

APJ 8436

THE PARISH SCHOOL

A
Convincing
Argument

Our Sunday Visitor Press, Huntington, Indiana



752283

THE
PARISH SCHOOL

A
Convincing
Argument

IMPRIMATUR

✠ JOHN FRANCIS NOLL

Bishop of Fort Wayne

Deacidified

TABLE OF CONTENTS

I	A Dozen Reasons Why.....	3
II	The Parish vs. The Public Schools.....	5
III	Reasons Why The Parish School Should Excel.....	8
IV	Pupils of Catholic Schools Excel in Contests.....	9
V	Best Elements in America Demand Religion in Education.....	15
VI	Comparison of Achievements Is All in Favor of the Catholic Colleges.....	22
VII	Demand For Week-Day Schools of Religion Is Growing.....	25
VIII	Many Protests Against Un-American Text Books.....	29
IX	Some Sane Comment on the Centralization of Education.....	32
X	Refutation of a Common Charge.....	35
XI	What Catholics Spend for Education.....	37

INTRODUCTION

THOUGH a thousand matters make urgent demands on our time and attention in this busy age, they do not divert interest from the liveliest question of the day—Education.

About one-half of all the money raised by local and State taxation is used for the further development and maintenance of the public schools. Catholics contribute possibly 20% of the total budget, but less than one-half their number receives any direct benefit therefrom. Most Catholics pay double the amount of other people for the education of their children, since they maintain a huge private school system while paying their full quota to the public school fund.

In this little book we adduce a whole army of non-Catholic defenders of the religious school. Not only do they not hesitate to declare with the greatest emphasis that the principle on which the parochial school is based is correct, and that it is consistent with the loftiest patriotism, but they warn the general public that unless all education be soon reared on the same principle as on a foundation, disaster will inevitably overtake the glorious American Republic—and they supply weighty reasons to support their convictions. **Read and see.**

J. F. NOLL,

Huntington, Ind.

I

A DOZEN REASONS WHY

The all-pervading spirit of our age, in fact its most universally acknowledged predominant feature is a "thirst for learning." The liveliest interest prevails in matters educational from the highest university to the lowest kindergarten in the land. Even in newly settled territory, school houses are within walking distance of nearly every child. Expense is not considered by the state when there is question of ameliorating school conditions, and our millionaires who are slow to open their pocketbooks to any other public cause, vie with each other in founding schools, erecting libraries and endowing universities.

"How," the non-Catholic reader will ask, "is this admission reconcilable with the dissatisfaction which Catholics manifest towards our public school system?" Very easily, when the Catholic position is once understood. Bishop Greer, of the Protestant Episcopal Church, tells how one can admire and praise the public school system as far as it goes, and yet not heartily condone what it is still lamentably deficient in:

"There never was such an appetite for knowledge in the world as now. It is the altar and the shrine at which the world kneels. All this is admirable. But we are beginning to discover that intellectualization of the world has been growing in advance of its moralization. We are coming to feel that knowledge in its secular significance is not sufficient. We must have moral training, and that training must begin with the child. 'The child is father to the man,' and the church that lives and works for the child will contribute most to the greatness of the future."

We could fill a huge volume with quotations from eminent Protestants who speak like this Bishop, but for lack of space we shall limit our witnesses to the group who have spoken boldly on the subject during the past two or three years. Here are a dozen reasons for which Catholics build their own schools in a country which possesses such excellent state schools:

(1) They want their children to become not only learned boys and girls, but also good boys and girls. This necessitates the teaching of morality and the training of the conscience.

(2) They want a more comprehensive education for their children than the State is empowered to give. Our public schools are permitted to teach only the intellect, and even that only in secular knowledge; hence they must produce a lop-sided man or lady. They ask, "Why should education be one-sided, and why limited to the knowledge of things here below?"

(3) This is God's world; and we are placed on earth to know, love and serve Him; hence God possesses the first claim on the child. Therefore both justice and logic demand that God figure most prominently in the education of the child. Not even parents—much less the State—have the

right to deprive the child of its God-given title to know Him and its duties towards Him.

(4) "This is eternal life that they may know Thee, the only true God, and Jesus Christ, whom Thou hast sent." (John xvii:3). Christ's complaint was: "Just Father, the world has not known Thee." (John xvii:25). "What doth it profit a man, if he gain the whole world, and suffer the loss of his own soul?" (Matt. xvi:26). "O, that they would be wise, and would understand, and provide for their last end." (Deut. xxxvi:29). "The Lord hath made all things for Himself." (Prov. xvi:4).

(5) They believe that education should produce the ideal man; if so, it must take account of the child's primary purpose on earth, and of its destiny hereafter; it should fit the child both for a successful career here and for Heaven in eternity.

(6) Not what we know counts most, but what we are. And if character-building is more important than head-training, Christ should not be excluded from the school room, since even the infidel confesses that the world never had another character comparable to Christ; that He was a model of all virtue for all time.

(7) This God-man bids "the little children to come unto Him;" He came "to teach;" He was to be "the true light, which enlighteneth every man that cometh into the world;" "One is your Master Christ," He declared, yet our legislators have found it necessary, like Bethlehem's people, to show Him the door, if He should attempt to enter the school room.

(8) Their motto is "God and Country;" their motto is "In God we trust."

(9) Sound civilization can result only from sound morality, which in turn depends on conscience and character-training.

(10) They glory in calling theirs a "Christian country," but it cannot long remain that if Christian education be proscribed by law.

(11) Twenty and thirty years from now the school children of today will direct the affairs of state, will hold the offices of trust, will be at the head of our country's industries, will make and administer the country's laws. Now, if they become merely learned men, shrewd men, sharp men, and not also honest men, pure men, conscientious and God-fearing men, what will become of our blessed country? During the past few years how much have we heard of scandals in high places, of cries for reform, of investigating committees at work, of loose divorce laws, of bank presidents committing suicide, of bank cashiers going to the penitentiary? These individuals receive a good head education at state schools and colleges, but no heart or conscience training.

(12) It is admitted that the majority of our leading newspaper editors are agnostics and infidels. The one-half hour Sunday school cannot offset the influence which they wield in this great reading age. Then

nearly two-thirds of the children of the United States are not attendants at Sunday school.

Enough has been said; the following non-Catholic witnesses will make admissions which characterize the Catholic Church as the foremost influence in preserving our glorious Republic by her system of education.

Catholics no longer have to apologize for or even defend the parochial school; the leading statesmen and educators of the land are doing that for them. Listen to these eminent gentlemen:

II

THE PARISH VS. THE PUBLIC SCHOOL.

The Catholic parish-school does not exist to be a mere competitor of the public school in training the child in secular subjects. The Catholic school system is the logical outcome of the Church's commission to teach "all nations"—of course, first of all about God, the soul, the future life, the means by which eternal happiness in that life can be secured. No more time is devoted directly to the teaching of religion than to the teaching of grammar, or geography, or history, or mathematics, but the child lives in a sort of religious atmosphere and imbibes the conviction that it "profits a man nothing if he gain the whole world, and suffers the loss of his soul."

PARISH SCHOOL FIFTEEN HUNDRED YEARS OLD.

The Catholic Church is not an intruder into the educational field; she did not start her educational system in opposition to a public system already established. She began to operate schools as soon as she could breathe the air of freedom on earth—more than fifteen hundred years ago. For many centuries hers were the only schools in most of the European countries. After the introduction of Protestantism, schools continued to be religious schools. Even today the bulk of the European school children are in sectarian schools, Catholic, Protestant, or Jewish. In our own country practically all schools were conducted under religious auspices until eighty-five years ago, when the present public school system was launched under the sponsorship of Horace Mann. Without saying one disparaging thing about

the public schools, we invite people to consider the Catholic parochial school on its own merits. It is competent to impart to the children whatever information of value they could obtain in the public school, and at the same time to teach them about the things on which eternal life depends, to discipline the will, to cultivate the conscience, to plant in the youthful heart the seeds of virtue. In other words, the Catholic school tries to make out of its patrons not only learned men and women so that they may have a successful career in the business world, but also good men and women so that they may be the pride of our country, a great benefit to society, and so that they may enjoy the love of God while they are passing through this life on to their eternal destiny.

The Catholic Church believes in giving a Christian education to a Christian child, because on becoming a Christian the child has both the right and the duty to learn all its obligations to God, its soul, the Church, etc.

Then because the Church is the divinely commissioned Teacher of people in the New Law, she must do what is in her power to "make the child safe" for Christ here and for God in Heaven hereafter by enlightening its mind concerning truths of the supernatural order, by disciplining its will, and training its conscience to follow carefully the prescriptions of the natural and the revealed law of God. It is the greatest folly to assume that the child will remain loyal to God simply because it has become His child in Baptism. According to the same philosophy a child would have sufficient secular education by simply being enrolled in school at the age of seven. The child of God needs a school for the instruction and encouragement requisite for a truly Christian life more than the child of the world needs a school for its preparation for its career here below.

Even the pagans reason better than many Americans. They had their gods, and instruction on the deities formed a part of the child's school curriculum.

At this time there is a great deal of agitation in favor of

instructing even the grown-ups in citizenship, and we are all agreed that the vast majority of the American people needs it. Those who maintain that religious instruction should form no part of the child's school days should, on the same principle, maintain that anyone born in the United States is and will remain a good citizen on that account; and that a foreigner would become and remain a good citizen by the mere fact of his being granted his naturalization papers.

God has such a weak hold on the average American child that unless religion be actually planted in its life, and watered and nurtured as it develops so that it may take deep roots, it is likely to be completely destroyed owing to the antagonistic atmosphere and environment in which it must pass its days. There is no opposition on the part of the Catholic Church to public schools as such. She would not think of asking those who rule the destiny of the public school to eliminate a single branch of study from its curriculum. Neither would she ask them to add definite religious instruction to the other studies, because it is simply not feasible in this country. Still she would regard herself as most recreant to her commission if she did not instruct her youth in Christian doctrine, Christian ethics in the whole revelation of God, while they are learning "the three R's." Hence, it becomes necessary for her to conduct schools of her own where God and His works, the soul and its destiny, the duties of the Christian and the inculcation of the moral virtues are taught the child along with lessons on man and his works, the body and its needs, citizenship and its advantages—schools where the child is prepared both for its brief career here and its never-ending career hereafter.

THE SUNDAY SCHOOL NO REMEDY.

It may sound plausible to say that it is not the duty of day school but of the Sunday School to teach the child these things. But if fact and not theory be consulted, such reasoning is very faulty, because more than two-thirds of the American children do not patronize the Sunday School.

These same children are reared in homes where Christianity is non-existent. If two-thirds of American parents are not members of any church, if their children are not attendants of the Sunday School, and if they do not receive any religious instruction in the day school, where, pray, will they receive it?

If the one-third of American children who are receiving their education in private schools, or their religious instruction in Sunday Schools, is not leaving its Christian impress on the life of America today it is precisely because it is in far closer keeping with human nature that the two-thirds be influenced by the one-third.

III

REASONS WHY THE PARISH SCHOOL SHOULD EXCEL.

