

The Catholic Courier And Journal

Official Paper of the Diocese of Rochester
Published at 237 Andrews St., every Friday by
THE CATHOLIC COURIER AND JOURNAL, Inc.
With the Approbation of the
Right Rev. John Francis O'Hara, D. D.,
Bishop of Rochester
TELEPHONE MAIN 1567

Courier Established 1899
Journal Established 1899
Subscribed to the N. C. W. C. News Service.
Entered at the Postoffice at Rochester,
N. Y., as Second-Class Mail Matter.

SUBSCRIPTION RATES
Payable in Advance
One Year \$2.50
Six Months 1.25
Foreign, one year 3.00

Make all checks payable to Catholic Courier and Journal, Inc. Advertising Rates gladly furnished on application. This newspaper will not accept unreliable or undesirable advertising.

Editorial Staff:
Priests of the Diocese
Maurice F. Holmstrom, Managing Editor

All communications for publication must be signed with the name and address of the writer, and must be in the Courier office by Tuesday preceding the date of publication.

Friday, May 17, 1929.

TO TEACH OR NOT TO TEACH

Professor Laurie has well written in his Institute of Education: It is, when you think of it, a very daring thing in you to profess to educate a human being. Where are your credentials? It seems to me that one who stands before the world and professes to educate is guilty of an impertinence, unless he can produce a commission, not from a university or college but from God himself. It is a grave and serious business. In any case, it is surely not too much to demand of you that you have some definite ideal. Why, a cabinet-maker has his ideal of the complete cabinet as he saws and cuts, planes and joints and polishes. You are engaged in forming the finest, most complex, most subtle thing known to man, viz a mind; and do you propose to go on from day to day as your fancy prompts, tinkering here and tinkering there, and seeing what comes of it? Surely not.

Now, I wish next to say that the ideal you have for those whom you educate must be the ideal you have for yourself—your own life. You cannot rise above yourself, any more than you can carry your head in your mouth. This is the true meaning of the statement: "As is the teacher, so is the school; to which I beg you to add an even more important truth, "As is the man, so is the teacher." The prime qualification, then, in the teacher who educates, is that himself shall have an ideal for his own life, and shall be educating himself up to that. Your pupils learn by doing what you do. The educator has first of all to look to himself, and the study of education is also the education of the student; the ideal and method are for him first and for his pupils next.

Parents and teachers, priests and people, young and old—are not all in some sense educators? It has been said that a successful priest must necessarily be a successful teacher, even though he lives the contemplative life on some lonely mountain side, far removed from the haunts of men. This presents the practical principle that the force of good example is the first essential of a successful teacher. Much more is required than what is included in the faculties of medicine, law, engineering and music, for it is possible to be a successful doctor, lawyer, engineer or musician and at the same time be a bad and vicious man. But the teacher must unquestionably be a good man or a good woman before becoming a good teacher. A man of weak character can give much useful information, but this is not teaching. The man of high character, in or out of the classroom, must always be the successful teacher.

Here reference is not made to the formal profession or vocation of teaching alone. We are all teachers always. Great results will spring from the teaching by example. Of old, the saints taught by example. To-day everyone within the sphere of his influence teaches by example and instruction given systematically and psychologically. Thus does all the world become a classroom, young and old, weak and strong, sinner and saint, educated and uneducated, all working together under the bond of Christlike love, assisting and helping one another by word and example to the one great educational objective—Heaven.

CHICAGO'S CATHOLIC SCHOOL AGAIN

Before, on this page, has appeared a discussion of the Parochial Schools of Chicago. It is of interest to note that the Rev. Robert J. O'Brien, gathered data for the articles appearing in the Journal of Educational Sociology and published them in partial fulfillment for his doctorate at Northwestern University.

