

Time Will Tell.

Do you choose the honest way,
In your dealings day by day?
Time will tell;

Should the road be rough and long,
Thornier than the path of wrong,
Will your heart be faint or strong?
Time will tell.

Every seed that we have sown,
Every blossom therefrom blown,
Time will tell.

All depends upon the root;
Like from like still follows suit,
Either sweet or bitter fruit,
Time will tell.

Rearing The Child.

God has placed the parents as the visible guardian angels of their children. To them He has confided their immortal souls, not that they may be brought up for the world alone, but that by their care and watchfulness these souls might return to the God who created them. This imposes a heavy responsibility upon the parents, and the true Christian ones will ever be mindful of it. It will always be their chief concern to watch over the treasures that have come to them from the hand of God. First and foremost, they will teach more by their example than by word. Next they will be careful of their education, and finally they will be solicitous about the company which they keep. But alas! in these our days far too many parents are anything but the guardian angels they are destined to be. Instead of being shining models of Christian living, they are the first to lead their own offspring astray, by word or deed. Then too, even though they send them to a Catholic school, they nullify the good teachings imparted there by their unjust criticism and their lack of proper co-operation with the authorities of the school. Furthermore they so often fail to exercise that vigilance which alone can safeguard the welfare of the young. And so instead of being, as God intended them to be, the guardian angels of their children, they become the helpers of Satan and start them on the downward path to destruction.

The Schoolmaster Saint.

"What did Jean Baptiste de la Salle do?" asked Francis Thompson years ago. "He founded an order of schoolmasters, a congregation which ennobles and glorifies the teachers' calling by making it an exercise of religion." From a humble little school in Rheims, started by a woman's charity in 1680, the work spread, under the direction of the inspired founder, Jean Baptiste de la Salle, who was a canon of the metropolitan church of the City of Rheims.

The Church had ever been zealous for the education of the poor, and free schools had long been established. There were plenty of schools, but teachers were comparatively few in the 17th century. Only a religious congregation could furnish a permanent supply for this work.

The saintly canon, recognizing the need, founded the teaching order known the world over as the Brothers of the Christian Schools. For forty years he contended against obstacles that would have discouraged an ordinary man.

From Rheims to Paris, and from Paris all over France, Jean Baptiste de la Salle carried his system of education and wherever he made an establishment the work seemed to prosper. He opened a training school in Rheims, to prepare young men to teach in village schools, and he personally taught them his methods. Inspired by his spirit, they went forth to carry on his mission in many lands.

Prudence, humility and invincible courage were the means that De la Salle employed to overcome

opposition; and in due time his system spoke for itself. Men praised his work; but the founder was well content that God had blessed his labors. He desired neither wealth nor honors and was never so happy as when with his boys or training young men to carry out his principles of education.

In Rouen, where he finally established his novitiate, he wrote the constitution of the Order and books for teachers and pupils. He resigned his office as superior when advancing years obliged him to be more sparing of himself.

When he passed to his reward in 1719, it was said of Jean Baptiste de la Salle that "his whole life was a prolonged act of zeal".

In all ages the Church has raised up saints, putting their example before the world that men may not forget the things of highest value or spend themselves in vain ambition. It was fitting that in the nineteenth century when secular educators were priding themselves on the marvellous growth of institutions of learning, the Church should have placed the crown of sainthood on the head of the humble kindly master, whose first aim in education was to teach young minds to know God and young hearts to love Him.

Jean Baptiste de la Salle was declared Venerable in 1840, was beatified in 1888 and canonized in 1900. His feast day is observed on May 15th. Those who were privileged to be present still talk of that memorable morning when all Rome seemed to be converging on Saint Peter's to witness the canonization ceremony. On the same day Blessed Rita of Cascia was raised to the rank of the saints.

Describing the scene, an American resident of the Papal city wrote:

"Humanity, an army of humanity everywhere, far as the eye could reach. If their numbers had been imposing outside, how much more inside the limits of one of the few world's edifices capable of containing them. Everything rich, splendid and gorgeous in the treasury of the Basilica was displayed to solemnize the Canonization morning."

The Christian Brothers led the great procession; and as they passed, the murmured comments of the people told of their regard for the sons of La Salle. Every country in the world had seemingly sent a representative.

Four hundred Bishops walked before Leo XIII. in the canonization process of 1900. A long array of Cardinals followed the Bishops; then the immediate members of the Papal Court and then the crown of all the splendor that had gone before—the holy Father under the golden canopy of State.

The rite of canonization went on to the solemn moment when the Papal decree was read by Pope Leo XIII, and Jean Baptiste de la Salle and Rita of Cascia were defined to be of the number of the saints.

The Pope intoned the 'Te Deum'. Then a tumult of bells awoke over the whole City of Rome—unheard and unnoticed in St. Peter's alone; for there a multitude of tribes and peoples sang the 'Te Deum' in a mighty voice, overpowering all other sounds. Begun by one feeble, quavering voice, the chant rose and fell, powerful beyond description, words and harmony one great act of faith.

A few years after the canonization of the founder the application of the law against religious institutions in France closed many of the schools taught by the Christian Brothers. The Catholic Encyclopedia states that in 1904, 803 schools were closed; and in the next four years 477 closed. "Nothing was spared." But in other lands the work of La Salle goes on—proving that "all good is eternally reproductive."

The Liberty of Education.

