Survey of High Schools in U. S. Shows Increase of More Than 300

Washington, April 1—While denominational and non-sectarian privately supported high schools and academies appear to be approaching a stationary point and in many instances reported a decrease in their number in 1930 as against 1928, Catholic institutions of this kind increased by more than 300 in the same period, it is revealed in the Biennial Survey of Education in the United States just published under the direction of Emery M. Foster, chief of the Division of Statistics in the Office of Education, Interior Department.

The number of Catholic high schools and academies reported in the survey was 1,648, which is more than four times as many as the total of the five largest groups of Protestant schools reporting. These were: Episcopal, 97; Seventh-day Adventists, 74; Presbyterian, 71; Baptist, 66, and Methodist, 62. Their total is 370.

250,000 Catholic Students

While the survey of the Federal Office of Education listed only 1,648 Catholic high schools and academies, with a total enrollment of 201,495, a more complete survey made in 1928 by the Department of Education, National Catholic Welfare Conference, showed the number of Catholic institutions of this type to be 2,129 and their total enrollment to be 225,845. The N. C. W. C. survey for 1930, now nearing completion, indicates the total number of schools will be increased to about 2,300 and the total enrollment to about 250,000.

On the basis of the figures in the government survey the enrollment in the Catholic academies and high schools is more than five times as great as the total of the five larger groups of Protestant schools reporting.

The total investment in 2,760 high schools and academies included which reported on this phase of the survey made by the Office of Education is placed at $625,600,000. The enrollment of these schools was 437,171 in 1928, as compared with 646,000 in 1930.

$79,500,000 Endowments

In 1930, the survey shows, the schools reporting had more than 6,300,000 bound volumes in their libraries and endowment funds of about $75,500,000.

The listing of total number of schools and enrollment, according to surveys made at five-year intervals, showed that in 1895 the Catholic institutions totaled 280 and their enrollment was 12,777. In 1900, the figures had risen to 361 schools with 15,872 students. In 1905 there were 389 schools with 20,150 students, and in 1910 the number of schools had increased to 630 with a total enrollment of 30,124. Ten years later, in 1920, a total of 976 schools reported an enrollment of 76,054.

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French Bishop Makes an Attack On Modern Dancing and Joy Rides

Paris, April 1. — In one of the most drastic religious pronouncements heard in France in years, Msgr. Duparc, Bishop of Quimper et Leon, issued a pastoral letter recently condemning modern dancing, immoral newspapers and automobile joy rides.

The letter describes dance halls as "schools of corruption" and threatens to deprive proprietors of all privileges of the sacraments unless they close their establishments. Their children also are included in this threat, and, although they would be allowed burial in consecrated ground, honors would be refused.

Msgr. Duparc protests against automobile joy rides in which young men and women are "piled in together without supervision."

The letter was read from pulpits and followed by individual visits to persons considered involved.

Bishop Duparc's attack on modern dancing recalls that made by the Bishop of Digno in a Lenten message several years ago in which he asserted that modern dances and fashions "have passed the frontier of modesty."

"They offer a grave insult to the mourning we wear for the millions of brave ones who died heroically for us in France," he said. "Such corrupt styles and dances deserve to be ruled out of Christian society."

Pope Pius XI has frequently deprecated modern styles in women's dress, which he has called "immoral, irreverent to human dignity, irreverent to body and soul." He urged all Catholic fathers, husbands and brothers to seek to check extremes in such fashions.

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Liverpool, Eng., Church Virility Is Shown by Data

London, April 1.—A comprehensive religious survey in Liverpool shows that the Catholic Church "has succeeded better than the other churches in maintaining its hold equally on all classes and ages and on both sexes."

The survey was made, with the cooperation of a large number of churches, by a non-Catholic and the results are printed at length in the Liverpool Post. Catholic church buildings are the only variety that have shown any appreciable increase. In 1912 there were 40 and last year there were 50. In the same period Anglicans slumped.

It was found that in the Anglican churches there were 163 females among the worshippers to every 100 males. The Free Churches showed 148 females to 100 males, while in the Catholic churches the ratio was 119 to 100. This figure is significant when it is considered that in the general population females exceed males in the ratio of 111 to 100.

The survey notes that in the Anglican and the Free Churches manual workers seem to go to church considerably less than the average, and in the Catholic Church rather more.

It is estimated that the churchgoing population of the city is between 15 and 20 per cent. Liverpool has a population in excess of 800,000 — approximately equal to that of Baltimore.

Hooded Men Lash A Young Husband As Cross Burns

Shenandoah Junction, W. Va., April 1.—While a fiery cross burned on a hill in the distance, a dozen white-robed and hooded figures publicly whipped Lloyd Barron, 35, a few nights ago.