Lest some might surmise that the superiority of Catholic schools from a moral standpoint must be accompanied by a proportionate inferiority in intellectual training, we adduce considerable testimony to prove that Catholic parochial schools excel even from a secular point of view. On account of the unpreparedness of many to believe this, it might be profitable to furnish a few reasons why all-round superiority should characterize the parochial school.

1. Parochial school teachers take up their work as a life profession; they never expect to change their occupation, and hence become intensely interested in the same.

2. The motive which impels the religious teacher to devote his or her life to teaching is the highest which can actuate a human being—love for God and a high appreciation for the sacredness of the teaching profession, which begets boundless enthusiasm.

3. Religious teachers live away from the world, are not distracted by its pleasures and attractions, and are not disturbed by the consideration of money.

4. Sisters or Brothers who teach in parochial schools live on the very school premises, dwell in a common house where school and its work enter into their conversations, recreations and prayers. Then their very rule obliges them to devote several hours every day to study.

5. It should be needless to declare that the preparatory training of religious teachers is thorough. A diocesan school superintendent or a school board establishes a high-standard curriculum, which the Sister or Brother must be competent to handle. Then the teaching community itself has not only a well organized system of training, but invites the country's best edu-

cators to instruct the teachers during the summer. Now that the most excellent of these points cannot be predicated of the public school teachers and their work must be apparent to the most casual observer:

(a) It is the exception rather than the rule that they teach for life; teaching is intended as a stepping-stone to something better, i. e., more remunerative. President Sherman, of Cornell, has said that the average duration of a public school teacher's career is between seven and eight years. (See "Education in the United States," Vol. I, page 297). Pres. Stanley, of Worcester, has since said that the average length of service is less than four years.

(b) The motive which leads most public school teachers to their profession is the earning of a livelihood. (cf. "Educational Review," Nov., 1900, p. 415).

In the "Report of the Bureau of Education," 1892-93, p. 545, we read: "The profession of teaching seems to be a kind of waiting-room in which the young girl awaits a congenial ulterior support, and the young man a more advantageous position." Observe the present country-wide agitation for the increase of teachers' salaries.

Now give ear to our witnesses.

IV

PUPILS OF CATHOLIC SCHOOLS EXCEL IN CONTESTS.

Instances like those which follow are brought to the public's attention many times a year as pure news items in the secular press. We have culled these as they came to our notice during the years 1924-1926.

Topeka, Kan., April 4, 1924.—Thomas D. Kelly, a senior in the Topeka Catholic High School, is one of the winners in the Constitution oratory contests which were held throughout Kansas, Southern Nebraska, Western Missouri and Northern Arkansas, under the auspices of the Kansas City Star. The other winner was George Chumos, a native of Topeka, of Greek ancestry, now a senior in the Topeka High School.

John A. O'Kane from Sacred Heart High won The Chronicle's finals in the national oratorical contest on the United States Constitution yesterday afternoon.—*San Francisco Chronicle*, May 10th, 1924.

The only National Guardsman from Maryland to pass examinations for

the United States Military Academy at West Point, Thomas Joseph Moran, has been notified by the War Department that he has qualified for entrance.

Educated at St. Andrew's parochial school and the Polytechnic Institute, he enlisted January 5, 1920, in Company A, Fifth Regiment, Maryland National Guard. Joining the staff of the Southern Tariff Association in Washington, he reenlisted July 10, 1923, in Company F, First Regiment, Maryland National Guard, with headquarters at Hyattsville.—*Baltimore Sun*, June 9, 1924.

Chicago, Ill., June 29, 1924.—The excellence of Catholic high schools of Chicago was again demonstrated this week, when in competition with the

pupils of all of the public and denominational high schools, numbering tens of thousands, a girl member of the senior class at the Aquinas' High School (Dominican Sisters) won a scholarship at the University of Chicago.

The scholarship was offered by the Blackhawk Post, American Legion, for the best essay on "Why I Am Proud I Am an American Citizen," and the paper was written by Estelle Spaeth. The honor was conferred upon the girl by Commander F. A. Lynch, of the post, at the commencement exercises, graduating a class of sixty-five.

Washington, Ind., May 18.—Students in the local Catholic High School for Boys carried off all the honors in the essay contest held as a part of the Boys' Week program of the Rotary Club. Cash prizes were offered for the best essays on Good Citizenship and every one of the prizes was awarded to students of the Catholic High School.

The contest was open to all school boys of the city and the judges were the County Superintendent of Schools, the District Attorney, and a prominent attorney. Owing to the recent activities of the Ku Klux Klan in this section there was keen interest in the contest and particularly in the outcome.

The essay contest on the subject of Christopher Columbus for grade school pupils of the city and county, conducted for a week by The Gazette, proved a popular and instructive innovation and drew responses from all the city schools, both public and parochial and from a number of rural schools.

First Prize—Mary Louise Braumberger, 548 South Ninth street, St. John's school. \$5.00 gold piece.

Second Prize—Henrietta Haugh, 115 Summer street, West Burlington, Ia., St. Mary's school.

—Burlington (Ia.) Gazette, March 13, 1924.

Waukon, Ia., March 25, 1924.—(Special)—Miss Alice Collins, 12 years of age, won the highest honors in eighth grade examination. Her average was 97 4-10 per cent, highest among the 211 pupils in Allamakee county who wrote the examination. She is the oldest daughter of Mr. and Mrs. James Collins of this city and is a student of St. Patrick's Parochial school. The examination was in reading, writing, history, orthography, arithmetic, music, physiology, civics and geography. —Des Moines Register, Mar. 25, 1924.

Johnstown, Pa., Feb. 25, 1924—Of five winning essays in the contest on Greater Johnstown, conducted recently by the Tribune, three came from pupils of St. John's school.

Lowell, Mass.—April 1, 1925.—The prize of \$10 in gold for the Lowell day essay contest has been awarded to Mary McCluskey, a pupil of St. Michael's school, it was announced yesterday. The contest was the annual one conducted by the Lowell Chamber of Commerce and the announcement of the winners was made by Secretary George F. Wells of that organization.

Brooklyn, N. Y., June 4, 1925—In a recent essay contest on "Tolerance," conducted under the auspices of the Harry Wolkoff Association for Brooklyn children, the first three prizes were won by Catholic children.

The first prize of \$100 in gold was awarded to Lora Haynes, of the Nativity Parochial School, Monday night. The second prize, \$50, was won by Rita McCoy, of St. Anthony School, and the third prize, \$25, by Henry Drachbar of Our Lady of Lourdes School.

Omaha, Neb., July 3, 1925—Antoinette Lococo of the Cathedral High School of Lincoln was awarded first prize on her essay, "The Federal Constitution and the Courts," by the committee of judges appointed for the third judicial district. This is a part of the contest being conducted through the schools of the state by the Nebraska State Bar Association. The local judges were Judge Mason Wheeler of the district court, Clarence Miles, president-elect of the Lancaster County Bar Association, and Prof. Roy E. Cochran of the State University.

Alice Reardon was awarded second place and Earl Haberlin was awarded third place. Both are students of the Cathedral High School of Lincoln.

Miss Lococo's essay has been entered in the state contest. She will receive a gold medal for winning in the judicial district contest.

The judges in the above contest were all men eminent in their profession and non-Catholic in religion.

Rochester, N. Y.—Miss Helen M. Ritz, a graduate from Nazareth Academy here last June, heads the list of university scholarship winners announced by the state department of education. She won her college entrance diploma with an average of 97.57. Miss Ritz intends to prepare for teaching at Nazareth College, Rochester.

Nazareth Academy pupils won twelve out of the twenty-five scholarships awarded in Monroe county and three out of the ten highest in the state.

Detroit, Mich., Dec. 26, 1924.—In an essay contest on "Home Lighting" conducted here by the Electrical Extension Bureau, fifteen of the thirty Detroit winners of prizes were pupils of parochial schools. The contest is

international, including all the school children of the United States and Canada, and the best essays written here have been forwarded to New York to be entered in a final judging for international honors. The first prize is a model electrical home.

Catholic pupils won the first eight places, the tenth, eleventh, twelfth, and fifteenth in the high school section. In the elementary section they took second, eleventh and fifteenth.

Key West, Fla., May 21, 1924—Miss Mildred Brown, a student of the Convent of Mary Immaculate, has been awarded first prize in the American Legion contest for the best essay on "The Man Without a Country," according to an announcement made by a committee of five judges who examined the sixteen papers submitted for final decision.

There are more than 2,000 students registered in the white public schools of Key West, and seven hundred in the schools for colored children. There are three Catholic schools with about 700 pupils, including the Convent of Mary Immaculate, with 550 pupils, the Catholic school for boys, with 200 pupils, and a colored school with about 100 pupils. The schools are conducted by the Sisters of the Holy Name.

Palmer Werner, 11, of St. Anthony's orphanage has been notified that his drawing has been awarded one of the prizes in the National Poster contest conducted by The Drawing Master Club of Cleveland.

The boy's sketch, a western scene, will be sent to Oakland, Calif., this summer, where with other winners it will be exhibited before 30,000 school teachers at the National Educational Association convention. — Toledo Blade, May 23, 1924.

St. Agnes' School, of Rockville Centre, again won the the spelling championship of Nassau County at the annual contest, held at Mineola High School last Monday. This is the fourth time this school has won the banner, having held it since 1919.

Jacob A. Koehler, 12 years old, of Forest avenue, is the boy who upheld the reputation of St. Agnes, being credited with 99 per cent for 100 words, a trivial technicality prevented him from getting a perfect score. He was tied for first honors with Muriel Wilkins, of Manhasset, and they were given fifty words more to decide the winner, and the St. Agnes scholar came through with an easy win with 49 against 45.—**Brooklyn Tablet.**

In an essay contest between St. Cecilia's parochial school, Woodburn, Oregon, and the two public schools of that town, conducted by the Woodburn Community Club, the parochial school students carried off all three prizes, first, second and third.—**The Tablet, March 15, 1924.**

Pupils of four schools of Greater Cleveland were rejoicing Saturday over laurels that came to them as the result of the third annual Music Memory Contest in Masonic Hall Friday.

Names of their schools are to be engraved on a bronze tablet that will be on display at Masonic Hall whenever the Cleveland Symphony Orchestra plays there.

The schools are Lourdes Academy Senior, Dawning School, Prospect School of East Cleveland and Central High School. In this order, they finished in the contest for which children of 56 schools have been studying for months.

Lourdes senior's team was also victor in last year's contest, when the

school tied for first place with the Girls' Catholic High School, and drew the lucky chance.—**The Cleveland Press, April 14, 1924.**

Cleveland, O., May 1, 1925—Miss Monica Durkin of Notre Dame College and Miss Catherine Cullitan of Notre Dame High School were prize winners in the recent national poetry and short story contests conducted by the Central Interscholastic Press Association.

Detroit, April 6, 1925—Miss Mary McGillivary, who was graduated last June from St. Mary's Academy, conducted by the Sisters Servants of the Immaculate Heart of Mary at Monroe, Mich., was this week awarded first prize by the American Legion for the best essay from the State of Michigan on "Why Communism Is a Menace to Americanism."

