

The Catholic Record

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LONDON, SATURDAY, JULY 1, 1916

OUR MANY EDUCATIONAL FADS AND FANCIES

Professor Trumbull Ladd, of Yale University, under the above title has an article criticising the "methods" of modern teaching. It is, perhaps, only fair to say at the outset that in Canada things have not gone quite so far as they have across the line; but the tendency is the same and what the Professor has to say of American schools has sufficient application to our own to make it well worth our while to give it some consideration.

While he admits that before the training of teachers for their work they were, as a rule, taskmasters who drove their pupils through unwelcome tasks, he holds that this affords absolutely no warrant for present methods which lose the end of education "in devices for making the path to that end an unnaturally pleasant one." Interest in their work is desirable; but many teachers lose sight of everything else. Discipline finds no place in the modern class-room. What university teacher, asks the writer, does not share the wish of a popular teacher that he might be able to handle his men in the class-room with a fraction of the severity of discipline with which they were handled by the coach of the "Varsity" crew and teams.

"Barring the language employed, why should not those who have in charge the discipline necessary for playing well the difficult game of life have all the authority to enforce work until interest follows the attainment of skill that is freely accorded in the athletic field? But at the present time in this country any genuine and severe discipline in work is to be found, for the most part, only in a few medical schools and a few of the best preparatory schools."

The reversal of the relations between interest and mental discipline is found, Professor Ladd maintains, in every grade of education from the kindergarten to the university, and he brands it as a psychological fallacy.

"Excesses of this kind of fad make intellectual roués out of six-year-old infants. To make play into educative work is, even for the very young, quite a different thing from trying to convert the work of education into mere play. But the child who by his own efforts, stimulated and guided just enough and no more by the teacher, finds out for himself, may experience something of the joy which a great scientist experiences, on making a notable discovery."

Professor Ladd, some years ago, made inquiry of the Faculty of Oxford as to the standing of the Rhodes scholars and was informed that they were enterprising, likable fellows, some of them even gifted; "but almost without exception they proved to have received in this country no thorough training in the very elements of the subjects in which they wished to specialize, and what was more to their discredit, they resented all attempts to put them under the discipline of the university."

Could there be a more scathing indictment of the whole educational system than this?

"Who that knows the American public today can doubt that one of the chief causes of our public shame and of fear for the public security is the prevailing lack of discipline of our young, and that this lack of discipline pervades the educational institutions, lower and higher, and, as well, the homes of the country?"

"Interest" in the subject of study as a fundamental principle of pedagogy, excludes the discipline, mental and moral, of mastering uninteresting, even disagreeable, subjects.

"How this same psychological fallacy has operated to degrade our educational system by encouraging the fad of exaggerated 'option,' and its result in overcrowded 'snap courses,' there is scarcely need to remark. In both the undergraduate and the graduate courses of our leading universities its baleful influence has made itself powerfully felt."

He thus indicates the radical defect of modern education:

"To try to secure the results of discipline through exciting the sensation of interest rather than to secure a permanent and intelligent interest by requiring the discipline which must precede and support it, is a fallacy which infects even our professional schools—especially the schools of divinity."

Professor Ladd traces to this defective training the loss of respect for ministers which he points out in plain terms of harsh truth:

"This spirit, encouraged in the school for professional training, is carried over into the pulpits of the land, which, in their futile and not infrequently uncouth efforts to interest their hearers in a sensational way, are robbed of confidence and respect as teachers of religion."

The following paragraph is not at all limited in its application to our American cousins. It retains its full force as applied to Canadians and it is well worth serious consideration:

"There is another fallacy which, although more subtle, is not less deceptive and injurious in its effects upon the culture of the American public. It is the assumption that the improvement of the public morals can be secured by passing laws, offering resolutions in public meetings, spreading information as to the consequences of wrong-doing, while neglecting the cultivation of the conscience of the individual—especially of the young, under the power of definitely moral and religious principles and emotions. That law and learning can make good men and women is not true; but it is the ethical fad and fancy of a large proportion of the American people, especially if enough associations and societies are formed, enough clerks employed, and circulars sent out, etc. For everything must bear the aspect of being socialistic, and there must be much talk about 'social service,' and 'social uplift,' and other engaging terms."

