

The Catholic Church.

Continued from page 5.

no concealment. Here for the emanation of everyone who came was the work of students in every subject taught, from those in the kindergarten to the most abstruse and profound in the professions. It was an appeal to the American boasted fairness. It was saying to all the world, "Here is what we do: judge ye."

A notable gathering during the past year was the INTERNATIONAL CATHOLIC SCIENTIFIC CONGRESS,

which was held at Brussels last Fall, under the auspices of the Catholic Church. This congress, composed of 2,600 members from all parts of the world, notably from Germany, Austria, Spain, United States of America, France, Italy, the Low countries, England and Switzerland, emphasized the words of the Vatican Council, which became the motto of the Scientific Society of Brussels. "Nullum inquam inter fidei et rationem vera dissonantia esse potest."

This congress, as well as that at Paris and Munich, sprang into activity through the inspiration of the Catholic Church, and notably in harmony with the memorable words of Pope Leo XIII. in 1877, when he said: "On reflection one recognizes that the Church cannot be the enemy of the study of nature, of the investigation of natural forces and their application to the production of what serves the uses of life, the Church being by the nature of things inclined to favor those studies and inventions. What can the Church desire more earnestly than the glory of God and that more perfect knowledge of the Divine Worker which one acquires by the study of His work? Now, if the universe is a book, upon each page of which are written the name and wisdom of God, it is certain that he will be filled with the love of God, and draw near to God, who shall have read furthest and most clearly in that book."

If we were to know the work of the Catholic Church in the EDUCATIONAL MOVEMENT OF TO-DAY it were well to remember that beyond the horizon which limits the knowledge of many, the Church is a vast rail against the universal, in which are found scholars and scientists of the highest distinction, thus contradicting the statement recently made in one of our important papers, that "All the great modern thinkers have been without the pale of Rome."

What are we to think of this when astronomy honors such Catholics as Secchi, Perry, and Denza; when chemistry is proud of a Catholic Chevreul, and mathematics looks to Cavalry and Tortolini for exponents; geology to De darande and Lapparent and Dr. John Hall of New York; biology has a St. George Mivart and a Pasteur, and Harvard its Dr. Dwight; while anthropology has De Nadailas. The number of Catholic scholars who have devoted themselves to Oriental studies and to archaeology would lead us to a disquisition far beyond the time allowed for this paper. Guize and Bickell are masters of Chinese, and Casca in Coptic; the Jesuits of Beirut are recognized as masters of Arabic literature, while the father of Christian archeology is John Baptist De Rossi, whose recent death the world has mourned. His successor, Abelini, bids fair to be as great as his master. Befe, Hergenrother, Cantu, Janssens, O'Shea and the Abbe Duchesne are historians who stand prominent among

THE WORLD'S CHRONICLERS

of the present age. The English language has been to a great extent used as a weapon against the Catholic Church. The reasons for its antagonism are easily understood. This century has seen, even in the English speaking world, a growth of educational power by which, through this very same language, the Catholic Church expresses its educational influence.

Newman and Brownson, Wiseman and O'Shea, Hecker and Spalding, Faber and Aubrey de Vere, Lingard and Marshall, Moore, Proctor and O'Reilly, are but a few of the many who have made their names identical with the best in literature, in history and in poetry. Were we to examine the work done by the great order of the Jesuits—those men so maligned and hated because misunderstood—the work of the religious orders of men and women, of the Christian Brothers in France, in Great Britain, and in America, we would then begin to understand something of the work

which the Catholic Church is doing in the intellectual movement of to-day.

It is often a cause for wonder that men who live in the great world and profess acquaintance with current events, a knowledge of distant schools and the scholarship of remote peoples, should be so blindly ignorant of what is going on at their very doors, and constantly repeat

THE FOOLISH ACCUSATIONS that the Catholic Church is a foe to the education of the people and an ally of ignorance.

Now we come to the question, what is the underlying principle of the Catholic Church in the educational movement of to-day? The answer is, that it is the same underlying principle for which the Catholic Church itself exists. It is to establish the kingdom of God in the lives of men. It is to diffuse the truths of Christ sanctified to it. It is to preserve Christianity by making Christianity the soul of education.

The Catholic Church builds its education upon belief in Jesus Christ. It starts with the principle that man is soul and body—soul as well as body, and soul more than body—that the whole man, physical, intellectual, spiritual, is to be equally developed and developed together; that the most important part of man is his soul, because it is the immortal part. In its education it directs attention to the end for which man has been created, and all its education is fitted to man to reach that end. It takes no chances. It believes that man is a moral being; that his highest and best gifts are not intellectual, but spiritual—that spirit dominates. It looks upon nature as the expression of his internal thought in order to be true, and when it squares with God's truth the truth of God, to know God's word, and make man express that word in his thought and in his language; that the word of God is the truth of God, and the knowledge of God is truth. Is not this the noblest ideal of education? Is not this a power and a good which all

EDUCATION WORTHY OF THE NAME should consider not merely as a force, but as a necessary and essential force? The educational thought of the Catholic Church is that life should be the imitation of Christ, who is God's word and God's expression of life.