The Management and Teaching in the Elementary Catholic Schools of Chicago. There are 2,546 teachers in the schools of this number 2,504 belong to the parishes; 58 are lay, and 14 are teachers of special subjects. Music, drawing, physical culture, etc., are taught by laymen. The fact that in Religion communities are maintained in the Mother General Schools, where they are stationed, is a commendable feature of the parish schools

MAY FLOWERS

May flowers on the city street—
A keen-faced vendor sells, with eyes
Fitted for corner merchandise—
Than these pathetic bits of sweet
That breathe of vague simplicities,
May flowers on the city street—
Here where the tide of traffic roars
Against its narrow, crowded shores
Where men go by with hurrying feet
And barter swings its thousand doors.
May flowers on the city street—
Why, 'tis as though the young-eyed sprig
Herself had come—an artless thing,
A country lass, demure and neat—
To smile upon us, wondering.
May flowers on the city street—
Pink and white poetry abloom
Here in this clamor, crush and gloom
A home-thought in the battle's heat,
A love-song in a sunless room.
May flowers in the city street—
For one poor coin behold I buy
Springtime and youth and poetry,
E'en in this sordid mart unmeet
So many miles from Aready.
—Theodosta Garrison.

are independent of the pastor, and to a large extent of the Archdiocesan School Board. The pastor, although he is the superintendent of the School, cannot change his teachers, nor can the Archdiocesan School Board. All they can do is to request the Mother House for a change, which may or may not be granted. It is rare that a school is taken from one teaching community and transferred to another. Once a school is placed under the control of an order, it tends to remain there. Each Community has its own methods, and to a certain extent its own program. The result of this division of authority is that disputes occasionally arise between pastor and teacher that injure the school.

Teachers from one community are never placed in schools under the jurisdiction of another community. An order may have a surplus of teachers, so that some members of the society are obliged to do outside or secular work, such as teaching in public or private schools. Another community will not have enough teachers to man the schools assigned to it, but the idle teachers in the one community are never transferred to the schools of the other. Instead, where a community is unable to furnish teachers for all its schools, the parish is obliged to employ special teachers to assist the Sisters. If this method fails, laymen are employed as full-time teachers. Each community is mutually exclusive.

Interesting data is presented on Teacher Training: 2,119 of the Sisters, or 84.6 per cent, were high-school graduates. The 15.4 per cent without this training were for the most part elderly women who had been teaching many years. All the regular teachers had completed a Normal course of training in some institution. Each community requires that its novices undergo a course of instruction at the Mother House to prepare them for their life in the order and to fit them for their duties as teachers. College degrees were held by 467, or 18.6 per cent, of the regular teachers. These degrees included bachelor of arts, bachelor of science, bachelor of philosophy, or bachelor of music. Besides these, 182, or 7.2 per cent, held advanced degrees. For the most part these degrees were from accredited Catholic colleges and universities, although 82 teachers held advanced degrees from such institutions as the University of Chicago or State universities.

The median estimated age was 36 years, and the median experience in teaching was 14.6 years. The highest median age in any parish school was 57 years and the lowest was 25 years. During the same year the Chicago public schools reported that the highest median age for any individual school was 45 years and the lowest was 26 years, 9 months. The number of teachers transferred within the system indicates the satisfaction that the parochial-school teachers give. During the year 1926-1927, 104 schools showed 189 teachers transferred, a total of 1.8 per school. The smallest school in the system enrolling less than 320 scholars showed the largest number of teachers transferred, indicating that the faculties of these schools do not function as well as those of the large schools. Distribution of teachers, so far as degrees are concerned, appears to be almost at random. One small school with four rooms had three teachers who held bachelor of arts degrees, and one of these also had a master of arts degree from the University of Chicago. On the other hand a large school with eighteen rooms did not have a teacher with a college degree.

The median number of pupils per teacher for the entire parochial school system was 56.3. One of the most outstanding features by the classroom was the fact that the teachers made but little use of textbooks. Apparently they were sufficiently prepared, to teach the lesson without referring to the text. Most of the teaching communities attribute poor discipline to poor preparation on the part of the teacher. Consequently each member is asked to be thoroughly prepared for each recitation before entering the classroom. Eleven schools reported a median time of one hour spent in preparation of lessons; 114 schools had a median of two hours; 18, three hours, and four schools where each teacher had more than two grades reported four hours spent in preparation of lessons by each teacher.

