

The Catholic Record

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LONDON, SATURDAY, JULY 18, 1925

THE SECOND SPRING

We have occasionally used the term, "The Second Spring," and some subscribers have asked precisely what it means. A short while ago we indicated the outburst of fury in England at the time, 1850, when the English hierarchy was restored. From the Reformation down to that time there was no regular episcopate in England. Down through the dark and bloody period of relentless persecution of the old Faith the priests who prepared themselves for the English missions prepared themselves for death—flew martyrdom St. Philip Neri lovingly called those young men who in Rome prepared themselves to minister as priests to the sorely tried remnants of the English people who adhered to the old religion. For sooner or later the palm of martyrdom was usually theirs.

To grasp the momentous upheaval of the sixteenth century one must realize how thoroughly Catholic England was for a thousand years. Newman, in 1852, thus pictures that Catholic England:

"Three centuries ago and the Catholic Church, that great creation of God's power, stood in this land in pride of place. It had honours of near a thousand years upon it; it was enthroned in some twenty sees up and down the broad country; it was based on the will of a faithful people; it energized through ten thousand instruments of power and influence; and it was ennobled by a host of Saints and Martyrs. The churches, one by one, recounted and rejoiced in the line of glorified intercessors, who were the respective objects of their grateful homage. Canterbury alone numbered perhaps some sixteen, from St. Augustine in St. Dunstan and St. Elphege, from St. Anselm and St. Thomas down to St. Edmund. York had its St. Paulinus, St. John, St. Wilfrid, and St. William; London, its St. Erconwald; Durham, its St. Cuthbert; Winton, its St. Swithun. Then there were St. Aidan of Lindisfarne, and St. Hugh of Lincoln, and St. Chad of Lichfield, and St. Thomas of Hereford, and St. Oswald and St. Osmund of Worcester, and St. Birinus of Dorchester, and St. Richard of Chichester. And then, too, its religious orders, its monastic establishments, its universities, its wide relations all over Europe; its high prerogatives in the temporal state, its wealth, its dependencies, its popular honours—where was there in the whole of Christendom a more glorious hierarchy? Mixed up with civil institutions, with kings and nobles, with the people, found in every village and in every town—it seemed destined to stand, so long as England stood, and to outlast, it might be, England's greatness."

That was England, Catholic England. We are so accustomed to regard England as Protestant that we attribute to Protestantism England's greatness and England's achievements. But the facts of history declare the falsity of this carefully fostered delusion. It was Catholic England that gave us trial by jury and the Magna Charta; it is Catholic England that English freedom, English law, English institutions and the British Constitution itself, all have their centuries-old origin and roots.

This Macaulay declares without equivocation: "The sources of the noblest rivers," he writes, "which spread fertility over continents and bear richly laden fleets to the sea, are to be sought in wild and barren mountain tracts, incorrectly laid down on maps, and rarely explored by travellers. To such a tract the history of our country during the Thirteenth Century may not unaptly be compared. Sterile and obscure as is that portion of our annals it is there we must seek for the origin of our freedom, our prosperity and our glory. Then it was that the great English people was formed, that the national character began to exhibit those peculiarities which it has ever since retained, and that our fathers became emphatically islanders, islanders not merely in geographical position, but in their politics, their feelings and their manners. Then first appeared with distinctness that constitution which has ever since preserved its identity; that constitution of which all other free constitutions in the world are copies, and which, in spite of some defects, deserves to be regarded as the best under which any great society has ever yet existed during many ages. Then it was that the House of Commons, the archetype of all representative assemblies which now meet, either in the old or in the new world, held its first sittings. Then it was that the common law rose to the dignity of a science, and rapidly became a not unworthy rival of the imperial jurisprudence. Then it was that the courage of those sailors who manned the rude barks of the Cinque Ports first made the flag of England terrible on the seas. Then it was that the most ancient colleges which still exist at both the great national seats of learning were founded. Then was formed that language, less musical indeed than the languages of the south, but in force, in richness, in aptitude for all the highest purposes of the poet, the philosopher, and the orator, inferior to the tongue of Greece alone. Then too appeared the first faint dawn of that noble literature, the most splendid and the most durable of the many glories of England."

It would be easy to multiply such testimony. A short quotation from Freeman's "Norman Conquest" will serve to show that what we have given from Macaulay is simply the verdict of serious history. "This time of fusion," writes Freeman, "during which all direct traces of foreign conquest were got rid of, was naturally the time during which the political and social institutions of the country gradually took on that form which distinguishes modern England, the England of the last 600 years from the older England of the first 600 years of English history. . . . And in the root of the matter in our law and constitution itself those changes have been made which wrought the body politic of England into a shape which has left for future ages nothing to do but to improve in detail."