If we apply the divine text "By their fruits you shall know them" purely secular education stands condemned:

"Meanwhile our schools and colleges and universities are not turning out a proper crop of strong and sturdy upright men and women. The vices of cheating, lying, stealing, and sexual immorality are becoming appallingly frequent among the children in our Public Schools. Some of the doctors are advocating eugenics with a vengeance. Our legislatures are beginning to consider the passage of laws which, if rigidly enforced, would condemn some of their own number to prison or to sterility. Textbooks are being introduced into the Public Schools, the effect of which is as likely to be the excitement of a prurient curiosity as the deterrent of wrong-doing; or the exaggerations of which too often react, when the truth of fact becomes known, to the increase of the very evil they are intended to repress."

That moral training may go hand in hand with the teaching of even physical science is recognized by the distinguished educator whom we are quoting:

"There is a way of teaching the physical and chemical sciences which tends to deepen the reverence and awe with which man's moral nature should invest the universe. And there is another way which leads to shallowness and frivolity. But particularly detrimental to the interests we are now considering is that form of treating the sciences of economics, sociology, and history which minimizes the moral forces or leaves them entirely out of the account."

Professor Ladd concludes with insisting on moral training as the great desideratum of education:

"Our need is also for a stricter discipline—however kindly and sympathetic—over the children and youth of the nation; and, above all, a return to the task of breeding individual men and women whose value can be estimated on the basis of their moral character and their moral conduct in the life of citizen and member of society. This alone will realize the end of a truly 'practical' education."

It is not only interesting but highly useful to consider how intimately this thoughtful and observant educationist confirms every contention of the Catholic Church in the matter of education. Except, perhaps, in the recognition of the patent fact that Religion is the sole and indispensable basis of morality. He makes very plain, also, that Catholic education which stops at the primary or even the secondary school is fatally defective.

HYPHENS

Hyphens are really useful little things even for indicating the racial origin of citizens of that welter of nationalities which we call America.

In another column we reproduce an article which tells of the hyphenated Irish-American 69th Regiment being the first national guard unit to answer the call of duty and sacrifice. The 69th is not hyphenated Scotch-Irish either.

THE ENTRANCE EXAMINATION

We must be getting old. At any rate we have a very distinct remembrance of the time when our leading dailies led the chorus of condemnation of Separate schools because they failed to hold up their end in the Entrance examination. And at that time it was a true indictment. But for a long time, a whole lot of Catholics—and Protestants also—have been so accustomed to the rather monotonous superiority of Separate schools over Public schools, as evidenced by these same Entrance examinations. So that we are not very much surprised at the agitation to abolish this erstwhile supreme test of efficiency.

Ottawa, Toronto and Hamilton have substituted "recommendation" for "examination." The rest of the province is a bit shy of the new substitute for the old Entrance.

Of all the reasons for the change, that of the awful strain to which this little written examination subjects the pupils is the silliest.

Nevertheless we are not allowed to forget at this time of the year the nerve-racking nature of the Entrance examination, which when the Public schools shamed the Separate schools was the one adequate test of efficiency. Now when the tables are turned it becomes a thing to be abolished in the name of humanity.

This from the Christian Guardian is a sample brick:

"This is the time when some tens of thousands of Canadian children are passing through a largely unnecessary, and in many cases a most trying, ordeal in the annual or semi-annual examinations in Public and High schools. There is small need of emphasizing the trying nature of the ordeal and the preparation immediately preceding them, as most parents have in their own children only too much evidence of the nerve strain which the examinations induce."

Now what is that nerve-racking, dangerous and unnecessary ordeal? Simply a few straightforward questions on the work of the school which are to be answered in writing.

Written examinations have their defects and limitations; but no better substitute has been discovered as a test of knowledge from the time a pupil has learned to think and write until he leaves the university or enters on his professional career.

Whatever other reasons there may be—and there are serious teachers who hold that they exist—the written Entrance should not be abolished for the sake of a few neurotic exceptions amongst the school population.

