and converting the pagans that they accomplished their great task of converting Europe, for thus they approached the lowliest and gained their confidence and good will. St. Wil-

⁸⁴ *Ibid.*, Vol. I, p. 190.

⁸⁵ Janssen, J., *History of the German People*, translation by Mitchell, London, 1905, Vol. I, Book II, p. 213.

⁸⁶ Heimbucher, Max, *Orden u. Kongregationen*, Vol. I, p. 189.

⁸⁷ Montalembert, *Monks of the West*. Boston, 1872, Vol. II, p. 502.

frid, as he sought refuge among the pagans in the kingdoms of the Southern Saxons, taught his future converts, who were then suffering from a famine caused by a drought of three years' duration, a new means of gaining their subsistence by fishing with nets.⁸⁸

The monks possessed the confidence of the people to such a degree that parents entrusted to their keeping children at the tender age of five, for no other place offered such opportunities to train them in the sciences and, more important still, in the art of leading good Christian lives.⁸⁹ The moral value of labor was practically demonstrated each day, labor itself being transformed into prayer. For "the Church enlisted art in the service of God, making use of it as a valuable supplement to the written and oral instruction which she gave the people. Artists thus became her allies in the task of setting forth the beauties of the Gospel to the poor and unlearned. All the great artists grasped with fidelity this idea of the mission of art, and turned their talents into a means for the service of God and man. Their aim was not to exalt beauty for its own sake, making an altar and idol of it, but rather for the setting forth of God's will."⁹⁰ Art itself, though used as an instrument to teach and elevate by means of symbols, did not suffer on that account, nor was its development in any way hindered. On the contrary, never did man produce finer masterpieces in painting, sculpture and architecture than when his motive was only to accomplish his work for the greater glory of God. Such works were not accomplished when the motive was pecuniary gain or self-glorification. The disinterestedness of these artists is shown by complete indifference to perpetuating their names with their work.

Some of the most exquisite creations of art were produced by some unknown, unnamed artist. In some cases an initial is the only indication that tells us to whom we are indebted for the pleasure of seeing the expression of the author's noble thoughts. In many more cases there is no indication whatsoever of the artist's name.⁹¹

⁸⁸ *Ibid.*, Vol. II, pp. 681-683.

⁸⁹ Denk, Otto, *Geschichte des Gallo-Fränkischen Unterrichts*, p. 194.

⁹⁰ Janssen, J., *History of the German People*, Vol. I, Book 2, p. 167.

⁹¹ Sighart, J., *Geschichte u. Kunstdenkmale*, Bavaria, Landes in Volkskunde, München, 1860, Vol. II, pp. 975-976.

Scarcely had a nation issued from the night of paganism, being instructed in the mysteries of faith and the laws of morality, when the Church through her ministers hastened to reveal to her children the pleasures of the mind and the beauties of art. This work had begun in the catacombs at the tombs of the martyrs and then reappeared in the great mosaics which still decorate the apses of the primitive churches in Rome. In the seventh century Benedict Biscop brought to England both painters and mosaic workers from the continent to decorate his churches. Thereby he obtained the twofold result of instructing the learned and unlearned by the attractive image and also of fostering among the Anglo-Saxons the practice of art, architecture and glassmaking.⁹² In the following century Ceolfrid, who could wield the trowel as well as the crosier, complied with the request made by the King of the Picts and sent his monks to Scotland where they introduced Christian architecture.⁹³

With marvelous rapidity the work of transformation went on and the ninth century witnessed flourishing monasteries in all parts of the country. The description of one of these is given in the following words: "Looking down from the craggy mountains the traveller would have stood amazed at the sudden apparition of that vast range of stately buildings which almost filled up the valley at his feet. Churches and cloisters, the offices of a great abbey, buildings set apart for students and guests, workshops of every description, the forge, the bake-house and the mills; and then the house occupied by the vast numbers of artisans and workmen attached to the monastery; gardens too, and vineyards creeping up the mountain slopes, and beyond them fields of waving corn, and sheep speckling the green meadows, and far away boats busily plying on the lake and carrying goods and passengers—what a world it was of life and activity; yet how unlike the activity of a town. It was, in fact, not a town, but a house, a family presided over by a father, whose members were all knit together in the bonds of common fraternity. Descend into the valley, and visit all these nurseries of useful toil, see the crowds of rude peasants transformed into

⁹² Montalembert, *Monks of the West*, Vol. II, p. 496.

⁹³ *Ibid.*, Vol. II, p. 516; also Sighart, *Landes u. Volkskunde*, Vol. I, p. 260.

intelligent artisans, and you will find that the monks of St. Gall had found out the secret of creating a world of happy Christian factories."⁹⁴ It was in this hive of activity that we find St. Toutilo, the famous teacher, expert musician and master in the art of painting, architecture and sculpture.⁹⁵ In those days the ability to construct, as well as to play, the organ or other musical instrument was required of the musician.⁹⁶

St. Dunstan in the tenth century obliged his parish priests to teach the children of their parishioners grammar, the Church chant, and some useful handicraft trade.⁹⁷ This proves that not only did the children, who enjoyed a monastic education, receive vocational training, but also the less fortunately situated of the parishioners. A typical example of the kind of education received by a young nobleman of the tenth century is that of Bernward, a talented Saxon noble whose education was entrusted to Thangmar in the Convent of Hildesheim. He was instructed not merely in all the sciences of the schools, but also in the practical and mechanical arts, leaving none untried.⁹⁸

When he became Bishop of Hildesheim the beneficial effects of his education were apparent to all under his jurisdiction, for he promoted the spread of Christian education, the arts and mechanics. For this purpose he established convents, engaged sculptors, painters and metallists whose workshops he visited daily and whose work he inspected personally. He provided means for boys and youths to learn what was most worthy of imitation in any art; he took those who were talented with him to court and gave them the opportunity to accompany him when he travelled; he encouraged them to practice any handicraft of which they had gained knowledge.⁹⁹ In this manner he succeeded in sharing with his people the fruits of his vocational training and his talents that had been developed in the monastery which he finally entered, five years before his death.¹⁰⁰

(To be continued)

⁹⁴ Drane, A., *Christian Schools and Scholars*. New York, 1910, p. 170.

⁹⁵ Specht, F. A., *Geschichte des Unterrichtswesens*. Stuttgart, 1885, p. 319.

⁹⁶ *Ibid.*, p. 360.

⁹⁷ Drane, A., *Christian Schools and Scholars*, p. 218.

⁹⁸ Specht, F. A., *Geschichte des Unterrichtswesens*, p. 343.

⁹⁹ *Ibid.*, pp. 343-344.

¹⁰⁰ *Ibid.*, p. 344.

PRIMARY METHODS

According to the function performed by the teacher, the method which she employs may be characterized as didactic or organic. When the teacher aims at building up definite mental structures in the mind of the child, she examines each item of knowledge, and endeavors to have the child understand it and place it in an orderly system where he may find it when need arises. The teacher is the builder; her mind supplies the order and arrangement of parts and the resulting growth proceeds, like that of a growing building, in an arithmetical ratio. The reason for this ratio is obvious—the direction and the energy employed in the building come from the teacher and not from the mind of the child or from the structures of knowledge that are being erected in it. Such growth, it is needless to point out, is at best instrumental—it is neither vital nor fecund. It is not, therefore, organic, and, whatever name may be applied to the method, it is improper to call it organic. If the name didactic be applied here, it is only to set it off in strong contrast to the organic methods which govern the teacher who realizes that her function is to stand without the portals of life and to minister to the needs of the inward builder.

The mind in its growth, like the body, demands food and proper conditions; it then proceeds to analyze the food and to lift it into its own structures. The direction and the force producing such growth reside in the mind of the pupil and are strengthened by each additional item of mental food thus assimilated. It is for this reason that vital growth always proceeds in a geometrical ratio. The blacksmith who receives 25 cents for each of the four shoes which he nails to a horse's feet earns a modest wage, but were he to receive one mill for the first nail, two mills for the second nail, four for the third, etc., his compensation for the thirty-two nails would make him a millionaire. To astonish us by the results and bring home to us the meaning of geometrical ratio, a teacher of my young days placed the following problem on the blackboard: "Farmer Jones bought one hundred acres of land for fifty dollars an acre and sold it for one grain of wheat for the first acre, two grains for the second, four for the third, etc. He sold his wheat for a dollar a bushel, did he make or lose by the transaction, and how much?" We counted the grains of wheat required to

fill a thimble and worked out the problem, but the result was so vast as to dwarf even our newly acquired war expenses.

In the organic method the teacher aims at providing proper conditions for mental assimilation. She selects and prepares the mental food supply and stimulates the mind of the child; but she abstains rigidly from any attempt to build the inward mental structures. This is left to the mind of the child and to his constantly increasing insight and strength. The results are naturally astonishing when contrasted with those formerly obtained by the didactic method. This may be seen in the work which is now being done in the parochial schools of the Diocese of Cleveland. Five years ago, our methods and texts were put in the first grade of all the schools of the diocese. The work has been carried with these children up through the higher grades. At first the teachers were unfamiliar with the method, but even during the first year the work was astonishingly good. Since that time the teachers have grown in power, the texts have been gradually rounded out, and the results obtained have been constantly improving. All that we had dared to hope for has been achieved, and more. We publish here a specimen of the work of a child in the fourth grade which was sent to us by the diocesan superintendent, Rev. W. A. Kane, together with his statement of the conditions under which the work was done:

JAN. 9, 1919.

DEAR DOCTOR SHIELDS:

I am enclosing a report of a talk given the other day by a pupil of the fourth grade to the girls of the high school. I am sure it will interest you, especially since I vouch for the following:

1. It is a stenographic report, and in the transcribing no corrections in language have been made.

2. No special preparation had been made for the talk. The girl had not given the talk before, and did not know she was to give it till that day.

3. The talk concerned facts she had not studied since September.

4. It was not a memorized talk, as is evident from the fact that the girl has given it three times since in language and construction quite different from the first speech.

Sincerely yours,

W. A. KANE.

"Girls, this is little Alma Donnellon of the fourth grade. She is going to tell us about Attila invading Rome."

"Sister, Attila didn't invade Rome. He only came to the gates of Rome and then went away without entering the city."

"Oh, I beg your pardon, Alma. Then please tell us what happened when he came to the gates of Rome."

"Attila was king of the Huns. He was said to be a mower of men. He was born in the western part of Asia near the Forest of Tartary in the fifth century. He was short, broad-shouldered and had a huge head. He had a thin black beard. He received his company seated on a wooden stool and ate from wooden dishes, but his men ate from golden dishes.

"After some time Attila came down from Asia and pitched his tents on the banks of the Danube River. He had an army of five hundred thousand men. He was warlike by nature and he thought that he would like to go into France and pillage and burn all the cities of that country. With his men he crossed the Rhine River into France and burned and destroyed as he went along. The people had no time to offer any resistance. When he came to the city of Metz the people of this city held out a little longer than the others.

"From Metz he went to Troyes. The Bishop of Troyes was a very holy man. He promised his people that he would save the city for them. He went to meet Attila, dressed in pontifical attire. Attila was so astonished at the bravery of this holy man that he left the city unharmed and went back to his tents. Then he moved towards Paris. The people of Paris were dismayed. They prayed to St. Genevieve, the patron saint of their city, and she told the people to be comforted, that Attila would not destroy their city. This came true, for Attila for some reason turned in a different direction and left Paris unharmed. He then turned towards Orleans. Orleans was noted for miracles. The people in Orleans were frightened, for they thought that in a few days Attila would come into their city and pillage and burn it. The Bishop of Orleans asked a Roman general if he would send his men to fight for Orleans. Just at the critical moment when the people of Orleans were going to throw open their gates to Attila the Roman general came and they had a battle and Attila was defeated.

"After his defeat at Orleans, Attila crossed the Alps into Italy. Soon he was at the gates of Rome. The people of Rome were terrified. They walked up and down the streets talking in low, anxious voices. As the soldiers passed along the people watched them, for they felt that the future of their city depended on the soldiers. Valentinian and Theodosius, the two Roman Emperors, went out to Attila and asked him to be a general in the Roman army. But he sneered at them, saying that his servants were generals and that Roman generals were servants. He boasted that 'he was the scourge of God and that grass never grew where his horse had trod.' Valentinian and Theodosius went back to their palaces and Attila sent them this insolent message, 'Prepare a palace for me this day.' This meant an invasion. Valentinian, who was a coward, sent the message to the senate as though he did not know what to do.

"The Roman senators selected Celestus, one of their number, to go to Valentinian and make a last attempt to induce him to defend the city. Just as Celestus was coming down the steps of the Roman Forum he met Justus, a tribune. Justus asked Celestus if there was any news that he might carry to the people, who were very anxious. But Celestus had no good news and said that he feared that the barbarian Huns would come in and pillage and burn their city. While they were talking, the people gathered around to hear. Celestus asked Justus if he had seen Attila and if he knew how terrible a man Attila was. Justus said that he had not seen him. Then Celestus said that he would tell Justus about him so that he might give the description to the people.

"Celestus told Justus how he had gone out to Attila's camp the day before to see if he could make a truce with him. Attila came out of his tent and his soldiers and the women and children gathered around him. They were all very ugly and were very much afraid of Attila, who was very fierce and wicked looking. Celestus said that Attila made fun of the Romans and boasted that he had burned every town and field of grain between the Alps and Rome.

"Then Celestus told how he had left the camp of Attila feeling sick at heart and that as he came back into the city he thought of the Holy Father and of how he loved the people. This strengthened him and he went to see Pope St. Leo. The Holy Father promised to help him if Valentinian still refused and said that he would meet him at three o'clock the next day. Valentinian refused to leave his palace and so Celestus arranged to meet the Pope. He invited Justus to go with him. At first Justus said it was too great an honor for him, but after awhile he agreed to go.

"The Pope did not want any soldiers to accompany him and said that only Celestus and Justus should go with him. Celestus and Justus rode, one on each side of him, on two proud black horses, and four African slaves carried the chair of the Pope. As they approached the tent of Attila they could hear the singing of rude songs and rough merry-making. When Attila's people saw them they shouted that they were lords of the world and the Romans were coming to bow before them. Then St. Leo turned to Celestus and Justus and said that Attila was justly called the Scourge of God; for God uses strange means with which to punish people for their sins. He sometimes lets them be punished by other men and sends them war, famine and sickness. Then they see that they need God and they turn to Him and the world becomes better.

"Attila came out of his tent and rode toward St. Leo. He was mounted on a shaggy pony. When Attila came near, he began to sneer at St. Leo and his companions and to call them slaves. But St. Leo just looked right through Attila and did not speak a word. Attila tried to look back at St. Leo but the Pope's eyes were so full of holiness that he had to drop his for shame.

Then St. Leo began to speak to Attila and to ask him why he had come to Rome to injure their city and to pillage and rob when they had never injured nor stolen from him. Attila could not answer. St. Leo then told him of the power of God and how it could conquer all men, and as he talked his eyes glowed like fire. Attila began to feel afraid and to tremble and moved toward Thuros, one of his generals, who had accompanied him. He whispered to Thuros that he was afraid and asked him to hurry with him back to camp. Then he sent Thuros back with a message to St. Leo, saying that he would go away to the East and leave the city unharmed. Celestus was not satisfied with the promise of Attila and wanted St. Leo to demand his written word. But the Pope said that there is no faith in the word of a barbarian, but there is faith in the word of God and God had told him to be consoled.

"Then St. Leo and his two companions turned back towards the city, and St. Leo, as he rode along, bowed his head in a prayer of thanksgiving that God had spared their city."

QUESTIONS

Q. "What river did he cross in going into France?"

A. "He crossed the Rhine River."

Q. "When he left France and started towards Rome what mountains did he cross?"

A. "He crossed the Alps."

Q. "When he left Rome and went back to his own country, in what direction did he go?"

A. "He went east."

Q. "Alma, why was Attila called a mower of men?"

A. "Because he went through the cities and killed and cut down men as if he were mowing."

Q. "What do you think about Valentinian?"

A. "I think he was a coward and mean to his people."

Q. "Alma, you said that Attila sent an insolent message to Valentinian. What do you mean by insolent message?"

A. "He sent a rude, bold message. He wasn't particular about how he worded it."

Q. "Why were Attila's people afraid of him?"

A. "Because he was cruel to them."

Q. "Why couldn't Attila look the Pope in the eye?"

A. "Because Attila was wicked and the Pope was holy; and a wicked person can never look a good person in the eye."

Q. "Is there any one of whom you have heard that resembles Attila?"

A. "Yes, the Kaiser."

Q. "Why?"

A. "Because he too went through cities killing people that had not harmed him."

Q. "Did the Kaiser go into the same part of the world as Attila?"

A. "Yes, the Kaiser pillaged and burned Belgium and about three-fourths of France. He tried to get into Paris, but the Allies wouldn't let him."

Q. "Is there any difference between Attila and the Kaiser?"

A. "Yes, Attila went at the head of his army but the Kaiser stayed home in his nice palace and sent out his men to fight and pillage and burn the cities of other people."

Q. "Well, then, do you think that the Kaiser was worse than Attila?"

A. "Well, neither one of them was any good."

The opening sentence of this talk indicates that the child is moved by a clear inward vision of that which she relates, hence it is not irreverence or want of respect that leads her to correct her teacher's introductory statement. The inward vision dictated and not the will of the child. This view of the case is amply sustained by the talk that followed. Attila is vividly before her and she is present at all the moving events which follow.

The basis of the talk was the opening lesson of the Fourth Reader, but to any one who compares the child's talk with that lesson it will be obvious that, instead of memorizing the lesson, she used the materials which it contains freely. She amplified the facts, probably by the aid of the teacher's instruction, but the important thing to note is that all the facts in the case, whether taken from the drama, from the teacher's instruction, or from her own reading, were organized and vitalized so that her hearers, as they listened to her talk, were made to see Attila with her; to see his generals and the rabble; to see his invasion of France, his awe of the courage of the Bishop of Troyes, his mysterious turning aside from Paris and his defeat at Orleans. When her interest shifts to the streets of Rome, her audience accompany her. They see the cowardice of the Roman Emperor, the terror in the hearts of the populace, and their pitiful dependence upon the soldiers. They approach the Pope with reverential awe and listen to his preaching great fundamental truths, and they share in his gratitude as he returns to the city which he has saved from destruction.

This child is just beginning her work in the fourth grade. She is presumably in her tenth year. There is no apparent effort of memory, although some months have elapsed since the facts narrated were studied in school, and during part of that time the

school was probably closed on account of the prevalent influenza. The fact that the child in her subsequent talks uses different language and a different construction of her scenes proves, as Father Kane points out, that her work is vital and not a memory load. She has not been taught formal grammar, nevertheless her grammar is faultless. When the proper time comes for her to study formal grammar, she will only need to analyze the forms of speech to which she has grown accustomed.

No child could gain this vital mastery of thought and expression through the old procedure of passing from form to content, nor could he ever attain fecund knowledge of this sort under the hands of a teacher who deliberately aimed at building up mental structures in the mind of the child according to her own prearranged plan.

THOMAS EDWARD SHIELDS.

THE TEACHER OF ENGLISH

A SERIOUS STATE OF AFFAIRS

No state of affairs revealed to us by the war is more serious than the extent of our adult illiteracy here in the United States. There were 700,000 illiterate men among the millions called by the draft. Roughly, this is about 10 per cent. It is a distressing total. The implications of it are more distressing still.

The Secretary of the Interior, Mr. Lane, has issued a bulletin on the subject. "There can be neither national unity in ideals nor in purpose," he asserts, "unless there is some common method of communication through which may be conveyed the thought of the nation." He continues:

What should be said of a democracy which sends an army to preach democracy wherein there was drafted out of the first 2,000,000 men a total of 200,000 men who could not read their orders or understand them when delivered, or read the letters sent them from home?

What should be said of a democracy which calls upon its citizens to consider the wisdom of forming a league of nations, of passing judgment upon a code which will insure the freedom of the seas, or of sacrificing the daily stint of wheat or meat for the benefit of the Roumanians or the Jugo-Slavs when 18 per cent of the coming citizens of that democracy do not go to school?

What should be said of a democracy in which one of its sovereign states expends a grand total of \$6 per year per child for sustaining its public-school system?

What should be said of a democracy which is challenged by the world to prove the superiority of its system of government over those discarded, and yet is compelled to reach many millions of its people through papers printed in some foreign language?

What should be said of a democracy which permits tens of thousands of its native-born children to be taught American history in a foreign language—the Declaration of Independence and Lincoln's Gettysburg speech in German and other tongues?

What should be said of a democracy which permits men and women to work in masses where they seldom or never hear a word of English spoken?

Using figures taken from the Secretary's report, the *Baltimore Sun* puts the situation in this wise:

At the last census, that of 1910, there were 5,516,163 persons in the United States over ten years of age who could not read or write. Of this total 4,600,000 were twenty years of age or more. Over 58 per cent are white, and of these 1,500,000 are native Americans. There are now nearly 700,000 men of draft age in the United States who cannot read or write. Until April, 1917, the Regular Army would not enlist illiterates; yet in the first draft between 30,000 and 40,000 illiterates were brought into the Army, and approximately as many near-illiterates.

From a military and economic standpoint such widespread illiteracy as this forms a burdensome handicap. The illiterate soldier is not only at a serious disadvantage himself, but is a serious disadvantage to others. In a certain sense he is like a blind man who must constantly depend upon others for guidance, who in an emergency requiring rudimentary education may make a misstep disastrous to himself and his friends. Economically, illiteracy represents a waste of potential productive power, since this power is dependent largely upon the degree of educated intelligence.

The *Providence Journal* is ruthlessly frank in revealing the state of affairs in New England, beginning with conditions at home, where in Rhode Island the percentage of illiteracy is 7.7 per cent, exactly the national average! The *Journal* said:

In New England as a whole it was 5.3, in the Middle Atlantic States 5.7, in the South Atlantic States 16.0, in the East South-Central group, 17.4. In Louisiana it reached its highest figures, 29.0. There is a great work to be done in order to strengthen our democratic system along this fundamental educational line.

It is not enough that Americans should be able to speak and write some other language than English. English is the national tongue, the one vitally essential medium of popular communication. There are tens of thousands of our native-born children who have heretofore been taught American history in German and other alien languages. Such a condition is a shame and a reproach, and demands immediate attention. We must weed out the rank growth of separatism in the United States. Separatism, hyphenism, disloyalty—all these find a congenial soil where the English tongue is not customarily spoken and read.

Iowa and Nebraska showed less illiteracy than any other of the states in the Union, yet, curiously enough, Nebraska has an internal problem of Americanization that is declared acute! It is an interesting paradox. The *Morning World-Herald* of

Omaha insists that the problem of Americanization and the percentage of general illiteracy are not always related as cause to effect. In a recent editorial comment this newspaper asserts that:

Excepting only our neighbor State of Iowa, there is less illiteracy in Nebraska than in any other State, the percentage for Nebraska being 1.9 and for Iowa 1.7. In the New England States the illiteracy is three times as great; it is three times as great in New York; in the South it averages ten times as great.

Here our unfulfilled task is not so much to teach our people to read and write as to teach all of them to read and write English and make it the language of common speech. Our State has been settled by large colonies of Germans, Bohemians, Swedes, Danes, particularly in the rural districts, while in Omaha there is a truly polyglot population, including, in addition to those enumerated, Italians, Greeks, Syrians, Poles, Lithuanians, Hungarians, Belgians, Jews, and other nationalities, many of whom persist in the use of their mother-tongue in preference to the official language of their new home. This has come about naturally and as much through our own fault as theirs. Their practical segregation into separate colonies, if it has not been encouraged, certainly has not been discouraged. They were left, unadvised and unassisted, to choose the line of least resistance, which, in a new and strange land, was to form little communities using the language they already knew. With their own schools, their own churches, their own newspapers, and with leaders and advisers of their own particular nationality, it has been relatively easy for many of them to neglect or evade the difficult task and duty of assimilating themselves with the language, ways, and customs and thought of the American people. That, in spite of this failure, they have made as good and desirable citizens as they have—orderly, law-abiding, industrious, thrifty, and for the most part intensely devoted to their new country as patriotic citizens—is as highly creditable to them as to the pervasive and penetrating influences of American institutions and American freedom.

There is much to endorse in this last-quoted editorial, much to commend. It is on such lines as this that we will make progress in solving our problem.

T. Q. B.

MORE LETTERS

The letters which have come to this column, in comment on Dr. Eliot's now famous address at Carnegie Hall on the improvement

of our primary and secondary education, have been very illuminating in their opinions and criticisms, and interesting in their freedom of expression. In the main, they agreed with Dr. Eliot's more fundamental contentions, although they were sharp with him for his failure to mention even the place that religious instruction or ethical ideals should have in any proper system of early education. There was a majority opinion that a longer school year, with a better organized scheme of recreation and holidays to relieve the strain of additional school periods, was eminently desirable. Training of the faculties of observation; better articulation of courses; providing the teacher of language with relatively the same amount of laboratory equipment as the teacher of science; smaller classes; and well-planned school buildings, were other matters that engaged the sympathetic attention of our correspondents. Such an exchange of opinion is inevitably helpful, and when the war-time restrictions on space and print-paper are removed we hope to find place for even more letters than at present we are physically enabled to publish.

T. Q. B.

NOTES

The University of California has added "Scenario Writing" to its courses in English. "Photo-dramatic Composition" is the more accurate term for the new course, which is given by extension. Classes are conducted both in San Francisco and in Oakland, and the course is proving so popular that other cities will probably be chosen as further centers for the work. According to *The Moving Picture World*:

The general scheme of the course is a combination of lecture and laboratory methods, and the ultimate end of it is to give the aspiring author an understanding of the kind of material that is best screenable and the essential technique for best presenting it to the scenario editor. However, there is no attempt to encourage false hopes or to exaggerate the fruitlessness of scenario writing as a chosen field of endeavor. Particular emphasis is placed on the fact that a plot for the screen must be just as painstakingly constructed as one for the stage and that, while the genuinely good story is sure of a market irrespective of who writes it, there is no longer a place for the mediocre scenario from the free lance writer.

In his first half dozen lectures the instructor endeavors to fix a working foundation of technique, with emphasis upon

the contemporaneous development of several story threads toward a common crux through cut-ins and cut-backs, probability in basic situations, suspense, tying up the plot for compactness, provision for elapsed time, the establishment of background, the creation of atmosphere and comedy relief without interrupting the forward rush of the narrative, action as the chief medium of screen expression, the screen exposition in character development, the general plan of a photodramatic plot, etc. After these preliminary lectures, the course devolves into an analytical study of successful manuscripts and of photoplays selected and projected for the class.

A considerable percentage of the registration in the classes comes from writers who have already met a measure of success in some other field of literary endeavor and are interested in the particular technique of the photoplay.

In his article on the Government Printing Office in the December *Bookman* Henry Litchfield West says that whenever a member of Congress dies there must, in obedience to the law, be printed and bound 8,000 volumes containing the obituary addresses, of which fifty copies must be "in full morocco with gilt edges" for presentation to the family of the deceased statesman, 1,950 must go to his colleagues from his own State, and the remaining 6,000 are apportioned among the other Senators and Representatives, from whose desks they soon find their way to the junk dealer in waste paper.

Of the eighty-two students enrolled this term in the 4-year course of Journalism at the University of Wisconsin, seventy-three are young women. There are only nine men in the course.

Amelia E. Barr's "The Paper Cap," just published by the Appletons, brings the number of her novels well over seventy, besides several volumes of poetry and short stories. She is now eighty-seven.

"It is a habit of criticism to find technical perfection at the moment when technique has lost its relation to the significance of its subject matter and has thus become a degraded and detached mechanical facility. Technique rightly considered is the result of power over means of expression, and when that power is at its full technique mounts to its furthest heights. Fortunately, however, there are long periods during which a race enjoys the power

of hand it has developed through centuries, before it loses interest and treats art as a plaything."—*Huneker*.

1919 is the centennial of the birth of Mrs. E. D. E. N. Southworth, one of the most prolific of our American novelists. How many of her novels can you recall offhand? And did you ever read any of "Bertha M. Clay's" novels? No modern literary education is complete without reading at least one of each!

In "Reminiscences of Lafcadio Hearn," by Setsuko Koizumi, his Japanese wife, there is a delicious paragraph in which she lumps together the various things which Hearn liked or disliked extremely. Here they are:

The west, sunsets, summer, the sea, swimming, banana-trees, cryptomerias (the *sugi*, the Japanese cedar), lonely cemeteries, insects, "*Kwaidan*" (ghostly tales), Urashima, and *Horai* (songs). The places he liked were: Martinique, Matsue, Miho-no-seki, Higosaki and Yakizu. He was fond of beefsteak and plum-pudding, and enjoyed smoking. He disliked liars, abuse of the weak, Prince Albert coats, white shirts, the city of New York, and many other things. One of his pleasures was to wear the *yukata* in his study and listen quietly to the voice of the locust.

QUERY

Brother X.—The information you ask concerning English in secondary schools can be found in full in "Bulletin No. 2, 1917," published by "Bureau of Education, Department of the Interior," and entitled "Reorganization of English in Secondary Schools." The author of the bulletin is J. F. Hosic. Extra copies of this bulletin can be obtained from the Government Printing Office, Washington, D. C., for a nominal sum.

NEW BOOKS

CRITICISM.—*Joyce Kilmer: Poems, Essays, and Letters*, edited with a memoir by Robert Cortes Holliday. In two volumes. Doran. *George Meredith*, by J. H. E. Crees. New York: Longmans, Green & Co.

EDITIONS.—*Canadian Poems of the Great War*. Chosen and edited by John W. Garvin. Toronto: McClelland & Stewart.

Five Somewhat Historical Plays, by Philip Moeller. New York. Alfred A. Knopf.

BIOGRAPHICAL.—*The Women Who Make Our Novels*, by Grant M. Overton. Moffat, Yard & Co. *Our Poets of Today*, by Howard Willard Cook. New York: Moffat, Yard & Co. *The Early Years of the Saturday Club: 1855-1870*, by Edward Waldo Emerson. Boston: Houghton Mifflin Company. *The English Middle Class*, by R. H. Gretton. New York: The Macmillan Company.

INSTRUCTION.—*How to Read Poetry*, by Ethel M. Colson. Chicago: A. C. McClurg & Co. *The Writing and Reading of Verse*, by Lieut. C. E. Andrews. New York: D. Appleton & Co. *The English of Military Communications*, by William A. Ganoe. Menasha, Wis.: George Banta Publishing Company. *Military English*, by Percy Waldron Long. New York: Macmillan.

THOMAS QUINN BEESLEY.

DEEDS, NOT WORDS¹

Mark, now, how a plain tale shall put you down.—I Hen. iv, ii, 4.

Under the above title the Italian public has been given a summary of the good work done, and good offices performed, by His Holiness the Pope for humanity during the war. The following outline of these practical evidences of Papal concern in the welfare of the nations is based on the facts given in the above-mentioned publication. The list is incomplete and suffers from other obvious defects, but even the barest statement of what the Pope has done cannot but serve its purpose in impressing the world with what it owes to a power whose sole reward has been criticism, hostility, and insult.

The Pope has effected, or made possible, the exchange of prisoners of war, the victualling of occupied countries, communications between prisoners and their friends, tracing of missing relatives, preservation of sacred or public buildings from vandalism, the care of the graves of the dead, the prevention of deportation, the commutation of death sentences passed on individuals, and other acts of mercy or justice. He has contributed bountifully from his private purse to the various war charities—domestic or allied.

With the Holy Father's utterances the world is, or should be, well acquainted, for he has missed no opportunity of bringing before the belligerents the basis upon which peace is founded and the immorality of infringing the conditions under which war can be legitimately waged. His actions are less widely known—hence the present attempt to summarise them.

On December 31, 1914, Benedict XV put into action his programme for alleviating the sufferings produced by the war by addressing proposals to the sovereigns and heads of states at war for the exchange of prisoners unfit for military service. All the belligerent nations responded favorably, and shortly afterwards the exchanges across Switzerland began, and have continued throughout the war, transfers having been likewise effected to other neutral countries. The nations which responded to the Pope's initiative on this occasion were: Great Britain, France,

¹ A plain statement of the actions of the Pope for the benefit of humanity during the war, collated by the editor of the *London Universe* from articles published in the *Civiltà Cattolica*.

Germany, Austria-Hungary, Bavaria, Serbia, Belgium, Russia, Turkey, Montenegro, Japan. Between March, 1915, and November, 1916, above 8,868 French and 2,343 Germans returned to their homes across Switzerland.

On January 11, 1915, the Pope submitted to the belligerents a proposal for the repatriation of (1) women and girls; (2) boys under 17; (3) adults over 55; (4) doctors, ministers of religion, and all men unfit for military service. Great Britain, Belgium, Russia, Germany, Austria-Hungary, Bavaria and Turkey agreed. Agreements already under discussion between Serbia and Austria were completed, and France ended by coming to terms with Germany and Turkey with Great Britain. More than 3,000 Belgians returned; in a single month 20,000 left the occupied territories for Southern France as the direct result of Papal initiative.

The Pope turned his attention to the relief of wounded and sick prisoners of war in May, 1916. His proposal, conveyed to Berne by Count Santucci, coincided with those of the Federal Council and of the Central International Committee of the Red Cross. It was accepted in Switzerland, and long negotiations ensued, an agreement being arrived at in December, 1916, between Switzerland, France and Germany. The first experimental hospitalization of 100 French and 100 German tuberculous subjects began on January 25, 1917. The other nations entered into the agreement at a subsequent date. At the termination of the war several thousands of men were in residence in Switzerland and in other neutral countries, thanks to the initial efforts of the Holy Father.

His Holiness negotiated with special persistence in May and June, 1916, for the hospitalization of prisoners—fathers of four children, or those who had been in captivity over eighteen months. Germany accepted the proposal for French prisoners on condition of reciprocity. In July, 1916, Austria and Russia joined in the negotiations. A protracted discussion ensued, but practical agreements were arrived at in the Convention of Berne in May, 1918, and crowned the Pope's persevering effort with success.

The repatriation without exchange of tuberculous Italian prisoners in Austria was achieved through the efforts of the Pope in January, 1918; as a witness to this fact, the train which week by week brought the tuberculous Italian to his native land was known as "the Pope's train."

At the end of 1915 the Holy See was asked to intervene on behalf of the hundreds of thousands of French and Belgian people who were cut off from all correspondence with their families. In the words of the Swedish Minister at Berne, a prompt and successful result could only be obtained through the Holy See. The Pope induced Cardinal Hartmann to approach the German Government. Practical proposals were made, strengthened by letter, and shortly after Cardinal Hartmann received a reply from General Freytag, containing a concession, which enabled news to be obtained by the families in question, subject, however, to a rigid control.

The Pope rendered a similar service to the Serbian refugees and to Austrian subjects in territories occupied by Italy.

The Pope's proposal, made in August, 1915, that Sunday should be observed as a day of rest for all prisoners of war, was sent to all the belligerents. Great Britain, Belgium and Serbia agreed in writing in September, and Russia, Turkey, France and Italy, and Austria-Hungary followed suit in October, 1915.

With regard to the conservation of the graves of the dead, particularly those in the Dardanelles, in March, 1916, the Pope, in answer to many requests from England and France, took steps to satisfy the demands of those who had lost relatives in the Dardanelles, and desired that their graves should be preserved intact, and piously tended. In the following April the assurance was obtained that the graves should be "preserved intact and religiously guarded, and that each shall show the religion of the deceased." Photographs of the various cemeteries were procured and forwarded to the various governments, and by means of these some of the graves were identified; the British, Russian, and especially the French Government, each returned cordial thanks to the Vatican for this active work of charity.

The Vatican Bureau of Information was established at the end of 1914 to cope with the correspondence addressed to the Vatican from bishops, priests and families making enquiries about missing soldiers. The greater part of these were addressed personally to the Pope, and came chiefly from France and Belgium. The Pope read and annotated these letters and set enquiries on foot. The voluminous nature of the work led to the creation of an office to deal with it in a methodical fashion. Mr. Bellamy Storer, ex-Ambassador of the U. S. A. at Vienna, undertook the charge, and conducted the work with the utmost zeal from January 12 to

April 18, 1915. In the meantime the Holy Father had instituted a bureau at Paderborn for French, Belgian and British prisoners, and in compliance with his request a bureau was established at Fribourg, where the Mission Catholique Suisse was already at work on behalf of the prisoners of war.

In April, 1915, on the return of Mr. Bellamy Storer to America, his work was undertaken by Father Dominic Reuter, also an American. The bureau was set up in the House of the Dominican Order at Rome. Later on, to facilitate enquiries concerning Italian prisoners in Austria, the Pope established a bureau in connection with the Nunciature at Vienna. Both the Holy Father and the Secretary of State were personally occupied with the work of the bureau, whose complete staff was comprised of members of the religious orders and secular priests, while nuns and ladies of the Roman aristocracy cooperated—from 160 to 200 in all, and almost all working without remuneration. The expenses were borne entirely by the Holy Father.

In the early months of 1916 urgent entreaties from various quarters reached the Holy Father that he should come to the aid of the famine-stricken Poles. Appeals were received from the Archbishop of Warsaw on February 16, 1916, and from the entire Polish hierarchy on March 25, to which was added one from the distinguished writer, H. Sienkiewicz, dated April 6. America, which had cooperated in the relief of Belgium, was equally prompt in coming to the assistance of Poland, but certain facilities were requisite from Russia, Germany, Austria, France, and, above all, Great Britain. Long and laborious negotiations were carried on by the Pope, lasting nearly a year, but at length agreements were reached which rendered the provisioning of Poland possible.

In the case of Montenegro, whose starving population was fed by a British Relief Committee, it was owing to the good offices of the Vatican that facilities were obtained from the Austrian Government for forwarding the provisions which were to be used exclusively by the civil population and exempt from any kind of requisition. The Pope, upon being appealed to, took steps (April 26, 1916) through the Cardinal Secretary of State. Negotiations were set on foot with the Austrian Government. It was found, in July, 1916, that the consent of the Italian Government was necessary, and complications arose which tested the perseverance of the Vatican. But, finally, the Pope's efforts were crowned

with success, and in 1918 consignments of provisions were able to reach Montenegro by sea to certain specified ports, and under the responsibility of the Holy See itself.

In October, 1916, the Pope, in answer to an appeal from Mr. Herbert Hoover, President of the Belgian Relief Committee, came to the relief of 1,500,000 Belgian children, who were suffering from want of food. Mr. Hoover begged the Pope to appeal to the children of America. In addition to subscribing \$2,000 himself, the Holy Father exercised his influence by a special appeal to the Hierarchy and faithful of America to contribute to the Fund. Cardinal Gibbons was able to send \$40,000 to the Commission. Other American bishops sent personal gifts, following the Holy Father's example, and Mr. Hoover's appeal to His Holiness to further the scheme fully justified itself in its results.

The Pope's benevolence to prisoners of war has been bestowed without distinction of nationality or creed. Donations of money, foodstuffs, clothing, books, have been distributed without exception to the concentration camps of the various belligerent nations. Whilst the Italian prisoners in Austria naturally claimed a special share in the Pope's charity, the English and French prisoners in Constantinople received gifts from His Holiness, the Christmas of 1916 saw 20,000 prisoners in Austria provided with parcels of food and clothing, as well as other occasions.

In May, 1916, a two-fold proposal was recommended to the Pope. He was asked to gain concessions from the German Government that the latter should allow not only the sending of parcels to individual French prisoners, but also collective consignments. M. Léon Watine Dazin proposed that Switzerland should organize the provisioning of the French occupied regions, at least as regards certain commodities. The Pope took up the question (May 19 and May 26, 1916), and on May 27 the British Government informed the Pontiff that the Relief Committee had been authorized to import 1,600 tons of condensed milk a month into Northern France. On June 15 the German Government announced that collective consignments would be permitted to the French prisoners, provided that there was reciprocity for German prisoners. This concession was likewise made to Belgian and French civilians.

In April, 1915, the Pope sent to the Cardinal Archbishop of Paris 40,000 lire for necessitous French, and in 1917, 150,000 francs, received from the French bishops to the French Provinces invaded

by Germany; in April, 1915, to the Union Fraternelle des Regions Occupées, 20,000 lire; 5,000 lire to Soissons. In July, 1915, the Bishop of Luxemburg received 10,000 lire for the necessitous inhabitants of the Grand Duchy.

The sums collected through the German bishops were allocated for the needs of the German prisoners in Russia.

Poland has received from the Vatican coffers: In March, 1915, 10,000 lire from the Pope, from the Sacred College 3,000 lire; in April, 1915, 25,000 crowns and 20,000 lire. In April, 1918, the Pope placed in the hands of the British Minister to the Vatican 100,000 lire on behalf of the Poles. To the Lithuanian Society he sent 10,000 lire; to the Serbians, 10,000 lire; to the Montenegrins, 10,000 crowns. At the Pope's instigation collections were made in the churches for the Lithuanians, which early in 1918 had reached a sum of several hundred thousand lire.

Belgium has received monetary assistance from the Holy Father, which includes the sum of 25,000 lire sent through the Cardinal Secretary of State (April 6, 1916) to Cardinal Mercier. The Catholics of the whole world being invited to follow this example, 30,000 lire allocated to Belgium from the monies collected in Spain for war victims, and various smaller sums sent on succeeding occasions ever since 1914.

The foregoing very incomplete list serves to give some idea of the extended nature of the Pope's monetary benefactions to nations distressed by the war.

The Pope has supported the various Italian war charities with unremitting generosity, both by personal donations and by appeals, and the allocation of funds collected. He allocated 140,000 lire for the benefit of Italian war orphans, 500 lire to the Soldiers' House at Rieti, 10,000 lire to the Italian Colony at Smyrna, 100 lire to the Asylum for Soldiers' Children at Portogruaro, 1,000 lire to the Leece, 1,000 lire to the Orphans' Fund at Perugia, and 200 lire monthly for the duration of the War to the Aid Committee for the Italian workers in Belgium. In Rome the following Pontifical Houses were handed over for the use of the wounded: Hospital of St. Martha, Leonine College, German College, De Merode Technical Institute, Missions Institute, and many other diocesan institutions, of which, unfortunately, the list is incomplete.

The direct intervention of the Pope on behalf of private individuals has obtained favors in instances too numerous to record.

Under German rule, M. Joseph de Hemptinne (November 24, 1915), Countess de Bellerville, Madame Thurlier, M. Louis Severin (November 10, 1915), Madame Leótime Pellot (January 28, 1916), M. Freyling, Chef de Cabinet, Belgian Ministry of War (February 27, 1916), to name a few, were reprieved from the death sentence.

Owing to the Pope, concessions and facilities were obtained for Princess Marie de Croy, who had been condemned to ten years' imprisonment on the charge of having concealed Belgian and French soldiers (November, 1915, March, 1916); and favorable treatment for Madame Carton de Wiart, wife of the Belgian Minister of Justice, who had been condemned to three months' detention. At the end of that time she was sent to Switzerland, and action of the Holy Father has enabled this lady's five children to join their mother.

Papal intervention has likewise secured the liberty of a number of those interned and held as hostages. Through the good offices of the Nunciature in Brussels the commutation of the sentence of hard labor passed on the Rev. P. Van Bambeke, S.J., parish priest at Curezheim, was obtained, and a number of British subjects have benefited in this way.

The Pope made a general protest against deportation in December, 1916. In April, 1917, the efficacy of the Holy Father's protestation was proved in the case of the Belgian deportations. The *Osservatore Romano* then published an official note from Count Hertling, at that time Bavarian Prime Minister and Foreign Minister, addressed to the then Nuncio at Munich. In this note it was stated that in consequence of steps taken by the Holy See the German authorities had expressed their willingness to refrain from further enforced deportations of Belgian workmen, and to allow the repatriation of those who had in error been unjustly deported. The deportations then ceased, and Cardinal Mercier warmly thanked the Pope. His Holiness has taken similar action in the case of deportations from the occupied parts of France.

Thus, on June 7, 1916, the Cardinal Secretary of State wrote to the Archbishop of Cologne, to the effect that information had reached the Vatican that the German authorities in the occupied regions of France had deported batches of youths and girls into Germany, regardless of all laws of justice or morality. His Holiness requested precise information. The German reply was that the deportations had taken place on account of the food shortage

and to relieve the communities by giving their able-bodied members a means of earning their living—an example of Germany's method of exculpating herself. On other occasions the Holy See took similar action—a fact which is not affected by the absence of the desired result.

Owing to the action of the Holy Father, through the Nunciature at Brussels, special protection was obtained for the Bollandists' Library at Brussels, for the Jesuits' Psychical Institute at Louvain, as well as other educational institutions. The Nuncio demanded the evacuation of convents occupied by German troops, or at least the separation of the part occupied from that inhabited by the Community. After the sack of Louvain the Nunciature handed to the Military Governor of Brussels a full list of the monuments, religious or otherwise, in that city which had been drawn up by the Royal Monuments Commission of Belgium, with a request that they should be respected and safeguarded. The Governor gave his promise to comply.

Similarly, after the bombardments of Malines and Antwerp Cathedrals, the Nunciature presented to the Governor-General of Belgium a list of all the buildings classified by the Monuments Commission, and the latter had the list distributed to the various German commands with orders for their protection. This important fact was published in the "Official Bulletin, Royal Arts and Archaeological Commission," Brussels, 1914. In order to view the damage done to churches and other ecclesiastical buildings, so as to be able to formulate demands, the staff of the Nunciature undertook many hazardous journeys, and there were innumerable difficulties to be overcome before a result could be achieved.

The action of the Vatican has also been instrumental in saving the church bells of Belgium. At the beginning of 1917 the Holy See learned that the German Government intended to requisition the bronze and other metal objects used in Belgian churches. Intervention was made through the Nunciature at Munich, and Cardinal Hartmann, and the project was abandoned. In February, 1918, notice was given to Cardinal Mercier of the approaching requisitions of bells and organ pipes. The Holy Father sent in his protest, but received the reply that the measure was necessitated by military exigencies. The Pope, however, insisted, making a second effort in May, 1918, and on this occasion the Nuncio at Munich was able to inform His Holiness that the requisitioning of the church bells of Belgium had been abandoned.

THE KNIGHTS OF COLUMBUS WAR SERVICE

Knights of Columbus secretaries and Catholic chaplains who entered the military service through the Knights, stationed aboard transports bringing our troops home, are playing a big rôle in war relief work in connection with the care of and supplying comforts to the wounded warriors.

Our soldiers are men of action rather than words, but aboard ship returning home they frequently talk about their experiences abroad and it is then the various war relief organizations and their work are discussed. Knights of Columbus secretaries and chaplains bring evidence daily of the esteem our soldiers entertain for the Knights.

First Lieutenant, Chaplain Father Marcellus Horn, O. M. Cap., who was in transport service for many months and who was this week again assigned to the same work aboard the U. S. transport *Metsonia*, writes entertainingly about his experience on troop ships as a representative of the Knights of Columbus. In his letter he says:

I would like to say a few words in praise of the Knights of Columbus. They are doing wonderful work for the boys, and would do more if people would only understand and supply the means. If they only had men and money enough to do their work in the best possible manner!

Let me emphasize the fact that every cent the people give to the K. of C. is given to the boys in the form of little comforts the soldier so much enjoys. I have met hundreds of boys from the front, and all had the same story to tell. The soldiers love the K. of C. and appreciate the work they are doing. The same story can be told of their work everywhere in France and the States. I met officers, lieutenants, colonels, captains, majors—and all had the same story to tell about the Knights' work in France, especially at the front. "Their work is a blessing for my boys," one officer repeated again and again.

He then continues:

Since I entered the transport service in order to do my bit for my country in a great and glorious cause, and to assist our boys in their spiritual needs I have had lots of experience.

I have made four trips on one of the best transports in the service. At the end of this voyage I will have traveled full 24,000 miles. This long voyage I began on June 6th last year. During this time, from June till October, I have met thousands of our

finest and best boys. This ship unloads thousands and thousands of the noblest and best specimens of American manhood, for our Uncle Sam sends only the best overseas. At ports "somewhere in France" I have said goodbye to my noble soldier-friends of a few days and sent them on their way to battle and perhaps death with a fond prayer and a blessing.

My work aboard ship is not only that of a spiritual father and guide; indeed my duties become very material at times, for instance, I am expected to be an all-round good "sport." The spiritual, real spiritual, work is only a small portion of my obligations. Now do not misunderstand me. I mean by the real work Holy Mass, confessions, instructions, etc.

Place yourself aboard one of the transports. It is leaving one of the ports somewhere along the Atlantic coast with a few thousand soldiers. Soon time will become heavy on their hands. Some will get seasick, others homesick; they need diversion and distraction. Now it is the chaplain's duty to see that everybody is happy. He must be to the soldiers: father, mother, sister, brother, sweetheart(?) friend, in fact, he must console, encourage, cheer. This is the work, the bit, I am trying to do. But how?

This is how I try. I go about among them, speak to them, try to have a kind word and a smile for every one. I endeavor to see and speak to each one. At the same time I am letting them know that I am a Catholic priest and that I am at the service of all, and that the Catholic boys will have every opportunity aboard ship to attend Mass and receive the Sacraments. Thus I try to gain their trust and confidence. Of course, there is a Protestant chaplain aboard to take charge of the non-Catholic services. However, on the first two voyages, I also held services for non-Catholics, there being no chaplain aboard.

Just imagine, holding forth to a Protestant congregation! Shades of Jupiter! How some good souls would turn in their graves. I think also that I can see a dubious smile on some of my readers' lips and a curious twinkle in their eye. Well, it was done just the same in the line of duty, and I believe I did some good; you never know how soon the good seed will strike good ground, take root and flourish. At the end of one trip, a non-Catholic boy came to bid me good-bye. While shaking hands, he said: "Father, I'll not forget what you said about cursing and blaspheming; I've cut some of it already." Then and there I felt well repaid for every effort I had made on the trip to do some good. That good Sammie was sent on his way with an extra blessing.

Very much can be done by this personal contact with the men, in fact, it seems to me to be very important. They must know they have a friend in the chaplain, one who takes interest in all their affairs, big and small.

But how to keep the boys occupied! Officers and men gather about the ring to enjoy some good sport. (The ring is on deck, of

course.) Boxing and wrestling contests and vaudeville entertainments take up many an afternoon and evening. The blood flows a little once in a while, but nobody minds such a trifle. There is also music aboard, for each regiment has its band. Then, too, we often find an orchestra among the different companies. So why worry when there is such fun? I sincerely believe fear of "subs" is the least fear among the soldiers. They are much more afraid of the revolution in the "netherlands" and hanging over the rail. Feeding the fishes is a very unpopular pastime. I know. Veni, vidi, vici, which means, "I did the same as the rest of the boys."

But to get back to the ring. I fear many of you would be just a little scandalized to see me in the ring acting the part of referee or timekeeper. However, that also is part of my duty, so the scandalized one will kindly pardon me. I'll do penance when I get back into habit and sandals again. I wish I could get there now, for sometimes I get homesick for the quiet, holy life within the monastery walls and the work in the parish. Still it is God's will that I am here, and our soldier boys need me, so I dare not let selfishness creep into my heart now. It would destroy all the good I am trying to do.

I wish that the mothers, sisters, and sweethearts, and fathers and brothers, too, could witness the sight of a Mass at sea. It is soul-inspiring. While the priest is celebrating the Holy Sacrifice of Mass their loved ones—hundreds of them—are kneeling close by on deck in humble adoration and prayer, either telling their beads or using their prayer-book. When I see this, I know that every one is a real patriot and soldier. When I turn to read the epistle and gospel and preach to them, I hurriedly breathe a short prayer of thanksgiving to God, asking Him to keep them always so.

Knights of Columbus are meeting the reconstruction problem overseas and appear to be blazing a path by tackling the physical as well as the moral side of the question. One evidence of this is a shipment from here of more than a hundred kits of carpenters' tools. Recently enough overalls to supply more than a thousand Knights of Columbus secretaries were shipped to France. More than 5,000 tools and implements are included in this shipment of workmen's outfits.

The inhabitants of all the war-wrecked cities and villages in France turn to the Knights of Columbus for aid in their distress, and it is to help them rebuild or repair their houses that carpenters' tools are now forwarded to Knights of Columbus secretaries.

The Knights, too, are building many new buildings for club-houses and rest places for our soldiers, and as the labor problem

abroad precludes the employment of French or Belgian labor, which is devoted entirely to rebuilding their cities, the Knights of Columbus are erecting their own structures. Thirty new K. of C. buildings are at present in course of construction.

A letter which throws a strong light on Knights of Columbus overseas activities, and in a modest, yet graphic manner, describes the part Catholic chaplains are taking in the war, was recently received by Mr. E. P. Clark, of Knights of Columbus Overseas Headquarters, New York. It is a testimonial of the efficient services of William J. Mulligan, Chairman of K. of C. Committee on War Activities, and William P. Larlin, Director of K. of C. Overseas Activities, and pays eloquent tribute to Past Supreme Knight Edward L. Hearn, now K. of C. Overseas Commissioner at Paris. The letter, in part, follows:

NOVEMBER 22, 1918.

MY DEAR GENE:

Your kind welcome letter of October 12th has been chasing me around France and finally caught me on the march a few days ago.

You already know of my transfer out of the 49th. As they were fixed, I had no opportunity to get up Front, so I finally succeeded in getting a transfer to a fighting outfit, the 101 Inf., the old 9th Mass.—Irish and Catholic.

I joined them up at the Front, and was with them long enough to get a taste and a realization of actual warfare. Believe me, it is hell. I saw only a little, but that made me thank God with a full heart that peace had come, and my hat goes off to the men who have stood the gaff through it all. Our infantry boys are wonders and the artillerymen hand it to the dough-boys every time.

When the armistice was signed, the outfit was pulled out of the line, and we have been on the hike ever since. This has been our first rest. The weather has been splendid, though a trifle cold. We shall probably remain at our present locality to get cleaned and clothed and washed and respectable looking, and, best of all, get rid of the cooties. What will follow, no one of us knows yet.

Before leaving Lemans, things were working O. K. and supplies were coming in to the boys from the Knights of Columbus regularly. I had twenty-four hours at Paris on my way east and Mr. Hearn was more than kind and cordial. He made me his guest, and I remained at his house. He made it a real home to me, and that was the last time I saw a bed till the other night. Mr. Hearn is making a wonderful success of the work. He gets everything

from the French officials and is a live wire, on the job every minute, never missing a cue or an opportunity.

The Knights of Columbus is exceedingly popular with the soldiers. "Everybody Welcome and Everything Free" is literally lived up to, and the Protestant and Jewish boys look to the Knights of Columbus just like our own boys; and the boys who have been at the Front are especially loudest in their appreciation. The War has been *the* opportunity for the Knights of Columbus, and they have risen to it fully.

Please remember me to all our mutual friends and particularly to all the Castilianites.

Sincerely,

(Signed) JOHN J. MITTY,
Chaplain, 101st Inf., A. E. F.

BOY SCOUTS IN WAR AND PEACE¹

The following is a conservative statement of Boy Scout activities during the last year and a half.

Membership of the Boy Scouts of America at the close of 1918:

Registered scouts.	339,468
Scoutmasters and assistants.	28,823
Member of local councils and officials.	60,687

The movement is founded upon a steadfast observance of the Scout Oath and Law, which are as follows:

The Scout Oath

On my honor I will do my best—

1. To do my duty to God and my country, and to obey the Scout Law.
2. To help other people at all times.
3. To keep myself physically strong, mentally awake, and morally straight.

The Scout Law

- | | |
|----------------------------|--------------------------|
| 1. A scout is trustworthy. | 7. A scout is obedient. |
| 2. A scout is loyal. | 8. A scout is cheerful. |
| 3. A scout is helpful. | 9. A scout is thrifty. |
| 4. A scout is friendly. | 10. A scout is brave. |
| 5. A scout is courteous. | 11. A scout is clean. |
| 6. A scout is kind. | 12. A scout is reverent. |

The program of the Boy Scouts of America calls for a week of camping for every scout, where possible. Frequent hikes into the country on observation trips. Study of woodcraft. First aid, Life saving, and safety-first. Study of animals, birds and trees. Study games of skill and strength. Outdoor fire building and cooking: everything pertaining to campcraft. Signaling by code. Knot tying. Swimming and sailing. Outdoor life to the full. Doing a good turn every day to some person without pay. The program also includes for first class scouts an opportunity to earn merit badges in one or more of fifty-eight practical studies, which have a leading toward a vocation.

The program has a myriad forms of expression, and is the liveliest thing there is today for boys. During the past year and a

¹ Supplied by the Bureau for Catholic Extension of Boy Scouts of America. This Bureau was approved by his Eminence Cardinal Farley.

half, it took in the larger service called for by the Government in its conduct of the war. In obedience to the Oath of duty to God and country, the Boy Scouts of America signified their readiness to stand 100 per cent behind the Government. In consequence, the Government and the heads of the important bureaus, such as the Food Conservation Commission, repeatedly called upon the scouts for special services, and the record below shows what the response has been. The same call is being made by the Government in its program of reconstruction measures, and the same response will be given.

The daily good turn of the Boy Scouts is one of the strong features of the program; it turns the boy's thoughts in helpfulness toward others. The good turn is done individually, or by the troops of a community as a civic good turn. And the development of the daily good turn into organized civic service by boys, is one of the most remarkable and encouraging things in our history.

Here is a partial list of *good turns*:

Thorough clean-up campaigns of towns, delivering Health Department bulletins to every household, and reporting upon the condition of every front and back yard. Also actually cleaning up.

Good health campaigns, reporting upon unsanitary conditions and gathering other data incidental to such a campaign.

Census of the trees of the town, in one town, for example, listing 14,083 trees, tabulating 61 different varieties.

Safety-first campaigns.

Outings for poor boys under scout age.

Help police parades.

Organized as fire patrols.

Gather and saw and split dead wood from the forests, for the poor.

Innumerable services to the sick and needy.

A typical troop good turn was the picking of 450 pounds of blackberries so that the juice could be sent to an army hospital.

They take charge of feeding the birds.

They collect and market junk of every kind.

They establish public drinking places.

Are responsible for the raising and lowering of the flag, on public buildings.

Assist in town-beautiful movements and other community movements.

Perform many services for the churches.

The War Service rendered by the Boy Scouts of America is tabulated as follows:

In three Liberty Loans (figures from fourth drive not yet available) make 1,343,018 sales, amounting to \$206,862,950.

Tentative returns of over 363,000 subscriptions totaling \$46,050,-450 in value indicate over \$100,000,000 of sales in the Fourth Liberty Loan Campaign.

Sold War Savings Stamps to the value of \$22,997,260.

Located 20,758,660 board feet (5,200 carloads) of standing walnut.

Collected over 100 carloads of fruit pits, enough to make over one-half million gas masks, and were still going strong when the armistice was signed.

Responsible for over 12,000 war gardens actually reported, with thousands more not reported in detail. In addition to this, many thousands of scouts worked on farms.

Distributed over 30,000,000 pieces of government literature.

Assisted the Red Cross continuously in its work, and served in every membership and financial drive.

Assisted the United War Work Committee's campaign for money.

Performed many services for the selective Service Boards and the government intelligence bureau.

Were called upon for messenger and other service wherever the influenza epidemic raged.

The Boy Scout movement aims to keep a boy 100 per cent boy, intensify his fun, but at the same time so direct his fun and his energies out of school hours as to supplement the work of the school, the home and the church in training the boy for good citizenship.^a

The fact that between 300,000 and 400,000 boys are keen to carry out the program, and that hundreds of thousands more are known to be waiting, to come into the movement as soon as scoutmasters can be provided, sufficiently attests the soundness of the principles on which the Boy Scout movement is based.