In both the above extracts the italics are ours. Enough has been said to show clearly that it was under the all-pervading influence of the Catholic religion that the political institutions, social life, and individual characteristics of the English people were evolved. That the Catholic religion was dethroned, trampled under foot, banished even from the consciousness of the English people, was in itself a sort of miracle. The people did not apostatize; they were robbed of their religion. But that is another story.

Speaking in the middle of the nineteenth century, Newman could say: "One and all of us can bear witness to the fact of the utter contempt into which Catholicism had fallen by the time that we were born. . . . No longer the Catholic Church in the country; nay, no longer, I may say a Catholic community—but a few adherents of the Old Religion, moving silently and sorrowfully about, as memorials of what had been. 'The Roman Catholics';—not a sect, not even an interest as men conceived of it,—not a body, however small, representative of the Great Communion abroad—but a mere handful of individuals, who might be counted like the pebbles and *drift* of the great deluge, and who, forsooth, merely happened to retain a creed which, in its day indeed, was the profession of a Church. . . . At length so feeble did they become, so utterly contemptible, that contempt gave way to pity; and the more generous of their tyrants actually began to wish to bestow on them some favor, under the notion that their opinions were simply too absurd ever to spread again, and they themselves, were they but

raised to civil importance, would soon unlearn and be ashamed of them."
 So began the mitigation of the Penal Laws. Then Newman depicted the volcanic eruption of fury over the restoration of the hierarchy in 1850. He imagines a visitor from another planet contemplating the rage that stirred every stratum of English society; and his conclusion that some mighty and portentous event had been the cause. Then in his own words:

"We should judge rightly in our curiosity about a phenomenon like this; it must be a portentous event, and it is. It is an innovation, a miracle, I may say, in the course of human events. The physical world revolves year by year, and begins again; but the political order of things does not renew itself, does not return; it continues, but it proceeds; there is no retrogression. This is so well understood by men of the day, that with them progress is idolized as another name for good. The past never returns—it is never good;—if we are to escape existing ills, it must be by going forward. The past is out of date; the past is dead. As well may the dead live to us, as well may the dead profit us, as the past return. This, then, is the cause of this national transport, this national cry, which encompasses us. The past has returned, the dead lives. Thrones are overturned and are never restored; States live and die, and thence matter only for history. Babylon was great, and Tyre, and Egypt, and Nineve, and shall never be great again. The English Church was, and the English Church is once again. This is the portent, worthy of a cry. It is the coming in of a Second Spring; it is a restoration in the moral world, such as that which yearly takes place in the physical."

This is the Second Spring of the Catholic religion in England. A thousandfold more evident to-day than when, seventy-three years ago, Newman preached his famous sermon.

TEACH CHILDREN THE THINGS THAT MATTER

By THE OBSERVER
 The Sacrament of Matrimony was instituted by God to enable the husband and wife to live happily together and to bring up their children in the fear and love of God. The essential thing then to teach children is, the absolute necessity of fearing and loving God. Without that all other things are useless and indeed are worse than useless because knowledge without piety and faith is a danger instead of being a benefit.

It is a very interesting, as well as a very regrettable thing, that the knowledge of God does not increase in proportion to the amount of worldly knowledge that we acquire. It ought to; and there are cases in which it does. But as a rule the more that men learn about worldly matters the less their minds turn to God. There are, and always have been, men and women who grew more religious the more human knowledge they acquired; because they realized God is the source of all knowledge and of all created things, and so the more they learned about the things that God created, the more they adored and revered and feared and loved the Creator.

But that, unfortunately, is not the usual effect of the acquisition of human learning. Instead of drawing from the increased knowledge of the things that are the work of God's hands a greater reason for loving and serving Him, men and women too often become proud of having merely found out a few facts about some of the things that God made and gave to them in the creation of the world, and are so pleased with themselves for having got those few fragments of information that they think they can get along without God, and indeed sometimes imagine that they are creators themselves, and begin to doubt whether there is a God at all.

Children ought to be taught in their earliest days to love and reverence God as the Almighty and Sovereign Lord and Creator of all things. This ought not to be merely the communication of a formula of question and answer, but ought to be a lively and ardent thing, informing and affecting daily conduct. The line should always be drawn sharply in the Catholic home, between things that belong merely

to the world and things that belong to God and eternity. Children should see in the manner and the look of the father and mother their reverence for God and religion. They should hear that reverence in the tones of the voices of their parents when sacred things are spoken of. It is not enough to say in so many words to children that God is the Creator of the world. The proper reverence and love of God must be manifested in the manner and the voice and the attitude of the parents, or else the child will not be impressed as it ought to be impressed.