The contest was announced at the school last spring. At the suggestion of her history teacher, Miss McGillivary began the writing of the essay, but did not finish it until the summer vacation. The prize awarded was a silver medal. Her essay will be entered in the National contest.

South Bend, Ind., May 28, 1925—Mary Coddens, an eighth-grade pupil in Sacred Heart Convent, conducted by the Dominican Sisters here, has won the St. Joseph County Spelling Contest, in competition with pupils of all the public, private, and parochial schools of the county.

As a result of her victory, the parochial school girl will represent the county, which includes the city of South Bend, in the National Spelling Contest to be held at Washington the week of June 15.

Washington, May 1, 1925.—Of twelve awards just announced in the

American Chemical Society's essay contest in the District of Columbia, seven were captured by pupils of parochial schools here.

Parochial school contestants won three of the six first class awards, which carry with them gold prizes and entitle the winners to compete in the national contest for scholarships to leading universities of the country. In the second division, the Catholic pupils won four of the six awards.

Frostburg, Md., Nov. 27, 1924—Mary McGraw, fifteen years old, a student at St. Michael's High School, won first place in the high school department in the essay contest held for the students of this town by a national advertising agency. The prize was \$15. Mary Anna Lyons, fourteen years old, of St. Michael's High, won one of the three third-place prizes.

Cincinnati, O., June 9, 1925—Donald Leahy, student at St. Xavier's High School, Louisville, Ky., won the inter-high school English essay contest conducted by St. Xavier College here. Announcement of the result has been made by Rev. Daniel M. O'Connell, S. J., dean of the local college. The winner will receive a prize set of books.

Students in Catholic high schools in the dioceses of Cincinnati, Covington, Ky., Louisville, Indianapolis, Columbus, Wheeling and Nashville were eligible for the competition held annually at St. Xavier College. Rev. F. J. Finn, S. J., a member of the Board of Trustees at St. Xavier and widely known author, headed the committee of judges.

Catholic School Girl Is Victor Over 500,000 Entries.

Following the announcement that Frances B. French, a Catholic school

pupil of Elizabeth, New Jersey, had won the third National Safety Campaign Essay Contest over some 400,000 entries, word now comes of another Catholic school winner in a memorable contest.

Miss Adelaide Rose Cahill, of 580 West 161st St., New York, on Tuesday received an announcement that a short essay on home lighting she had written months ago, in competition with 500,000 school children, had been awarded first prize for the New York, Long Island and Westchester section in the Lighting Educational Committee's National Essay Contest.

Cleveland, O., Mar. 6, 1925—Catholic school students carried off the majority of the prizes offered in the Flag Story Contest conducted here by the Western Reserve Chapter of the Daughters of the American Revolution. All of the sixteen prizes offered in the eleventh and twelfth grade group were won by children from Catholic schools and the winner of the first prize in the fifth and sixth grade group was also a pupil from a Catholic school. In each group the prizes were: first, \$25.00; second, \$10.00, and \$1.00 for each of the next fourteen.

Commenting on the results of the contest, the Rev. John R. Hagan, Diocesan Superintendent of Schools, said:

"Our teachers have always tried to inculcate reverence for the Flag and are unremitting in their effort to raise the standards of spoken and written language in our schools. No prize contest is absolutely indicative of the relative standings of different schools. However, insofar as this contest is indicative of the achievement in the teaching of patriotism and good English, the results are naturally very gratifying."

Louisville Parochial School Boy Is Winner of National Prize.

Louisville, Ky., June 22, 1925—Strangers at the Union station today thought that some foreign potentate, illustrious statesman or conquering hero had arrived at noon, when they heard the cheers and huzzas which greeted the appearance of eleven-year-old Frank Neuhauser on the inbound train. Frank is truly a conquering hero, as, at Washington, D. C., he was acclaimed the champion junior speller of the forty-eight States of the Union.

He is but eleven years of age, but, in a nation-wide contest, participated in by two million public and parochial school children, he won first place, together with a gold medal and \$500 in gold. This money, he says, he will bank, with the purpose of adding to it, in order to pay his way through college, after he has been graduated from high school.

FIRST AMONG TEN THOUSAND

Helen B. Woche, of St. John the Baptist School, a seventh grade girl, has been judged first prize winner out of approximately 10,000 contestants in the essay contest on Immigration, held in Brooklyn schools of the Tenth Congressional District, February 26, 1924. Seventh and eighth year pupils of the public and Catholic elementary schools and first year high school pupils were enrolled in the contest, which was held under the auspices of the Board of Education and Diocese of Brooklyn.

Congressman Emanuel Celler will give the winner a trip to Washington and defray the expenses of an adult escort over the holiday. The Congressman will award Dorothy Carlson, second prize winner, of P. S. No. 137, eighth year, a gold medal. Charlotte McCormack, of first year, Holy Rosary High School, third prize winner, will receive a silver medal from Mr. Celler.—The Brooklyn Tablet, March 22, 1924.

Yesterday afternoon at Town Hall, where Washington's Birthday was celebrated by American Legionaries and an audience of 1,000 or more, Col. Julius Conrad, representing Major General Bullard, presented Cecilia Gill, a little girl with golden curls, a parchment telling her she had won over hundreds of other school children in an essay contest on the Federal Government and its functions.

Cecilia is thirteen, lives at No. 509 East Seventy-seventh Street, and attends St. Monica's school. The award gives her a trip to Washington and a special audience with President Coolidge, the details of which will be arranged later. The contest was under the auspices of the committee on Americanization of the American Legion, of which R. E. Condon is chairman. Col. E. M. House was chairman of the jury of award.—New York Evening World, February 23, 1924.

MRS. COOLIDGE GIVES PRIZE TO CATHOLIC SCHOOL ESSAYIST

Mrs. Calvin Coolidge, wife of the President, at a great Flag Day ceremony on the Ellipse back of the White House, presented \$100 to Miss Adele Daniel, a seventeen-year-old Catholic girl of Vicksburg, Miss., as first prize in the national patriotic essay contest conducted by the Women's Overseas League. Miss Daniel won the national award in competition with thousands of contestants throughout the country. Her essay was successively given first place in the state contest, corps area contest and final judging of group winners at Washington.

In addition to the \$100 prize, the winner received a free trip to Washington and return, with a liberal allowance for the journey and her stay there, and other minor prizes.—Western American, June 21, 1924.

CATHOLIC STUDENTS TAKE FOUR OUT OF FIVE.

Spelling down the best spellers in the schools of Ramsey county takes

some little time, as various school officials will explain, after their experience Saturday morning at Mechanic Arts. "Morning" is merely a term, as a matter of fact, for the thirteenth annual spelling contest of the Ramsey county public and parochial schools, began at 10 a. m. and did not finish until after 1 p. m.

-St. Paul (Minn.) Pioneer Press, April 18, 1926.

CATHOLIC STUDENTS WIN STATE HONORS IN ANNUAL NATIONAL CHEMICAL CONTEST.

St. Leo, Fla., April 9, 1926.—Five students of St. Leo's Academy, competing in the annual chemical prize essay contest, have been adjudged Florida state winners in their respective subjects, according to information received here from the committee of

the national chemical prize essay contest of New York City.

The national prize winner receives a four-year scholarship at Yale university plus \$500 annually.

WINS IN MUSIC FEST.

Master James Mendler, in the final competition of the Music Week Association contests held at Steinway Hall last Friday night, won the gold medal, first prize, for the Junior vocal class boys' section.

James Mendler finished first, Arthur Cowan second and James Gallagher fourth. All three boys received their entire vocal training with the Diocesan choir. Master Mendler will be presented with the gold medal at Carnegie Hall, Tuesday evening, June 22, when the other prize winners will also be rewarded.—The Tablet, June 19, 1926.

V

THE BEST ELEMENTS IN AMERICA DEMAND RELIGION IN EDUCATION.

THE WORLD SUNDAY SCHOOL ASSOCIATION.

(The Literary Digest, August 16, 1924)

The WORLD SUNDAY-SCHOOL ASSOCIATION developed into a league of nations to promote the spiritual welfare of the child at its recent convention in Glasgow, and, so far as press notices say to the contrary, there was agreement upon material needs and methods, whether the child in mind was a native of Abyssinia or of Kansas. In a convention of such size and complexity as was this, whose members were drawn from hither and yon, even from 13,000 miles away, much was done and said that could not be set down in detail except in voluminous reports. But some things emerge which are regarded as fundamental and which may be told in a few sentences. This duty is performed by **The Universalist Leader**. The old system of mass instruction used the world around has gone by the board, we are told, to give place to individual instruction and recognition of particular needs. The proportion of workers to pupils is increasing. Where it was one in twenty or thirty, it is now one in five or six. Training of leaders and picking out of future teachers, missionaries, preachers, social workers is a new phase of the work. More than one hour a week, it is agreed, must be given over to religious instruction, and daily vacation Bible schools must be able to reach congested city areas, remote country districts and into the masses of foreign-speaking inhabitants. It is agreed further, as the subject matter is boiled down by **The Universalist Leader**:

"That Boy Scouts, Girl Guides and similar organizations are of enormous value in holding on to boys and girls at the age when they drift away and drop out.

"That the teacher who is to succeed must give more than the hour on Sunday to a class, and that the one who is with the pupil in week-day activities, social, educational or recreational, ought to be the one to teach them on Sundays.

"That in an increasing number of countries time is being found for one or more periods of week-day religious instruction.

"That the Bible is the basis of instruction, but that extra Bible material is being brought in for special grades and special needs.

"That uniform lessons in the sense of providing the same Bible passages for all grades have had their day, and uniform lessons in the sense of providing the same courses to the whole world together are coming in.

"That Christian, Buddhist and other religious leaders recognize that religious education is a task of first importance, that hours of worship, buildings, and other machinery must be changed to put this first thing first, that in even conservative groups teaching the children has been placed on the level of preaching the word.

"That parents of every race, black, brown, red, yellow, white, seem equally anxious to get the best available for their children however in different they may be as to what they get for themselves.

"That the racial differences are striking, the psychology of the adolescent is the same everywhere.

"That the World's Sunday School Association is a great missionary organization to "influence the child life, not of a single empire or race, but of the world."

"That it is determined itself to be a League of Nations and has decided to work for international peace by direct attack in Sunday-school lessons on race hatred and prejudice."

PRESIDENT COOLIDGE'S ATTITUDE

Washington, July 25, 1924—Speaking to the Convention of the National Education Association yesterday President Coolidge made the following significant statement in reference to the crying need of moral and religious training for the youth of the nation:

"Another element must be secured in the training of citizenship, or all else will be in vain. All our learning and science, our culture and our arts, will be of little avail unless they are supported by high character; unless there be honor, truth and justice, unless our material resources are supported by moral and spiritual resources, there is no foundation for progress. A trained intelligence can do much, but there is no substitute for morality, character and religious convictions. Unless these abide, American citizenship will be found unequal to its task."