CAN'T STAND COMPETITION

One often wonders why there is such bitter opposition to the charitable and educational institutions of the Church. As they relieve the State of much financial responsibility and as Catholics are well satisfied with them, one would naturally expect that the authorities would be glad to see them prosper. As a matter of fact, however, they are being continually discriminated against, hampered by adverse legislation, and falsely represented by unfriendly inspectors. The Catholic Charities of New York, that have been much in the limelight of late, offer an illustration of this. Mgr. Dunn declares that it is an open secret, that at the back of the attack upon the New York institutions, is a charity trust, supported by the Standard Oil, the Rockefeller Institute, and the Sage Foundation, that has for its object the secularization of all charitable institutions, the divorcing of them altogether from religion. Is it because they are not doing good work that this movement is set on foot? By no means. It is because they are doing too good work. It is because their efficiency has made the State institutions appear in a less favorable light in the public eye. Back of the former is the Catholic Church with her means of grace and her ideals of self-sacrifice. They are the manifestations of her supernatural life and vigor. Hence they must be blackened and disfigured, lest men might be led to examine the beauty of their source.

Cardinal Newman, with his wonderful insight into human nature and almost prophetic vision of the future, penned these remarkable words in his essay on "The Protestant View of the Catholic Church." "This," said he, "is the weak point of Protestantism in this country. It is jealous of being questioned; it resents argument; it flies to State protection; it is afraid of the sun; it forbids competition. You detect the counterfeit coin by ringing it with

the genuine. So it is with religion. The living Church is the test and the confutation of all false churches; therefore get rid of her at all hazards; tread her down, gag her, dress her as a fellow, starve her, bruise her features. By no manner of means give her fair play; you dare not." How significant are these words, viewed in the light of present occurrences. It is true that in this country, our charitable institutions are, for the most part, justly dealt with by the State; though they are subjected to many petty annoyances, through the bigotry of local officials. The same can not be said of our educational institutions. They have to withstand the attacks of wickedness in high places. It is not necessary for our purpose to be more explicit on this point. With-out attributing to the opponents of our Catholic schools any direct animosity to religion itself such as we have evidence of in other countries, we find sufficient reason for their opposition in the uniform high standing taken by our pupils at the examinations. Though our schools in most places are, to a great extent, dependent upon the voluntary aid of our Catholic people, they measure up in results with those whose educational machinery is much more costly.

Nor is it surprising that this should be the case. Leaving out of the question any comparison as to devotion to duty on the part of teachers, the Catholic child, other things being equal, should be more proficient in acquiring even secular knowledge than one that has not the faith. There are at least two good reasons for this. First of all, he is fortified by the Sacraments. The primary effect of the sacraments, it is true, is to remove sin, to enlighten the mind to the things of eternity, to strengthen the will against evil and to increase sanctifying grace. But they have a reflex action upon the whole nature of the child. The happy, joyful, care free spirit, that is begotten of freedom from sin, and the exuberance of spiritual joy that comes from a fervent Communion, give the child an impetus in the performance of his daily tasks that others know not of.

Then again the Catholic child or youth sees the different departments of knowledge in their right perspective. His faith has given him a bird's-eye view of the whole range of being, from God in Heaven down to the smallest plant that grows, yea down to the grain of sand on the seashore. If a student were to undertake a special study of one of the psalms of David, without having beforehand acquired any knowledge of the history of the Bible or of the meaning of inspiration, he would certainly be at a disadvantage, if competing with one who knew the place of the psalms in the economy of the Revealed Word, and who had a comprehensive though rudimentary knowledge of the entire Scriptures. In like manner the Catholic boy or girl having a more or less adequate conception of the relative value of each subject and of its relationship to the whole of acquired knowledge, is in a position to become more proficient in that subject than the one whose outlook upon life is more confused and restricted.

THE GLEANER.

NOTES AND COMMENTS

IN THE renewed discussion of the Irish question following upon the recent uprising, and Premier Asquith's visit to Dublin and other parts of Ireland, attention has been drawn once more to the notable share the Christian Brothers have had in the moral and intellectual regeneration of the nation since the sun of freedom began first to smile upon it—and for many decades before.