In many places today the right of the child to a Christian education is brought into conflict with the theory of an omnipotent State. There are those who would insist that patriotism can be promoted only through State absolutism. They forget that we have just waged a war to secure liberty as against a government that made absolutism one of its cardinal principles.

The omnipotent State was the pet theory of Prussian junkerdom. We must be on our guard lest the same false theory bring disaster upon our own country. Patriotism does not consist in denying liberty of education and in giving the State a monopoly of instruction. This will make serfs and not patriots. To be sound and strong patriotism must be based on duty to God. Religion therefore is its most powerful incentive. Base patriotism on mere sentimentality and it crumbles to pieces in time of stress. Base it upon State absolutism and it becomes mere cringing servitude if it does not degenerate into rank hypocrisy. There can be no collision between religion and duty to country among a free people.

It's wrong to deny the right of the child to a Christian education. No State can take away or abridge that right without violating the most sacred duty that God has imposed upon parents. That duty embraces the right to choose a Christian education for their children in order that they may be prepared for their purpose in life. To take away that right is tyranny of the worst kind. To take it away in the name of liberty is sheer hypocrisy.

The State has the right to see that children receive an education to fit them for citizenship. To deny to parents the right to give their children a Christian education is to destroy true liberty. (Truth.)

The Catholic Parochial School System.

At the beginning of the school year Sept. 1915 there were in the United States over 7,000 Catholic schools of every grade from the kindergarten to the university, and for every need, for the defective as well as for the normal; for teachers as well as for pupils; industrial, technical, professional, and seminary. There were besides night clubs, settlement, social and summer schools, and a great number of teachers' institutes. The Catholic schools in Alaska, Hawaii, the Philippines and Porto Rico are not included here. In these institutions there were over 1,700,000 pupils in attendance, of whom 1,497,949 were in the 5,588 schools of elementary grade, over 120,000 in the academies and colleges, about 8,500 in the university and professional schools, 17,600 in the industrial and technical schools, 6,200 in seminaries, 9,000 in training schools, about 30,000 in various institutions for dependent children. The property and edifices were valued at over \$100,000,000. The cost per pupil for the year was about \$10. Although it is not easy to estimate precisely the amount thus expended every year, the expense and interest alone would exceed \$20,000,000. This is less than one half the cost of educating an equal number of pupils in the public schools. This money is raised by ordinary church collections and by occasional entertainments.

It takes so Little

It takes so little to make us glad,
Just a cheering clasp of a friendly hand,
Just a word from one who can understand;
And we finish the task as we long had planned
And we lose the doubt and the fear we had—
So little it takes to make us glad.

Number of Catholics in U.S. 17,549,324

There are 17,549,324 Catholics in the forty-eight States of the Union, according to the 1919 edition of "The Official Catholic directory" published and copyrighted by P.J. Kennedy & Sons, of Barclay St. New York. With 54 archdioceses and dioceses making no changes in their population statistics; with 9 archdioceses showing decreases, and 39 archdioceses and dioceses showing increases, the net increase in the number of Catholics over the preceding year amounts to 133,021.

Although this is the smallest increase shown in many a year, there is no cause for alarm, for, according to the tables of the 1919 issue, 54 important archdioceses and dioceses made no changes whatever in their population figures. In fact, it is pointed out that some of the most important archdioceses have not changed their figures for quite a number of years.

The Catholic population figures are not, therefore, as Protestant statisticians sometimes intimate, overestimated or exaggerated, but on the contrary, according to J. H. Meier who has compiled the directory for the past 14 years, the figure 17,549,324 (seventeen million five hundred and forty-nine thousand three hundred and twenty-four) is very conservative; and if the 'floating' Catholic population could be recorded, and if it had been possible for every diocese in the country to take a new census the Catholic population figure would, according to Mr. Meier, be over 19,500,000.

During the last 25 years the Church in this country has made giant strides as is evidenced by comparing the figures in former directories. Tracing back the population figure 25 years it is shown that the increase in the number of Catholics in the U. S. during the past quarter of a century has amounted to 8,471,459.

Adding to the figure 17,549,324 which is the Catholic population of the United States proper, the number of Catholics in Alaska, the Canal Zone, the Virgin Islands, Guam, the U.S. possessions in Samoa, the Hawaiian Islands, Porto Rico and in the Philippines, it develops that there are 26,332,650 Catholics under the protection of the United States Flag.

The usual table of statistics appears in the Kennedy publication, and according to the General Summary there are now 20,588 Catholic priests in the United States. Of these, 15,052 are secular clergymen and 5,536 are priests of religious Orders.

Other figures taken from the copyrighted Summary are as follows:

Archbishops, 14; Bishops, 97; Churches with Resident Priests, 10,460; Missions with Churches, 5,537; Seminaries, 110; Seminarians, 7,865; Parishes with Schools, 5,788; Children attending Parochial Schools, 1,633,599; Orphan Asylums, 294; Orphans, 46,069; Homes for Aged, 116; Colleges for Boys, 215; Academies for Girls, 674.

Another feature of the 1919 edition is the complete list of Army and Navy Chaplains, which takes up six pages in the Kennedy publication. The 762 secular clergy and the 264 members of religious Orders, who were serving under the Stars and Stripes, are listed in the Army and Navy section.

Special attention is called to the pictorial section in the 1919 issue. The compilers have secured and published likenesses of all the archbishops and bishops who were appointed to American Sees up to a few weeks ago. The pictorial section consists of thirty-two pages, an unusually large number.

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