Let there be no relaxation of the respect that is due to God and the things that are God's. There used to be in this country—we wonder how many are left now—Catholic men who never mentioned the name of God with their head covered. If they had cap or hat on at the moment they reverently raised it. What a lesson to the children who saw them do it, better, more effectual than hours of verbal teaching. On Sunday one who had missed the day of the week would have known that it was Sunday by the demeanor of the old Scotch and Irish Catholics for at least an hour before and an hour after Mass. There was a decorum and gravity in their demeanor as they got ready for Mass which plainly indicated that they were preparing their minds for the great act of Catholic adoration. After Mass they showed a sense of the supreme privilege they had enjoyed. They said their prayers in a spirit of piety. No jumping into bed for them with the night prayers half said, to be finished in bed or not finished at all, just because the floor was a little cold.

The priest was not a subject for careless criticism at the Sunday dinner table. Woe betide the luckless one who had found the sermon too long and said so. He was soon made to feel, as was quite right too, that whether or not he enjoyed the sermon, it was not for him to criticize the priest of God; that if anything was lacking in the preaching ability of a parish priest it was not to be corrected in that way.

Children should be taught, and from their earliest years, the absolute necessity of adoring God and of reverencing all that belongs to Him because it does belong to Him. The sense of spiritual proportion is not so hard to inculcate if the job is done in time, but if it is left until the love of the world and of worldly things has got its grip, it is then a hard task and is likely never to be done effectually.

NOTES AND COMMENTS

QUITE A stir was created recently in Scotland over a brand of "Presbyterian" tobacco. To those who might naturally be startled at such application of the name particular should be interesting. It appears that during his late visit to Scotland Premier Baldwin made reference in a speech at Dundee to his favorite blend, which he described as "Glasgow Presbyterian Mixture." He also mentioned that he was kept supplied by his friend and colleague Lord Haldane and that it was made by a minister of the Church of Scotland. A minister of the Kirk in the tobacco business! Sounds interesting, especially in these days in Canada since a large part of the Presbyterian denomination has been swallowed up by the Methodists with whom tobacco in any form is taboo.

THE ANNOUNCEMENT seems to have been interesting in Scotland also, and an investigation followed. According to the Edinburgh Scotsman the facts are as follows: The Rev. Dr. John White who to the pastorate of the Barony Church, Glasgow, adds the further distinction of being Moderator of the General Assembly of the Church of Scotland (the Established Church) is the person most concerned. "Yes," said Dr. White in response to the journal's query, "the mixture is one of my claims to fame, and I am sorry to say it always ends in smoke." It was, he went on to say, introduced to him by a South African, who asked him to try it. Dr. White himself had made some improvements in the mixture and authorized his tobaccoist to blend it for him.

LORD HALDANE's share in the chain of incidents is explained by the fact that through the journalist His Lordship first became

acquainted with the "mystery mixture." After smoking a pipeful he was so enthusiastic regarding its charms that he immediately passed on the information to Mr. Baldwin, and induced him to try a pipeful. Mr. Baldwin did so and also immediately became a devout disciple. That was about two years ago, and that he has remained faithful in his allegiance seemed proven by his Dundee commendation.

THE INGREDIENTS of this wonderful mixture, it is further stated, are known only in a select circle, and while not disclosing the complete formula, Dr. White confided to the interviewer that it was composed of five different mixtures, one of which was a Boer tobacco. He was further pleased to say that he supplied the Premier and Lord Haldane through a tobaccoist in Westminster, who no doubt had enlisted the enthusiastic patronage of many other M. P's. Perhaps it is just as well that the cult has not as yet spread to Canada, as, had any number of Presbyterian clergymen succumbed to the allurements of this seductive blend, the "United Church" might have been strangled at its birth. It seems to have been a long-accepted conclusion that between Methodism and Madame Nicotine a great gulf is fixed. A brand of "Catholic" tobacco would furnish a text for many homilies in that quarter.

READERS WILL recall the announcement some weeks ago of a proposition to "create" a number of "saints" in the Anglican calendar. Among those proposed for this honor was Florence Nightingale, whose work among the soldiers during the Crimean War has given her an enviable fame for all time. Miss Nightingale was formally a member of the Church of England, but as it now appears her sympathies were alienated at an early age, and in later life she evinced a strong tendency toward the Catholic Faith. Just why she did not embrace it will perhaps never be known. The following extracts from her letters, interesting in themselves, shed a curious light upon the Anglican proposition for her "canonization."

