

consisted of 7 numbers of from 3 to 7 figures, and was answered right by 86, and wrong by 104. In the subtraction sum, 22 were wrong, in multiplication the sum was of 11 figures multiplied by 6. Only 23 were right while 168 were wrong. In the division test, 9 figures were to be divided by 3. One hundred and seven were right and 86 wrong. In percentage 130 were right and 62 wrong.

The inference is obvious that there is something radically wrong in the system of education when such are the results: the boys not knowing even how to perform the simplest computations which are required in every mercantile establishment.

In New York it was also recently reported that 15,000 situations were vacant which might be filled by boys with an education such as the boys coming out of the Public schools might be expected to have, but 5,000 of these boys were out of employment while on enquiry at the Parochial school it was found that all their pupils of the same grade had found positions as they were able to fill them.

There was another test given in the Cleveland investigation in spelling. Fifty words in common use were proposed by the teachers of four schools to be spelled by the boys, who numbered 144. In this way it was supposed there would be no obstacle to a good showing, as confusion and embarrassment would not arise from an examination by strange questioners. Only one boy answered perfectly. The worst paper had 36 misspelled words, and the average number to a paper was 13. These were evidently very poor results.

Next, it is natural for us to ask: "What is the cause of this backwardness of the Public schools in comparison with the Parochial schools?" This matter has been much discussed by educationists and the press. One of the New York Public School Inspectors, Mr. Clancy, declared in a letter to the Universe over a year ago:

"Our children are not dull: they are among the brightest in the world. It is not their fault, but the fault of the system. When about seven years ago Mr. Maxwell began to make radical changes, his intentions were commendable. The principles were commendable, and notwithstanding the extra labor involved, were eager to give the new system a fair trial. That experimental stage has been passed. Result—the business men of this city, the employers of all branches of labor are crying out against the crudeness of the material the Public schools have been turning out. . . . He found that the teachers in the Parochial schools handled larger classes than the teachers in the Public schools, and generally obtained better results. This would be impossible were it not for the fact that the piousness of the parents of the Public Schools have no place in the Parochial schools. The Catholic schools have shrewdly adopted what is good in the Public schools, and rejected what is bad. In the Parochial schools," he continues, "nature study, meaning the waste of fifteen to twenty minutes in telling children that a sparrow has two legs, and can fly by means of wings, that a lion has four legs and can roar, but that a cat can roar is unknown. . . . There is no waste of time in the Parochial schools, in teaching the children how to mix colors (as if the intention were to make each child a great painter,) or in teaching the boys rifle work, or the science of music in its advanced stages. The parochial schools recognize the fact that the important school age is from 7 to 12. Hence, reading, writing and arithmetic take the place of the art of composition, crude efforts at representation of the human form divine in the Public schools, dissection of cockroaches, flies, etc. They also take the place of instruction in the correct way of climbing stairs, and of manhandling, etc. . . . The energies of the Parochial school graduate have not been frittered away upon facts quickly forgotten, but have been concentrated upon the essentials which they have thoroughly mastered."

Other educationists have expressed themselves similarly, and have perhaps been even too extreme in their advocacy of the abolishing of special subjects, such as the art of composition, and a few others. For the most part we believe Mr. Clancy is right. But we are convinced that one of the causes of this difference between the Public and Parochial schools, and perhaps the chief cause of the superiority of the Catholic schools as shown by the statistics, is the very thing in which the opponents of the Catholic schools imagine they have the advantage, which is the teaching of religion in the Catholic schools, and its exclusion from the Public or secular schools.

The teaching of religion tends to make both pupils and teachers do their duty faithfully, and thus the pupils are more anxious to study and the teachers to impart knowledge, than would be the case if they were not influenced by motives of religion and the desire to work for God's sake. Furthermore, the teachers who belong to the religious orders, of whom very many are found in the city Catholic schools, receive a more effective and longer course of training on how and what to teach, than is possible for those who

have only six months or a year in a Model or Normal school. The religious spend years in learning their profession to which they have devoted their lives, and they have given up worldly pursuits, aims and amusements that they may attend to their duties without worldly distractions. This more than supplies the absence of a departmental certificate, which some people imagine to be the sole evidence of competency which ought to be accepted as satisfactory.