The movement is also of incalculable benefit to the men themselves who are in it. It keeps them young and in the open, and progressive. They must be men of unassailable character, sincerely interested in boys, and desirous of giving leadership to them in such a program of activities. The scoutmaster need

not at the beginning be an expert in scouting, and he finds it an easy matter to equip himself for his work.

The above tabulation of facts is by no means complete. The movement is one of intense enthusiasm and of intense practicality. It is making a contribution to the nation such as no movement with boys has ever before accomplished. It is evident that one of the finest forms of service to our country is in bringing the benefits of scouting to an ever-increasing number of boys between the ages of twelve and nineteen. In recognition of this fact the War Department has issued an order calling attention of officers and enlisted men, "who have the necessary qualifications, to the opportunity which the Boy Scouts affords for them to further serve their country after discharge."

The Boy Scouts of America celebrate their ninth anniversary in the week of February 7-13 inclusive. The scouts come up to this birthday event with a record to be proud of. And they are going to celebrate in true scout fashion.

On Friday, February 7, in the evening, every scout and scout man will get on the mark to carry out the program for the week, long in preparation.

On Saturday, scouts will cut loose for a day of fun. Community committees are expected to help make the fun complete. It is to be a big day of relaxation after a year and a half of strenuous war work; but in the evening comes the annual anniversary day meeting, when every scout renews his Scout Oath, renews his pledge of allegiance to the flag, and pulls in his belt preparatory to a new year's work.

Sunday, February 9, is to be Scout Sunday all over the United States, with special sermons in churches.

On Monday, fathers and sons get together for a banquet, an annual event in scouting, to be followed in the evening by a general get-together of scout men and scouts for entertainment.

Tuesday, February 11, the scouts take off their hats to the returned soldiers and sailors and their families. Whatever the local committees can devise that will show honor to these men, the scouts will put through.

Wednesday, February 12, will be given over to patriotic observances of Lincoln's birthday, where that day is a holiday. Wherever there are scouts there will be demonstrations and scout activities.

Thursday the anniversary will culminate in the filling up of the ranks of all troops and the recruiting of new scoutmasters.

This anniversary week gives the public a splendid opportunity to recognize the services the scouts have rendered the country during the war; and also the services they are rendering the community right straight along, day by day. One thing about the anniversary week program, not mentioned above, is the daily good turn, which will take some specific form each day in the week. This feature of the Boy Scout movement, the daily good turn which

every scout promises to do for someone without pay, has developed into a highly organized form of civic service; to such an extent, in fact, that the President of the United States and the different branches of the Government called upon the Boy Scouts of America, as an organization, to perform many extremely important services in the conduct of the war. And not once did the scouts fail to respond with zeal and efficiency.

WOMAN'S LAND ARMY OF AMERICA

The Great World War is over. The high hazards of the battlefield no longer thrill us to action, but there is a cry coming to America from the peoples and nations who are starving for food. America must produce more food and then more food if we would at this time supply Armenia, Russia and Poland.

The Woman's Land Army of America was organized in the spring of 1917 as a war emergency organization to increase food production by placing units of patriotic young women where they would be available as farm laborers. Fifteen thousand girls all over the country responded to the call last summer, leaving their books and their desks and during their precious vacation time labored in the fields that we might as a nation have more food to send to these starving peoples. Even though the war is over, its ravages are still before us, and the Woman's Land Army, working under the Department of Labor, is preparing to meet the farmers' need when it comes in the spring.

There has always been a shortage of laborers on the farms, and the war crystallized the situation. Even with the boys coming back from France, there will still not be enough farm laborers. During the past summer the "farmerette" worked in twenty States, supplying 15,000 laborers, from Massachusetts to California and from Virginia to Oregon. They all loved their work, and when the harvest was over felt that they had helped with their hands to feed the nations at war. Under God's guidance the war is over. The guns have ceased to fire over there and perhaps the appeal is not so dramatic, but it should come even more strongly to every farmer, to plant more and more crops.

The Woman's Land Army wants to help by doing the work that it has been proven women can do. The farmer who needs help and the women who want to do this service can obtain information through the National Office at 19 West 44th Street, New York City.

REVIEWS AND NOTICES

The Great Crime and Its Moral, by J. Selden Wilmore. New York: George H. Doran Company, 1917. Pp. xi+323.

More than a year has elapsed since this work was published, and the year was the most eventful one in the history of the world, with the sole exception of that year which ushered in Christianity as a heaven-sent force to work for freedom and brotherly love. The book is, therefore, in one sense ancient history, but, if so, it is a history that we shall need to keep before our eyes until the whole world understands that the doctrine that might is right is essentially evil and must be met and conquered not only when it enthrones itself at the head of great empires and armaments but when it appears in the domestic circle and in the everyday transactions of private life. We have a long way to go before this aim is attained. The scope of the book is set forth concisely by the author in the following paragraphs:

"The principal features of the Great Crime have been already separately recorded and developed in books and pamphlets without number and in many languages. In the following pages various counts of the indictment are set out in the form of a short but connected narrative, and, that the story may carry the greater conviction, the details which compose it have been described, wherever possible, in the words of neutrals and of Germans themselves, the references to whose writings will serve as a guide to readers desiring a closer insight into any particular incident or aspect of the crime.

"We have, indeed, been at great pains throughout to present the facts in as convincing a form as possible; but in some cases we have not been able to describe them in all their horror, because, had we done so, we should have produced a work unfit for general reading and so defeated the object we have in view, which is to give an opportunity to every man, woman and child who has any understanding whatever, to realize, once for all, the character of the people who have made war on the world, the motives by which they were actuated in so doing, the appalling nature of the catastrophe which would follow upon the suc-

cess of their scheme—of their plot against humanity—and the danger of making peace with them before their power for evil is broken.”

T. E. S.

The Ways of War, by Professor T. M. Kettle, Lieut., 9th Dublin Fusiliers, with a memoir by his wife, Mary S. Kettle. New York: Charles Scribner's Sons, 1917. Pp. x+246.

This volume stands out conspicuously among the many volumes written on the world war. The personality of the author, his passion for freedom, and his high ideals of patriotism and international welfare radiate through the volume. We quote from the preface:

“Perhaps the order of the chapters in the present volume require a word of explanation. They have a natural sequence as the confessions of an Irishman of letters as to why he felt called upon to offer up his life in the war for the freedom of the world. Kettle was one of the most brilliant figures both in the young Ireland and young Europe of his time. The opening chapters reveal him as a Nationalist concerned about the liberty not only of Ireland—though he never for a moment forgot that—but of every nation, small and great. He hoped to make these chapters part of a separate book, expounding the Irish attitude to the war; but unfortunately, as one must think, the War Office would not permit an Irish officer to put his name to a work of the kind. After the chapters describing the inevitable sympathy of an Irishman with Serbia and Belgium—little nations attacked by two imperial bullies—comes an account of the tragic scenes Kettle himself witnessed in Belgium, where he served as a war-correspondent in the early days of the war. ‘Silhouettes from the Front,’ which follow, describe what he saw and felt later on, when, having taken a commission in the Dublin Fusiliers, he accompanied his regiment to France in time to take part in the battle of the Somme. Then some chapters containing hints of that passion for France, which was one of the great passions of his life.”

The book is beautifully written.

T. E. S.

History of the Sinn Fein Movement and the Irish Rebellion of 1916, by Francis P. Jones, with an introduction by John W. Goff. New York: P. J. Kennedy & Sons, 1917. Pp. xxviii+447.

Judge Goff, in his introduction to this volume, writes a rather severe indictment of England's censorship on news to this country from the scene of war and especially from Ireland.

"Not within the confines of human knowledge has it been known that any one nation has wielded such power nor exercised such arbitrary control over international communications as England does today. The ships on the water that carry the mails, the ocean cables beneath the water, and the wireless telegraph above the water are each and all completely in her hands. Every avenue of intelligence is guarded by her police and picketed by her agents. Service to her interests is the rule applied to the suppression of the dissemination of news. In the titanic struggle for existence in which she is engaged, this, from her point of view, may be justifiable; but from the point of view of history, founded upon truth, it is a malforming of facts and a poisoning of the wells of knowledge. In none of the fields of her world-wide activities is her censorship so complete or so drastic as it is in matters relating to Ireland or Ireland's interests at home or abroad. . . . But never has there been such wholesale suppression of realities and falsification of truth as since the great war." . . . He adds that the book was "written by an author whose facilities for acquiring first hand knowledge were unsurpassed and whose capacity for imparting it will be appreciated."

The newspapers have fed the public on England's side of Irish questions. There are many in this country who will want to hear the other side, and the writer presents his case convincingly and backs up his statements by documentary evidence.

T. E. S.

Les vrais Principes de l'Education chretienne rappelés aux maitres et aux familles, par le P. A. Monfat, de la Societe de Marie. Nouvelle édition soigneusement revue. Préface de Mgr. Lavallée. Paris: Pierre Téqui, 1918.

The Catholic teacher who has been accustomed to look for real inspiration in our current educational literature may turn to this new edition of Father Monfat's work with the assurance that he will find therein what he seeks, and spiritual refreshment as well. This book, which a distinguished French prelate hoped to see in every household and educational institution, he will be glad to read and to reread, and even to use for spiritual purposes. It is at once a Christian philosophy of education and a teacher's spiritual manual, prepared to be of special help to the priest or religious teacher, but also to meet the spiritual needs of the lay teacher or parent.

In its two main divisions this valuable work treats first of the excellence of the teaching office from the Christian viewpoint, and secondly of the dispositions required for the successful discharge of the common duties of the teacher's state in life. The treatment in either case may be described as abundant, replete with the wisdom of the Gospel, supported by the teachings of the ancient philosophers, the Christian Fathers, the great thinkers in every age, and the tradition of the Catholic Church. Its reading will, indeed, do more than refresh and inspire; it will, above all else, convince teacher and parent that in the task of character and soul formation he has been entrusted with one of the noblest and gravest responsibilities given to man, and for its successful discharge he needs all the wholesome direction and counsel which the wisdom of the past can bring him.

PATRICK J. McCORMICK.

The World and the Waters, by Edward F. Garesche, S.J.
St. Louis, Mo.: The Queen's Work Press. Pp. 110.

“ . . . the thirsty soul,
Piercing the dry and outer forms of things,
Sinks to the secret springs, and, drinking deep,
Knows the sweet flavors of God's presence there.”

So does the poet of the present book of verses translate his title. His dedication is “To the Virgin Mary.” It is not altogether a collection of religious verses, but the spiritual note recurs insistently.

It is as a book of verses that we will review it rather than as a book of poetry, feeling sure that this distinction in terms will be

received pleasantly. Poetry is characterized by a perfect union of imagination, artistic expression and a worthy theme. A book of verses, as distinct from a book of poetry, may and usually does possess these elements in perfect union occasionally, but more frequently either in disassociation or in combinations of two, with one or the other element only imperfectly represented. With a sterner hand evidenced by the author in the matter of admissions to his book, perhaps the present distinction would not have to be drawn. There is abundant evidence of power, ample presence of imagination, nobility of theme, and more than once a genuine height of expression, yet more often is there promise rather than performance. This is said in no hostile spirit. There is too much in the book that is genuinely worthy of praise. It contains too many real poems for us to omit a protest against those which are not.

There is a gracious mental quality evident everywhere in this volume. There is, likewise, a sturdy spiritual quality. The philosophy of life which it discloses is at once virile and attractive and wholesome. There is depth everywhere to the ethical perspective, and frequently to the poetic perspective. Finally, and this is the highest praise, there is unquestionable evidence that the author understands other poets and little children.

THOMAS QUINN BEESLEY.

The ABC of Exhibit Planning, by E. G. and M. S. Routzahn.
Russell Sage Foundation, 1918. Pp. 234.

The publicity campaigns which have preceded and accompanied the Liberty Loan Drives, the Red Cross War Fund and other campaigns, and the various efforts which have been made during the last two years to draw the attention of the American public to matters social and politic, have all combined to accustom us to exhibits of one kind or another, and to appeals to our intelligence and emotions conveyed almost exclusively by the eye. There will inevitably be an equally wide use of the publicity methods to which we are now accustomed, in the coming decade, by agencies whose business is chiefly social, agencies like the schools, the public welfare organizations, and the like. People will look at placards, will stop to inspect a still-life group in a shop window, will chuckle over a cartoon, where a speech on the same subject, or any vocal effort to arrest their attention, would utterly fail to interest them or hold them.

There is a practical value in all this for the schools. An exhibit of the children's work may be poorly planned, or it may not be displayed to the utmost advantage, or it may be so devised that it fails to educate the parents and visitors—any one of a dozen objections may be possible to it. For any one contemplating an exhibit, the book at present under review is most cordially recommended. It is an introductory treatise, and is not at all technical. It is admirably illustrated with both good and bad exhibits, well photographed. A study of the illustrations alone is educational to a degree. Almost every kind of an exhibit, from small to large, from simple to technical, is either discussed or actually represented by photographs. Finally, the authors are experts on the subject of exhibits. In every way it is an interesting, valuable, and unusual book.

THOMAS QUINN BEESLEY.

An Estimate of Shakespeare, by John G. McClorey, S.J.
New York: Schwartz, Kirwin and Fauss. Price, 50 cents net.

The most pleasant thing we can say about this little volume is that it is not "just another Shakespeare book." It is true, as the author engagingly admits in his Preface, that various other gentlemen, like Bradley and Dowden, have been laid under contribution. He has given the reader enough of himself, however, to absolve him from any suspicion of using these critics as a crutch and to make it plain that he employed them merely as a walking stick. Which is as it should be.

The book is presented in two developments, of which Part I is "Shakespeare in General," and Part II is "Shakespeare and Tragedy." It is interesting that Part I, which is indicated by the title as the wider in scope, is actually somewhat the shorter in extent. It is, to the present reviewer's taste, the less conventional of the two parts, although at the same time the less valuable of the two as a piece of criticism.

There are many good things in the ninety-six pages of the little book, and it has fewer than usual of the inevitable superlatives and exclamation marks! It is precisely what its author advertizes it to be—an "estimate." It is not a verdict, or a panegyric, nor is it entirely derivative. It is a conservative valuation given with some restraint, and is proportionally worthy of attention.

THOMAS QUINN BEESLEY.

The Catholic Educational Review

MARCH, 1919

SOCIAL RECONSTRUCTION—A GENERAL REVIEW OF THE PROBLEMS, AND SURVEY OF REMEDIES¹

"Reconstruction" has of late been so tiresomely reiterated, not to say violently abused, that it has become to many of us a word of aversion. Politicians, social students, labor leaders, business men, charity workers, clergymen and various other social groups have contributed their quota of spoken words and printed pages to the discussion of the subject; yet the majority of us still find ourselves rather bewildered and helpless. We are unable to say what parts of our social system imperatively need reconstruction; how much of that which is imperatively necessary is likely to be seriously undertaken; or what specific methods and measures are best suited to realize that amount of reconstruction which is at once imperatively necessary and immediately feasible.

Nevertheless it is worth while to review briefly some of the more important statements and proposals that have been made by various social groups and classes. Probably the most notable declaration from a Catholic source is that contained in a pastoral

¹ The ending of the Great War has brought peace. But the only safeguard of peace is social justice and a contented people. The deep unrest so emphatically and so widely voiced throughout the world is the most serious menace to the future peace of every nation and of the entire world. Great problems face us. They cannot be put aside; they must be met and solved with justice to all.

In the hope of stating the lines that will best guide us in their right solution the following pronouncement is issued by the Administrative Committee of the National Catholic War Council.

✱ PETER J. MULDOON, *Chairman,*
Bishop of Rockford.

✱ JOSEPH SCHREMS,
Bishop of Toledo.

✱ PATRICK J. HAYES,
Bishop of Tagaste.

✱ WILLIAM T. RUSSELL,
Bishop of Charleston.

letter, written by Cardinal Bourne several months ago. "It is admitted on all hands," he says, "that a new order of things, new social conditions, new relations between the different sections in which society is divided, will arise as a consequence of the destruction of the formerly existing conditions. . . . The very foundations of political and social life, of our economic system of morals and religion are being sharply scrutinized, and this not only by a few writers and speakers, but by a very large number of people in every class of life, especially among the workers."

The Cardinal's special reference to the action of labor was undoubtedly suggested by the now famous "Social Reconstruction Program" of the British Labor Party. This document was drawn up about one year ago, and is generally understood to be the work of the noted economist and Fabian Socialist, Mr. Sidney Webb. Unquestionably, it is the most comprehensive and coherent program that has yet appeared on the industrial phase of reconstruction. In brief it sets up "four pillars" of the new social order:

1. The enforcement by law of a national minimum of leisure, health, education and subsistence;

2. The democratic control of industry, which means the nationalization of all monopolistic industries and possibly of other industries, sometime in the future, if that course be found advisable;

3. A revolution in national finance; that is, a system of taxation which will compel capital to pay for the war, leaving undisturbed the national minimum of welfare for the masses;

4. Use of the surplus wealth of the nation for the common good; that is, to provide capital, governmental industries, and funds for social, educational and artistic progress.

This program may properly be described as one of immediate radical reforms, involving a rapid approach towards complete Socialism.

PROGRAM OF AMERICAN LABOR

In the United States three prominent labor bodies have formulated rough sketches of reconstruction plans. The California State Federation of Labor demands a legal minimum wage, government prevention of unemployment, vocational education of discharged soldiers and sailors, government control and manage-

ment of all waterways, railroads, telegraphs, telephones and public utilities generally, opening up of land to cooperative and small holdings, and payment of the war debt by a direct tax on incomes and inheritances. "Common ownership of the means of production" is also set down in the program, but is not sufficiently emphasized to warrant the conclusion that the authors seriously contemplate the early establishment of complete Socialism.

The State Federation of Labor of Ohio calls for a legal minimum wage, insurance against sickness, accidents, and unemployment, old age pensions, heavy taxation of land values and reclamation and leasing of swamp lands; and government ownership and management of railroads, telegraphs, telephones, merchant marine, coal and metal mines, oil and gas wells, pipe lines and refineries.

The Chicago Federation of Labor has organized an Independent Labor Party, and adopted a platform of "Fourteen Points." The principal demands are an eight-hour day and a minimum family living wage; reduction of the cost of living through cooperative enterprises and methods; government prevention of unemployment, and insurance on life, limb, health and property; government ownership and operation of railways and all other public utilities, steamships, stockyards, grain elevators, and "basic natural resources;" and payment of the war debt by taxes on incomes and land values and by appropriation of all inheritances in excess of one hundred thousand dollars. In some of its general expressions, such as "the nationalization and development of basic natural resources," this platform is the most radical of the three labor pronouncements.

BRITISH QUAKER EMPLOYERS

Probably the most definite and comprehensive statement from the opposite industrial class was put forth several months ago by a group of twenty Quaker employers in Great Britain. In outline their program is as follows: A family living wage for all male employes, and a secondary wage in excess of this for workers having special skill, training, physical strength, responsibility for human life; the right of labor to organize, to bargain collectively with the employer and to participate in the industrial part of business management; serious and practical measures to

reduce the volume and hardship of unemployment; provisions of such working conditions as will safeguard health, physical integrity and morals; the reduction so far as practicable of profits and interest until both the basic and the secondary wage has been paid, and transfer to the community of the greater part of surplus profits.

The spirit and conception of responsibility that permeate every item of the program are reflected in this statement: "We would ask all employers to consider very carefully whether their style of living and personal expenditure are restricted to what is needed in order to insure the efficient performance of their functions in society. More than this is waste, and is, moreover, a great cause of class divisions."

AMERICAN EMPLOYERS

The only important declaration by representatives of the employing class in the United States was given out December 6 by the Convention of the National Chamber of Commerce. Compared with the program of the British Quakers, it is extremely disappointing. By far the greater part of it consists of proposals and demands in the interest of business. It opposes government ownership of railroads, telegraphs and telephones, calls for moderation in taxation and demands a modification of the Sherman Anti-Trust Law. While it commended the program of John D. Rockefeller, Jr., on the relations that should exist between capital and labor, it took away much of the value of this action by declining to endorse the specific methods which that gentleman proposed for carrying his general principles into effect. The most important and progressive general statements made by Mr. Rockefeller are, that industry should promote the advancement of social welfare quite as much as material welfare and that the laborer is entitled to fair wages, reasonable hours of work, proper working conditions, a decent home and reasonable opportunities of recreation, education and worship.

The most important specific method that he has recommended for bringing about harmony between employers and employees is adequate representation of both parties. Apparently the National Chamber of Commerce is not yet ready to concede the right of labor to be represented in determining its relations with capital.

AN INTERDENOMINATIONAL STATEMENT

In Great Britain an organization known as the Interdenominational Conference of Social Service Unions, comprising ten religious bodies, including Catholics, spent more than a year formulating a statement of Social Reconstruction. (See the summary and analysis contained in the Catholic Social Year Book for 1918.) This statement deals with principles, evils and remedies. Presuming that Christianity provides indispensable guiding principles and powerful motives of social reform, it lays down the basic proposition that every human being is of inestimable worth and that legislation should recognize persons as more sacred than property, therefore the state should enforce a minimum living wage, enable the worker to obtain some control of industrial conditions; supplement private initiative in providing decent housing; prevent the occurrence of unemployment; safeguard the right of the laborer and his family to a reasonable amount of rest and recreation; remove those industrial and social conditions which hinder marriage and encourage an unnatural restriction of families, and afford ample opportunities for education of all children industrially, culturally, religiously and morally. On the other hand, rights imply duties, and the individual is obliged to respect the rights of others, to cultivate self-control, to recognize that labor is the law of life and that wealth is a trust. Finally, the statement points out that all social reform must take as its end and guide the maintenance of pure and wholesome family life.

Such in barest outline are the main propositions and principles of this remarkable program. The text contains adequate exposition of the development and application of all these points, and concrete specifications of the methods and measures by which the aims and principles may be brought into effect. In the latter respect the statement is not liable to the fatal objection that is frequently and fairly urged against the reform pronouncements of religious bodies: that they are abstract, platitudinous and usually harmless. The statement of the Interdenominational Conference points out specific remedies for the evils that it describes; specific measures, legislative and other, by which the principles may be realized in actual life. Especially practical and valuable for Catholics are the explanations and modifications supplied by the Year Book of the Catholic Social Guild.

NO PROFOUND CHANGES IN THE UNITED STATES

It is not to be expected that as many or as great social changes will take place in the United States as in Europe. Neither our habits of thinking nor our ordinary ways of life have undergone a profound disturbance. The hackneyed phrase, "things will never again be the same after the war," has a much more concrete and deeply felt meaning among the European peoples. Their minds are fully adjusted to the conviction and expectation that these words will come true. In the second place, the devastation, the loss of capital and of men, the changes in individual relations and the increase in the activities of government have been much greater in Europe than in the United States. Moreover, our superior natural advantages and resources, the better industrial and social condition of our working classes, still constitute an obstacle to anything like revolutionary changes. It is significant that no social group in America, not even among the wage-earners, has produced such a fundamental and radical program of reconstruction as the Labor Party of Great Britain.

A PRACTICAL AND MODERATE PROGRAM

No attempt will be made in these pages to formulate a comprehensive scheme of reconstruction. Such an undertaking would be a waste of time as regards immediate needs and purposes, for no important group or section of the American people is ready to consider a program of this magnitude. Attention will therefore be confined to those reforms that seem to be desirable and also obtainable within a reasonable time, and to a few general principles which should become a guide to more distant developments. A statement thus circumscribed will not merely present the objects that we wish to see attained, but will also serve as an imperative call to action. It will keep before our minds the necessity for translating our faith into works. In the statements of immediate proposals we shall start, wherever possible, from those governmental agencies and legislative measures which have been to some extent in operation during the war. These come before us with the prestige of experience and should therefore receive first consideration in any program that aims to be at once practical and persuasive.

The first problem in the process of reconstruction is the in-

dustrial replacement of the discharged soldiers and sailors. The majority of these will undoubtedly return to their previous occupations. However, a very large number of them will either find their previous places closed to them, or will be eager to consider the possibility of more attractive employments. The most important single measure for meeting this situation that has yet been suggested is the placement of such men on farms. Several months ago Secretary Lane recommended to Congress that returning soldiers and sailors should be given the opportunity to work at good wages upon some part of the millions upon millions of acres of arid, swamp, and cut-over timber lands, in order to prepare them for cultivation. President Wilson in his annual address to Congress endorsed the proposal. As fast as this preliminary task has been performed, the men should be assisted by government loans to establish themselves as farmers, either as owners or as tenants having long-time leases. It is essential that both the work of preparation and the subsequent settlement of the land should be effected by groups or colonies, not by men living independently of one another and in depressing isolation. A plan of this sort is already in operation in England. The importance of the project as an item of any social reform program is obvious. It would afford employment to thousands upon thousands, would greatly increase the number of farm owners and independent farmers, and would tend to lower the cost of living by increasing the amount of agricultural products. If it is to assume any considerable proportions it must be carried out by the governments of the United States and of the several States. Should it be undertaken by these authorities and operated on a systematic and generous scale, it would easily become one of the most beneficial reform measures that has ever been attempted.

UNITED STATES EMPLOYMENT SERVICE

The reinstatement of the soldiers and sailors in urban industries will no doubt be facilitated by the United States Employment Service. This agency has attained a fair degree of development and efficiency during the war. Unfortunately there is some danger that it will go out of existence or be greatly weakened at the end of the period of demobilization. It is the obvious duty of Congress to continue and strengthen this important institu-

tion. The problem of unemployment is with us always. Its solution requires the cooperation of many agencies, and the use of many methods; but the primary and indispensable instrument is a national system of labor exchanges, acting in harmony with state, municipal, and private employment bureaus.

WOMEN WAR WORKERS

One of the most important problems of readjustment is that created by the presence in industry of immense numbers of women who have taken the places of men during the war. Mere justice, to say nothing of chivalry, dictates that these women should not be compelled to suffer any greater loss or inconvenience than is absolutely necessary; for their services to the nation have been second only to the services of the men whose places they were called upon to fill. One general principle is clear: No female worker should remain in any occupation that is harmful to health or morals. Women should disappear as quickly as possible from such tasks as conducting and guarding street cars, cleaning locomotives, and a great number of other activities for which conditions of life and their physique render them unfit. Another general principle is that the proportion of women in industry ought to be kept within the smallest practical limits. If we have an efficient national employment service, if a goodly number of the returned soldiers and sailors are placed on the land, and if wages and the demand for goods are kept up to the level which is easily attainable, all female workers who are displaced from tasks that they have been performing only since the beginning of the war will be able to find suitable employments in other parts of the industrial field, or in those domestic occupations which sorely need their presence. Those women who are engaged at the same tasks as men should receive equal pay for equal amounts and qualities of work.

NATIONAL WAR LABOR BOARD

One of the most beneficial governmental organizations of the war is the National War Labor Board. Upon the basis of a few fundamental principles, unanimously adopted by the representatives of labor, capital, and the public, it has prevented innumerable strikes, and raised wages to decent levels in many different industries throughout the country. Its main guiding principles

have been a family living wage for all male adult laborers; recognition of the right of labor to organize, and to deal with employers through its chosen representatives; and no coercion of non-union laborers by members of the union. The War Labor Board ought to be continued in existence by Congress, and endowed with all the power for effective action that it can possess under the Federal Constitution. The principles, methods, machinery and results of this institution constitute a definite and far-reaching gain for social justice. No part of this advantage should be lost or given up in time of peace.

PRESENT WAGE RATES SHOULD BE SUSTAINED

The general level of wages attained during the war should not be lowered. In a few industries, especially some directly and peculiarly connected with the carrying on of war, wages have reached a plane upon which they cannot possibly continue for this grade of occupations. But the number of workers in this situation is an extremely small proportion of the entire wage-earning population. The overwhelming majority should not be compelled or suffered to undergo any reduction in their rates of remuneration, for two reasons: First, because the average rate of pay has not increased faster than the cost of living; second, because a considerable majority of the wage-earners of the United States, both men and women, were not receiving living wages when prices began to rise in 1915. In that year, according to Lauck and Sydenstricker, whose work is the most comprehensive on the subject, four-fifths of the heads of families obtained less than \$800, while two-thirds of the female wage-earners were paid less than \$400. Even if the prices of goods should fall to the level on which they were in 1915—something that cannot be hoped for within five years—the average present rates of wages would not exceed the equivalent of a decent livelihood in the case of the vast majority. The exceptional instances to the contrary are practically all among the skilled workers. Therefore, wages on the whole should not be reduced even when the cost of living recedes from its present high level.

Even if the great majority of workers were now in receipt of more than living wages, there are no good reasons why rates of pay should be lowered. After all, a living wage is not necessarily the full measure of justice. All the Catholic authorities on the

subject explicitly declare that this is only the *minimum* of justice. In a country as rich as ours, there are very few cases in which it is possible to prove that the worker would be getting more than that to which he has a right if he were paid something in excess of this ethical minimum. Why, then, should we assume that this is the normal share of almost the whole laboring population? Since our industrial resources and instrumentalities are sufficient to provide more than a living wage for a very large proportion of the workers, why should we acquiesce in a theory which denies them this measure of the comforts of life? Such a policy is not only of very questionable morality, but is unsound economically. The large demand for goods which is created and maintained by high rates of wages and high purchasing power by the masses is the surest guarantee of a continuous and general operation of industrial establishments. It is the most effective instrument of prosperity for labor and capital alike. The only persons who would benefit considerably through a general reduction of wages are the less efficient among the capitalists, and the more comfortable sections of the consumers. The wage-earners would lose more in remuneration than they would gain from whatever fall in prices occurred as a direct result of the fall in wages. On grounds both of justice and sound economics, we should give our hearty support to all legitimate efforts made by labor to resist general wage reductions.

HOUSING FOR WORKING CLASSES

Housing projects for war workers which have been completed, or almost completed by the Government of the United States have cost some forty million dollars, and are found in eleven cities. While the Federal Government cannot continue this work in time of peace, the example and precedent that it has set, and the experience and knowledge that it has developed, should not be forthwith neglected and lost. The great cities in which congestion and other forms of bad housing are disgracefully apparent ought to take up and continue the work, at least to such an extent as will remove the worst features of a social condition that is a menace at once to industrial efficiency, civic health, good morals and religion.

REDUCTION OF THE COST OF LIVING

During the war the cost of living has risen at least 75 per cent above the level of 1913. Some check has been placed upon the upward trend by government fixing of prices in the case of bread and coal, and a few other commodities. Even if we believe it desirable, we cannot ask that the Government continue this action after the articles of peace have been signed; for neither public opinion nor Congress is ready for such a revolutionary policy. If the extortionate practices of monopoly were prevented by adequate laws and adequate law enforcement, prices would automatically be kept at as low a level as that to which they might be brought by direct government determination. Just what laws, in addition to those already on the statute books, are necessary to abolish monopolistic extortion is a question of detail that need not be considered here. In passing, it may be noted that government competition with monopolies that cannot be effectively restrained by the ordinary anti-trust laws deserves more serious consideration than it has yet received.

More important and more effective than any government regulation of prices would be the establishment of cooperative stores. The enormous toll taken from industry by the various classes of middlemen is now fully realized. The astonishing difference between the price received by the producer and that paid by the consumer has become a scandal to our industrial system. The obvious and direct means of reducing this discrepancy and abolishing unnecessary middlemen is the operation of retail and wholesale mercantile concerns under the ownership and management of the consumers. This is no Utopian scheme. It has been successfully carried out in England and Scotland through the Rochdale system. Very few serious efforts of this kind have been made in this country because our people have not felt the need of these cooperative enterprises as keenly as the European working classes, and because we have been too impatient and too individualistic to make the necessary sacrifices and to be content with moderate benefits and gradual progress. Nevertheless, our superior energy, initiative and commercial capacity will enable us, once we set about the task earnestly, even to surpass what has been done in England and Scotland.

In addition to reducing the cost of living, the cooperative

stores would train our working people and consumers generally in habits of saving, in careful expenditure, in business methods, and in the capacity for cooperation. When the working classes have learned to make the sacrifices and to exercise the patience required by the ownership and operation of cooperative stores, they will be equipped to undertake a great variety of tasks and projects which benefit the community immediately, and all its constituent members ultimately. They will then realize the folly of excessive selfishness and senseless individualism. Until they have acquired this knowledge, training and capacity, desirable extensions of governmental action in industry will not be attended by a normal amount of success. No machinery of government can operate automatically, and no official and bureaucratic administration of such machinery can ever be a substitute for intelligent interest and cooperation by the individuals of the community.

THE LEGAL MINIMUM WAGE

Turning now from those agencies and laws that have been put in operation during the war to the general subject of labor legislation and problems, we are glad to note that there is no longer any serious objection urged by impartial persons against the legal minimum wage. The several States should enact laws providing for the establishment of wage rates that will be at least sufficient for the decent maintenance of a family, in the case of all male adults, and adequate to the decent individual support of female workers. In the beginning the minimum wages for male workers should suffice only for the present needs of the family, but they should be gradually raised until they are adequate to future needs as well. That is, they should be ultimately high enough to make possible that amount of saving which is necessary to protect the worker and his family against sickness, accidents, invalidity and old age.

SOCIAL INSURANCE

Until this level of legal minimum wages is reached the worker stands in need of the device of insurance. The state should make comprehensive provision for insurance against illness, invalidity, unemployment, and old age. So far as possible the

insurance fund should be raised by a levy on industry, as is now done in the case of accident compensation. The industry in which a man is employed should provide him with all that is necessary to meet all the needs of his entire life. Therefore, any contribution to the insurance fund from the general revenues of the state should be only slight and temporary. For the same reason no contribution should be exacted from any worker who is not getting a higher wage than is required to meet the present needs of himself and family. Those who are below that level can make such a contribution only at the expense of their present welfare. Finally, the administration of the insurance laws should be such as to interfere as little as possible with the individual freedom of the worker and his family. Any insurance scheme, or any administrative method, that tends to separate the workers into a distinct and dependent class, that offends against their domestic privacy and independence, or that threatens individual self-reliance and self-respect, should not be tolerated. The ideal to be kept in mind is a condition in which all the workers would themselves have the income and the responsibility of providing for all the needs and contingencies of life, both present and future. Hence all forms of state insurance should be regarded as merely a lesser evil, and should be so organized and administered as to hasten the coming of the normal condition.

The life insurance offered to soldiers and sailors during the war should be continued, so far as the enlisted men are concerned. It is very doubtful whether the time has yet arrived when public opinion would sanction the extension of general life insurance by the Government to all classes of the community.

The establishment and maintenance of municipal health inspection in all schools, public and private, is now pretty generally recognized as of great importance and benefit. Municipal clinics where the poorer classes could obtain the advantage of medical treatment by specialists at a reasonable cost would likewise seem to have become a necessity. A vast amount of unnecessary sickness and suffering exists among the poor and the lower middle classes because they cannot afford the advantages of any other treatment except that provided by the general practitioner. The service of these clinics should be given gratis only to those who cannot afford to pay.

LABOR PARTICIPATION IN INDUSTRIAL MANAGEMENT

The right of labor to organize and to deal with employers through representatives has been asserted above in connection with the discussion of the War Labor Board. It is to be hoped that this right will never again be called in question by any considerable number of employers. In addition to this, labor ought gradually to receive greater representation in what the English group of Quaker employers have called the "industrial" part of business management—"the control of processes and machinery; nature of product; engagement and dismissal of employees; hours of work, rates of pay, bonuses, etc.; welfare work; shop discipline; relations with trade unions." The establishment of shop committees, working wherever possible with the trade union, is the method suggested by this group of employers for giving the employees the proper share of industrial management. There can be no doubt that a frank adoption of these means and ends by employers would not only promote the welfare of the workers, but vastly improve the relations between them and their employers, and increase the efficiency and productiveness of each establishment.

There is no need here to emphasize the importance of safety and sanitation in work places, as this is pretty generally recognized by legislation. What is required is an extension and strengthening of many of the existing statutes, and a better administration and enforcement of such laws everywhere.

VOCATIONAL TRAINING

The need of industrial, or as it has come to be more generally called, vocational training, is now universally acknowledged. In the interest of the nation as well as in that of the workers themselves, this training should be made substantially universal. While we cannot now discuss the subject in any detail, we do wish to set down two general observations. First, the vocational training should be offered in such forms and conditions as not to deprive the children of the working classes of at least the elements of a cultural education. A healthy democracy cannot tolerate a purely industrial or trade education for any class of its citizens. We do not want to have the children of the wage-earners put into a special class in which they are marked as out-

side the sphere of opportunities for culture. The second observation is that the system of vocational training should not operate so as to weaken in any degree our parochial schools or any other class of private schools. Indeed, the opportunities of the system should be extended to all qualified private schools on exactly the same basis as to public schools. We want neither class divisions in education nor a state monopoly of education.

CHILD LABOR

The question of education naturally suggests the subject of child labor. Public opinion in the majority of the states of our country has set its face inflexibly against the continuous employment of children in industry before the age of sixteen years. Within a reasonably short time all of our states, except some stagnant ones, will have laws providing for this reasonable standard. The education of public opinion must continue, but inasmuch as the process is slow, the abolition of child labor in certain sections seems unlikely to be brought about by the legislatures of those states, and since the Keating-Owen Act has been declared unconstitutional, there seems to be no device by which this reproach to our country can be removed except that of taxing child labor out of existence. This method is embodied in an amendment to the Federal Revenue Bill which would impose a tax of 10 per cent on all goods made by children.

Probably the foregoing proposals comprise everything that is likely to have practical value in a program of immediate social reconstruction for America. Substantially all of these methods, laws and recommendations have been recognized in principle by the United States during the war, or have been indorsed by important social and industrial groups and organizations. Therefore, they are objects that we can set before the people with good hope of obtaining a sympathetic and practical response. Were they all realized, a great step would have been taken in the direction of social justice. When they are all put into operation the way will be easy and obvious to still greater and more beneficial result.

ULTIMATE AND FUNDAMENTAL REFORMS

Despite the practical and immediate character of the present statement, we cannot entirely neglect the question of ultimate aims and a systematic program; for other groups are busy issuing

such systematic pronouncements, and we all need something of the kind as a philosophical foundation and as a satisfaction to our natural desire for comprehensive statements.

It seems clear that the present industrial system is destined to last for a long time in its main outlines. That is to say, private ownership of capital is not likely to be supplanted by a collectivist organization of industry at a date sufficiently near to justify any present action based on the hypothesis of its arrival. This forecast we recognize as not only extremely probable, but as highly desirable; for, other objections apart, Socialism would mean bureaucracy, political tyranny, the helplessness of the individual as a factor in the ordering of his own life, and in general social inefficiency and decadence.

MAIN DEFECTS OF PRESENT SYSTEM

Nevertheless, the present system stands in grievous need of considerable modifications and improvement. Its main defects are three: Enormous inefficiency and waste in the production and distribution of commodities; insufficient incomes for the great majority of wage-earners, and unnecessarily large incomes for a small minority of privileged capitalists. The evils in production and in the distribution of goods would be in great measure abolished by the reforms that have been outlined in the foregoing pages. Production will be greatly increased by universal living wages, by adequate industrial education, and by harmonious relations between labor and capital on the basis of adequate participation by the former in all the industrial aspects of business management. The wastes of commodity distribution could be practically all eliminated by cooperative mercantile establishments, and cooperative selling and marketing associations.

COOPERATION AND COPARTNERSHIP

Nevertheless, the full possibilities of increased production will not be realized so long as the majority of the workers remain mere wage-earners. The majority must somehow become owners, or at least in part, of the instruments of production. They can be enabled to reach this stage gradually through cooperative productive societies and copartnership arrangements. In the former, the workers own and manage the industries themselves; in the latter they own a substantial part of the corporate stock

and exercise a reasonable share in the management. However slow the attainment of these ends, they will have to be reached before we can have a thoroughly efficient system of production, or an industrial and social order that will be secure from the danger of revolution. It is to be noted that this particular modification of the existing order, though far-reaching and involving to a great extent the abolition of the wage system, would not mean the abolition of private ownership. The instruments of production would still be owned by individuals, not by the state.

INCREASED INCOMES FOR LABOR

The second great evil, that of insufficient income for the majority can be removed only by providing the workers with more income. This means not only universal living wages, but the opportunity of obtaining something more than that amount for all who are willing to work hard and faithfully. All the other measures for labor betterment recommended in the preceding pages would likewise contribute directly or indirectly to a more just distribution of wealth in the interest of the laborer.

ABOLITION AND CONTROL OF MONOPOLIES

For the third evil mentioned above, excessive gains by a small minority of privileged capitalists, the main remedies are prevention of monopolistic control of commodities, adequate government regulation of such public service monopolies as will remain under private operation, and heavy taxation of incomes, excess profits and inheritances. The precise methods by which genuine competition may be restored and maintained among businesses that are naturally competitive, cannot be discussed here; but the principle is clear that human beings cannot be trusted with the immense opportunities for oppression and extortion that go with the possession of monopoly power. That the owners of public service monopolies should be restricted by law to a fair or average return on their actual investment, has long been a recognized principle of the courts, the legislatures, and public opinion. It is a principle which should be applied to competitive enterprises likewise, with the qualification that something more than the average rate of return should be allowed to men who exhibit exceptional efficiency. However, good public policy, as well as equity, demands that these exceptional business men share the fruits of their efficiency with the consumer in the form of lower

prices. The man who utilizes his ability to produce cheaper than his competitors for the purpose of exacting from the public as high a price for his product as is necessary for the least efficient business man, is a menace rather than a benefit to industry and society.

Our immense war debt constitutes a particular reason why incomes and excess profits should continue to be heavily taxed. In this way two important ends will be obtained: the poor will be relieved of injurious tax burdens, and the small class of specially privileged capitalists will be compelled to return a part of their unearned gains to society.

A NEW SPIRIT A VITAL NEED

"Society," said Pope Leo XIII, "can be healed in no other way than by a return to Christian life and Christian institutions." The truth of these words is more widely perceived today than when they were written, more than twenty-seven years ago. Changes in our economic and political systems will have only partial and feeble efficiency if they be not reinforced by the Christian view of work and wealth. Neither the moderate reforms advocated in this paper, nor any other program of betterment or reconstruction will prove reasonably effective without a reform in the spirit of both labor and capital. The laborer must come to realize that he owes his employer and society an honest day's work in return for a fair wage, and that conditions cannot be substantially improved until he roots out the desire to get a maximum of return for a minimum of service. The capitalist must likewise get a new viewpoint. He needs to learn the long-forgotten truth that wealth is stewardship, that profit-making is not the basic justification of business enterprise, and that there are such things as fair profits, fair interest and fair prices. Above and before all, he must cultivate and strengthen within his mind the truth which many of his class have begun to grasp for the first time during the present war; namely, that the laborer is a human being, not merely an instrument of production; and that the laborer's right to a decent livelihood is the first moral charge upon industry. The employer has a right to get a reasonable living out of his business, but he has not right to interest on his investment until his employees have obtained at least living wages. This is the human and Christian, in contrast to the purely commercial and pagan, ethics of industry.

VOCATIONAL PREPARATION OF YOUTH IN CATHOLIC SCHOOLS*

An Outline of the History of Vocational Education in Catholic Schools—Continued

Like Bernward, so also his contemporary, Abbot Godehard of Altaich, was renowned for furthering the progress of arts and sciences. He was skilled in the mechanic arts, being one of the greatest architects and metallists of Bavaria. Among other works he produced a Bible of wonderful beauty, all the material used in its construction being prepared by his own hands.¹⁰¹ Godehard's influence on industry asserted itself in the next generation when those men who had profited by his instruction became conspicuous for their skill in the various occupations for their artistic ability.

Whatever progress had been made in the arts and industries up to the tenth century was due to the monastic schools. One convent may have excelled in some particular branch of work; e. g., Tegernsee was noted for the production of writing materials and for its monks well skilled in painting, glass-staining and mechanic arts; Cluny and Paderborn were famous for the architects that they produced; and the Cistercians were renowned for their achievements in agriculture.¹⁰² But the aim of each foundation was to help all human creatures to obtain true peace and happiness; and, next to prayer, they knew no more potent means to accomplish this than labor performed joyfully and well for a noble motive.

The deep-seated prejudice against manual work gradually gave way under the influence of the teaching of the Church and the example of the monks who labored with untiring zeal. Fostered by the Church, the guilds attained a wonderful development; these taught their members to regard labor as the complement of prayer and the foundation of a well-regulated

* A dissertation, by Sister Mary Jeanette, O.S.B. M. A., St. Joseph, Minnesota, submitted to the Catholic Sisters College of the Catholic University of America, in Partial Fulfillment of the Requirements for the degree of Doctor of Philosophy.

¹⁰¹ *Ibid.*, p. 389.

¹⁰² Heimbucher, Max, *Orden u. Kongregationen*, Vol. I, p. 191. Also, Schmoller, Gustav, *Die Strassburger Tucher u. Weberzunft*, p. 7.

life. The aim was protection of the common interests of the laboring class, but for motives similar to those that prevailed in the monasteries. God's law and Christian love were the dominant factors in shaping the character of these associations.¹⁰³ During the tenth and eleventh centuries these guilds came to be firmly established and in a few centuries their beneficial influence pervaded all the continent. In the meantime the Cistercians had become the recognized teachers of all branches of agriculture. Local and national sympathy were enlisted by the Cistercians since they favored every kind of outdoor pursuit. Of them especially can it be said that "they turned woods into fields, they constructed water-conduits and water-mills, they cultivated gardens, orchards, and vineyards, they were successful in rearing cattle, in breeding horses, in keeping bees, in regulating fishing, and they made glass and procured the precious metals."¹⁰⁴ The occupations of the religious in the Cistercian nunneries were of a similar nature; "they sewed and span, and went into the woods where they grubbed up briars and thorns."¹⁰⁵

The range of subjects generally taught in the nunneries was wide. For this reason life in the convent was very attractive to the daughters of the mediaeval knight and soldier, since it offered the companionship of equals and a careful training of hand and mind; it was a welcome relief from the monotony of life in the castle at a time when men were more frequently found on the battlefield than in their homes.¹⁰⁶ Monasteries for women had developed rapidly and exerted a social and intellectual influence such as rarely has fallen to the lot of women's religious settlements in the course of history. Some of these became centers of art industry and remained so to the time of the Reformation. In fact, the history of art at this period is identical with the history of the productions in the monasteries. The technique of weaving and the art of design were brought to their highest perfection in the nunnery.¹⁰⁷

If an institution may be judged for efficiency by what has

¹⁰³ *Catholic Encyclopedia*, *Guilds*, p. 67 and p. 70.

¹⁰⁴ Eckenstein, L., *Women Under Monasticism*, p. 190.

¹⁰⁵ *Ibid.*, p. 191. Also, Heimbucher, Max, *Orden u. Kongregationen*, p. 232 and p. 425.

¹⁰⁶ Eckenstein, L., *Women Under Monasticism*, p. 149.

¹⁰⁷ *Ibid.*, pp. 222-224.

been accomplished it must be said that a system of education which developed the capabilities of such women as Hrosvith of Gandersheim,¹⁰⁸ Herrad, abbess of Hohenburg,¹⁰⁹ Hildegard of Bingen,¹¹⁰ St. Elizabeth of Schönau¹¹¹ and Queen Mathilda,¹¹² was admirably suited to develop vocations. The instruction given in the convent prepared both men and women for any career they desired to choose. This education was practical for the future wife and mother since occupations proper to their sex were not neglected.¹¹³ The arts of weaving, spinning, embroidering and other household occupations in which daughters had been instructed by their mothers were gradually transferred to the curriculum of the convent school from the sixth century onward.¹¹⁴ Schools for interns provided for the proper training in the religious vocation and schools for externs which were established in all larger monasteries prepared students for a useful life outside of the convent. No woman's education was considered to be complete if she was not efficient in the domestic arts; even if she was destined to wear the crown she was still expected to be well able to conduct the household even as Queen Mathilda did, who taught her servants the arts she herself had learned in the convent of Herford.¹¹⁵

The directions that St. Jerome had given to Laeta as to her daughter's education were followed almost without exception in all nunneries. In regard to the pursuit of religious and literary studies the course closely resembled that pursued by the monks up to the time of the rise of the Universities.¹¹⁶ On the whole they were the first institutions that undertook the education of woman on a large scale. Taught more by example than by precept, the young women so trained were able to acquit themselves creditably of the work they undertook later in life. Since a convent education gave so much satisfaction

¹⁰⁸ *Ibid.*, pp. 154-183.

¹⁰⁹ *Ibid.*, pp. 238-256.

¹¹⁰ *Ibid.*, pp. 256-286.

¹¹¹ *Ibid.*, pp. 285-305.

¹¹² Specht, F. A., *Geschichte des Unterrichtswesens*, p. 277.

¹¹³ McCormick, P. J., *Education of the Laity in the Middle Ages*, p. 20. Also, Montalembert, *Monks of the West*, Book XV, p. 690.

¹¹⁴ Denk, Otto, *Geschichte des Gallo-Fränkischen Unterrichts*, p. 264.

¹¹⁵ Specht, F. A., *Geschichte des Unterrichtswesens*, Part 2, pp. 280-285.

¹¹⁶ Denk, Otto, *Geschichte des Gallo-Fränkischen Unterrichts*, p. 263.

it was appreciated by parents and it was sought for by the daughters of the nobles, with whom it was usual to enter upon their future career after having enjoyed the privileges of training in a convent school.¹¹⁷

The thirteenth century was especially prolific in architectural structures which previously had been erected mainly by the monks. This art had grown to greatness in the monasteries and manifested itself most exuberantly in the erection of buildings and cathedrals, which arose during this century in every part of the country, even in places whose population was less than that of an ordinary town or village of today. Historians who have made a study of the productions of this period assert that these monuments of architectural beauty were almost exclusively the work of local craftsmen.¹¹⁸ Great and glorious success had crowned the perseverance of the monastic teacher, for the rude peasant of a few centuries ago had been replaced by the intelligent and systematic laborer, then by the skilled mechanic and artist until "we get fairly bewildered by the astonishing wealth of skill and artistic taste and aesthetic feeling which there must have been in times which till lately we had assumed to be barbaric times."¹¹⁹ Art had grown out of manual work as a flower grows from its stem. The distinction between the artist and the artisan was not sharply drawn as we see by the signatures of names in early documents. A simple "joiner" or "stonecutter" or "coppersmith" is the modest appendage to the names of men who today are acknowledged as artists of great ability.¹²⁰ So well did each individual laborer accomplish his part of the grand whole that critics now declare the cathedrals to be "noble Christian poems embodied in stone and color."¹²¹ The student of today finds no better models on which to exercise his imitative ability than the work done seven centuries ago; he is encouraged to strive for equal skill by tireless study and observation.

¹¹⁷ Gasquet, Abbot, *English Monastic Life*, London, 1910, p. 177. Also, McCormick, P. J., *Education of the Laity in the Middle Ages*, pp. 45-46.

¹¹⁸ Jessopp, Augustus, *Before the Great Pillage*. London, 1901, pp. 24-25.

¹¹⁹ *Ibid.*, p. 25. Also, Janssen, J., *History of the German People*, Vol. I, p. 164.

¹²⁰ Janssen, J., *History of the German People*, Vol. I, Book II, p. 241.

¹²¹ Walsh, James J., *The Thirteenth Greatest of Centuries*. New York, 1913, p. 11.

We marvel that with implements so crude in comparison with ours and with material so inadequate for the purpose of the artist, the productions of the Middle Ages should be as a whole and in every detail so far superior to our own. The cathedrals of the thirteenth century and the stained glass windows that adorn them are an unending delight, even in their fragmentary remains, and far superior to anything made since the thirteenth century. The reason for the excellence of his work is to be found in the motive which actuated the workman. He was very probably uneducated, in the modern sense of the term, with little ability to read and write; but he had the mental development which enabled him to design and execute the work assigned to him, and to do this as perfectly as it is ordinarily possible for any man. The workmen heard the beautiful Scripture narratives and reproduced them in the drama which was then so popular. In these plays every artisan actually lived his part as a biblical character, and his later work showed the result of the inspiration and knowledge thus obtained. Besides he had ample opportunity to observe from childhood days how much care was taken in each minor detail of constructive work.¹²² The aim of the workman was not to hasten the completion of any article, nor the desire to obtain their pay; they strove rather to produce something that would be best adapted to the end for which it was intended and at the same time be a source of pleasure for those who were to see or use it. What has been said of the authors who wrote the literary masterpieces of the thirteenth century can be applied with equal truth to the artisan and the artist. They "had evidently not as yet become sophisticated to the extent of seeking immortality for their works. They even seem to have been indifferent as to whether their names were associated with them or not. Enough for them apparently to have had the satisfaction of doing, all else seemed futile."¹²³

But no matter how lofty the ideal, how sublime the motive may have been, the construction of such buildings required in addition such skill as could only have been acquired by careful and systematic training. There must have been technical

¹²² Walsh, James J., *The Thirteenth Greatest of Centuries*, pp. 110-111.

¹²³ *Ibid.*, p. 211.

schools in abundance, though they were not called by that modern and ambitious name. The erection of each cathedral and abbey church, since it extended over a considerable period of time, in no instance less than twenty-five years while sometimes more than a century expired before its completion, was in itself a center of technical education for the growing youth.¹²⁴ The greatest factor in the spread of technical knowledge was the system of guilds. These had originated in many instances in the form of fraternities, often established and fostered by the Church. In the first half of the twelfth century these fraternities, whose object had been of a religious nature, began to change, and grew into societies and unions having a civil purpose.¹²⁵ The guilds had three aims in view, namely: To administer Christian charity to the aged, the sick, the poor, and those suffering temporarily from losses by fire, flood or shipwreck; to promote education by aiding poor scholars and supporting schools and school-masters; and to aid in the propagation of the faith by representing biblical truth in plays.¹²⁶ Since the guilds-apprentices received their instruction gratis, the guilds wielded a greater influence in spreading technical training than any other institution of the thirteenth century¹²⁷ though many architects were still to be found outside the guilds in the monasteries.

The fourteenth century marks a period of retrogression in the quality of mechanical and artistic work. The chief reason for this was the substitution of a lower motive for the high ideal of the thirteenth century workman. During the fourteenth century "the great idea of association for mutual help gave place to the narrow-minded spirit of the mere acquisition of capital; petty rivalries and hateful egotism prevailed over brotherhood and equality of rights; the rich withdrew to separate guilds and there arose internal disputes."¹²⁸ The very institutions which had been the means of securing rights and privileges for the workman degenerated into mere capitalist's societies, and jeal-

¹²⁴ Walsh, J. J., *The Thirteenth Greatest of Centuries*, Appendix, pp. 469-470.

¹²⁵ Eberstadt, Rudolf, *Der Ursprung des Zunftwesens*, pp. 139-140.

¹²⁶ Howell, George, *Conflicts of Capital and Labor*, London, 1878, p. 6.

¹²⁷ Janssen, J., *History of the German People*, Vol. I, p. 167.

¹²⁸ Howell, George, *Conflicts of Capital and Labor*, p. 56.

ousy among the various guilds, as well as laws enacted against them, caused their decay.¹²⁹

The Renaissance which began at this period contributed to the retrogression of art in so far as one result of this movement was to under-value the work done by artists and architects of the previous century. Then followed the so-called Reformation with its detrimental effects upon the school systems generally,¹³⁰ and the wanton destruction of artistic products in particular.¹³¹ Under such adverse circumstances it is not surprising that the mechanical arts declined and barely survived. However, when the Jesuits labored among the American Indians in the seventeenth century they built beautiful churches and furnished them artistically. They attracted the savages by the tones of musical instruments which the Fathers constructed in the forests of the New World. Before long they had succeeded in imparting to the Indians not only a knowledge of Christian truths, but also in instructing them in agriculture and the arts of peace.¹³² This course of civilizing, Christianizing and educating the Indians which the Jesuits adopted was followed by all other missionaries among the natives, and proved to be the only successful method of securing for them the blessings of civilization. Attracted by that which is pleasing and beautiful, then given the opportunity to imitate and reproduce that which they admired, they gradually acquired habits of industry and culture.

Many religious congregations that were founded in the last two centuries were established for the express purpose of helping the poor classes by means of training and instruction. A. D. 1835, the Brothers of St. Joseph undertook the care of neglected boys and trained them to become able craftsmen, tradesmen and farmers. Ten years later the Brothers of St. Vincent de Paul undertook the supervision of apprentices and labor unions.¹³³ At this time the enthusiastic Don Bosco, in spite of misunderstandings and persecutions, succeeded in erecting oratories, churches, institutes, trades buildings and printing press for his boys, thereby giving several millions of

¹²⁹ *Ibid.*, p. 68.

¹³⁰ McCormick, P. J., *History of Education*, pp. 211-212 and p. 225.

¹³¹ Jessopp, Augustus, *Before the Great Pillage*, p. 25.

¹³² Heimbucher, Max, *Orden u. Kongregationen*, pp. 220-226.

¹³³ *Ibid.*, pp. 421-422.

neglected youths an opportunity to become good and useful workers. The vocational character of his work is demonstrated by the fact that 18,000 apprentices annually left his Oratories to become journeymen, and that up to the year of his death, in 1888, six thousand of his students had become priests.¹³⁴

Victor Braun, a priest and contemporary of Don Bosco, tried to help women and girls, especially those who worked in factories; for this purpose he founded the Congregation of the Servants of the Sacred Heart, whose members conducted evening schools, hospitals, workhouses, homes for the aged, and gathered the poor and neglected women around themselves for Sunday recreation.¹³⁵ Two years later, 1868, the Daughters of Divine Love undertook to educate orphan girls for their future career, to provide shelter, home, instruction and care for poor girls seeking employment and an asylum for disabled servants.¹³⁶ The Société des missionnaires de Notre Dame des missions d'Afrique d'Alger, established also in 1868, had as object the instruction of orphans in agriculture and handicrafts. The congregation of the Soeurs de Jesus-Marie, in Lyons, which came into existence in 1871, had a similar aim.¹³⁷ A. D. 1889 the Congregation of Devout Laborers was founded in Vienne; its object was to care for the physical and spiritual welfare of tradesmen and laborers, and its members took special interest in apprentices and journeymen and secured for them both practical instruction in technical schools, and religious training.¹³⁸ The work of these new congregations and that of the older orders was seriously handicapped at the time of the French Revolution. Many were temporarily dissolved, others permanently destroyed. But they had spread and flourished in other countries of Europe and in America, and had gained a foothold in Asia.¹³⁹

During the nineteenth century the need of Catholic schools in the United States was keenly felt and teaching communities of Europe, especially of France and Germany, were requested to supply the demand. The response was generous, and though

¹³⁴ *Ibid.*, pp. 406-407.

¹³⁵ *Ibid.*, p. 539.

¹³⁶ *Ibid.*, p. 461.

¹³⁷ *Ibid.*, p. 462.

¹³⁸ *Ibid.*, p. 461.