MOVEMENT FOR RELIGIOUS EDUCATION GROWING

Washington, D. C., June 26, 1924—The movement looking toward the establishment of some sort of religious training to supplement the instruction given in secular schools appears to be gaining impetus, according to facts gathered by the Bureau of Education. It has announced that nine States now require that the Bible be read at stated times in the public schools. These are: Alabama, Delaware, Georgia, Kentucky, Maine, Massachusetts, New Jersey, Pennsylvania and Tennessee. Three States, Maine, Delaware and Kentucky, have passed Bible reading laws within the past year.

The bureau also calls attention to the fact that "with the assistance of the Boston University School of Religious Education, a weekday religious school has been established at Malden, Mass. Classes meet four afternoons for sessions one hour in length."

MORE INTEREST ASKED

Fort Wayne Journal Gazette, March 10, 1924

"Education in matters of religion cannot be undertaken by the public schools, for reasons already touched upon, at least for the present generation. Despite our certain broad knowledge that this education can best be given during the very years in which our children are enrolled in the schools, it is utterly useless to think of the public schools as agents in religious education, except in the most informal way. Some other agency must carry on this highly necessary phase of education; and this agency is, of course, the church-school, which for all but a small fraction of our children, means the Sunday school.

"The future of the church, the good of society demands that religious education shall not fall below secular education in quality nor in inspiration. People instinctively measure opportunity by a cost standard. Do we wonder at the overcrowding of the engineering schools and the schools of commerce and the neglect of the theological schools? Have we not emphasized from the kindergarten through the university that phase of education which involves the material, by expending millions of dollars there to hundreds upon education in things of the spirit? We have failed utterly in dignifying the importance of our religious education, and we are reaping the harvest of indifference, if not of contempt, for the eternal verities of life.

"Let us try to acquire a new point of view. Let us as Christian people realize that our greatest duty is to our boys and girls.

UNITED STATES COMMISSIONER OF EDUCATION.

By Dr. John J. Tigert, the United States Commissioner of Education at Harvard University.

"Those few who have not required the Deity for an explanation of the universe do not loom up among the great figures in the history of philosophy. We have atheists among the Greek philosophers in Democritus and Leucippus, but they sink into insignificance as compared to such theists as Pythagoras, Socrates, Aris-

"We do not recall an outstanding atheist to match against the cloud of theologians and School-men of the middle ages."

"If education consists in the evolution of the man's inherent capacities or untying 'the bundle of possi-

bilities;' if religion be a universal phenomenon among men, and if great thinkers find God indispensable to the explanation of reality, then education which lacks the religious element is certainly seriously defective.

Ethical Teaching Insufficient.

"How shall we direct the will and train the heart as we enlighten the intellect? Naught but religious feeling, the inspiration of the soul, and faith in God can accomplish this. Even ethical teaching and morality, though helpful, will not suffice. Moral philosophy may be similar to other knowledge, the product of man's mind, but not a force which controls his acts. There are abundant examples of the failure of ethical teach-

ing to affect life. France has given thorough moral training a more thorough trial perhaps than any other nation. And yet, says an eminent authority, 'In fifty years criminality has increased three-fold, though there was scarcely any increase in population. This statement was made before the war and does not comprehend the violent increase of crime since the war. One French professor complained, 'My prize pupil in morals is the biggest knave of the lot.'

"But this moral instruction requires the reinforcement of religious teaching and feeling.

"Morality is indeed the worthy helpmate of religion, but history and experience reveal over and over again that it can not be substituted for it. Ethical societies have failed to supplant the Church.

Truths That Are Not Popular.

"I am well aware that the position that I am taking is not popular today among educators, but I reiterate the words of a chancellor of one of our colleges uttered in his inaugural address more than a decade ago, 'Powerful as is the force of opinion today in the direction of secularized education, mighty as are the millions devoted to that purpose, earnest and numerous as are the advocates of education without religion . . . yet I am undismayed. For there is a power greater than the opinion of men; there are resources vaster than the millions of earth. Let us not 'trust in uncertain riches, but in the living God.' "

PROTESTANTS NEED PAROCHIAL SCHOOLS.

Dr. Cadman Says Time Is Opportune to Follow Catholic Plan.

"*The Tablet*," January 24, 1925.—

On Tuesday afternoon Rev. Dr. S. Parks Cadman in an address before

a gathering of the teachers, members and friends of the New York Kindergarten Association, held in the ballroom of the Park Lane Hotel, Park avenue and Fifty-first street, Manhattan, recommended religious schools for Protestants.

Dr. Cadman told the society that the training of the child is one of the utmost importance. He regards the child as supreme, and finds each one more fascinating than the adult. The child presents immense possibilities, which the Protestant sects have been wont to neglect, he asserted. The Brooklyn divine declared that the money spent on evangelists and revivals might well be devoted with fuller ultimate return to the training of children, and he expressed admiration and appreciation of the attention and care which the Roman Catholic Church gives to its children. The Church realizes that the formative stage of the child's character is between the ages of six and nine, and it utilizes this knowledge by giving the children the necessary moral training in the parochial schools. A similar practice should be adopted by the Protestant churches, in the opinion of Dr. Cadman.

The Brooklyn clergyman declared that parents are inclined to be too lax in rearing their offspring; and if he were wealthy enough he would erect a building to "bring up" parents. The teachers must bear the burden of this loose parental discipline, and this feature is one of the most difficult of the kindergarten work, he said.

In the course of his talk Dr. Cadman deplored the feeling of "100 percent. Americanism" which preaches intolerance and race superiority. The kindergarten takes in children of all races and creeds and inculcates in them the proper American spirit, he stated.

FOLLOW CATHOLIC LEAD, SAYS PROTESTANT MINISTER

Protestant churches must follow the basic principle laid down by the Catholic church in a definite development of a program of religious and moral education if they are to function efficiently in the future, declared Dr. Edward S. Boyer of Chicago, an instructor of the Chicago Training school, in his sermon last night at the Roberts Park M. E. Church on "A New Demand in the New Age."

"The world has never been in need of Christian leadership as it is today," said Dr. Boyer.

"There are two conflicting currents of our day injuring the church morale. There is the element stressing religious education, while there is the other element that insists solely upon an evangelistic program. The Catholic church is leagues ahead of us in the Protestant churches in the matter of religious education. I say all honor to the Catholics for the principle they have laid down in regard to religious education. I am in favor of a program worked out to give our boys and girls a better chance to know God."—Indianapolis Star, July 23, 1923.

CAUSE OF WORLD'S UNREST

The preaching and teaching of liberalism in religion must assume a share of the burden for the lawlessness and unrest in the land, said Dr. Joseph Taylor Britain, pastor of the Columbus (O.) Central Presbyterian church, in a sermon on "Religious Foundations of National Life" at the Irvington Presbyterian church Sunday evening.

"The spirit of lawlessness," he said, "is attempting to organize the forces of evil for a massed attack on the Christian religion, the rights of property and free government and the frontal attack is being directed against the word of God."

A number of so-called scholars have for years had as their chief purpose the taking away of everything supernatural from the Bible, he said. "Can

men lay other foundations than Jesus Christ and His word?" he asked.—Indianapolis News, May 21, 1923.

RELIGIOUS TRAINING IS URGED IN SCHOOLS

Pueblo Rotarians Advocate Moral Education to Prevent Crime.

Pueblo, May 18, 1925.—The Pueblo Rotary club today unanimously passed a resolution indorsing and advocating a better system of religious and moral education for the rising generation. The several hundred members of graduating classes of Pueblo's high schools were guests of the Rotarians when the following resolution was passed:

"Whereas, There has been brought to the attention of the Pueblo Rotary club the increasing prevalence of crime, particularly among the younger people of the state and nation, and in evident connection therewith, the lack of suitable religious instruction in the schools and elsewhere; now therefore,

"Menace to State."

"Be It Resolved, By the Pueblo Rotary club, that we deplore the lack of adequate moral and religious standards as a serious menace to the welfare of the state and nation.

"Resolved, That the lack of religious education is largely responsible for the ignorance as well as the waywardness of many of the rising generation.

Safeguards Home.

"Resolved, That education remains, as it always has been, the best safeguard for the preservation of the American home, as well as the American city, state and nation.

"Resolved, That nonsectarian education in the fundamental religious principles, accepted and approved by men of all creeds, is a necessary element of American citizenship.

"Resolved, That we urge that moral training be stressed in all grades of public education from the lowest to the highest, and we recommend to the serious attention of all educators here and elsewhere, the pressing im-

portance of an active interest and participation in religious education." *Rocky Mountain News, Denver, Colo.*

MINISTERIAL UNION URGES RELIGIOUS TRAINING SCHOOLS

Pittsburgh Telegraph, Dec. 1, 1924.

Establishment of schools for religious instruction throughout Pittsburgh and Allegheny county, was urged today at a meeting of the members of the Ministerial Union, held in the Smithfield Street Methodist Episcopal Church.

Such schools are now being conducted in Wilkinsburg, Bellevue, Avalon and Ben Avon, where the children are excused from the public schools and attend church one hour a week for religious instruction. In the churches, they are instructed by teachers selected and paid by the churches of these communities. The instruction is entirely non-sectarian and is not compulsory.

Ministers Speak

Addresses on the subject were made by the Rev. W. K. Anderson, pastor of the Manchester Methodist Episcopal Church, chairman of the committee presenting the matter to the ministerial body; the Rev. C. C. Brainsby, pastor of the Homewood Presbyterian Church; H. E. Carmack, of Wilkinsburg, who presented the resolution adopted on the subject; T. E. Garber, superintendent of schools of Bellevue, who told of the progress of religious instruction in that community, and Mrs. H. C. Renton, director of religious education in Wilkinsburg.

It was explained that Dormont is getting ready to introduce religious instruction in that community. In New Brighton, special religious training is now being given under a special teacher appointed and paid by the churches of the borough, one teacher doing the work done by many teachers in the other communities named.

18 Churches Participate

Attorney Carmack explained that in Wilkinsburg the plan of giving the children religious training is now in its third year. When it was taken up,

18 churches representing 11 denominations participated. The finance committee provided a budget of \$5,000 for the first year. He said that nearly everywhere school boards and principals are in sympathy with the movement.

He showed that in Wilkinsburg the children are met by trained teachers with public and religious training. He said it was desired to put on a broad program of such instruction in the city of Pittsburgh. The tendency was towards that direction in all of the large cities of the country.

STUDENTS' MORALS SHOCK BOARD

Brooklyn (New York City) Tablet, April 11, 1925.

The imperative need of character education in the high schools of the city is stressed in a report submitted to the Board of Education last week by the Committee on Character Education, which for the last year has been making a survey of moral conditions in the high schools. Pointing out that the character of the student body has radically changed in the last twenty years, the report recommends a comprehensive scheme of moral instruction to cope with the undesirable element in the public schools.

"A cosmopolitan high school is a cross-section of the great city itself," the report says, "including every element of society, every race, every color, every creed. As a result the school disciplinarian has to deal with almost every conceivable kind of crime. He must frequently call on the police for help. To maintain law and order he needs the training of a detective; he often wishes he was a fingerprint expert, a psychologist and a psychiatrist.