We notice that Mr. J. J. O'Hearn, mentioned at the recent annual school meeting for fourth ward, Toronto, said that at the last Collegiate Institute entrance examinations 70 per cent. of the candidates from the Separate schools passed, while only 62 per cent. of the Public school pupils were equally fortunate. This is a highly creditable showing for the Separate schools, but we do not urge this fact as showing any superiority, as other data should be known and taken into consideration before drawing such an inference. But Mr. O'Hearn's inference was very just, that the experience and capable teachers who brought about such results should not be sent to school again in order to get departmental certificates. Their success is sufficient to certify their competency, and it bears out, what we have stated on several occasions, while treating of the exemption of religious orders from the departmental examinations under the Separate Schools Act of 1883.

We are confident that the Ontario Government will treat the Christian Brothers fairly when the decision will be given as to what action should be taken as regards giving them special certificates, in view of the adverse decision of the Privy Council on the plea that they should have the certificates referred to that they should be authorized to teach.

#### IRISH AMERICANS IN DEMAND.

Appropos of the frequent declaration that, generally speaking, a Catholic young man's religion is now no handicap to him in this country, the following extract from the Catholic Transcript will be read with interest:

"The late Marshall Field of Chicago had ten thousand employees, and a large majority of these were second generation Irish Catholics. Mr. Field preferred them because they were honest; and he said so more than once, although a Protestant himself. They practically conducted all his great departments of that store to day."

"Frequently one sees in the newspapers advertisements like this: Wanted—A clerk in a grocery store. Educated young man from Ireland, or Irish-American preferred."

"In nine cases out of ten, if the source of the advertisement is traced, it will be found that the author is a Jewish business man who wants to avoid all graft and dishonesty. As a matter of fact, Irish Catholics are in the highest places of responsibility and trust in nearly all the great Jewish department stores of Pittsburgh, Chicago, and large cities, also New York. The second generation of other races does not appear to cling so closely to honesty as the Irish Catholics in these days of commercialism. Mother Church and her confessional are the cause of this rugged and sincere devotion to strictest integrity; and when, occasionally, there is a departure from the straight and narrow path, how often do we read of instances, in strong relief, wherein property and money were wrongfully taken, restored through the confessional to the rightful owner!"

As to the correctness of the facts stated by the Transcript we have no first-hand knowledge; but we personally know several Protestant ministers whose servant girls are always Catholics; and who see to it, too, that the girls go regularly to confession. As in the case of the Jewish, it is probably a matter of "business," but none the less it is a tribute to the influence of the Church over her children.—Ave Maria.

#### CARDINAL MERY DEL VAL.

Since the trouble in France reached an acute stage the government organs have been training their heavy guns upon Pope Pius X.'s brilliant young Secretary of State. It has been said that he lacks the diplomatic ability of his predecessor, Cardinal Rampolla, and that he is unfitted to handle the tremendously important affairs of his office. Such is most decidedly not the opinion of E. Alexander Powell, F. R. G. S., presumably an Englishman and a non-Catholic, who, writing in Munsey's Magazine for December, says:

"That he is eminently fitted for the post he holds there can be no shadow of a doubt. The son of a distinguished diplomatist, he has spent the last twenty years in the greatest school of diplomacy in the world. Other sovereigns can back up their diplomacy by fleets and armies; the Pope possesses no second weapon. It is doubtful indeed if any diplomatist of modern times has been better fitted for his task. Mery del Val's remarkable abilities as a linguist gave him an enormous advantage from the very start. Spanish is his mother tongue, English he speaks like an Englishman, French like a Parisian. Of German he has a fluent command; his Italian is so entirely free from accent that he has come to be regarded almost as one of that nationality. . . . Mery del Val will go down in history as the Secretary of State in whose term of office the rupture with France took place; but that the Cardinal was in any way responsible for this rupture has been proved a fiction by the very course of events."