¹³⁹ *Ibid.*, p. 462.

laboring under many hardships and not accustomed to the language of the country, they were most successful in establishing schools in all parts of the land. The variety of local conditions which increased during the immigration period, prevented the systematic organization of Catholic schools. The first movement in this direction by Right Rev. John Nepomucene Neuman, of Philadelphia, in 1852, was unsuccessful; after the Civil War efforts toward securing greater unity of purpose and action were renewed and carried out successfully.¹⁴⁰

The curriculum of the Catholic school was, however, largely determined by the needs of each community. Where manual training was demanded by the nature of the work which the student intended to undertake, such training was provided for. The Brothers of the Congregation of the Holy Cross opened a manual labor school soon after they had established their mother house and College, 1841. Commercial Academies and Colleges were erected by the Brothers of the Christian Schools in 1859 and 1860.¹⁴¹ During this period the Franciscan and Xaverian Brothers had also begun Commercial and Industrial schools.¹⁴² The teaching Sisters aimed at training the hands, as well as the head and heart, of the pupils placed under their instruction, and taught them to "use the needle as well as the pen; to make and to mend; to darn and to knit and become useful in the home."¹⁴³

The missionaries among the Indians, notably the Franciscans and Jesuits, taught these children of nature how to build for themselves permanent shelters, how to till the soil and store a supply for the time of need.¹⁴⁴ All the schools for Indian girls conducted by the various Sisterhoods gave special attention to manual work. In respect to agriculture and other industrial arts Catholic educators were the pioneers in our Western States.¹⁴⁵ The history of the work done by the Ladies of the Sacred Heart, the Sisters of Loretto, and the Sisters of Providence shows that the teaching of elementary academic branches

¹⁴⁰ Burns, J. A., *The Growth and Development of the Catholic School System in U. S.* New York, 1912, pp. 199-200.

¹⁴¹ *Ibid.*, pp. 102-108.

¹⁴² *Ibid.*, p. 121.

¹⁴³ *Ibid.*, p. 125.

¹⁴⁴ Rittenhouse, M. F., "The Mission Play of San Gabriel," *Catholic Educational Review*, March, 1916, p. 231.

¹⁴⁵ Burns, J. A., *Growth and Development*, etc., pp. 152-155.

was accompanied by training in the common industrial arts. The home of the white settler generally provided adequately for industrial training, and therefore comparatively few schools were required to offer vocational subjects in their courses. In schools for the Indians, however, manual work was invariably a part of the curriculum as a means of helping the proper development of the child's mind and character as well as for the practical benefit he was to derive from it. The wisdom of proceeding in this manner is now fully recognized and advocated for other schools besides those for the uncivilized Indian. The changes that have taken place in the child's environment make it necessary to supply in the schoolroom what the industrial home furnished in the past. This is no less imperative in regard to Catholic schools than in the state schools. Formerly knowledge was equivalent to opportunity and was alone sufficient to enable an ambitious youth to advance from the lowest to the highest positions in political and industrial life. But the changes in the school curriculum have not kept pace with the altered condition of the social world and the evolution of industry. This is the cause of the present dissatisfaction with the entire school system, but more especially with secondary schools, and the attention of all educators is directed toward the readjustment of the curriculum. John Dewey describes the present situation as follows: "The problem is not easy of solution. There is a standing danger that education will perpetuate the older traditions for a select few, and effect its adjustment to the newer economic conditions more or less on the basis of acquiescence in the untransformed, unrationalized, and unsocialized phases of our defective industrial regime. Put in concrete terms, there is danger that vocational education will be interpreted in theory and practice as trade education; as a means of securing technical efficiency in specialized future pursuits."¹⁴⁶ The Catholic schools face the same problem and must do their share in finding its solution. They have met conditions in former times with admirable success, and having inherent in themselves that wonderful power of adaptation which the Catholic Church transmits to her institutions, the Catholic schools will continue to offer their pupils the best preparation for their career.

(To be continued)

¹⁴⁶ Dewey, John, *Democracy and Education*. New York, 1916, p. 368.

AMERICA'S PIONEER WAR SONGS

(Concluded)

We now come to consider a song about whose origin there has been much dispute, but of whose popularity there has never been a doubt—our own Yankee Doodle. Though the tune is trivial and frivolous in nature, many countries have claimed the honor of its authorship, Spain, Holland, France, England, Turkey, Hungary, even Persia, being among the number. The accounts as to its origin vary exceedingly. Some see in the tune a resemblance to an old German street air, while others claim it to have been a vintage song of the south of France. And in the good old days of yore, when the mighty dollar had not yet acquired such a firm foothold among the nations, the laborers on the harvest fields of Holland were given as wages “all the buttermilk they could drink and a tenth of the grain secured by their exertions.” Happy with the thought of their promised reward, the laborers used to sing this verse:

Yanker, dudel, doodle down,
Diddle, dudel, lanther,
Yankee viver, voover vown,
Botermilk and tanther.”

On June 3, 1853, the American Secretary of Legation, Mr. Buckingham Smith, sent this communication from Madrid: “The tune of Yankee Doodle, from the first of my showing it here, has been acknowledged, by persons acquainted with music, to bear a strong resemblance to the popular airs of Biscay; and yesterday, a professor from the north recognized it as being much like the ancient sword-dance played on solemn occasions by the people of San Sebastian. He says the tune varies in those provinces. The first strains are identically those of the heroic Danza Esparta of brave old Biscay.”

During the reign of Charles I of England, the following words are said to have been sung to the same air.

Lucy Locket lost her pocket,
Kitty Fisher found it—
Nothing in it, nothing on it,
But the binding round it.

Afterwards the tune served the cavaliers of Charles as an instrument in ridiculing Cromwell. The latter is supposed to have gone to Oxford on a small horse "with his single plume fastened in a sort of knot, which was derisively called a 'macaroni.'"

Yankee doodle came to town,
Upon a Kentish pony;
He stuck a feather in his cap,
Upon a macaroni.

The melody made its first appearance in this country in 1755, during the French-Indian War. The British commander was at Albany for the purpose of assembling the colonists preparatory to an attack on forts Niagara and Frontenac. From all directions came

The old Continentals
In their ragged regimentals.

They must have presented a very ludicrous picture when contrasted with the splendid uniforms of the British army. Each one was dressed according to his own fashion, and bore as a weapon the heirloom of his ancestry. The music played by the band that accompanied them might have served at the siege of Troy, but was hardly adapted to keep these modern Cincinnati in marching order.

This spectacle aroused the poetic fancy of the regimental surgeon in the British army, Dr. Richard Shuckburgh, afterwards Secretary of Indian Affairs under Sir William Johnson. The picture of Cromwell riding to town on his pony amid the jeers of the handsomely attired courtiers of Charles rose before him. Writing down the tune from memory, he composed different words to suit the occasion and then gave the song to the bandsmen to play. In a few hours the melody was ringing throughout the entire camp. This same air was afterwards used by the British in Boston to ridicule the patriots. The irony of history appears in this, for in the course of a few years the well-groomed troops of Britain were obliged to march through those same ragged ranks to the ever-fresh tune of "Yankee Doodle."

The colonists took a liking to this air from the start. The sauciness and flippancy of the melody appealed to them as can be seen from an advertisement that appeared in the *New York Journal*, October, 13, 1768:

The British fleet was bro't to anchor near Castle Williams in Boston Harbor, and the opinion of the visitors to the ships was that the "Yankee Doodle Song" was the capital piece in the band of their musicians.

The number of poems adapted to the tune of "Yankee Doodle" during the Revolution is legion, but the most popular version was that commencing "Father and I went down to camp." It appears in a collection made in 1813 by Isaiah Thomas, and was probably published around 1775.

Father and I went down to camp,
Along with Captain Gooding,
And there we saw the men and boys
As thick as hasty pudding.
Yankee Doodle, keep it up,
Yankee Doodle dandy,
Mind the music and the step,
And with the girls be handy.

And there I saw a swamping gun,
Large as a log of maple,
Upon a deuced little cart,
A load for father's cattle.

Chorus:

And every time they shot it off,
It takes a horn of powder,
And makes a noise like father's gun,
Only a nation louder.

Chorus:

"Yankee Doodle" is our first song of triumph. It was played at the Battle of Lexington, at the surrender of Burgoyne, and also at Yorktown. As remarked before, the tune is trivial. The words, also, have small weight. It makes a good instrumental number, but does not lend itself to harmonization for vocal purposes. It is not made to cause serious thought in people, because the tune is of the kind that sets the feet in motion, or, in the language of the everyday man, "it gets into your bones."

A curious incident is connected with its advent into European lands as the national hymn of America. When Henry Clay and John Quincy Adams were in Ghent conducting peace negotiations with the British ambassador, the honest citizens of the town were very much flattered at the great honor accorded them. Wishing

to show their appreciation in some way, they decided to salute the distinguished visitors with their respective national airs. England's "God Save the King" was perfectly familiar to them, but when the question of America's national hymn arose, they were at their wit's end. They called on the bandmaster and sought information from him. He, likewise, was at a loss and directed them to Clay. On being asked, the American responded "Yankee Doodle." The bandmaster requested him to hum the air that he might note it down, but this Clay was unable to do. The secretary of the commission in the same manner failed in his endeavors to reproduce the tune. Clay then called in his negro servant, Bob, and told him to whistle "Yankee Doodle" for the gentlemen. Bob straightway responded, and so was our national hymn introduced into European lands from the lips of a darky servant. It subsequently appeared in Europe under the heading, "National Anthem of America."

A melody taken over by the patriots very early, to which different words were adapted, is that of "God Save the King." The origin of this tune is very problematical. Henry Carey, composer of "Sally in Our Alley," is regarded by some as its author. According to W. H. Cummings, who has made an extensive study of the subject, the tune was written by Dr. John Bull, Gresham professor in 1596. No doubt the melody was known in its first form in England. Since then it has undergone modifications, as is generally the case with folk music. This kind of music is rarely preserved in its pure state. The words now sung to the tune almost exclusively in this country, "My Country, 'tis of Thee," were written by Rev. Dr. Samuel F. Smith for a children's celebration in Boston, July 4, 1832.

The melody of "God Save the King" is simple and chantlike, and for this reason lends itself very well for a folk song or a patriotic air. Quite a few nations have taken it up into the repertoire of their national anthems. Haydn in his time was captivated by the melody and wrote out one of his own on the same lines, which now serves as the national hymn of Austria, "Gott Erhalte Franz den Kaizer." Prussia, also, has taken up this air among her patriotic songs, the tune being sung to the words of "Heil Dir im Siegerkranz." The patriots in this country had adopted the melody already in 1779. Some time after this date an ode for the Fourth of July appeared, called "The American." This, too, was sung to the air of England's national hymn.

THE AMERICAN

From her Imperial seat,
Beheld the bleeding state,
Approv'd this day's debate
And firm decree.

Sublime in awful form,
Above the whirling storm,
The Goddess stood;
She saw with pitying eye,
War's tempest raging high,
Our heroes bravely die,
In fields of blood.

High on his shining car,
Mars, the stern God of war,
Our struggle blest:
Soon victory waved her hand,
Fair Freedom cheer'd the land,
Led on Columbia's band
To glorious rest.

Now all ye sons of song,
Pour the full sound along,
Who shall control;
For in this western clime,
Freedom shall rise sublime,
Till ever changing time,
Shall cease to roll.

So much for the songs of the Revolution. A hymn of which both words and music belong to us, is "Hail Columbia." The music of this song had existed for nine years before words were set to it.

During the Revolution and the period immediately following it, much military and march music was in vogue. This was at that time about the most popular form of music. "Washington's March" had long held the place of vantage, when it was superseded by one called "The President's March." The accounts as to the authorship of the latter are at variance. Mr. Custis, Washington's adopted son, says it was composed in 1789 by the conductor of the orchestra in the John Street Theater, New York,

as a tribute to Washington on the occasion of the general's first visit to this playhouse. The name of the conductor was Fayles. But the son of Professor Phyla of Philadelphia asserts that his father composed the march. A German named Johannes Roth is also mentioned as its author. Possibly Fayles and Phyla are identical, some similarity existing between the names. Others claim that the march was played for the first time when Washington crossed the bridge at Trenton on his way to attend the inauguration ceremonies at New York. Be this as it may, the march, no doubt, would soon have been forgotten had it not suddenly been brought somewhat dramatically into the foreground.

Toward the close of the eighteenth century our young republic was passing through a critical stage of her history. A new land was in the throes of birth. The constitution had been framed, but had also met with much opposition. For a fuller acquaintance with this subject the reader is referred to Fiske's "Critical Period of American History." To our domestic troubles were added international complications. War with France seemed imminent. The country was divided into two factions. The Federalists under Adams wished to steer clear of an alliance with France and preserve our national honor, while the Republicans were determined to remain at peace with France at any price. The elder Decatur had already captured a French privateer, and the famous slogan, "Millions for defense, but not one cent for tribute," was heard on all sides. Public feeling ran very high. It was during these turbulent times that "Hail Columbia" had its birth.

The author of the words, Joseph Hopkinson, was born November 12, 1770. He practiced law at Easton and Philadelphia, and was at one time a member of Congress. He subsequently became Judge of the United States District Court. He has written his own account of the circumstances leading to the composition of the song, and, as this may interest the reader, it is given almost in full.

This song was written in the summer of 1798, when a war with France was thought to be inevitable, Congress being then in session in Philadelphia, deliberating upon that important subject, and acts of hostility having actually occurred. The contest between England and France was raging, and the people of the United States were divided into parties for one side or the other; some thinking that policy and duty required us to take part with

republican France, as the war was called; others were for our connecting ourselves with England, under the belief that she was the great preservative power of good principles and safe government. The violation of our rights by both belligerents was forcing us from the just and wise policy of President Washington, which was to do equal justice to both, to take part with neither, but to keep a strict and honest neutrality between them. The prospect of a rupture with France was exceedingly offensive to the portion of the people who espoused her cause, and the violence of the spirit of party has never risen higher, I think not so high, as it did at that time, on that question. The theatre was then open in our city. A young man (Gilbert Fox was his name) belonging to it, whose talent was as a singer, was about to take his benefit. I had known him when he was at school. On this acquaintance, he called on me on Saturday afternoon, his benefit being announced for the following Monday. He said he had twenty boxes untaken, and his prospect was that he should suffer a loss instead of receiving a benefit from the performance; but that if he could get a patriotic song adapted to the tune of the "President's March," then the popular air, he did not doubt of a full house; that the poets of the theatrical corps had been trying to accomplish it, but were satisfied that no words could be composed to suit the music of that march. I told him I would try for him. He came the next afternoon, and the song, such as it is, was ready for him. It was announced on Monday morning, and the theatre was crowded to excess, and so continued night after night, for the rest of the whole season, the song being encored and repeated many times each night, the audience joining in the chorus. It was also sung at night in the streets by large assemblies of citizens, including members of Congress. The enthusiasm was general, and the song was heard, I may say, in every part of the United States.

Although the song makes no allusion to either party and avoids politics, it was taken up as an encomium of Adams, and some bitter attacks were launched against it. Bache's *Aurora* was especially caustic in its remarks on the poem. The words of the last stanza in particular roused the ire of Adams' political enemies. But the song has since lost its political nature and has become one of our national hymns. The first and last stanzas follow:

HAIL COLUMBIA

Hail, Columbia! happy land!
Hail, ye heroes! heaven-born band!
Who fought and bled in Freedom's cause,
Who fought and bled in Freedom's cause,
And when the storm of war was gone,
Enjoy'd the peace your valor won.

Let independence be our boast,
 Ever mindful what it cost;
 Ever grateful for the prize,
 Let its altars reach the skies.
 Firm, united, let us be,
 Rallying round our Liberty;
 As a band of brothers join'd,
 Peace and safety we shall find.

Behold the chief who now commands,
 Once more to serve his country stands,
 The rock on which the storm will beat;
 The rock on which the storm will beat.
 But, arm'd in virtue firm and true,
 His hopes are fix'd on Heaven and you.
 When hope was sinking in dismay,
 And glooms obscured Columbia's day,
 His steady mind, from changes free,
 Resolved on death or liberty.

Chorus.

The first one to use the melody of "Anacreon in Heaven" for patriotic purposes was Robert Treat Paine, of whom mention has already been made. This identical tune was afterwards used for Francis Scott Key's immortal "Star Spangled Banner." The music had formerly served as a convivial song of the Anacreontic Society, London, which flourished in the latter half of the eighteenth century. Its composer is supposed to have been John Stafford Smith, the date of composition lying between 1770 and 1775.

Paine's version was written in 1798. He wrote the poem to commemorate the anniversary of the Massachusetts Charitable Fire Society. Paine baptized the song "Adams and Liberty," but it was afterwards better known under the name of "Ye Sons of Columbia." The song had been advertised in the *Columbian Sentinel*, and in the issue for June 2, 1798, we read the following: "The Boston Patriotic Song of 'Adams and Liberty,' written by Mr. Paine, was sung and re-echoed amidst the loudest reiterated plaudits."

Paine received very large sums for his works. "Adams and Liberty" netted him more than \$750, and for his "Invention of Letters" he was given five dollars a line. After Adams' term of office had expired, a new version of the song appeared in honor of

his successor, called "Jefferson and Liberty." Yet a third edition was published upon the reverses of Napoleon in Russia, extolling the success of Russian arms. This was sung in Boston where feeling against the French ran very high.

FROM "ADAMS AND LIBERTY"

Ye sons of Columbia, who bravely have fought
For those rights which unstained from your sires had descended.
May you long taste the blessings your valor has bought,
And your sons reap the soil which your fathers defended.

Mid the reign of mild Peace,

May your nation increase

With the glory of Rome and the wisdom of Greece.

And ne'er shall the sons of Columbia be slaves

While the earth bears a plant or the sea rolls its waves.

While France her huge limbs bathes recumbent in blood,

And Society's base threats with wide dissolution,

May peace like the dove who returned from the flood,

Find an ark of abode in our mild constitution.

But though peace is our aim,

Yet the boon we disclaim,

If bought by our sovereignty, justice, or fame;

For ne'er shall the sons of Columbia be slaves

While the earth bears a plant or the sea rolls its waves.

Some time after the publication of this song, Paine was the guest of Maj. Benjamin Russell of the *Sentinel*. While they were at dinner, however, his host refused to drink with him on the ground that the song made no mention of Washington. Paine scratched his head a moment, then dashed off the verse in honor of our first President as it now stands. This can be taken as a specimen of Paine's ability. To conjure up at a moment's notice so striking a picture of the "Father of his Country" guarding the portals of the temple of freedom with breast and sword gives evidence of a very active mind.

Should the tempest of war overshadow our land,
Its bolts could ne'er rend Freedom's temple asunder;
For unmoved at its portals would Washington stand,
And repulse with his breast the assaults of thunder:

His sword from the sleep

Of its scabbard would leap.

And conduct with its point every flash to the deep!

For ne'er shall the sons of Columbia be slaves

While the earth bears a plant or the sea rolls its waves.

During the next year, in 1799, Paine delivered a magnificent oration on the "first anniversary of the dissolution of the alliance with France." He sent a copy of this to General Washington, who replied with these commendatory words:

You will be assured that I am never more gratified than when I see the effusions of genius from some of the rising generation, which promises to secure our national rank in the literary world; as I trust their firm, manly, patriotic conduct will ever maintain it with dignity in the political.

Washington generally spoke the right words at the right place. He was quick to grasp a situation and use it to the best advantage. Whenever he could, he spoke words of advice and encouragement to his countrymen, and so spurred them on to greater efforts.

"One of the finest tributes to a national flag that has emanated from any nation" is "The Star Spangled Banner." The poem has all the more interest for us because it was born under very dramatic circumstances. Americans, as a rule, have a greater liking for a thing if an element of adventure is connected with it.

As is well known, the words were written by Francis Scott Key, a lawyer, and graduate of St. John's College, Annapolis. Key's ancestors came to this country very early, his father having served as officer in the Revolutionary army. Key had the habit of scribbling his verses and poetic inspirations on the backs of letters and scraps of paper. After his death his friends attempted to collect his writings, but could find no sequence among these scraps. The first stanza of "The Star Spangled Banner" was also written on a letter back.

It was during the War of 1812. A personal friend of Key, Dr. Beanes, was being detained as a prisoner of war on the English frigate *Surprise*. Convinced that his friend, who was already past the prime of life, was being unjustly detained as a non-combatant, Key set out to effect the release of the old doctor. He was accompanied by John S. Skinner, who had been appointed by President Madison to conduct negotiations with the British relative to the exchange of prisoners. While engaged in this work, Key was obliged to witness the bombardment of Fort McHenry, and, under the stress of his emotional excitement, the first stanza of the poem had its birth on board the British ship. The succeeding verses were written on land. The entire poem made its appearance eight days after the bombardment in the *Baltimore American*,

entitled "Defence of Fort McHenry; Tune, Anacreon in Heaven." Under this was appended the notice:

The annexed song was composed under the following circumstances: A gentleman had left Baltimore with a flag of truce, for the purpose of getting released from the British fleet a friend of his who had been captured at Marlborough. He went as far as the mouth of the Patuxent, and was not permitted to return lest the intended attack on Baltimore should be disclosed. He was therefore brought up the bay to the mouth of the Patapsco, where the flag vessel was left under the guns of the frigate, and he was compelled to witness the bombardment of Fort McHenry, to which the Admiral had boasted that he would carry it in a few hours, and that the city must fall. He watched the flag at the fort through the whole day with an anxiety that can better be felt than described, until the night prevented him from seeing it. In the night he watched the bombshells, and at early dawn his eye was again greeted by the proudly waving flag of his country.

Could, therefore, a more fitting song have been chosen as the official salute of the flag in army and navy?

The circumstances under which the tune was chosen are also very interesting. The manner of selection is related by a certain Mr. Hendon, who was present at the first reading of the poem:

Francis Key read the poem aloud once, twice, three times, until the entire audience seemed electrified by its eloquence. An idea seized Ferdinand Durang. Hunting up a volume of old flute music, which was in my tent, he impatiently whistled snatches of tune after tune, until one called 'Anacreon in Heaven' struck his fancy. Note after note fell from his puckered lips, until he exclaimed, 'Boys, I have hit it!' and, fitting the tune to the words, there rang out for the first time the song of 'The Star Spangled Banner.' How the men cheered and clapped! The song was caught up in the camps, sung around the fires and whistled in the streets, and when peace was declared and we scattered to our homes, it was carried to thousands of firesides, as the most precious relic of the war of 1812.

Oh, say, can you see, by the dawn's early light,

What so proudly we hailed at the twilight's last gleaming,
Whose broad stripes and bright stars, thro' the perilous fight,

O'er the ramparts we watched, were so gallantly streaming?

And the rockets' red glare, and the bombs bursting in air,

Gave proof thro' the night that our flag was still there.

Oh, say, does that star-spangled banner yet wave

O'er the land of the free and the home of the brave?

LAWRENCE LEINHEUSER.

K. OF C. MAN GREETED LOST BATTALION

One of the first men to greet the famous Lost Battalion when they had been caught in the Argonne and one of the first men to enter Germany, even ahead of the American Army of Occupation, is Frank A. Bundschu, a K. of C. overseas secretary of Louisville, Ky., who has just returned after spending over nine months in active service in France.

Bundschu was first attached to the 42d Division, the Rainbow Division, and saw the famous New York 69th Regiment in action. Later he went to the 77th Division, which contained large drafts of New York men. He declares that the bravery of the New York men was magnificent.

When the news came that Whittlesey's Lost Battalion was fighting its way out of ambush, Bundschu was one of a group of war relief workers who went directly to their aid. He distributed candy, chewing gum and cigarettes to the boys, most of whom were badly wounded but rejoicing over the fact that they had bested the Germans. At Chateau Thierry he worked among officers and men of the 69th, Captain Gillam and Major McKenna of New York, who were subsequently killed, being among them.

"Nobody was more sorry that the Lost Battalion was lost," says Bundschu, "than the Germans, for our boys took a terrible toll of the enemy; about 105 of the battalion were killed. They were all eager for more fighting when the armistice was signed."

Entering Coblenz ahead of the army, Bundschu, who speaks German well, reports having heard a conversation between two German civilians, one of whom asked why the Americans should be treated well by the inhabitants of the occupied territory. The other German replied: "They are treating us much better than we treated them."

Bundschu, who has two sons in the service, piloted a Knights of Columbus roller-kitchen through the thick of the fight in the Argonne, giving the doughboys hot chocolate as they went into and came out of the front line. He and his kitchen escaped being hit scores of times. After nine months abroad, nearly every week of which he spent under fire, Bundschu declares that the greatest impression he received in France was the unwavering good nature of the American soldier. On many occasions when his supplies

had been thinned, he told men coming up to the front that there was only enough for those leaving the lines. The boys always raised a cheer and yelled to Bundschu, "Give it to the other fellers, pop."

Among other experiences Bundschu spent fifty-six hours under continuous shell fire in the Argonne. "The boys may not have had a subtle understanding of the points they were fighting for," said Bundschu. "They were all eager to hear about home, and all crazy to get back home; but not one of them would have gone back home until the job was finished."

THE K. OF C. IN COBLENZ¹

COBLENZ: . . . Over here the K. of C.'s have pulled off all sorts of stunts for the soldier boys and have not stopped at anything to see that the lads have the care they need. In the matter of spiritual comforts, as well as bodily, everything possible has been done, against all sorts of odds. Mass has been celebrated, somehow, somewhere, and the Sacraments administered. But it is in Coblenz, the capital of the American Army of Occupation, that we have, for the first time, I believe, actually confiscated an entire parish—a church with pastor, choir and organist to boot! I can't tell you how pleased and gratified I have felt over this achievement, not because it is unique, but because, as results have shown, it has been appreciated by the boys to the fullest extent. . . . All this the enclosed clipping from one of the local dailies will show you. . . . It was only yesterday that I learned that the German press had taken notice of the K. of C.'s and our work here.

With H. L. Welch, another of our secretaries, the man who drove me up here from Paris through the historic ground extending from the Argonne to Verdun and Etain, I was the first war-worker to enter occupied territory; and the K. of C.'s were thus the first welfare organization on the ground, preceding the Salvation Army by two or three days, and the Y. M. C. A. by nearly a week. (As it chanced, I was also the first war worker to cross the Rhine, going by invitation with F Company, 39th Engineers, to Neuwied, 30 kilos down the river, to assist at the burial of one of their comrades who had been killed on the train entering Coblenz. This poor

¹ First-hand account of entry and work of first American relief workers (K. of C.) to enter Germany with the American army of occupation.

lad, a Catholic and a Californian—Charles Neilon, of Yreka, Cal.—was thus indeed the first American to occupy German soil “über dem Rhine”, and I the first K. of C. to cross into that then “forbidden territory,” for the Army of Occupation had not been advanced so far.)

My few words of German were useful in establishing our headquarters for the III Army; the work of dealing with the local people devolved upon me. I was the only one of us who knew any German at all. (It was a ghastly joke, how I got by with my 20 words). My duties ranged from the purchase of a box of tacks to the securing of a warehouse, of club buildings (two—one for officers, and one for enlisted men), of furniture for same, pianos, repairs, what not. And in my chasings about the city, I came upon this Church of St. Joseph—in times past, a Benedictine—then a Carmelite Chapel (300 years ago). In later days it had become the Imperial Garrison Church, popularly known as “The Military Church,” used exclusively for the local military. But when I found it, it had been closed by order of the Socialist gang up in Berlin—the Soldiers’ and Workmen’s Council; and when I managed to locate the pastor (a Polish priest who has acted for years as an army chaplain with the German troops), I found him only too glad to consider the prospects of re-opening his church and restoring the Blessed Sacrament to the Altar.

It did not take long for our “confiscation” to be achieved; and when I left Fr. Rarkowski that day I had to return to our director, F. J. Riler, one of the ablest men the Knights have sent over here, to report that I’d gone and done it—that I had a church on my hands, with a priest, organist and choir.

Yet my troubles had only really begun, for I still lacked the big essential that had started me on my adventure—an English-speaking chaplain, to hear the boys’ confessions. From the first, the soldiers here had made inquiries as to this, but as yet there was no sign of a chaplain. Christmas was coming on, and days passed and no chaplain. I was just in the midst of a final search through the town for some local priests who could speak English and had located two, when Father Dannigan (Capt. Patrick Dannigan, senior chaplain of the III Army) arrived in town. That was Friday, December 20, and I had only a few hours left to arrange and advertise Saturday’s confessions, Sunday’s Masses and the Christmas Day services.

Father Dannigan went to bat like a shot, and, to make a long story short, he wound up by landing a real success! The clipping will tell you the rest. One interesting item it omits is this: the orphan children who sang the responses were all war orphans—not one of them whose father was not killed in the war. The Indian lady who sang “Holy Night” was Princess Red Feather, of the Cherokees. The final novel twist to the affair was the presence of Bishop Brent, who asked to address the boys and, after the services were concluded, he spoke a few words, and very beautiful and appealing words they were.

The church was crowded, we had to put chairs in the aisles, officers and men alike came in crowds, and the natives were there in force and curiosity.

There was another feature that must be mentioned—the Crib. It is very beautiful and was erected by K. of C. Secretary Jos. Nihill, with the assistance of two soldier boys. The church is a fine old structure, full of martial figures, St. Mauritius, St. George, St. Sebastian, etc. It seats about 1,500. The organ is splendid.

I have the whole city posted now with placards—red, white and blue:

CATHOLIC ARMY SERVICES

All members of the A. E. F.
are invited to the services
held regularly in Coblenz

At the Military Church

Rhinestrass & Karmeliterstrasse
(opposite the Knights of Columbus Club)

Masses—Every Sunday

at 7-9-10

Sermons in English

Music, Singing

Everybody

Welcome

Confessions

Every Saturday

3-5:30

7-9 o'clock

CHARLES PHILLIPS.

MISSIONARY ASSOCIATION OF CATHOLIC WOMEN'S EASTER SEAL CAMPAIGN

During the season of Lent, the Missionary Association of Catholic Women will conduct its second nation-wide Easter Seal Campaign. The Seals will be sold through the various branches of the Association, through the other ladies' societies that may be

willing to cooperate, through the parochial schools, and by the members of and promoters of the M. A. C. W.

The Seals are done in green; they represent the Easter Lamb holding aloft a banner upon which the Easter greeting, "Peace be to you," is inscribed. Show that you have a lively faith in the Lamb of God sacrificed for our redemption by taking an active part in the campaign, if not by selling Seals, at least by purchasing some of them. By so doing you will contribute your mite towards carrying the faith to the still pagan world.

For Seals address: The Missionary Association of Catholic Women, 834 Thirty-sixth Street, Milwaukee, Wisconsin.

THE TEACHER OF ENGLISH

THE HEART OF THE MATTER

One-third of our people, at a conservative estimate, have their roots in foreign soil. Over thirty different races are represented in the United States. They speak over fifty different tongues and dialects. There are in this present year about 15,000,000 people within the confines of the United States who were born abroad. This, in brief, is the heart of the matter in our problem of Americanization and of illiteracy.

Not that native-born Americans are outside the consideration of the plans for Americanization and for abolishing illiteracy. Certain types of native Americans fall well within the scope of this inquiry. It is rather that the newcomer within our gates should, for our national advantage, receive scrutiny as to the manner in which we are receiving him and making him part of our household.

We have become accustomed to use glibly a certain phrase, "the melting pot." It is an unfortunate phrase, for it implies an alchemy that does not exist in fact. There are too many spiritual elements, too many factors of human psychology, for any kind of natural chemistry to transmute our immigrants straightway into English-speaking, pure Americans. Not even a common language will change the soul, nor will a common citizenship. It is possible to have the finest and truest kind of an American at heart and yet have one who does not speak the English language. Such people must be taught the English language, to be sure, and it should be made to their spiritual, political, and economic advantage to speak it. The heart of the matter, however, lies even deeper than that. It lies within ourselves and in our understanding of those who would join their political and racial destinies with ours.

There should be removed for them at once, of course, as many outward barriers as possible, chief among them the barrier of a different language. The removal of this barrier must not be attempted by prohibition. The prohibition of foreign-language religious services, press, and speech is a wrong remedy and a stupid one, unless it is directed in time of national peril against a common enemy. Then it is a most proper and necessary remedy. In other cases, however, the overthrowing of the barrier is a matter for patient, understanding, persistent effort and persuasion. We,

as native Americans, must approach the matter in a spirit of accommodation, not of compulsion. Our problem of illiteracy, of the persistent presence of alien tongues, will be long postponed in its solution until we come to this point of view.

In our desire to Americanize our newcomers and to root out the causes of illiteracy, it is imperative to remember above all that these people come here for the hope of the political freedom and the equality of opportunity they will find here. "Life, liberty, and the pursuit of happiness" are to them no mere empty words and symbols. They come seeking a land which promises to make their lives happier and better. For us, then, the heart of the matter lies close at home. Are we meeting this instinctive desire on the part of the people who come here? Are we establishing facilities of absorption which will accommodate the purposes and ideals of these people to ours? Have we, finally, a proper and deep enough sense of responsibility towards them as new Americans?

If we can answer even one of these questions affirmatively, then we are well along the road to solving our problems of Americanization and the reduction of illiteracy. If we cannot, then we are culpable. This is not a light matter, nor is any individual personally free from responsibility, no matter how remote he may think himself from any immediate contact with these problems. There are more than 2,300 communities in the United States that have over 100 residents of foreign origin or derivation, of comparatively recent origin. There are almost 1,500 communities that have over 500 persons of foreign extraction. The figures show plainly how personal a problem it is for all of us, how immediately all of us are in contact with it as a problem. If we have not taken solid thought of it, then the time is upon us in which we must. If we have taken thought of it, then the time is come for even greater responsibilities and increasingly sympathetic effort. We are going out into new worlds, and new worlds will before long be coming over to us with hopes and aspirations which will be as much to our progress and advantage as to theirs. A new destiny awaits our English language among these people, and we should and must be prepared for it. We must be prepared to make it be to them an eminently desirable and beautiful possession, desirable because of the doors of realization and opportunity which it will open, and beautiful because of the social, ethical, and political ideals which it will convey to their desiring hearts.

T. Q. B.

SENATE BILL NO. 5464

Write to your Senator for a copy of Senate Bill No. 5464, and ask him at the same time to send you a copy of the Annual Report for 1918 of the Secretary of the Interior. They are very important documents.

T. Q. B.

NOTES

A recent critic notes four "significant and definable forces" that affect the literary artist: the social influence of the group with which he chances to be affiliated; the personality of the individual writer; the spirit of the age in which he lives; and the literary tradition that he follows.

Thomas Wright, Headmaster of the Cowper School at Olney, England, and author of biographies of Sir Richard Burton, Edward FitzGerald, and Walter Pater, is at work upon a *Life of John Payne*, the poet and translator, who died about two years ago. Payne was on terms of close friendship with Mallarmé, De Banville, and other famous French men of letters, and had many literary connections with such Englishmen as Burton and Swinburne, so that the forthcoming biography should be of much interest.

Of late there has been a tendency to break away from the traditional mode of writing the history of English literature. Instead of considering a "period" author by author, "cross-cuts" are taken through the epoch, along the lines of the several more or less independent literary types.

"I have always thought that the chief object of education was to awaken the spirit, and that, inasmuch as a literature whenever it has touched its great and higher notes was an expression of the spirit of mankind, the best induction into education was to feel the pulses of humanity which had beaten from age to age through the universities of men who had penetrated to the secrets of the human spirit."—*Woodrow Wilson*.

The appearance of the new and complete catalogue of the John Carter Brown Library, in Providence, R. I., is a matter of considerable interest. As a collection of Americana, published before

1801, the library has been surpassed in number and in quality only by the collection made by James Lenox. In certain features, such as Spanish works and pamphlets of the period of the Stamp Act and American Revolution, the Brown Library has been the stronger. The Lenox collection has gone into the New York Public Library, and the one library of Americana which could be mentioned in the same class—the Church Library—has been annexed to the general Library of Mr. Henry E. Huntington. The Brown Library thus stands alone as devoted to Americana, and its concentration has already given it a unique position among American libraries, and permitted its free development in its special field. No catalogue of the Lenox Library has ever been issued. The much prized earlier catalogue of the Brown Library, issued before 1883, and for private distribution, gave only a selection from the titles then in the library. The Committee of Management announce the issue of the first part of a new catalogue, which will include all the contents of the Brown Library, and will be completed in about ten parts, at the rate of two parts a year. It is published by the library.

The friends of Joyce Kilmer—and who is not his friend!—will prize the following poem:

FOR POETS SLAIN IN WAR

BY WALTER ADOLPHE ROBERTS

Happy the poets who fell in magnificent ways!
Gayly they went in the pride of their blossoming days,
Each with his vision of Liberty, chanting its praise.

Seeger and Kilmer and Pearse and Brooke and Péguy—
Names that are songs in the saying, that surely shall be
Laureled among the immortals, for all men to see.

Lo, they were darlings of destiny! Weakly we shed
Even one tear that they lie at the barricades red,
Splendidly dead for the Patria, splendidly dead!

William Dean Howells once remarked that the so-called renaissance of the English drama was the work of two Irishmen, Wilde and Shaw; a Scotchman, Barrie; a Welshman, Henry Arthur Jones; and a Jew, Pinero. All five, it is true, write with a touch that is current internationally. Howells would have been more accurate, therefore, to have said “renaissance of the *British* drama.”

Yet, by the same token, much of Shakespeare's comedy is typically English. The humor of Dogberry and Bottom, his two ripest low-comedy characters, lies in their intense though inarticulate humanity. Falstaff is a master of the verbal thrust and parry; although delight in him springs not so much from what he says as from what he inevitably is—from sheer character. Dickens is absolutely "English" in his humor. George Meredith likewise. The safest conclusion, therefore, is "every country to its own kind of humor," and each man to his own taste in criticism.

No one who is in the habit of observing the shifting currents of literature can have failed to perceive that there has been in the last score of years an extraordinary intensification of popular interest in the drama. This is at once a consequence and a cause of an equally obvious revival of the drama itself. Half a century ago the drama languished in English literature as it was also languishing in Italian, in Spanish, and in German. In the midyears of the nineteenth century the drama flourished only in France, and the rest of the world was more or less dependent on France. The plays which were successful on the Parisian stage were adapted or translated in the hope that they might also please the audiences of the theaters of London and New York, Madrid and Rome, Vienna and Berlin. And the situation in Great Britain and the United States was worse than it was in Italy, in Spain, or in Germany. For half a century the plays written in English were hopelessly unworthy of the race which had produced Shakespeare and Sheridan. The pieces which were actable were unreadable,—and the poems which were readable were unactable. There was a divorce between literature and the drama.

Then in the final quarter of the nineteenth century our laws were made more stringent, and it ceased to be possible to take a French play without asking the permission of its author. The playwrights of our language were relieved from the necessity of competing with stolen goods. As soon as playwriting became as profitable as novel writing, the men of ability who could tell a story and people it with human beings were tempted to acquire the technique of the theater and to present their visions of life in the dramatic form, always more difficult (and therefore more attractive to the real artist) than the narrative method.

There is no need to call the roll of the men of letters, British and

American, who are now writing for our stage, and who have been encouraged to publish their plays for the benefit of those who are deprived of the privilege of beholding them in the actual theater. The public has recovered, or at least it seems to be in process of recovering, the lost art of reading a play.—BRANDER MATTHEWS, in the *New York Times*.

In one of his last letters from France, Joyce Kilmer wrote: "To tell the truth, I am not at all interested in writing nowadays, except in so far as writing is the expression of something beautiful. And I see daily and nightly the expression of beauty in action instead of words, and I find it more satisfactory." Many a writer and critic can join him in that experience these last two years.

The approximate total circulation of the foreign language press in the United States is 10,982,000. This press consists of 1,575 publications printed in 38 tongues. There were 483 German language papers in 1917, most of which have since suspended circulation or were suppressed. The next in numerical order are the Italian papers, with 190 publications. In the number of subscriptions the German papers were first with 3,000,000. Jewish papers, with 156 publications, are third in numerical order, although now they are probably first in subscribers with a circulation of 1,500,000. Polish papers rank fourth,—97 in number—with a circulation of about 850,000 among a Polish population of a million and a half.

The Scandinavian groups also are large. There are approximately 600,000 persons in each group of Swedes, Norwegians, and Danes, the Swedes being most numerous in Minnesota, Wisconsin, Illinois, and New York, while the Danes and Norwegians are found chiefly in Minnesota, Wisconsin, and Illinois. There are 77 publications in Swedish, with a circulation of 700,000, and 60 in the Norwegian and Danish languages, with a circulation of 446,000.

The circulation in all of the above-named groups reaches something over three-quarters of the population in each group. An anomaly discloses itself in the case of the Spanish language papers, where a circulation of 250,000 is divided among as many as 87 papers. This is accounted for by the fact that Mexicans and American business men are also among the readers of Spanish papers.

The Albanians, Arabians, Armenians, Assyrians, Belgians, Bohemians, Bulgarians, Chinese, Croatians, Dutch, Finns, Greeks, Japanese, Lithuanians, Magyars, Portuguese, Roumanians, Russians, Serbians, Slovaks, Slovenians, Swiss, Turks, and Ukrainians, living in this country, all publish papers in their respective languages.

RECENT BOOKS

CRITICISM.—*Some Aspects of the Victorian Age*, by H. H. Asquith. Oxford University Press. *The Necessity of Poetry*, an Address, by Robert Bridges. Oxford University Press. *The Descent of Manuscripts*, by A. C. Clark. Oxford University Press. *War Libraries and Allied Studies*, by T. W. Koch. Stechert Press. *Studies* by members of the Department of English, University of Wisconsin. University of Wisconsin Press. *Currents and Eddies in the English Romantic Generation*, by F. E. Pierce. Yale University Press. *Formative Types in English Poetry*, by George Herbert Palmer. Houghton Mifflin Co. *The Women Novelists*, by R. Brimley Johnson. Collins (London).

BIOGRAPHY.—*Eminent Victorians*, by Lytton Strachey. G. P. Putnam's Sons. *Commemorazione di Fr. De Sanctis*, etc., being the Commemoration of Francesco De Sanctis, on his Hundredth Anniversary, under the auspices of the University of Naples. Napoli, Italia. *The Life of David Belasco*, by William Winter. Moffatt, Yard & Co.

DRAMA.—*European Theories of the Drama*, an anthology of dramatic criticism from Aristotle to the present day, in a series of selected texts with commentaries, biographies and bibliographies, by Barrett H. Clark. Cincinnati: Steward and Kidd Co. *William Dunlap: A Study of His Life and Works, and of His Place in Contemporary Culture*, by Oral Sumner Coad. The Dunlap Society.

THOMAS QUINN BEESLEY.

REVIEWS AND NOTICES

On Listening to Music, by E. Markham Lee. E. P. Dutton & Co., 1918. Price, \$1.50.

Any work that helps to increase interest in the appreciation of music, as art and cultural material, is most welcome. Such books are those that aid one to become an intelligent listener when hearing music. The author of this work is an English musician who is already well known in music circles. He takes up the different kinds of music that the music-lover would meet with, and devotes a chapter to the consideration of each one, as orchestral and chamber concerts, organ, vocal and piano recitals, opera, sacred and secular music, etc. The structure of these different forms is explained in a scholarly fashion, so that one who seriously studies each chapter is thoroughly acquainted with the nature of the different kinds of music and becomes an intelligent hearer when attending concerts and recitals. There is also a chapter on "Home Music" which is especially interesting. Here are a few thoughts taken from his chapter on "Home Music": "There are few homes in which possibilities for music do not exist. In the far-away days of some centuries back, we are told that every household could sing its madrigals." Referring to chamber music, he says: "If people would only realize the joys and advantages to themselves of some form of communal music, they would never be willing to be without them . . . Is it too much to hope that, at some future date, when a love of music shall have spread farther, there will be a renaissance of part-singing and home playing."

F. J. KELLY.

Aural Harmony, by Franklin Robinson. New York: G. Schirmer, 1918.

The study of harmony in these latter years, seems to be undergoing a great change. The old and tried systems, which contented themselves with giving fundamental laws and rules, are being considered as out of date, and as a waste of effort by those who have found other means of acquiring a knowledge of harmony. Time will tell.

The author of this work is a well-known teacher at the Institute

of Musical Art, New York City. One realizes at a glance that the work is a subject of deep thought and too intricate for young students. He treats only of triads and dominant seventh chords, laying the foundation for the practice of the essentials of harmony. He makes a marked distinction between harmonic law-governing triad progressions and melodic law-governing upper voice progressions. He insists on the relation of harmonic progression to metric accent. Many exercises are given for aural practice through dictation, in which the pupils note down the Roman numerals symbolizing the harmony, and the Arabic numerals, indicating the melody, before using any notation. In his summary, he says: "The knowledge of the fitting and purposeful use of harmonies is the end and aim of all harmonic study, and this knowledge cannot spring alone from an understanding of the structural facts of a chord, but it must rely upon a full and complete knowledge of the manner in which a chord structure relates itself to other chord-structures, thereby establishing the laws, harmonic and melodic, through which laws tonality is cognized. In this day, when it would seem that the initial effort of all composition is to destroy all tonal sense, it is imperative to call attention to the fact that all things are interrelated, that there is nothing in the universe which is isolated or disjointed."

F. J. KELLY.

Excursions in Musical History, by Helen A. and Clarence Dickinson. New York: H. W. Gray Co., 1917. Price, \$1.50 net.

The idea that most authors have, in writing a work of this kind, is that it will be read by musicians only. As a result, technical terms are used which none but the educated musician is able to grasp. This is a great mistake, for these works fall into the hands of those who, though not well versed in the art of music, yet are intensely interested in it. This work is one of the few exceptions to this rule, for the authors have used language that is intelligible both to the musician and the music-lover alike. Anyone interested in the art of music can read this work, understand and enjoy it in as great a degree as the most learned musician. It is a most interesting work, appealing to all, without exception, who have any love or regard for the heavenly art.

The work is admirably divided into studies, some of which give biographical sketches of renowned musicians and composers in the different ages of musical history, others treat of the influence of great religious movements in music, while others take up miscellaneous subjects, such as the tendencies of the ultra-modern schools of composers, the evolution of the organ, the development of musical form, the folk song, etc. Moreover, the work is made doubly interesting and instructive from the fact that it is illustrated, containing reproductions of rare pictures and cuts and musical settings, which elucidate the text. It covers the same ground as a complete History of Music, but in a concise way, touching the most important events in musical history, so that musician and music-lover alike will find the greatest pleasure and instruction in its perusal. It is a most valuable contribution to the literature of music today, and should be in every music-lover's library.

F. J. KELLY.

Short Studies of Great Masterpieces, by D. G. Mason. *Appreciation of Music Series*, Vol. III. New York: H. W. Gray Co., 1917. Price, \$1.25 net.

This is Mr. Mason's third contribution to the "Appreciation of Music Series," and in this work he has made the world his debtor. Twelve of the most famous compositions of the great masters are analyzed in "Short Studies" in a masterly and entertaining way, demonstrating the thorough musicianship of the author. To get some idea of the scope of this work, here are a few of the masterpieces included: "New World Symphony," by Dvorak; "Variations," by Elgar; "Pathetique Symphony," by Tchaikovsky; "Symphony No. 3," by Saint-Saens, etc. All the masterpieces analyzed by Mr. Mason in "Short Studies" are well known to the real musician, and his analyses will be read and studied with a great deal of interest, as the author is one of the greatest of the world's musicians living today. Let us hear what Mr. Mason himself says in one of the chapters of this work: "Modern music itself is both an evidence and a means, through its potent evident expression of men to men, of that internationalization which, in spite of all interruptions and set-backs, is gradually knitting the world together. It is the most glorious thing any art can be, a language of human feeling, understood by all men."

F. J. KELLY.

Master Study in Music, by James Francis Cooke. Philadelphia: Theo. Presser Co., 1918.

This practical work is so arranged by the author that it can be used for classroom work, in musical clubs, as well as for home reading and private study. Teachers who make a specialty of musical history will find this work a great aid to supplement such a course. It takes up the life of the great composers of the art of music and brings to the fore such information concerning them that every serious student of music should know. The composers of the very great masterpieces in music are treated by the author at some length. No exception is made among the great masters, each and every one being treated in an entertaining and practical manner. This work very logically supplements the "Standard History of Music," that most instructive work by the same author.

Master study in music was never very seriously insisted upon, even in our conservatories and colleges devoted to the art. A knowledge of the History of Music, in a sort of a general way, was all that was considered necessary. To make any detailed study of the great masters was not considered a requisite for true musicianship. But things have changed, for today the music pupil finds that the study of the lives of the masters is of great value, even for the correct interpretation of the masterpieces. This work, above all things, is comprehensive, practical and educational. It contains information and details which are not found in very large works. Much of the matter is entirely new, having been secured from original sources, hitherto inaccessible in the English language. The masters are arranged according to their prominence as composers, while lesser notice is given to the more modern composers.

Although the work can be used as a text-book, it is also a very interesting volume for home reading. Each biography is followed by a set of questions and directions as to supplementary reading. It is not a History of Music, properly so called, yet it covers all the ground from Bach down to the present day.

F. J. KELLY.

Keyboard Training in Harmony, by A. E. Heacox. In two parts. Boston, Mass.: Arthur Schmidt Co., 1917. Price, \$1.00 each.

When one takes up the study of harmony, he desires above all

things a work that is practical. This is the first requirement in order to get a correct notion of harmony. That this work is a practical work we can judge from the author's own words, indicating the purpose of the book and the material contained therein: "Seventy hundred and twenty-five exercises graded and designed to lead from the easiest first-year keyboard harmony up to the difficult sight-playing tests set for advanced students." From his own words we gather that the work is a complete study of harmony.

The real musician of today must have, above all other requirements, a good knowledge of harmony. This work furnishes the student with a practical and thorough text-book, treating every detail of this most important department of music in a most complete way. The work can be used in connection with any standard work in harmony, since the author adopts the methods of figuring generally found in those works. The plan of the work presumes that the student apply the principles of harmony learned from the systematic practice of the exercises, at the piano keyboard. All the exercises are well graded, one difficulty being taken up at a time. It is a study of harmony that trains both the eye and ear at the same time. It should certainly commend itself to all interested in this department, as a practical way of studying harmony.

F. J. KELLY.

A Method for Pipe Organ, by Clarence Eddy. Cincinnati: John Church Co., 1918.

The name of Clarence Eddy is a household word among students and teachers of the pipe organ in America. Therefore anything that emanates from his pen will be gladly welcomed. An organ method compiled by one with his years of experience must meet with an instant and permanent success. He has been heard from one end of this country to the other, in France and England, and everywhere he has been hailed as a master of the king of instruments. His "Method for Pipe Organ" consists of two volumes, containing one hundred lessons. As the pedals present the first difficulties to the student, especially in overcoming the sympathy between the left hand and the feet, he has devoted the first fifteen lessons to that important part of organ playing. After the preliminary lessons, each following lesson is accompanied by

works in which the difficulty mastered in the lesson are put in practice. As Bach's style and technic are the best means for becoming a skilled organist, naturally the author calls on his compositions frequently.

In order to take up the work of this volume, it is necessary that one has learned the rudiments of music, such as elementary harmony, major, minor, and chromatic scales, and at least one year's finger technic upon the piano. The principles insisted upon in the work are: Correct position at the organ; height of the organ stool; the employment of both feet, toe and heel in the use of the pedals; the different kinds of touch, rhythm, accentuation and phrasing. Great attention is paid to that most important part of organ playing, namely, registration, the correct use of organ stops and their nature. It is a work which every teacher of the organ in our schools should examine, for, besides its general excellence, it is admirably graded, leading the pupil from the very first principles of organ playing to a perfect mastery of the organ.

F. J. KELLY.

Horace in the English Literature of the Eighteenth Century,
by Caroline Goad. New Haven: Yale University Press,
1918. Pp. 641. Price, \$3.00 net.

**The Influence of Horace on the Chief English Poets of the
Nineteenth Century,** by Mary Rebecca Thayer. New
Haven: Yale University Press, 1916. Pp. 117.

These two works, companion pieces as it were, since they both deal with Horace's influence in a certain period of English literature, are doctoral dissertations, the one presented to the Department of English at Yale University, the other submitted to the like department at Cornell University. Both studies are doctor's dissertations of the best type and contribute much to some future great work which may be called "Horace in English Literature."

The former of these studies covers a very wide field, but not one whit less carefully on that account. The introduction treats in an excellent style of the "Place of Horace in the Eighteenth Century," developing in a most interesting way such general statements as, "It remained for the least imaginative and most critical period in English literature, the first half of the eighteenth century, to give full appreciation to Horace" (p. 3). "Horace may be

said to pervade the literature of the eighteenth century in three ways: as a teacher of political and social morality; as a master of the art of poetry; and as a sort of a *elegantiae arbiter*" (p. 8). "The use made of Horace by the four great novelists, Richardson, Sterne, Smollett, and Fielding, is striking in its diversity. Richardson's allusions are at second hand; Sterne uses him with other classical authors, but is only casually interested in him as a literary critic; Smollett is fond of him, and likes to quote him, but Horace's gentle raillery seldom softens his own bitter invective; Fielding, in his friendly criticism and tolerance of human frailties, is a true Horatian" (p. 13). Then the general topic is treated of "Horace as Used by Some of the Great Writers of the Eighteenth Century," each author being considered in separate chapters.

In the appendix we find a carefully prepared list of "References to Horace in the Works of those Writers of the Eighteenth Century already Considered," and an index to all the references made to Horace throughout the work. A select bibliography precedes each author as treated in the appendix.

Miss Thayer's work covers a much more restricted field, but her material is not as ably handled as Miss Goad's. The introduction covers forty-two of the one hundred and two pages of the dissertation proper, and is really the fruit of the investigation. Here we have an excellent running account of Horace's influence on William Wordsworth, Samuel Taylor Coleridge, Lord Byron, Percy Bysshe Shelley, John Keats, Alfred Lord Tennyson, and Robert Browning.

The remaining sixty pages of the work are taken up by the material from which the ideas of the introduction are deduced, *i. e.*, passages from Horace with quotations from each English author which show influences and borrowings. These passages are presented with almost no comment, causing the whole to savour much of Teutonism. The work, we think, would have been much improved if the introduction had been cut down to a short general account, a real introduction, and if the bulk of the excellent observations contained therein had been interspersed throughout the latter part of the work.

A good bibliography and an index of the passages quoted from Horace follow.

Both authors perhaps might have made more use of the vast literature on Horace himself, aside from his influence on later

authors, but this neglect is not so great as to be serious. Both works will be interesting both to the layman and to the teachers of English and the classics alike. Both studies, by reason of their careful indices, will be most useful to future editors of Horace and the English authors discussed.

ROY J. DEFERRARI.

Beginner's Greek Book, by Allen Rogers Benner and Herbert Weir Smyth. New York: American Book Company.

There are a number of beginner's Greek books on the market, but any beginner's book which can show even a slight improvement over the rest is always welcomed. The material in this primer has been very carefully selected and arranged, and the authors have been successful in their aim to limit the contents to the strict essentials of the language. The work also contains simplified selections from the *Anabasis*, which may be read by pupils who are not quite ready to take up the *Anabasis* from the beginning, and, in addition, possesses useful summaries of forms and syntax. This book is well worth a try.

ROY J. DEFERRARI.

Joyce Kilmer: Poems, Essays and Letters, in Two Volumes, with a *Memoir* by Robert Cortes Holliday, Literary Executor of Joyce Kilmer. New York City: George H. Doran Co. Volume 1, *Memoir and Poems*, 271 pages; Volume 2, *Prose Works*, 290 pages. Boards, 2 vols. Price, \$5 net.

If you did not have the acquaintance of Joyce Kilmer before he went away to the war, never to return, go read these two volumes and meditate on the full-length portrait of himself that he has left therein. It is so revealing, so human, so animated that it seems radiantly alive. It is the portrait of one you would like to have known long and intimately; you count it a loss that you did not, even while you reckon it a treasure that even this much of him you are privileged to know and to possess.

There is a curious thing about these two volumes—you come away from them with a feeling of intense joy, a tremulous kind of joy. How otherwise could you feel, when you have been challenged in this fashion:

IN MEMORY OF RUPERT BROOKE

In alien earth, across a troubled sea,
 His body lies that was so fair and young.
 His mouth is stopped, with half his songs unsung;
 His arm is still, that struck to make men free.
 But let no cloud of lamentation be
 Where, on a warrior's grave, a lyre is hung.
 We keep the echoes of his golden tongue,
 We keep the vision of his chivalry.

So Israel's joy, the loveliest of kings,
 Smote now his harp, and now the hostile horde.
 Today the starry roof of Heaven rings
 With psalms a soldier made to praise his Lord;
 And David rests beneath Eternal wings,
 Song on his lips, and in his hand a sword.

When you have been listening, through two volumes, to the echoes of a golden tongue, when you have been lost in the white vision of a flaming chivalry, there is no place in your heart save for joy. You know, of a certainty, that this 'happy warrior' has long since seen

Our Lady's smile shine forth, to bring
 Her lyric Knight within her choir to stand.

You know, happiest of all, that he who loved so much has found Love in a perfect and great abundance.

As for the rest, what is there to say of these books except the truest praise? Mr. Holliday's *Memoir* is an admirable thing, done with fine critical judgment and a rare tact. There can be few to quarrel with his selection of those poems deemed advisable to preserve. The choice of the prose pieces likewise is discriminating, and the copious inclusion of the "Letters" a happy thought. One can have only the deepest gratitude to Mrs. Kilmer for sharing some of these letters with us, sharing them just as they are without any reservation. The act does her a greater honor and in itself is a nobler tribute than any words can properly describe. The sweet "I love you," with which all the letters end, is the key to Joyce Kilmer's heart and soul. He lived and worked in a great love; he prayed for it; he found it; he died for it. His soul has gone where the heroes are. Like the morning star shall his memory shine.

THOMAS QUINN BEESLEY.

Walking Stick Papers, by Robert Cortes Holliday. New York City: George H. Doran Co. Cloth, 309 pages. Price, \$1.50 net.

If Washington Irving, crossing Times Square on a nipping winter afternoon, should encounter the author of this book, he would inevitably hail him from afar and insist that they repair to a certain tavern of that vicinity where there is much good cheer to be had, and where one may see any number of celebrities at five o'clock of a winter day. For Washington Irving and Mr. Holliday would have much in common—they could exchange eyeglasses and observe life with scarcely any perceptible variance in their vision. Charles Lamb, if he should happen in, would certainly come over to their corner and sit down with a fine sentiment of comfort. They would have a complete entente, the three of them, and afterwards if their way should chance to lie uptown it is probable they would go off arm in arm together. More probably, however, they would struggle into the turmoil below-ground at Times Square and go home germinating an essay on "The Delights of Subway Travel."

"Walking Stick Papers" is a book of rare flavor. It is mellow and comfortable and translucent, like the old wines in certain parts of Italy; it is, like them, non-intoxicating but distinctly exhilarating. You can no more read it through in sequence, or at one sitting, than you could eat two dinners within an hour, or spend an entire afternoon in a gallery of Turner's paintings, or do anything else that makes sharp demands upon your emotions. You keep coming back to the book again and again; you read each of the essays at least twice, and some of them you will keep reading indefinitely. You will recommend the book to your friends, loan them your copy, and then have to go straightway and buy another. The book should be given a place with your Stevenson, your Lamb, and your Irving, if you are a pedagogue. If you carry a walking stick, then you simply cannot afford to be without it!

THOMAS QUINN BEESLEY.

The German Conspiracy in Education, by Gustavus Ohlinger, Captain, U. S. A. New York: George H. Doran Co. Cloth, 113 pages. Price, \$1.25 net.

To all thoughtful and well-informed Germans, 1914 was not a beginning—it was a culmination. "Der Tag" had come! The

mind of the nation had already been regimented and the moral force for the military machine artificially provided. Everything was ready at home. *Everything was ready abroad.* At least so the German leaders thought.