It is almost a century now since the opening of the first Christian Brothers' School in Cork, since when it has had an unbroken record of progress in primary, secondary and technical education. For a long time it labored under the restrictions of hostile legislation, inspired by what seemed to be an absolutely hopeless spirit of religious bigotry, but within the past quarter century—these restrictions being largely removed—the Brothers have demonstrated to reluctant observers that the very first places in these grades belong to them by right of honest conquest. From Cork the work extended to Dublin, then to other parts of Ireland, and finally to the continents beyond seas, until to-day the mustard seed of the Cork establishment has grown into that mighty tree which extends its branches

throughout the whole English-speaking world. And everywhere these devoted men have carried with them the same noble ideals, always displaying the same whole-hearted devotion to duty, united with "sweet speech and stainless ways."

As to the practical results of the Christian Brothers work in Ireland we are reminded that between 1847 and 1877—the most trying years—out of 1,445 Exhibitions, 1,145 were carried off by their pupils; that in Limerick within recent years their pupils carried off the first Exhibitions in the Experimental Science Course (Intermediate); and that out of 339 pupils who obtained prize Exhibitions in Paris, in International competition, 242 belonged to the Christian Brothers. We have had the same tangible demonstration of thoroughness on this Continent, where, dating from the World's Fair at Chicago, in 1893, the Brothers have on every occasion borne off more than their share of honors and awards.

IT IS NO occasion for wonder therefore, that in the presence of so continuous a demonstration of efficiency even prejudice has in Ireland, as beyond it, doffed its hat to the Brothers of the Christian Schools. Thus the Protestant Bishop of Killaloe lately paid this tribute (with somewhat of a grudge, it is true, but still he did it): "The Roman Catholic Church," he said, "is making these monastic institutions to be most successful teachers of primary and secondary education. This was very easily done by multiplying teachers without any real cost, as they live in communities. They are giving cheap education, yes, a free education to Protestant children. . . . If the Protestant farmer, or laborer, or man of business wants to have his son educated for any of those positions which people of the middle class desire for their children, they have nothing in the world to do but send them to the Christian Brothers' Schools."

THE BISHOP, it may be, saw in all this a menace to Protestantism in Ireland, but that in no way nullifies or diminishes the value of his testimony as to a matter of fact. Nor does he stand alone in this regard. Another Protestant clergyman, the Rev. Dr. Tristram, at a Conference in Derry, gave voice to similar testimony. Expressing regret that Protestants in Ireland had no organization at all analogous to the great Catholic teaching Orders, he added: "The example set us by a body of men whose lives are spent with self-denying devotion to the young has an immense moral and spiritual effect on most minds. Take, for example, the Schools of the Christian Brothers. In many of them we have a perfect solution of the question of co-ordination. The splendid results which these schools, notably in Dublin and Cork, have achieved affords ample justification of the wisdom and foresight with which it has been designed."

THESE TESTIMONIES to the efficiency of the Catholic system of harmonious spiritual and intellectual training, and to the ineptitude of the opposite system are worth taking notice of and of preserving. They are as applicable to Canada as to Ireland, and with the ever-present menace of the Godless system which a certain element would force upon us if it could, we cannot be too often reminded of the impression made by Catholic devotion upon thoughtful Protestant minds.

THE RESULTS of the Census of 1911 in Italy have just been given to the world, and in view of the oft-repeated boast of American Protestants—especially the Methodists—as to the success of their so-called missions in that country the figures are very instructive. The total population of the whole kingdom is 35,600,000, in round figures. Of these 80,000 are entered as "foreigners," scattered for the most part over the three northern provinces, Piedmont, Lombardy, and Liguria. Of the 35,600,000 total population 33,000,000 declared themselves to be Catholics, while 874,000 wrote themselves and their children down as "atheists," and another 654,000 refused to give any classification as to religious belief. This leaves a little over one million unaccounted for in the tables we have seen, and these are probably mostly Jews. Protestantism throughout the whole country can make no better showing than 128,000, "including the foreigners," and deducting

the several thousand Waldensians, the boasted conquests of Methodism with its prodigious expenditure of American dollars melts into the thinnest kind of thin air. In Rome, "right under the walls of the Vatican," as they proudly proclaim, they are "storming the very heart of Romanism," but it is quite evident that their "converts" are confined to the handful of undesirable whose faith (such as it is) is exchangeable always for food, or clothing, or a little handy change.