"Fortunately this element constitutes but a small fractional part of our high school population. The rest are interesting young people to know and to work with, full of enthusiasm and energy and responsive to leadership. It is true that some of them

are loud, ill-mannered and over-confident. Others are of the flapper type, with the bobbed locks and everready mirror, rouge and powder puff. But this is only the exterior representation of their environment. They are in reality, warm-hearted, generous-minded boys and girls, full of initiative surprisingly free from prejudices and remarkably loyal in their devotion to an ideal to which they are pledged.

"CATHOLICS LEAD IN FAITH MOVE"

"Protestant Youth on Trail Leading to Crime," Says Hargett.

"The Bible has been thrown out of the schools; it is being left out of homes; how can we expect it to influence our national life?" the Rev. I. M. Hargett asked last night in a sermon in the Grand Avenue temple.

"Criminals and degenerates are home products," the pastor declared. "Robbers, killers, bootleggers and prostitutes come from homes where law violation is flaunted before the eyes of children. It is there they learn to disregard some of the laws and thereby lose their respect for all law.

"Persons who violate the law are cutting away the foundation of the society in which they live.

"Protestants are being left far behind by the Roman Catholics. They are inculcating their young men and women with a loyalty to the faith and with the teachings of Christ while ours are starting on the trail which leads to crime."—*Kansas City Journal*, Monday, Jan. 26, 1925.

Dayton (O.) Journal, Feb. 1, 1925.

Moral training of the present-day youth, brought about by religious teaching in the public schools, is sponsored by Paul J. Wortman and Rolla M. Gallaway, assistant county prosecuting attorneys, who say that more than ninety per cent of the youthful criminals coming under their

notice have never received spiritual instruction.

"It is not sectarian religious teaching which I favor, but just honest-to-goodness, everyday righteousness and religion," asserted Wortman. "Every parent, whether he be Catholic, Jew or Protestant, is interested in having honest and God-fearing sons and daughters."

The assistant prosecuting attorney declared it to be their observation that crime is rapidly increasing among youth who have not had and are not now receiving the advantages of religious training.

Religion the Base of Education

By David Kinley, LL.D.

President of the University of Illinois
The Instinctive Belief in God.

There is no complete education without religious training. The most important phase of education is the development of character. Character cannot be developed in the best sense without belief in, faith in, God. For I do not agree with those people who, under the specious presentation of alleged scientific facts in anthropology and archeology, allege that our morals are wholly the result of habits established by the influence of our environment. I believe that there is in the hearts of men a primordial, instinctive belief in a Deity; that that belief is the basis of standards of conduct; that those standards of conduct determine in large measure, at least, the relation of the individual not only to the God in whom he believes, but to his fellow men, children of the same God. I know that this is an old-fashioned point of view. I know that many enthusiastic young students of anthropology, psychology, and sociology, think they have found in the study of these sciences truths that will enable them to do without

God because, forsooth, these facts may be used in such a way as to explain away some particular conception of the Deity which they may have had. Therefore, some of them tell us that our God, your God and mine, is the creation of our imagination, the result of habits adopted long ago by our forefathers and perpetuated and strengthened through environment and the hereditary influences of succeeding generations. They undertake to explain the wonders of the universe as merely psychological or physical or chemical phenomena, and, therefore, are able to separate morals and standards of morals from the idea of God. I do not myself so believe. It is, indeed, possible to describe God and the universe, if you please, in the terms of any one of the different sciences; but descriptions of that kind are not explanations of the causes and, therefore, do not do away with the necessity for a great original cause. Admitting the existence of a great original cause, we must necessarily admit, it seems to me, that our conduct, that is, our morals, our idea of duty not only to God but to one another, must be based largely, if not wholly, upon our conceptions of what God is and what He requires of us. From my point of view, therefore, morals depend largely upon religion. Since education, up to a certain point, at any rate, is primarily the development of character, and since character is, after all, the training in moral standards, and since training in moral standards depends upon religious belief, it follows that religious training is a necessary part of a complete education.

VI

COMPARISON OF ACHIEVEMENT IS ALL IN FAVOR OF THE CATHOLIC COLLEGES.

ST. LOUIS UNIVERSITY SETS A NEW RECORD.

The sum total of the graduates of the St. Louis University classes who took the various State Board examinations for license to practice medicine during the last ten years (1915 to 1924 inclusive) was 576 men. Three young physicians of this 576 failed to pass on their first encounter with the State Board; in other words, one graduate of St. Louis University in every 192 failed.

Harvard did nearly as well. The sum total of Harvard's graduates in medicine who took these examinations during the ten years was 593, of whom all but 4 passed; in other words, one graduate of Harvard in every 149 failed.

Johns Hopkins Medical school, presented 446 graduates to the examining boards during these ten years. Of this number eleven were not successful; in other words, one graduate in every 41 of Johns Hopkins failed.

These figures are obtained from the ten volumes of the *Journal of the American Medical Association*, which annually—about May 1st—publishes all the findings of the examinations of the various State Boards of the United States. In the issue of May 2nd, this year, it may be seen that the St. Louis University class of 1924 went before the various examining boards 91 strong, and that all passed. This is a new event for the school in so far as it is the largest class that has a 100 per cent record of successes.
—Rev. L. J. Kenny S. J.

MARQUETTE LEADS ALL COLLEGES IN COMPLETE HOSPITAL TRAINING.

Milwaukee, Wis. April 3, 1925.—Marquette excels all other universities in the United States and Canada in the thoroughness of its course in hospital training and administration, according to Dr. Malcolm T. MacEachern, Chicago, director of hospital activities for the American College of Surgeons. Dr. MacEachern made this statement in a lecture here before hospital workers, doctors and Marquette medical students.

The speaker paid high tribute to the Rev. Charles B. Moulinier, S.J., of Marquette, president of the Catholic Hospital Association of the United States and Canada, whose efforts, he said, were responsible for the general hospital standardization movement.

Thousands of lives are being saved annually, he said, which under obsolete hospital methods would have been sacrificed needlessly, and it was largely through the untiring work of Father Moulinier that the hospitals of the United States are now recognized as the greatest in the world.

The nation-wide oratorical contests held this last spring in practically every state of the Union, brought out the interesting fact that the Catholic schools have almost a monopoly of this important art. While the national winner was a non-Catholic, many of the local and state champions were products of the Parochial School, the list being too long to reprint.

McELMELL OF LOYOLA COLLEGE IS ORATORICAL PRIZE WINNER.

Los Angeles Times, April 25, 1925.

In the midst of the tumultuous applause and cheers of the largest audi-

ence ever gathered at a high school event in Southern California, Eugene F. McElmell of Loyola College, Los Angeles, was awarded first place at The Times Grand Finals in the National Oratorical Contest on the Constitution, conducted at the Los Angeles High School auditorium last night. The award carried with it a cash prize of \$1,000 and the high honor of a place in the National Grand Finals in the contest, to be staged in Washington, May 8.

STILL ANOTHER.

Topeka, Kan., May 9, 1925—Robert Fox won the state high school oratorical contest held in Manhattan, Kan., last Friday. The winner is a senior in the Topeka Catholic High School, and has been very active in dramatics and musical endeavors during his four years.

FORDHAM STUDENT WINS THE ORATORICAL CONTEST.

Brooklyn, N. Y., May 7, 1925—Charles F. Murphy, of the class of '26 at Fordham University, won first prize in the first Intercollegiate Ex-tempore Speaking Contest. He spoke on "The Selection by the President of His Own Cabinet Members Without Consent of Congress." Second and third prize were won by students of Dartmouth and Pennsylvania Colleges, respectively.

CATHOLIC STUDENT WINS ORATORY CONTEST.

Brooklyn, N. Y., May 1, 1925—Mathew P. Kelly, a student in the High School Department of the College of the Immaculate Conception here, was the winner of the contest of the South Brooklyn district of the National Oratorical Contest on the Constitution. Students from six public high schools took part in the contest.

BUFFALO CATHOLIC BOY IN FINALS OF NATIONAL ORA- TORICAL CONTEST.

Buffalo, N. Y., April 25, 1925—Francis B. Schlageter of Canisius High School won first place in "The Express" grand finale for western New York in the National Oratorical Contest, held last evening in the auditorium of the Hutchinson Central High School.

By virtue of his victory last night, Mr. Schlageter will represent western New York in the central zone finals, which will be held in Indianapolis on May 1. In that competition there will be five speakers and the one chosen in first place will go to Washington on May 8 to speak in the national finals before President Coolidge, in which prizes totalling \$5,000 will be divided among the speakers.

CHICAGO BOY IS ORATORY VIC- TOR IN CENTRAL ZONE.

Indianapolis, Ind., May 3, 1925—George Stansell of Chicago today held first place for the central zone in the national high school oratorical contest on the Constitution.

Stansell will represent the district in the finals of the contest to be held at Washington, D. C., on May 8. Francis Schlageter, Buffalo, N. Y., was chosen as alternate.

Other contestants in the district contest here last night who had won first honors in their respective states were: Helen Willis, Louisville, Ky.; Dallas Doort, Flint, Mich., and Francis Corbett, Fort Wayne, Ind.

MT. ST. CHARLES WINS ORA- TORY CONTEST FOR THIRD YEAR RUNNING.

Helena, Mont., May 19, 1925—For the third consecutive year, Mount St. Charles College, Helena, Mont., has been placed first in the annual Inter-

collegiate Oratorical Contest in the State of Montana. The Montana State College, Montana State School of Mines, Intermountain Union College, Mount St. Charles College, Billings Polytechnic Institute, and the Montana State University constitute the Montana State Intercollegiate Oratorical Association.

The latest victory came on May 12 when Richard J. Lally, a Junior in an A. B. course, won the first place by the unanimous decision of the judges. The judges were Associate Justice John A. Matthews, of the Supreme Court of the State of Montana; the Hon. Lester H. Loble, Democratic floor leader in the Montana Assembly, and Mr. John G. Brown, former member of the Helena Board of Education.

CATHOLIC STUDENT THE BEST JUDGE OF LIVE STOCK IN UNIVERSITY.

Champaign, Ill., May 8, 1925—Edward J. Bales, a junior in the College of Agriculture at the University of Illinois here and a member of Phi Kappa, national Catholic fraternity, won first place in the fifth annual stock judging contest at the University. He made the highest score in the advanced, all-round division of the contest and the best score in the special, cattle judging contest. He also scored highest in the judging of both cattle and sheep in the regular classes.

Concerning the Catholic student's achievement, the Chicago Tribune says: "Though only a junior in the school, he has the distinction of being the best student judge of live stock in the entire university."

NUN FIRST OF THIRTY COMPETITORS IN STATE TEST OF PHARMACISTS.

Cleveland, Jan. 29, 1925.—Sister Mary Paul Johnston, of St. Vincent's Charity hospital this city, led a class of thirty in a test held recently by the State Board of Pharmacy. Sister Paul's grade was 91.6. Forty-two took the examination and thirty were successful.