As Captain Ohlinger says:

Just as Germany planned her own educational system with reference to her military power, so she sought, as a part of her higher strategy, to enhance her superiority by insinuating herself into the moral and intellectual life of foreign countries. German schools and churches abroad she set down as important outposts of her power. If, in addition to supporting these institutions, she could introduce her agents into the native education, there disseminate doubt as to the validity of native traditions and with regard to the adequacy of established institutions, replace national spirit by a shallow cosmopolitanism, and foster an admiration of *Kultur* to the disparagement of national achievements—then she could sap the very sources of moral resistance. It would be an easy matter to fit the people with a coat of *Kultur* cut to her own measure and according to her own patterns. This accomplished, political domination would come in due course, either through voluntary submission or after a short war in which every moral and material advantage was with the aggressor.

It was the "short war" on which German leaders had placed their faith. Their propagandists in this country became bold accordingly. For both, leaders and propagandists, the actual long war was a catastrophe. It gave the world time to realize what they were about, and to become thoroughly familiar with their odious and shameful methods. It finally fixed the date of "*The Day*" as November 11, 1918, at 11 a. m.

Captain Ohlinger was the principal witness summoned by Congress when it began its investigation of the National German-American Alliance. It was his testimony, in corroboration of certain discoveries, that caused Congress to revoke the charter of the treasonable German-American Alliance and to hand certain names and pieces of evidence over to the Department of Justice. Captain Ohlinger's book contains that part of his investigations for the Government which had to do with the German conspiracy in American education. He traces this conspiracy back twenty years and cites nothing save authentic documents and well-known facts in proof of his conclusion. He points out, step by step, the drive which was made so successfully to fasten German on our elementary schools as *the* foreign language. He reveals the grad-

ual insinuation of *Kultur* into our universities and colleges, and the organized effort to implant *Kultur* through text-books, whether books like either the notorious *Im Vaterland*, or the absurd speller once used in the upper grades of Chicago schools. He shows fully the part played by "German" societies such as the German-American Alliance in influencing legislation and education, and in sympathizing hypocritically with any revolutionary movement that would be anti-English or anti-Ally. In conclusion Captain Ohlinger has this to say about the place of German in our educational system:

Instruction in the German language may be appropriate for the technician and the scientist, but it should never again be permitted in the elementary or high schools. We may well take a leaf from the science of philology as developed in Germany; a nation's life, so German scientists have taught, is embodied in its speech. Applying this conclusion we find that the ideas which are fundamental in our institutions cannot be translated into modern German. Let anyone who doubts this statement attempt to render into the Kaiser's language the second paragraph of the Declaration of Independence; he will find no equivalents for such expressions as "liberty," "pursuit of happiness," "the consent of the governed." Nor can he find in the German language a means for adequately expressing the concluding sentence in which the authors pledge to each other "their lives, their fortunes, and their sacred honour." When Professor Gneist wrote his work on "Self-Government" he searched for a German equivalent for that concept. He could find none, and finally in despair entitled his monumental treatise with the English expression, and wherever the idea comes up in the discussion the English words are used without any attempt at translation. . . . The ideas of individual liberty have so long encountered a blank spot in the German brain that there is in the language no medium for their expression. No man of German descent can become thoroughly American while retaining allegiance to the German language; no man of any race can become an American at heart until he seeks to make the English language not merely the language of his business, but also of his fireside.

All this is said with a due appreciation for the treasures of German literature. But the associations of the German language with the atrocities of the war are such that the world can never again enjoy the German classics until the memories of the present generation shall have been effaced.

THOMAS QUINN BEESLEY.

Logarithmic and Trigonometric Tables and Mathematical Formulas, by Ernest R. Breslich. Chicago: The University of Chicago Press, 1917. Pp. xvii+117.

The Cadet Manual, Official Handbook for High School Volunteers of the United States, by Major E. Z. Seever and Major J. L. Frink. Philadelphia: J. B. Lippincott, 1918. Pp. xxxi+317.

Rural Arithmetic, by Augustus O. Thomas. New York: American Book Company, 1916. Pp. 288.

Real Stories from Baltimore County History, data obtained by teachers and children of Baltimore County (Maryland) Schools, by Isobel Davidson. Baltimore: Warwick & York, 1917. Pp. 282.

Stories the Iroquois Tell Their Children, by Mabel Powers. New York: American Book Company, 1917. Pp. 216.

Paz and Pablo, a story of two little Filipinos, by Addie F. Mitchell. Yonkers: World Book Company, 1917. Pp. 95.

Peter and Polly in Autumn, by Rose Lucia. New York: American Book Company, 1918. Pp. 176.

An Elementary Handbook of Logic, by John J. Toohey, S. J. New York: Schwartz, Kirwin & Fauss, 1918. Pp. 241. 12mo, cloth. \$1.25.

How to Do Business by Letter, by Sherwin Cody. Yonkers: World Book Company, 1918. Pp. 238.

The Catholic Educational Review

JUNE, 1919

LETTER OF POPE BENEDICT XV TO THE AMERICAN EPISCOPATE

To James Gibbons, Cardinal of the Holy Roman Church, Archbishop of Baltimore, William O'Connell, Cardinal of the Holy Roman Church, Archbishop of Boston, and to the other Archbishops and Bishops of the United States of America.

Beloved Sons, Venerable Brethren, Health and Apostolic Benediction.

Your joint letter to Us from Washington, where you had gathered to celebrate the Fiftieth Anniversary of the Episcopate of Our beloved son James Gibbons, Cardinal Priest of the Holy Roman Church, was delivered to Us on his return by Our Venerable Brother Bonaventura, Titular Archbishop of Corinth, whom We had sent to represent Us and bear you Our message of joy on this very notable occasion. Your close union with Us was confirmed anew by the piety and affection which your letter breathed, while your own intimate union was set forth in ever clearer light by the solemn celebration itself, so perfectly and successfully carried out, no less than by the great number and the cordiality of those present. For both reasons we congratulate you most heartily, Venerable Brethren, all the more, indeed, because you took the opportunity to discuss matters of the highest import for the welfare of both Church and country. We learn that you have unanimously resolved that a yearly meeting of all the bishops shall be held at an appointed place, in order to adopt the most suitable means of promoting the interests and welfare of the Catholic Church, and that you have appointed from among the bishops two commissions, one of which will deal with social questions, while the other will study educational problems, and both will report to their Episcopal

brethren. This is truly a worthy resolve, and with the utmost satisfaction We bestow upon it Our approval.

It is, indeed, wonderful how greatly the progress of Catholicism is favored by those frequent assemblies of the bishops, which Our predecessors have more than once approved. When the knowledge and the experience of each are communicated to all the bishops, it will be easily seen what errors are secretly spreading, and how they can be extirpated; what threatens to weaken discipline among clergy and people and how best the remedy can be applied; what movements, if any, either local or nation-wide, are afoot for the control or the judicious restraint of which the wise direction of the bishops may be most helpful. It is not enough, however, to cast out evil; good works must at once take its place, and to these men are incited by mutual example. Once admitted that the perfection of the harvest depends upon the method and the means, it follows easily that the assembled bishops, returning to their respective dioceses, will rival one another in reproducing those works which they have seen elsewhere in operation, to the distinct advantage of the faithful. Indeed, so urgent is the call to a zealous and persistent economico-social activity that we need not further exhort you in this matter. Be watchful, however, lest your flocks, carried away by vain opinions and noisy agitation, abandon to their detriment the Christian principles established by Our predecessor of happy memory, Leo XIII, in his Encyclical Letter *Rerum Novarum*. More perilous than ever would this be at the present moment, when the whole structure of human society is in danger, and all civic charity, swept by storms of envious hate, seems likely to shrivel up and disappear.

Nor is the Catholic education of children and youth a matter of less serious import, since it is the solid and secure foundation on which rests the fulness of civil order, faith and morality. You are indeed well aware, Venerable Brethren, that the Church of God never failed on the one hand to encourage most earnestly Catholic education, and on the other to vigorously defend and protect it against all attacks; were other proof of this wanting, the very activities of the Old World enemies of Christianity would furnish conclusive evidence. Lest the Church should keep intact the faith in the hearts of little children, lest her own schools should compete successfully with public anti-religious schools, her adversaries declare that to them alone belongs the right of teaching,

and trample under foot and violate the native rights of parents regarding education; while vaunting unlimited liberty, falsely so-called, they diminish, withhold, and in every way hamper the liberty of religious and Catholic parents as regards the education of their children. We are well aware that your freedom from these disadvantages has enabled you to establish and support with admirable generosity and zeal your Catholic schools, nor do We pay a lesser meed of praise to the superiors and members of the religious communities of men and women who, under your direction, have spared neither expense nor labor in developing throughout the United States the prosperity and the efficiency of their schools. But, as you well realize, we must not so far trust to present prosperity as to neglect provision for the time to come, since the weal of Church and State depends entirely on the good condition and discipline of the schools, and the Christians of the future will be those, and those only, whom you will have taught and trained.

Our thoughts at this point turn naturally to the Catholic University at Washington. We have followed with joy its marvelous progress so closely related to the highest hope of your churches, and for this Our good will and the public gratitude are owing principally to Our Beloved Son the Cardinal Archbishop of Baltimore and to the Rector of the University, Our Venerable Brother, the Titular Bishop of Germanicopolis. While praising them, however, we do not forget your own energetic and zealous labors, well knowing that you have all hitherto contributed in no small measure to the development of this seat of higher studies, both ecclesiastical and secular. Nor have we any doubt but that, henceforth, you will continue even more actively to support an institution of such great usefulness and promise as is the University.

We make known to you also how deeply we rejoice to hear that popular devotion to Mary Immaculate has greatly increased in view of the proposal to build on the grounds of the University the National Shrine of the Immaculate Conception. This most holy purpose merited the approval and cordial praise of Our Predecessor of happy memory, Pius X. We, too, have always hoped that at the earliest possible date there would be built, in the National Capital of the great Republic, a temple worthy of the Celestial Patroness of all America, and that all the sooner because,

under the special patronage of Mary Immaculate, your University has already attained a high degree of prosperity. The University, We trust, will be the attractive center about which will gather all who love the teachings of Catholicism; similarly, We hope that to this great church as to their own special sanctuary will come in ever greater numbers, moved by religion and piety, not only the students of the University, actual and prospective, but also the Catholic people of the whole United States. O may the day soon dawn when you, Venerable Brethren, will rejoice at the completion of so grand an undertaking! Let the good work be pushed rapidly to completion, and for that purpose let everyone who glories in the name of Catholic contribute more abundantly than usual to the collections for this church, and not individuals alone but also all your societies, those particularly which, by their rule, are bound to honor in a special way the Mother of God. Nor in this holy rivalry should your Catholic women be content with second place, since they are committed to the promotion of the glory of Mary Immaculate in proportion as it redounds to the glory of their own sex.

After thus exhorting you, it behooves Us now to set an example that will lead Our hearers to contribute with pious generosity to this great work of religion, and for this reason We have resolved to ornament the high altar of this Church with a gift of peculiar value. In due time, We shall send to Washington an image of the Immaculate Conception made by Our Command in the Vatican Mosaic Workshop, which shall be at once a proof of Our devotion towards Mary Immaculate and Our goodwill towards the Catholic University. Our human society, indeed, has reached that stage in which it stands in most urgent need of the aid of Mary Immaculate, no less than of the joint endeavors of all mankind. It moves now along the narrow edge which separates security from ruin, unless it be firmly re-established on the basis of charity and justice.

In this respect, greater efforts are demanded of you than of all others, owing to the vast influence which you exercise among your people. Retaining, as they do, a most firm hold on the principles of reasonable liberty and of Christian civilization, they are destined to have the chief rôle in the restoration of peace and order, and in the reconstruction of human society on the basis of these same principles, when the violence of these tempests-

tuous days shall have passed. Meantime, We very lovingly in the Lord impart the Apostolic benediction, intermediary of divine graces and pledge of Our paternal goodwill, to you Our Beloved Sons, to Our Venerable Brethren and to the clergy and people of your flocks, but in a particular manner to all those who shall now or in the future contribute to the building of the National Shrine of the Immaculate Conception at Washington.

Given at St. Peter's, Rome, the tenth day of April, 1919, in the fifth year of Our pontificate.

BENEDICT PP. XV.

THE TOWNER BILL AND THE CENTRALIZING OF EDUCATIONAL CONTROL

On May 19 Mr. Towner introduced in the House of Representatives a bill "to create a Department of Education, to authorize appropriations for the conduct of said Department, to authorize the appropriation of money to encourage the States in the promotion and support of education, and for other purposes."

This proposed legislation is not new. It is substantially the same as the Smith bill, introduced in the Senate on the 19th of February, and which passed its second reading before Congress adjourned. It is a manifestation which is growing stronger day by day of a centralizing tendency, which is gradually transforming the fundamental framework of our institutions by centralizing authority and removing control of the most vital elements in life from the people most intimately concerned. The statement of the purpose of the bill seems innocent enough: to lend dignity to the educational work of the nation and assistance in unifying the work and lifting it to a higher level. The real purpose of the bill, however, is to remove the control of education from the several States and lodge it in the National Congress and in a Secretary of Education to be appointed by the President with the approval of Congress. With this central aim of the bill there are associated several lesser aims, such as adding to the salary of the public school teachers throughout the United States, encouraging physical education, and assisting the rural schools.

Section 6 of the Towner bill proposes "that for the fiscal year ending June 30, 1921, and annually thereafter, the sum of \$500,000 is hereby authorized to be appropriated out of any money in the Treasury not otherwise appropriated, to the Department of Education, for the purpose of paying salaries and conducting investigations and paying all incidental and travelling expenses and rent where necessary, and for the purpose of enabling the Department of Education to carry out the provisions of this Act. . . . " Section 7 of the same bill reads "that in order to encourage the States in the promotion and support of education, there is hereby authorized to be appropriated, out of any money in the Treasury not otherwise appropriated, for the fiscal year ending June 30, 1921, and annually thereafter, \$100,000,000 to be apportioned, dispersed, and expended as hereinafter provided."

The distribution of this \$100,000,000 is determined in the following sections:

Sec. 8. That in order to encourage the States to remove illiteracy, three-fortieths of the sum authorized to be appropriated by Section 7 of this act shall be used for the instruction of illiterates ten years of age and over. Such instruction shall deal with the common-school branches and the duties of citizenship, and when advisable shall prepare for some definite occupation. Said sum shall be apportioned to the States in the proportions which their respective illiterate populations of ten years of age and over, not including foreign-born illiterates, bear to such total illiterate population of the United States, not including outlying possessions, according to the last preceding census of the United States.

Sec. 9. That in order to encourage the States in the Americanization of immigrants, three-fortieths of the sum authorized to be appropriated by Section 7 of this act shall be used to teach immigrants ten years of age and over to speak and read the English language and to understand and appreciate the spirit and purpose of the American Government and the duties of citizenship in a free country. The said sum shall be apportioned to the States in the proportions which their respective foreign-born populations bear to the total foreign-born population of the United States, not including outlying possessions, according to the last preceding census of the United States.

Sec. 10. That in order to encourage the States to equalize educational opportunities, five-tenths of the sum authorized to be appropriated by Section 7 of this act shall be used in public elementary and secondary schools for the partial payment of teachers' salaries, for providing better instruction and extending school terms, especially in rural schools and schools in sparsely settled localities, and otherwise providing equally good educational opportunities for the children in the several States, and for the extension and adaptation of public libraries for educational purposes. The said sum shall be apportioned to the States, one-half in the proportions which the number of children between the ages of six and twenty-one of the respective States bear to the total number of such children in the United States, and one-half in the proportions which the number of public school teachers employed in teaching positions in the respective States bear to the total number of public school teachers so employed in the United States, not including outlying possessions, said apportionment to be based upon statistics collected annually by the Department of Education.

Provided, however, That in order to share in the apportionment provided by this section a State shall establish and maintain the following requirements unless prevented by constitutional limitations, in which case these requirements shall be approximated

as nearly as constitutional provisions will permit: (a) a legal school term of at least twenty-four weeks in each year for the benefit of all the children of school age in such State; (b) a compulsory school attendance law requiring all children between the ages of seven and fourteen to attend some school for at least twenty-four weeks in each year; (c) a law requiring that the English language shall be the basic language of instruction in the common school branches in all schools, public and private.

Sec. 11. That in order to encourage the States in the promotion of physical education, two-tenths of the sum authorized to be appropriated by Section 7 of this act shall be used for physical education and instruction in the principles of health and sanitation, and for providing school nurses, school dental clinics, and otherwise promoting physical and mental welfare. The said sum shall be apportioned to the States in the proportions which their respective populations bear to the total population of the United States, not including outlying possessions, according to the last preceding census of the United States.

Sec. 12. That in order to encourage the States in the preparation of teachers for public-school service, particularly in rural districts, three-twentieths of the sum authorized to be appropriated by Section 7 of this act shall be used to provide and extend facilities for the improvement of teachers already in service and for the more adequate preparation of prospective teachers, and to provide an increased number of trained and competent teachers by encouraging, through the establishment of scholarships and otherwise, a great number of talented young people to make adequate preparation for public school service. The said sum shall be apportioned to the States in the proportions which the number of public school teachers employed in teaching positions in the respective States bear to the total number of public school teachers so employed in the United States, not including outlying possessions, said apportionments to be based on statistics collected annually by the Department of Education.

Sec. 13. A State may accept the provisions of any one or more of the respective apportionments authorized in Sections 8, 9, 10, 11 and 12 of this act, and may defer the acceptance of any one or more of said apportionments: *Provided, however,* that no money shall be apportioned to any State from any of the funds provided in Sections 8, 9, 10, 11 and 12 of this act, unless a sum equally as large shall be provided by said State, or by local authorities, or by both, for the same purpose: *And provided,* that the sum or sums provided by a State for the equalization of educational opportunities, for the promotion of physical education and for the preparation of teachers, shall not be less for any year than the amount provided for the same purpose for the fiscal year next

preceding the acceptance of the provisions of this act by said State: *And provided further*, That no money apportioned to any State under the provisions of this act shall be used by any State or local authority directly or indirectly, for the purchase, rental, erection, preservation, or repair of any building or equipment, or for the purchase or rental of land, or for the payment of debts or interest thereon.

It is provided further on, in Section 14, "that all the educational facilities encouraged by the provisions of this act and accepted by a State shall be organized, supervised, and administered exclusively by the legally constituted State and local educational authority of said State, and the Secretary of Education shall exercise no authority in relation thereto except as herein provided to insure that all funds apportioned to said State shall be used for the purposes for which they are appropriated, and in accordance with the provisions of this act accepted by said State."

This bill is interesting from many points of view, but it is scarcely more interesting than the lobby which is being organized to secure its enactment; 700,000 public school teachers scattered through every village and hamlet and congregated in larger numbers in every city of the land are lined up behind the measure by a promise of an annual dole of \$50,000,000 from the National Treasury. The rural populations throughout the entire country are promised an annual dole of \$22,000,000 for their schools, to be divided between contributions toward the training of teachers and the removal of illiteracy. The large section of the population which is enthusiastically interested in the rapid Americanization of foreigners is promised \$7,500,000 for their pet project, while the advocates of physical training, who are very numerous in the land, are promised \$20,000,000, provided they all line up back of this, bill. A well organized lobby carried the Prohibition Amendment and taught people political wisdom, at least that sort of political wisdom that secures any desired legislation however undesirable it may be.

The propaganda mills are hard at work covering up and obscuring the objectionable features of the bill and emphasizing the interests of the particular section of the people appealed to. The following article sent out to the press of the country a few days ago from the office of the Field Secretary of the National Education Association by Hugh S. McGill is a good sample of this:

AMERICA'S UNFINISHED WORK

*Hugh S. Magill, Field Secretary
National Education Association*

The treaty of peace is completed. A league of nations seems assured. Autocracy has received a crushing blow, but the spirit of autocracy is not dead. By the blood of millions democracy has been saved, but democracy is not yet secure. Monarchy has been dethroned, but anarchy and the tyranny of the mob still threaten the world. Liberty must find her only safe abiding place in organized free government, where law is revered and obeyed.

A great unfinished work remains. A better civilization must be builded, founded on a higher conception of man's relation to his fellowman. The vicious spirit of greed and human selfishness must give way to the nobler impulses of human brotherhood. From the millions who perished we must take "increased devotion to the cause for which they gave the last full measure of devotion."

The world is looking to America for guidance and she must rise to her opportunity. But to be worthy of world leadership America must recognize always that her prestige depends not upon her boundless material resources but upon her steadfast devotion to her national ideals; not upon her wealth but upon her manhood and womanhood. Regarded by the world as a pleasure loving, money-getting people, we rose, stirred by a mighty passion for liberty and justice, to the support of those who were battling to save the world from autocracy and oppression. It was the inspiring and compelling influence of great ideals that lifted America to the eminence of international supremacy and leadership. The mortal conflict over, shall we forget the lessons it has taught, and, becoming grossly materialistic, predicate our greatness upon our wealth alone?

"Ill fares the land to hastening ills a prey,
Where wealth accumulates and men decay."

The principles set forth in the Declaration of Independence, the Preamble of our Constitution and the Gettysburg Address, must be more fully realized here in the United States. Life, liberty and the pursuit of happiness are not yet vouchsafed to all. Equality of opportunity is not enjoyed by all who have a right to claim the blessings of our free government. And yet, "to establish these rights governments are instituted among men." Thousands die every year as a result of insanitary conditions and from preventable diseases. There are a million and a half native born whites and two and a quarter million native born colored citizens of America who cannot read or write.

An American soldier of pure Anglo-Saxon blood, whose parents and grandparents were born in America, when asked why he had never learned to read and write, replied, "Captain, I never had no

chance." What American is not humiliated by the fact that, nearly a century and a half since our fathers gave to the world our charter of liberty declaring all men created equal and endowed by their Creator with certain inalienable rights, millions born in this country cannot read that charter nor the Constitution which they are sworn to uphold with their lives. If this be a national disgrace, it establishes a national responsibility.

Education a National Issue

The most important subject before the American people today, and the one most neglected by statesmen, is the question of public education. Our fathers recognized the vital importance of this question away back at the founding of this government when they solemnly declared in the Ordinance of 1787, "Religion, morality and knowledge being necessary to free government and the happiness of mankind, schools and the means of education shall forever be encouraged." But notwithstanding the fact that education is so "necessary to free government," and so vitally related to national welfare, it has never received just recognition by the National Government. Agriculture, commerce and labor have been exalted to departmental rank, each with a Secretary in the President's cabinet, while education is still tucked away in a bureau of the Interior Department.

The National Government has made liberal appropriations for the promotion of special education but has failed to go right to the heart of the subject and encourage the states in the training and support of teachers and the promotion of general education. Vocational education is important and should be promoted, but it is not so essential to the welfare of the nation as that every child should have the opportunity to obtain a good common school education. The Americanization of adult immigrants and the attempted education of adult illiterates is very necessary, but the most effective place to teach American ideals is in our public schools, and if free school privileges are guaranteed to every child in America illiteracy will soon disappear.

Education is so vitally essential to the very life of our nation that patriotic considerations demand that the National Government shall encourage and assist the States in its promotion. The Nation, the State and the local community should each bear a just share of the necessary expense, for each shares in the benefits derived. In addition to financial aid, the National Government should give to the States and to the people the benefits of educational research and investigation, but the administration and control of the schools must be left to the States and local communities. The Federal Government has no right under the Constitution to undertake the supervision and control of education in the States.

Who Is Back of This Movement?

Who is supporting this movement to establish a Department of Education and grant federal aid to the states in promoting education? Those who think the promotion of human welfare is the first duty of the nation. Those who would profit by the great lessons which the war has taught, who believe that to "secure the blessings of liberty to ourselves and our posterity" America must develop through education a citizenship physically and intellectually sound and imbued with the spirit and ideals of true Americanism.

Back of this movement is the National Education Association representing the seven hundred thousand teachers of America. Back of it is the American Federation of Labor, representing the millions of toilers who want the best educational advantages for their children. Back of it are the forward looking men who believe that education is essential to democracy and the best insurance against anarchy and social disorders. And back of it are the noble women of America who have endorsed it in their clubs and organizations and who will work for it until it is enacted into law.

Of course we shall have to overcome the influence of certain rich men in the North who claim they should not be taxed by the Government to help educate American children born in the South. Such men have not yet learned to think in terms of all America. They should be proud to contribute in proportion to their wealth to the education of every child under the protection of our flag, whether that child were born in the crowded city of the North or the remote rural district of the South. We spent billions of wealth and thousands of lives to uphold liberty abroad, nor did anyone cavil over who was paying most. Shall we be less patriotic in caring for our own? Shall we begrudge a few hundred millions to make secure the foundations of liberty at home?

The ultimate success of this movement is certain. It may be hindered but it cannot be stopped. It is a part of America's unfinished work. The principle is sound. The cause is just. It is bound to win.

Mr. McGill quite successfully camouflages the effort of the Towner Bill to wrest the control of education from the States and lodge it in a National Department of Education, and he solemnly tells his readers, "In addition to financial aid, the National Government would give to the States and to the people the benefits of educational research and investigation, but the administration and control of the schools must be left to the States and local communities. The Federal Government has no right under the Constitution to undertake the supervision and control of education in the States." This same sentiment is expressed in the conclud-

ing paragraph of Section 14 of the Towner Bill. "And provided further, that all the educational facilities encouraged by the provisions of this act and accepted by a State shall be organized, supervised, and administered exclusively by legally constituted State and local educational authorities of said State, and the Secretary of Education shall exercise no authority in relation thereto except as herein provided to insure that all the funds apportioned to said State shall be used for the purposes for which they are appropriated, and in accordance with the provisions of this act accepted by said State." This sounds very well, but what do we find to be the actual situation? There are many people in our midst who believe in the sacredness of the home, and who realize that the natural bonds which build up and support the home are chiefly made up of the five-fold dependence of the child upon its parents, for love, for nutrition, for protection against danger, for remedy in disaster, and for the models of his imitative activity. If the State should take over any of the corresponding functions of the parent, it thereby weakens the home, and the State is in reality made up of homes and must remain so if it is to remain a healthy Christian State. The most deadly enemy of society is to be found in those organized influences that are aimed at the strength and the life of the home. Many of the States have refused to yield to this pressure. The conviction still holds with them that if the child needs nursing it should be provided for through its parents, if he needs the assistance of the dentist, again it should come to him through his parents, but the Towner Bill will have none of this. It insists that the State give up its convictions along these lines, and not only administer the funds provided through the National Government, but that it must raise an equal sum to add to that supplied by the National Government to provide district nurses, dental clinics, etc. Now, we are not concerned here with the rights or the wrongs of this controversy, but we do hold that in accordance with the spirit of our Government and the Constitution of the United States, the National Government has no jurisdiction in the matter and no right whatever to interfere. It may be said that the National Government does not appoint an officer to enforce these provisions upon an unwilling State. The State can refuse to accept the national grant, but it should be remembered that in so doing it is forfeiting its proportion of the national fund which has been

contributed by its own citizens in the form of income tax and in other forms of national taxation. Again, the State cannot receive its proportion of the \$100,000,000 grant unless it maintains a school term of a designated length, the designation to be not by the will of the State, but by the will of the National Government. Again, compulsory school attendance is a matter upon which there is not universal agreement. But, any State, in order to receive its allotment of this national grant, must enact a compulsory school attendance law requiring all the children between the ages of 7 and 14 to attend school for at least 24 weeks in each year. Again, while there is pretty general agreement that the English language should be the basic language of instruction in the common school branches in all schools, public and private, the National Government lays down this as another condition necessary if the State is to receive its quota. From these things it should be sufficiently evident that the Towner Bill aims at giving the real control of education to the National Government, while at the same time avoiding the constitutional provisions intended to prevent this centralized control. The Carnegie Institute demonstrated the power of money to control the standards and the spirit of educational institutions throughout the country. Nevertheless, the Carnegie Institute has no legal status and no legal backing in this jurisdiction over educational institutions. The function and the power of money to control education was demonstrated long before the Carnegie Institute was founded in many of the Western States where the real control of the local school was wrested from the local community and lodged in State officials through the granting of State per capita subsidies to local schools that complied with the conditions laid down by the State officials.

The Towner Bill, it may be added, does not force its conditions upon any State, since any State may refuse compliance and will incur thereby no penalty. It will merely forfeit its pro rata of the national grant. This would have more plausibility if the national grant were derived from some wholly independent source, such as the Carnegie Fund, but it is hard to see its force in the light of the fact that the proposed grant is to be derived through taxes from the people of every State, whether they accept the grant or not.

Mr. McGill sounds very plausible when he tells us, "Education is so vitally essential to the very life of our nation that patriotic

considerations demand that the National Government shall encourage and assist the States in its promotion." Poor sovereign States, poor little waifs, that still need the encouragement of a nursing bottle and paternal guidance and protection and paternal encouragement in the performance of their most elementary duties! Has all consciousness of Statehood and its dignity departed from the several States of this Union that they can calmly endure these insults? It also sounds well to say, "The Nation, the State and the local community should each bear a just share of the necessary expense, for each shares in the benefits derived." But such a statement fails to disclose the fact that the selfsame people pay all three taxes. What it really means is that they have something to say about the disposal of their funds in the local community, a little to say about the disposal of their contribution through State authority, and scarcely anything to say about the disposal of their contribution through the National Government. The several sovereign States are calmly asked to permit a large share of the school funds to be handled by the National Department of Education, and that in the handling of these funds the National Department of Education lay down its own conditions, among which is the condition that each State shall raise an additional amount equal to its pro rata of the national grant and allow that, too, to be controlled by the Department of Education. The States are asked to give up their inalienable rights and privileges to the National Government and its Executive Department and to furnish the National Government at the same time with an effective club to compel compliance.

Mr. McGill adds, "In addition to financial aid, the National Government should give to the States and to the people the benefits of educational research and investigation." From this statement the unwary reader might reasonably conclude that this was a new benefit to be derived through the Towner Bill, whereas, in fact, the United States Bureau of Education under the Department of the Interior has for several decades been performing this function in a most efficient and worthy manner. It has collected information from all the civilized nations of the earth that would be of use to our schools. It has compiled statistics, conducted surveys, and lent its aid and help to educational institutions whether supported by the State, by religious denominations, or by private beneficence, nor has the Bureau of Education attempted to secure

control of any school in any measure through the conferring of its benefactions. The functions of the Bureau of Education are such as rightly belong to the National Government and may rightly be performed by it, but the Towner Bill, seeking to utilize national funds in order to coerce the several States into compliance with the theories of a few men, is quite another matter, and should not be confounded by the public with an institution that it has long so well and favorably known.

THOMAS EDWARD SHIELDS.

LAND COLONIZATION¹

I. THE PLAN

The United States Department of the Interior is asking Congress to permit it to prepare farms for the returning soldiers and sailors who wish to settle on the land. The plan of the Department is to hire the ex-service men at a fair wage to build up the farms and farm buildings and then to sell them the land upon such terms as would practically insure the success of the enterprise.

The Interior Department would have the Federal Government cooperate with the States in the working out of the project. A model bill has already been sent to the different States which, when enacted into law, will make possible this cooperation as soon as Congress has enacted its legislation.

To state the plan in a general way, it is proposed that the States furnish the land out of which the farms for the returning soldiers and sailors are to be made and that the Federal Government be responsible for the work of making the land into farms and selling it to the settlers. In the working out of the plan the Federal Government will in many cases create the farms out of its own land without State aid; and undoubtedly many of the States will develop farm colonies without Federal aid. But the general plan is to be one of cooperation.

Many varieties of lands are to be used in the enterprise. Secretary Lane of the Department of the Interior has called attention to the important work that has already been done by the Reclamation Service in the matter of irrigating the dry lands of the West and he points out that there is still much of this kind of work that can be done. He would also reclaim extensive areas of swamp lands by draining them and he would also make homes for settlers on the cut-over timber lands by pulling the stumps which interfere with the use of agricultural implements.

These three types of reclamation, namely, irrigation, drainage and the pulling of stumps, are especially emphasized by Secretary Lane, but there are many other situations where Government assistance would be extremely desirable in helping the ex-soldiers and sailors to a successful start as farmers. For example, in

¹ Reconstruction Pamphlets No. 2, National Catholic War Council.

many parts of the country where the land has been allowed to deteriorate a judicious application of agricultural instruction and financial aid will enable the settler to rebuild the soil and to make farming profitable where otherwise his efforts would be doomed to failure.

The various States will naturally desire to retain their returning soldiers and sailors within their own borders as far as possible. For this reason it will not be desirable for the Department of the Interior to concentrate its reclamation efforts upon any one type of land. Plenty of arid land is to be had in the West upon which a great deal of labor could be employed in the immediate future in irrigation projects and out of which many rich farms could be made. But farms must also be built out of the swamp lands of the East and the cut-over lands of the Northwest and North and South.

It is estimated that there are between fifteen and twenty million acres of land in the possession of the Government upon which the rainfall is insufficient to produce crops but which may be reclaimed by irrigation. There are said to be between seventy and eighty million acres of swamp and overflowed land of which sixty million acres can be reclaimed and made profitable for agriculture. Of former timber lands but now merely stump-bearing lands there are roughly two hundred million acres in the United States suitable for agricultural development. Add to these vast areas the millions of acres of unused lands that need only intelligent treatment in order to make them crop-bearing and it will be at once evident that there will be no dearth of land upon which to employ those of the returning soldiers and sailors who desire such employment.

II. THE NEED

Two serious problems face the American people. One is the problem of supplying food to a starving world. The other is the problem of unemployment.

The world stands ready to take from us for the immediate future a practically unlimited quantity of food stuffs. We are admonished that while the war is over for many purposes, it is not over in so far as the saving of food is concerned. Our associates and our late enemies in the war stand in need of our food production in excess of what is required for ourselves.

But the demand upon the soil of America for a large food production will not cease when the ugliest of the wounds of war have been healed. As the years go on our own increasing numbers will call for an ever-enlarging food supply.

In Napoleon's day, Great Britain could have fed her eight millions of people from the products of her own land if an enemy had succeeded in blockading her entire coast line. To-day the forty million residents of the island would be at the mercy of a foe that could prevent the importation of foodstuffs. As the nation has grown in industry and great cities have been built up, it has been necessary to supplement home agricultural production by the products of other lands.

The United States with her immense industrial development is still an agricultural nation. But as her industrial expansion continues she will be compelled to press harder and harder on her land for subsistence. It is by no means unthinkable that the day will come when the United States will be mainly an importer rather than an exporter of the products of the farm.

In the year 1800 there were approximately five million persons in the United States. In 1850 the population was twenty-three million; in 1880, fifty million; in 1900, seventy-six million; and in 1918, one hundred and six million. What it will be in 1925 we do not know, but it is reasonable to assume that the food supply sufficient for to-day will not be sufficient for that not far distant date. Our younger soldiers returning from the battle front may even indulge in academic speculation as to our probable source of food supply in 1950.

The second of the two problems named above is that of unemployment. At all times there is a certain amount of unemployment in industry. That is, there are always men who are able to work and who are seeking work, but who are out of work.

Even during the war when the clamor for labor for war industries was the loudest there were certain trades in which there was a good deal of unemployment. For example, in many parts of the country where there was no Government construction work there was dullness and unemployment in the building trades because of the difficulty or impossibility of getting material.

In times of peace there is always a certain amount of unemployment. The amount of it is greater at some times than at other times. Years of industrial expansion are followed by years of

business depression when wages fall and employees are discharged in large numbers. These discharged men, demoralized, seek for work which returns to them only with the return of business prosperity.

Again, employment in many occupations is of a seasonal nature. There is a part of the year when workers are needed, only to be discharged when the slack season arrives. There are for instance many industries which work feverishly for the Christmas holiday trade and which have their dull season as soon as the holiday is reached.

Then, too, there are casual occupations where workers are employed in considerable numbers upon a job lasting only a day or a few days. When the job is finished the workers become idlers and their time is wasted until a new job turns up. The work of the longshoreman has long served as the type of this kind of unemployment.

In the years that are to come, these various forms of unemployment will be with us as they have been in the past unless some serious effort is made to find a remedy for them. In the more immediate future they will be with us in an accentuated form due to the fact that such a large number of soldiers and sailors will be returning to civilian life and such a large number of workers in munitions factories will be seeking employment in peace industries. Moreover, women have gone into industry in large numbers during the war and many of them will no doubt remain in their new-found places in the years that are to come. The men who have formerly held these positions will now be compelled to look for other work.

To sum up the situation: we are confronted by the likelihood of unemployment on a large scale in the years directly ahead of us, and we are urged to produce food for the world for the immediate future and to prepare to produce food for ourselves on a larger scale than hitherto for the years that lie beyond the immediate future. The rich prairies of the Civil War period no longer remain in Government possession to be granted to returning soldiers; but we have hundreds of millions of acres of equally rich soil at present unused which, at a cost in labor not at all prohibitive, may be made into productive farms. What could be a more reasonable procedure than to apply the surplus labor upon this unused land and produce the needed food.

III. SOLDIER SETTLEMENTS IN ENGLISH-SPEAKING COUNTRIES

Long before we had entered the war the allied nations were devoting attention to the problem of the occupation of the returning soldier. At the present time the United States is the only English-speaking country which has not passed special soldier settlement legislation.

In Great Britain there has been a great deal of agitation for land settlement legislation but the experiment is still in its rude beginnings. Four colonies have been established already by the Soldiers and Sailors Land Committee. According to the plan, each of these colonies is to have about a hundred families living on farms averaging from ten to twenty-five acres each. The land is to be leased to the settlers rather than sold to them.

In Canada there has been soldier settlement legislation by the Dominion Government and by several of the Provinces. The Dominion law of August 29, 1917, entitled an "Act to assist returned soldiers in settling upon the land and to increase agricultural production," grants agricultural credit when needed to soldiers in any part of the Dominion and makes a gift of Dominion land in Western Canada.

The Provinces of New Brunswick, Ontario and British Columbia have supplemented the Dominion legislation by grants of both lands and credit to the returning soldier. Experiment farms are to be maintained by New Brunswick and Ontario to train the settlers as well as by the Dominion Government. Details of the plans are presented in the table below.

In Australia under an agreement between Commonwealth and States the States are to furnish the land for settlement while the Commonwealth makes advances to cover the cost of improvements, stock, etc. A board consisting of a minister from each State and one from the Commonwealth is to administer the funds. Each settler is to be allowed a loan up to the full value of his improvements.

In the States of New South Wales, Queensland and South Australia a perpetual leasehold tenure of the land is granted which will amount in practice to a freehold tenure. In Victoria and Western Australia the settler gets a fee simple title to the land after the purchase conditions have been met.

In New Zealand and Tasmania both leasehold and freehold tenures are provided. In both cases agricultural training is pro-

vided for the settlers, as it also is in the other Australasian States. Here, too, capital is advanced to the settler to aid in the improvement of the land.

In the Union of South Africa there has been no special soldier settlement legislation of importance. The British South Africa Company is the principal agency preparing farms for settlement. It has 500,000 acres of irrigable land which it will clear and plow for the settlers. Twenty per cent of the purchase price is to be paid in six years and the balance in the four following years. The settler does not pay interest during the first five years. The Government assists the settler in the matters of agricultural training and capital for improving the farm.

The accompanying table, compiled by the United States Reclamation Service, sets forth the principal details of the various soldier settlement plans.

IV. THE STATE LAND SETTLEMENT OF CALIFORNIA

Under a law passed by the legislature of California in 1917, a State Land Settlement Board was created and given the task of planning and developing organized rural neighborhoods. The limit of the experiment was placed at ten thousand acres.

The purpose of the legislation is stated in the Land Settlement Act as that "of promoting closer agricultural settlements, assisting deserving and qualified persons to acquire small improved farms, providing homes for farm laborers, increasing opportunities under the Federal Farm Loan Act, and demonstrating the value of adequate capital and organized direction in subdividing and preparing agricultural land for settlement."

After examining a number of blocks of land suitable for the purpose, the Board purchased a tract near Durham, California, and proceeded to subdivide it and prepare it for crops. When the land was offered for settlement in May, 1918, crops were growing on a considerable area of it and much of it was ready for irrigation.

The following were the conditions on which the land was offered for settlement: "Settlers were to pay 5 per cent of the cost of the land and 40 per cent of the cost of the improvements at the time of purchase, the remainder of the purchase price to extend over a period of twenty years, with interest at the rate of 5 per cent per annum. Payments are principal and interest to be made

semi-annually in accord with the amortization table of the Federal Farm Loan Board, the settler to receive a contract of purchase which sets forth the conditions of payment and the obligation he assumed, deed to the land to be given when payments were completed."

The Board in its first annual report sets forth the following as among the things which it desires to see achieved:

1. The settlement to become widely and favorably known as the home of one breed of dairy cattle, one breed of beef cattle, one breed of hogs, and one or two breeds of sheep.

2. The cooperation of the settlers in buying and selling.

3. The establishment at Durham or on the settlement land of a training-school in agriculture.

4. The erection in the near future of a social hall owned and paid for by settlers.

In addition to farms the plan provides also for a number of two-acre allotments for farm laborers. Upon these it is expected that the laborer will keep a cow and chickens and cultivate a vegetable garden. The payments necessary for the purchase of such an allotment are less than the laborer would have to pay for house rent in town.

Some measure of the probable success of the California experiment in land colonization may be gained from the eagerness of applicants to secure farms. At the time the allotment of farms was made there were twice as many applicants for farms as there were farms. The payments made by the settlers will be without any doubt sufficient to pay back to the State all of the money advanced, with interest. All of the farm laborers' allotments have been applied for and are now occupied.

V. DETAILS OF SECRETARY LANE'S PLAN

In the expectation that Congress will enact legislation authorizing the Federal Government to cooperate with the States in providing farms for ex-service men, the Secretary of the Interior has communicated to the Governors of the various States a draft of a bill which they are requested to present to the State legislatures for appropriate action. In forwarding the document to the Governors the Secretary entitles it "Draft of bill proposed for cooperation between the States and the United States to provide employment and homes for soldiers, sailors and marines, under

which the States shall furnish the lands and the United States the funds; with an alternative proposition so that the States may participate further in furnishing funds and also in supervising the improvement and settlement of the lands." In addition to these plans the Department of the Interior will go forward with its plans which have already been under way for sixteen years of developing irrigation projects and locating settlers on Government land.

Under the first of the two plans of cooperation between State and Federal Government, the State is to provide the land for settlement and the United States is to provide the money necessary to meet the expenses of reclamation and subdivision and the necessary improvements and equipment and to perform the necessary work and have charge of all settlement work. The Federal Government is to collect the payments from the settlers and repay to the State the cost of the land.

Under the alternative plan the State is to furnish not only the land but a considerable part of the capital to be spent in the work of reclamation and for farm implements and stock and other necessary equipment. Under this second plan the State Soldier Settlement Board has the option, under the supervision of the Secretary of the Interior, of controlling the preparation of the land as homes and its settlement in accordance with certain principles stated in the act.

The farms to be provided are to be of an unimproved value of not more than \$15,000. The allotments for farm laborers are to be of an unimproved value of not more than \$1,500. The maximum public expenditure for improvements upon each farm is to be fixed by agreement between the State and Federal agencies charged with the handling of the matter.

The United States is to advance funds to the Soldier Settlement Board to make loans to approved settlers for making improvements and purchasing equipment. The funds for this latter purpose, called "short-time loans," are not to exceed \$3,000 to each settler. The Board is to be held responsible for seeing that the money advanced is applied by the settler for the purpose for which it was loaned.

The manner of sale of the farms is to be such as to afford equal opportunity to all qualified soldiers desiring to purchase. The contract shall provide for immediate payment of 2 per cent of the

sale price of the land, including reclamation costs and in addition not less than 10 per cent of the cost of farm improvements. The balance of the cost of the land and of the reclamation costs is to be paid in forty-four years together with interest on deferred payments at the rate of 4 per cent. The amount due on farm improvements is to be repaid in a period not to exceed twenty years in annual payments sufficient to return the capital sum and interest at 4 per cent on deferred payments. Short-time loans are to be repaid in a period not exceeding five years.

The contract will require that the purchaser cultivate the land in a manner to be approved by the Board and that he keep all buildings, improvements and equipment in good order. If he fails to comply with the terms of the contract the Board has the option of cancelling the contract.

Whenever the Secretary of the Interior and the State Board find that the available lands are not required for soldiers, sailors or marines, they may be opened to other citizens of the United States.

VI. WHY GROUP SETTLEMENT IS DESIRED

The Government was able to offer to the soldiers returning from the Civil War fertile prairie farms in what are now the rich agricultural States of the Northwest. But for the soldiers returning from the present war there are no fertile prairie lands to be given away. Instead there are the swamp lands, and the dry lands and the cut-over lands and the lands with wornout soils.

The early settlers on the Western farms often underwent severe hardships that settlers of to-day would shrink from—hardships that would have been often unnecessary if saner methods of settlement had been adopted. The sons and grandsons of those settlers know of the early trials and disappointments only by hearsay, if at all; but the valuable farms which they have inherited are real. And so it is not to be wondered at if they are slow to see the need of giving greater assistance to the soldier farmer of to-day than was given to the veterans of the Civil War.

But the individual soldier addressing himself to the problem without appreciable capital cannot unaided build the dams and dig the trenches necessary to make an irrigated farm out of a stretch of desert land. If the thing is to be done economically, a hundred or a thousand farms must be prepared at a time.

Similarly one farm cannot be created from a vast swamp. The whole swamp must be drained as one operation.

The individual settler can make a farm out of a cut-over area, but it is a back-breaking operation. Power machines can be obtained to pull stumps, but they represent a considerable investment of capital. They can be used to advantage only when large areas are to be cleared of stumps. They are too expensive for the individual settler to employ. And so clearing cut-over land is a matter for group rather than individual action.

Where the soil, once cultivated, has been allowed to deteriorate and cultivation has been abandoned, it may require two or three years of building up before profitable crops can be obtained. Here again the individual settler without capital is unable to cope with the situation. He needs guidance and credit in order that he may plan wisely and wait patiently, and these can most profitably be furnished to settlers in groups.

But even after the land is prepared for cultivation and crop-growing, there are many advantages accruing to the settlers who act in unison. Houses and farm buildings must be planned and bought and built and this planning and buying and building can be done much more cheaply and satisfactorily when it is done wholesale.

Better grades of livestock will be produced if the breeds are standardized for the whole community. Better prices will be obtained for livestock and crops if cooperative marketing is practiced.

Farming is a seasonal occupation. At certain times of the year the farmer needs outside assistance. A great deal of the extra labor which the farmer calls in is casual labor—hobo labor. The hobo is without family ties. He is a social outcast. He is a social menace. But in properly organized farm communities a place is reserved for farm labor. Laborers' allotments of an acre or two are provided for the laborer where he may keep his cow and chickens and garden. He may marry and bring up a family and lead a normal life, spending his spare time in his garden when he is not able to secure day's wages. The plan enables the farmer to have a reliable labor supply and it enables the laborer to lead a human life.

VII. POPE LEO'S LAND POLICY

Some of the advantages of group action from the standpoint of the settler have been indicated in the preceding section. From

the standpoint of the nation there are also reasons why a policy of unrestricted *laissez faire* in agriculture is not desirable.

In many of the most fertile agricultural States of the country there are fewer persons occupied on the land than there were ten or twenty years ago. Free trade in land has made it profitable to treat land as capital from which a money income is to be gained rather than as a source of subsistence for the human race. Ownership by absentee landlords and cultivation by tenant farmers is on the increase.

A land policy is needed which will encourage the tenant worker to hope to become an owner-worker. The divorce of land-ownership from landworkership should be annulled. The nation will be the gainer when the men who work the land are the men who own the land.

As Pope Leo XIII put it, "Men always work harder and more readily when they work on that which belongs to them; nay, they learn to love that very soil which yields, in response to the labor of their hands, not only food to eat, but an abundance of good things for themselves and those that are dear to them. That such a spirit of willing labor would add to the produce of the earth and to the wealth of the community is self-evident."

VIII. SPECIAL CATHOLIC INTEREST IN LAND COLONIZATION

As good citizens Catholics have the same interest as other good citizens in the working out of a healthy land policy. It matters to them as it matters to all good citizens not only that the nation is able to feed itself to-day but that it looks forward twenty-five or fifty years and work out the plans that will supply food to the population of the future. Whatever may be said for or against a policy of isolation in other respects, the war has demonstrated that a nation which can produce its own food supply is in a position of peculiar advantage when war threatens. But it is also true that in times of peace a nation which has a numerous citizenship consisting of land-owners who cultivate their own land and with their own hands is likely to enjoy a more wholesome existence than one made up predominantly of wage-earners. And so good Catholics are not without interest in the land settlement question.

In the choosing of the settlers to whom allotments are to be made, we shall, of course, be interested in a special way to know

that Catholics are not discriminated against—that they have the same chance as any other section of our citizenry to obtain land from the Government on reasonable terms. The Catholics in this country are already to too small an extent cultivators of the soil. They are in the main city dwellers rather than country folk. But the future of the Nation belongs to the dwellers in the country. The city population dies out and is replenished by new blood from the country. The country not only maintains itself but it maintains the city by giving of its excess population.

Looking at the matter again not so much as a selfish Catholic interest but as a broader American interest, it is of the greatest importance that the land colonization plan be successful; but its success can best be assured if the religious denominations of the country make their contribution to the working out of the plan. In the attempts of the past in this country to carry on land colonization the greatest successes have been achieved by colonies held together by the religious bond. It was not the well-advertised colonies of Fourier and Owen and the Brook Farm Colony that succeeded but rather the religious colonies of the Mormons and Shakers, and the numerous settlements of Catholics and Lutheran and other religious denominations.



SOME EXCELLENT TENDENCIES IN CATHOLIC EDUCATION REVEALED BY THE WAR

Thirteen days after the signing of the armistice, the President Emeritus of Harvard, Dr. Charles W. Eliot, addressed a representative gathering, in one of the largest halls of New York City, on the topic, "Defects in American Education Revealed by the War." Dr. Eliot's critique on the American system of education was well founded. His criticisms were, moreover, constructive. Indeed, the pedagogic reformation suggested by our educational Nestor will likely be in full operation before long, much to the interest of the children of to-day and the efficiency of the men and women of to-morrow.

If, as Dr. Eliot asserts, the war has revealed appalling defects in American education, it has also brought conspicuously to light many excellencies in Catholic education. In so far as the education given in our Church schools coincides with that of the government schools, we may generally accept the recommendations of Dr. Eliot. And in all branches of study purely secular, it is the aim of the Catholic school to give, in quantity and quality, at least the equivalent of what is furnished in the public school. That there is, indeed, plenty of room for improvement in our courses of study, by wise elimination, by thoughtful enriching, by development of interest, earnestness, and devotion, we only too readily admit. In that, however, which alone differentiates the Catholic school from the public school, *i. e.*, the cultivation of the religious sense, the war has pointed out most signally the excellence and paramount importance, from a patriotic viewpoint, of many of the virtues a knowledge of which is imparted and the practice of which is encouraged in our Catholic schools.

To the formerly prodigal, lavish, yes, even wantonly wasteful people of America, the war has taught a much needed lesson of conservation. Herbert Hoover has, in fact, immortalized himself by his success in leading us back to the simple life, in persuading us to be contented with restricted diet, few pleasures, and ordinary clothes. The task of the great food administrator was made easier for him by the lessons that had been taught from the beginning in our Catholic schools. Long before Herbert Hoover prescribed his meatless Tuesday, Catholic teaching had established a meatless Friday. The other restrictions the food administra-

tion placed on diet were welcomed as a matter of course by the Catholics of the country who from infancy had learned the doctrine of retrenchment from the annual Lenten pastorals of their bishops.

In Catholic schools, the first sermon of the Master, that on the Mount, is presented as containing the basis of religious thought, the motive of all altruistic action. That discourse begins with a eulogy of poverty: Blessed are the poor in spirit. This opening sentence, it is, that, in its effects, makes possible our Catholic schools. Were it not for the practice of poverty by our teaching brotherhoods and sisterhoods, the expense of maintaining separate schools would be beyond the means of our Catholic people. The teachers of our Catholic schools, much to the edification of their pupils and their neighbors, have ever been practicing conservation, living content with the bare necessities of life in order the better to extend the kingdom of Him Who made poverty a cornerstone of the indestructible fabric He came on earth to build. The self-denial always taught in our Catholic schools and the poverty practiced by our Catholic teachers were implicitly approved and commended by Mr. Hoover's plans for conservation.

As, on the entrance of the United States into the war, our cantonments began to swell out from little camps to veritable cities, stringent measures were taken by the War Department to safeguard the men in khaki against the lower and more shameful forms of vice. Lines were drawn fast and rigid regulations were made to protect the chastity of the troops. Chaplains were increased threefold that a religious foundation for virtue might be more securely laid. Secretary Baker even threatened to remove whole divisions of the army from localities where the ordinary civil authority was slow in seconding the efforts of the army officials to secure wholesome, morally sound camp surroundings. Secretary Daniels, in like manner, strove hard to develop a sea force of virile, continent sailors, for he, as well as his cabinet colleague in control of the land forces, knew full well that the vigorous, indomitable, unconquerable fighter is the chaste fighter.

Now chastity is a virtue that is nourished as the tender lily in Catholic schools. All the doctrines of our religion constitute, as it were, a rampart around it. The sacraments water, support and sustain the delicate plant. The thought of the ever abiding

presence of God, renewed frequently in our classrooms, is the sunshine essential for all healthy growth. Very often, under such fostering care, the virtue flowers into a virgin nun or a priest pledged to continence. Catholic schools thus produce happy results in the promotion of esteem for chastity for the reason that the teachers of our schools have the advantage derived from a higher standard. Nobody less instructed than the high school graduate attempts to teach a grade class; the college graduate is demanded as a high school instructor; only the university man with a post graduate degree is given a college chair. The advantage to the teacher of a higher standard is, indeed, manifestly apparent. So is it with the inculcation of chastity, the ornament of the individual, the bulwark of the family, the honor of the nation; "How beautiful is the chaste generation with glory." As our Catholic teachers, Priests, Brothers, and Sisters vow chastity, their influence is increased by the vantage ground thus taken; for, while they lead their young charge on to the observance of the commandments, they themselves tend, not only to the same goal, but to the higher ideal of the evangelical counsel. There have been, indeed, scoffers at the chastity of our religious and clergy, but they have been silenced, in large measure, by the attitude of our government toward the best moral interests of our men under arms in the late war. It is more freely admitted now that chastity is necessary for the army of the cross as for the army of the sword. The war has, then, shown of what utility to the nation is Catholic teaching and practice regarding the holy virtue of purity.

Freedom of speech, freedom of the press, individual assertiveness, all, willingly or unwillingly surrendered their esteemed privileges upon the entrance of our country into the late war. Our chief magistrate was, for the duration of the strife, invested with powers that made him a virtual autocrat. Unfeigned respect for officials and blind obedience to authority were preached from platform, stage, and sanctum, as well as from pulpit. Loyalty to President and Flag was the watchword of the hour.

These concerted efforts to arouse a spirit of unswerving allegiance to our government constituted nothing new for those trained in Catholic schools where, under the heading of the Fourth Commandment of the Decalogue, they were repeatedly taught the obligation of obeying, besides parents, all magistrates and other lawful superiors. Obedience is a virtue kindly but firmly insisted

upon in our Catholic schools. It is vowed by our teachers, promised by our school principals, the priests, at their ordination, and sworn to by our chief pastors, the bishops, on the occasion of their consecration. Respect for authority and fealty to the representatives thereof, ever fostered in our Catholic schools, became highly appreciated war assets during the period of recent hostilities. We are, indeed, accused of overemphasizing authority and obedience in our system of education; yet that is precisely the kind of teaching that the nation needed most and heartily adopted throughout the term of the war.

The government, in the earlier half of the past year, asked its loyal citizens to raise their minds and hearts to the Lord several times each day and to beseech the God of Armies, through the Prince of Peace, to interpose and to put an end to the frightful carnage then going on. The recommendation was anticipated by those trained in our parochial schools where prayer begins and ends the sessions and where the beautiful practice is acquired of saying the Angelus morning, noon, and night.

Last spring President Wilson requested us to make Decoration Day, May 30, a day of fasting and prayer. That was another approbation of Catholic practice perpetuated in our Church through her system of education. The worst kind of demon, disorder, Catholic children are taught can be cast out only by prayer and fasting. So by proclamation of His Holiness, Benedict XV, the 21st of March, 1915, was made a day of prayer and penance for the purpose of appeasing God and terminating the war. Our heavenly Father did not then hearken immediately. He wished, it seems, to develop the religious sense of our rich, powerful, exultant American people by bringing them, through stress of war, to recognize the worth of Catholic education, not only to the individual, but to the body politic. The war has shown that the political fabric, as well as Catholic education, rests on the four corner stones—conservation, chastity, obedience, and prayer with fasting. This was demonstrated step by step within fifteen months after our break in diplomatic relations with Germany. As a result, ever since the 30th of last May, the day on which acknowledgment was made that the fourth lesson was learned the American and Allied armies, starting out from Chateau Thierry, have kept up a steady and unbroken advance to the Rhine.

The war, then, though a great evil, is not without its advantages to mankind. According to Dr. Eliot, it has awakened our leading teachers to a realization of many defects in American education. It has done more. It has brought a world that was fast becoming agnostic and irreligious to recognize some excellent tendencies in Catholic education.

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VOCAL MUSIC IN THE PRIMARY GRADES

That it is highly desirable to teach the children in the primary grades to sing is readily admitted. To be able to sing is an accomplishment which might well be desired for his child by any parent. But there are graver reasons than this for teaching the children to sing. There is at present a widespread recognition of the fact that music plays a very important role in the mental and moral development of the child. Modern psychology and the practice of the Christian Church lay heavy emphasis on the importance of music as a basic element in education. If, therefore, we find Catholic schools that fail to teach music, it may reasonably be inferred that this failure is not due to a want of recognition on the part of the school authorities of the importance of the subject. It is chiefly, if not wholly, due to the difficulties which seem to lie in the way of securing for the little ones competent instruction in music.

A large percentage of our primary teachers have had little or no instruction in music, and they are accordingly reluctant to undertake a work for which they feel themselves incompetent. In fact, many of these teachers would be frightened at the sound of their own voices were they to attempt to sing. How then, it is asked, can such teachers teach the little ones to sing?

When the primary teachers have little or no knowledge of music, would it be wise to employ a special teacher who would devote herself to the musical instruction of the several grades? Such a procedure would find much to commend it, and certain valid arguments might be urged against anyone but the primary teacher undertaking the task. However, we need not here discuss the question of desirability, since the real question to be decided is one of possibility.

Our schools at present are taxed to their utmost to secure the minimum number of teachers. The salary of an additional teacher who would devote her entire time to musical instruction would be an added burden not lightly to be undertaken by many of the schools. Moreover, even if the parish was willing to supply the added salary, the communities in most instances would find themselves unable to provide the extra teacher. The teaching communities are unable to meet the present demands for teachers, and

are consequently not in a position to consider applications for extra teachers.

From considerations such as these, it will readily be concluded that the primary teacher must teach the children music, if music is to be taught to them. However great the difficulties in the way may seem, they must be overcome, and the practical question is, What can be done to help those teachers who are devoid of musical education to get the minimum of training for the work of teaching the children to sing? This training, of course, does not imply an effort to transform the primary teachers into musicians. Experience has abundantly demonstrated the fact that a teacher with very limited ability in music may be taught to do fairly good work with the little ones if she follows a correct system.

Thirty hours of competent instruction and practice during a summer session at the Sisters College will make it possible for any fairly intelligent first grade teacher to teach the music required in her grade by the Catholic University Music Course. And an additional course of thirty hours will suffice as a minimum for a second grade teacher in the same course. An added course of thirty hours will be necessary for the third grade teacher. It would be well, and in most cases it will be possible, to have some supervision by a more competent music teacher.