THE RESULT of this Census seems to indicate that the heart of Italy is sound. The 874,000 who entered themselves as "atheists" are to be found principally in a few of the northern cities: in Bologna (Emilia), Florence (Tuscany), Milan (Lombardy), Turin (Piedmont), and Genoa (Liguria). These are the cities in which Freemasonry and Socialism centre, and this furnishes one more proof, if any were needed, that both are entirely incompatible with Christian faith. On this continent, socialists, in an insidious endeavor to make converts, have attempted to prove themselves as not hostile to Christianity, but in Italy they do not deem it politic to shelter under any such pretence. There, as elsewhere in Europe, they are frankly Atheists, and stop at no extreme to insult and vilify the only Christian organization which stands in their way. And while we may lament the havoc they have wrought in some sections, and the numerous weak individuals they have led astray, it must at least be counted a gain that they do not take shelter, as in this country, behind pretensions of religion.

ON THE BATTLE LINE

THE conquest of Bukovina by the Russians proceeds without serious hindrance from the demoralized Austrian army which evacuated Czernowitz a week ago and has been fleeing ever since. Petrograd reports the occupation of Vyznitz, just across the Bialy River from Kut, and of several villages west and south of Radatz, the occupation of which was reported yesterday. The general direction of the Russian advance is still west, and it becomes apparent that the object is not so much the occupation of the territory of Bukovina as the cutting of the Austrian railway communications in the Carpathians. There are but two lines of railway connecting Hungary with Eastern Galicia across the Carpathians.

Bukovina, the occupation of which is almost completed, is not much bigger than some of Ontario's counties, having an area of but 4,000 square miles. It supports, however, on its flat lands no less than 814,000 people, mostly agriculturists. They are chiefly of Roumanian race, and are indifferent to the change of masters. Bukovina and Transylvania were the portions of Austria-Hungary that Roumania had expected as the price for her support of the cause of the Allies, but Roumania has been on the fence too long during the doubtful part of the war to obtain much consideration from a triumphant Russia.

Verdun was in greater peril yesterday than at any time since the siege began on February 21. The Germans, who on Thursday night commenced to bombard the French positions upon the prolongation of the Donau and Vaux ridges and in the wooded ravine lying between them, continued to pour a fire of unprecedented violence on the French works throughout the night. In the early morning, bringing up great bodies of infantry, the enemy attempted to storm the French lines along a front of over 5,000 yards between Hill 321 and the Damloup battery. The first assaults were beaten back, but the midnight Paris report states that attacks with heavy effectives followed each other with extreme stubbornness, notwithstanding the enormous losses which our curtain of fire and machine guns entailed on the enemy. Between Hill 321 and Hill 320 the Germans succeeded in carrying our first line trenches and the Thiamp work. A powerful German attack which had reached as far as the village of Fleury was repulsed by a violent counter-attack. Attacks directed on the woods of Vaux, Chapire, Fumin and Chenois and on the Damloup battery were broken by our fire and completely repulsed.

In this furious assault both the Germans and the French must have suffered serious losses. The French counter-attack was an absolute necessity. Had the Germans been able to hold the village of Fleury, which is less than half a mile from Fort Souville, they would have had a strong vantage point from which to begin an attack on the inner line of Verdun's defences. Had they broken through along the valley between Souville and Fleury, the Germans would still have had to face the fire from the French positions on the Hill of Belleville, but they would have turned the second line of the defence and rendered the continued occupation of Pepper Hill impossible. It is not unlikely that yesterday's German attempt to storm through the Souville lines will be followed by a change in the French defensive

tactics. The enemy are getting dangerously close to Verdun.—Globe, June 24.