God forbid that I should glory, save in the Cross of Our Lord Jesus Christ. (Gal. vi. 14.)

#### CONCERNING "LEAKAGE."

It is asserted by many religious commentators that Catholicity is in a stage of retrograde transition. What they really mean to say is that there are many more apostates from Catholicity at the present day than there have been in former ages. Perhaps there are. But we might defend ourselves at the same time that we admit apostasy by calling attention to the fact that from the increase in the number of Catholics it is only natural that the number of apostates should increase also. Apostasy, however, has not increased in proportion to the number of converts, or anything like it.

Still we cannot close our eyes to the fact that there are many apostates from the Church in our day. There is no reason why we should hesitate to admit it. More important is it to us that we study and know the real cause of what our enemies are pleased to call the "retrogression" of the Church than by blinding ourselves to every evil which may threaten the Church that we strive to make appear as true what is not.

Let us look far afield over the Apostolic labors of the Church in the world and note the many places, which, it is said, witness the daily slow, but steady retreat, of Catholicity before the advance of organized intellectual opposition. Whole regions spring up before our vision where the influences of religion are believed to have been neutralized.

If we examine more closely, however, we shall find that it is the influence of Catholicity, and that alone, which still preserves and secures what morality is left in the world. We shall behold generation after generation of Catholics existing content to practice their religion with the only motive that they "know nothing else." Custom, habit, and example are perhaps their only incentives, and the mainstays of their fidelity, earnest conviction regarding the propriety of their Catholic lives may in many cases be entirely lacking. Yet it is nothing else than their Catholicity, be it ever so weak and illiterate, which saves them to society. Theirs is a spirit which, in the superabundance of its charity has built the land with noble temples and institutions of learning. There is an undimmed sense of religious justice which knows no hesitation when there is question of positive evil. They are Catholics; and that is the reason for their regard for truth, their devotion to duty, their unquestioned moral superiority over their fellowmen.

It is simply because they are untaught in many cases that the period of infidelity atmosphere in which we live blinds them to the wholesome doctrine of the Church and renders their moral and physical slaves to a poison which insinuates perhaps while it brings spiritual death. How shall we be able to restrain a reasonable grief for the desolation which modern scepticism enacts among such untaught sheep of the fold? One need not be a devotee of the insinuations of the educated scoffer or the man of so-called "natural virtue," or the renegade Catholic, thousands of these poor children of the Church are daily comforting themselves like so many victims in the webs of fate. To bad example they have sobriety to oppose; to vice they have virtue; to craft simplicity; but to the least of the least, weapons to intellect, to fallacious reasoning, they had only their faith, their instinctive confidence in God, their Catholicity received at their mothers' knees. Little by little their only defence is battered down; hearts that had pulsed with love of a merciful God begin to burn with the lecherous of debauched corruption; and afterwards quivering with the excitement of newly-found license, they run quickly in the way of perdition.

To be on our guard against the educated vices of the country, to preserve a simple, steadfast faith in the face of ridicule, to practice virtue in spite of the evil which surrounds us, to hold fast to our Catholicity as the most priceless gift which God has bestowed upon us, to be docile children to the Church and her teachings, constitute, then, the most solemn duty which confronts us at the present day. We must not allow ourselves to be won over by the plausible expostulations of the enemies of religion. Our difficulties against faith are not to be thrashed out in the drawing room, nor solved by the overconfident votes of "turn progress." We have our priests, our proper teachers, to instruct us in religion, and our doubts are to be submitted to their examination. In this way we shall preserve intact our Catholicity; our faith will remain always our most priceless treasure; nor shall we become like too many other weak Catholics, victims of the most insidious of all the devil's machinations. And the so-called "leakage" among Catholics will disappear.—Providence Visitor.