The normal course for the primary teachers should be conducted by one who is not only a musician but who is familiar with the problems of the primary room, and who knows how to teach little children. The fundamental pedagogical principles involved in teaching the children music are the self-same principles which the primary teacher must use in teaching the other subjects of the curriculum. It is to be presumed, therefore, that she is familiar with these principles, and if the brief course of instruction in music which she receives at the summer session is clearly based on these pedagogical principles she will make rapid progress. It is, in fact, only in this way that such brief courses can have real value for the primary teacher.

Science used to be regarded by many as a body of secret and subtle knowledge which was accessible only to the few. This concept, however, is passing. There is at present a general recognition of the fact that science is nothing more nor less than a body of organized truth which anyone with normal faculties may hope to master if he is willing to expend the requisite time and

effort. In like manner, it is popularly supposed that the ability to sing is an inherited talent denied to the many. This is both untrue and mischievous. There are very few who lack the requisite ability to sing correctly, but most children need training to perfect their native faculties in music as in other directions. Progress in this field of education has been much impeded by certain mistaken views which tend to discourage both the teacher and the pupils. Some of these views are worthy of more than passing attention.

The so-called scientific method is, in fact, the most unscientific pretense in the educational field, but because it is called the scientific method many have come to believe that it constitutes the only legitimate entry into the field of vocal music. This method is based on the singer's direct conscious control of the muscular operations involved in vocal tone production.

The mechanism involved in vocal tone production may for purposes of convenience be considered as the combination of three groups of muscles: those concerned in the process of breathing, those governing vocal cord action, and those controlling resonance. These are unquestionably the three main factors involved in correct singing. It will also be conceded by all who are competent to speak in the matter that a knowledge of the mechanisms involved is interesting from many points of view. The anatomist and the physiologist find this study well within their respective fields, and the psychologist adds to the findings of morphology and physiology the results of his own study and investigations. But this knowledge, however complete, will not of itself enable one to sing. In fact, it may prove very effective in preventing good singing. It is sure to do so if the would-be singer allows his attention to drift to the muscular mechanisms involved, instead of resting upon the conscious tonal representation or memory picture.

If a child in learning to drive a nail were first obliged to learn the names and actions of the various muscles involved before beginning to drive the nail, it is quite possible that his fingers might be the worse for such knowledge. For while his attention was fastened on the various contracting muscles and his will involved in the effort to throw the requisite tension into each separate muscle, the hammer would be likely to go wide of its mark. As a matter of fact, the child learns to drive the nail by keeping in mind a clear picture of the nail and of its position in space. His

brain is so constructed that these images automatically release the proper motor mechanisms. In like manner, when the mind holds a clear image of the desired tone this image automatically releases the proper motor mechanisms. In like manner, when the mind holds a clear image of the desired tone this image automatically releases the requisite muscular mechanisms for breathing, for vocal cord action, and for resonance. Practice will, of course, be required to perfect these actions and render them automatic, just as practice is required for like reasons in every other art. But it should be remembered that the practice is practice in sensory control over muscular reaction, and not practice in intellectual or reasoned interference with the motor activity which can never work normally until it is a part of the thoroughly established sensory motor action. Whenever the motor activity depends upon the intellect and attention instead of upon sensory images the resultant action is stiff and artificial, resembling that of an automaton rather than that of a living being.

The pedagogical principle involved in this phase of vocal tone production is generally spoken of as the procedure from content to form. When the child holds the thought clearly in mind he will with little difficulty find for it adequate vital expression, whereas drilling in the forms of expression when the child has no thought to express invariably leads to stiffness and artificiality. Forty years ago the children learning to read were taught in many schools to pause at a comma while they could count one, at a semicolon while they could count two, and at a period while they could count three. They were taught to raise their voices at a syllable immediately preceding an interrogation point, and to lower them at one immediately preceding a period. The resultant reading was as far from the natural utterance of the author's thought as well could be imagined. This mistaken method under slightly changed form may still be found in much of the elocution teaching of the present day. The error has come down to us in spite of all the development of psychology that has characterized the last few decades. In spite of all the efforts devoted to elocution along the lines of this mistaken method the results are poor and artificial. The attention of the audience, like that of the speaker, tends to rest upon inflection, accent and tonal quality instead of on the thought of the speaker. When, on the other hand, the speaker's attention is wholly absorbed in the thought that he is imparting, the audi-

ence accompanies him, and they too forget all about tonal quality and inflection, and the mannerisms of the speaker, unless these be peculiarly offensive.

The child's faulty tonal production should, of course, be corrected by the teacher, and there can be no question of the fact that a knowledge of the mechanisms involved will prove helpful to the teacher in the accomplishment of this task, but she must under no circumstance rely upon the explanation of the vocal mechanism to cure the child's fault. If a doctor proceeded to explain to his patient just what was the etiology and progress of the disease before prescribing for him the chances are that he would aggravate the malady and forfeit his patient's confidence. We expect the doctor to know his pathology, his materia medica, and the other branches of his profession, but we expect him also to have sufficient common sense to discharge his duty towards his patient without attempting to give the sufferer a medical education in half an hour.

If the child's breathing be defective it may be remedied by practice, but the remedy is to be found in teaching the child to keep in mind the phrase to be sung. In this way the organs of respiration will gradually adjust themselves to the demands made upon them. Giving the child a full account of the diaphragm, the intercostal muscles and the motor centers would scarcely prove serviceable and would certainly not correct the error in question until such time as the child learned to forget the muscular mechanism and to think exclusively of the phrase he was about to sing. It may be quite necessary to teach the child grammar, but it is certain that he can never speak with ease until he forgets his grammar in the thought that he is uttering. What is said of the mechanism of breathing applies with equal force to cord control and to resonance. The clear mental picture of the tone and quality desired must be the channel through which the end is reached. Our effort, therefore, must be directed toward building up in the child this sensory image, and toward seeing that he has sufficient practice in producing it. The corrections which he should receive from the teacher are neither numerous nor difficult to administer, and the teacher should be able to acquire the ability to do this work in a course of instruction such as that we have referred to above. The scientific method is opposed to this procedure. It should, in fact, be called the unscientific method, since

at every step it violates the fundamental principles of the science of psychology. It is deserving of the name scientific only if we reduce the word scientific to its derivative meaning, and understand by it a method by which we seek to control muscular action through a scientific knowledge of the muscles and nerves involved and the manipulation of them by the intellect instead of by the sensory image.

The psychological method, usually spoken of as the natural method, is based on correct sensory impressions. These are relied upon to guide the musculature involved in vocal tone production. In this method the ear is trained by listening to correct and beautiful tones. The memory is built up progressively through the gradual mastery of musical phrases of ever-increasing length and complexity. Practice in vocal tone-production is utilized both to enhance the strength of the sensory impression and to correct it. In a word, the teacher in this method believes that the Creator in making man understood how the vocal mechanism should work better than any scientist or music teacher, and while obeying nature's laws he seeks to assist her to a full realization of her highest ideals. At no time is he tempted to take the control of the voice out of nature's hands and to do with it artificially what nature fails to do by the operation of its own laws.

It is frequently said that the basic principle of the natural method is that the voice is guided by the ear. This is entirely true if we understand by "ear" something more than the peripheral end-organ of hearing. In this connection it means the conscious end of the sensory process, the tone as it appears in consciousness. Nor is it the tone actually resultant from the sound waves here and now impinging upon the external ear that is meant, but the tone about to be produced held in consciousness in advance as a standard to control the voice production. It is more than the single tone, however. A musical ear means a built-up musical content which acts as a judge of the suitableness of the tone to be produced as well as an efficient cause and an effective critic of the sensory elements arising in consciousness as a result of vocal action. Whatever sound is called for by the ear the vocal organs naturally and automatically tend to produce. In their adjustments to this end the vocal organs are directed by reflex mechanisms which nature provides, and which need to be practised or exercised repeatedly in order to attain perfection. This arrangement is not confined to

the musculature of vocal tone production. It is operative in all the muscular reactions involved in every art.

In instrumental music the muscles of the hand must be brought under the control of the ear, and this is a much more difficult task than that involved in the connection between sensory tonal images and vocal production, but it is notorious that the hand's efficiency is very limited until the required muscles learn to operate unconsciously and automatically. The pianist who would attempt deliberately to guide each muscle or muscular reaction involved in controlling the instrument would find himself hopelessly handicapped in the attempt to render even the simplest music. In the beginning of the process the intellect may have to guide each movement of the hand, but, as in the case of the boy driving the nail, the intellect controls through the sensory images of eye and ear, and not by direct application of its power to the motor elements. In instrumental music the muscles of the hand must be brought under the control of the ear, and this requires long and painstaking practice, and the progressive building up of groups of reflex reactions. But, as in the case of voice production, the physiology and morphology involved are not necessary steps to the desired muscular control, and dwelling upon these elements of the process would inevitably kill the soul of music and leave it but the outer shell of technique.

The mental conception of pure tone is basic in the psychological method. This conception is dependent on the ear's previous experience in hearing tones of correct musical type. The axiom of the great Italian masters of the sixteenth and seventeenth centuries was, "Listen and imitate." It would be well, therefore, for the teacher to sing for the children occasionally a few tones or a short musical phrase, so that they might hear exactly how the tones sound. But our trouble is that the teacher herself is frequently unable to produce beautiful tones. In such cases the supervisor of music will be especially welcome to the children, and there is usually another resort. In almost every class there will be found a few children whose voices are comparatively free from faults and these may be used to good advantage in producing model tones for the less favored children.

It will not be difficult for any primary teacher in the course of thirty hours to learn how to correct the usual faults in the children's voices. With this minimum of training she will be able to

do what is necessary to give the children a start, but of course it is highly desirable that the teacher should possess a keen sense of hearing for correct tones, the ability to produce a tone of fairly good musical quality, and be able to detect even slight traces of throaty or nasal quality in the children's voices. The teacher will be saved from discouragement by remembering that her little store of ability will grow with her practice in teaching.

THOMAS EDWARD SHIELDS.

THE TEACHER OF ENGLISH

A LONG STEP FORWARD

The knowledge gained during the war in connection with the training and instruction of illiterate and non-English speaking soldiers is to be turned to account in the recruiting of a peace-time army.

By direction of the War Department there is being established at Camp Upton, N. Y., the first "Recruit Educational Center." Fifty barracks and other buildings have been set aside for this "center." It will be conducted on the lines followed by Major Ralph Hall Ferris when he made such a success of Development Battalion No. 6 at Camp Upton during the war. This battalion was largely made up of illiterates or non-English speakers, and was demobilized when the armistice was signed.

Brig. Gen. Nicholson, camp commander, received on May 1 the order to establish the new Center, and recruiting has begun throughout the Eastern and Northeastern Departments of the army.

An illiterate or non-English-speaking recruit who enlists under the new plan will be taught to speak English, will receive thorough American training from officers born here, and will in addition get citizenship papers when his enlistment term of three years has expired.

Under the Draft Act, 24.9 per cent of the men enlisted, or practically one-quarter of them, were unable to read a newspaper or write a letter home. There were 1,500 such men sent to Camp Upton and they were put in Major Ferris's Development Battalion. His method of training and educating them attracted attention in Washington. In the notification sent to General Nicholson by Major Gen. Henry Jervcy, Assistant Chief of Staff, General Jervcy said: "Your camp has been selected for the Center not only because it is centrally located but also because of the excellent results in connection with the teaching of English that have been obtained in Development Battalion No. 6, Camp Upton."

On Aug. 21, 1918, the Sixth Development Battalion was organized at Camp Upton and all rookies who were illiterate or did not speak English, except a few who had physical defects, were transferred to it. The teachers selected were privates or noncommis-

sioned officers who held university degrees or who were teachers in civil life. Race was not considered in the choosing of officers. It was soon proven that squads and platoons composed of different nationalities received their military instruction as easily as if racial groups had been organized for the purpose. Only English was permitted to be spoken in the mess halls, military formations, and general gatherings of the men. Instruction except in the elementary classes was given in English.

Within three months men who could speak little or no English when they entered the battalion became sufficiently proficient in military English to fulfil the ordinary functions of soldiers both in organization and on separate missions. In addition, practically all of the recruits proved their spirit of Americanism by becoming citizens.

The recruits upon being accepted for the new center will be classified according to their knowledge of English and assigned to battalions accordingly. A school of instruction for the illiterate and non-English speaking recruits is being thoroughly established. The course of instruction will be normally four months, or six months in exceptional cases. The men will be classed in groups of fifteen to twenty and will be graded according to the progress shown.

A board of examiners will examine the recruits for classification and prepare suitable tests to determine the rate of progress especially of slow-learning men and the reasons for their backwardness. When the recruits have developed sufficiently for assignment Major Ferris will report them to the Adjutant General of the Army for disposition.

In reviewing the plan for the new Center, General Nicholson says:

The organization of the Recruit Educational Center at Camp Upton is a great constructive plan of Americanization. The idea underlying the Recruit Educational Center will unquestionably meet with nation-wide approval since it makes for better citizenship and for a higher order of Americanism. It will be a distinct step toward making the people of the United States appreciate that those responsible for the functioning of the army are really trying to make our army a people's army.

The army, like every other great agency in the country, has, in view of the unusual conditions incident to the war, a great opportunity to do in a short space of time what would otherwise

have taken decades to accomplish. The Recruit Educational Center is simply one phase of this great opportunity; in its adoption the army will receive due credit for a far-seeing policy; and we shall be doing now what will be demanded of the army later when thought along the lines of reconstruction begins to crystallize.

Europe has for centuries suffered from the bitter racial antagonisms of its various peoples. America is no place to perpetuate these antagonisms, and no method has been conceived which will so successfully eliminate racial antagonisms as the Camp Upton plan which the War Department has adopted for its Recruit Educational Center.—Adapted from *The New York Times*.

NOTES

The Governor of Pennsylvania has recently approved the Malley bill amending section 1414 of the school code so as to require every child between the ages of 8 and 16 years, having a legal residence in Pennsylvania, to attend a day school in which the common English branches are taught "in the English language." The purpose of this act is to require the teaching of these branches in the English language in all public, private and parochial schools of the state. The Governor has also in his hands the Davis bill, which would prohibit the teaching of the German language in the public and normal schools of the state.

What is it that makes blank verse dramatic—that is, makes it interesting and emotionally stirring to an audience? A shrewd observation by James Russell Lowell may indicate the answer. To Milton, he said, blank verse was a richly colored mantle, in the flowing folds of which he draped his stately thoughts; to Shakespeare it was a transparent medium, in which the thought shone forth alive and quivering. Now, Shakespeare's thoughts are seldom or never his personal own; they are the thoughts of his characters in the given situation. Blank verse is dramatic, therefore, in proportion as (while maintaining the iambic rhythm and the pentameter line beat) it approaches the speech of life. When thus written (and spoken) it ceases to be the thing of all things that makes the business man (and others) most tired, and becomes a source of the utmost vigor and lifelikeness in speech and character.

As it happens, we can trace the development of Shakespeare's verse through three very significant phases. At first, under the influence of "Marlowe's mighty line," it was regular and sonorous—and thus almost void of subtle variety, of quick adaptability to

mood and character. Then, in the great period beginning with "*Julius Caesar*" and "*Hamlet*," it developed variety and freedom without losing much of its distinctive quality as verse. Finally, in "*The Winter's Tale*" and "*The Tempest*," it became so free and varied (and, indeed, so involved in thought and in syntax) that the meter is at times almost imperceptible and the lines indistinguishable. But always, after the first years of apprenticeship, it is so simply true to the given character and moment as to be, in effect, colloquial. . . .

It is only when the verse of Shakespeare's best period is spoken fluently, colloquially, as if from man to man, that it develops its full metrical force and beauty.

The poetic drama, then, is essentially musical speech, which takes form and color from the varied characters and dramatic moments. It is a lack of any adequate sense of this that has kept our so-called poetic drama from commanding the stage and the public—the drama of Tennyson and Browning no less than that of Stephen Phillips. Instead of life, it brings only a faint and distorted reflex of literature; instead of the tang of character impassioned, it brings the reek of midnight oil.—*John Corbin*.

Sixty per cent of the 10,000 inhabitants of Herrin, Illinois, are Italians, who came to America too late in life to learn the English language, but not too late to learn the fascination of "the movies." So they fill the motion picture theatres every night. They cannot read the English sub-titles of the film, however. The Italian-American boys of the colony have been taught to speak Italian in their homes, and have acquired English in the public schools. They are in demand, therefore, as translators for the older generation. Realizing their strategic position, the youngsters demand, and receive, 5 or 10 cents each for going to motion-picture theatres with adults and translating the English sub-titles into Italian.

Writing to a friend in the United States concerning his recently published novel, *The Arrow of Gold*, Joseph Conrad said in a letter received recently:

The Arrow of Gold is a subject which I have had in my mind for some eighteen years, but which I hesitated to take up until now. This state of mind may appear to an American very dilatory and ineffectual; and I won't attempt to apologize for my opinion that work is not to be rushed at simply because it can be done or because one suffers from mere impatience to do it. A piece of work of any sort is fully justified only when it is done at the right time; just as the potentiality and energy of a fire brigade is justified

only when a house is on fire. . . . But having found the mood I didn't tarry much on my way, having finished that novel in about ten months.

According to a chart, published recently in *The Bookseller, Newsdealer and Stationer*, as compared with the year 1917 there was a total loss of 823 books published in the United States and of 415 in Great Britain. The decrease in this country, coming in the second year of our entrance into the war, is not surprising. The scarcity of paper and various other adverse conditions had pointed to the result long before it had become a fact to be used by statisticians. The most interesting feature of the chart is the showing made by books of history. Under this classification there were 922 titles published in 1918, while of fiction, the next largest division, there were 788. This comparative decrease in fiction is not to be attributed solely to the influence of the war. *The Bookseller* gives this interesting survey of what has been taking place in this respect for some years back:

Statistics for the past eight years record a lessening number, as well as a decreasing proportion, of fiction to the whole total; and for the past eight years at least ninety out of each and every hundred books have been non-fiction. In 1908 the percentage was 16.1 per cent, in 1904 it was 22 per cent, and in 1901, 27 per cent, or more than one-quarter fiction.

A curious effect of literary centenaries on the production of books is thus recorded by *The Bookseller*:

The year 1909 was noted as the centenary or bicentary or tercentenary of Lincoln, Poe, O. W. Holmes, Samuel Johnson, Calvin, Gogol, Mendelssohn, Haydn, Mrs. Kemble, Edward Fitzgerald, Tennyson, Darwin, Mrs. Browning, Browning, and Charles Lever. The consequent republication of the works of the above-mentioned and of much literary matter concerning them swelled the class known as "general literature" to abnormal proportions, not only in 1909, when the record was 1,136 in this class to 1,098 in fiction, but over into 1910 with the huge total of 2,091 as compared with 1,539 in fiction.

Many admirable pieces of reporting were done by the various war correspondents writing in English, yet few achieved such perfect expression of a fact as did Philip Gibbs on the fateful morning of November 11, 1918, when news of the armistice reached him. He wrote with a fine simplicity:

The war belongs to the past. There will be no flash of gunfire in the sky tonight. The fires of hell have been put out, and I have written my last message as war correspondent, thank God!

This is a year of centenaries. It is the hundredth year of John Ruskin, Arthur Hugh Clough, James Russell Lowell, Walt Whitman, Charles A. Dana, and George Eliot.

The opening feature of the North Carolina English Association Conference at Greensboro, N. C., on May 2 and 3, was a lecture by Dr. Frederick H. Koch, of the chair of dramatic literature of the University of North Carolina, who pointed out the wonderful possibilities of developing local subjects into folk-plays. Dr. Koch displayed pictures of what has been accomplished in this field, under his leadership, in Dakota. Accounts of what Dr. Koch has already done with this interesting study, in his university courses, and through the organization of the North Carolina Playmakers and Playhouse, have spread rapidly, and give promise of a new era of folk-expression and an awakened appreciation of folk life, both past and present.

The Society of Arts and Sciences, of which Bainbridge Colby is president, has decided as a memorial to O. Henry to offer two prizes, one of \$500 and the other of \$250, for the best and second best short stories written by an American and published in America during the year 1919. The committee appointed to pass upon and select the stories for the award are Blanche Colton Williams, Associate Professor of English at Hunter College; Edward J. Wheeler, editor of *Current Opinion*; Edith Watts Mumford, author and dramatist; Robert Wilson Neal, of the Faculty of Amherst College, and Merle St. Croix Wright. An advisory committee, consisting of more than a score of authors and critics, representing all parts of the United States, will be on the watch for short stories of merit, no matter how obscurely they may be published. The Society of Arts and Sciences was founded in 1882 at the suggestion of Herbert Spencer on the occasion of a dinner held in his honor.

L. Frank Baum is dead, and the children, if they knew it, would mourn. That endless procession of "Oz" books, coming out just before Christmas, is to cease. "The Wizard of Oz," "Queen

Zixi of Ix," "Dorothy and the Wizard," "John Dough and the Cherub," there will never be any more of them, and the children have suffered a loss they do not know.

RECENT BOOKS

EDITIONS.—*The World's Classics*. 12mo. New York: Oxford University Press. 65 cents each. *Mary Barton*, by Elizabeth C. Gaskell. *Resurrection*, by Leo Tolstoy. *Selected English Short Stories* (nineteenth century). *Selected Speeches and Documents on British Colonial Policy*. Edited by Arthur Berriedale Keith. (Two Volumes.) *Texts for Students*, by Caroline A. J. Skeel, H. J. White and J. P. Whitney. Pamphlets. New York: The Macmillan Company. *Selections from Matthew Paris*, 30 cents. *Select Passages*, arranged by H. J. White. 10 cents. *Selections from Giraldus Cambrensis*. 30 cents. *Latin Writings of St. Patrick*, by Newport. J. D. White. 20 cents. *Libri Sancti Patrici*. Edited by N. J. D. White. 20 cents.

SHORT STORY.—*The Best Short Stories of 1918*. Uniform with "The Best Short Stories of 1915, 1916, 1917." Edited by Edward J. O'Brien. *How to Study "The Best Short Stories."* An Analysis of Edward J. O'Brien's Annual Volume of the Best Short Stories of the Year. By Blanche Colton Williams of Columbia University; Small, Maynard & Company, Boston. *The Best College Short Stories*. Edited by Henry T. Schnittkind. Boston: The Stratford Company.

PRIMARY AND GRAMMAR.—*Types of Children's Literature*. Edited by Walter Barnes. New York. World Book Company. *Eighth Grade Poems*, by Ulysses F. Axtell. Syracuse, N. Y.: C. W. Bardeen. *A Dictionary of 6,000 Phrases*. Compiled by Edwin Hamlin Carr. New York: G. P. Putnam's Sons.

CRITICISM.—*The Erotic Motive in Literature*, by Albert Mordell. New York: Boni & Liveright. *Shylock Not a Jew*, by Maurice Packard. Boston: The Stratford Company. *The Cambridge History of American Literature*. Edited by William Peterfield Trent and others. 8vo. New York: G. P. Putnam's Sons. Three volumes. Volume II, Early National Literature (part two). Later National Literature, (part one). *Lewis Theobald. His Contribution to English Scholarship*, by Richard Foster Jones, Ph.D. The Columbia University Press. *American Authorship of the Present Day*, by T. E. Rankin. Ann Arbor, Mich.: George Wahr. *A New Light on Lord Macaulay*, by Albert R. Hassard. Toronto: Rockingham Press. *Cervantes*, by Rudolph Schevill. New York: Duffield & Co. *The Realistic Presentation of American Characters in Native American Plays Prior to 1870*, by P. I. Reed. Columbus: Ohio State University. *Dante*, by Henry Dwight Sedgwick. New Haven: Yale University Press. *Virgil and the English Poets*, by Elizabeth Nitchie, Ph.D. New York:

The Columbia University Press. *Dickens, Reade and Collins; Sensation Novelists*, by Walter C. Phillip, Ph.D. The Columbia University Press. *Convention and Revolt in Poetry*, by Professor John Livingston Lowes. Boston: The Houghton Mifflin Company. *The English Village*, by Julia Patton, Ph.D. New York: The Macmillan Company.

LINGUISTICS.—*The Pronunciation of Standard English in America*, by George Philip Krapp. New York: The Oxford University Press. *The American Language*, by H. L. Mencken. New York: Alfred A. Knopf.

LETTERS AND BIOGRAPHY.—*The Letters of Algernon Charles Swinburne*. Edited by Edmund Gosse, C.B., and Thomas James Wise. Two volumes. John Lane Company. *The History of Henry Fielding*, by Wilbur L. Cross, Ph.D. New Haven: The Yale University Press. Three Volumes.

POETRY.—*Candles that Burn*, by Aline Kilmer. 12mo. New York: George H. Doran Company. *The Modern Book of English Verse*, Edited by Richard Le Gallienne. New York: Boni & Liveright. *Our Poets of Today*, by Howard Willard Cook. With an introduction by Percy MacKaye. Modern American Writers Series. New York: Moffat, Yard & Co. *The Poets of the Future*. Edited by Henry T. Schneitkind. Boston: The Stratford Company. *The Path of the Rainbow: The Book of Indian Poems*. Edited by George W. Cronyn. With an introduction by Mary Austin and designs by T. B. Platt. New York: Boni & Liveright. *170 Chinese Poems*, by Arthur Waley. New York: Alfred Knopf. *A New Study of English Poetry*, by Henry Newbolt. New York: E. P. Dutton & Co. *The English Poets*, by T. H. Ward. Vol. v. Macmillan. *The New Era in American Poetry*, by Louis Untermeyer. New York: Henry Holt & Co.

THOMAS QUINN BEESLEY.

CURRENT EVENTS

SIXTEENTH ANNUAL MEETING OF THE CATHOLIC EDUCATIONAL ASSOCIATION, ST. LOUIS, MO., JUNE 23-26, 1919.

The sixteenth annual meeting of the Catholic Educational Association will be held at St. Louis on June 23 to June 26, 1919. The preliminary program has been published but, at the time of its publication, it was not possible to announce many of the important papers and addresses that will be presented at the meetings of the Association and its departments and sections. A large number of the bishops of the country are sending official delegates, and every important educational interest in the Church in the United States will be represented. Special meetings will be held for representatives of the various teaching Sisterhoods.

The formal opening of the Convention will take place on Tuesday, June 24, with high Mass celebrated in St. Louis Cathedral. His Grace, Most Rev. Archbishop Glennon, will address the members on that occasion.

The Catholic people and Catholic educators of the country are determined to maintain their educational work which has been built up at the cost of so much sacrifice, and which has given so much sacrifice, and which has given such splendid service both to the Church and the country. From present indications it is certain that the meeting will be successful in every respect.

REVIEWS AND NOTICES

Food Problems, To Illustrate the Meaning of Food Waste and What May be Accomplished by Economy and Intelligent Substitution, by A. N. Farmer, and Janet Rankin Huntington. Boston: Ginn & Co., 1918. Pp. xxi+90. Boards, octavo.

The evils of the War are many and obvious. Constant contemplation of them makes the soul sick and undermines endeavor. It is well to turn our minds at times, at least, to some of the possible good to be garnered from the situation. This is a land of plenty, of almost unlimited natural resources, and we had grown very wasteful along many lines. The great shortage in food created by the War still exists and will continue to exist for some time to come. This should stimulate both home and school towards effort at preventing waste and economizing and the efforts cannot fail to have a beneficial result on character formation no less than on health. The little volume before us, prepared under the inspiration of the Food Administration at Washington, promises to be very helpful. The author does not fail to grasp the indirect benefits which may be derived from a study of this nature. It gives to school work actual problems which cannot fail to stimulate interest along many lines of recognized school work. It provides material valuable and vitally interesting for arithmetic, for geography, civics, drawing, English and history and is very suggestive of the right lines of correlation. "The wise use of this material will result in developing in the pupils not only arithmetical skill but also such character-making qualities as consideration for others, devotion to an ideal, the spirit of cooperation, self-control, and a sense of responsibility. It will teach the lesson of our independence and the obligation of the strong to help the weak." Not the least of the advantages of this work will be found in the cooperation of the home and school.

THOMAS EDWARD SHIELDS.

What To Do for Uncle Sam, A First Book of Citizenship, by Carolyn Sherwin Bailey. Chicago: A. Flanagan Company, 1918. Pp. 220.

This little book is a pioneer in a very useful field. It aims at laying the foundation of civic virtue in the child's everyday

activities and, by personifying Uncle Sam and putting him in a certain sense in a group with fairies and Santa Claus, it meets the child's imaginative needs and establishes deep in his life and in his love the right kind of patriotism. The book is well illustrated and is full of suggestions for practical work. The chapter titles give sufficient indication of the field covered. "Who is Uncle Sam?" "When He Sits Behind The Teacher's Desk;" "Harvesting Boys and Girls Can Do;" "Helping to Save for Him;" "Keeping Well;" "Saving the Wild Fowl and Birds;" "Being Kind to His Animals;" "Keeping His Holidays;" "Helping His Dependent Family;" "Following the Road;" "Taking Care of His Gifts to You;" "Using Money in the Best Way;" "When He Blows the Postman's Whistle;" "Taking Care of His Flag;" "Life-Saving;" "Keeping Your Town Beautiful;" "Being Bird Landlords;" "In Forest and Stream;" "How to Be a Good Citizen;" "In His Junior Service;" "Getting Ready to Work for Him."

Great Inventors and Their Inventions, by Frank P. Bachman, Ph.D. New York: American Book Company, 1918. Pp. 272.

"This book contains twelve stories of great inventions, with a concluding chapter on famous inventors of today. Each of the inventions described has added to the comforts and joys of the world. Each of these inventions has brought about new industries in which many men and women have found employment. These stories, therefore, offer an easy approach to an understanding of the origin of certain parts of our civilization, and of the rise of important industries. The story of each invention is interwoven with that of the life of its inventor. The lives of inventors furnish materials of the highest educative value. These materials are not only interesting, but they convey their own vivid lessons on how big things are brought about, and on the traits of mind and heart which make for success."

The stories of the inventions are told in simple, clear language and form excellent material to train the thinking powers of the older children, besides forming a basis of thought material which will help to adjust the child to the age in which we live.

First Principles of Agriculture, by Emmet S. Goff and D. D. Mayne. New York: American Book Company, 1918. Pp 272.

Science and invention have touched farming in this country and

transformed it as if by magic. The old simple procedures are gone and their educative values lost to the children of this generation. In its stead a child must be brought in contact with agriculture under the inspiration of science and the control of labor-saving inventions, and the school is called upon to provide the requisite training. The little volume before us seems destined to do good work in laying the foundation of scientific agriculture.

The Beginnings of Science, Biologically and Psychologically
Considered, by Edward J. Menge, M. A., Ph. D. Boston:
Richard G. Badger, 1918. Pp. 256.

This book represents an attempt to describe the relationship between philosophy and the laboratory sciences. The author tells us that his aim and object "has been to show what is necessary for a broad, logical, and clear cut view of life; what theories are held by able men in all the various walks of life; where and how they agree and where and how they do not agree—to give perspective." This is a startling announcement. To achieve this within the narrow space of 230 pages would indeed be worth living for. The reader must, therefore, not be too deeply disappointed if the author's twelve chapters on "Biological Laboratories;" "Psychological Laboratories;" "Genetics;" "Metaphysics and Epistemology;" "Logic;" "The Present Status of Evotional Philosophy;" "Theories of Evolution;" "Vitalism;" "The Ideal;" "Authorities;" "Summary;" and "Suggested Reading," leave him without the fullness of information that one looks for from the pen of a doctor of philosophy. It is difficult to see how such vast subjects can be crowded into so small a compass without confusion, and we are prepared to expect little in this direction, but we naturally look for a sympathetic understanding of the fields covered, and confess to something of a shock upon meeting passages like the following which occurs on page 36. "And so modern psychology, or experimental psychology, or physiological psychology, all meaning practically the same thing, were born in the laboratory. It should rather be said that the laboratory was its mother, and insanity its father, for if, as Dr. Henry Smith Williams contends, modern psychology was born in the year 1795, when Dr. Pinell removed the shackles from the insane in Paris, and if, as will be observed in his statement of that event, all the past was to be

heartily condemned, we can read into it all, it would seem, the ideas of one who is not very familiar with either what the past stood for or attempted, but whose view, nevertheless, is the prevailing one; he says: 'And so it chanced that in striking the shackles from the insane, Pinell and his confreres struck a blow also, unwittingly, at time-honored philosophical traditions.'" These two sentences give sufficient indication of the blurred vision which the author offers as a means of clearing up the popular consciousness.

Backgrounds for Social Workers, by Edward J. Menge, M.A., Ph.D., M.Sc. Boston: Richard G. Badger, 1918. Pp. 214.

This book, we are told, consists of several articles previously published in current periodicals. The chapters entitled "Birth Control;" "Sterilization, Sex Instruction and Eugenics;" "The Primitive Family;" "The Mediaeval Family;" and "The Renaissance and Reformation Family," sufficiently indicate the scope of the work. The other four chapters derive their meanings from these: "Introduction," "Training," "What Ought We to Do?" and "Summary."

Science of Plant Life, A High School Botany Treating of the Plant and Its Relation to the Environment, by Edgar Nelson Transeau, Professor of Botany, Ohio State University. New York: World Book Company, Yonkers-on-Hudson, 1919. Pp. x+336.

A foreign language may be studied for several purposes. We may wish to gain access to its literature, and so we wish only to be able to understand what we read, or we may wish to travel in the country in question and desire a medium of ready communication with the dwellers therein, or we may study the structure of the language because we believe it will help to make clear to us the meaning and scope of certain principles of linguistic development. Evidently our mode of procedure in studying the language will vary with the end we have in view. In like manner, we may study botany so as to be able to read the vast literature of the subject and to be able to identify the material which we meet in our walk through field and forest. Systematic botany and the history of classification will be our object, but it is quite conceivable that we introduce the study of botany into our high schools as a means of

making clear to our pupils some of the fundamental laws of life, some of the important principles of physiology and of the many-sided relationships between living things and their environment. If this is our object the stress will fall on the biological aspect of plant life. There is still a third object which may furnish the real reason for introducing the subject into the crowded curriculum of our high schools. Our pupils on leaving school will be likely to follow agriculture as a vocation, and if so, they should know the fundamental principles of plant life and study their relationships with human needs. The relationship of plant to soil and life will then be studied with reference to economic production. It is, of course, possible to aim at achieving these three ends at one and the same time, and if so, our program must be outlined accordingly. Dr. Transeau's work aims chiefly to supply the need of those who are looking for the scientific background to agricultural pursuits. But it does not exclude the other aims.

Insect Adventures, by J. Henri Fabre. Retold for Young People by Louise Seymour Hasbrouck. Illustrated by Elias Goldberg. Yonkers-on-Hudson, New York: World Book Company, 1917. Pp. xi+287.

Insect Adventures, by J. Henri Fabre. Retold for Young People, by Louise Seymour Hasbrouck. Illustrated by Elias Goldberg. New York: Dodd, Mead and Company, 1917. Pp. 287.

These two books are practically the same. The latter is printed on heavier paper and in larger type; the former is a more convenient size book for children. The stories offer excellent material for supplementary reading for third and fourth grade children. There is a fascination about Fabre's narrative that holds the adult mind as well as that of the child and his keen sympathy is contagious. He began his observations about the year 1830, and several years later when he began to publish, the world was not prepared for the form of his narrative. If it was learned it had to be dry and uninteresting, and Fabre's work was anything but this, and so it fell under the condemnation of the ponderously wise. An excerpt from Fabre's defense of his attitude towards the little things of nature is probably the best illustration available of the nature of his work. "Come here, one and all of you," he addressed his friends, the insects. "You, the sting-bearers,

and you, the wing-cased armor-clads—take up my defense and bear witness in my favor. Tell of the intimate terms on which I live with you, of the patience with which I observe you, of the care with which I record your actions. Your evidence is unanimous; yes, my pages, though they bristle not with hollow formulas or learned smatterings, are the exact narrative of facts observed, neither more nor less; and whoso cares to question you in his turn will obtain the same replies. And then, my dear insects, if you cannot convince these good people, because you do not carry the weight of tedium, I, in my turn, will say to them: ‘You rip up the animal and I study it alive; you turn it into an object of horror and pity, whereas I cause it to be loved; you labor in a torture chamber and dissecting room, I make my observation under the blue sky to the song of the cicadas; you subject cell and protoplasm to chemical tests, I study instinct in its loftiest manifestations; you pry into death, I pry into life. . . . I write above all for the young. I want to make them love the natural history which you make them hate; and that is why, while keeping strictly in the domain of truth, I avoid your scientific prose which too often, alas, seems borrowed from some Iroquois idiom.’”

Alexander Teiseira de Mattos rendered a valuable service by translating into English Fabre’s “*Souvenirs Entomologiques*,” and Miss Hasbrouck has conferred an additional favor by adapting the stories to the tastes of our young people.

A Short History of the English People, by John Richard Green, Revised and Enlarged, with Epilogue by Alice Stopford Green. New York: American Book Company, 1916. Pp. liv+1039.

In these days of brief sketchy histories this volume will hardly be accepted by the average schoolboy as a “short history.” In reading the volume, however, you will soon find that the “long way round” is in this case “the short way home,” for the book is not a chronicle of facts and names and dates. It aims at giving vivid pictures of the life of the English people as it traces it through the various phases of development. There is no mistake in the earnestness and sincerity of the author, nor could anyone well mistake his meaning, even though at times the reader may find himself disagreeing with him profoundly on questions of politics and religion.

Democracy Today, An American Interpretation, Edited by Christian Gauss. New York: Scott Foresman & Co., 1917. Pp. 228+102, duodecimo.

We are told in the Introduction that "it is the purpose of this volume to provide certain important documents of abiding value which will help students in secondary schools and colleges to understand the situations in which the country finds itself today, and which will serve also to clarify their ideas on the purposes and significance of America." The selections consist of Lincoln's Gettysburg Address; Lowell—Democracy; Cleveland—The Message of Washington; Roosevelt—Our Responsibilities as a Nation; and seventeen utterances from the pen of President Wilson.

The American's Creed and Its Meaning, by Matthew Page Andrews. Illustrated. New York: Doubleday, Page and Company, 1919. Pp. 88.

This little book gives an account of the origin of the American's Creed, a copy of the text, a discussion of the meaning of the creed, and a statement of the doctrinal authority upon which the American's Creed is based. The creed is brief, as a creed should be. It is familiar to every reader of current literature. Still we add it here for the convenience of reference. "I believe in the United States of America as a government of the people, by the people, for the people; whose just powers are derived from the consent of the government; a democracy in a republic; a sovereign nation of many sovereign states; a perfect union, one and inseparable; established upon those principles of freedom, equality, justice, and humanity for which American patriots sacrificed their lives and fortunes. I therefore believe it is my duty to my country to love it; to support its constitution; to obey its laws; to respect its flag; and to defend it against all enemies." I take it there are few amongst us who will question the value of teaching such a creed to the children in our schools, and of keeping such a creed fresh and vigorous in the minds of all the loyal citizens of the country, and yet we are told that this is not the day of creeds, and we hear men that otherwise seem intelligent questioning the Apostles' Creed or the Nicene Creed, questioning the mode of its origin and the value of its statements as a brief summary of the beliefs of loyal Catholics. It is true that these religious creeds were for-

mulated at ecumenical councils by a full representation of the bishops of the Christian world assisted by the most learned theologians in the Church. It is true that article by article was carefully compared with the teachings of Christ, of the Apostles, and of their legitimate successors down to the time of the formation of the creed, whereas this valuable patriotic creed resulted from the offer of a prize of one thousand dollars for the best attempt at formulating our beliefs. The authority that finally pronounced on the best creed consisted of: 1, a Committee on Manuscripts; 2, a Committee on Award; 3, a number of well known men and women agreed to act as an advisory committee in consultation with the members of the Committee on Award. "The President of the United States informally approved the contest, and many state governors, United States senators, and congressmen were enrolled in this committee, of which the United States Commissioner of Education was Ex-Officio Chairman." If you take away from the people their faith, superstitions that seem silly and frequently noxious take its place. If you take away their religious creed, they are bound to put some other creed in its place, and so it is really wise, after all, to supply them a wholesome political creed, for this will help to keep them from adopting their working creed from anarchists, bolshevists, and other rabble.

THOMAS EDWARD SHIELDS.

War Addresses of Woodrow Wilson, With an Introduction and Notes, by Arthur Roy Leonard, M.A. Boston: Ginn and Company, 1918. Pp. xxx+129.

These addresses are intended by the author to be studied in secondary schools. For this he gives three reasons; first, their intrinsic literary merit; second, their timeliness; and third, the light they shed on the meaning of democracy.

English for Coming Citizens, by Henry H. Goldberger. Illustrated. New York: Charles Scribner's Sons, 1918. Pp. xx+236.

In the process of Americanizing our foreign population, the teaching of them to speak and to read English constitutes a very important element. This object also very rightly should determine the method employed. An academic and grammatical foundation taught in abstract formulas, if justifiable elsewhere, is

certainly not justifiable in a work of this kind. "Logically, the word is simpler than the sentence, but psychologically the sentence is simpler than the word. The unit of advance is not, therefore, the single word but rather the sentence, or better still, the topic. No one was ever able to use language by learning the words dictionary fashion. Periods in this book are, therefore, caught in their proper settings, in sentences which have proper associates rather than as disparate facts."

Alice's Adventures in Wonderland, by Lewis Carroll, Edited by Clifton Johnson, Illustrations by John Tenniel. New York: American Book Company, 1918. Pp. 154.

The book contains a brief history of the author and the circumstances which led to the production of the tale. It is well printed on good paper and will continue for many a day to yield pleasure to the young and to take the kinks out of the old and cranky.

A Child's Book of the Teeth, by Harrison Wader Ferguson, D.D.S., Illustrated by the author. Yonkers-on-Hudson, New York: World Book Company, 1918. Pp. 63.

There is general agreement that in the care of teeth as in other things an ounce of prevention is worth a pound of cure. If the children take proper care of their teeth they will save themselves much pain in the dentist's chair and will save considerable dentist bills. But this is not the most important phase of the subject. In the last few years we have come to recognize the fact that decaying teeth distil into the system many subtle poisons which are responsible for ill health in many forms. It has been the custom in many homes to train the children to clean their teeth properly, but it should be remembered that children are something more than pet animals, and that training is not an adequate remedy for the evils that threaten the health of the child through his teeth. He should develop a clear intelligence of the nature of the evils that threaten through neglected teeth and of the reasons for the remedies offered. This little book is written for children of the third or fourth grade, and both the text and the illustrations seem well calculated to achieve the desired end.

Poems My Children Love Best of All, Edited by Clifton Johnson, Illustrated by Mary R. Bassett and Will Hammell, Lloyd Adams Noble. New York, 1917. Pp. xviii+256.

The author in an introductory note lays down the following conditions as those guiding him in the selection of the poems. "The first requisite of the poem admitted to these pages was that they should be interesting to the average intelligent child. Toleration is not enough. The poem capable of winning no more than that has been rejected, no matter what its graces of expression or form, or what its fame of authorship. . . . Narratives that have to do with animals are particularly welcome and such have a large place in the present volume. Some of the selections are portions of long poems, and I have never hesitated to omit parts of shorter poems, when by so doing I could enhance the interest without sacrificing an artistic completeness. It has been my aim to avoid entirely subjects alien to the tastes of healthy childhood, and this means in the main the exclusion of verse that is melancholy, retrospective, sentimental or devotional.

One would imagine from this statement that the interests of healthy children centers chiefly in animals. Few who know children intimately will accept this as a truthful statement of the case. The children love fairies and creations of pure fancy, and in spite of the curious correlation of devotion with melancholy, retrospective and sentimental poems, the child loves to read about angels and saints, about the Blessed Mother and the great central truths of religion. It is the business of education to lift the children above the instincts of animal life and not to develop these instincts on the merely animal plane. The book, we are happy to say, is somewhat better than the author's forecast. We find in it, "The May Queen," "The Landing of the Pilgrim Fathers," "New Year's Eve," "Paul Revere's Ride," "The Violet," "A Good Thanksgiving," "Filial Trust," "God Made Them All," "Snowbound," "The Charge of the Light Brigade."

Le Premier Livre, by Albert A. Meras, Ph.D., and B. Meras, A.M. Illustrations by Kerr Eby. New York: American Book Company, 1915.

"This book is an elementary book intended to cover all the work of the first half year. It is a grammar and a reader combined. The aim of the author is to put in the hands of the beginner, from

the very first lesson, natural, practical, and interesting French. The story about which the book is built is Hector Malot's *Sans Famille*. On this story the grammar, conversation and composition are based."

Spoken Spanish, A Conversational Reader and Composition, by Edith J. Broomhall. Boston: Allyn & Bacon, 1918. Pp. v+100.

This book is planned as a conversational reader and composition text. The fourteen short sketches in the collection were written originally for the programs of *La Tertulia*, the Spanish club of the North Central High School, to give the students examples of colloquial Spanish not available in their text-books. . . . As the aim of this book is to teach the language as it is spoken, the composition exercises have a purely conversational tone.

Anecdotas Espanolas, Edited for Conversational Work, With an Appendix of Familiar Words, Phrases, and Idioms, by Philip Warner Harry. Boston: Allyn & Bacon, 1919. Pp. viii+235.

This book aims to stimulate interest in colloquial Spanish by using anecdotes and short stories which have been found best fitted for conversational drill in the classroom. These have been selected from a wide range of subject matter, have been carefully graded, and have been provided with interesting questions. An elaborate appendix of idioms and phrases furnishes a wealth of additional material for conversation.

El Reino De Los Incas Del Peru, Arranged from the Text of "Los Comentarios Reales de Los Incas" of The Inca Garcilaso de La Vega, Edited with Vocabulary and Notes, by James Bardin. Boston: Allyn & Bacon, 1918. Pp. xiv+114+66.

This little volume contains a readable account of the Inca civilization which was destroyed by the Spanish adventures. While the aim of the book is naturally to assist the student to the mastery of Spanish, its chief interest lies in the story itself. "The extraordinary nature of the facts described by the historian of the Inca Empire gives the text of the ancient volume a decided flavor of romance, and the author makes the most of this curious and appealing material he had in hand. If for no other reason, the interest inherent in the remarkable story itself and in the manner

of its telling, justifies a careful reading of the book. The close analogies between the theory of the Inca State and the theories of modern State Socialism make the book very valuable to the student of politics."

El Pajaro Verde, by Jaun Valera, Edited with Introduction, Notes, Exercises and Vocabulary, by M. A. DeVitis. Boston: Allyn & Bacon, 1918. Pp. x+155.

This edition of *El Pajaro Verde* is edited for pupils in the early stage of their study of Spanish. Therefore the notes have been made both exhaustive and elementary; all verb forms whose stems differ from the stem of the infinitive have been noted in the vocabulary; and there is a full explanation of every subjunctive form occurring in the text, as well as of the uses of several Spanish verbs which offer difficulty to the student.

Nature Cure, Philosophy and Practice Based on the Unity of Disease and Cure, by H. Lindlahr, M.D. Chicago, Ill.: The Nature Cure Publishing Co., 1918. Pp. 438.

There are many good and true things in this volume. Its fundamental claim is, of course, correct. If we direct intelligent effort towards keeping bodily health and vigor there will be far less disease and suffering in the world and less need of surgery and violent remedies. The avoidance of over-indulgence, reasonable care in the proper preparation of foods and in the adaptation of food to our needs would render surgery and violent remedies less frequently necessary. Dr. Lindlahr gives many good and wholesome advices along these lines, in spite of the fact that there are many things in his book that will scarcely be accepted by people of the average intelligence much less by the medical profession.

Nature Cure Cook Book and A. B. C. of Natural Dietetics, by Mrs. Anna Lindlahr and Henry Lindlahr, M.D., Seventh Edition. Chicago, Ill.: The Nature Cure Publishing Co. Pp. xii+469.

This book is a companion to "Nature Cure." It contains a large number of excellent recipes for the preparation of vegetable soups and for the cooking of vegetables and fruits.

Religious Education in the Church, by Henry Frederick Cope.
New York: Charles Scribner's Sons, 1918. Pp. viii+274.

The Catholic mind never detaches the idea of religion from the idea of the Church, except for purposes of analytical study, but this is not the case outside the Catholic Church. Multitudes of earnest souls accept religion as a necessary factor in life and yet have little or no comprehension of the need of the Church as an institution. It is to this body of non-Catholics that the author of the present book addresses himself. Speaking of the change brought about by the recent world crisis, he says: "Now we have a renaissance of the spiritual, under the stress of a world agony. But there is a tendency to feel that the spiritual is so implicit in all things that it does not need explicit expression anywhere. Men ask whether a spiritual age needs a special religious institution. Further, various social agencies have taken over many of the activities of the churches. Men are asking whether in the social organization of today there remains any special task or place for the church. . . . The world is not indifferent to religion; it is becoming more conscious of its spiritual needs. There is almost a religious devotion in the principal charge against the church, that "it is not on to its job." This seems to me not alone that it is inefficient, but that it does perceive its task. That is the heart of the problem, the lack of a sufficiently clear, distinct, and definite function, one that will meet a need otherwise unmet, one that will convince the minds, enlist the wills, and win the hearts of all men and women of spiritual perceptions." With the Sacrifice of the Mass, the great central feature of Christian worship, gone, with a definite body of teaching no longer available, it is not strange that these bodies of Christian men and women should find it difficult to definitely visualize the functions of the Church.

THOMAS EDWARD SHIELDS.

The Experience of God in Modern Life, by Eugene William Lyman, D.D. New York: Charles Scribner's Sons, 1918. Pp. ix+154.

This little volume consists of three lectures delivered at Union Theological Seminary in the fall of 1917. The titles of the separate lectures are: "The Experience of God and the Development of Personality," "The Experience of God and Social Progress,"

"The Experience of God and Cosmic Evolution." There is here three splendid themes, but the handling of them for a Catholic audience and for such an audience as that to which they were delivered is two vastly different tasks. The author looks confidently to society to evolve for itself and from itself and by itself a religion that will adequately meet the need of a shocked and discouraged humanity. "We know that the War is bound to be followed by a new world vastly different—whether for better or for worse—from the old. Times of such tremendous change, men instinctively feel, are in a peculiar sense times for religion. And so they are asking: 'What religion shall we, and can we, have?' It will be our purpose in the following discussions to try to do something towards answering this question." It is pathetic to find man, even intelligent man, trying to create a religion and to dispense with dogma or Divine authority.

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THE REASONABLE LIMITS OF STATE ACTIVITY¹

BY WILLIAM CARDINAL O'CONNELL

Archbishop of Boston

The history of the human race, from the first to its latest page, is a record of bitter conflict between those invested with authority on the one side and those subject to it on the other. For two mighty forces have ever been at work in human society—the greed for power and the love of liberty; one manifesting itself in tyranny and usurpation, the other, unchecked, leading to chaos and anarchy. Over against the constant and universal tendency of the sovereign power in the state to enlarge its dominion and to invade the rights of its subjects stands another tendency just as universal, the tendency of the people to defend their liberties and to restrain the encroachments of their oppressors. Thus has an age-long strife ensued—the strife between democracy and despotism, between the freedom of the individual and the supremacy of the state.

In this struggle the measure of human liberty has always been determined by the degree of sacredness attached to human existence. Wherever religion has been held in honor and the laws of God permitted to prevail, there the rights of men have been respected and the functions of the state restricted within their proper bounds.

Always is the recognition of God the strongest and surest safeguard of popular liberties. For religion emphasizes the divine origin of man and his immortal destiny; it insists upon those sacred and inalienable rights which man has received from his Creator and upon which no state can with

¹ Paper read at the Annual Convention of the Catholic Educational Association St. Louis, June, 1919.

justice infringe. It teaches the fundamental truth that all men before God are equal, that all are children of a common Father, and that all are, therefore, brothers. This teaching is at the very root of civil and political liberty. It guarantees to the citizen the fullest measure of legitimate freedom, and when it becomes a working principle in the lives of the ruler and the ruled, tyranny and anarchy find no reason for existence. So long as there is a God of nations, no government is absolute or supreme. So long as man is spiritual in his nature and undying in his destiny, he must be more than a mere puppet of the state.

To this, the Christian view of man's relation to the secular power, is opposed the view of the Secularist and the Socialist. Life, according to their philosophy, is commensurate only with earthly existence. Death is the end of all, and man is limited to earth for his origin, his happiness and his destiny. From this perverted conception of human nature has originated every false view of marriage, every false conception of parental duties, every false theory of education, every false economic, educational, or domestic creed which is set forth today as a guiding principle of human conduct. And each of these pernicious doctrines, sprung from a materialistic philosophy of life, contributes notably to the sovereignty of the state or reflects its ever growing tendency to widen the sphere of its activity. For those who would rob man of his dignity would strip him also of his freedom.

In the great nations of antiquity men were slaves, or at best but cogs in a gigantic state machine, because the sacred significance and worth of life were ignored. And if the modern world has witnessed the destruction of time-honored dynasties and aristocracies, it is because atheism and infidelity had clothed them with an omnipotence which crushed the individuality of their subjects until they arose in their might to claim that liberty which should be theirs as human beings, and which, because God-given, is inviolable. Wherever society fails to recognize its duties to God, it fails also to respect the rights of men. It begins with the denial of the supernatural only to end with the rejection of the natural. He who denies this proposition has read the history of humanity in vain.

Even here in America, unfortunately, we are not immune from those influences which in European countries have sacrificed the individual for the state. Centralizing tendencies, characteristic of empires and of despotic sovereignties, have been steadily weakening the props of our democratic government. Old-world fashions and policies, among them irreligion, have gradually taken root here, and to this can be traced the origin and growth of the tyrannical elements in the law-making bodies of the land, so that in our own political history we find confirmed the truth that human liberty and human worth stand or fall together.

By the noble patriots who framed our Constitution and laid so firmly the foundations of our Republic, man's exalted dignity was recognized and the personal freedom of the individual deemed a glorious boon to be extended and protected. Religious-minded, God-fearing men were they, with a vision not confined to the things of earth; and thus, in making laws for the land, they provided for their countrymen the fullest freedom in the working out of their eternal destiny. Rejecting the absolutism of the Bourbons, the Hohenzollerns and the Guelphs, they established in the New World a democracy, a government of the people, by the people, and for the people; and in immortal words they declared that all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness.

As fundamental principles of the national legislative program these fathers of our country declared that the state exists for the individual; that the government is the servant of the people, based on their consent and answerable to them for its conduct; that its authority over the individual must be measured only by the demands of the public welfare, leaving to every citizen the widest possible sphere for the free exercise of his personal initiative. Thus to every American citizen has come the blessed inheritance of civil, political, and religious liberty safeguarded by the American Constitution—giving to every man "the right to his children and his home; the right to go and come; the right to worship God according to the dictates of his conscience; the right to be exempt from inter-

ference by others in the enjoyment of these rights; the right to be exempt from the tyranny of one man or of a few; the right so to live that no man or set of men shall work his or their will upon him against his consent."

Such was the spirit in which the great democracy of America was born; the spirit that honors manhood, the spirit that favors freedom and frowns on despotism, and any spirit other than this is not the spirit that stands behind the traditions and laws of this land.

Upon this point too much emphasis cannot be placed, for our democratic institutions are endangered by the present tendency of the state to increase its powers and to absorb the individual in its paternalistic legislation. The forces which have produced Caesarism and despotism in other lands have made their appearance among ourselves, and each year we witness attempts, some of them successful, to exalt unduly the state and by so much to degrade the citizen. Everywhere there is a passion for uniformity and centralization; and yielding to that passion we create bureaus and commissions each one of which means a restriction upon the sphere of independent individual activity.

As though civil power or authority was a personal right and not a public trust, the state seeks to exaggerate its importance; and in its legislative measures manifests an arrogance not in keeping with the genius of the American Constitution. In the industrial field it is attempting to weaken excessively individual management and enterprise by immoderate governmental regulation. The work of charity and reform it is gradually controlling or taking over altogether from private concern; and with its meddlesome and corrupting divorce laws it invades the sanctuary of the home, destroying family life, and leaving licentiousness, domestic discord, and a weakened society as evidences of its usurped authority. Religion, which the founders of the nation judged so vital for its safety and success, it has legislated from its schools; and over the schools themselves, public and private, its power is day by day developing into a monopoly.

A glance back over the past fifty years of our national existence will confirm the view that we, led on by desire for

centralized control, are drifting away from democratic government and, trespassing upon the rights and liberties of the citizens, are assuming functions never anticipated and never intended when the Constitution was written.

A grave political and social danger lurks beneath this un-American tendency of the Government to enlarge the area of its activity at the expense of popular liberty. We are never very far, even in a democracy, from the old pagan idea that the state is a god and that for it the individual exists. Indeed, there are among us today leaders of public thought who teach that the state is omnipotent, that it is above all law, and that in its sovereignty it has no limits. In the months of these teachers such a political philosophy is perfectly natural and logical. They recognize no God in heaven, and their religious instincts, which cannot be silenced, prompt them to deify the state upon earth. For them man is merely a creature of flesh and blood, whose only ambition is physical and social satisfaction; and thus they make the state a paternal agent, a kind of earthly Providence directing every phase of man's activity, and, like the recent Prussian state, thrusting upon him all that it decides to be necessary for his welfare.

Once that view of the state prevails and once the atheistic conception of life dominates in the land, men will be led to surrender their liberties in their desire to gain through the sovereign state the material comforts of a mere animal existence. A real menace of government absolutism, therefore, threatens the nation because of the state's increasing usurpation of power, and because of the growing tendency of the citizen to expect from the state omniscience and omnipotence—both attributes of God alone. Let religious convictions disappear from amongst us, and, with these other mischievous forces operating, we will be subjected to a despotism paralleling any in the darkest days of paganism.

All this means that we must get back to a proper understanding of the nature and the functions of the state. Only when the fundamental principles that constitute the rationale of civil society are known and adopted, can its pretensions be kept from running wild; only when the object of its existence is correctly appreciated can the reasonable limits of its activity be determined.

What, then, is the state?

To give to this question its adequate answer it is necessary to have sound notions relative to the origin of the state and to the process by which it came into being. Ignorance or error in this matter is responsible for all false theories of government.

At the very root of the question we are considering is the fact that before the state came into being the individual existed; and before civil society was formed individual united with individual to constitute the family, the unit of society. By virtue of their nature, their divine origin and eternal destiny, men both as individuals and as members of domestic society, were in possession of God-given rights which they realized could be completely and securely enjoyed not by single-handed effort, but by the association and cooperation of all. Their very nature as social beings led them to seek in society the fullest measure of existence; and in civil society, whose formation was divinely instituted and inspired, their natural weakness prompted them to find the supplement of individual activity and enterprise in the temporal order.

It was thus that the state originated—it had its birth in the union of families, seeking the protection of their rights and the promotion of their temporal well-being. The state became by nature and by institution the servant of the people; their earthly interests it was intended to further, and their rights it was created to safeguard, not to absorb or to destroy. Human rights which are natural and inalienable were not to be lost or sacrificed by the individual's entrance into civil society, but sanctified and fortified.

The state, therefore, exists for the individual. That fundamental principle of political philosophy, the original statesmen of this nation unmistakably expressed in the preamble to the remarkable legal document they composed. "We, the people of the United States, in order to form a more perfect union, establish justice, ensure domestic tranquillity, provide for the common defense, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity, do ordain and establish this Constitution of the United States of America." To further the common interests and the

temporal prosperity of the community and to protect the private rights of the citizens—this was the purpose for which our Republic was set up; this is the mission which this and all other civil governments are expected in virtue of their nature and institution to fulfill.

