

school would be impossible; for the interest and encouragement of the parents would so spur on managers and teachers, that neither the proper spirit nor the necessary means would be lacking. But in some Catholic "parishes"—the word is a convenient one and expresses what we mean—the parochial school seems to be an exotic, existing because the Church insists on Catholic education, supported, though grudgingly, because of that fact, and governed intermittently by anybody who will teach for the least money. The Pastor may make his periodical appeal for funds and pupils, but, so long as the school be managed in a half-hearted way, the people, ignorant of their duties and dazzled by the public-school's superficial show, will not respond. His appeals will not move them, unless he can show that he is giving them something in return for their contributions. It is useless to say that these people have not the true Catholic spirit. It is admitted that they have not. Nevertheless, their children must be saved; and the children will convert the parents. Parents who believe that their children can learn as much Catechism during an hour on Sunday as they learn during five hours in school on week-days, believe as well that the dry bones of the Catechism shall cause their children to live. If they had the true Catholic spirit, they would not hold this article of a popular and perverted creed. A Catholic school which teaches only the sentences of the Catechism is a Catholic school only in name. It is better than a public school, where even the "Supreme Being" is merely acknowledged, but it is not what it ought to be; and it ought to be a centre of Christian knowledge, where the spirit of Catholic teaching should reign over every act and word. It should give the child the means of defending his faith. It should heighten his reverence and inflame his zeal by those practices and examples which the Church presents to us. Every other object is second to these, and all other knowledge accessory.

The cause of Catholic education in this country has had two obstacles to overcome—the ignorance or carelessness of the people, and the inefficiency of Catholic schools. Each helped the other. It is only of late that the need of systematizing Catholic parochial schools has become apparent. And who that reads Bishop Elder's very practical circular in this number of the *Freeman* can doubt that it has become apparent? Bishop Ryan, of Buffalo, and other eminent prelates have attempted to organize a Catholic school system in their Dioceses which will give Catholic schools the intelligent and constant supervision they need.

There are thousands of Catholic fathers, practical men, with good intentions in the main, who would liberally respond to any appeal for assistance to the cause of Catholic education, provided that the parochial schools gave the thoroughness in the rudimentary classes which is to-day so rare in every branch of instruction. Business-men of common-sense and moderate means want their sons and the boys whom they are compelled to employ to have a thorough grounding in the three great Rs, which include spelling. They do not ask for superfluities. American boys, whose school-time is generally limited, need thorough, practical grounding in what are called the "rudiments." If a boy have time for geometry, it is well for him to learn it, since in some trades he may find use for it. But during the short time which the average American boy spends at school, he does well if he learn how to apply readily and effectively the three Rs to the practical purposes of life. A school which does not prepare him to earn

his living is practically a worthless school, since he must waste time in unlearning what he has learned.

The questions before Catholic educators are these: How to make parochial schools Catholic? How to make Catholic schools practical? How to convince Catholics, religious and lay, that it is not necessary to accept the public schools as models?—*N. Y. Freeman's Journal*.

THE LINDSAY SCHOOL.

The *Canada School Journal*, in an article on the Lindsay school, says: "The separate school for boys is attended by about two hundred pupils and has attained a high degree of efficiency during the past four years, during which it has been conducted by Mr. White, the gentleman who won the prize offered through the liberality of his grace Archbishop Lynch to the Roman Catholic student who first obtained a first-class provincial certificate, grade A. The separate school for girls is one of the best school buildings in Ontario. Everything pertaining to the health and comfort of the pupils has received due attention in its construction. The furniture and fittings throughout are of the most approved modern pattern. The intellectual and moral culture of the pupils in both schools is attended to with the greatest possible care, but Father Stafford has recognized the fact that it is not in either of these departments that the schools of the country are weakest, and has wisely made the most thorough arrangement for the recreation and physical development of the children attending these schools. The boys' school has a large, well-fitted gymnasium as well as a good playground, and the girls have a large field surrounded by a high board fence, in which they are encouraged to enjoy in a real, hearty manner games of ball and other exercises which have too long been misnamed "manly sports." These girls have an organized "snow shoe club," and their large field affords ample opportunity for practice-tramps during the winter season. Father Stafford claims to be a leader in introducing this and other games calling forth vigorous physical exercises into girls' schools. So far at least as snow shoeing is concerned we think he is entitled to the credit of first introduction. Foot and base ball, e. c., have for some time been practised in appropriate costume in Vassar and other schools for young ladies. We cannot too highly commend the wisdom and justice of the man who recognizes the fact that the physical constitution of a human being is a most important element in deciding his success or failure in life, and who believes that one of woman's best rights is a vigorous body. Such a man Father Stafford is, and he never allows a theory to grow cold or stale before putting it into practise.

Mr. Bell, Orangeman and M. P. P., Toronto, would, we fancy, not make such an exhibition of himself were he to become conversant with the workings of our separate schools. He would discover that in Lindsay and other places of Ontario, his "backbone" inspectors could learn many useful lessons from such men as Father Stafford, and he would also find that separate school children are able to hold their own in competition with pupils of the *Common* schools.—*Ed. Catholic Record*.