#### BUSINESS QUITE DULL.

Two brief extracts from recent issues of the Evening Star, of Franklin, Ind., read a graphic object lesson to the distressed remnant of the "ex priest" and "escaped nun" exploiters of non-Catholic credulity. The first, which ran as an advertisement in the Star for a week, was to this effect:

"Lecture—Friday evening November 8, at 8 o'clock, Macomber Hall by Mrs. G. Leader. Subject: 'Conversion from Roman Catholicism and How Saved from Nunery.' Silver collection."

The second extract is from the local columns of the same paper on Nov. 10:

"An audience of two assembled last night to hear the lecture given at Macomber Hall. The lecture was not given. The lecturer said this was the first time she had ever lectured of this kind, but Franklin is discriminating."

A more satisfactory report of such a "lecture" we have not read in a long time.—Ave Maria.

God forbid that I should glory, save in the Cross of Our Lord Jesus Christ. (Gal. vi. 14.)

#### "HIS WILL IS OUR SANCTIFICATION."

These words of God, as expressed in Holy Writ, should be a comfort to every Christian soul. They tell us that God, Who made us, would have us grow holy and sanctify itself. Made as we are to the divine image, God would have that image become more distinct and defined in us every day we live. This He is prepared to realize for us. After our sanctification, "Thou hast accomplished in the saints, and this He will accomplish in all who yield up their will to Him."

It is by the means of His grace that He will perfect us, as taught us by Holy Church, and as exemplified by St. Paul, who said, speaking of his conversion, "by the grace of God, I am what I am;" for grace is a participation in His own perfect nature, and when it is allowed to work in our soul by our yielding to its influence it makes us grow like to Him from Whom it emanates. Thus was David a man after God's own heart because he was united with Him in His soul, and so were all the saints of God.

God wishes our sanctification, first, that we give Him the glory that is due Him, and, secondly, that we may give to one another the service that He intends. God has a right to the best that is possible for us, and so He would give His grace to our poor nature that we may be lifted up to higher things and by its inspirations and its helps be enabled to give Him a love that is acceptable and a homage that is worthy. He would perfect men that they do towards one another deeds of goodness and kindness, after the example of His own infinite goodness and kindness towards them. It is thus that He would have us to love Him, that He commanded us to love one another. It is in fulfillment of this dual commandment that sanctity is attained. All goodness is from God, Who is infinite goodness, and so to extend goodness to one another we must first draw it from God; now we draw it from Him in proportion as we love Him, for the more we love God the more He loves us and gives us of His love and His life, which is His grace to our souls.

God, the author of nature, which is so wonderful, so beautiful, as exemplified in the heavens above, in the oceans and rivers around us, in the mountains and plains covered with their foliage and fruit, wishes to reach the climax of His creation in the perfection of that greatest and most wonderful of creations, man, and this He does by grace and man's correspondence with it, as He shows in the lives of the saints, in the perfection of their homage to Him, and the fullness of their love and service to their fellowmen.

The just glorified God and edified man. They were in loving union with both. They served both one and the other at one and the same time. Their hearts beat with a double love and they carried their affections to a twofold service. They always saw in their fellowmen the image of their Maker, and they served Him through them. This is doing what our Lord enjoined, namely, "Love for His sake, for, as our Lord said: 'Whatsoever ye do to the least of these, My brethren, ye do unto Me.' They passed their lives in prayer and praise as regards God and in deeds of love and kindness as regards men."

The truly good have ever been the most useful for the advancement and preservation of society and for the welfare and happiness of its members. They never are idle bread, but were among the hardest working and busiest of men. Every department of labor felt the power and excellence of their toil, every school of science and letters has known the efficacy and brilliancy of their intellects. They worked as they prayed and prayed as they worked. Holy, good men have given earth many of the best things it boasts of; notably, a Columbus discovers a new world; and in our own day, a Pasteur adds valuable discoveries in the science of medicine that will save millions from premature death. Grace perfects nature in more ways than one. Not only does it refine and make beautiful the soul, but it also adds its light and influence to the mind and makes it more capable of great things. It illumines and clarifies all it touches. It is for this that the wise man says, "Exercise thyself to piety for piety is useful to all things." The good man is really the great man and the world's history proves it.