The incident raised excitement to a high pitch in the village. The robed band found Barron in a restaurant. He was lashed to a telephone pole and whipped by four or five men until he begged for mercy.

While several men fired shots into the air, Barron was released and taken to his home. There, in the presence of his wife, he was accused of beating her. He denied it, but his wife is said to have admitted having been beaten. Thereupon Barron was whipped again until he promised to treat his wife better.

Sister Victim Of Dread Malady In Leper Colony

Ouvea, New Caledonia, April 1.—Sister Marie Irma, who for several years has been conducting the Catholic school at Fayoue, on the Island of Ouvea, New Caledonia, and, at the same time, caring for the lepers of the islands, has contracted the dread malady. She herself has now entered the leper asylum at Ducos near Noumea. She belongs to the Missionary Sisters of the Society of Mary, whose mother house is at Sainte-Foy-les Lyons, France. Mother Mary Rose, originally of the United States, is the Superior General.

These Sisters devote themselves exclusively to the work of the missions and for more than 50 years they have been working in the Marist missions of Oceania, notably those of Samoa, Tonga, Fiji, New Hebrides, Solomon Islands, and New Caledonia.

St. Patrick's Cathedral Radio Hour

(Continued from Page Two)

drudgery. But I had a good Latin teacher, Brother Climacus, who understood boys' minds and their difficulties in mastering a strange tongue. I put my shoulder to the wheel and the result is that after my three year course in Latin, not for the sake of high school points, but to prepare myself for the Latin and Greek terms of medicines in later life, I am coming along very well."

"Yes, Gerald," I replied, "that is a sensible way to view the Latin language, what you say is very true indeed; in reality if more people had a good working knowledge of Latin or Greek they might be able to write their own prescriptions, because after all those great big words on a little piece of paper for the druggist are often just ordinary English words for water or oil with drugs and herbs compounded. So you like Latin very much, do you?"

"Yes, Father, it has been a pleasure for me so far. I know, however, even after my four year course of Latin, I shall not catch up with you. You spent many years in Latin, did you not? I suppose your entire seminary days. During all your sacerdotal career you have read and written this ancient tongue, have you not?"

"Yes, Gerald," I responded, "our seminary course makes Latin the important subject, both in the preparatory as well as the philosophical and theological courses. Do not think that we neglect English. But as you realize in the major seminary philosophy and theology text books are written in Latin. Whilst not the most complicated form of Latin still it requires a very fine working knowledge. Furthermore, when one is ordained a priest the ministrations of the Church, the Mass, the sacraments and blessings are in the Latin tongue. The priest recites his office each day in Latin. It would be valueless to do these things unless you understood the language."

The Plan of the Church

"Yes, I know something of this, Father," replied Gerald, "because Brother Climacus told us about the plan of the Church in using Latin as her official tongue. Then I remember about the Mass in Latin because when I was a boy of eight years of age I used to serve at the altar. I was trained by one of the assistant priests in our parish Church to respond, so he said, to the prayers in behalf of the people. I could recite the Latin but of course I did not understand then what it was all about."

"Well, my dear boy," I said, "your experience then is perhaps the experience of some people to-day, who do not understand a single word of Latin. But there is no excuse for ignorance in the matter of the Latin used for either Mass or sacraments because all their prayers have been translated into every tongue of the earth."

"Yes, Father," replied Gerald, "my Dad gave me a very fine Prayer Book entitled 'The Missal in English' two years ago and I have used it every Sunday and Holy Day since in reading the very prayers that are recited or sung by the priest at Mass. Moreover, in my spare moments I have had the curiosity to investigate different prayers assigned by the Church in the administration of her sacraments. Then I also find many other beautiful orations, which, whilst they do not pertain to either Mass or sacraments, are used in connection with the blessing of almost everything found in the skies, on earth and under the earth."

"Chip off the old block," I said, "in your case—as Father, so Son. But Gerald inasmuch as you are interested in the Latin used in the Church perhaps I might help you along with the information as to why Latin, a dead language, is the official language of the Church, before we have dinner and then take a little tour of inspection about the city of Rochester."

The Latin Language

"Now by the Providence of God the Latin language has become, and still continues to be, of all the languages, the most widely diffused for divine worship. Whether the Apostles, the first priests in the Church, celebrated and administered in the language of each individual nation or only in Syro-Chaldaic, Greek or Latin can not be determined with certainty. In any case during the first four centuries of Christianity no liturgy can be found that is in any other than the three languages of the inscription upon the arm of the Cross. The inscription read: 'Jesus of Nazareth, King of the Jews' and was written in Hebrew, Greek and Latin. These were the three principal languages of that epoch and by divine dispensation were destined and consecrated on the Cross for later use in the Church. These three languages continued to live throughout all ages but were employed predominantly, if not exclusively, in the services of the Church. In the West, Latin was at all times the liturgical language.