WRITING to the press on the occasion of this proposition, Rev. A. R. Dickerson, an English Wesleyan minister, quotes Miss Nightingale as saying: "I dislike and despise the Church of England. She received me into her bosom, but what has she done for me? What a home the Catholic Church would be to me! All that I want I should find in her. She would give me daily bread. The daughters of St. Vincent would open their arms to me." Again: "I belong as little to the Church of England as to that of Rome, or rather my heart belongs as much to the Catholic Church as to that of England—oh, how much more!"

Of the Roman Church she writes in the same year (1852): "Empirically but not scientifically, I believe in her; she has no more fervent disciple than I. If I do not reach the Church of the Catholics, I have no Church!" She is further credited with saying: "I never knew an Englishman who knew why he was a Protestant, and if he enquires he becomes a Catholic." All of which would seem to put her out of court for the Anglican calendar.

WEEK-DAY RELIGIOUS INSTRUCTION

Portland, Ore.—Week-day religious instruction for Public school children carried on under Protestant church auspices in two centers in the city last year has been so successful that three additional centers will be opened the coming school year, according to the Board of Religious Education which has directed the work.

The cooperating Protestant churches contributed a fund of \$3,500 for the work last year and expect to contribute \$5,000 the coming year. The comprehensive program now being planned will require an annual expenditure of \$100,000.

The Oregon State law permits the State of any Public school in the State with the consent of the parents to devote two hours of their school time each week to receiving religious instruction from accredited religious schools. In the two centers the past year 750 children received such instruction. A statement issued by the Board of Religious Education says that "three-quarters of the children classed as Protestants are receiving no religious training whatever," and expresses concern over "the menace of an entire generation growing to years of leadership with no ground-work of religious ideals."

CATHOLIC SCHOOL LEADERS

C. E. A. URGES ADOPTION OF BEST MODERN METHODS
 The Catholic Educational Association of the United States concluded its twenty-second annual convention in Pittsburgh, July 8, with the election of officers for the coming year and the adoption of resolutions. A cable message of greeting and praise for the work of the Association from Pope Pius XI. was read at one of the general meetings. It was voted to leave the selection of the next convention city to the General Executive Committee, which will meet this Fall.

Besides the general meetings of the Association, there were special meetings for the Departments of Colleges and Secondary Schools, Parish Schools and Seminaries. More than 2,000 Catholic educators attended the various sessions.

PUBLIC SCHOOL CRISIS

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Dr. Johnson's address was on "The Need of a Constructive Policy for Catholic Education," and dealt with present-day tendencies in education, both Catholic and non-Catholic.

"Public education in the United States is passing through a crisis," Dr. Johnson declared. "It no longer knows of whose spirit it is, nor whether it is tending. While the American people by no means have lost faith in education, there is every evidence that the thinking populace is losing faith in the kind of education the schools are providing."

"Catholic educators in the United States are not in sympathy with everything that is being attempted in the secular schools. They feel there is a lot of loose thinking back of the whole movement. They remark the readiness with which American school men accept the mouthings of every sophist that happens along. They note how little real education is affected by the extension of educational opportunities; they are disgusted with the materialism that pervades so much of our educational doctrine."

Dr. Johnson urged that Catholic schools be quick to adopt the best of modern educational methods and to undertake research work for the purpose of bringing about further improvements.

CRITICIZES TRADE SCHOOLS

Father Donnelly's address was on "Vocational Education." He condemned the widespread expansion of trade schools as "politically unjust," as "extravagant" and as "the dumping grounds for indolent students or for intellectually deficient students."

"Educate for the trades in the trades, and throw the burden of that education on the trades themselves, which ought to bear it," Father Donnelly said. "Delay, however, entrance into the trades as long as possible; permit the trades then only for those who will or must enter trades. Make a survey of all the trades and occupations in your town or city. Let teachers and school directors who know the pupils talk over the situation with each candidate. Then first in the seventh and eighth year of the grades let the prospective apprentices go after school or during the last hour of the school to their chosen trades. For the High school grade the time devoted to the trades, in the case of those who wished to take up trades, could be extended to half day. During the morning, all the pupils could take the same subject, and during the afternoon those not going to trades could take advanced subjects or modern languages and the like. Such plans as these have already been tried in several places that I have heard of."