Winning high honors has become a habit with Sister Paul and the present instance is one of several in her career of less than ten years as a Sister of Charity.

Sister Paul was graduated with highest honors from the school of pharmacy of Western Reserve University, Cleveland, in 1923. By leading her class she received three prizes: an alumni award, the valedictorian honor and a prize offered by a local drug firm. While making her studies in pharmacy, Sister Paul continued her work as a nurse in Charity Hos-

pital. Her home is in Meadville, Pa.

NUN CREATES THE BEST SLOGAN.

A Franciscan nun, Sister M. Aquin, Superior of Mount Alverna Convent in Denver, Col., won the first prize in the News-Times slogan contest held for the beautification of Denver. "Denver's beauty—our civic duty," was her slogan. Inasmuch as she signed her world name, Louise Glockner, it was not known until after she won the contest that she was a nun.—Catholic News, May, 9, 1925.

Berlin, May 30, 1925—Cologne University has conferred an unusual honor on an unusual person. Sister Ignatia of the Holy Order of Saint Francis has been elected an honorary citizen of the university "in grateful recognition of her services for the welfare of the student body." These services consisted chiefly of organizing and managing the student kitchen for indigent college girls and young men.

VII

DEMAND FOR WEEK-DAY SCHOOLS OF RELIGION IS GROWING

Another evidence of the general concurrence in the correctness of the parochial school idea is the introduction of religious instruction into the public schools, or to classes conducted in other buildings on week days, during school hours. Ministers, and teachers, and Christian people generally, are feeling the need of the religious element in education. They know that, as the public schools are now constituted, definite religion cannot be taught therein; they also know that the majority of children are not regular attendants at Sunday school; and that even if they were, the short half hour once a week is not sufficient. You may be interested in reading what is being done in the direction of introducing the week-day religious instruction for school children; hence we append several items culled during this year from the secular press:

URGES RELIGION FOR STUDENTS

Maxwell Hall of Marietta, administration superintendent of the Ohio Sunday School Council for Religious Training

"It is dangerous to educate a man unless you give him a conscience.

Unless we give children a religious training, the crime epidemic among children will grow worse. We must give religion to our children even if we give nothing else.

"Religion cannot be rightly taught in tax-supported schools. It is not the business of the state to teach religion. It is the business of the church. Let's not pass it on to someone else."

Hall urged that each county establish week-day church schools where children are taught religion by special teachers.

The establishment of week-day church schools and the organization of county Sunday school councils were the two-fold purposes of the conference of county council leaders held all day.—**The Toledo News-Bee, March 29, 1924.**

CATHOLICS WANT OTHERS TO HAVE THE SAME CHANCE

For the first time in New York a religious meeting was held yesterday afternoon in which Catholics, Jews and Protestants participated, with clergymen of each faith among the speakers. The meeting was held at the Waldorf-Astoria and it was for teachers in the public schools, more than 3,000 of whom packed the grand ballroom of the hotel.

The purpose of the meeting was to discuss religious instruction to children who attend the public schools. It was made plain that this instruction would be outside of school buildings and outside of school hours, and that each pupil would be taught the faith of his parents.

Dr. Pool delivered an address, and the Rev. Dr. Walter M. Howlett, in charge of the Daily Vacation Bible School Association, represented the Federation of Churches and spoke for the Protestants. The Archbishop and Msgr. Lavelle spoke for the Catholics. Supreme Court Justice Thomas C. T. Crain, an Episcopalian, and Judge Alfred J. Talley, a Catholic, also spoke. Judge Aaron S. Levy was to have spoken for the Jews, but he was unable to be present. Edward W. Stitt, Assistant Superintendent of Public Schools, sat on the platform, with four District Superintendents.—**New York Times, Feb. 18, 1924.**

WEEK-DAY SCHOOLS FOR TEACHING OF RELIGION

It is recognized that the giving of information of a religious character is necessary to form the basis of religious education, but that it is only the basis. The object of the weekday schools of religion is not merely to supply information. But at all times the teachers have before them the objective of making such an impression on the hearts and minds of the pupils that they will secure for themselves vital religious experience.

The leaders of the weekday school movement in Dayton hope to give every child in the city the opportunity to get that training which will make it possible for him to follow the hard right and to avoid the easy wrong.

Approximately one-half of the \$33,000 fund now being sought in Dayton for religious education will be used for these weekday schools.—**The Dayton Journal, April 13, 1924.**

FOR MILWAUKEE PUPILS

Religious instruction for the children in the Milwaukee public schools is provided in a resolution passed by the school board here. On request of parent or guardian a child will be dismissed one hour a week, beginning next school year; for extra-curricular instructions. The second grade pupils will be excused at 2:30 p. m. on Monday, the third grade on Tuesday, the fourth grade on Wednesday, the fifth grade on Thursday and the sixth on Friday.

“Religion is necessary in education and our young people today show the results of an educational system from which religion is barred,” says Charles M. Brunson, superintendent of week-day Bible schools of Toledo.

“Many people have no religious contacts. Young people haven’t the great motive in life which religion gives them. They lack a purpose,” he says.

Professor Brunson, through his connection with week-day Bible schools, as well as through 25 years experience as a teacher in public schools, understands the educational problems of Toledo.

“More than 50 per cent of the children of Toledo didn’t have any religious training until week-day Bible schools were started,” he says. “I had some theories and when the opportunity came to me to direct development of week-day religious schools I undertook it because it gave me a chance to put some of my theories into practice.” — *Toledo Blade*, Feb. 17, 1923.

TO USE 300 CHURCHES FOR VACATION SCHOOLS DURING SUMMER.

The Rev. Walter M. Howlett, secretary of the Metropolitan Federation of Daily Bible Schools, speaking yesterday in the Kent Street Reformed Church, Brooklyn, said that there are 1,511 churches, with a property value

of \$221,757,730, which are not taxed by the State and are idle and empty the greater part of the summer. He said that 300 churches would be used this summer as vacation schools.

“Children who might otherwise be on the streets learning the beginning of crime,” he said, “as well as running the risk of accidents, will be brought into our churches during the summer. There will be teaching, the dramatizing of stories, and excursions. The children will be taught to make many useful things.”—*N. Y. Herald*.

WEEK-DAY RELIGIOUS INSTRUCTION

is the most important need of the country at the present time, Dr. Jas. Thompson told the annual meeting of the Young People’s and the week-day School Department of the Board of Sunday Schools of the Methodist Episcopal Church, held in Chicago recently. Dr. Thompson stated that in the United States two out of every three boys and girls of school age, Hebrew, Catholic or Protestant, have no religious education of any kind.

URGE ABANDONMENT OF SUNDAY SCHOOLS

Omaha, Neb., April 13.—Proposals to abandon Sunday school for children and substitute instead a week-day school, that staggered the delegates at the fourth educational conference of the Episcopal church here, today were in the hands of a special

committee, whose report Monday is awaited with considerable interest.

The Rev. Dr. William E. Gardner, secretary of the religious education body of the national council who yesterday proposed the change, was upheld by the Right Rev. Ernest V. Saylor, bishop of Nebraska, who added to the furore by asserting that the church was ready for radical innovations. He likened the Sunday school work to attempts to make a living tree out of a dead stump.

SCHOOL OF RELIGION TO SUMMER STUDENTS

In order to link up modern religious problems with those in the educational field, a Summer School of Religion is being offered at the university of Wisconsin, conducted under the joint auspices of the University Commission of the Episcopal church and the Wesley Foundation of the Methodist church.—*The Capital Times*, Madison, Wis., July 1, 1924.

RELIGIOUS SCHOOL URGED IN KNOXVILLE, PA.

First steps in the establishment of a school for religious education in Knoxville were taken yesterday, when teachers from the Wilkinsburg Daily School for Religious Education addressed congregations in most of the borough churches, explaining the need for such a school and its possible accomplishments. As a result of the work by the Wilkinsburg instructors yesterday it is expected the churches will establish such a school in Knoxville before the next fall.

Churches which joined in the field day for religious education were the Baptist, Methodist, Episcopal, Methodist Protestant, United Presbyterian and Christian churches. Speakers were Mrs. H. C. Renton, Mrs. N. B. Firestone, Mrs. A. C. Gross and Mrs.

Herbert Russell.

At the Knoxville Presbyterian Church on April 6 H. E. Carneck, assistant director of religious education for the Allegheny County Sabbath School Association will explain the proposed school.

The need for religious education, the speakers yesterday pointed out, derives from the fact that owing to the American principle of keeping churches separate from state, the public schools give no religious instruction. It becomes necessary for the churches themselves to supply this lack and to show the success of such efforts. Speakers told of the work done by the school at Wilkinsburg.

Operated daily, the school has an enrollment of 2,000, or more than 90 per cent of the enrollment of the Wilkinsburg public schools. It is graded and operated efficiently, speakers said.—*Pittsburgh Post*, March 24, 1924.

A model school of religious education which will include a grade school and junior high school, is to be established in connection with Boston University School of Religious Education and Social Service. Saturday and late afternoon courses for religious workers who are employed during the day also will be given for the first time next fall.—*Boston Transcript*, June, 2, 1923.

RELIGIOUS SCHOOL FOR ALL DENOMINATIONS.

Ann Arbor, Mich., July 12.—A school of religion is projected by the National Council of Schools of Religion, to be financed by volunteer contributions and supported alike by Protestants, Roman Catholics and Jews. It is proposed to establish similar schools in all State universities where State laws do not permit religious instruction as a part of the State school curriculum. The school here will open next fall.

Alexis C. Angell of Detroit, temporary president of the Michigan school said: "The plan is a result of the growing belief that there is a serious gap in our modern educational system. Our forefathers, perhaps wisely, placed a constitutional bar, in nearly all the States, against the teaching of religion in tax-supported schools. But education has become too much utilitarian and materialistic. Our graduates are becoming neither religious nor irreligious, but simply non-religious. It is proposed now to give instruction in the history, literature and philosophy of religion and in the fundamental principles underlying all religion. No tax money will

be used to support these schools and they are to be free from sectarianism and denominationalism."—Cincinnati Times-Star, July 12, 1923.

PRESBYTERIANS WANT BUDGET OF \$2,200,000 FOR SCHOOLS

Atlantic City, N. J. Nov. 17—Declaring that "the hope of the church and the nation is based on the Christian education of the young," Dr. P. M. Robinson of Philadelphia, requested the general council of the Presbyterian church Friday to make a \$2,200,000 allotment under the benevolent budget for the board of Christian education, representing an increase of approximately \$300,000 over last year.—Toledo Blade, Nov. 17, 1923.

VIII

MANY PROTESTS AGAINST UN-AMERICAN TEXT BOOKS.

POISON HISTORY TEXTS

"Now we have to contend with the curse of propaganda in the text books used in our schools. The Sons of the Revolution have bills pending before the legislatures of Washington, Idaho, Colorado and California. These bills aim to exclude from the public schools text books 'which defame the founders of the nation, belittle their achievements or misrepresent the principles upon which our Republic was founded.'