Toward the end of the ninth century Pope John the VIII permitted the Moravian Slavs to celebrate in their native language in order to prevent an apostasy to the Greek Schism. In an overture to reconciliation the Church allowed some Schismatics and Heretics, for instance, the Copts, Armenians and Ethiopians, to use their native tongue. At present there are twelve languages used in Catholic Liturgy, namely:

1. Latin
2. Greek
3. Syriac
4. Chaldaic
5. Arabian
6. Ethiopian
7. Galgolitic
8. Ruthenian
9. Bulgarian
10. Armenian
11. Coptic
12. [illegible]

"With the exception of the Rumanian all [illegible] languages have been for a [illegible] no longer living languages of the people but only dead languages. Now the Church permits the use of these for the sake of unity amongst such people, but generally speaking Latin is the predominant medium of interpretation and explanation of the divinely appointed ordinances to man."

A Thoughtful Mother

"Well, Father, this is very interesting indeed," said Gerald. "I do recall on one occasion a priest coming to our Church at home and he said Mass differently than our Pastor did. I could not understand why then, but I have since found out [illegible] Brother Climacus told us [illegible] one day that the Church permitted these peculiarities of [illegible] in the Holy Sacrifice of the Mass in order that the peculiar temperament of some nations or portions of them might be satisfied."

[illegible] though at [illegible] are [illegible] rite. Local or [illegible] permitted [illegible] ments of the [illegible] the same everywhere."

"Why should anyone object," spoke up Gerald, "to the Church's position in the matter of Latin or even particular rites? I cannot see, even from my [illegible] point, what business it is of anyone as to what language or ceremonies are used. The Church's stand appears more plausible when one stops to consider that [illegible] her behalf, either by [illegible] outside the Mass in Latin, is explained and interpreted, if one will make the effort to read."

Beauty of Worship

"You are correct," I replied, "the Church does not wish to conceal her mysteries from the faithful; rather she desires her children to understand all the wealth and beauty of her divine worship. There are many reasons why Latin should be the universal language of the Church. I shall give you just a few of the more weighty reasons for the employment of this tongue in the liturgy of the Mass. Latin from the days of pre-Christianity had precedence over all other languages of the world. Latin was understood and spoken in many localities by the people, even after it had ceased generally in civil life, and it was found the most [illegible] for the Holy Sacrifice. Where would you find a means of expression more solid and a bond stronger to carry one back from our day to primitive Christianity, even as found in the depths of the Catacombs, in the golden areas of ancient basilicas, and in the sumptuous Cathedrals of the Middle Ages? Furthermore, Latin has a something mysterious about it as well as an unchangeableness attached to it. Precision, dignity and euphony are its dominant characteristics. Being a standard language it makes no difference what age or clime it is found in, it is always uniform. Just imagine, Gerald, if you can, what a Babel we would have in the Church if we employed the vernacular, which is always subject to perpetual change and reconstruction dependent upon the whims and fancies of each generation. Take for instance the Roman Missal, to-day, it is practically the same as it was in the first ages of the Church except that here and there new feasts have been added with new orations and psalms. I don't think that this record can be matched by the languages of the known world. For I know, as you will find out, that even our English has been subjected to terrific changes. Take for example the English as spoken in the days of Chaucer. I defy you or anyone to read it without a special dictionary for that period."

"Yes, Father," broke in Gerald, "I have had occasion even as far as I have gone in my study of English to find many words that were absolutely unintelligible to me until I had found their meaning through the aid of a dictionary."

"Yes, Gerald," I continued, "you will find many more words and sentences before you have completed your high school course, which neither you nor anyone else can decipher without an interpreter. You know, Gerald, some who are of the world think that the faithful can not participate in the [illegible] of the Sacrifice without having everything read for them in their mother tongue. Well even if it were read for them in their mother tongue it would often times prove of no avail because even today things that are read are not intelligently digested nor remembered [illegible]. Furthermore, the formulas of the Mass taken principally from Holy Scripture are often [illegible] and very difficult to [illegible] God did not [illegible] to interpret the Scriptures in their own [illegible]

(Continued on Page Five)

Jap Emperor Presents $1,500 To Orphanage

Taihoku, Formosa, April 1—On the anniversary of his father's death, Emperor Hirohito recently ordered gifts to be given to several charitable institutions, bestowing the sum of 3,000 yen on the orphanage conducted by the Spanish Dominican Sisters at Takao, Formosa.

A telegram from the Imperial Palace invited the Superioress to go to Tokyo to receive the gift in person, but, because of the distance and lack of time, she was unable to make the journey. Later the governor of the province came to the institute with the imperial rescript which authorized the gift of 3,000 yen, about $1,500.