It is when men detach themselves from God by sin or, still worse, when they ignore Him altogether by infidelity, that we see the sad results of detaching the divine will which has willed man's sanctification. Is there any one so miserable as the sinner, and is there any one so dangerous to the public good as the infidel? The former injures himself, the latter does an injury to all his fellow men. Witness the abominations of infidelity on the part of its votaries in the war on the Church, and on everything good that is now going on in France. See the crimes that individuals who have no belief in God have committed against society in ruthlessly cutting off those ruling it. Verily, when God's order is disturbed, it means, if not checked in time, general destruction of all that is good for man, both for time and eternity. Without God, man must deviate into the mere animal, and he is all the more dangerous because of a blinded intellect and a perverted will. With God, that is with serving God and keeping His holy law, man becomes noble and generous towards his fellowmen, and rises higher and higher in virtue and perfection of character. He is corresponding with and realizing the divine will, for God wills our sanctification.—Bishop Colton in Catholic Union and Times.

True morals spring from true faith and true dogma; a false creed can not teach correct morality, unless accidentally, as a result of a sprinkling of truth through the mass of false teaching.—Rev. J. H. Stapleton.

#### THOMAS A'KEMPIS ONCE MORE.

In the midst of the flood of books that come from the press there are occasional issues which show a depth of seriousness in this generation that is gratifying to those who fear that the strenuous life in pursuit of money occupies nearly all thoughts. Within the last ten years, for instance, there have been published in English altogether some ten works on the subject of Thomas a' Kempis, and, curiously enough, most of them have come, not from Catholics, but from Protestants. It is now indefinitely acknowledged, mainly through the painstaking investigations of Sir Francis Cruise, M. D., of Dublin, that a' Kempis did write that wonderful book the "Imitation of Christ." In a recent study by J. O. D. Montmorency this is confirmed, and now the matter seems settled beyond all doubt.

It is not usually realized that Kempis died within fifty years of the so-called Protestant reformation, and that though his religious spirit is eminently profound, and every devotional person since has turned to him with pleasure, he had none of the peculiar ideas that were introduced by the reformers.

Kempis believed in indulgences and recommended the practice of them; he believed in the religious life and was himself for over seventy years a member of a religious order; acknowledged the supremacy of the Pope and considered that the Church was the great deposit of the Christian faith and must be looked to for guidance on all occasions; practiced the most ardent devotion to the Blessed Virgin and to the saints and counselled these practices in others; believed firmly in transubstantiation, and wrote what is considered by some the most beautiful series of chapters in his wonderful book on this subject, though Protestants who use the "Imitation of Christ" for devotional purposes often find it more consonant with their feelings to have this series of chapters omitted from editions published for their use—in a word, did everything that the reformers, so called, a half century after were to condemn, yet confessedly wrote the most wonderfully spiritual book after the Scriptures that was ever written, and the most wonderful work that has ever come from the hand of man, for the Scriptures are inspired from on high.

It is the testimony of such men as Thomas a' Kempis to the good that was in the Church before Protestantism began, that furnished the best possible proof that the Church was faithful to her mission, and that, even though abuses might exist, the promises of Christ had not failed, and His great work was being carried on. This is part of the important revelation of his torical truth that is being made at the present time. Men are studying the documents and the lives of the men of the time. The so-called reformation in Germany sinks to the level of what it is now called by the best professors of history in many of our universities, and should be called by all serious thinkers, the religious revolt in Germany at the beginning of the sixteenth century. This is what the lives of such men as a' Kempis stand for in the pre-reformation period, and Catholics should be familiar with them and should welcome recent contributions to the knowledge of them because they mean so much for genuine as opposed to traditional history of these early times.—Buffalo Union and Times.

#### A SAINT'S PARABLE.

The frequency with which our Divine Lord made use of parables to convey religious truth to the minds of the multitude naturally made this method of instruction a favorite one with many of His most perfect followers, the saints. Here is an unbacked one which we find in a sermon of St. Vincent Ferrer.