This is interesting information. More specifically honest, perhaps, than one would get under ordinary circumstances. It should be of help to the layman who from time to time discusses Catholic Education. It should be of practical value to the pastor, the diocesan superintendent, and superiors of

The Apostolate of the Press

We are in the age of the Apostolate of the Press. It can penetrate where no Catholic can enter. It can do its work as surely for God as for the devil. It is an instrument in our hands. All should take part in this Apostolate—here, at least, there is work for everyone. For ten who can write ten thousand can subscribe, and a hundred thousand can scatter the seed.

Cardinal Vaughan

religious communities. Put it in your collected material, your ever-ready armory of facts.

WAYSIDE WHEAT

By the Managing Editor

Art we are inclined to jeer at as we step on the gas. Maybe the old bus, or the new one, cost a handful of money. But a little picture painted before Columbus discovered America brought \$375,000 at a public auction in New York city a few evenings ago. It was "The Crucifixion", painted by Piero della Francesca, who died after eighty-six years of artistic and industrious life, the very year that Columbus found the new World. It is 14 by 16 inches in size. The buyer was Sir Joseph Duveen.

Fra Filippo Lippi's "Madonna and Child", painted long before the discovery of America, brought \$125,000 after two minutes bidding at the same auction. It is a fraction over 24 by 32 inches in size. The buyer was Leon Schinasi, cigarette manufacturer, who is adding to his art collection something far more precious than likenesses of the modern cigarette girl.

The auction, in keeping with American speed, lasted less than ten minutes. "The Crucifixion" had been appraised at \$300,000; the "Madonna and Child" at \$650,000. These treasures are among the finest Renaissance paintings in private hands. People who talk, unthinkingly, about the "Dark Ages" had better do some mental arithmetic. And these paintings are only two little atoms of a world of treasures that came out of those ages, when men and women turned their thoughts to God and put into their work something of the beauty that was in their souls.

Martin Maloney, Papal Marquis, died in Philadelphia last week. His life reads like a romance—and a romance rich in deeds of love, charity and religion. His parents came to America from Ireland in the year of the terrible famine, 1848. Martin, two years old, was left behind, possibly because the mother feared he could not stand the long voyage; and possibly because her arms, encircling her brood, were already filled with little ones. There were nine children in the family. Present-day birth-controllers would have eliminated Martin from life entirely. His good mother merely left him behind for six years. Then a relative brought him to his parents in Scranton, Pa. He went to work in a coal mine when he was twelve, but gave it up when he was fifteen. He had saved his money, and he went into the grocery business. Then he invented a gasoline burner and went into the gas business. When France closed the convents and monasteries of the land in 1901 and ordered all nuns, homeless and penniless, to leave them, Mr. Maloney bought many of the convents,

donated them to the Sisters and kept them there. The world didn't know it, but the Sisters did, and they loved and blessed him for it. Other Catholic charities received millions from him—churches, orphan asylums, schools, hospitals, the Church Extension Society—and many charities not of the Church. He had a great heart, a great soul. His beautiful home in Pennsylvania, patterned after the White House in Washington, was named Ballingary, after the little place in Ireland where his parents and brothers and sisters nearly died of the famine. And he was only eight years old when he left it, with all its sorrow and misery behind him. What heart-strings of gold poor Ireland tied to her scattered children!

Out in New Mexico a short time ago Brother Barnabas died. Founder and director of the Columbian Squires of the Knights of Columbus, and honored by America and Canada many times for his great work in behalf of homeless boys, he was an outstanding figure in Boy Welfare work in the world. The writer knew him well—a quiet, unassuming man, with a mild voice and a smile that flashed like the sunlight.