Always must attention be directed to this view of the state, for by it, as a norm, legislation, to be reasonable and just, must be measured. It is the only view which can logically and consistently take its place in the mind of a man convinced of the two fundamental truths that God exists and that the human soul is immortal. Fortunately for the world the Catholic Church has kept that view in honor when others would embrace the degrading theories of Hobbes and Rousseau or the dwarfing political program of the German Socialist, Marx.

So let us repeat—the state is the servant, not the master of the people, and, far from creating or determining their rights, it finds them already existing. It is a natural and perfect society, and as such bears relation to affairs and interests peculiar to itself and for which it is responsible. But the limits of its action are definitely expressed in the twofold purpose of its existence—the protection of individual rights, and the advancement of the general good.

“The foremost duty of the rulers of the State,” wrote the great Leo XIII, “should be to make sure that the laws and institutions, the general character and administration of the commonwealth shall be such of themselves as to realize public well-being and private prosperity.” These ends the state can never realize if it neither understands that it is the helpful agent of the individual, who besides being a citizen of the state is a moral being also, nor remembers that prior to it, both in nature and in time, is the individual and the family too, the safeguarding of whose interests is the only reason of its existence.

Once these principles are grasped it becomes a relatively easy matter to determine the area within which the state may legitimately operate. It is immediately evident that from its authority must be excluded everything of a purely moral or religious character, except the duty of encouragement and

protection. To another perfect society, the Church, religious and kindred interests are intrusted. It is evident, also, that the state may not transgress the divine or natural law; nor may it unjustly invade the rights of individual initiative, or violate the sacredness of the home.

Viewing the question of the state's authority in a positive way, it may be stated as a general principle that the civil power, while respecting the rights of individuals and keeping them inviolate, can and must interfere whenever men and private associations of men are prevented from the enjoyment of rights which are theirs by nature or by legitimate acquisition; or whenever the public good is endangered by evils which can in no other way be removed. Thus it is within the power of the state to suppress crime; to settle disputes upsetting the peace and order of society; to safeguard true moral standards and the liberty of worship. In the industrial field it must intervene, either by special legislation or by the exercise of its executive powers, to defend the worker against excessive and degrading burdens, unsanitary working or living conditions, and unjust returns from labor. These and other responsibilities come reasonably within the scope of the civil power; they flow as corollaries from the reason of its existence—the protection of personal rights and the promotion of the general welfare.

To express this in other words, the state has a right to act only when such action is demanded by the good of the community and only after private initiative has proved inadequate to cope with the situation. "The individual and the family," says Leo XIII, "far from being absorbed, must be allowed free and untrammelled action, as far as it is consistent with the common good"; and again, "The law must not undertake more or go farther than is required for the remedy of the evil or the removal of the danger."

These basic principles which mark the bounds of legitimate state action all come back to the proposition that the state exists for man, not man for the state. They reflect the value of human freedom and individual initiative.

With the exception of divine grace, no greater blessing can come to man than that of liberty enjoyable within proper

bounds; and in no country are the securities for peace and order stronger than in that where free men live, proud of its institutions because of the liberty they grant, and obedient to the laws because of the security which they guarantee. The sense of personal freedom awakens a sense of self-dependence and of self-worth, and all three result in successful individual endeavor which alone can give to a nation lasting strength and vitality. It was a full realization of the value of these forces to society that prompted the great Irish statesman, Edmund Burke, to declare that it should be the constant aim of every wise public council to find out by cautious experiment and rational, cool endeavor, with how little, not how much, of this restraint the community can subsist. For liberty, he said, is a good to be improved, not an evil to be lessened.

For these reasons, we as citizens of this country, jealous of its welfare and cautious for our own liberties, stand opposed to every tendency that makes for absolutism in the state. Toward this direction, nevertheless, we in America are constantly drifting. Each year the volume of over-legislation is increasing; the sacredness of human rights is ignored, and the state, according to the philosophy of the day, is regarded as an object of worship, the one supreme authority in society. This is the Czarism of Russia and the Prussianism of Germany reproduced, and as such, we resist it because it is disastrous in its consequences and false to the spirit of American traditions.

Were the purposes of the state simply to provide for its people the greatest possible amount of earthly riches, or material comforts, or sensual pleasures, we might seek, perhaps in a paternal government, the most efficient means for the attainment of this end. Governments, however, exist, in the divine plan, to secure for every man the means of developing not only his physical, but his mental and moral endowments as well; and this makes imperative in the state a tendency towards decentralization rather than towards centralization of power.

Were the subjects of the civil power children or slaves by nature, Hegel's doctrine of the absolute state might with some show of reason be defended and with some degree of

success applied. But those for whom laws are made, God created free men; and they are worth most to themselves and to society when their freedom is recognized and their individual initiative encouraged.

It is well to remember that the tendency of governments, even the best intentioned, is always in the direction of encroachment upon the individual. That explains why eternal vigilance is the price of liberty. The story of other nations makes clear the lesson that arbitrary power is apt to be used in an arbitrary way; that under its iron heel individual hopes and interests are crushed; and that though for a time its machine-like structure may appear to give the maximum strength and efficiency, nevertheless the final result is decay and destruction. These are solemn reflections, but they are salutary. Here in America we cannot hope to escape the penalty which other nations have paid if, as they, we sacrifice the things we value most—liberty, individuality, and religion; and by exaggerated organization and centralization allow the state to become an instrument of tyranny in the hands of those who make our laws.

It is in the field of education that we are especially interested and it is just here that the most dangerous forces are at work; for the complete monopoly of education towards which we are tending, unless there is a vital reform, will become a reality and furnish the state with a most powerful means for crushing popular liberty and tyrannizing over its people.

That there is a decided movement in the direction of centralizing authority over the educational agencies of the country cannot be denied. For some years now it has been constantly increasing in power and widening out more and more to embrace activities for which the parent or the home was formerly considered responsible. The medical inspection of schools, the physical examination and treatment of school children, the supplying of food for the indigent pupil, free dispensary treatment for the defective, and other similar provisions which have been added to the educational program of the state, all are signs of the spirit of machine centralization and control. It is manifested also in the increasing volume

of legislation directed towards greater uniformity in school standards and closer organization in school management; in the approval of powerful and irresponsible Foundations; in the growing antipathy for private school systems; and in the cramping limitations placed upon the freedom of private educational institutions. Back of all this can be detected the philosophical principle of the French revolutionist, Danton, that the children belong to the state before they belong to their parents; and that other false and undemocratic principle, that the state should be the only educator of the nation.

Such teaching it is that is back of the ever-insistent scheme to establish a national university, and of the recent attempt to subject the educational agencies of the country to a ministry of education, with its center at Washington and its chief executive in the Cabinet of the President.

Right here, perhaps, we touch upon the strongest and most pernicious influence which the countries of Europe have exerted upon the educational theory of America. In Germany, especially, for the past fifty years there has been a state monopoly in education, from the primary school to the university. No educational policies, standards, or ideals were tolerated except those created by the omnipotent German state, and no teacher or institution could engage in educational work without a permit from the government's educational bureau. To the state this system brought absolute control and authority over the varied activities of the people; it produced a uniformity of thought and of purpose in the nation, but it was at the expense of the people's freedom and individuality. And this system America is each year making more completely its own, because America's educators, trained along German lines in German universities, have failed to recognize beneath the apparent benefits of centralized control and uniformity, the noxious forces that were operating steadily towards Germany's final destruction.

In the light of recent happenings a state monopoly in education stands condemned. The disaster which has fallen upon the German people may be attributed to the fact that they allowed themselves to be absorbed in the omnipotent state. They sacrificed their liberty to pay for commercial and military

efficiency; they allowed their self-reliant manhood to be legally suppressed and in the end they became mere puppets of the state, cogs in its complex machine. To the state they turned over the agencies of education, admitting, in practice at least, that their children were not their own, but the property of the nation; and the state monopoly in education that resulted became a powerful instrument for their enslavement. For the government that controls the thought of its people has them completely at its mercy; and absorbing their intellects in the sovereign intellect of the state, it can do with them as it pleases. This was pagan political philosophy revived, the Spartan state with its Lyncurgan legislation rejuvenated; and with these came the same penalty which the Greeks paid for their arrogance and despotism—ruin.

Apart, however, from these considerations which in themselves are for us sufficient reason for viewing with alarm the Prussian trend of educational policies here in our own country—apart from the fact that state supremacy in education would beget a bellicose nationalism and lead inevitably to militarism and autocratic industrialism; apart from the further fact that the concentration of education in the hands of a few government officials would inevitably lessen popular interest in the schools, crush out individual enterprise and healthy competition, and, reducing all processes of training to a dead level of uniformity, would weaken the educational forces and through these civilizing influences in society—apart, I say, from such vital considerations there is the more serious and more fundamental reflection, that state control of education is in this country unconstitutional and everywhere an arrogant usurpation of parental rights.

In this land of liberty the laws and the spirit of the country have hitherto secured and encouraged freedom of education. Indeed, this freedom granted to parents in the education of their children follows as a corollary from the religious freedom guaranteed by the American Constitution to the American people. And as no state or government has the right to restrict the liberty of the individual in the practice of his religion, so also no state can with justice interfere with the individual in the education of his children, provided that education meets with the just requirements of the state.

A few words will make this clear. Under our laws every man is free to embrace and practice the religion he wishes, and he is free as a consequence to adopt every legitimate means to protect himself and his family in the possession of this constitutional right by the proper education of his children. For under the present public school system, religious instruction and training are allowed no place in the curriculum; and in the judgment of those American citizens who consider education and religion as inseparable, such a system cannot serve them in the exercise of religious freedom.

In this their judgment is sound and justified. The fundamental purpose of education is to secure for the child not temporal success alone, but, more urgent still, eternal welfare as well; and thus in the training and development of youth the primary and all-important element is religion. Precisely because it makes a great difference upon religious belief whether the teacher accepts or rejects the principle of God's existence, and because as far as the child's moral training is concerned it surely matters much whether the school keeps religious truths in the foreground or passes them over in silence or indifference, freedom to educate must be, under the present secular school system, part and parcel of freedom to worship. Any attempt, therefore, to trespass on the one is an attempt to trespass upon the other.

Not only is this right of the parent to control the education of his children a constitutional right under our government; it is also under God an inalienable and inviolable right. The child belongs to the parent primarily and before all others. In determining the responsibility for education and the limits of state activity in this matter, that fundamental law of nature must never be out of mind. No more false or fatal proposition could ever be enunciated than that which would vest in the state the absolute and supreme ownership and control of its subjects.

This right of parental possession is a natural right with its foundation in the very fact of birth; and that right involves the right of the parent to feed, clothe, and to educate the child physically, intellectually, and morally. These rights involve the corresponding duties, and these the parent may

neither evade nor ignore. Any state invasion of these rights or government interference with these duties is a violation of liberties that are God-given and which are by us inherited from those who gave America national independence.

This does not mean, however, that the state has no competence as an educator and no legitimate functions in the field of education. The very purpose of its existence, the protection of private rights and the promotion of peace and happiness in society, suggests the right and the duty of the state to interest itself actively, under certain well-defined circumstances, in the training of its citizens. While always expected to foster and facilitate the work of private educational agencies, and to supplement the educational efforts of the citizens, there are times when the state must act, if its children are to be worthy citizens and competent voters. It has the right, therefore, to build schools and take every other legitimate means to safeguard itself against ignorance and against the weakness which follows from illiteracy. That is, its educational activity is justified when it is necessary to promote the common weal or to safeguard its own vital interests, which are endangered only when the child through neglect of its parent, fails to receive the education which is a right and a necessity.

Further than this the state cannot go without trespassing upon the rights of its subjects. It may encourage and promote education, but this does not necessitate a monopoly. It may provide schooling for children who would otherwise grow up in ignorance, but this is a supplementary right, not a primary and underived one. It may use constraint to bring such children to its schools, but when parents otherwise furnish proper education it cannot compel them to send children to the educational institutions it has established, nor can it exercise exclusively the function of education. And all this, because education is a parental, not a political, right, and the state exists to promote the welfare and to protect the rights of its citizens, not to antagonize or injure them. Different teaching than this comes only from those who know and care little of human rights, and less of the legitimate functions of a constitutional democracy.

Judged by these principles, which are the principles of sound political philosophy, the civil government in America stands accused of unreasonable trespasses upon the rights and liberties of its citizens. In the field of education its interfering activities constitute a most serious menace, for there is no more dangerous monopoly than the monopoly of the despotic state over the minds of its people.

For this reason it is just here that the work of reform must begin. If the nation is to be turned aside from its present path towards autocracy, it must restrict its activities in all departments of the people's life, but especially in that which relates to the schools in which their children are trained. It must suppress its tendencies towards the nationalization, centralization, and standardization of education, get rid of its self-perpetuating educational boards and commissions, neither representative nor responsible to the people, and bring the control of education back to the parents, to whom it naturally and primarily belongs.

It is a truth that cannot be gainsaid that the country's most stalwart defenders are those parents who are educating their children in schools where God is recognized and religious training given the place of prominence. Their schools, which are the only schools in the land that harmonize with our national traditions, will protect the rights of the citizen because they will insist upon his dignity as a man, and, in the end, will procure vitality and strength for the nation when all governmental machineries and state establishments fail.

Let the state, therefore, cease that unreasonable interference in education which would hamper these schools in their most necessary and salutary work. Let it restore to its subjects in the field of education and in other private pursuits the fullest freedom consistent with the public welfare, lest it be guilty of folly in embracing the tyrannizing policies it has sacrificed so much blood and treasure to destroy, and justly incur the charge of hypocrisy in making a world-wide proclamation of democratic principles while at the same time doing violence to the spirit and genius of its own democratic institutions at home.

THE CURRICULUM OF THE CATHOLIC ELEMENTARY SCHOOL.* A DISCUSSION OF ITS PSYCHOLOGICAL AND SOCIAL FOUNDATIONS

BY GEORGE JOHNSON

INTRODUCTION

The curriculum is the fundamental element in a school system. Upon it everything else, administration, supervision, methods of teaching, testing, depends. It is the concrete embodiment of the school's ideals; in it are implied the changes the school aims to effect in the mind and heart of the child in order that he may be led out of the Egyptian bondage of his native tendencies into the Promised Land of his social inheritance. To it the teacher turns for guidance and in it finds a means of avoiding the indefinite and haphazard; it serves the supervisor as a norm for judging the quality of the teaching; it is the basis of the choice of textbooks. It is the pivot upon which the entire system turns.

Hence the importance of discovering the principles that should underlie the curriculum of our Catholic elementary schools. Without the light of these principles, practical administration is handicapped and must of necessity be content with half-measures. A sound theory is the most practical thing in the world, and the present discussion is undertaken with the hope of at least pointing the way to such a theory.

The program of the modern elementary school embraces a great number of topics that were not found there a generation ago. This is not due entirely, as some charge, to the fads of educational theory, but largely to the operation of social forces. The history of education reveals how the schools change from age to age to meet the needs of society. Education is preparation for life and it is but natural to expect that the conditions of life at any given time should influence educational agencies. However, the school tends to lag behind in the march of progress. It becomes formal, canonizing subject-matter and methods that have proven valid in the past and according only tardy recognition to innovations. Modern educational philosophy, in the light of the development

* A dissertation submitted to the faculty of philosophy of the Catholic University of America in partial fulfillment of the requirements for the Degree of Doctor of Philosophy.

of social science, would overcome this inertia and adopt a more forward-looking policy. The school is to be regarded as a means of social control. It shall represent the ideal in social conditions and imbue the child with an intelligent discontent with anything short of this in actual life. This development of educational thought is of the deepest importance for the Catholic school. It means that Catholic education must work out a practical social philosophy of its own, and not be satisfied to follow where blind guides may lead.

An analysis of the present condition of society reveals the existence of three major phenomena. First, the prime characteristic of present-day civilization is industrialism. The last century has witnessed developments in industrial processes that have completely revolutionized the conditions of living. The coming of the machine has changed the face of the earth. It has affected every phase of human life and has introduced problems of the deepest import. Since in the development of the mechanical processes there was a tendency to lose sight of the deeper human values, great evils have arisen in the social order, and these have fostered the second phenomenon, namely, the universal discontent with present conditions and the zeal for social reform. Because industrialism tends to beget materialism and because the philosophy of the last 400 years has tended to irreligion, this reform is being sought by measures that are purely secular and humanitarian. Religion as a force for human betterment receives but scant consideration from modern social science; it may be a contributory factor, but its importance is but secondary.

The Catholic school must meet this condition by insisting always on the essential need of religion, by applying the force of religion to social problems and by taking cognizance of the great fact of industry. In other words it must adjust the child to the present environment and interpret unto him the Doctrine of Christ in such manner that he will understand its bearing on his everyday problems and realize that in it alone can be found the means of salvation, temporal as well as eternal.

However, in striving to make the school meet present needs, there is danger of becoming too practical and utilitarian. Secular education is prone to despise cultural values. In its zeal to stamp out individualism, the modern school bids fair to destroy the individual. The doctrine of formal discipline is being generally

scouted and the cry is for specific education. Yet, an examination of the psychological arguments that are alleged against the doctrine and of the experiments that have been made in relation to the transfer of training, seems to indicate that conclusions have been too hasty. Though the effects of formal discipline have been exaggerated in the past, the fact has yet to be conclusively disproven. Culture, or the building up of individual character, is best accomplished by means of general and not specific training, though the influence of practical, every-day forces should not be despised in the process.

There is no room in the present system of things for a program of elementary education that is narrowly conceived for the benefit of those who will receive a higher schooling. The elementary school has an independent mission of its own. Its aim should be to give all the children that enter its doors a real education. This does not mean that it should attempt to teach all that a higher school would teach, but, with due regard for the limitations of the child's mind, it should offer him such fundamental knowledge of God, of man and of nature, as will afford the basis of a character capable of the best religious, moral and social conduct.

It is along these lines that the present study is conducted. Specific applications to the individual branches are beyond its scope, nor does it attempt to work out a system of correlation of studies. These are practical conclusions that can be deduced from the general principles set forth. The aim is to discover a working basis for the making of the curriculum for the Catholic elementary school, that it may be in a better position to accomplish its mission in the midst of modern conditions and be freed from the tyranny of objectives that are immediate and merely conjectural.

THE DEVELOPMENT OF THE ELEMENTARY SCHOOL CURRICULUM IN THE UNITED STATES

One of the favorite criticisms directed against American elementary education is that in attempting to do everything, it succeeds in doing nothing. University professors, business men, lawyers, doctors and even some teachers vie with one another in lauding the good old days of the three R's and in decrying the faddism that has loaded the curriculum of the elementary school with an astounding amount of material that does not belong there.

They tell us that the modern child upon completing his schooling is scatter-brained and inexact; that he is poor in spelling and quite helpless in the face of the simplest problem in arithmetic. This they ascribe to the fact that instead of being trained in the school arts, he is forced to listen to a great number of superficial facts concerning nature, the care of his body, the history of Europe; that instead of being exercised in steady and sustained effort, he is entertained and amused by drawing, music, manual training and industrial arts. The schools, they tell us are defeating their purpose by attempting things that are beyond their scope.

It might be interesting to make a study of the alleged basis of this criticism, namely, the inefficiency of the average graduate of the elementary school, and to discover whether it has any substance or is just an easy generalization from isolated instances. Yet whatever might be the result, it would not argue in the direction pointed by the critics. We cannot return to the old formal curriculum, for the simple reason that such a curriculum would be utterly inadequate under present conditions. The mission of the elementary school is not mere training in the use of the tools of learning. The elementary school period is the season of planting, of germination, of development. It is a season of gradual awakening, during which the mind of the child becomes more and more cognizant of the life that surrounds it. It is a season of preparation for life, and the more complex life is, the more detailed must be the preparation. The educational thought of the day goes even further and maintains that the school is more than a preparation for life, that it is life itself, and must of a consequence include all of life's elements, at least in germ. It must touch all of life's essential interests and must prepare for those eventualities that every individual must meet. If the modern curriculum is varied beyond the dreams of an older generation, if it refuses to confine itself to the three R's, it is not because arbitrary fad holds the rein, but because conditions of life have changed and in changing have placed a greater responsibility upon the lower schools. The history of education in the United States shows how one study after another has been admitted into the schools under an impulse that came, not from some pedagogue with a fad to nurse, but from the recognition of very evident social needs.

The school program of Colonial days was a very jejune affair. Only the rudiments of reading and writing were imparted in the

Puritan schools of New England, and very little more elsewhere through the colonies. Those were pioneer days, days of hardship and danger when men labored hard and found little time for the refinements of life. There was a new country to be reclaimed, hostile savages to be warded off, an urgent need for food, clothing and shelter to be satisfied. Yet some learning was requisite even in those hard circumstances. First of all, religion played a prominent role in the lives of the colonists. In Europe, the religious controversy subsequent to the Protestant Revolt waxed ever warmer through the seventeenth century and reflected itself in colonial life. For the most part, the colonists were refugees from religious persecution or from circumstances that interfered with the free following of the dictates of conscience. They brought with them, whether they were the Catholics of Maryland, the Quakers of Pennsylvania or the Puritans of New England, strong religious prejudices and preoccupations.¹ There were religious books, tracts and pamphlets to be read; hence the necessity of learning to read. As early as 1642, a Massachusetts enactment gave selectmen the power to investigate as to the education of children and to impose fines on parents who refused to provide schooling.² Under this law, the duty of educating their children devolved upon the parents; teachers where they could be found, were more or less on a level with itinerant journeymen. In 1674, a law was passed requiring the towns to maintain schools. The preamble states explicitly the reason of the law:—"it being one chief point of the old deluder Satan, to keep men from a knowledge of the Scriptures."³ Reading texts were of a religious character, as for example, the horn book and the primer; the catechism which concluded the primer was considered of prime importance. The chief aim was to give the children such training in reading as would enable them to read the Bible and follow the lines of religious controversy.

The legal and commercial status of the colonies likewise necessitated ability to read, as well as some skill in writing. From the very beginning, some sort of legal code was demanded, to make for solidarity and protect the group from external encroachment and unscrupulousness within. Legal documents must be drawn up,

¹ Parker, Samuel Chester, *The History of Modern Elementary Education*, Boston, 1912, p. 67.

² *Ibid.*, p. 59.

³ *Ibid.*, p. 60.

must be scrutinized and understood. The transfer of property must be safe-guarded. Moreover there was an increase in commercial activity, in barter between the colonies and trade with the mother country.⁴ These facts operated particularly in favor of writing, which lacked a universal religious sanction. In the beginning, these phases of instruction were separated.⁵ There were so many different styles of penmanship that the teaching of it called for considerable skill, and it was exceedingly difficult to find a good master.⁶ Out of this condition developed the "double-headed system" of reading and writing schools.⁷

The Catholic schools of the period followed pretty well the course described above. The mission schools made more provision for industrial education, as we see from the records of the missions of New Mexico, Texas and California.⁸ But for the rest, outside of instruction in the catechism and bible history, the Catholic schools differed little from the others.

It was only well into the eighteenth century that spelling, grammar and arithmetic came into their own as school subjects.⁹ Parker sums up the situation in the following words; "The curriculum of the American elementary school down to the American Revolution included reading and writing as the fundamental subjects, with perhaps a little arithmetic for the more favored schools. Spelling was emphasized toward the end of the period. The subjects that had no place were composition, singing, drawing object study, physiology, nature study, geography, history, secular literature, manual training."¹⁰

In 1789, arithmetic assumed an official place in the curriculum. European educational tradition of the seventeenth century did not consider arithmetic essential to a boy's education unless he was

⁴ Carlton, Frank Tracy, *Education and Industrial Evolution*. New York, 1908, p. 21.

⁵ Parker, Samuel Chester, *The History of Modern Elementary Education*, p. 86.

⁶ Jessup, W. A., *The Social Factors Affecting Special Supervision in the Public Schools of the United States*. New York (Columbia University Publication), 1911, p. 78.

⁷ Parker, Samuel Chester, *The History of Modern Elementary Education*, p. 86.

⁸ Burns, J. A., *The Principles, Origin and Establishment of the Catholic School System in the United States*. New York, 1912, pp. 42, 47, 52, 58.

⁹ Bunker, Frank Forest, *Reorganization of the Public School System*. United States Bureau of Education *Bulletin*, 1916, No. 8, p. 3.

¹⁰ Parker, Samuel Chester, *The History of Modern Elementary Education*, p. 84.

"less capable of learning and fittest to put to the trades." To the subject attached all the odium which in those days was suggested by practical training. The minds of the colonists were colored by this tradition. Of course, settlers like the Dutch of New York, who were come of a commercial nation, and who sought these shores in the interest of commercial enterprise, could not afford to neglect arithmetic.¹¹ Even here and there throughout New England, arithmetic was taught, though there is little specific mention of it in the records. It was sometimes part of the program in the writing schools. In 1635, a school was established at Plymouth, in which a Mr. Morton taught children to "read, write and cast accounts."¹² Arithmetic was not required for college entrance before the middle of the eighteenth century. There is mention of it at times in teacher's contracts, coordinately with reading and writing. In 1789, the teaching of reading, writing and arithmetic was made compulsory in both Massachusetts and New Hampshire. It is not unreasonable to suppose that these laws represent the legalizing of a practice already more or less prevalent.

The principal aim of the teaching of arithmetic in the colonial schools seems to have been the satisfying of the needs of trade and commerce. Authors of the texts used made this very explicit. James Hodder is induced to publish "this small treatise in Arithmetik for the compleating of youths as to clerkship and trades" (1661). The title page of Greenwood's arithmetic, published in 1729, reads "Arithmetik, Vulgar and Decimal, with the Application thereof to a Variety of Cases in Trade and Commerce." A ciphering book prepared in Boston in 1809, bears the title, "Practical Arithmetic, comprising all the rules necessary for transacting business."¹³ After the Revolution, when the colonies had been welded together into a nation and a national currency was established, the need for skill in arithmetic was everywhere recognized, and thenceforth the subject developed steadily.

With the close of the War of 1812, there began a new era in the social, economic and industrial life of our country. The war had demonstrated that the new nation could not perdure unless it developed strong and vigorous institutions of its own. It had achieved complete independence of any foreign domination; it

¹¹ Monroe, W. S., *Development of Arithmetic as a School Subject*, United States Bureau of Education Bulletin, 1917, No. 10, p. 7.

¹² *Ibid.*, p. 9.

¹³ *Ibid.*, p. 15.

must now prove itself self-dependent. The result was a marvelous commercial and industrial evolution. Only shortly before, the machine had revolutionized European industry; it now made its appearance in America. Immediately there was a shift from an agrarian to an industrial basis. Large cities grew up and specialized labor was introduced. Hand in hand with the benefits that attended this change, came the host of evils already prevalent in Europe—poverty and unemployment, poor housing and unsanitary living, insecurity of finance and exploitation of labor.

The reflex of these conditions at once became evident in the schools. Everywhere it was the sense of thinking men that in education rested the hope of American institutions. There came a demand for free, centralized American schools. The authority of religious bodies in matters educational was gradually undermined. Over in Europe, the churches had already lost their hold upon the schools and strong state systems were growing up. Education was assuming a secular aspect and at the same time coming to play a more comprehensive role in human life. A great body of educational doctrine appeared, based on the thought of men like Locke, Comenius and Rousseau. There was a reaction against the exclusiveness and formalism of the classical education and a demand for schooling that would be more according to nature and the exigencies of the age.

After the hard times of 1819–1821, there was an insistent demand for schools supported by public tax. This demand was voiced by the labor unions and the great humanitarian movements of the time. Education must forever remain inadequate, unless it be transferred from a charity to a rate basis.¹⁴ When religious control went by the board, the teaching of religion went with it; not that schoolmen like Horace Mann did not consider religion a matter of vital importance to the life of the nation, but because they deemed it outside the scope of the school, which to their thinking was a secular enterprise. The teaching of religion could well be left to the churches.¹⁵

During this period great changes were made in the curriculum. The work of the Prussian schools was studied by Stowe, Barnard and Mann, and they inaugurated reforms in line with their ob-

¹⁴ Carlton, Frank Tracy, *Education and Industrial Evolution*, p. 28.

¹⁵ Shields, Thomas Edward, *Philosophy of Education*. Washington, D. C., 1917, p. 405.

tions. The school must be brought closer to life. These leaders echoed the teaching of Rousseau and Pestalozzi, and in answer there came changes in administration, method and subject-matter. In 1826, geography became a required study. There had been little, if any, geography in the early schools, for the interests of the previous generation had been local and circumscribed. But the great territorial changes that took place from 1789-1826, the purchase of Florida and Louisiana, the opening up of the Rockies after the Lewis and Clarke expedition, and the settlement of the Great Northwest, stimulated interest in the geography of this continent. Moreover, after the War of 1812, our foreign commerce began to develop, the Monroe Doctrine was formulated and as a consequence there was need for a more comprehensive knowledge of the lands beyond the seas, of South America and the Far East. The principal countries of the world, their characteristics and the condition of their inhabitants must become matters of common knowledge, not for reasons of mere curiosity, but because these things affected our own national life.¹⁶

Stimulus had been given to the study of geography by Comenius, who would have children in the vernacular schools learn "the important facts of cosmography, in particular the cities, mountains, rivers and other remarkable features of their own country."¹⁷ Rousseau advocated geography as a necessary part of science instruction.¹⁸ To Pestalozzi belongs the credit of inaugurating the beginnings of modern geography. Prior to his time, geography had been of a dictionary-encyclopedic type. The geography of Morse, published in 1789, contained a great mass of information such as is generally found in encyclopedias; the Peter Parley books were the same in content, though they were so arranged as to be interesting to children.¹⁹

It was Carl Ritter (1779-1859) who revolutionized the teaching of geography. He learned geography from Pestalozzi and was imbued with Pestalozzian principles. He developed the principle that geography is the study of the earth in its relation to man and insisted upon home geography as the proper method of introducing the child to his natural environment. This type of geogra-

¹⁶ Boston Board of Supervisors. *School Document*, No. 3, 1900.

¹⁷ Comenius, John Amos, *School of Infancy*, Vol. VI, 6, p. 34.

¹⁸ Rousseau, J. J. *Emile*. Appleton Edition, p. 142.

¹⁹ Parker, Samuel Chester, *The History of Modern Elementary Education*, p. 341.

phy was fostered in the American schools by Col. Parker (1837-1902).²⁰

History began to find favor as a branch of elementary education about 1815. Before that time it was taught incidentally to geography and literature. However when the generation of the Revolution began to disappear and the memory of olden days grew dim, there came an interest in the vanishing past of the country. Moreover great numbers of strangers were coming to these shores in search of a new home. If these immigrants were to take a real part in the life of the nation and contribute to the perpetuation of the ideals for which the fathers had so nobly striven, they must have a knowledge of the trying times that were gone and of the circumstances which had inspired American principles. In 1827, Massachusetts made history mandatory as a branch of the curriculum "in every city, town or district of 500 families or householders." New York soon followed the example and it was particularly well received by the newer states.²¹

The history taught in the beginning was the history of the United States. In 1835, the Superintendent of Schools in New York said, "The history of foreign countries, however desirable it may be, cannot ordinarily enter into a system of common school education without opening too wide a field. It is safer in general to treat it as a superfluity and leave it to such as have leisure in after life." It is interesting to note the change in modern educational thought, according to which it is impossible to give an adequate idea of American History, without first treating in some fashion, its background in Europe.²²

The anti-slavery agitation preceding the Civil War also provoked great interest in history, both sides of the controversy looking to the past for a substantiation of their claims.²³

The introduction of music was due to influences other than pedagogical. The Puritans had looked askance at music as being frivolous and worldly; there was none of it in the schools which they dominated. Around 1800, popular interest in music began to grow and singing societies were formed in different centers. In

²⁰*Ibid.*, pp. 343-349.

²¹ The influence of the doctrines of Spencer and Herbart had much to do with the fostering of historical instruction in the schools. The former advocated it as descriptive sociology and the latter regarded it as the source of social and sympathetic interest and as of primary moral value.

²² Johnson, Henry, *The Teaching of History*. New York, 1916, pp. 127-130.

²³ Boston Board of Supervisors. *School Document No. 3*, 1900.

1830, William C. Woodbridge delivered a lecture on "Vocal Education as a Branch of Common Instruction," and in 1836, Lowell Mason of the Boston Academy of Music succeeded in persuading the Select School Committee of Boston to adopt a memorial in favor of music. In 1837, the board resolved to try the experiment and in 1838, appointed Mason, supervisor of Music for the Boston schools. Other states followed this lead and music gradually became part of elementary education.²⁴

There were precedents from Europe to help the cause. Music was an integral part of German education and men like Barnard and Mann were indefatigable in its defense. German immigrants brought with them a love of song and the great singing societies were in vogue. The schools, at first loath to admit the branch, finally accepted it for its disciplinary value.²⁵

Naturally, because of the circumstances of pioneer life, the colonists would have little interest in drawing. Franklin noted its economic importance and included it with writing and arithmetic. Over a century elapsed before popular interest was awakened.²⁶ The First International Exposition in 1851, by demonstrating the inferior quality of English workmanship, when compared with continental, convinced the manufacturing interests of the importance of drawing; for drawing was taught on the continent but not in England. Influence was brought to bear on the Massachusetts legislature in 1860, to make drawing a permissive study.²⁷

The French Exposition of 1867 showed how English workmanship had improved with the introduction of drawing into the English schools. The result was that in 1870, the Massachusetts legislature passed a law making drawing mandatory in the schools. Pennsylvania, Ohio and California made similar laws at the time and other states soon fell into line.²⁸

Popular interest in Physical Education is of comparatively recent date. Men who worked the live long day in the clearings would scarcely see the need of any artificial exercise. But when the industrial changes of the early nineteenth century came and urban

²⁴ Jessup, W. A., *The Social Factors Affecting Special Supervision in the Public Schools of the United States*, p. 38.

²⁵ Hagar, Daniel B. *National Educational Association Proceedings*, 1885, p. 17.

²⁶ Jessup, W. A., *The Social Factors Affecting Special Supervision in the Public Schools of the United States*, p. 20.

²⁷ *Ibid.*, p. 21.

²⁸ *Ibid.*, p. 23.

life developed, the necessity for some sort of physical training became more and more apparent. The example of the German schools was noted. The German Turners came with their gymnastics and the Fellenberg movement preached its doctrine of exercise. The appeal of the latter was broader and met with greater sympathy, for exercise does not require the same output of energy nor necessitate the same training as gymnastics. The movement received great impetus from the development of physiology and hygiene about 1850. There was a decline of interest with the Civil War, but in the 80's the popularity of the subject was revived, largely through the influence of such organizations as the North American Gymnastic Union, the Y. M. C. A. and the American Association for the Advancement of Physical Education.²⁹

After the Civil War, there came a greater appreciation of the relations of the school with industry. The new industrial conditions afforded very little training for hand and eye. The specialization that was so general, did little to develop manual skill. Business and industry became interested in the possibility of manual training in the schools.

The Centennial of 1876, at Philadelphia, displayed the work of Sweden and Russia to such good advantage, that there was at once inspired a movement to incorporate their methods of manual training into the American schools. In 1879, the St. Louis Manual Training School was opened under the direction of C. N. Woodward. In 1884, Baltimore opened the first manual training school supported by public funds. Industrial institutions adopted the Fellenberg plan. All of these were secondary schools. In 1887, manual training was introduced into the public schools of New York.

The schools opposed the movement on the ground that it was not fostered by the people, but by "a class of self-constituted philanthropists who are intent on providing for the masses an education that will fit them for their sphere."³⁰ However, the Froebelians favored the movement, for manual training offered a splendid means of expression. Gradually the philanthropic basis gave way to an intellectual one. Murray Butler said in 1888, "It is inter-

²⁹ *Ibid.*, p. 64.

³⁰ Clark, J. E., *Art and Industry*. United States Bureau of Education, 1885-89, Vol. II, p. 917.

esting to note that an organization founded as a philanthropic enterprise has become a great educational force and has changed its platform of humanitarianism to one of purely educational reform and advancement."³¹

The changing economic and social conditions of the last century were accompanied by drastic changes in home life. Home industry disappeared and even the home arts suffered when women took their places in the ranks of the wage-earners. The school must supplement home training. Skilful agitation resulted in the introduction of sewing and cooking for girls, and though there was a great cry of "fad," there were so many unanswerable arguments from actual conditions, that the success of the movement was assured, and today, the place of the domestic arts in the curriculum is being gradually conceded.³²

It was the conviction of schoolmen rather than outside pressure, that made Nature Study a part of the curriculum. The Oswego schools, which represented the first considerable introduction of Pestalozzianism into the United States,³³ systematized object teaching and developed a course in elementary science. Superintendent Harris furthered the movement in the schools of St. Louis and arranged a very highly organized and logically planned course.³⁴ In 1905, the *Nature Study Review* was founded. This publication, edited by trained scientists gave a new turn to the movement. Science may be defined as completely organized knowledge, but knowledge completely organized cannot be given to children. This was the fault with Dr. Harris' course. Children should learn a great number of intimate things about nature and their information should be based on nature and not simply conned by rote. Later on as students in higher schools they may make the detailed analysis and classification of their knowledge which is necessary for the discovery of underlying general laws. This is natural science in the real sense of the word, but it is unsuited to the elementary school, where not science but the study of nature is in order. Nature Study aims at giving "the first training in accurate observation as a means of gaining knowledge direct from

³¹ Jessup, W. A., *The Social Factors Affecting Special Supervision in the Public Schools of the United States*, p. 32.

³² *Ibid.*, p. 35.

³³ Parker, Samuel Chester, *The History of Modern Elementary Education*, p. 330.

³⁴ *Ibid.*, pp. 333-334.

nature and also in the simplest comparing, classifying and judging values of facts; in other words to give the first training in the simplest processes of the scientific method."³⁵

Of course there are practical reasons for teaching Nature Study in the schools. Pestalozzi advocated observation and object teaching for the purpose of sharpening perception. But over and above this, the knowledge of nature and the awakening of interest in natural science have a social value. No man who is ignorant of the rudiments of science can claim to be educated today. Herbert Spencer's essay, "What Knowledge Is Most Worth," had a tremendous influence in this country, though it was intended primarily as an attack on the strongly entrenched classicism of the English secondary schools, and it went far toward bringing about the introduction of science into the elementary schools.³⁶

Reading and literature offer another argument in favor of Nature Study. The shift of the population from the country to the city and the universal preoccupation with the problems of urban life, has resulted in the appearance of a generation that is stranger to the charm of wood and field, to whose mind birds and flowers are objects of indifferent interest. Naturally, when these children meet with allusions to nature in literature, they miss the real meaning and only too often read empty words. Dr. G. Stanley Hall, in an investigation of the content of children's minds, found a surprising ignorance of some very commonplace objects among Boston children.³⁷ These children would not have the necessary mental content to apperceive the meanings pervading literature and could never acquire good literary tastes.

From this brief review, it can be seen that every new subject, with the possible exception of nature study, that has been introduced into the curriculum, has been fostered by definite social needs and not by the dreams of educational theorists. Even Nature Study answers real practical demands. Not a single subject can be dispensed with, if the elementary school is to perform its proper function in American life. The schools of other nations

³⁵ Quoted from the *Nature Study Review*. By Parker, Samuel Chester, "The History of Modern Elementary Education," p. 340.

³⁶ Parker, Samuel Chester, *The History of Modern Elementary Education*, p. 338.

³⁷ *Pedagogical Seminary*, Vol. I, pp. 139-173. Among other things, 72.5 per cent of these children had never seen a bluebird, 87.5 per cent had never seen growing oats, 87 per cent had no knowledge of an oak tree, 61 per cent had never seen growing peaches, etc.

are essaying quite as much. Over and above the three R's, the English schools teach drawing, needlework, singing, physical training, geography, nature study, history and a surprisingly complete course in religious instruction. The French and German curricula are quite as crowded.³⁸ The changed conditions of modern living must be borne in mind by all who would criticize educational procedure. The evolution of industrial society forever precludes a return to the methods of the past. When society was less complex, much could be accomplished by the agencies of informal education, particularly by the home. Today these agencies are unequal to the task and the burden has been shifted to the school. If the school is to be a real educative agency, it must meet this growing responsibility.

Yet the fact that new subjects were only too often introduced haphazardly and with little attempt at correlation while obsolete matter was not always eliminated has brought about an overcrowding of the curriculum. Lack of adequate arrangement of subject-matter affects the quality of the teaching and operates to bring the new subjects into disrepute with those who expect the schools to provide them with clerks and accountants who are capable of a certain amount of accuracy and speed in their work.

Moreover there have been great changes in the content of the single subjects. Arithmetic has changed to meet modern requirements, but very often continues to insist on applications and processes that have lost their practical value and are preserved merely for disciplinary purposes.³⁹ Geography has been encumbered with a discouraging mass of astronomical, mathematical and physiographic detail that could not be properly included in the modern definition of the subject. History is no longer content to tell the story of our own country to seventh and eighth grade pupils, but seeks entrance into the program of every grade and would include the entire past. Reading and writing have branched out into formal grammar, composition, literature, language study and memory gems. Manual training has developed into industrial arts; with nature study has come elementary agriculture. The result is confusion, nerve-racking to the teacher, puzzling to the child and disastrous for the best interests of education.

³⁸ Payne, Bruce R., *Public Elementary School Curricula*. New York, 1905, pp. 107-156.

³⁹ Monroe, W. S., *The Development of Arithmetic as a School Subject*, p. 148.

It was at the Washington meeting of the Department of Superintendence of the National Educational Association, in 1888, that President Eliot in his address, "Can School Programs be Shortened and Enriched?" first brought to focus the question of reorganizing American education. Among other things he asserted the possibility of improving the school program. In 1892, at the suggestion of President Baker, of the University of Colorado, the National Council appointed a Committee of Ten, under the chairmanship of President Eliot, to examine into the subject matter of secondary education for the purpose of determining limits, methods, time allotments and testing. The report while dealing *ex professo* with secondary education, "covers in many significant respects, the entire range of the school system."⁴⁰ The report provoked wide study and comment not only at home but abroad. In 1893, the Department of Superintendence appointed a Committee of Fifteen on elementary education. Its work was divided into three sections—the training of teachers, the correlation of studies and the organization of city school systems. Each sub-committee prepared a questionnaire which was sent to representative schoolmen throughout the country and the results reported at the Cleveland meeting in 1895.⁴¹

The sub-committee on the Correlation of Studies worked under the chairmanship of Dr. Harris, later Commissioner of Education. Dr. Harris' report has become one of the most important documents in American educational literature. Yet it failed to suggest anything immediately workable in the way of a solution of curricular difficulties. "Dr. Harris set himself the task of setting forth an educational doctrine—the task of formulating guiding principles that underlie educational endeavor. He therefore pushed the study of correlation beyond a mere inquiry into the relief of congested programs by means of a readjustment of the various branches of study to each other, to a more fundamental inquiry, viz., What is the educational significance of each study? What contribution ought each study to make to the education of the modern child? What is the educational value of each study in correlating the individual to the civilization of his time?"⁴²

⁴⁰ *Report of the Committee of Ten*. National Educational Association Proceedings, 1893.

⁴¹ Bunker, Frank Forest, *Reorganization of the Public School System*, p. 50. *Report of the Committee of Fifteen*. New York, 1895, published by the American Book Company.

⁴² Hanus, Paul H., *A Modern School*. New York, 1904, p. 225.

In 1903, at the suggestion of President Baker, a committee was appointed to report on the desirability of an investigation into the Culture Element and Economy of Time in Education. The committee set out to determine the proper period for high school education and the devices already in use for shortening the college course. A preliminary report was made at Cleveland in 1908.⁴³ The Committee was increased to five members and presented a brief report at Denver in 1909.⁴⁴ In 1911, President Baker presented the conclusions he himself had reached.⁴⁵ Among other things, he stated his belief that the tools of education could be acquired at the age of twelve. Elimination of useless material will stimulate the interest of the pupil and result in better effort.⁴⁶

The Seventeenth Yearbook of the National Society for the Study of Education, 1918, carries the third report of the Committee on the Economy of Time.⁴⁷ It contains studies of minimal essentials in elementary school subjects and a symposium on the purpose of historical instruction in the seventh and eighth grades. The studies are made in the light of social needs and conditions, and while no one of them could be considered absolutely final and satisfactory, they indicate a tangible and objective method of approaching the vexed question.

There have been a great number of other attempts to meet the difficulty, some of them quite notable and encouraging. Courses of studies have been worked out by individual systems, with an aim of meeting the growing function of the school on one hand and the congestion of the program on the other.⁴⁸ Surveys of great school systems have one and all considered ways and means of reorganizing the curriculum.⁴⁹ A very valuable report was published in 1915 by the Iowa State Teachers Association, Committee on the Elimination of Subject Matter. In its Sixtieth

⁴³ National Educational Association *Proceedings*, 1908, p. 466.

⁴⁴ National Educational Association *Proceedings*, 1909, p. 373.

⁴⁵ National Educational Association *Proceedings*, 1911, p. 94.

⁴⁶ *Economy of Time in Education*. United States Bureau of Education *Bulletin*, 1913, No. 8. Contains a complete account of the work of the Committee on "The Culture Element and the Economy of Time in Education."

⁴⁷ *The Seventeenth Yearbook of the National Society for the Study of Education*, 1918, Part I, Third Report of the Committee on Economy of Time in Education.

⁴⁸ Especially noteworthy are the courses worked out in Baltimore, Boston, and in the Speyer and Horace Mann Schools, conducted in conjunction with Teachers College, Columbia.

⁴⁹ cf. Cleveland, St. Paul, San Antonio, Portland Surveys. Also McMurry, Frank, *Elementary School Standards*, New York, 1914.

Annual Session at Des Moines, Nov. 5, 1914, a resolution carried to appoint "a representative committee to study and make a report upon the elimination of obsolete and useless topics and materials from the common school branches, with a view that the efforts of childhood may be conserved and the essentials better taught."⁵⁰ Only a few representative branches, arithmetic, language, grammar, writing, geography, physiology and hygiene, history and spelling, were chosen for study. The study was based on the needs of the child and his ability to comprehend. A positive program along these same lines, was published the following year.

Concerning the curriculum of our Catholic schools, Dr. Burns remarks, "Generally speaking, the curriculum of the Catholic schools, outside the matter of religious instruction, does not differ very greatly from that of the corresponding public schools in the same place. There are two reasons for this. One is the desire of the pastor and the Catholic teachers to have the parish school recognized as fully abreast of the public schools so that the parents may not have cause to complain. Another reason is found in the fact that the same general causes that have operated to bring about changes in the public school curriculum, have had influence also upon the course of studies in the Catholic schools—an influence not so great perhaps, but still direct and constant."⁵¹

The curriculum has come up for discussion in the meetings of the Catholic Educational Association, from time to time. A paper read by Dr. F. W. Howard, at the New Orleans meeting in 1913, dealt in detail with problems of the curriculum, not only as they affect elementary education but higher education as well. The paper was ably discussed by Brother John Waldron, S.M.⁵² In 1917, a Committee on the curriculum was appointed, with the Rev. Patrick J. McCormick, Ph.D., Professor of Education at the Catholic University of America, as chairman. In a paper read at Buffalo meeting in 1917, Dr. McCormick outlined the principles of standardization.⁵³ The first step toward standardiz-

⁵⁰ *Iowa State Teachers Association. Report of Committee on the Elimination of Subject Matter, 1914, p. 3.*

⁵¹ *The Growth and Development of the Catholic School System in the United States. New York, 1912, p. 351.*

⁵² Howard, Francis W., *The Problem of the Curriculum. Catholic Educational Association, Report of the Proceedings and Addresses, Vol. X, No. 1, 1913, p. 132.*

⁵³ McCormick, Patrick J., *Standards in Education. Catholic Educational Association, Report of Proceedings and Addresses, Vol. XIV, No. 1, 1917, p. 70.*

ing education, is the standardization of the curriculum. This will in turn standardize the organization of education, the grading, the text-book, methods and teacher training. The committee has been working along these lines and the results of their study are awaited with keenest interest.

One who reads the record of the growth of the elementary curriculum and the efforts that have been made to reorganize it, cannot but feel that what is needed above all else is a definite set of principles for the guidance of elementary school procedure. What is the function of the elementary school? What is its relation to society? What shall it attempt to do for the individual? Is it simply a preparation for secondary education? Or is it something complete in itself, having its own peculiar nature and function, aiming to accomplish its own objectives and make certain differences in the lives of children, regardless of their future educational fate? In the light of experience and actual facts, this would seem to be true. The elementary school sums up the complete education of approximately 80 per cent of our American children. In the elementary school they must receive the necessary information and character formation for future life, if they are to receive them at all. This means that mere training in the school arts can no longer be emphasized at the expense of real education.

In the present study, the question is dealt with in its foundational aspects. The ambition is to discover the philosophy of American elementary school education. There must be some set of working principles which are recognizable. Armed with these, the Catholic school can more confidently go forth to accomplish its great task of raising up true followers of Jesus Christ, men and women who exale the sweet odor of His influence, not only when they are at their devotions, but in the council chamber, the market place, the workshop and the home as well.

(To be continued)

THE PAINTER AND THE PUBLIC¹

THE PUBLIC

To the superior and highly cultivated person it might come as a matter of some surprise if he were to consider the difficulties which beset the path of the ordinary individual in his quest for artistic knowledge. Much literature we have on the subject, but, largely historical in its nature, it is difficult to draw from it principles that would guide one to the understanding of those purposes which are independent of the changes of time and fashion.

We are hopelessly confused by the vagueness of terms. For example, what does beauty mean?—a very important thing to know, since, in a general way, it seems to be a final reason for all pictures. Is it a matter of opinion, or is it something quite definite that all may feel and understand?

Our art critics of the press and the current magazines do their part by showing what is proper to like, but lack of space, as well as other reasons, too often prevents them from giving the constructive criticism which might lead the public to a broader knowledge of the subject.

How does a critic know that No. 19 in the current exhibition is a notable example? He says it reminds him of something else which is presumably better, or he would not have mentioned it, that the technique is very satisfactory, and that it represents a studio lady pouring tea. We know that he must be right in all of these things, but he does not help us to form an independent judgment of the neighboring picture, which reminds us of nothing we have ever seen or heard of before and has a technique that is incomprehensible. But this one is good, too, our critic says, and for practically the same reasons. One would be led to suppose that the grounds for criticism should be found in an ability to classify, a knowledge of technique, and the identification of the subject; though the tendency seems to be to lay less stress on the latter require-

¹ Advanced sheets from "Painting and the Personal Equation" by Charles H. Woodbury. Printed by permission of the Author.

ment as time goes on. But the point of any criticism is lost when the use of the knowledge is forgotten, though it may give one a glow of modest pride to be able to say, with authority, this is good, and that is bad.

The painter might well ask that his offering be taken on the ground of the sensation he intended to convey and be judged by the degree of success he has reached in that attempt. This presupposes that his intentions are known, and it is not always the case. The difficulty used to be met by the English painters, especially of the Royal Academy, who quoted the poets liberally in inscriptions on the frame, and so prepared the public mind to understand more fully the beauties above. But this has never been our custom, though, in many cases, it might be a welcome aid. One might say with some assurance that either the painter or the public must be at fault—but both are the losers. A picture necessarily means subject-interest of some description. Beyond the personal pleasure in being able to do it comes the impersonal pleasure in the thing done. It is here that the picture becomes public property and where one finds the only possible starting-point for a general understanding. The dealer is right from his limited point of view, but his mind runs to fiction and to compliments, nice stories, and the reminders of a happy day, subjects that would appeal to the common taste as it is, rather than to such things as might be added to it and lead it further.

A picture is to give pleasure, of course. It presents a subject for our thought, not in the form of an essay, but rather as a statement of conditions from which each may draw his own conclusions. A human story will appeal to many, but it might be put into words far more effectively and so can be only a minor thing in painting. As a matter of common interest, we have place associations, things seen or connected with some agreeable memory of personal importance chiefly, and not general enough in their nature to stand by their own worth. Beyond these are more universal subjects, those dealing with light, beautiful form, subtle color, and the complicated relations of the three, which have no end in their variety and are limited only by the ability of humanity to

feel. These subjects are not easily understandable since in them description plays a minor part, and, put into words, they would mean very little.

A picture of a haystack does not sound exciting, and one might say that a castle on the Rhine would be a much better choice. But the haystack has been immortalized by a painter of light, and light is a master subject.

Subject, then, divides itself into two classes, in one of which we have a story more or less definitely told with the interest in the objects represented. In the other, color, light, and form are associated to create a primary sensation that can be duplicated neither in words nor in music. The latter is the exclusive possession of painting. When the other arts, borrowing the name, try in their language to arouse the same emotion, they are at best trading on memory and the result is a thing at second hand.

To understand this more abstract side of painting requires training, but, short of that, many of us get definite sensation from these elements without in any way knowing why. This is instinctive appreciation—good taste—and grows with use. It may not come to expression with the brush, for the ability to transcribe is rare and seems to be a special gift. A more thorough understanding, however, is possible to all, and it would seem worth the effort since it increases the power of mental enjoyment. That desperate person we have spoken of before who knows nothing about pictures, but knows what he likes, should be taken very seriously.

To like something, no matter how bad, is the first step toward understanding. Too frequently, however, in this declaration of independence we read, "All tastes are created free and equal," which would preclude chance of change, growth or discussion. There is no doubt as to the freedom of tastes, but equality would carry us into strange places.

"It is as much as we can do to stand father, but we can't stand mother at all," said an American girl in the Louvre, as she was looking up the starred pictures in her Baedeker. One sees the development of taste in such a family and feels the growing pains. Father had a taste of his own, mother made mistakes, and the girls, seeking culture, were guided by the

stars. Perhaps the Star Route is the best way at the beginning, but it has the difficulty of being highly empirical. One is in the position of a moral idiot who learns the laws that must be kept, one by one, but has no way of meeting unclassified things for lack of understanding of the spirit of the law. Superficial education can never take the place of that understanding which is either acquired or instinctive. At best, in matters of taste, it can prevent us from being an offense in the eyes of our superiors, but, unless it is the true person that is educated up to the point where that material may be carried, the result is a sham in its good form.

Father in honest inferiority had at least the beginning of something better in his sheer sincerity. To pretend what he did not feel would have wrecked the bad taste which was his, and perhaps no one would have been the gainer. There is a place in the world for all of the honest bad art, for it belongs to the people who like no better. Through it they pass, if it is within their power, and it is the history of many a fine collection in America that it was begun with very doubtful company. The early purchases rose as times went on and found a resting-place under the roof or in an auction room, there to begin again their useful career. To the poor, but honest, painter it must bring a throb of pride to think that, however far he may fall from high accomplishment, and perhaps in proportion to that fall, he is the spokesman for the many who know what they like and like his sort.

The world is made of those who produce and those who reproduce. The producers must always be few in number, for the creative spirit is rare, and it is the lot of most of us to follow and conform to the accepted ways. We are obedient, automatic, but with some faint tinge of the creative, for the difference between us and the creators is one of degree and not of kind. Appreciation, aspiration, are both the working of the superior quality, though there is some link missing that makes them in most of us barren of tangible results. We are of two classes; and there must be a line between, on the one side of which stands talent, on the other the common mind. True enough, there is a line, but it is called permanence, and it does not reach within a hundred years of our feet. Which

side of the line we will be we cannot know, and if we could it would not be of much importance, for it is enough that our effort is in the direction of permanent things, whether it be in the form of performance or of support.

It is human to seek for ranks and differences, but if all men were declared equal as once was done, the discussion would soon arise as to who would be the most equal man. Free and equal has in it a contradiction in terms, for freedom breeds inequality. Motion, the very foundation of progress, is unbalance; and genius, the moving spirit, is the small dynamic sum in excess of stability. Each important human activity supplies a little more than is needed for the moment, and so we accumulate capital which we pass to other times.

If to the public the painter appears to take himself too seriously, we need only think of how long his sort has lasted. He may be a very bad painter—there have been such—but it is not in success that all values lie, for even success is relative and has nothing of the absolute about it. It might be profitable to consider how bad a bad painter should be before a kindly hand may stop him, for the importance of failure as a means of progress is easily lost sight of, especially by the contributor himself. Failure through a bad motive is not to be tolerated, for an evil intention has no element of constructive value even as a warning. A good intention, though abortive, at least helps to make secure the footing of others and paves a way where support may be much needed.

We never can become superior to intention, and the importance of any individual depends on the general worth of that moving impulse, plus the ability to carry it out. A burglar may be a very able person, but his motive is selfish and he does not duly consider the rights of others. The law disposes of him and there is no comment on the philosophy of the situation, but his real offense is his individualism. We are not in the position of Adam, who could never have been a thief. Intention must run in line with the development of the race, and the individual must be a part of all humanity, as well as an independent being. When he fails in the first he obstructs the stream and is swept away in the end, no matter how strong he may be. This applies directly in the

work of the artist, for he is above all things a historian. He is of his time, reflecting its general mental attitude and putting it into permanent expression. If his spirit be creative, he will do more than record—he will be in his own way a prophet. He may revolt from the accepted; he cannot revert. But he belongs to the public life and is the voice of the people. A twentieth-century primitive is a contradiction in terms. We may doubt the man who is ahead of his time, but the one who is behind it is of very little importance.

It would only happen by some extraordinary chance that the primitive could be the true personal expression of a living man, and even then it would be of no importance to anybody but himself. Much more likely such impulses come from a spirit restless in the present, with no individual vision of a logical future, and grasping the outer form of the past as a final hope. We leave out of consideration those who, unable to meet the technical standards of the day, or unwilling to pay the price of time and effort to reach them, repeat the imperfect form of the past.

The ways of the old men were simple and direct, and they painted unhampered by the complexities that surround us, their successors. They had the directness of children, wisdom, but not great knowledge, and so they spoke for their people, finding their words as they could. It is their wisdom that should pass to us, rather than their words, for wisdom is of no time or period and changes only in its scope.

The desire to astonish, to hurt, to corrupt, or even the record of those feelings in ourselves—all are destructive. Every human impulse that is on the wrong side may creep into a picture and continue its harm in so doing. These vagaries of the painter would be of little account if he did not pursue them in the name of art. Experiment is necessary in all forms of constructive thought, but a picture is put out as a conclusion and the profession assumes the burden. The actual damage is borne by the public, which is either completely mystified or acquires an evil taste. It is no question of moral lessons, but the perversion of a cause to trivial uses. The public has a right to protest, but it sometimes remains to buy.

In the long run the work that the painter leaves behind him

lives or dies in proportion to its general value to others. He feeds the growing world with his accomplishment. He may be like yesterday's dinner, with identity lost, but having made his contribution to the general support. Perhaps he is more permanent food and reaches to the life current itself. But whether he be as a green apple or a draught of aesthetic wine, he disappears as an individual. A drop of acid in a tub of brine modifies the brine, but, after all, does it matter in the result who put it there? Few people are so abstract as to forget themselves entirely in the interest of posterity, and the painter is no different from other men in this respect. He does his work primarily for himself, because he wants to and is willing gracefully to accept all of the fame and power that a grateful public will accord him. At the same time, he will still do his work if these are denied. So the impulse really lies behind personal gain, and he is answering a deeper call of his nature than is given to most. This can happen only in some form of creative expression, and at the end there is always a future value, a personal contribution to a general cause.