"Think of such laws being necessary!

"Of course, if some half-baked political philosopher, talking from a soap box, attacked the constitution and defamed the founders of the Republic we would throw him into jail.

"On the other hand, we actually pay out thousands of dollars from the treasury of the state of California each year for alleged American his-

stories, which are designed to undermine gradually the intense love of country once taught in our schools. These are the text books from which our grammar and high school students are learning the history of the United States.

"One history in use in the California schools declares 'it was a debatable question whether the abuses of the king's ministers justified armed resistance.' In other words, the Revolutionary War may have been a grave mistake.

"Bunker Hill, Lexington and Yorktown battles are dismissed with a line or two.

"The English colonial system had guided and guarded the colonies while they needed help and protection. It was not tyrannical."

"In other words, American students are being taught in California that the Declaration of Independence,

which recited the grievances of the colonists, was a lie.

"The American generals are sneered at and belittled.

"These alleged American historians evidently are so pro-British that they refuse even to believe the British statesmen who denounced in the House of Commons the tyrannical treatment of the colonists by King George's government.

"Furthermore, only a few of the colonists may have favored war, and maybe Washington and his generals were not all Napoleons. The fact remains, however, that this ragged, poorly trained army, led by Washington, licked the British regulars commanded by their brilliant professional soldiers.

"It is about time the Sons of the American Revolution got busy."—San Francisco Bulletin, June, 1923.

PENNSYLVANIA CENSORS SCHOOL TEXT BOOKS

Harrisburg, Pa., July 2, 1923.—Gov. Pinchot signed today the resolution recently passed by the Legislature providing for an immediate investigation by the Department of Public Instruction of all text books on history used in the public schools of the State.

The department is asked to request the discontinuance of any book found to ignore, belittle or falsify events leading up to the signing of the Declaration of Independence or connected with the American Revolution.

ROUTING THE POISON HISTORY TEXTS.

"History text-books containing statements derogatory of the aims and accomplishments of Revolutionary war leaders, and of leaders in the war of 1812, generally used in the

schools throughout the country will be barred from Wisconsin.

"All that remains before the Cashman measure becomes law is the signature of Governor Blaine which is

certain.

"The proposal concurred in by the assembly provides that 'no history or other text book shall be adopted for use or used in any school, which falsifies the facts regarding the War of Independence or the War of 1812, or which defames the nation's founders or misrepresents the ideals and causes for which they struggled and sacrificed, or which contains propaganda favorable to any foreign government.'"—La Follette's Magazine, March, 1923.

SONS OF REVOLUTION CON- DEMN POISON HISTORY TEXTS

A report approved and adopted by the Empire State Society of the Sons of the American Revolution, in which West's "History of the American People," Hart's "History" and Muzzey's "American History" are denounced because of the manner in which they treat important events in the American Colonial and revolutionary periods, has been sent to State Senator James A. Higgins, who introduced the history bill now pending in the Legislature.

"It is most evident," the report says, "that there is urgent need for censorship of the history text books used in the schools of not only this State but every State in the Union and it is of vital importance that teachers should be properly equipped to instruct by temperament, character and knowledge of real facts and their true significance, as well as truthful history text books which present the historical facts in their proper relation to

each other and in their true proportions."

The report says that West's History is constantly finding defense for the course of action of the British Government prior to the Revolution and ignores the American side of the argument.

"No crown advocate," says the report, "could plead the British cause in a more bitterly partisan spirit than West has done."

It is charged in the report that Muzzey's History entirely omits mention of Nathan Hale, Anthony Wayne, Putnam, Sumter, Pickens, Light Horse Harry Lee, Molly Pitcher, Betsy Ross, the birthing of the flag, the battles of Bennington and Stony Point and many other heroic names and events "that have thrilled and inspired us in the past."

The report urges the passage of the Higgins bill, and says that there is not a single clause in it that can be opposed by any loyal, patriotic citizen, "because its sincerity and good intentions, indeed, it is one of the most important measures that has ever been introduced in this or any other State." The report recommends that the Empire State Society extends its compliments to Senator Higgins for introducing the bill, and recommends that a representative of the Society be authorized to attend hearings on the measure.—N. Y. Herald, May 24, 1923.

Hirschfield Condemns Eight Histories And Many Societies and Eminent Men as Being Un-American

New York, June 3.—David Hirschfield, Commissioner of Accounts, who was delegated by Mayor Hylan in December, 1921, to investigate charges that American history text books used in the public schools contained anti-American propaganda and

besmirched American traditions, tonight made public his report in which he specifically condemns eight histories selected by the Superintendent of Schools and took to task a number of well-known persons and societies.

"It would seem," said the Commissioner, "as if these authors wanted to convey the impression that our history, our government and everything else American is all wrong and that the sole hope for American progress lies in our renouncing our American traditions, surrendering our American spirit and becoming again an integral part of the British Empire, as Cecil Rhodes directed in the first draft of his "will."

He recommended that "any history which, after 150 years, attempts to teach our children that the war of independence was an unnecessary war and that it is still a problem as to who was right and who was wrong should be fed to the furnaces and those responsible for those books be branded as un-American."

Individuals and societies criticized by the Commissioner "for fostering propaganda" include Andrew Carnegie, Elihu Root, Chairman of the Carnegie Council; the American History Teachers' Association, Sir Gilbert Parker, Lord Northcliffe, Owen Wister, George Haven Putnam, the English-speaking Union, the Sons of St. George, John W. Davis, "a lawyer for J. P. Morgan and the international banking interests," George W. Wickersham, another Morgan lawyer; Professor Matthew Page Andrews of Baltimore, the Sulgrave Institute, "another 'hands-across-the-sea' organization composed of British and pro-British," the Pilgrim Society, the Church Peace Union, the World Alliance for Promoting International Friendship Through the Churches, Bishop James Cannon, Dr. Harry

Emerson Fosdick, Dr. Sidney L. Gullick, Hamilton Holt, the American Association for International Cooperation, the Magna Charta Day Association, Lady Astor and the National Security League.

The Commissioner said he found, during his lengthy investigation, that school children were being taught such misrepresentations as the following:

"That the American Revolution was merely a civil war between the English on both sides of the sea and their German King.

"That the Magna Charta is the real source of our liberties, while the Declaration of Independence exerted no vital force.

"That such patriots as Samuel Adams, John Hancock and Patrick Henry were mere disreputable characters.

"That Thomas Jefferson deserved a halter.

"That Alexander Hamilton denounced the people as 'a great beast.'

"That the United States Constitution and most of our free institutions were borrowed from England.

"That the War of 1812 was 'a mistake,' 'disgraceful' and 'unfortunate.'

"That the Mexican War was a grab of territory.

"That the North saved the Union only through England's 'heroic support.'

"That our war with Spain was won because England prevented Germany and all Europe from taking sides against us."

Faneuil Hall, "The Cradle of Liberty," is of no consequence in the histories condemned, nor is the Mutiny Act, the Stamp Act or the Boston Massacre.

IX

SOME SANE COMMENT ON THE CENTRALIZATION OF EDUCATION

NO DEPARTMENT OF EDUCATION

Nicholas Murray Butler, head of Columbia University, is against a Secretary of Education in the Cabinet. He says, "standardization, government made uniformity, bureaucratic regulations are not the allies of education, but its mortal enemies." He might have added that a Department of Education would add an army of tax eaters to the Federal service and further weaken the constitutional reservations of self-government for the states. Even the grant of Federal aid to state or private schools would be a dangerous innovation, discouraging the states in the work of maintaining their own educational institutions and encouraging them to look to Washington for educational guidance.

And in thus depending upon Washington for advice and aid for the schools, we should be in danger of falling into the condition of Germany before the war, when the central government held the schools and educators in the hollow of its hands, dictated what was to be taught, and made the schools a political branch of the Potsdam bureaucracy. In the interest of such freedom as we have left, let us defeat the attempt to centralize and bureaucratize education.—St. Louis Post, Jan. 6, 1924.

A TIMELY WARNING

(Dr. Nicholas Murray Butler, President of Columbia University)

"A widespread illusion as to education is that the more elaborate, the more complicated and the more costly the machinery of school organization, the better will be the product. The reverse is the fact. Standardization, Government made uniformity, and bureaucratic regulation are not the allies of education but its mortal enemies.

"In particular, it is vital if the American school system is to survive, that the Federal Government keep its hands off the schools. Imagine our diverse and diversified population, living under widely varying conditions, as the people of Prussia once were, by the authority and edicts of a central office at the national capital. I should regard any such development as the beginning of the end of the America which our fathers knew and of that American school system in which our generation has been brought up."

DESPO'TISM AND DISASTER

Judge C. D. Rivers, of the Summerville (Ga.) city court, calls attention to the centralizing tendencies of the times and points out the menace of constant infringements being made by the federal government on the rights of the states as a result of the failure of our political leaders to stand for and maintain the fundamental principles on which the government is founded.

Judge Rivers makes especial reference to the slow, but apparently sure, drift of government toward the control of children through schools. "Already," he says, "the states have taken the schools from the people, and we hear the rising cry that they be passed on to Washington. We have organizations that take the babe until the school can take it, and other corporations that take the boys and girls at vacation time. At the foundation the parents surrender their ancient duties, and, so, the burden of training children is passed on to teachers, chosen by governmental bureaucrats, the agents of great corporations. Soon all parental cares, except those of the first days of infancy, must develop upon a great, paternal government, which will ultimately dictate what the child shall be taught."—*Sunday Times* (Chatanooga) February 17, 1924.

"The real danger to the public school comes from those who are undoubtedly its friends. We refer, of course, to those who are pressing for centralization, federal subsidies and federal control. Washington can hardly be said to be a center from which sound influences emanate. It would be a great mistake to bring education within the sphere of cabinet politics—and possibly intrigue—and to hook it up with Washington bureaus. Nor is there any need whatever for a subsidy from the national government, the effect of which would be to weaken the sense of local responsibility, and to develop to a still more dangerous extent the feeling of dependence on the national government, of which there is far too much now.

"There are no states that can not afford to support their own schools, no states that are not the stronger for so doing—as are the schools themselves. Much can—and should—be done to improve the schools, but federalization would not be an improvement.—The Indianapolis News, Feb. 15, 1924.

STATE CONTROL OF EDUCATION A HANDICAP

A prominent London educator, writing in the Christian Science Monitor for January 21, 1924, has the following to say with regard to state control of education:

"Education, though in the deepest sense a question of the highest politics, is not and should never be a shuttlecock for political parties . . . So universally is it seen that education is too important a matter not to be almost the chief concern of the State too intimately occupied with its direction. We talk loosely of the State, but in effect what can state-control mean but government by officials? It is there that the trouble may come, from what may be called the regimentation of education. . . . Of course a certain definite number of subjects must be taught. Reading, writing, and a little arithmetic are instruments without which education in the modern world is impossible. But beyond those subjects, and possibly a few others such as drawing and elementary history and geography, the field of education is so wide that for a state to issue precise rules and universal syllabuses is to defeat the very ends it has in view. For education in the best sense is an attitude toward life and learning that cannot be imposed by rules. It is a mental illumination, an initiation into a deeper purpose, a voyage of which the pilot star is truth.

