

**Calendar for Next Week.**  
JUNE.

- 26—Fifth Sunday after Pentecost, Saints John and Paul, Martyrs. Solemnity of the Feast of St. John the Baptist.
  - 27—Monday—Of the Octave.
  - 28—Tuesday—St. Leo II., Pope. Vigil.
  - 29—Wednesday—Saints Peter and Paul, Apostles.
  - 30—Thursday—Commemoration of St. Paul.
- JULY.
- 1—Friday—Octave of St. John the Baptist.
  - 2—Saturday—Visitation of the Blessed Virgin. Fast Day, because the eve of the solemnity of St. Peter and Paul.

**UNPRACTICAL PUBLIC SCHOOL TRAINING**

From a wide experience of examination papers written by public school students in this province, we have no hesitation in affirming that the article we are about to reproduce from the Boston "Pilot" applies, to a considerable extent, to the finished (?) product of our own public schools. That it does not apply fully is due to the fact that our educational leaders are less prone than their American colleagues to take up with every untried fad simply because it is new and catchy. However, the tendency to do so is sufficiently widespread to warrant this note of warning. Moreover, the Pilot's article contains many valuable hints, such as the implied rejoinder to our detractors that it is better to devote some time to a religion that forms character than to waste a great deal of time on frills that necessarily oust spelling, grammar and penmanship without exercising any compensatory influence on character. Says the Pilot:—

Herbert W. Horwill contributes to our esteemed Protestant contemporary, The Churchman, a notable article, "Present-Day Education: Is it Practical?" If there is one thing more than another which our American public schools pride themselves on, it is the "practical" quality of their training. The classics are thrown out as being of no use in a business career, and the church school, especially the Catholic school, is condemned for its unbusiness-like expenditure of time on the things of God.

Mr. Horwill notes the "profound disappointment" of President Eliot of Harvard, at the impotence of the public schools thus far in raising the moral tone of the community; but this is not his own point of complaint. He tests them by their vaunted "practical" character, and finds them sadly wanting. First of all, even in Boston, the pupils are not instructed in the language of their own country. Then, too, many of them are inept at simple calculations in the national currency. In the New York schools, a committee appointed by Comptroller Grout has discovered that less than half the time is allotted to English, penmanship, geography, history and mathematics;—a circumstance which goes far towards explaining why spelling is a lost art, and why a bright young person taking fourteen studies, still has no practical knowledge of English grammar.

Mr. Horwill quotes the comic poet on the small boy's "practical" education: "They taught him how to hemstitch and and they taught him how to sing. And how to make a basket out of variegated string, And how to fold a paper so he wouldn't hurt his thumb; They taught a lot to Bertie; but he couldn't do a sum.

"They taught him how to mould the head of Hercules in clay, And how to tell the difference 'twixt the bluebird and the jay, And how to sketch a horsie in a little picture frame, But strangely they forgot to teach him how to spell his name."

He speaks of the distress among educators on account of the protracted large proportion of illiterates in the South. But "much more serious," continues Mr. Horwill,

"is the illiteracy prevalent in states and cities where every child has within reach a school supported by ample funds and equipped with the best means of instruction that modern educational science can suggest. The illiteracy of the untaught will be remedied as their environment

improves; but what are we to do with the illiteracy of the taught?"

College presidents and professors of science complain of the neglect of English,—the knowledge of which is indispensable in every day life and as a basis for higher studies,—and Mr. Horwill quotes the case of a professor of English at a leading New England college, and the simple test which he applied to his freshman class.

The whole class was asked to write from dictation the sentence, "The Browns' house is larger than ours, but ours is more convenient than theirs," and also to write the correct form of the alternative expressions "Did you suppose it to be him (or he)?" and "Give it to whomsoever (or whosoever) deserves it most." Out of one hundred and sixteen students only three wrote all the forms without error, and forty-five erred at all possible points. Professors of science complain that the progress of the pupils is frequently hampered by their inability to set down exactly and intelligibly the results of their observations and experiments. "Sadly deficient in everything that pertains to the use of their mother tongue" is the criticism recently made by President Remsen of the college students of the present day.

In moving for such a simplification of the public school curriculum as will leave time for the really practical studies, Mr. Horwill encounters the difficulty that all would-be reformers in the same field meet;—some of those especially responsible for the present problem deny that it exists, or assert that the correct use of English is not a very practical matter, after all.

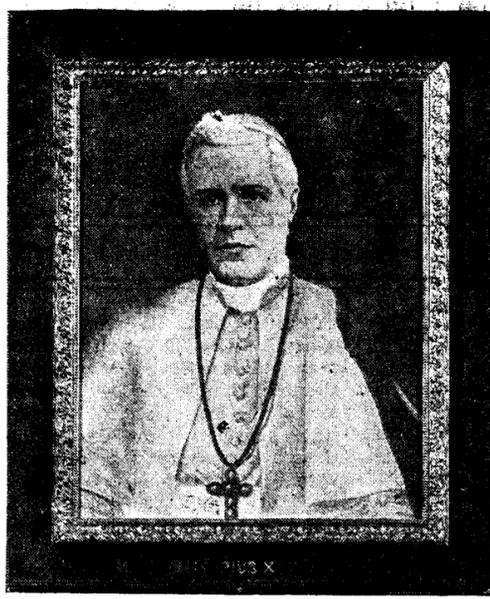
If the complainant be a Catholic, he is more than likely to be thrown out of court at once, as an enemy to free institutions and the march of progress. We are, therefore, especially glad of Mr. Horwill's protests, and glad that it appears in The Churchman; for it thus adds strength to the protests of true friends of the public school system, in leading secular papers such as the Brooklyn Eagle and the New York Sun, as well as in representative Catholic journals.

**FATHER DRUMMOND EXPLAINS WHAT INDULGENCES REALLY ARE.**

Speaking to a crowded congregation at St. Mary's Church last Sunday night on the subject of "Indulgences" the Rev. Father Drummond, S.J., took for his text "Amen, I say unto you, Thou shalt not go out from thence till thou repay the last farthing."

Before speaking to the direct subject of the sermon he replied briefly, but conclusively, to a letter which was published last week over the signature "J. M. Niven" purporting to be a rejoinder to Father O'Dwyer's sermon of last Sunday. In the connection he showed that tradition in which Catholics believe is the natural development of scripture and they held no tradition contrary thereto; the Catholic church stands out over all other bodies in maintaining the entire inspiration of all parts of scripture. He proved that Mr. Niven in his alleged quotation from Cardinal Wiseman had committed what, in ordinary commercial life, would be called forgery, for by wrenching a part of the cardinal's lecture from its context he had been made to appear to hold opinions that he really in that very passage stamps as ridiculous. He disputed Mr. Niven's assertions regarding the Blessed Virgin by several quotations from the Gospels and the Acts of the Apostles, and, by critically examining that gentleman's conclusions regarding the truth or otherwise of the doctrine of transubstantiation. Father Drummond showed that the Catholic doctrine is essentially scriptural as well as reasonable.

Proceeding with the subject of the evening, Father Drummond pointed out that the word "Indulgence" as used by the Catholic church has a special meaning which is at variance with the common use of the word. The words of his text contained the idea of atonement, expiation, an idea which the human mind embraces naturally, that when one sinned the sin must be paid for in some way or other to the last farthing. As Christians, they had



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