There was once a king who had in prison two men, each of whom owed him a large sum of money. Seeing that, possessing nothing, they were unable to pay, he threw at each of them a purse full of money; and threw the purses with such force as to cause the debtors not a little pain. One of the men, angry at the blow, showed his impatience plainly, but apparently made no account of the purse; the other, in his gratitude for the favor done him, forgot the pain and, taking the purse, thanked the king and paid his debt.

Now precisely the same thing happens with us. We all owe heavy debts to God for the many benefits we have received from Him, and for the many sins we have committed against Him, and we have nothing of our own with which to pay them. Therefore, moved by pity for us, He sends us the gold of patience in the purse of tribulations, that we may use it to pay our debts. Whoever will not do this only increases his debts and renders himself more displeasing to God.

#### A TOUCHING MESSAGE.

The feelings of the Rev. Henry Granger, of St. Matthew's Protestant Episcopal church, Evanston, Ill., in announcing to his congregation that he must part with them to embrace Catholicity were doubtless similar to those of Father Faber when taking leave of his beloved Eton, where he had been Anglican for some years. There is a like sense between those two converts, and it is easy to understand the grief of those from whom they were obliged to part. Father Faber's biographer relates that, having told his people the day before of his intention to go where truth was to be found, he took his departure early next morning, hoping to escape all notice. But as he drove through the village every window was thrown open, and the sorrowing parishioners waved their handkerchiefs and sobbed out: "God bless you, Mr. Faber, wherever you go!" Though less demonstrative, the grief of Dr. Granger's flock was doubtless quite as sincere. His sentiments toward them remain unchanged, and are feelingly though simply expressed in the following statement, which is the only public

## An Absolute Cure for Rheumatism

If the skin or bowels are unhealthy, they won't throw off enough urea. This urea is changed into uric acid—carried by the blood to the nerves—and causes Rheumatism.

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Dr. Granger is willing to give for the step he has taken. "To whom it may concern: In making the change from the Protestant Episcopal to the Roman Catholic Church I have acted simply in obedience to my convictions, the result of many years of careful study. When I reached the position that I could no longer honorably remain in the Episcopal church I withdrew. With only the kindest thoughts toward those with whom I have been associated so long and with faith in God for the future, I am, very sincerely, etc.—Ave Maria."

#### MISSIONARY LITERATURE.

At the recent Missionary Conference held in Washington one of the subjects which naturally occupied the attention of the participants was Catholic missionary literature, its production and dissemination. Speaking of the work done by the English Catholic Truth Society, the Rev. Father Cross, of Scotland, said:

"The cleverest Catholic laymen and most scholarly priests employ their talents in writing tracts which set forth the doctrines of our Church in a clear and popular style. Every year they hold a congress, and the London Times says of them: 'They are the world's best authors.' Yet they do not think it beneath their dignity to write small pamphlets. I do not see why their method of distribution should not work successfully here. There, in the vestibule of every church, they have racks filled with Catholic Truth pamphlets, and near by a receptacle for any offering given in exchange for a tract. Many a time I have seen a non-Catholic enter the church and secure a leaflet. There is also a Catholic repository near every church, where people may procure religious books and articles of devotion."

Whether or not the plan mentioned in the foregoing paragraph be generally adopted in this country, the great desideratum at present is not so much an increase in the volume of Catholic literature, as the widespread distribution of such books, pamphlets, tracts and leaflets as we already possess. We have frequently insisted in these columns on the advisability of Catholic pastors' furthering the securing by their parishioners of the inexpensive publications of the various Catholic Truth Societies; and we are tempted to say that the parish priest who in our day and country altogether disregards so effective a means of indirectly leading non-Catholics to the true faith and directly strengthening, enlightening and confirming that faith in his own flock, is more or less derelict in his duty as a genuine pastor of souls. Let us by all means add still more to the supply of Catholic literature, but let the major part of our energy be devoted to increasing the demand for what already exists.—Ave Maria.

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