T. P. O'CONNOR'S LETTER

TORY MINISTERS MAKING TROUBLE

IRISH FACTIONISTS PLAYING THE TORY GAME—"THE WHOLESALE AND INSANE ERA OF REPRESSION"—POLITICAL INSTINCT OF THE IRISH ESSENTIALLY SANE (Special Cable to the CATHOLIC RECORD (Copyright 1916, Central News))

London, June 24.—As many times before the Irish problem changes with cinema variety and rapidity. Up to the beginning of this week all the difficulties of the Lloyd George settlement were concentrated in Ireland, but this week the scene suddenly changed to Downing Street. For some days a vehement struggle has been going on between Mr. Lloyd George and some of his Tory colleagues, the latter seeking to disavow the terms proposed by Mr. Lloyd George. Necessarily any such disavowal would involve Mr. Lloyd George's immediate resignation, while on the other hand the resignation of some Tory members of the cabinet also is possible.

This transformation from apparently complete English and ministerial unanimity in favour of a settlement is due to the long delay in the negotiations, to the manifestations of continual unrest in Ireland, and to the fierce, unscrupulous campaign of certain factionist organs in Ireland against a settlement, to the revival thus of the hope that Home Rule may be killed after all. But even on this point there is no firm cohesion among Tory ministers. Some are backing up Mr. Lloyd George as the representative of the Cabinet. The final arbiter of the action of the Tory ministers is Sir Edward Carson who, if he sticks firmly to his position, can force them into acceptance or deprive them of anything like large support among the English Tories.

Thus we may have a curious combination of Mr. Redmond, Mr. Dillon, Mr. Devlin, Sir Edward Carson, Mr. Craig, Mr. Asquith and Mr. Lloyd George in favour of a settlement against both the English and irreconcilable of the Irish factionists.

Meantime in Ireland the tide has shown many signs of turning. While bitter resentment against militarist rule and executions still makes the country restless, the sound sense of the majority sees through the Independent's dishonest campaign to refuse liberty and thereby perpetuate militarism, and is rallying to Mr. Redmond and the Irish party. Mr. Devlin has been the chief agent in producing this turn in the tide, facing all concentrated enemies of the party and a settlement with a series of brilliant, courageous speeches. A meeting of six hundred Hibernians in Dublin, most of them against him when he started, gave him triumphant acclamations at the end. A similar scene occurred at a crowded meeting in Belfast where eighteen priests were on the platform. One of the most respected priests proposed a resolution condemning the settlement and when the vote came not twenty protests out of two thousand present. Mr. Redmond, Mr. Dillon and every member of the Irish party are represented by Mr. Devlin and all are resolved to stand or fall by the settlement.

There never was a moment in the history of Ireland when it was so difficult to form anything like an accurate or confident survey of her psychology. Revolutions, like war or an earthquake, produce such upheavals from ordinary conditions that it is inevitable that the ordinary outlines of even the most familiar landscape should become blurred if not obliterated. Uptobout a year ago there was no firmer political fabric in the world than the Irish Party. It had justified its existence for forty years by producing a more widespread and more beneficent revolution in conditions than has ever occurred in so short a time in any country or any time. It had behind it the backing of nine-tenths of the intelligent Nationalists of Ireland. Mr. Redmond was in almost as powerful a position as Parnell before his downfall, and had more than justified his position by his statesmanship, courage and prudence. Then came the various factors that eventuated in the rebellion; and from the period when the Sinn Fein movement became powerful and menacing, the situation, of course, was transformed. I have written, I should say, hundreds of times that the Irish Nationalist Party is like the French Republic. It had in normal times nine-tenths of the sane men of the country, just as the French Republic has, but also, like the French Republic, to some extent, some entirely unexpected event if not combination of untold circumstances might shake it to its very foundations. This is what happened; and now let us see how far the fabric can re-establish itself.

In the first place, the Sinn Fein movement, like every other movement of revolt in Ireland, gathered to itself all the discontented elements in the country. The politician, disappointed in obtaining a seat in Parliament; the factionist, determined to produce chaos in the hope that his particular group will emerge victorious from it; a certain number of clergymen who have been in sympathy with the Sinn Fein move-