One can conceive of art for art's sake, or science for knowledge's sake, but plumbing for plumbing's sake would be exalting the necessary but passing service to a universal claim. A plumber is a national character, very much needed or even better forgotten, but he is not constructive in his nature, and his works do not live after him. He justifies his existence with labor, helps to maintain the world's betterment, but he is one of the millions, simply an element of stability. He and his sort are matter, while the few are force.

The inevitable tendency is to extinguish the person as a separate individual, of whatever order he may be. If he is of the mass, he and his work are used up in the daily life. If he is of the few, his work lasts as world-capital, but he himself passes.

In the final analysis art is the search for order, and it has the significance of a basic human instinct. Art, science, philosophy, psychology—all are seeking the laws that assign us our place in the universe and help us to fill it understandingly. It is not the thirst for knowledge that drives us, but

rather the instinct to escape from chaos. We do not know where we are going, but we do know what we are leaving behind us. Wherever the tendency arises to deny order, whether it be in the arts or the art of living, there comes degeneracy. Direction and continuity are the only means by which we are able to measure, for a more concrete standard has its own limits within itself.

It would be useless to debate the relative importance of the various forms of intellectual life, for they seem to unite to make man as he is at the present stage of development. It is not venturesome to predict that the arts will assume an increasing importance as the material needs of mankind are more fully met.

With the advance of civilization it becomes more and more apparent that individualism, whether in the person or in the nation, has been left behind. We recognize public responsibility. The individual generally admits this by his acquiescence in the laws and customs that are made for the common good, but the creative man adds his allegiance to a common cause. He is personal, and at the same time impersonal, having all the needs of other men, but in his sum merely a working unit in the scheme of the whole. It is a nice balance between a man and a cause. This is the professional painter of the first profession in the world.

TO LIVE, THE WORLD MUST PRODUCE MORE AND TALK LESS¹

PRODUCTION, NOT PHRASES, ARE NEEDED IN THE CRUCIAL
TIMES OF INTERNATIONAL UNREST

BY W. A. APPLETON

President, International Federation of Trade Unions

[EDITORIAL NOTE: The following statement by the man who was at Amsterdam, recently elected president of the world's Federation of Trade Unions, is of the greatest significance at the present time. Mr. Appleton points out that phrases and catchwords are everywhere taking the place of production. Unless the world produces it cannot live. While the statement is made in regard to conditions in England it applies everywhere, and *Printers' Ink* is glad to present it to its readers through the courtesy of the American Alliance for Labor and Democracy.]

The tragedy which threatens to overwhelm Britain proceeds in regular fashion. Gradually, but definitely, is unfolded the plot to bring misery upon the people in the expectation that misery may advance revolution and exalt the demagogues who would become autocrats. There has been the battle of phrases, the avalanche of promises, and the sapping of moral fiber. Today there is the game of tactics between the revolutionaries who control the Miners' Federation and the Railway Workers' Organization. Tomorrow one may confidently anticipate the outbreak.

Circumstances follow each other with the regularity, though not the harmony, of a musical cadence. There has been preparation, now there is percussion, and tomorrow there will be revolution and revolution that may involve dissolution of the British Empire.

In the battle of phrases, even the government has joined. It has seen salvation in ninepence for fourpence, in acceptance of the demand that workers should be remunerated according to their desires, instead of according to their earning capacities, in the resuscitation of the discredited labor laws and conditions of Edward III. It has permitted and

¹ Reprint from *Printers' Ink*, September 4, 1919.

does permit fraud in high and low places to go unpunished or under punished.

The government is at a disadvantage in the battle of words and promises. It is expected to make good its utterances and fulfil its promises. This involves expense, and in endeavoring to raise the money with which to meet expenses, the government incurs opposition and unpopularity. So far it has met the situation by more words and more promises, and by the creation of an administrative machine which it estimates will, this year, cost one hundred and sixteen and a half millions! It has so far found no method of turning the developing tragedy into a drama with a happy ending. It has still no ascertainable policy.

TEACHINGS OF ECONOMICS IGNORED

A few weeks ago an eminent Polish statesman asked me whether the men who formed the British Government had read history or studied economics. I hastened to assure him that most of them had passed through the public schools and the universities, and that, presumably, they were conversant with both subjects. "Then why in the name of greatness do they ignore the teachings of history and economics in their treatment of internal politics?" The answer to the supplemental question I was unable to give, and yet I do not know whether it is ignorance or incapacity or fear which prevents the promulgation and enforcement of a policy aimed at conserving the real interests of the empire.

The few men who frighten the government and mislead labor, and through labor the whole empire, start their campaign with many advantages. They have, in the main, to deal with an unthinking proletariat. They may enrich their promises with rhetoric's choicest ornaments; they may build not castles in Spain, but empires on formulae. *They have no responsibility.* They usually suffer from moral obliquity and constructive paralysis. To demand rather than to provide is their metier. The consequences of these demands are either beyond their intelligence or without influence upon their consciences. They will cheerfully adopt and promulgate every panacea of the ancients or the moderns, and just as cheer-

fully discard and forget them. Whoever dies, they live; whoever fails, they are triumphant.

It is no use analyzing intentions. A nation faced with strangulation can only deal with effects, and the effects of the propaganda which these revolutionaries have fathered are culminating in disaster.

THE PERIL TO THE WORLD

The friends of the men really responsible for the troubles in the mines and on the railways and in the docks may argue that all of them are altruists, but to the average man it seems very much as if their altruism was for abroad and not for home. Whatever their intentions, the fact remains that they have brought English industry into perilous circumstances and British workmen to the certainty of grave suffering and possibly starvation.

Faced with a restriction of output of coal and an inefficient and costly system of railways, faced daily with sporadic strikes, what will the government do? What will the nation do? The answer to the first question is easier to find than that of the second. The government will do what it has been doing since Mr. Asquith gave his fatuous advice to follow prices with wages. It will temporize in the Micawbean hope of something turning up.

Salvation lies now, as always, with the nation. Upon the manner in which it faces the situation everything depends. Each individual must accept his own share of responsibility and perform his own task.

The flooding of mines and the cessation of work on railways destroys wealth and rots food. It is useless to talk of taxing wealth which chicanery and folly have destroyed, or of enjoying food which unreasoning railway men have left to perish. Every man and woman and child in Britain will have to pay for the past and current week's follies, and the poorest will pay most, because they will pay in actual suffering, while the well paid will only incur the disadvantages of straitened circumstances.

It is up to the individual to study for himself the economic situation and to act accordingly. He must learn to appre-

ciate for himself the significance of imports £1,319,338,591, and exports £498,473,065. In effect this means that as a nation we are spending one shilling and three halfpence and earning a little less than fivepence. Our reexports, too, have fallen from £111,737,691 in 1912 to £31,956,029 in 1918, and that in spite of existing inflated values.

These figures are like the pulse of the national life. They indicate grave derangements and almost certain catastrophe.

The state is often described as a ship. Today the ship is on a lee shore, and all hands must work at maximum speed if she is to be saved from utter wreck.

FOREIGN STUDENTS WELCOME TO AMERICA¹

Will the United States help build up the civilization of the future by opening wide the doors of her colleges and universities to students from all over the world? Can Germany re-establish her educational prestige and draw students to her, first from the near east, and later from other countries against whom she fought in the war? Is America to assume the educational leadership to which her new responsibilities call her?

These are questions asked by the Bureau of Education, Department of the Interior, in a special article in *School Life*, an official publication of the bureau.

In a letter to college and university officers in this country the Commissioner of Education writes:

"The higher educational institutions of western Europe have been prostrated by the war. Large numbers of the leading scientists and of the younger men whose scientific careers were just beginning have been killed. Because the intellectual resources of the United States have not been similarly drained, the western nations are looking to the United States to assume the responsibilities of leadership in education and in science. That the colleges and universities of the United States appreciate these responsibilities and are endeavoring to meet them is evidenced by the various movements that have been undertaken to promote closer educational relations between this country and the western allies.

"Apparently Germany expects to regain the influence which she formerly exerted over foreign nations by means of her universities, technical schools, and scientific institutes. This office is informed that efforts have already been made by German educational institutions to recover their clientele of foreign students, especially from the countries in the near east adjacent to or contiguous to Germany. There is, of course, no immediate prospect that she could make a successful appeal to the students of Great Britain, France, or Italy. Students and young scientists in Czecho-Slovakia, Jugo-Slavia, Russia,

¹ Prepared by the U. S. Bureau of Education.

Roumania, and western Asia are much more likely to be drawn to German universities and to technical schools. Germany is near, and they know about it. The cost of living is lower than in some of the remoter countries, especially the United States. Nevertheless it is believed that students from these countries would gladly come to the United States if they were familiar with its educational opportunities, and particularly if they could be assured of sufficient means to complete their education. Evidently it is desirable that the tide of students from these countries should be turned this way rather than to Germany. Moreover, the countries themselves need assistance. To render this is part of the responsibility involved in our new position of leadership.

"The State Department suggests, and this office cordially indorses its suggestion, that the college officers of the country give this problem their attention. If they are generally disposed to encourage the coming of students from these countries by means of scholarships or special provisions for self-help, their offerings can be reported to the Bureau of Education, transmitted to the State Department, and through the agents of that department brought to the attention of educational authorities in the lands mentioned."

In this connection the Bureau of Education is revising the bulletin on "Opportunities for Foreign Students at Colleges and Universities in the United States" and is planning the preparation of a very much briefer statement that can be translated into the languages of certain of these countries and distributed through the agents of the State Department.

SCOPE OF THE FOURTEENTH CENSUS EXTENDED

WASHINGTON, November 2.—That the Fourteenth Decennial Census, on which the actual enumeration work will begin January 2, 1920, is to be the most important ever taken is shown by the fact that the act of Congress providing for this census expressly increased the scope of the inquiries so as to include forestry and forest products, two subjects never covered specifically by any preceding census.

The inquiries to be made relating to population, manufacture, mines, quarries and agriculture were also extended in their scope by Congress, the keenest interest over the forthcoming census having been shown by the members of the census committees of both the House and Senate while the law was under consideration.

The statistics gathered on mining will include all oil and gas wells. Many startling developments in this important branch of the nation's resources are looked for by census officials. The figures gathered in Texas, Oklahoma and Kansas will no doubt prove to be those most eagerly sought for, as shown by inquiries already received by the Census Bureau.

The compilation and gathering of forestry and forest products statistics will be in charge of a special force of experts. The accurate and comprehensive figures gathered concerning this vital natural resource will be much in demand, and the comparisons made with conditions existing before the war will be of great interest.

Agricultural statistics will likewise be the subject of special effort on the part of the Census Bureau, as the importance of farming is being realized by the average citizen far more than ever before.

THE TEACHER OF ENGLISH

THE LIVING PRESENT

It is too soon yet to measure the extent of the change in the world that has taken place since the beginning of the war. It is almost too soon to be aware that a profound change has actually occurred, so tenaciously does habit of mind and custom of circumstance cling to us in our daily life. The radical alterations of the politics and the social concepts of the world which came to pass under the terrific pressure of war's necessities seemed so obvious at the time that they are already taken for granted, although ten years ago they would have been termed a radical social and political revolution, to be met with organized and determined opposition; yet today the year 1913 belongs as definitely to the past as 1861, or 1794, or 1775. The thought of the world is coursing rapidly along new highways, and many of the old roads and familiar paths have suddenly given out on strange fields and new horizons.

Education must gird itself for new adventures and new conquests. The old material must be read in a new light—in the light of its lessons for the present. The new material must be digested and organized, and a basis be laid for liberal and constructive criticism along the new lines made necessary by new times and new necessities. For teachers of English especially is there an obligation to recognize the living present and live mentally abreast of its fullest current. Language is always the key to a people's philosophy and a people's art. The student of language and of its works will find everything to fascinate him, to challenge his powers of criticism and analytical reasoning, in these new times of ours. Teachers of English who recognize this, and who have the courage to dare new fields and new adventures, will know as no others will the joys of discovery and the power of leadership at an hour in the world's history when all the best rewards are for the leaders and the discoverers. From now on, all roads are forward.

T. Q. B.

NOTES

The campaign to raise \$500,000 for the building and equipping of a new library for the University of Louvain inaugurated on the recent occasion of the awarding of the degree of LL. D. by Columbia University to Cardinal Mercier, has aroused general interest in the world's treasure-store of precious books and manuscripts and the measures taken for their protection.

For Belgium to regain her pre-war prosperity, according to competent university authorities, the speedy restoration of the University of Louvain is vitally necessary. They point out that practically every Belgian engineer was a graduate of the technological department of Louvain, as well as lawyers and theologians, including the great Primate himself.

Among the Americans who personally visited Louvain for the purpose of making a careful examination of the university were Alexander J. Hemphill, of the Guaranty Trust Company of New York City, and Herbert Putnam, Librarian of Congress, both of whom are members of the Executive Committee in charge of the Louvain Restoration Campaign.

Their report shows that although some of the walls, pillars and buttresses of the Louvain Library still remain, even retaining in places their beautiful carvings and sculptures, the idea of rebuilding the old library stone by stone, in harmony with the traditions of the fourteenth century, is not entertained, and an entirely new library building will therefore be erected. The selection of an architect and the making of plans for the new building will be begun in the near future.

The destruction of the contents of the old library of the university was complete. Not a leaf of a single volume could be salvaged from the débris. Several volumes still retaining their shape were found by M. Delannot, librarian of Louvain, but every one of these crumbled to dust as soon as they were handled.

In addition to the many thousands of printed volumes which were destroyed by the Germans, were at least a thousand priceless and irreplaceable manuscripts. Among them were a signed copy of the sermons of Thomas à Kempis, gems like the "Imitation of Christ;" a fifteenth century manuscript of "De-

viris illustribus" of Cornelius Nepos, which was regarded as one of the most important extant texts of that author; and two autographed manuscripts of Dionysius Carthusiensis.

In an investigation of the subject of the various measures taken for the protection of priceless volumes, printed and in manuscript form, in our libraries, the investigator met pretty generally among librarians with the statement that the buildings are fireproof; the most valuable specimens are kept in steel cases; there are steel galleries, steel shelves, and steel stairways; a fire would be unlikely, and, granted a fire, it would be still more unlikely to spread.

The famous joke of architects—to the effect that a real modern fireproof building is like nothing so much as a good stove—it won't burn, but its contents will—is brought to mind by this attitude which we encountered among librarians on the subject of protection against fire. Even steel cases, if sufficiently heated, will not serve as a protection to their contents, if their contents are of such destructible nature as books. The genuinely fireproof library would be prohibitively expensive to build, and not practical even if built.

To an Imagist poet the following is probably a wonderful poem, but to our taste it is rather the *plot* for a poem that *might* be written, than a completed work of art:

"You shine, Beloved,
You and the moon,
But which is the reflection?
The clock is striking eleven.
I think, when we have shut and barred the door,
The night will be dark
Outside."

In Imagist poetry there is invariably a *lack of proportion* between the subject matter and the medium of its expression.

For genuine pith and accuracy of satire, nothing in recent years quite equals Finley Peter Dunne's "Mr. Dooley on Making a Will and Other Evils." Charity of heart is as essential as a sense of humor, for the perfect satire. There are

few perfect satirists—the majority tend either to the savage or the burlesque. “Mr. Dooley” is perfect satire. Witness the following:

“Rellijon is a quare thing. Be itself it's all right. But sprinkle a little pollyticks into it an' dinnymite is bran flour compared with it. Alone it prepares a man f'r a betther life. Combined with pollyticks it hurries him to it. D'ye suppose th' ol' la-ads who started all these things cinchries ago had anny rellijon? Divil th' bit th' likes iv thim iver had, thin or iver. They wanted to get a piece iv land or a bunch iv money an' they knew they cudden't get anybody to lave hom an' fight just be sayin' ‘I want land an' money.’ So they made a relligious issue out iv it. They said to the likes iv you an' me: ‘That fellow over there thinks ye ar-re goin’ to hell whin ye die. Ye take his life an' I'll take his land an' his money.’”

A survey of the motion-picture requirements of colleges and universities is being made by a committee of the American Educational Motion Picture Association, of which Allen S. Williams, director of the Reptile Study Society, is president. The survey is for the purpose of stimulating the production of pictures to supplement the courses of study in colleges, English as well as science! Secondary and primary schools will be considered subsequently in the same manner.

The committee at work is composed of: Dolph Eastman, editor of the *Educational Film Magazine*; Dr. Maximilian P. E. Groszmann, Educational Director of the National Association for the Study and Education of the Exceptional Child; Margaret I. McDonald, editor, Educational Department, *Moving Picture World*; Lloyd Van Doren, Chemical Department, John Hopkins University; Roland Rogers; J. P. Brand, managing editor, *Reel and Slide Magazine*; Allen S. Williams, president of the American Educational Motion Picture Association, and A. D. V. Storey, executive secretary of the association.

Another committee of the association is at work in an effort to modify and standardize the conditions governing the installation of motion-picture machines in churches and schools throughout the United States. This committee includes H. H.

Casselman, director of the Graphic Department of the Inter-church World Movement; George J. Zehrung, director Motion Picture Bureau, International Y. M. C. A., and T. J. Kemper, of the Extension Film organization of the Catholic Church.

H. G. Wells is said to be engaged upon a mammoth task, which when completed will make a history of the world of some 350,000 words in length. The interval between the announcement and the publication may be interestingly filled by lovers of games of chance by laying wagers as to the respective percentages of facts and Wellsian theories which the volume will contain.

Doubleday, Page & Co. are about to bring out "new Words Self-Defined," in which Professor C. Alphonso Smith, biographer of O. Henry, has collected a great quantity of the new words, slang and other, which so plentifully came into use during the war years. Professor Smith has made each word define itself by quoting a sentence in which its use makes its meaning clear.

Current topics usually stimulate better compositions.

The style of the country editor sometimes lacks rhetorical perfection, but not infrequently it gets a great many facts together in a small space. This characteristic is deliciously illustrated by the following authentic paragraph from a country weekly:

"Mrs. Henry Severance, who so barely escaped breaking her hip or other bones last Wednesday when she fell off the step ladder on to the porch floor, as a string broke that she was trying to pull up the rose branches with, to fasten up near the ceiling, is slowly gaining and manages pretty well, with crutches, to get around the dining room."

Success to Sophie Kerr, the author, in her effort to banish the word, "kiddie"! "What a cheap and horrid word it is!" she writes. "Here in America it is an insidious and maddening

omnipresence. It crawls into our best books and magazines; it is tucked coyly into all sorts of advertisements; it has become part of the very trade name of various toys and belongings of children; yet it is and never will be anything but what I must call a 'chewing-gum word'—by which I mean the sort of word which is always in high favor with the confirmed gum-chewing type of human."

Sometimes, however, a colloquialism, or even a word racy of the street has practical arguments in its favor which a barbarism or vulgarity like "kiddie" has not. For instance, most American authorities say it is not good form to use a man's title in addressing his wife, as, for example, "Mrs. Dr. E. G. Brown," or "Mrs. Prof. G. E. White," yet there are worthy arguments on the other side. A man is generally better known by his title, if he has one, than by his initials, and it is conceivable that a letter addressed to "Mrs. Prof. G. E. White" might be delivered, when a letter addressed to "Mrs. G. E. White" might not. Some of those who think that the husband's title should be used, in spite of the prevailing practice, put it in parentheses, thus: "Mrs. (Prof.) G. E. White." This is only a compromise, and like many compromises, is the worst of the alternatives offered! "Mrs. G. E. White" is the best form, and the mail service is improving!

THOMAS QUINN BEESLEY.

REVIEWS AND NOTICES

Poems, by Theodore Maynard, with an introduction by G. K. Chesterton. New York: Frederick A Stokes & Co., 1919. Pp. xiv+169.

This volume is much more than a collection of readable poems; it is part of the new movement for the resurrection of the spirit of the thirteenth century for which Mr. Cram and others have been laboring so strenuously. Mr. Chesterton says of the work: "But the sentiment of color still ran like a thread through the whole texture; and I think there is hardly a poem that does not repeat it. And this is important, because the whole of Mr. Maynard's inspiration is part of what is the main business of our time—the resurrection of the Middle Ages. The modern movement, with its Guild Socialism and its military reaction against the fatalism of the barbarian, is as certainly drawing its life from the lost centuries of Catholic Europe as the movement more commonly called the Renaissance drew its life from the lost languages and sculptures of antiquity. And, by a quaint inconsistency, Hellenists and Neo-Pagans of the school of Mr. Lowes Dickinson will call us antiquated for gathering the flowers which still grow on the graves of our medieval ancestors, while they themselves will industriously search for the scattered ashes from the more distant pyres of the Pagans."

The readers of the REVIEW will be interested to know that this poet is the son of a Protestant minister. His early education was received in England, but it was in Massachusetts that he made his studies for the Congregational ministry. His career as a minister, however, was very brief, for his first sermon was on fools and struck the deacons of his church so forcibly that they immediately demanded his resignation. During the hard times that followed, the young minister spent several weeks in Philadelphia living on twenty-five cents a day. This personal experience, however, seems to have been necessary to bring out the hidden treasure of this poet convert to Catholicism and to the mystic life of the Middle Ages.

Hidden Treasure: The story of a chore boy who made the old farm pay, by John Thomas Simpson. Philadelphia: J. B. Lippincott Co., 1919. Pp. 303.

This story is attractively written. It is undoubtedly wholesome and it is calculated to awaken or stimulate boys' and girls' interest in scientific farming and in the new condition that is springing up in our farming community. Of course the incidents related constitute a bit of extravaganza, and the love thread that runs through it is more wholesome than artistic. The volume can be used in any school or home without fear of planting evil seed in the minds or hearts of young people, and this fact makes some amends for the absence of more perfect literary form.

THOMAS EDWARD SHIELDS.

American Leaders, Book 1, by Walter Lefferts, Ph.D. Philadelphia: J. B. Lippincott Co., 1919. Pp. v+329.

"This story history is the first of two companion volumes which describe the lives of some forty national leaders and cover the period from the beginnings of the Revolution to the present day. It is written in consonance with the recommendations of the Committee of Eight of the American Historical Association. Although it deals with men whose activities cover the whole extent of our country, it bears a special significance to Philadelphia and surrounding district.

"The children approximately of grade five are the readers who have been kept in mind."

The volume contains twenty character sketches divided into three groups. The twelve arranged in the first group as the men who helped to make our country independent are Benjamin Franklin, Samuel Adams, Patrick Henry, George Washington, Thomas Jefferson, John Paul Jones, Marquis de Lafayette, George Rodgers Clark, Robert Morris, Anthony Wayne, John Barry, John Peter Muhlenberg. The four given as the men who helped to make our country strong are Alexander Hamilton, Stephen De Carter, Oliver Haggard Perry, Stephen Girard. And the last five given as the men who helped to make our country larger are Daniel Boone, Meriwether Lewis, William Clark, David Crocket and John Charles Fremont. It

will scarcely be questioned that these sketches possess value for the children and that their study will awaken in them fountains of interest, but if the book were to be used in our Catholic schools the selections would scarcely be the same, nor would we like to see our children brought up in forgetfulness of the great work of the Franciscans, the Jesuits, and the other Catholic missionaries and explorers. A similar line of reasoning would lead us to direct the child's attention at subsequent stages of our country's history to men who have deserved not less well of our country because of the ardent Christian faith which animated them.

THOMAS EDWARD SHIELDS.

Life of Paul, by Benjamin Willard Robinson, Ph.D. Chicago: University of Chicago Press, 1918. Pp. viii+250.

The author of this volume is professor of New Testament Literature and Interpretations in the Chicago Theological Seminary. One wonders whether it is lack of politeness or religious prejudice that makes him deny to St. Paul a title which he so justly earned. Dr. Robinson probably would miss the prefix to his own name, but poor St. Paul is so far removed from the University of Chicago that we hope he will not feel the slight intended, or otherwise. The book contains twelve chapters on the following topics: "Mediterranean Life in Paul's Day," "Paul's Youth," "The Call to Service Among the Nations," "Years of Adjustment," "The Campaign with Barnabas," "Emancipating the Gospel from Jewish Legalism," "Come Over Into Macedonia," "At Athens and Corinth," "At Ephesus," "From Ephesus to Corinth," "Arrest and Appeal," "At Rome."

This paragraph taken from the chapter on "Paul's Youth" sufficiently illustrates the manner of treatment: "Paul was a pacifist and a vigorous fighter. Peace and reconciliation are among his greatest words. His nature seemed at times to have been an extremely tender one. When he wrote a severe letter to the Corinthians it cost him many tears, as he tells in II Cor. ii, 4. But he wrote it, nevertheless. He often speaks affectionately of his converts as his beloved children. In his letter to the Philippians he reveals how deeply he loved

them. In 1 Cor. i, 13 is the great poem on Christian love. Love is not provoked, taketh not account of evil. Yet Paul asks those same Corinthians: "Shall I come unto you with a rod, or in the spirit of gentleness?"

The book presents evidences of scholarship, but a Catholic pupil will miss the reverent spirit in which he is accustomed to hear Christ and His Apostles spoken of, and one may well question whether there is any compensation in increased scholarship for this needless omission.

THOMAS EDWARD SHIELDS.

The Teaching of Arithmetic: Manual for teachers, by Paul Clapper, Ph.D. New York: D. Appleton & Co., 1916.

The scope of this book is thus briefly set forth in the author's preface: "The early chapters study critically the values of arithmetic, the principles governing the organization of the course of study, and the psychology underlying sound method in arithmetic. The later chapters set forth methods rather than the method of teaching each of the important branches of arithmetic. The aim of the book is, therefore, to evolve a plan of teaching to be based on approved psychology of number, which incorporates the lessons of contemporary research in methodology and which has stood the final test of experience. This book is not a text on the subject of arithmetic, but a manual of method of teaching arithmetic." The author groups values of the study of arithmetic under two heads: (a) The practical values, (b) the traditional values, which include (1) the disciplinary values, (2) the pleasure values, (3) the cultural value, (4) the preparatory value. There is much in this volume that will challenge the teacher's attention, much that will shake the traditional attitude toward many of the supposed values of arithmetic. "We are rapidly making for a new arithmetic. The new psychology which opposes the doctrine of the transfer of abilities, the view of education as its socializing function, the demands of industry, the more sympathetic comprehension of child life—all these are cooperating to humanize the subject and to teach that the practical value of arithmetic is the primary value. To it all other values must bend. A course of study in arith-

metic, selected and organized with the utilitarian aim in view, can be so taught that all other values are attained in their fullest measure."

This author would exclude from the curriculum "much of the unnecessary work in tables of uncommon weights and measures, complex fractions, calculations with fractions whose denominators are absurdly large, impossible reductions ascending and descending in denominate numbers, extreme rationalization in early stages of number work—in a word, the socially useless matter that was retained because of false psychology and reverence for tradition. All these must go. The course of study must be simplified by rigorously excluding all those topics that are not possessed of social use, and by so teaching the subject that habits of speedy and accurate manipulations and solutions are inculcated, while increased powers of thought, abstraction, concentration and analysis are natural mental byproducts."

It is time that our teaching of arithmetic was purged of the useless element which made encroachments on the pupil's time and burdened the curriculum. Arithmetic must be closely correlated both in substance and in form with the other branches of the curriculum.

THOMAS EDWARD SHIELDS.

The Mind and Its Education, by George Herbert Betts, Ph.D.
New York: D. Appleton Co., 1916. Pp. xxvii+311.

This is a revised edition of a volume issued in 1906. The author is widely and favorably known in the educational field. The present work on the psychology of education is one of the simplest and most practical manuals of the psychology of education available. The author confines himself to a presentation of fundamental and important truths and aims at avoiding the controversial field. This of course is as it should be in an elementary text-book. The presentation is enriched by a wealth of apt illustration. The scope of the work is probably indicated in the titles of the eighteen chapters of which the book consists: The Mind, or Consciousness; Attention; The Brain and the Nervous System; Mental Development and Motor Training; Habit; Sensation; Perception; Mental Images

and Ideas; Imagination; Association; Memory; Thinking; Instinct; Feeling and Its Functions; The Emotions; Interest; The Will; Self-Expression and Delevopment. The new edition is in many respects an improvement upon the old.

THOMAS EDWARD SHIELDS.

Democracy in Education: A social interpretation of the history of education, by Joseph Kinmont Hart, Ph.D. New York: The Century Co., 1918. Pp. xiii+418.

Democracy is a word to conjure by in our day. It is not a new idea. All down the ages democracy has sought to assert itself, sometimes with a little brief success, but more often making painfully slow progress. Democracy has its advantages and its disadvantages, and our attitude will naturally be determined by the aspect of the subject that we keep under consideration, and by the meaning which we attach to the term. If we mean that our idea and our level of advancement must be determined by the majority where we count noses instead of measuring standards, then democracy is unquestionably a leveling-down process. It is an ebbing tide that inevitably will carry man back to primitive and elemental conditions. If, however, we mean by democracy the rue by the whole people in the interest of the whole people, instead of a rule by the majority for the ideals and standards of the majority, then democracy must contain our only real hope of advancement. If the social body is to be organized in such way that its movement will be determined by the highest excellence contained within it, it follows that a democracy, more than any other form of social organization, demands the highest development of those chosen individuals who embody the highest potentialities of the race. At the present hour there is much confusion concerning democracy and its ways. If it is to be made safe for the world, it must be dealt with carefully and through our educational institutions. Our children must come to look upon it with clear vision that is freed from the obscuring enthusiasms of the fanatic and the demagogue. The author of the volume before us does not lack eloquence. He holds the interest of the reader throughout even when he fails completely to win conviction. The work is more val-

uable, in fact, for the stimulation which it will give to the general reader than from the findings set forth in its pages. The following paragraph from the author's preface contains as good an indication of the character of the volume as any that we have found in its pages:

"The modern, western world professes to have taken democracy as its political goal; certain peoples of this western world profess to have taken it also as their social goal; and all of them, or nearly all, feel the profound urge of that same ideal as an economic and industrial goal. Nowhere, however, has democracy been taken as the educational goal. It has been, indeed, professed in America; but it has never been professed seriously enough to cause us to transform our traditional and therefore autocratically inspired educational instrumentalities into actual democratic institutions. History has not been interpreted as offering comfort to our democratic aspirations. The fate of democracy has almost always been pictured in dismal colors. To be sure, history does not prove that democracy will be, or must be successful; but history does show that human purposes have been powerful detriments of the long course of events, and democracy is now our human purpose. The great war has become the war for democracy. But while big guns may do valiant service for democracy again, as not infrequently in the past, it is of the very logic of democracy that it must some day be based upon intelligence and moral freedom, rather than upon force. Hence the ultimate problem of democracy becomes a problem of education. Two items become important, therefore: First, history must be so interpreted that the actual gains which democracy has made in the past, and the lasting problems which still face democracy, will stand out clearly in the consciousness of a democratic citizen, the one aspect of the subject for his cheer, the other to deepen his sense of responsibility. Second, education must be seen as something more than a schoolroom task to be turned over to immaturity and impracticality for solution. The school must become an actually socialized institution, and education must find itself at home once more, as in the olden days, in the very life of the community."

This passage and many other passages in the book will inevitably awaken a challenge in the mind of the thoughtful reader. Is it not the business of history to present facts as they are? And if the fate of democracies has been almost always dismal, why should this fate be camouflaged and by the use of a prevalent instrument, propaganda, be made to appear other than it is? Again, the movement finding expression in the Smith Towner bill is one which would remove the control of education from the states no less than from the individual communities and concentrate it in a cabinet officer appointed by the President and confirmed by the Senate. Does the spirit of democracy call upon us to counter this movement?

THOMAS EDWARD SHIELDS.

St. Thomas Aquinas and Medieval Philosophy, by D. J. Kennedy, O.P. New York: Enclopedia Press, 1919. Pp. 128.

At this time many men of light and leading are turning to the Middle Ages with a new interest. They seek to find in that incomparable time the spirit that was banished by the selfishness and vanity of a movement which culminated in the disasters of the recent war. Very naturally these men turn in the first place to the philosophy of the time, and St. Thomas and his writings embody the highest expression of that philosophy. Father Kennedy has rendered a great service to many by supplying this easy and delightful introduction to medieval philosophy and to the writings of the incomparable Doctor whom Pope Leo summoned back as a guide of our Catholic schools. In seven chapters the author discusses: The Rise of Scholasticism—St. Anselm; Dangers and Abuses of Scholasticism—Abelard; The Experimental Sciences—Albertus Magnus—Roger Bacon; A Condition of Philosophy in the Thirteenth Century—What St. Thomas Found at Paris; Influence of St. Thomas on Philosophy; The Summa Theologica of St. Thomas; Specimen Pages from the Summa Theologica of St. Thomas. This brief and fascinating little volume will lead many into an understanding of the philosophy of the thirteenth century who might otherwise find the technical literature on the subject too difficult of comprehension.

THOMAS EDWARD SHIELDS.

Towards Racial Health: A handbook on the training of boys and girls, parents, teachers and social workers, by Norah H. March, with foreword by Arthur Thompson. New York: E. P. Dutton & Co., 1919.

This volume represents one more attempt to check the spread of the social evil and sex disease through the education of children along the lines of eugenics and sex enlightenment. Professor Thompson, in commenting on the work in his foreword, says: "What is prominent is the equal emphasis which she lays on the biological approach to sex instruction and on the ethical note which must be sounded sympathetically when personal relations are approached. The absence of platitudinarian talk and the firmness of her treatment of the facts of the case will meet with the approval of all discerning readers. Miss March does not propose any doctrinaire scheme, but she offers suggestions which can be adapted to different circumstances, for it seems to be clear that education and racial hygiene must be graduated and differentiated by the teacher's discretion. The author discusses in as many chapters the physical development of the child, the mental and emotional development of the child, care of children, supervision-psychological aspects, nature study in the service of sex-instruction, further aids towards understanding the biology of sex, ethical training, education for parenthood, social safeguarding, and in her appendices she treats some suggestions for parents on how to answer children's questions and how to prepare children for puberal changes, special hygiene for girls, physiology of human reproduction, care of animals, and some notes on plant life referred to in the text.

THOMAS EDWARD SHIELDS.

The Catholic Educational Review

DECEMBER, 1919

CARDINAL MERCIER RECEIVES THE DEGREE OF DOCTOR OF SACRED THEOLOGY FROM THE CATH- OLIC UNIVERSITY OF AMERICA

Cardinal Mercier was honored on October 29 by the Catholic University of America with the degree of Doctor of Sacred Theology. It was conferred on him by Bishop Shahan, Rector of the University, at the residence of Archbishop Hayes, in the presence of several distinguished ecclesiastics. It had been planned to confer the degree with the usual solemnities at the University on the return of Cardinal Mercier, but a change of plans made this impossible. This is the only occasion on which the University has conferred this honorary degree. Of all the academic honors received by the distinguished churchman, this seems the most appropriate, all his writings and his life work being of a strictly religious character. Bishop Shahan, in conferring the degree, spoke as follows:

YOUR EMINENCE:

The Catholic University of America is proud this day to associate itself with the entire intellectual world of the United States, in offering you a hearty welcome to our shores, and in the universal prayer that you may ere long return to us and complete the admirable work that you have begun so auspiciously, though for us in far too summary a manner.

The Catholic University of America beholds in you a teacher of universal renown in whose school a multitude of influential men have received a thorough training in the great fundamentals of exact and logical thinking and in the stable principles of justice toward God, man, society, and one's own self and destiny. In the heart of once peaceful Europe, amid a people of supreme gentleness and ancient courtesy, you have renewed the best traditions of that glorious intellectual life whose fine flower offers yet its sweet savor in the survivals of

the highest life yet known to man, the cathedral, the university, the fine arts, perfect taste, moderation and balance of spirit, and supreme reverence for those shadows of heaven, the good, the true and the beautiful, not alone in the realm of matter, but also in the higher eternal realm of the soul.

There came a day long ago when the world's greatest human teacher, Socrates, was called on for the supreme test of his philosophy. His cup of hemlock remains forever the monument of his consistency and the evidence of his ethical teaching. Other philosophers, guides of mankind, have walked the same dolorous way, but to none has come the supreme opportunity for confessing truth and justice in so full a measure as to you. Standing amid the ruins of your church and your country you have cried aloud to all mankind in embattled protest against the greatest crimes and the most complete injustice of all time. And to you has come back an echo of adhesion, approval, and sympathy from the modern world which does it honor, and proves that amid so much error and vice, so much oppression and degradation, the heart of humanity yet beats true to the great doctrines of Catholicism, both of theory and of practice, of thought and of conduct.

For it is not so much you who cried aloud to your people and to the world in those dark days of menace and fear, but the very heart of our Catholic philosophy of life. By your lips spoke the great leaders of Catholic thought, Thomas and Bonaventure and Scotus, Suarez and Bellarmine, the great sufferers for right and justice, the Leos, the Gregorys, the Innocents, and by whatsoever name are known those mouth-pieces of the Gospel, of Catholic tradition of ecclesiastical history, and of our immemorial religious life in face of the ever-changing figure of this world.

We hail in you the last-come of the great line of Catholic teachers of philosophical and religious truth, not as it emerges from the nebulous regions of individual reflection, but as it shines from the revealing and directing agency of the Holy Spirit, ever present in the Church of God, but never more so than in the hours of confusion and oppression.

That your teaching, indeed, was one day enhanced in moral impact and opportunity by the pastoral office was not due to your own rare genius, your own firm grasp of its basic tenets. On the other hand it is your due that, like Thomas à Becket and a hundred other great bishops, you withstood the absolutism of your day and place, though unlike your predecessors you have lived to see an unexpected retribution and to receive from all mankind the highest measure of approval ever yet given to an individual champion of right against wrong, of justice against oppression, of the great ethical truths against

a perfect combination of modern hypocrisy, delusion, and barbarous force, cloaked over with the specious names of science, progress, and social necessity.

Yes, we are very proud that it is a Catholic bishop, a prince of our Holy Church, the right hand and the ear and eye of Benedict XV, who rises morally dominant above the welter of these five years. That glory can never depart from the annals of modern Catholicism. Such a fruitage of its teachings argues the soundness and the viability of the ancient root, and incidentally puts to shame much of the vague subjective teachings of recent philosophy, as impotent to guide men and women along the immemorial paths of right and justice, of universal equity and moderation in the conduct of mankind and the development of life and society.

On the occasion of his double jubilee of the priesthood and the cardinalate your noble University of Louvaine conferred upon our Eminent Chancellor, Cardinal Gibbons, the honorary degree of Doctor of Sacred Theology. He lives in vigorous health of body and mind to return the honor this day, by whatever marvelous changes it becomes his supreme joy to confer upon you the same dignity, and in you upon that venerable seat of Catholic learning whose fame today trumpeted the world over, in protest it is true against a supreme wrong, a mighty tort against learning and the mind, but also, however unconsciously, as an approval of its work through the centuries, culminating in your honored self and in the attitude of your people through a luster of infinite sorrow and the eclipse of every hope. Slowly, perhaps, this great center will rise again from its material ruins, but swiftly already has come about its true resurrection in the person of its head and father, through whom it is today so widely known and honored that never more can it be neglected in the annals of any learning headed for life and service, for all the goods of a higher order, intellectually and morally. In begging you to accept at its hands this degree, our Faculty of Theology feels itself highly honored that so eminent a name should henceforth forever be inscribed on its annals, while the Eminent Chancellor and the Trustees of the University rejoice that they can bestow upon you the highest honor in their power. Professors and students of our University join with the Rector in wishing you great happiness during the years that remain to you, and have only one regret, namely, that circumstances made it impossible to welcome you formally at Washington, though we are greatly consoled by the opportunity of thus honoring you under the hospitable roof of a most distinguished alumnus of the Catholic University.

THE CURRICULUM OF THE CATHOLIC ELEMENTARY SCHOOL.* A DISCUSSION OF ITS PSYCHOLOGICAL AND SOCIAL FOUNDATIONS

BY GEORGE JOHNSON

(Continued)

SUBJECT-MATTER AND SOCIETY—THE PAST

Two elements are basic in any valid philosophy of education, the needs of society and the needs of the individual. The child enters upon life, his powers undeveloped, his mind shrouded in ignorance, his habits unformed. By nature endowed with a set of instincts whereby he can effect certain elemental adjustments to his environment, he is utterly helpless in the face of that highly complex condition of human living that we call society. It is the function of education to raise the child above the level of his native reactions, to make him heir to the treasures civilization has amassed in its onward progress, and in the process of so doing, to develop his powers, to substitute for instinct rational habit, to impart to him the truth that shall make him free. In order to effect this, education must know the nature of the human mind and the conditions of its growth and development; but it must likewise be conscious of the character of the social environment for which it would fit the child. In other words its subject matter must be social as well as psychological, must prepare for life, the while it gives the power to live.

Regarded in one light, education is society's means of self-preservation and self-perpetuation. In the march of progress, human society stores up an amount of intellectual and moral treasure, builds up out of experience certain institutions, develops approved modes of procedure. These must perdure, if progress is to have any continuity. Else each succeeding generation would have to relearn the lessons of life and living.

Accordingly it has always been the principal, though for the most part implicit and unconscious aim of the human race, to educate its immature members, to impart to them the knowledge and train them in the skills that are necessary to maintain a given

*A dissertation submitted to the faculty of philosophy of the Catholic University of America in partial fulfillment of the requirements for the Degree of Doctor of Philosophy.

social footing. The child must be adjusted to the environment. Among primitive peoples, this process was and is, comparatively simple. The father trained the son in the arts of the chase and of war, for the tribe demands first of all, food and protection. The mother, upon whom devolved all that concerned shelter and the preparation of food and clothing, trained her daughter in these activities. This was education for the immediate demands of practical life.⁵⁴ But over and above this was a training which we might call theoretical. It was not enough that the young should learn the arts of the present; race-preservation demanded a knowledge of the past. They listened while the elders of the tribe described in solemn cadence the adventures of the ancient heroes and in time themselves learned these epics by rote. The mysteries of nature came to be clothed in myth and natural phenomena to be ascribed to occult agencies. The conduct of the tribe, its mutual duties and obligations, as well as its religious life, constitute the matter of its theoretical education.⁵⁵

Primitive education is interesting as being primarily social. It is carried on in the midst of the group and initiates the child immediately into group life and needs. It is not intellectual and remote from life, as education among highly developed peoples tends to become. It deals with situations that are present and with problems that are vital. It is not without moral value, for the individual must continually submit his will to the group. It has a religious value, elementary and distorted though it be, for even the lowest savages believe in some sort of animism, whilst more developed tribes have a considerable religious lore which affords them some insight into the world of the spirit and aids them to find a supernatural sanction for the law of nature.⁵⁶

The discovery of the art of writing marks the beginning of education as a formal institution in human society. When men found that they could make permanent records and thus preserve and perpetuate their traditions, a new momentum was given to progress and civilization and culture were born. No longer were religion, history, morals and law left to the mercy of word of mouth. They were snatched from a precarious basis and made sure and lasting. Moreover, with the mastery of the art of writing, a wider and

⁵⁴ Monroe, Paul, *Text-book in the History of Education*. New York, 1914, p. 6.

⁵⁵ *Ibid.*, p. 7.

⁵⁶ Hart, Joseph Kinmont, *Democracy in Education*. New York, 1918, p. 20.

deeper kind of learning was made possible. The school became a necessary demand. If the social inheritance of the human race was to be transmitted by means of written record, men must learn not alone the art of making records, but of deciphering them as well. The art of writing called for its complement, the art of reading. These arts, being artificial, could not be acquired by mere unconscious imitation, as the practical arts had been acquired before, but called for formal, explicit education.⁵⁷

The introduction of reading and writing made another tremendous difference in the process of education. Heretofore, education had been immediate and direct; the school had been life-experience. Henceforward, it is indirect, effected by means of a mediating instrument, the book. As a consequence education tends to become remote from life and to take on an artificial character. A new problem arises, the problem of keeping education close to life, of preventing its becoming formal and theoretical, of guarding lest it render men unfit for life instead of efficient in practical concerns. This problem must be met by every age, for as society changes and the conditions of life become different, education must change too. The school must be kept close to every-day experience; to be really effective, it must be colored by present life. Yet because of the nature of the media with which it deals, it finds this adjustment difficult.⁵⁸ Means easily come to be treated as ends, and the book, instead of being regarded as the key to life, is accepted as life itself. The function of education as adjustment to the environment begins to demand particular emphasis.

Inasmuch as the present study is concerned with elementary education solely, we will confine ourselves here to an examination of the influence of social needs upon the beginnings of education in the various epochs of the world's history. Among earlier peoples elementary education was received in the home. There were nations who considered ability to read and write a common necessity, and not an art to be cultivated by any special group or caste. The early Israelites looked upon the Word of God as contained in the Sacred Scriptures as the most important thing in life, and demanded a knowledge thereof of every individual. The family was responsible for the imparting of such knowledge.⁵⁹

⁵⁷ Willmann, Otto, *Didaktik*, Braunschweig, 1894, Band I, p. 113.

⁵⁸ Dewey, John, *Democracy and Education*. New York, 1916, p. 9.

⁵⁹ Willmann, Otto, *Didaktik*, Band I, pp. 124-133.

Likewise the Chinese were inspired by religious reasons in their care for universal literacy. Though only the privileged were destined for higher learning, all the children of the realm might, if their parents desired, acquire the rudiments of reading and writing. The nature of the language rendered this learning exceedingly difficult and long hours must be spent in memorizing a great number of characters and in conning by rote the canonical books.⁶⁰

It remained for the Greeks to organize a real system of education, and though in the beginning it was rather indefinite in character, still it showed the same general arrangement as the schools of today. The first period extended from the sixth or eighth to approximately the fourteenth or sixteenth year; the second period lasted until the twenty-first year and the last from that time onward.⁶¹ The first period was that of school education, the second, the college, which in Sparta lasted until the age of thirty,⁶² and the third, university education.

Before the introduction of written language, the education of the Greek child, resembled very much that of youths of other early nations. The knowledge he acquired was gleaned incidentally or by imitation, whether at home or abroad. The aim was preparation for the practical life of a citizen. From the earliest times of which we have record, there were two elements in Greek education, gymnastics for the body and music for the soul.⁶³ The latter had nothing to do with the training of the intelligence but was intended to strengthen and harmonize the emotions. With the introduction of the book came the school. Under its aegis, education gradually changed its character and became diagogic, as Davidson puts it.⁶⁴ The practical aim gave way to diagoge, or preparation for social enjoyment in the cultivation of the arts and philosophy. The Didaskaleon, or Music School, widened its

⁶⁰ Monroe, Paul, *Text-book in the History of Education*, p. 28. Despite the fact that the Oriental peoples were so largely engaged in trade and that the Egyptians in particular were such tremendous builders, it is curious to note that there are no records of the teaching of arithmetic and mathematics. Among the Egyptians, there were, however, institutions conducted in conjunction with those destined for higher learning, where architecture, sculpture and painting were taught.

⁶¹ *Ibid.*, p. 83.

⁶² *Ibid.*, p. 75.

⁶³ Davidson, Thomas. *The Education of the Greek People*. New York, 1906, p. 61.

⁶⁴ *Ibid.*, p. 58.

scope and introduced literary and moral instruction. Reading, writing and arithmetic were taught, besides patriotic songs and the great epic poems.

Sparta, whose civilization was primarily military in character, provided schools that gave little place to reading and writing, but insisted on physical training, discipline and the recital of ancient deeds of valor for the purpose of fostering martial virtue.⁶⁵

With the close of the Persian Wars, a mighty change took place in the life and thought of the Greek people. The change had been foreshadowed, in a manner, by the intellectual readjustment that had been taking place in Athens prior to the war.⁶⁶ Early Greek life had been dominated by the current mythology and the morals of the people looked to the gods for sanction. Gradually, however, the ancient polytheism had lost its hold, though the religious rites that had grown up around it continued to hold sway. The social order was strengthened by these rites as well as the ideal of community life that had survived the religion which had sponsored its origin. The reflective thought that had undermined the worship of the gods, now turned itself to a criticism of the existing political and social ideals, and gradually gave rise to an individualism that was no longer content with yielding an unthinking allegiance to the group. The Persian Wars resulted in the hegemony of Athens, a leadership based not so much on the common choice of the other states, as upon Athenian assertiveness. But the individualism practised by Athens in foreign matters, reacted within her own walls. The Sophists rose, their critical philosophy questioning everything and blasting the very foundations of the state. Institutions long maintained on the basis of habit, trembled in the balance and opinion waged war on conviction born of an authority no longer recognized.⁶⁷

Naturally this change in thought had its effect upon society. The spirit of the environment became individualistic rather than social, and Man, rather than the State, came to be regarded as the measure of all things. There was a corresponding shifting in the ideals of education. The schools began to strive for the improvement of the individual in place of preparation for civic life. The old rigor of the gymnasium, intended to impart strength and vigor to the body in order that it might become a fit instrument for the

⁶⁵ Monroe, Paul, *Text-book in the History of Education*, p. 75.

⁶⁶ Davidson, Thomas, *The Education of the Greek People*, p. 79.

⁶⁷ *Ibid.*, p. 83.

performance of civic duties, was relaxed and the new ideal became the acquiring of grace and beauty for the purpose of enjoyment and cultured leisure. There was likewise a change in the Music School. Where the old aim had been the development of those mental qualities which would enable a man to play a worthy rôle at home and in the market place, the new aim became individual happiness. A new poetry supplemented, if it did not entirely supplant the traditional epic; the strong Doric airs gave way to the lighter Phrygian and Lydian. Discussion and intellectual fencing became the order of the day and eventually fostered the introduction of grammar, logic and dialectic. The program of the lower schools was almost modern in the variety of subjects it offered.

Socrates sought to reduce the sophistic chaos to order by his doctrine of the idea and the dialectic method. He sought to reestablish the old social order, based as it was on habit, on a new principle derived from reflection. His influence was responsible for the introduction of dialectics in the schools. Physical training was forced to assume a role of lessening importance.⁶³

Plato's teaching concerning the nature of ideas and his theory of the State, while it did not effect any profound change, had its influence on educational thought. He regarded the school as a selective agency for determining the class in society to which a man shall belong. At the end of the primary period, it should at once be seen who is adapted by nature to become the craftsman, the soldier or the ruler. Plato would bridge the chasm between the practical and the diagogic, by demonstrating that only the select few are fitted for the latter. Davidson says, "The education which had aimed at making good citizens was spurned by men who sought only to be guided by the vision of divine things. Hence the old gymnastics and music fell into disrepute, their place being taken by dialectic and philosophy, which latter Plato makes even Socrates call the highest music."⁶⁴

Aristotle's educational ideas did not differ essentially from Plato's. Only the prospective citizen should be educated and citizenship is a boon to be conferred only on the most worthy. Merchants, artisans and slaves are to be excluded. Physical training should come first, followed by the moral and the intellectual. Intellectual nature is man's highest good and can be acquired by means of the traditional subject-matter of the schools,

⁶³ Davidson, Thomas, *The Education of the Greek People*, p. 113.

⁶⁴ *Ibid.*, p. 130.

provided that something more than its utilitarian character be kept in view. "To seek after the useful does not become free and exalted souls."⁷⁰ Music is important as a means of amusement and relaxation; dialectic and logic are fundamental.

Thus did the changing ideals and conditions of the Greek people reflect themselves in education. In the beginning practical and civic in character, Greek education gradually assumes a theoretical complexion, and the farther it progresses in this direction, the less universal does it become. At first it included all classes, for every man is a citizen of the state. But when Plato drew up a plan of the state wherein some were destined to rule and others to obey, and when Aristotle closed the doors of citizenship upon such as worked at menial tasks, the school tended to become an esoteric institution. The effects of all this on subject matter are plainly discernible. *Diagoge*, more and more theoretically interpreted, becomes the ideal; *Gymnastics* and *Music*, so cherished in the beginning, fall into a neglect that borders on contempt. The history of Greek education affords an interesting example of the manner in which education is affected by the environment. The school is intended as a preparation for life; the quality of the life considered desirable at any given time, will always determine the quality of the preparation the school must give.

The same phenomenon evinces itself in the history of Roman education. The elementary school of the early Romans was the home, where the boy learned the arts of war and agriculture. The Laws of the Twelve Tables must be learned by heart and once mastered were the index of culture. The father taught the arts of reading and writing. Later on we find an occasional school referred to, in particular when through the agency of commerce and diplomacy, Greece came to be a factor in Roman life. Then it was that the *Odyssey* was adopted as a text in the schools and the Greek language became an element in subject-matter (233 B.C.). The elementary school was entered by boys of six or seven. It was known as the "*ludus*" and in it were learned the arts of reading and writing with simple operations in arithmetic. The *Odyssey*, in Latin, was the first reading book and a great many maxims and bits of poetry were copied in Latin and conned by rote. The custom of learning the Laws of the Twelve Tables was continued until the first century before Christ.⁷¹

⁷⁰ Aristotle, *Politics*, Vol. VIII, p. 3.

⁷¹ McCormick, Patrick J., *History of Education*. Washington, 1915, p. 53ss.

When the decline of Rome set in, we note once more that education is no longer fostered for the practical advantage of the whole people. It becomes a hollow, empty, formal process, making for affectation and dilettantism—a badge of distinction for a favored class. In other words, it gives preparation for a life that is neither worthy or universal. It produces weak and effeminate characters. The result in the case of Rome was the injustice and oppression in social life that sounded the knell of the Empire.⁷²

The educational concerns of the early Church were two-fold. On the one hand there was the duty of training the young in the doctrines and practises of Christianity. The world must come to know Christ Who is its only salvation, Whose words offer the only valid solution to its problems. In the beginning faith had come by hearing, but with the death of the Apostles the written Word assumed a tremendous importance. It demanded ability to read. At first such learning was given in the home, for the schools of the age were so thoroughly pagan in character, so much opposed in spirit and practice to the teachings of Christ, that men and women who were ever ready to lay down their lives in defense of their faith, would with little likelihood risk the faith of their children by allowing them to attend the existing institutions of learning.⁷³

On the other hand, the Church was ever conscious that though her children were not of the world, they were none the less in the world and must be able to maintain themselves in the struggle of life. At times, it is true, we are at a loss to determine the exact attitude of the Church toward secular learning. Tertullian, Chrysostom, Jerome, all great scholars themselves, condemned it as dangerous to faith and morals. When we remember that secular learning was largely comprised in the literary story of the pagan gods and that it subsumed a philosophy that was pagan, we can readily appreciate the attitude of the Fathers. Christ had come to save the world from precisely this sort of error, and until the old order had disappeared and the triumph of the Church was assured, it were better to attempt no compromise with the world.⁷⁴

There was provision for elementary instruction in the early monasteries. Every novice must learn to read; according to the Rule of St. Benedict, he is required to read through a whole book

⁷² Monroe, Paul, *Text-book in the History of Education*, p. 272.

⁷³ Lalanne, J. A., *Influence des Peres de L'Eglise sur L'Education Publique*. Paris, 1850, p. 7.

⁷⁴ *Ibid.*, p. 39.

during Lent. Moreover, in their great work of civilizing the barbarians, the Benedictines found that the interests of the Gospel could be best served if they fitted themselves to become teachers of agriculture, handwork, art, science and cultural activities of every sort.⁷⁵

Summing up, we may say that the early Christian schools cherished a religious ideal and responded to a religious need. Whenever they admitted subject matter that was secular, they did so with a view of serving a higher end. The environment to which they sought to adjust the child, was not the existing environment with its myriad evils, but an ideal environment to be effected through the transforming power of the Word of God. The schools that developed under this ideal came nearer to the notion of true education than any of the schools of antiquity. They sought not only information and external culture, but true education. Knowing was supplemented with doing, the theoretical was combined with the practical, faith required act. All things met in religion and thus was brought about a unity and coherence of subject matter that had not been approximated in the past.⁷⁶

Throughout the Middle Ages, religion continued to dominate life and consequently education. The Christian ideal permeated all the lower schools of the time, the Cathedral and Chantry schools, the great monastic schools and the schools established by the various religious orders. It was the soul of Chivalry and formed a background for the training afforded by the Guilds. Not that there was not wide provision made for secular learning, but secular learning was sought as a means of coming to the fulness of Christian life.

Charlemagne effected a great educational revival under the direction of Alcuin (735-804). The new nations must become heirs of the civilization that had preceded them, the while their own characteristics are developed. Education is the agency which can accomplish this end. The famous Capitularies gave minute directions as to the training of the young. The importance of religious training is emphasized and this in turn demands the ability to read and write, lest there will be "lacking the power rightly to comprehend the Word of God."⁷⁷ Schools for boys are

⁷⁵ Willmann, Otto, *Didaktik*, Band I, p. 239.

⁷⁶ *Ibid.*, p. 240.

⁷⁷ Migne, *Patrologia Latina*, Vol. cv, p. 196.

to be established in every monastery and episcopal See, where they will be taught reading, writing, arithmetic and grammar.

The development of the higher schools with the Trivium and Quadrivium and the rise of Scholasticism, brought the civilization of the Middle Ages to its zenith, and the conclusion is valid that the tremendous work done in the Universities and the consequent spread of knowledge, could not but stimulate the lower schools. They supplied the knowledge of letters necessary for admittance into the Temple of Learning and with them can be classed the grammar schools, which according to the analogy represent the first and second floors of the edifice.⁷⁸

The Renaissance came and with it a new trend in education. Many causes operated to bring about the great rebirth of ancient learning, the return to the civilizations of Greece and Rome as to the fountain of wisdom. Scholasticism like all things human, saw the day of its decline. The later Scholastics lost sight of the end of their system, so eager were they for the mental game that its method afforded them. Formalism always breeds revolt and reaction, and when men like Dante, Petrarch and Boccaccio came forth to illumine the past with the beacon light of their intelligence, they found a world prepared to follow where they led. Italy always proud of her lineal descent from the Romans, hailed their message with joy. The past became the absorbing interest of the day. History was enthusiastically cultivated. More than that, actual life and daily experience were accounted subjects worthy of study. Things, not books and formulae were to be studied. The physical universe was opened to investigation and modern science was born; the emotions, which had suffered at the hands of the late Scholastics, came into their own. Ancient literature was the key to all this varied knowledge, revealing as it did the old, classic civilization as a kind of mirror of the present, wherein things so seemingly sordid in the garish light of the present, were reflected in a nobler and more ideal vision.

The elementary education of the time was concerned with preparation for the classical studies. The elements of Latin and Greek were taught as before, but now with a new end in view. It was no longer the Grammar, Rhetoric and Dialectic of the Trivium that the child anticipated, but the reading of the ancient masters.

⁷⁸ Cubberly, E. C., *Syllabus of Lectures on the History of Education*. New York, 1904, p. 85.

Not that the schools of the early Renaissance were mere literary academies. Vittorino da Feltre sought to prepare youths for life.⁷⁹ Literature was the basis, but this was because it was deemed best suited to give a liberal education, the education worthy of a free man. Erasmus was zealous for the knowledge of truth as well as the knowledge of words, though he held that in order of time, the latter must be acquired first. Object teaching, the learning of reading and writing "per lusum," arithmetic, music, astronomy—all were to be studied, but always in a subordinate way to, letters. Quite modern is Vives, in his treatment of geography, mathematics and history.⁸⁰ While all the humanists defended Latin as the language of the cultured man, they saw the necessity of training in the vernacular. True, it is to be learned in the home, but the teacher is to be ever on the alert to see that the native language is correctly written and spoken.