Years ago he was sent to Utica, N. Y., to take charge of an Industrial School conducted by the Christian Brothers for wayward boys. Judges in several counties sent boys to this school for various acts of lawlessness. There was a great iron fence around the school, with spiked bars and barbed-wire at the top. The boys, some of them, used to dig themselves out every little while and run away. The police chased them and brought them back.

Brother Barnabas came, took one look at the fence, and called the several hundred boys together into a great assembly hall. He talked to them as they had never before been talked to; smiled at them in a way that was strange to them. Then he said: "And now, boys, there are just two big rules in this school—go to bed on time and report for meals on time. Now, get crowbars, mallets, axes and pickaxes, and we'll tear that fence down. And, remember, if any of you run away, I won't let you come back again."

The fence, circling an entire city block was quickly demolished, the boys were permitted to go to the Public library for books; to ball games; to track meets, and other sports. And Brother Barnabas never went walking that he didn't take some of them with him and train them how to talk to business men, how to visit in homes, how to look healthy and happy! It wasn't long before the police were chasing boys who ran away from their own homes to go to Brother Barnabas.

Brother Barnabas left sunlight in the heart of every person, boy or man, girl or woman, who knew him. The New York Times, on its editorial page, said "he was a saint walking on earth." He was more than that to homeless boys. He was a father, brother, chum and playmate, always in the simplest, kindest, meekest way. His like is seldom seen on earth. May his soul rest in peace, enshrined by the prayers of the homeless thousands whom he helped in life.

PRAY FOR VOCATIONS

The book of Canon Lahitton on "Vocations to the Priesthood" brought out truths which were unknown to many Catholics. Some of them, condemned his opinions. Pius X appointed a special commission of Cardinals to investigate the question. In a decree which was approved by the Holy Father he said: "Nothing more is required of the person to be ordained, in order that he may be called by the Bishop, than that he have a right intention and such fitness of nature and grace as evidenced in integrity of life and sufficiency of learning, which will give a well-founded hope of his rightly discharging the office and obligations of the priesthood."

We may also say that all that is required for a girl to enter the Convent is that she have the right intention and be fit for the life of the Order she joins.

Christ does not pick out a few and say to them: "Come, follow Me", and reject all the rest. His invitation is general. To everyone who is fit for the priesthood, and is not prevented by some reason, He gives an invitation to become a priest; and to every girl who is fit for the Convent, and is not prevented by some reason, He gives an invitation to become a nun. Blindness, for instance, would prevent a boy from becoming a priest. It would be foolish to say that God wants a blind boy to be a priest. God never calls a person to a walk in life without giving all the necessary helps and qualities. No one pretends that God invites to the priesthood a boy who could not learn what he would be obliged to know. The invitation to the religious life is given to every one except to the few who could not accept it. If our Lord entered the eighth grade of one of our schools, He would not say to one boy or one girl: "Come, follow Me." He would ask all to lead the higher life. The boy who becomes a doctor has the same invitation that was given to the Apostles. They accepted it; he rejects it. The girl who becomes a dress-maker has the same invitation that was given to St. Theresa and St. Margaret Mary. They accepted it; she rejects it.

"The harvest is great, but the laborers are few. Pray ye, therefore, the Lord of the harvest, that He send laborers into His harvest." The one great need of the Church of God is more priests and more Sisters. Christ has told us how to take care of this want. He asks us to pray for vocations. "Ask, and you shall receive."

Eliza Rolls, a convert, married John Vaughan in 1830. She became the mother of thirteen children, five girls and eight boys. For years she spent an hour each day before the Blessed Sacrament praying that all her daughters would enter the convent, and that all her sons would become priests. Some would think that this was too much to ask for. All must see what she asked was good, and that she prayed with great faith and perseverance. What happened? Her five daughters entered the convent, but only six of her eight sons became priests, three of whom were appointed Bishops. The other two got married and raised families, and several of her grandchildren became priests and nuns.