CATHOLICS IN CATHOLIC COLLEGES

Only 48% of the Catholic students of the higher institutions of learning in the United States attend Catholic universities and colleges, according to figures presented before the convention by Charles N. Lischka, research specialist of the Department of Education, National Catholic Welfare Conference, Washington. Catholic students in non-Catholic colleges in 1924 numbered 37,931, Mr. Lischka said, while there were 34,988 in Catholic institutions.

HIGH SCHOOLS MUST BE OF BEST

"The teacher in the Catholic High School" was the subject of a paper read before the Department of Colleges and Secondary Schools by the Rev. Felix M. Kirach, O. M. Cap., of the Capuchin College, Washington. Father Kirach advocated high standards of training and ability for such teachers and discussed some of the difficulties involved in attaining such an ideal.

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In the smaller cities, it is a stupid waste of money, of buildings and of teachers to have more than one central High school. This is the most vicious form of blind parochialism."

The importance of properly trained supervisory officials in the Catholic school system was pointed out in a paper presented before the Parish School Department meeting in Synod Hall Wednesday morning by Sister Mary Annunziata of the Sisters of Mercy, Superior of that order's schools in the Pittsburgh diocese.

"Progress in Supervision must be made through the careful and scientific study of its problems," Sister Mary Annunziata declared. "Merely opinion must give way to facts secured through trustworthy investigations. Experiments conducted under controlled conditions must supersede progress made by chance. Cooperative work upon definite problems must displace advances made by individual workers. Sensitiveness to problems related to the teaching of the different subjects, rather than interests in mechanical devices, must characterize supervision."

"This means that we must have a new type of supervisor. He must recognize that first and above all must begin with himself. A recognition of his personal responsibility will keep him alive intellectually. Himself the embodiment of modern specialized scholarship, it will be possible for him to advance the intellectual capacity of his faculty year after year."

"We cannot afford to ignore the educational literature on Methods, etc., written by those not of our faith," the speaker declared. "We can select, as the bee sips only the honey-making substance from the flower, and infuse into the well-formed body the vivifying spirit of religion."

At the Wednesday afternoon session of the College Department, the Rev. John F. Malloy, C. S. Sp., of Duquesne University, presented a paper on "Extra-Curricular Activities" in which he pointed out the importance of these activities inasmuch as they really occupy more of the average student's time than does the curriculum in the strict sense. He suggested that outside activities should be so guided as to benefit the student, but that the evil of too much faculty control should be guarded against. Enumerating the many activities which are a part of the normal college student's life today, Father Malloy said:

"In the face of these diversified and distracting activities, which collectively seem able to swamp the curriculum, what should be the attitude of the faculty? By way of preface, let me make two remarks. First, the young people who come to us for an education are their parents' children, and we are not primarily responsible for what they do; at the same time, we who are aiming to carry out their parents' wishes should have toward them a fatherly feeling, a deep personal interest that would keep us planning and watching in and out of the class room. Secondly, the limits of our authority are such that whether we wish it or not, our pupils, or a large number of them, will indulge in the activities against which we may feel called upon to declaim."

"In view of these truths, I think I can safely set down three rules of conduct for the faculty to follow. (a) Instead of holding aloof in disdain or merely tolerating what they cannot abolish, the authorities should sympathize and cooperate with student activities, as being really extensions of the school's own work. (b) They should realize the opportunities that these activities give for developing initiative, and therefore guide rather than 'run' them. (c) In some instances the faculty will feel it a duty to restrain or even suppress certain forms of student activity and to apply coercive measures that will make its action effective."

DUTIES OF LAITY TO SCHOOLS

The value of Parent-Teacher Associations in connection with Catholic schools was the subject of a paper by the Rev. Joseph Barbican, Superintendent of Parish Schools of the Archdiocese of Milwaukee, read before a meeting of the teachers of the Pittsburgh Diocese.

Father Barbican advocated the formation and encouragement of such organizations as an aid to a better understanding between the teacher and the parents. He pointed out that modern conditions of living have removed many of the points of contact between parents and teacher which formerly existed. Therefore, he said, some kind of formal organization is needed to bring about a better understanding on the part of those interested in the welfare and instruction of the children. Through Parent-Teacher Associations also, Father Barbican said, parents can be kept informed upon modern methods and advances in education.

"I believe that a great deal of the antagonism to our Catholic schools is due to the fact that our Catholic people do not possess the information necessary to defend our schools," Father Barbican said. "Every intelligent Catholic should know his school and its work, and unless contact is established by visits to the school or by organizations interested in the school, such knowledge will never become firm and accurate. The great defender