The great humanist schools were intended for noble and influential youths. But there was a ferment at work among the masses. Economic conditions were changing. The old feudalism was breaking down. Discoverers went forth to find new trade routes and free towns were springing up everywhere. A new impetus was given to commerce and a new type of education was demanded for the future merchant. Town schools were established, Latin in character but practical in their aim. Elementary adventure schools and vernacular teachers came into vogue. In 1400, the city of Lubeck was given the right to maintain four vernacular schools where pupils could be trained in reading, writing and good manners.⁸¹ There were also writing schools and reckoning schools. Sometimes the Latin schools taught arithmetic for disciplinary reasons. But merchants needed clerks who could manipulate number in business transactions and hence the reckoning master must teach "Latin and German writing, reckoning, book-keeping and other useful arts and good manners."⁸²

We note, then, that the needs of society affected elementary education during the period of the Renaissance, in a two-fold way. First, the humanistic character of the higher schools demanded linguistic training for those who were in a position to become

⁷⁹ McCormick, Patrick J., *History of Education*, p. 178.

⁸⁰ *Ibid.*, p. 202.

⁸¹ Parker, S. C., *The History of Modern Elementary Education*, p. 30.

⁸² Record of appointment of a reckoning master at Rostock, 1627. *Ibid.*, p. 30.

gentlemen and scholars. Secondly, the development of commerce and business called for a more universal ability to read and write the vernacular and to use numbers in a practical manner.

The study of the vernacular was given added impetus by the Protestant Revolt. The Bible became the basis of Protestant belief and must be made accessible to the masses. Hence the zeal to translate it into the vernacular and to teach the people to read. The Catholic Bible had long before been translated into the vernacular. The invention of printing stimulated the spread of vernacular literature of a secular kind and made ability to read an indispensable requisite for all who would take part in commercial affairs. Where the churches became nationalized, as in Protestant Germany, the State fostered education, though it is interesting to note that the rulers took care to provide Latin schools showing thus a preference for class education as against the education of the masses.

In England elementary schools were not provided by the State or the Established Church. The "dame schools," private enterprises, took care of this phase of education. Mulcaster said in 1581, "For the elementary, because good scholars will not abase themselves to it, it is left to the meanest and therefore to the worst."⁸³

The Catholic Counter-Reformation set great store by the spread of elementary education. The Council of Trent ordered parish schools reopened wherever they had declined and offered particular encouragement to those religious orders that had chosen the elementary school as the field of their endeavor. A new spirit of zeal fired the orders in question and synods and councils sought to apply the Council's directions. The Jesuits did not enter the field of the lower schools, but other Orders, such as the Ursulines did. Later on the Brethren of the Christian Schools took the elementary field for their very own, gave instruction in reading, writing and arithmetic, and exemplified the simultaneous method, a great improvement over the school procedure of the time and the foundation of the modern methods of school management.⁸⁴ These schools, it goes without saying, were religious in character; yet they did not fail on this account to provide the necessary preparation for practical life. They are a further example of the

⁸³ Watson, F., *English Grammar Schools to 1660*. Cambridge, 1909, p. 156.

⁸⁴ McCormick, Patrick J., *The History of Education*, p. 304.

Church's educational method throughout the ages—to seek first of all that which is the “better part,” but while so doing not to neglect the natural means that were intended as aids to salvation. She prepares her children for life in the world, though insisting ever that their welfare and the good of the world, consists in their striving not to be of the world.

Meanwhile new currents of educational thought were beginning to run in men's minds. Humanism, at first so full of warm, human life, had become devitalized. Formalism enveloped it. The languages of the ancients, once cultivated for their own intrinsic beauty and the depths of human emotion they expressed, were now cultivated for mere verbal reasons. Elegant speech was sought, not as a vehicle for elegant thought, but simply as a social grace. Erasmus had foreseen this eventuality and had sought to prevent it. Prophets of his order were Rabelais, Mulcaster and Montaigne. They preached the real purpose of the study of the classics, the study of ideas. This is the movement known to the history of education as Realism. Bacon, Ratke and Comenius carried its implications to further conclusions. Education is more than a training of the memory. Its materials are not all enclosed within the covers of a book. Learning is founded on sense perception; every-day experience has an educational value; the object should be known prior to the word. The vernacular is no longer simply tolerated, but comes into its own as a proper study in the schools. The social ills of the time direct men's attention to education as a means of amelioration. From this time forward the social character of education is emphasized more and more. All the knowledge that the race has acquired throughout the ages concerning man and nature, is to become the common heritage of all, that through it mankind may be bettered. Plato's philosopher king is being forced to abdicate.⁸⁵

When the seventeenth century came, the new realism had met with such favor from society and taken such complete hold of the schools that the traditional literary and classical curriculum must needs find new grounds to justify its position. A new theory was formulated, which recognized the inadequacy of classical training as a direct preparation for practical life, but which maintained that direct preparation is not educative in the best sense of the word. The ideal procedure is to prepare for life by indirection.

⁸⁵ Monroe, *Text-book in the History of Education*, p. 462.

This is accomplished by the development of the individual character and the building up of general habits which will function in any situation. It is not the thing learned that matters, but the process of learning. The old languages offer certain difficulties in the encountering of which the mind receives the best kind of training. "Studies are but, as it were, the exercise of his faculties and the employment of his time; to keep him from sauntering and idleness, to teach him application and to accustom him to take pains and to give him some little taste of what his own industry must perfect."⁸⁶

John Locke, though his philosophy of education might as justly be classified with that of Montaigne or Bacon, or even in some points with that of Rousseau, is generally regarded as the father of the theory of formal discipline. Locke regarded the perfection of life as consisting in the love of truth, to attain which the mind must be properly educated. Education should aim at vigor of body, virtue and knowledge. The first is to be obtained by inuring the child to physical hardship, the second by the formation of good habits and the discipline of impulse, the third by training the mind in the process of learning, first of all by preparing it for learning and then by exercising it in the observation of the logical connection and association of ideas.⁸⁷

The disciplinary ideal has influenced education even to the present day. The English public schools subscribe to it, it suggests the name of the German Gymnasia, and even here in America, where the elective system has largely replaced it in the higher schools, it still affects the elementary school. Only with the greatest reluctance, do the schools admit content studies. Even when new subjects are introduced through social pressure, schoolmen hasten to justify them on disciplinary grounds.⁸⁸

The eighteenth century was a period of ferment. On the one hand, society, as represented by the so-called privileged classes, was becoming more and more artificial and trivial in its interests. The architecture of the time, with its redundancy of ornament, its weakness of design and its at times almost fantastic orientation, is a significant expression of the spirit of the generation. A life of

⁸⁶ Locke, John, *Thoughts on Education*. Quick Ed., pp. 75-76.

⁸⁷ *Ibid.*, passim.

⁸⁸ Jessup, W. A., *The Social Factors Affecting Special Supervision in the Public Schools of the United States*. Shows how disciplinary reasons have been alleged by the schools in justification of the newer subjects.

elegant leisure and diverting amusement was the ambition of the upper classes and education was regarded in the light of this ideal. Literature and art were cultivated as the embellishments of life and things practical were despised as beneath the level of the gentleman. On the other hand, the lower classes, poor, overworked, with little or no opportunity of beholding life in its kindlier aspects, were becoming sullen and restless. The feeling that there was nothing in the essential order of things which doomed some to slave while others spent their days in magnificent idleness, was becoming more and more explicit. The towns established in the Middle Ages under the inspiration of commerce and improved methods of production, fostered the growth of a middle class, the Bourgeoisie. This class, active, resourceful, powerful in business, was steadily extending and deepening its influence. Out of its ranks were recruited the legal profession of a given realm, the lawyers and lesser officials. It became ambitious for political power, until that time vested in a decadent nobility, and stretched forth its hands to position and embellishment, so long the sacred heritage of birth and class.

The Bourgeoisie were interested in science and learning. Science flourished during the period, and we behold the emergence of great lights like Newton, Leibnitz, Galvani, Volta, Lavoissier, Cavendish, Haller, Jenner and Buffon. Encyclopedias were published and royal societies and academies of science were founded.⁸⁹

The success which greeted the human mind in its attempts to solve the problems of the physical universe, stimulated it to inquire into the secrets of social living. The power of Reason was exalted; no limits were admitted to the possibility of its accomplishments. Divine Revelation and ecclesiastical direction were regarded with impatience. Rationalism became the order of the day and a new philosophic era, the era of the Enlightenment was proclaimed. Voltaire is the great name of the period, and he the product of the Bourgeoisie. He attacked the Church, scoffed at Revelation, exalted experimental science and became the prophet of Deism. His efforts were seconded by the Encyclopedists in France—the Encyclopedia being “more than a monument of learning; it was a manifesto of radicalism. Its contributors were the apostles of rationalism and deism and the criticism of current

⁸⁹ Hays, Carlton, J. H., *A Political and Social History of Modern Europe*, New York, 1916. Vol. I, pp. 413-418.

ideas about religion, society and science, won many disciples to the new ideas."⁹⁰

The immediate effect of the Enlightenment upon the minds that came under its spell, was a formalism even colder and more artificial than that which afflicted society before its advent. A new aristocracy developed, an aristocracy of learning, which, though it professed to hold the key to a better order of things, had really very little sympathy with the masses and awakened little enthusiasm in the heart of the common man. The cult of the reason degenerated into mere cleverness and affectation, a mere outward seeming that cloaked the meanest selfishness and tolerated the worst injustice.

On the other hand the Enlightenment planted a seed which in due time was destined to bear its fruit. The social correlate of the philosophy of the day was Individualism. Custom and tradition being ruled out of court, the appeal was made to the intelligence of the individual. Educationally this meant less insistence on religion, on history and social ethics, and zeal to build up virtues of a rather abstract quality. This ideal made itself felt in the lower schools in a contempt for the traditional catechism and primer, an insistence on the practical arts, and an over-emphasis on the instruction side of education. This latter was in line with the doctrines of rationalism. The reason being all-powerful, it followed that the reason should be cultivated in preference to the other powers. The feeling side of education was neglected.⁹¹

But the social ills of the day were too real to be thus reasoned away. The people were demanding relief. Like the Sophists of old, the philosophers of the Enlightenment blasted away the foundations of the existing order without offering anything constructive in its stead. Historically the result was the French Revolution; philosophically and pedagogically, it was the thought of Jean Jaques Rousseau. Rousseau, the apostle of Romanticism, detested the coldness of the philosophers and proclaimed that right feeling is as essential as right thinking. "Rousseau had seen and felt the bitter suffering of the poor and he had perceived the cynical indifference with which educated men often regarded it. Science and learning seemed to have made men only more selfish. He denounced learning as the badge of selfishness and corruption,

⁹⁰ *Ibid.*, p. 421.

⁹¹ Willmann, Otto, *Didaktik*, Band I, p. 349.

for it was used to gratify the pride and childish curiosity of the rich rather than to right the wrongs of the poor."⁹²

Rousseau raised the cry, "Back to nature." His educational ideas were not really new; they are implicit in all the great educational thought of all times. But because the education of the day had become so formal and pedantic, it seemed a new doctrine, and enthusiasts can be excused when they hail Rousseau as the "discoverer of the child." Children should be allowed to follow their natural inclinations and not forced to study things for which they have no love. Practical and useful subjects are of greater import than Latin and Greek. "Let them learn what they must do when they are men, not what they must forget." The *Emile* was read everywhere and with enthusiasm. "Purely naturalistic and therefore unacceptable to Christians, it is defective in purpose, having only temporal existence in view; it is one-sided, accepting only the utilitarian and neglecting the aesthetic, cultural and moral. Among so much error there was nevertheless some truth. Rousseau, like Comenius, called attention to the study of the child, his natural abilities and tastes, and the necessity of accommodating instruction and training to him and of awaiting natural development. His criticism served many useful purposes and in spite of his chicanery and paradoxes many of his views were successfully applied by Basedow, Pestalozzi and other modern educators."⁹³

The men who followed Rousseau may or may not have been aware of his influence. No doubt he was but the spokesman of a conviction that was general and which would have worked itself out even if he had never raised his voice. The tremendous social changes of the time and the new doctrine of human rights that had become prevalent, called for a reform in the world of the school. Again, it was but natural that science should discover that mental processes like other phenomena are subject to the reign of law. Henceforth we find education more concerned with its starting point than its completion. No longer is it the ideal of the gentleman, his mind well stocked with approved knowledge, his manner perfect, that predominates; the child with his unfolding powers, holds the center of the stage. Pestalozzi, on the theory that education is growth from within stimulated by the study of objects rather than symbols, sought by object study to awaken in the

⁹² Hayes, Carlton, J. H., *A Political and Social History of Modern Europe*, Vol. I, p. 423.

⁹³ McCormick, Patrick J., *History of Education*, p. 318.

child perception of his environment. Herbart goes further, and shows how Pestalozzi's precepts are not sufficient, that object study arrives nowhere unless ideas are elaborated. Pestalozzi's method is but the beginning; it presents to the child the world of sense. But the real end of education is virtue, and this is to be achieved by presenting to the child in addition to the world of sense, the world of morals. The presentations of sense must be worked over by the mind, assimilated and elaborated into ideas and judgments which finally produce action.⁹⁴ Instruction must so proceed that idea leads to idea; this is accomplished by means of apperception. Interest must be aroused that will become part of the child's very being and which will consequently direct his conduct.

Herbart made instruction the chief aim of education on the assumption that knowledge is virtue. Friedrich Froebel, with keener insight into child psychology, emphasized the importance of guiding the child in his own spontaneous activity. Learning is an active process.⁹⁵ Expression must be stimulated. The materials of education must be drawn from life as it now is, for we best prepare for life by living.

Under this new inspiration, the school becomes a place for activity and not mere passive listening. The play of children is studied and its educational value noted. Handwork becomes an important instrument for exercising creative ability; nature study is cultivated as a source of natural interest and because it affords opportunity for activity.

The nineteenth century was scientific in character; hence it was but natural that the scientific element should seek entrance into the schools. There was a long and bitter controversy between the advocates of science and the defenders of the old classical ideal of a liberal education. In the end a new ideal of liberal education developed, placing value on everything that could make a man a worthier member of society. Science could not be left out of such a scheme, and chiefly through the influence of Herbert Spencer and his doctrine of education for complete living,⁹⁶ the claims of the new discipline were finally recognized.

⁹⁴ Herbart, John Frederick, *Outlines of Educational Doctrine*. Translated by Alexis F. Lange. New York, 1901, Ch. III.

⁹⁵ Froebel, Friedrich, *The Education of Man*. Translated by W. N. Hailmann. New York, 1906, p. 8.

⁹⁶ Spencer, Herbert, *Education—Intellectual, Moral and Physical*. New York, 1895, p. 30.

From this cursory summary we see how educational ideals change from age to age to meet the change in social conditions. The prophets of the day generally turn to the school as a means of propagating their doctrine for they realize that their hope lies in the plastic mind of the child rather than in the formed and prejudiced intellect of the adult. It is no easy matter to prepare the soil when deeply imbedded rocks of conviction and the stubborn, tangled under-brush of habit and custom must first be cleared away. The mind of the child is a virgin soil which welcomes the seed and nurtures it to fruitfulness.

However it would be wrong to say that the schools of a particular age always respond to contemporary social ideals and needs. The education of primitive groups is immediate and direct, but when education becomes formal it tends to become conservative. Education as an institution exhibits the same suspicion of change that is characteristic of other institutions. It guards jealously the heritage of the past and is slow to approve the culture of the present. Though the Sophists scoffed at the religious and social foundations of ancient Greece, the schools continued to extol them because they at least afforded some positive sanction for public morality. The ideal of the orator dominated Roman education long after the function of the orator had lapsed into desuetude. Scholasticism waned in influence because it failed to take proper cognizance of the social and intellectual changes that preceded the Renaissance. The later humanists saw in the classics only an exercise in verbal intricacies. It is interesting to note that when civilization reaches a certain degree of culture, formalism usually eventuates, for the reason that culture tends to become abstract and divorced from reality. The school accentuates this condition and heeds the claims of the symbol rather than the thing, of the book rather than life.

The result is that the boon of education comes to be denied all but the favored few. Class distinction is born and the evils of privilege and oppression make their appearance. When reaction sets in reformers demand a more real and universal education. Montaigne, Locke, Rousseau, Pestalozzi, Froebel, and in our own day John Dewey, have regarded education as a means to social betterment. The same was true in other days of the work of John Baptist de la Salle. But the doctrines of men of this type do not as a rule affect contemporary practice, except in the case where they

found schools of their own for the purpose of exemplifying their ideas. Even then the results are merely local. The schools of tomorrow apply the doctrines of the schoolmen of today.

Now it would be ideal if the schools of each succeeding age were to adjust the individual perfectly to his present environment. But this would imply that society at any given time be self-conscious. It must know its own characteristics, its ideals, the function of its institutions and its means of control. It goes without saying that society in the past has not possessed such knowledge. It is only in comparatively recent times that experimental science has turned its attention toward social organization; scientific sociology is as yet in the infant stage. The study of the past, shows us how certain institutions and forces have operated for the maintenance of order and the building up of social organization. But at the time it was the method of trial and error rather than a conscious ideal of procedure that was followed. The point of departure was the individual rather than the group.

Today, with the advance of the social sciences, the objective point of view is extolled over the subjective. Ways and means are being studied to control the group directly instead of indirectly by means of metaphysics and psychology.⁹⁷ Education is listed among the means of control. The school is no longer to be considered a philanthropic enterprise for rescuing the individual from the unfriendly forces that abound in his environment, but as a social instrument for fostering group ideals and insuring group progress. Education is made universal and compulsory because ignorance is a social danger that must be eliminated for the good of society.⁹⁸

This new conception of education as social control has tremendous possibilities for good or evil. The norm of control must be true and valid; if it is nothing more than mere expediency, the results will be disastrous. Moreover there must be a deep insight into social forces and phenomena. His philosophy affords the

⁹⁷ Bernard, Luther Lee, *The Transition to an Objective Standard of Social Control*. Chicago, 1911, p. 92.

⁹⁸ Ross, Edward Alsworth, *Social Control, A Survey of the Foundations of Order*. New York, 1901, p. 163. Ross charges that the Church was in the beginning too much interested in "soul-saving" to give much attention to the welfare of society. He fails to understand that the Church's zeal for the salvation of the individual soul resulted in a complete subversal of the old pagan ideals of life that had produced such corruption, oppression of the weak by the strong and caused the decay of society. The educational activities of the early Church afford a splendid instance of the power of the school to change the environment, to control the group.

Catholic educator a knowledge of the necessary fundamental principles which he must follow. These are to be interpreted in the light of present conditions. The school must answer the needs of the time. A knowledge of present social conditions is absolutely imperative for the formulation of a curriculum; otherwise the school will fail of its mission. This aspect of the relation of subject-matter to society will be considered in the following chapter.

(To be continued)

ROBINSON'S READINGS IN EUROPEAN HISTORY

The publication of Source Books should be hailed with satisfaction. We wish to get at the truth and, as far as possible, draw our knowledge from the spring itself. We always prefer to "see for ourselves." "The oftener a report passes from mouth to mouth the less trustworthy and accurate does it tend to become." The ideal would be to handle and examine the originals themselves and pick out and note the passages which are of importance. Most of the documents which bear on the history of the Middle Ages many of us could even read in the language in which they were written because during that period the common idiom of all the educated in Europe was Latin. But the ponderous tomes in which most of the sources are now deposited are inaccessible to most of us. The more should we welcome the opportunity to peruse and study at least a few of the most important passages in faithful translations. This is what the so-called source books, which are becoming more and more common in our days, make possible for us.

It is to be deplored that unfairness, often quite unintentional, can be practiced even in source books. The passages may be so selected as to give to some real fact an undue prominence; or some less reliable sources may be represented as on equal footing with better ones; or finally, the translation may be incorrect, or, if correct on the whole, may render some details less accurately.

It will certainly be worth our while to examine one of the more widely spread source books, at least in some of its important features.

James Harvey Robinson's *Readings in European History* is announced as "a collection of extracts from the sources chosen with the purpose of illustrating the progress of culture in Western Europe since the German invasions." We are not surprised at the insertion of secondary sources. Many a point would otherwise require a very large amount of original information—for instance, the more lasting conditions and customs of ancient times. If the secondary author is conscientious and fair, he will save us the trouble of study-

ing and analyzing the original sources, though, as remarked above, we should always prefer to look into the latter ourselves.

The work has two volumes, the first covering the period up to A. D. 1500. To this volume we shall here confine ourselves.

Volume I contains some three hundred pages of merely *secular matter*. They, with the additional information given by the author in prefaces and notes, are very welcome and interesting. There are twenty *bibliographies*, which cover about seventy pages. A peculiar charm is hidden in the detailed descriptions of the sources and source editions which form part of the book lists. Catholic authors are by no means neglected. Mann's and Pastor's *Histories of the Popes* are mentioned and not dismissed without remarks of praise. Special care has been taken to introduce the student into the knowledge of the older, mostly Latin, sources of our knowledge of the Middle Ages. Although the author repeatedly reminds the reader that all this is very incomplete, the beginner will perhaps thank him all the more for what is disclosed to him. Each bibliography has three parts. The third is devoted to source material in the stricter sense of the word. The first two give references to present-day historians.

The *Catholic Encyclopedia* is not mentioned. But the "Readings" were compiled in 1904. Had it been issued ten years later, I do not doubt in the least that that great Catholic publication would have been duly recommended. The small *Catholic Dictionary* by Addis and Arnold has found a place and is set down as a very useful book. There are some riddles, however. It does not appear how Sabatier's *Life of St. Francis* could be so favorably spoken of, when the same Church which declared St. Francis a Saint has put this life on the Index of Forbidden Books. One should think it is the Church that must know what precisely made the great poor man of Assisi a Saint.

The readings on events of a religious character cover about two hundred pages. Unfortunately a very large part of them cannot be said to have been chosen appropriately. It is certainly well to reproduce the famous section from Eugenius IV's bull *Exultate Deo* which authentically explains the na-

ture of the *Seven Sacraments* (p. 348). But the next chapter, "Tales Illustrating the Power of the Sacraments," does not illustrate that power at all (p. 355). There are two pious stories—one rather naive; both, however, translated in a reverent style—to illustrate the Real Presence of Christ in the Sacred Eucharist. To the non-Catholic reader they will simply furnish one more "proof" for the implicit belief in miracles which he has ever attributed to Catholics. He will be unable to recognize in them anything of the true efficacy of the Sacrament of Christ's Body and Blood.

The next story tells how a monk's confession blots out, in the devil's record, a little fault which the monk had committed. But that confession is not sacramental. It is the self-accusation made before the assembled monastic community.

One of the grandest features of religious life in the Middle Ages was the veneration of the *Blessed Virgin Mary*. It was the inspiration of knight and monk and maiden, of poet and artist and preacher. It furnished an ideal to the great and the lowly alike. Nothing would be easier than to fill pages with quotations from medieval prose and poetry on the glories of the Queen of Heaven. Robinsin gives us one single story, again a miracle story (p. 357). A monk and a married woman had sinned. Miraculously their reputation was restored to them, when with true contrition they implored the help of "the Virgin." This is all the non-Catholic reader will hear of that grand devotion which truly penetrated medieval Christianity to the very core. Unless the author was willing to say much more on this point, he should not have mentioned anything. Must not the non-Catholic reader begin to wonder what benefit, after all, present-day Catholics can derive from the veneration of the Mother of the Lord?

The next selection, meant to show the nature of the *Privilege of the Clergy* (p. 359 ff.), creates an absolutely erroneous impression. It is culled from the *Philobiblion* of Richard of Bury. The "Books" themselves are introduced as complaining of the ingratitude of members of the clergy, though the latter owe their position and privileges chiefly to the advantages secured by books. A clergyman may even be saved from the gallows by the books. A man accused of all sorts of excesses

stands before the secular judge. He has no friend to appeal to for help. But lo and behold, he is able to read the Bible, and thus proves himself to be a clergyman. He is immediately surrendered to the bishop, and "rigor is changed into favor." This again is all the non-Catholic, or, let us say, the modern man learns of that privilege. Nothing about the reasonableness of such an exemption, at any rate during a period when educated clergymen might otherwise be obliged to submit to the verdict of some rude, ignorant knight. Judging from this passage all the privilege was good for was to enable criminals to escape well-merited punishment. Here, again, either more illustrations should have been given or none at all.

It is impossible to see what we are expected to understand by *heresy*. A chapter (XVII, p. 371 ff.) is headed, "*Heresy and the Friars*." The first section is "Denunciations of the Evil Lives of the Clergy." Now, the unchurchly lives of priests, monks, and bishops are no heresy. The confusion in the use of this term, which is often observed elsewhere, should not be increased by works that have the name of a renowned historian on their title page. Ten pages are filled with reports, in prose and poetry," of the deplorable condition of the clergy with no counterpoise at all. And this another chief defect of the work. It nearly always puts in the foreground the less attractive, the blamable, even the repulsive, when speaking of ecclesiastical persons and conditions. The positive side, the grand, the lovable, is neglected or represented in such a way as to be overshadowed by the contrary. That the Church was a power for good, for the betterment of morals and manners, that she furnished the truest and strongest motives for pure and peaceful and useful living, is hidden rather than clearly set forth throughout the whole work.¹

¹Something similar is the case with the author's school text-book, "Medieval and Modern Times." There is a chapter in it, "The Medieval Church at Its Height." It begins by stating that "without them (church and clergy) medieval history would become almost a blank, for the Church was incomparably the most important institution of the time, and its officers were the soul of nearly every great enterprise." When reading on we cannot escape the impression that the author was immediately sorry for having given such a recognition to the Church. For the whole chapter is practically devoted to toning down the statement he has just made.

Concerning the *Scholastics*, the first impression given by the "Readings" is that of praise and respect (p. 458 ff.). But the toning down process begins at once. The section winds up by a quotation from Rashdall's "History of the Medieval Universities," which ends thus: "... the Summa Theologicæ of Aquinas, still the great classic of the Seminaries. To that marvelous structure—strangely compounded of solid thought, massive reasoning, baseless subtlety, childish credulity, lightest fancy—Aristotle has contributed assuredly not less than St. Augustine." Omitting the question whence the greater part of the material embodied in the Summa has been derived—from Aristotle, or St. Augustine, or the Councils of the Church, or the Bible—it is certainly amazing that such an insinuation against the professors of our seminaries should have been allowed to figure in this book.

One might really wish Robinson had left all questions of religion and theology severely alone. It would have been better for him and his work. This becomes still clearer by a closer examination of a selection to which he apparently attaches more than ordinary importance. It is taken from a work, which, he says, "has been quite properly called the greatest and most original political treatise of the Middle Ages." It is the famous *Defensor Pacis*, Defender of Peace, the principal author of which was one Marsiglio (Marsilius) of Padua (pp. 491 ff.).

During the first half of the fourteenth century there was a fierce struggle between Popes John XXII and Clement VI and the German king, Louis the Bavarian, who styled himself emperor, though he was never crowned by a lawful pope. Marsiglio was one of Louis' most active and most able followers. To give theoretical backing to the "emperor's" extravagant demands he wrote the *Defensor Pacis*. The book is certainly radical enough. It would not have found many readers unless the soil had been prepared by the widely disseminated charges of wordliness, avarice, and unfairness hurled freely against priests, monks, bishops, and popes (see Guggenberger, II, par. 18). Marsiglio boldly stated exactly the contrary of what had so far been generally accepted in political matters, by high and low in all Christendom. The pope, he says, is not the

supreme head of the Church, but in every regard subject to the secular authority, which may even depose him if it sees fit. "With the consent of the human legislator, other bishops may, together or separately, excommunicate the Roman bishop and exercise other forms of authority over him." "No bishop or priest, or assembly of bishops or priests, may excommunicate any person or interdict the performance of divine services, except with the authority of the lawgiver (namely, the people)." The temporal possessions of the Church are of course to be seized by the temporal rulers. Several pages are filled with similar quotations.

And how does Marsiglio prove such astounding doctrines? Robinson does us the favor of quoting at least one instance, evidently the one which he considers the most brilliant. He introduces it with the remark: "Marsiglio's modern independence of thought and methods of criticism may be illustrated by the following passage, in which he questions a universally accepted belief of the Middle Ages." We reproduce the substance of the quotation.

The last chapter of the Acts of the Apostles, says Marsiglio, makes it very probable that St. Peter had not arrived in Rome before St. Paul was brought there as a prisoner. For when the latter, three days after his entry into the city, addressed the Roman Jews, they told him, "we neither received letters out of Jerusalem concerning thee, neither any of the brethren that came shewed or spake any harm of thee. But we desire to hear of thee what thou thinkest, for as concerning this sect (of the Christians) we know that everywhere it is spoken against." "I would," continues Marsiglio, "that any one anxious for the truth, and not bent on mere discussion, should tell me if it be probable that St. Peter had preceded Paul in Rome and yet made no proclamation of Christ's faith, which the Jews, in speaking to Paul, call a sect." In other words, he maintains that St. Peter could not have been in Rome before Paul, because Christianity was unknown. Now this latter supposition is the very acme of superficiality.

First of all, the words of the Jews show very clearly that they knew already many things of the "sect" of the Christians. It was not St. Paul who introduced the subject but the Jews themselves. It was evidently a burning question for them.

Could they not have heard about Christian doctrine, directly or indirectly, from St. Peter? Nay, if we suppose that the new religion was already accepted by numerous persons, who in that case must have been chiefly recruited from the Jewish colony in Rome, the words of the Rabbis sound very natural.

Moreover, and this is the worst for Marsiglio and his methods, only a few verses before the account of the meeting of St. Paul with the Jews, the text of the Acts says: "We came . . . to Puteoli, where, finding brethren, we were desired to tarry with them seven days; and so we came to Rome. And from thence when the brethren had heard of us they came to meet us as far as Appii Forum, and the Three Taverns. Whom when Paul saw, he gave thanks to God and took courage." This is found in Chapter xxviii, 13-15; the verses referred to by Marsiglio are in the same chapter, 17-22. These "brethren" were evidently Christians. Jews are not spoken of in this way by the author of the Acts. Nor would their sight have encouraged St. Paul. Nor would he have arranged for a meeting with the chief of the Jews three days after his arrival in the city. Forum Appii is forty, Tres Tabernae thirty miles from Rome. There seems to have been then, a goodly number of Christians in Rome, and among them many that could afford to travel such distances to meet the Apostle of the Gentiles. By looking a little more carefully, or rather just a little less carelessly at the text before his eyes, Marsiglio could have made the discovery that there were Christians in Rome before the arrival of St. Paul. Marsiglio's "modern independence of thought and methods of criticism" really appear in a very miserable light.

He adds a few more "critical" remarks, one of which is this: If St. Peter had been in Rome, "why did the author of Acts make absolutely no mention of the fact?" A few lines later, he states, "we must, following Holy Scripture, hold that St. Paul was bishop of Rome." We answer by asking the same question: If he was, why does the author of Acts make absolutely no mention of the fact? We can expect this the more as the sacred text says expressly that St. Paul remained in Rome two years—two long years, and no mention is made of any episcopal action, not even of a sermon, except the one interview with the "chief of the Jews."

As few of us will ever be able to examine the *Defensor Pacis* itself, we are indebted to Mr. Robinson for having given us this opportunity. We know now what an empty talker Marsiglio has been. Such a man was not able to produce an epoch-making work. If it were widely read, the reason was not depth of thought or solidity of argumentation, but the fact that it put into fluent Latin what, unfortunately, many would have liked to be true. It was written for non-thinking people, and the quotation in Robinson's Readings can appeal to non-thinking people only.

Many more sections could be pointed out as inaccurate or misleading in this otherwise so interesting and useful book. It is much to be regretted, that we are obliged to be on our guard even in works originating from such well-meaning authors. But we must not be reprehended for calling attention to defects like these. They injure considerably the value of publications, with the general tendency of which we are in full accord. Let us hope that some means be found to avoid such shortcomings in future.

F. S. BETTEN, S.J.

THE POPE'S MESSAGE TO THE CENTRAL-VEREIN

From the Vatican on the 18th of July, 1919.

Department of State
of His Holiness.

TO THE MOST REV. MONSIGNOR GEORGE WILLIAM MUNDELEIN,
Archbishop of Chicago.

MOST REV. ARCHBISHOP:

The information has come to the Holy Father that the Central-Verein, after the long interruption caused by the war, will soon meet again in the city of Chicago.

This information has been received with the greatest satisfaction by the Sovereign Pontiff, who is well acquainted with the splendid merits of its work. At the same time he is deeply grieved to learn that there is no longer with you your worthy president, Mr. Frey, whom it has pleased Almighty God to call to his eternal reward.

And now that the Central-Verein takes up its labors anew, the Sovereign Pontiff desires to pay it the tribute of praise it has well earned by the work it has so successfully accomplished in the past, and also to send to its members his fatherly greetings as a harbinger of an even happier future.

His Holiness has no doubt whatever that such a bright future is in store for them, because of those remarkable qualities which German-Americans have given proof of on every occasion, and particularly during the recent war. While keeping alive the love they bore for the land of their fathers, yet this has not hindered them from doing their full duty towards their adopted country, and nobly indeed have they responded to its different calls, pouring out for it lavishly their money, their service and their lives.

But now that the war has at last come to an end, there is offered an even more promising field for their beneficent zeal. It is, alas, only too true that this cruel war, which has so completely divided the human race into two opposite camps, has left behind it a trail of hate among the nations. And yet the world cannot possibly enjoy the blessed fruits of peace for any length of time unless that hatred be entirely blotted out

and all the nations be brought together again in the sweet bonds of Christian brotherhood.

To bring this about the Catholics in a more particular manner must lend themselves, since they are already closely united in the mystical body of Jesus Christ, and should therefore constantly give others an example of Christian charity. And in accomplishing this result, the work of the German Catholics in the United States, who, being united by the closest ties to both lately warring races, ought to be particularly successful.

Consequently, the Holy Father, to whose heart there is nothing dearer than the real reconciliation of the nations, and who has already addressed himself on this subject to the bishops of Germany, he now appeals to you in order that you too may cooperate in such a noble mission. Moreover, knowing the dreadful conditions under which our brethren in Germany are now living, the Sovereign Pontiff implores you most fervently to lend them every assistance, material as well as moral, and in the quickest and most effective way, especially facilitating the early resumption of commerce and all those benefits that naturally follow in its wake. *To this invitation the Holy Father feels certain that not only you will gladly respond, but all the children of your generous country without any distinction whatever, for surely they will be mindful of the great services their fellow-citizens of German birth and descent have rendered their country during this war. In this way they will become real benefactors of the human race and draw down upon their own nation Almighty God's choicest blessings.* And as a pledge of this, the Holy Father with an outpouring of fatherly affection bestows on Your Grace, on all who shall take part in the Congress, and on all of your faithful, the Apostolic Blessing.

All of this I am pleased to communicate to Your Grace, while with sincerest esteem, I beg to remain,

Your Grace's devoted servant,

PETER CARDINAL GASPARRI.

A NATIONAL PROGRAM FOR EDUCATION¹

A PROFESSIONAL ORGANIZATION FOR ALL TEACHERS

The profession of teaching and the national organization which represents that profession have been recognized by the highest authority of our Government. The National Education Association was chartered by Act of Congress "To elevate the character and advance the interests of the profession of teaching and to promote the cause of education in the United States."

The Association is devoted to the improvement of the professional status of the teacher, and its membership is open to all the teachers of the nation that the experience, needs and opinions of all may find effective expression and be mobilized and directed toward the promotion of education.

Such a professional organization, national in its scope and membership and sensible of its responsibility to the common good, can guarantee a professional opinion free from local, provincial or partisan taint, and command the confidence of the public and the support of the members of the profession. It must consistently and unselfishly serve the interests of the whole public and be free to reach its decisions and to offer its recommendations as the interests of the profession and the welfare of the schools may dictate.

The National Education Association by its declared purposes and its record of achievements is definitely committed to this policy.

COOPERATION WITH STATE AND LOCAL ORGANIZATIONS

The National Education Association seeks the cooperation of state and local organizations of teachers. The administration and control of public education is recognized as a function of the several states. In the exercise of this prerogative, the states have delegated large responsibilities and corresponding authority to local boards of education, thereby stimulating

¹ A statement of policies by the Commission on the Emergency in education of the National Education Association, adopted September 13, 1919.

local initiative and insuring local interest in the welfare of the schools. Organizations of teachers representing these state and local units are essential elements in this plan of educational organization. In order that these organizations may make the largest possible contributions to educational advancement there must be cooperation among them, and between them and the National Education Association. Only through such cooperation can the combined interests of the local communities, the states, and the nation as a whole be effectively subserved.

In recognition of these principles the Association stands ready to give to state and local organizations of teachers every possible assistance in promoting their plans and purposes in so far as these are in harmony with the purpose of the Association as set forth in its charter. The Association is pledged to exert all of its influence through its officers, its committees, its staff, and its publications to secure the enactment of such state and federal laws as will give proper recognition and support to public education and provide adequate compensation for teachers. It is pledged to urge unceasingly the establishment and maintenance of adequate standards with respect to preparation and qualifications of teachers, length of school terms and the enforcement of attendance laws, provisions for sanitary buildings and modern equipment, elimination of all class distinction and privilege from public education, and an increasing emphasis upon the study and investigation of educational problems.

At the Pittsburgh meeting in 1918 the Association voted to employ a field secretary who is now devoting his time to effecting closer cooperative relations with state and local organizations. This kind of service was considered of such great importance that at the Milwaukee meeting in 1919 the Association instructed its officers to employ additional field secretaries to further promote this cooperative work.

PARTICIPATION OF CLASSROOM TEACHERS IN DETERMINING EDUCATIONAL POLICIES

In the administration of the public schools we recognize boards of education as the representatives of the people. Theirs

is the responsibility to adopt the policies which will make for the development of public education and through public education for the development of our democratic society. We recognize the superintendent of schools as the executive officer chosen by the Board of Education to carry out its policies and to recommend to these representatives of the people the kind of action that will make for the realization of our educational ideals. At the same time, we know that teachers working in the classrooms of our public schools have contributed ideas that have had a determining influence upon educational progress. Through teachers' councils, through committees, through voluntary associations, and through individual recommendations, teachers have concerned themselves with the larger problems of educational administration to the great benefit of the schools.

Boards of education and administrative officers in those communities that have made the greatest progress have recognized this principle. In many places, by rule of the board or by invitation of the superintendent, teachers' organizations have been requested to make recommendations affecting courses of study, the adoption of text-books, types of building and equipment, the organization of special classes and special kinds of schools, and the formulation of budgets.

We believe that this participation by teachers is indispensable to the best development of the public schools. We believe that such participation should be the right and responsibility of every teacher. To this end we urge that boards of education by their rules recognize this right and provide stated meetings at which teachers will be heard. In order to guarantee such participation, we urge state legislatures—the final authorities through whose action local boards of education exercise the control now vested in them—to enact laws providing that teachers may appear before boards of education, and providing that these boards shall give them an opportunity to present their suggestions and proposals for improving the work of the schools.

If these steps are taken not only will the insight, knowledge, and skill of every teacher be made available for the promotion of educational progress, but the responsibility and influence of

the classroom teacher will be officially recognized, the calling will become thereby more dignified and attractive, and larger numbers of the strong and capable young men and women of the country will enter public school service as a life career. Next to the provision of better salaries for teachers, nothing will do more to raise the status of the profession and make its service attractive to the kind of men and women that the schools need, than the adoption of a policy that will lift the classroom teacher above the level of a mere routine worker carrying out in a mechanical fashion plans and policies that are handed down from above.

In recognition of the principles of democracy in public-school service, there must be added to the wisdom of the boards of education and to the judgment and executive ability of their administrative officers the effective participation of class room teachers in the development of the policies which control education.

AN INTERNATIONAL EDUCATION ASSOCIATION

We believe that the public schools of all the great democracies of the world can, through cooperative effort, do much to conserve and promote the great ideals for which the war was fought and won. We hold, indeed, that a distinct responsibility rests upon the teachers of the allied and associated nations to stand on a broader plane than ever before their great function as trustees of the human heritage—to see to it that what has been gained at so great and so terrible a cost is sedulously safeguarded and transmitted without loss and without taint to each new generation.

So important is this problem and so great are the possibilities of international cooperation in effecting its solution, that the National Education Association has urged the creation of an international bureau of education in the League of Nations. As a step toward the establishment of such a bureau, and as the nucleus of an international association of teachers, it is desirable that an international conference of the teachers' associations of the free nations be held at an early date. Representatives of the Teachers' Federation of France have requested that the National Education Association of the United

States take the initiative in calling this conference. At the Milwaukee meeting of the Association, the proposal for a conference was approved and the Commission on the Emergency in Education was instructed to represent the Association and to make all necessary arrangements.

Acting upon these instructions, the Commission announces that a Conference representing the voluntary teachers' organizations of the allied and associated nations will be held in Cleveland, Ohio, February twenty-fourth to thirtieth, inclusive, under the auspices of the National Education Association of the United States. The Commission has appointed the following committee to represent the National Education Association on this occasion and to make the preliminary arrangements: Frank E. Spaulding, Superintendent of Schools, Cleveland, Chairman; Sarah Louise Arnold, Dean of Simmons College, Boston; William C. Bagley, Teachers College, Columbia University, New York; Mary C. C. Bradford, State Superintendent of Public Instruction, Denver; W. A. Jessup, President Iowa State University, Iowa City; Wm. B. Owen, President Chicago Normal College, Chicago; Josephine Corliss Preston, State Superintendent of Public Instruction and President of the National Education Association, Olympia; George D. Strayer, Teachers College, Columbia University, New York; J. W. Withers, Superintendent of Schools, St. Louis.

THE TEACHER PROBLEM

More than 100,000 teaching positions in the public schools of the United States are either vacant or filled by teachers below standard, and the attendance at normal schools and teacher-training schools has decreased 20 per cent in the last three years. These startling facts are shown by the complete report of an investigation made by the National Education Association.

Letter were sent out by the Association in September to every county and district superintendent in the United States asking for certain definite information. Signed statements were sent in by more than 1,700 superintendents, from every state, representing 238,573 teaching positions. These report an actual shortage of 14,685 teachers, or slightly more than 6 per cent of the teaching positions represented, and 23,006 teachers below standard who have been accepted to fill vacancies, or slightly less than 10 per cent. It is estimated that there are 650,000 teaching positions in the public schools of the United States, and if these figures hold good for the entire country there are 39,000 vacancies and 65,000 teachers below standard.

These same superintendents report that 52,798 teachers dropped out during the past year, a loss of over 22 per cent. On this basis the total number for the entire country would be 143,000. The reports show that the shortage of teachers and the number of teachers below standard are greatest in the rural districts where salaries are lowest and teaching conditions least attractive.

The states in which salaries and standards are highest have the most adequate supply of teachers. California shows a combined shortage and below standard of $3\frac{1}{2}$ per cent; Massachusetts shows $4\frac{1}{2}$ per cent, and Illinois 7 per cent. In at least six of the southern states more than one-third of their schools are reported either without teachers or being taught by teachers below their standards.

Nearly all of the superintendents declare that teachers' salaries have not increased in proportion to the increased cost of living, nor as salaries have in other vocations, and that teachers are continuing to leave the profession for other work.

Reports received by the National Education Association from normal school presidents show that the attendance in these teacher-training institutions has fallen off alarmingly. The total attendance in 78 normal schools and teacher-training schools located in 35 different states for the year 1916 was 33,051. In 1919 the attendance in these same schools had fallen to 26,134. The total number of graduates in these schools in 1916 was 10,295, and in 1919, 8,274. The total number in the graduating classes of 1920 in these 78 schools is 7,119. These figures show a decrease of over 30 per cent in four years in the finished product of these schools.

The presidents of these institutions state that in order to induce promising young men and women to enter the teaching profession and thereby furnish the country an adequate supply of competent, well trained teachers, there must be:

1. Higher salaries for trained teachers.
2. Higher professional standards, excluding the incompetent and unprepared.
3. A more general recognition by the public of the importance of the teaching profession.
4. More liberal appropriations to state normal schools and teacher-training schools in order to pay better salaries in these institutions and furnish better equipment.
5. Extending the courses and raising the standards in the teacher-training schools.

NATIONAL EDUCATION ASSOCIATION,
1400 Massachusetts Avenue N. W.
Washington, D. C.

THE TEACHER OF ENGLISH

TEACHING ENGLISH TO THE FOREIGN BORN

If the teacher could always see the results of her work among the foreign born there would never be the slightest discouragement. One thought conveyed to the mind of the student at the school reaches many more in the home and then in the surrounding neighborhood.

At Manchester (Conn.), for example, where the chamber of commerce has raised \$3,000 and put a director in charge of the Americanization work, many things have been accomplished with the cooperation of the people of the city. Forty home classes have been conducted where enough English has been taught to enable the pupils to do their own marketing, to understand orders given them by their employers, and to read English newspapers.

The director says that one of the most interesting classes was formed in a park populated almost entirely by Polish people who used the language of their former country. The owner of a small store on the tract sought out the Americanization worker and asked that he and his countrymen be taught English. An editor and an insurance man were interested in the class and at the end of the season had sixteen men who could speak and understand English. Moreover, these men, with keen pride in their accomplishment, have taken their lessons home and are now engaged in the task of teaching their wives English.

It is principally a matter of cooperation. The most necessary thing is to start the movement—the interest in it will accumulate rapidly.

T. Q. B.

A REAL OPPORTUNITY FOR PATRIOTISM

A significant item in connection with the steel strike has been lost sight of in the general turmoil. That it was necessary to use seven different languages, and even nine in one city, to communicate with the workers of this country is a decided call for more assistance in bringing to the foreign born residing in

this country a thorough knowledge of the English language.

In every community, however small, there is an opportunity for each person with a knowledge of English to add their tithe by teaching—individual, group, or class—the English that will put a member of the foreign-born legions into a position to grasp the essentials of pure American citizenship.

T. Q. B.

NOTES

A significant trend of the public interest in books is shown by the growing demand for works on the problems of business, a demand that has sprung up almost wholly during the last few years.

“One-fourth part of the morality, rectitude and sense of justice which an audience brings into the theater would, if left outside, make the world over into a paradise,” is one of the settled convictions on theatrical affairs held by Jacinto Benavente, the Spanish playwright.

Plays are made, not for their effect upon a single reader, nor even upon a solitary madman in an otherwise empty auditorium, but for their appeal to a gathering. A closet drama is as much of an absurdity as a closet megaphone.”—*Augustus Thomas*.

Fanny Burney, Jane Austen, Charlotte Bronte, and George Eliot are chosen as the “Great Four” among women writers of fiction, by a contemporary English critic. Which would be *your* four choices?

An examination of this year’s lists of new books reveals two outstanding features: the gradual return of fiction to its pre-war preoccupations, and a great showing, in the non-fiction field, of books dealing strictly with the war itself. These seem-

ingly antipodal tendencies are easily explained. During the war it was impossible for those directly and officially involved in it to tell what they knew about the great conflict. The field was therefore left free for novelists and fiction writers generally. But now that it is possible for Viscount French, Marshal Foch, Philip Gibbs, Julian Corbett, Viscount Jellicoe, H. W. Nevinson, G. M. Trevelyan, von Tirpitz, and many others to write their story of the war without fear of divulging facts that it was safer to leave untold, we have an impressive array of important histories, books that are in their several ways definitive, or that will supply the material for the definitive historian of the future—whenever he comes.

A recent cable from Vice-Governor Yeater of the Philippines to the War Department states that 70 per cent of the inhabitants of the Philippines over ten years old are literate, as shown by a census taken in 1918.

Of the estimated population of 10,500,000, 10,000,000 are civilized Christians, while 500,000 represent the non-Christians or so-called wild tribes. The latter, however, are included in the population, of which 70 per cent are literate.

The percentage of literacy in the Philippines as shown by the census just completed, is almost as high as that of some of the Southern States of the Union, higher than that of Greece, Italy, Portugal, Roumania, and Servia.

The census of 1911 disclosed that there were 752,732 foreign-born people resident in Canada, of whom 148,764 were in Ontario, and 33,131 in the city of Toronto. The same returns stated that 6.51 per cent of the population of Ontario were listed as illiterate. The Public Service Committee has been studying the problem of the native illiterates and foreign born, and has been authorized by the council of the board to inaugurate a "Canadianization" movement, which will not only aim to teach the English language to all native-born illiterates and foreigners but will also educate them in the fundamental principles of government and citizenship, the betterment of their living conditions, and housing, public health, and such other work as will assist in making them more successful and intelligent citizens.

There is much food for reflection in the following humorous squib from one of the New York newspapers:

"Optimists who believe in easy cure-alls have sometimes suggested that the defects of American literature would in great measure disappear if the taking of payment for any work of creative writing were prohibited by law. Undoubtedly a great many authors who are good at marketing novels or plays would turn to marketing real estate, and thereby the field would become somewhat less crowded; but any magazine editor will tell you mournfully that there are several million people in these United States who would go on writing utterly impossible literature despite such a law, for they never get any money for it now. Yet their output makes the editor's table groan and drives him in early middle life to go away madly and start growing oranges in Florida. The money is incidental; what we need is a reading public which is willing to rise up and say that all worthless books and plays are worthless. If they accuse a number of quite meritorious works of being worthless, no great harm will be done; most geniuses can stand unjustifiable obloquy, and the error, if any, should be on the side of sternness."

There are just four requisites to the making of great plays. They are:

1. Be guided by principles and not by mere rules.
2. Write for the *audience*.
3. A true play is the rounded story of a conflict.
4. The necessity for writing that particular play!

There is no particular order of importance or priority among these requisites. You will find all of them in Shakespeare!

In discussing recently the question of whether New York City could be called the literary center of America, William Dean Howells gave it as his opinion that the United States has never had and never will have a literary center in the sense that Paris has always been the literary center of France, and that Athens was the literary center of Greece. Mr. How-

ells asserted that Boston, some years since, "had distinctly a literary atmosphere, which more or less pervaded society; but New York has distinctly nothing of the kind in any pervasive sense. It is a vast mart, and literature is one of the things marketed here; but our good society cares no more for it than some other products bought and sold here; it does not care nearly so much for books as for horses or for stocks; and I suppose it is not unlike the good society of any other metropolis in this."

THOMAS QUINN BEESLEY.

REVIEWS AND NOTICES

Studies in Greek Tragedy, by Louise M. Matthaei. Cambridge: University Press. Pp. 220.

The authoress says in her introduction: "These essays are not bound together by any single thesis which can be stated in so many words; I have simply taken four plays which interested me and tried to show by analyzing them what are the qualities which make the tragic spirit. Though the plays analyzed have been chosen somewhat at haphazard, there are definite general principles which underlie them, and, indeed, every true example of the tragic art."

In this quotation we may see both the faults and the good qualities of the book. Miss Matthaei is prone to generalize too much and on insufficient evidence. Thus she admittedly selects four plays at haphazard and attempts from a study of only these to discover the qualities which make up the tragic spirit. These four tragedies are in no way properly distributed among the authors of Greek tragedy. We have an analysis of the Prometheus of Aeschylus, and the Ion, Hippolytus and Hecuba of Euripides. Sophocles is not represented at all in this study, and the Prometheus can hardly be called representative of Aeschylus, as it is very different from all the other plays of this author, so much so in fact that its authenticity has been often seriously questioned.

However, if Miss Matthaei had approached every tragedy in the manner that she has these four, we believe that her conclusions would have been the same, for we fear she has studied her material with certain preconceived notions, and is trying to make her material fit in with her ideas. For example, in the introduction we read: "Every true tragedy turns on a conflict, whatever it be, a mere personal rivalry between one man and another, or a conflict on a grander scale, a struggle between opposing principles." Obviously there are some true tragedies which cannot be so defined, and indeed one of Miss Matthaei's own four, the Ion of Euripides, can only with difficulty, and with a complete misunderstanding of the play itself, be brought within this definition.

However, the authoress is sincere in her work. She is not

endeavoring to find the means of spinning a theory. She is searching honestly for the true tragic spirit, and in places where she breaks away from her quest and talks about the play as she finds it, she says much that is inspiring and of great help to the reader. As a whole, this work is very stimulating, and after reading the volume one cannot help but approach a tragedy with a mind well awakened to the many tragic struggles possible within it. "Studies in Greek Tragedy" will be found equally as interesting to those who know the masters of Greek tragedy through translation as to the more fortunate ones who know them in the original.

ROY J. DEFERRARI.

Virgil; Aeneid 7-12, The Minor Poems, with an English Translation by Rushton Fairclough. Vol. II (Loeb Classical Library). New York: G. P. Putnam's Sons, 1918. Pp. 551.

Cicero; Letters to Atticus, with an English Translation by E. O. Winstedt. Vol. III (Loeb Classical Library). New York: G. P. Putnam's Sons, 1918. Pp. 445.

With these two volumes the Classical Library completes two of its most important subjects, the works of Virgil, and Cicero's letters to Atticus.

Professor Fairclough has completed in the former volume a very faithful and yet idiomatic translation of the Aeneid. The minor poems of Virgil are handled equally well, and are in nearly every case preceded by a résumé of the principal MSS. and the most important literature concerned. The author has given us a larger number of variant readings and explanatory notes than is usual for this series, but they are all to the point and add much to the usefulness of the work. This volume also contains a careful index to the proper names in the whole set.

The letters of Cicero contained in the present volume begin with one written just after Caesar's final victory over the last of the Pompeian party at Thapsus in April, 46 B. C., and cover three of the last four years of Cicero's life. Herein we get a very intimate picture of Cicero, as he supported now

one member of the triumvirate, now another, and, in fact, any one who to him showed the slightest hope for the reestablishment of the Republic. Each letter is filled with happiness or sadness, according as this fervent Roman patriot saw the prospects of a new republic grow bright or dim. Towards the end of this series of letters we see less of politics. We see Cicero prostrate with grief over the death of his daughter Tullia, and more busily engaged than ever in literary work, in an effort to assuage his grief.

Mr. Winstedt has produced a very readable translation, filled with the spirit of the original.

ROY J. DEFERRARI.

Catechist's Manual, by Roderick MacEachen, D.D. Wheeling, West Virginia; The Catholic Book Company. Pp. 356.

"This manual," says the author, "is intended to furnish detailed matter for every lesson in the first elementary course of Christian doctrine." Besides an introductory lesson on the Lord's Prayer, it contains forty lessons on the chief subjects of religious instruction. Each lesson usually treats one topic and is divided into four sections. For instance, the first lesson treats of "God—Creator of Man," and contains the following divisions: "(1) God made me; (2) God made all the people in the world; (3) God loves us all; (4) I love God above all things." The matter of the lesson is given chiefly in the form of questions. Suggestions as to method are offered in the early lessons, and occasionally the author supplies the answer material in the form of direct address to the children.

The arrangement of the material of instruction is in some respects a departure from the customary. After the Divine Attributes come lessons on the Trinity, Angels, Devils, Heaven, and the Commandments. Then follow Sin, Redemption, the Church, Grace, the Sacraments, and the final chapter is on Judgment. However unusual this order may be, the general method is indeed one which will be of help to catechists, first, because of its abundance of material; secondly, its well-directed questions; and thirdly, its language, which is simplicity itself and well within the comprehension of children.

In these times, when too few teachers have any real method in their religious instruction, such a manual will be a real blessing. It may hasten the day when mere memoriter recitations will no longer be a characteristic of our lessons in religion, but perhaps the best service it will render will be to offer types of good lessons on particular topics which the teacher can study and adopt in accordance with his special needs. All the lessons are such as to offer suggestions in method to any interested teacher.

The recitation in religion, as in any other subject, will necessarily involve the art of questioning to a very high degree. A teacher's preparation of catechetical instruction will be greatly enhanced by a study and classification of the types of questions used in this manual, even if he should not follow in his own work a similar arrangement of material. Two types of questions are conspicuous in the manual, namely, the review and the leading questions, both of which can undoubtedly be used to good effect. The other kinds which appear are presumably serving their definite purposes; they would be more effective, perhaps, in the hands of young teachers if they were classified so that the teacher could see beforehand what their purpose is and thereby judge of their applicability in particular instances.

PATRICK J. McCORMICK.

General Psychology, by Walter S. Hunter. Chicago: University of Chicago Press, 1919. Pp. xiii+351.

"Psychology is far more than normal adult psychology. Yet many of its readers retain the impression that its chief topic is sensation and space perception. The present book seeks to forestall these misconceptions in the student by presenting a general survey of the science while still stressing the customary side of the subject."

Everyday Science, by William H. Snyder, S. C. B., Principal of the Hollywood High School, Los Angeles. Boston: Allyn Bacon & Co., 1919. Pp. xiv+553.

"Everyday Science was written primarily for eighth and ninth-grade pupils who will never have any further training

in science. The book, therefore, covers a wide field, and does not unduly emphasize any of the special sciences. The subject-matter is chosen, not for the purpose of appealing to any group of special science teachers, but rather with a view to making pupils as intelligent and useful citizens as possible. The book is, first of all, both interesting and simple, and aims not only to furnish a fund of valuable scientific information, but also to arouse scientific curiosity and to encourage further study, both in and out of school."

Plant Production, Part I. Agronomy; Part II. Horticulture, by Ranson A. Moore, Professor of Agronomy, University of Wisconsin, and Charles Halligan, B.S., Professor of Landscape Gardening, Michigan Agricultural College. New York: American Book Co., 1919. Pp. 428.

"This series of agricultural texts is based on the theory that the successful farmer should know the physical and biological forces with which he has to contend; that he should understand the laws under which these forces operate; and that he should acquire some skill in directing them. He should ultimately become able to adjust and correlate these forces so as to bring them all under the orderly operation of economic law. In conformity with the above theory, the series has been made to cover the following fundamental divisions: The science and art of producing agricultural plants; the production, and care of farm animals; the establishment and conservation of soil fertility, with the chemistry of the same in relation to plant and animal production; the proper balance and combination of these three aspects of agricultural production in the business management of the farm."

American Leaders, Book II, by Walter Lefferts, Ph.D. Philadelphia: J. B. Lippincott Co., 1919.

This volume contains sketches of Ely Whitney, Robert Fulton, DeWitt Clinton, the men who made the first railroads, Cyrus McCormick, Morse, Bell, Edison, Lucretia Mott, Harriet

Beecher Stowe. Lincoln. Grant. J. Cooke. Robert E. Lee, Grover Cleveland, William McKinley, Clara Barton, Frances E. Willard, Theodore Roosevelt. That biographical sketches is an excellent way in which to arouse the children's interest in history will readily be granted; but there will not be great unanimity in commending the selections here presented.

Office Training and Standards, by Frank C. McClelland.
Chicago: A. W. Shaw Co., 1919. Pp. xviii+283.

The book is well illustrated and full of suggestion and of helpful information.

Model English, Book II. The Qualities of Style, by Francis P. Donnelly, Professor of English, Holy Cross College, Worcester, Mass. Boston: Allyn, Bacon & Co., 1919. Pp. v+301.

La Belgique Triomphante. Ses Luittes, Ses Souffrances—Sa Liberte. Par L'Abbé Joseph Lansimont. Yonkers-on-Hudson: World Book Co., 1919. Pp. xiv+311.

This volume is intended as an elementary French reader. It is simple and interesting. It is provided with a good vocabulary and abundant notes. Each lesson is followed by suitable exercises. The story covers the history of Belgium from the time of the invasion of the Romans to the present day. It gives an account of the famous cities, of notable buildings, and celebrated works of art, as well as brief biographies of some of the more famous Belgians.

Aux Etats-Unis—A French reader for beginners, by Adolphe De Monvert. Boston: Allyn, Bacon & Co., 1919. Pp. viii+265 and 70.

The volume is well illustrated, is provided with good notes and a vocabulary suited to the needs of beginners. The text discusses places and buildings and other objects of interest in the United States.

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