Louis Martin, in 1843, climbed the mountains to a Monastery in the Alps, because he believed that God wanted him to become a priest. The Prior, seeing that the young man knew but little Latin, said to him: "I am sorry, my child; go back to your own country, study hard, and then we shall receive you with open arms." Louis was disappointed, but he soon learned that God had other work for him.

A few years later Zelig Guerin wanted to join the Sisters of Charity. The Mother Superior told her that her vocation was not to the religious life. She then said: "Oh, my God, since I am unworthy to be Thy spouse, like my dear sister, I shall enter the married state to fulfill Thy holy will, and I beseech Thee to make me the mother of many children, and to grant that all of them may be dedicated to Thee."

Louis and Zelig were married, "solely for the love of children, in whom God's name might be blessed forever and ever." They had nine children, four of whom died in infancy, and the five who grew up all entered the convent. One of the lives of The Little Flower has the following words:

"To the sacred memory of Louis Martin and of Zelig Guerin, the blessed parents of Sister Theresa of the Child Jesus, for an example to all Christian parents."

Sunday's Liturgy

By Rev. Joseph L. Lord

May 19
Pentecost Sunday

On Pentecost Sunday those who are guided in their devotions by the liturgy celebrate the coming of the Holy Ghost upon the Apostles, and make it also a feast in honor of the Holy Ghost's present activity in their own souls. The ten days following our Lord's ascension were spent by the Apostles in prayer and waiting. Why? Because the Apostles were conscious of the fact that a mighty mission was theirs.

Shortly before the Master returned to Heaven He had given them this command: "Go ye and teach all nations." But they were still timid men. They knew also that the Lord realized their helplessness. The Jewish feast of Pentecost found them therefore waiting and praying for the help they needed. True to their expectation, the Holy Ghost came down from Heaven and entered their hearts, giving them the knowledge, the

courage, and the strength to go out on their mission of bringing the light of the gospel to all men.

Each thinking Christian appreciates the need of heavenly help for his own mission: that of saving his immortal soul. Today we are celebrating the coming of the Holy Ghost, not as a mere historical remembrance, but as a celebration of His coming into the hearts of each one of us. We were all privileged to receive the Holy Ghost in Baptism. We received His gifts in still greater degree at our Confirmation. We are the living continuity of the Holy Church which the Apostles set out to organize after the Holy Ghost had come upon them.

The divine Spirit, true to the words of the Founder of the Church, remains with that Church forever; with the Church as a whole and with each member of it who is in the state of grace. It is there-

fore, with a most personal interest that we celebrate Pentecost. We know that the Holy Ghost has come also to us, both for our own sanctification and to make us co-operators in His sanctifying work. We cooperate with Him when we, by word and deed and especially by good example, engage in the apostolic work of bringing the beauties of our faith to the notice of unbelievers and of increasing the love of God in those who already believe. That is why we should with heartfelt sincerity join in the words that open today's Mass: "The Spirit of the Lord hath filled the whole earth, alleluia. . . . Let God arise, and let His enemies be scattered" (Introit). God's enemies are our enemies, for in as far as world, the flesh, and devil detract us from showing God the obedience and the honor which are His right, they at the same time hinder our progress toward our one true goal,

which is eternal happiness, eternal union with God.

To fight those enemies we need the help of the Holy Spirit. To carry on the apostolate of charity toward our neighbor successfully we likewise need the help of the Holy Spirit. Today's Mass is therefore a thanksgiving to the Holy Ghost for the graces He has granted in the past, and a petition for His continued assistance. The beautiful sequence of the Mass, beginning with the words: "Come, O Holy Spirit, come, and from thy celestial home shed a ray of light divine," is but artistically amplified form of that petition. With a spring-time metaphor the Post-communion voices the same prayer: "Cleanse our hearts, O Lord, by the outpouring of the Holy Spirit; render them fruitful by the inward sprinkling of His heavenly dew."