"Now such a process is no matter for State officials. They can and do issue formulae and regulations and call it education. But this is to worship the form and kill the spirit. Allow education's fundamentals and methods to be dictated from above and it becomes a thing of custom and routine. The fact is that the State official acts, and by virtue of his position must act, as if he were legislating for a dead universe—a condition of society fixed and fossilized. And in his eyes education is an organized march to a predetermined goal. But unless education is inspired by the spirit of adventure it is naught."—Catholic News, April 5, 1924.

SCHOOLS BELONG TO THE PEOPLE

The schools of the United States should remain in the hands of the people. The appropriation of \$100,000,000 for the creation of a Federal Department of Education is a move to take the schools out of the hands of the people. When this is done—although it is hardly conceivable that the American people, once they understand, will ever permit it to be done—almost our last vestige of true popular government will have vanished. The Towner-Sterling Bill proposes to do nothing that is not already being better done by cities and states; so that the Bill becomes an attempt to Federalize (it would be permissible to say Prussianize) the public school

system. Every one knows the potency of that word "Federal," and how Federal bureaus gradually usurp control of matters belonging to the local community. We have only to note the vast misuse of "Federal" in the title of the Federal Reserve System, to learn what it leads to.

The religious arguments for and against the Towner-Sterling Bill have no place here. There is a strong religious argument against it. The argument for it is frankly anti-religious. Just at a time when good citizens everywhere are proposing to put the American Public School back on the sound basis of religious and moral instruction which originally made it great, other forces—anti-religious to the core—arrive with a proposition to take the school out of the hands of the local community and place it in the hands of bureaucrats at Washington.—*Dearnborn Independent*, January 26, 1924.

X

REFUTATION OF A COMMON CHARGE.

After a careful perusal of the preceding pages the most critical would scarcely accuse the Catholic Church of "fostering ignorance" at the present day.

And whilst this Church is believed to have behaved as a real "foe of learning" in centuries past, the following list of universities founded by Catholics before the Reformation, compared with the list of such institutions founded by Protestants since the Reformation, will serve as a succinct refutation of the prevalent notion.

CATHOLIC UNIVERSITIES.

A. D.	Before Reformation.		
		1339	Grenoble, France
433	Bologna, Italy	1343	Pisa, Italy
630	Cambridge, England	1346	Valladolid, Spain
700	Cracow, Poland	1348	Prague, Austria
729	Paris, France	1349	Perpignan, France
802	Oxford, England	1360	Pavia, Italy
830	Lyons, France	1364	Angers, France
926	Louvain, in Belgium	1364	Anjou, France
968	Cordova, Spain	1365	Vienna, Austria
1145	Rheims, France	1365	Orange, France
1209	Valencia, Spain	1368	Geneva, Switzerland
1224	Naples, Italy	1380	Siena, Italy
1228	Padua, Italy	1385	Cologne, Germany
1229	Toulouse, France	1386	Heidelberg, Germany
1233	Salerno, Italy	1390	Erfurt, Germany
1239	Salamanca, Spain	1394	Palermo, Italy
1245	Rome, Italy	1403	Wurzburg, Germany
1253	Sorbonne, France	1405	Turin, Italy
1264	Ferrara, Italy	1409	Leipsic, Germany
1289	Montpelier, France	1409	Aix, France
1305	Montpelier, France	1411	St. Andrew's, Scotland
1305	Orleans, France	1419	Rostock, Germany
1307	Perugia, Italy	1422	Dole, France
1308	Coimbra, Portugal	1431	Poitiers, France

1436	Caen, France	1540	Macerata, Italy
1439	Florence, Italy	1548	Messina, Italy
1440	Mechlin, Germany	1562	Sassari, Italy
1445	Catania, Italy	1564	Besancon, France
1450	Glasgow, Scotland	1565	Dillengen, Germany
1450	Barcelona, Spain	1568	Braunsberg, Germany
1454	Valence, France	1572	Nancy, France
1456	Griefswalde, Germany	1518	Wilna, Russia
1460	Nantes, France	1580	Klausenberg, Germany
1460	Basel, Switzerland	1580	Orviedo, Spain
1460	Friburg, Germany	1585	Gratz, Austria
1465	Bourges, France	1592	Venice, Italy
1465	Budapest, Hungary	1603	Cagliara, Italy
1472	Bordeaux, France	1606	Parma, Italy
1473	Treves, Germany	1614	Paderborn, Germany
1473	Saragossa, Spain	1621	Strasburg, Germany
1470	Copenhagen, Denmark	1623	Salzburg, Germany
1476	Upsala, Sweden	1665	Bruges, France
1477	Tubingen, Germany	1671	Urbino, Italy
1477	Mentz, Germany	1722	Dijon, France
1477	Innsbruck, Germany	1722	Pau, France
1482	Parma, Italy	1727	Camerino, Italy
1491	Munster, Germany	1743	Erlangen, Germany
1494	Aberdeen, Scotland	1780	Grosswardein, Germany
1498	Madrid, Spain	1784	Lemberg, Austria
1499	Toledo, Spain	1808	Clermont, France
1502	Wittemberg, Germany	1808	Rennes, France
1504	Seville, Spain	1816	Liege, Belgium
1506	Frankfort, Germany	1816	Ghent, Belgium
1506	Breslau, Germany	1826	Munich, Germany
1517	Compostella, Spain	1834	Brussels, Belgium
1517	Siguenza, Spain	1862	Drumconda, (C), Ireland
A. D.	Since Reformation.	1874	Agram, Hungary
1532	Santiago, Spain	1875	Czernowitz, Austria
1533	Evora, Portugal	1882	Prague, Austria
1533	Granada, Spain	1888	Lille, France

PROTESTANT UNIVERSITIES.

A. D.		1666	Lund, Sweden
1527	Marburg, Germany	1694	Halle, Germany
1544	Konigsberg, Germany	1694	Dresden, Germany
1558	Jena, Germany	1735	Gottingen, Germany
1565	Helmstadt, Germany (extinct)	1737	Christiana, Norway
1575	Leyden, Germany	1809	Berlin, Germany
1583	Edinburgh, Scotland	1818	Bonn, Germany
1585	Franeker, Holland (extinct)	1826	London, England
1591	Dublin, Ireland	1832	Zurich, Switzerland
1604	Groninger, Holland	1832	Durham, England
1607	Giessen, Germany	1824	Berne, Switzerland
1632	Amsterdam, Holland	183-	Geneva, Switzerland
1632	Dorpat, Russia (German)	1878	Stockholm, Sweden
1636	Utrecht, Holland	1880	Dundee, Scotland
1640	Abo, Finland	1880	Victoria, England
1665	Kiel, Germany	1891	Lausanne, Switzerland

Summary of Catholic Universities.		Belgium	3
France	20	Alsace	2
Italy	15	Porugal	1
Germany	14	Germany	9
Spain	7	Ireland	1
Austria	2	Polish Russia	1
Scotland	2		—
Switzerland	2	Total	46
England	2	Total of all Universities founded in	
Porugal	1	Europe by Catholics	116
Poland	1	Summary of Protestant Universities.	
Belgium	1	Germany	12
Hungary	1	Switzerland	4
Sweden	1	Holland	4
Denmark	1	England	3
	—	Sweden	3
Total Universities before Reform	70	Scotland	2
Catholic Universities Since Reform.		Ireland	1
France	8	Norway	1
Italy	8	Finland	1
Spain	6		—
Austria	4	Total of Protestant Universities	
Hungary	3	founded in Europe	31

Some of Europe's largest Protestant universities today are of Catholic origin, e. g., Oxford and Cambridge, which recently conferred degrees on our ex-President, Roosevelt; the Sorbonne, of Paris, where the same distinguished gentleman delivered a lecture; Copenhagen, where Dr. Cook's North Pole records were examined.

XI

WHAT CATHOLICS SPEND FOR EDUCATION

We are accustomed to hear the public school called the FREE school. Free? It is by far the most expensive institution the state conducts. And who pays for it if not the people? It amounts to the same thing if the \$60.00 or more which it costs to educate a single child be paid indirectly by taxation or directly by tuition. And whilst Catholics are sometimes charged with fostering ignorance and opposing the great public school system, they are doing more for the maintenance of the same than other people. Each year they pay \$80,000,000 more than their share for the support of the FREE school. 2,000,000 Catholic children do not patronize the public school, but their parents are required to pay just the same, and thus whilst they pay twice for education, the burden of non-Catholics is proportionately lightened.

The enormity of the contribution of Catholics to the education of children not their own will be more apparent if we present figures for some of the larger cities Catholics constitute from one-third to one-half of the population. Not only, therefore, are the running expenses of the public school reduced to one-third or one-half, but think of the diminution of expenditure

for the erection of buildings! In Chicago, for example, 170,000 children attend parochial schools. Were these schools closed, the city would be compelled to erect at least 170 new buildings and the people would have to contribute over \$6,000,000 additional each year for teachers' salaries and other running expenses. Even in moderately large cities, such as Cleveland and Pittsburgh, over 80,000 children attend Catholic schools, which means a saving to the taxpayers in each of the cities of \$3,000,000 annually.

In Indiana the Catholics constitute only one-eighth of the population, yet they support 235 schools and educate at their own expense over 60,000 children, saving over \$2,000,000 a year to the state.

"Taxation without representation is tyranny," said our forefathers in blessed America 135 years ago, and their refusal to endure the same led to a war which resulted in the independence of the colonies and the establishment of our glorious Republic. In that day the patriotism and valor of the Catholic soldier and general won the cause of the Catholic soldier and general won the cause for America, and now Catholics are the victims of a like injustice under a government whose slogan is Equality and Justice. It is a case of TAXATION for WITHOUT REPRESENTATION in the public schools. And Catholics are not rebelling, not even complaining, because they know that this singular act of unfairness at the hands of a proverbially fair people results from irreflexion rather than from malice. The injustice in this particular will appear more flagrant and the forbearance of Catholics more admirable when it is considered that there is hardly a large city which has sufficient accommodations for the children who knock at the public schools for admission. In New York City and Chicago there are thousands of children whose attendance must of necessity be restricted to half time. Though taxes are extremely high, the funds available for the present arrangement are not adequate. New schools are needed, teachers are clamoring for higher wages, etc., etc. Now what if the Catholics, say of Chicago, tired of paying twice for education, and threw their 150,000 children on the city for instruction? It would be a blow dealt to the general public from which recovery would be slow and immensely costly; yet would not Catholics have a perfect right to take such a step?

Another country-wide injustice is this: A school enumeration is taken each year in the cities in which all Catholic children of school age are included. Then for every child a per capita allowance is collected from the State, but Catholic schools do not get a cent of it. In most states this per capita collection amounts to \$2, hence in each of the cities of Buffalo, Cleveland and Pittsburgh over \$70,000 are fraudulently taken from Catholics and used for the public schools.