Education which merely reads nature and rises no higher than nature is dwarfed and not fully developed. It is stunted and not full grown. Christ is the fact which explains all things and mirrors all things. Where Christ is not is darkness and not light, death and not life, the shadow of truth and not truth itself. Education which eliminates God is but the shadow and not the substance, thistles and not grapes, the dead sea apple and not the rich, ripe fruit. Where intellect is trained and not heart as well it is but the development of one side and the neglect of the other; the training of one limb and the numbing of the other; making the lumping, halting creature, who lacks beauty, symmetry and strength; making the dwarf and not the man, the hideous and not the beautiful, the abnormal and not the perfect.

The Roman Catholic Church in the educational idea views man as a whole. It sees in him not merely an animal to be trained, a mind to be educated in a body and soul to be educated in their faculties for the end of their creation; a body in its physical faculties, a soul in its physical faculties to be fitted to guide the body. As man is one in his personality, so should be one in his education—a perfect harmony of action, and all in a character befitting

A CHRISTIAN AND A CHILD OF GOD

and man. Those who reject the supernatural, who blindly follow reason, who find in life the only reasons for life, will sneer at this position—but we are now defining and defending Catholic truth and not rationalistic, agnostic ideas. Neither are we arguing with these latter, but simply stating the facts of our belief.

With a mission from God to teach the gospel, the Catholic Church has demanded and demands that the gospel principles should be the life—the very soul of education; that religion should be the atmosphere in which man's training should be perfected; that Christ should be the ideal character upon which man should mould his character. Hence, from the beginning, as at present, the Roman Catholic Church has stood and stands for Christian education,—the education which brings Christ into the schoolroom as well as church, and makes him a model of all character. This thought possessed the church from the beginning, and sought Grecian art and Roman philosophy. It Christianized art and philosophy in order to teach both its duty to the children of God. In this day of

RELIGIOUS AND MATERIALISTIC IDEAS she preaches the same doctrine. Running through her entire system of schools, the very foundation stone of her theory of instruction, the very soul of her education is this thought of the Christian to be developed in the man. In this age she stands in the presence of intellectualism, saying to intellect that God is truth and Christ is the teacher of truth, and that no

thing but the truth of Christ can fully satisfy the human intellect. She stands in the presence of the morality of to-day, to tell it that there is no true morality which can make character, save man and society, except the morality which Christ taught, and the morality which she stands for in the presence of the age she stands for scholarship, no matter how the age may sneer and scoff at her pretensions. But she stands for Christ and not agnostic scholarship. She stands for Christ and not for materialistic science. She stands for faith and not for infidelity. She stands for God for man, and not for man without God. Her idea is the idea of the Creator, and not his creation alone. The world cries against her, as it has for centuries. It calls her ignorant and unprogressive, intolerant and narrow, sectarian and shallow. In answer to all this she simply says to the world, Look at my monuments for learning. They answer for us. Look at my schools and colleges and universities, the scientists among my children, the scholars who are

MAKING THE WORLD BETTER because of the love of God which I have taught them.

Look at the work of graduation, by which every year thousands of men and women are sent out into the highest ranks of life, to do their duty to their God and to their country, learned ecclesiastics, eminent jurists, polished diplomats, savants and philanthropists. Her Pontiff, the illustrious Leo, the matchless scholar of this century, seated upon the throne of the Fisherman, as from the mountain of Zion calls out to all who dwell in the valleys and bids them all feed upon the name of education, of true instruction, which seems to drop down from the heavens upon them. He touches the rock and man's thirst is quenched. Christian citizenship, the Bible, the state, labor, temperance, all the works of charity and mercy. In all these fields he teaches with ripe scholarship, that school, academy and university may learn where to find the truths of God and dispense them to the people.

The Catholic Church, therefore, is proud of her record in the educational movement of to-day, whether we first express it in the humble school or in the lessons of wisdom, or in the learned universities where the world's scholars dispense the preciousness of education, or in those mighty congresses of scientists which during the past year have gathered in European centers of learning, at Brussels and at Paris, to show to the world the highest,—the very mountain-tops of learning, and from which as from another Sinai have come

AMID THE THUNDER AND LIGHTNING of enlightened scholarship the truths of God in the highest lines of human science.

The Catholic Church in the educational movement of to-day speaks not only in the schoolroom but also in art, in architecture and in music.

How can any man look upon the Christian Catholic temple as it stands in the world to-day, and not attest to the work which it is doing in education. For, after all, education is not merely in the master's word from his desk to the pupils seated in the forms before him. Education is in everything that tends to develop the human mind, to instruct, and to perfect man. As a cathedral in its massive form rises from the earth, and its Gothic arches spring into being, and its lofty spire like an uplifted finger points to heaven, it tells the story of the church in education. Her architecture has had its highest inspiration, and the mighty names of a Michael Angelo, a Bramante, a Pugin, and a Keely shine from her walls. The song that resounds through her aisles is freighted with the names of men who have seemed to have heard the heavenly strains and adapted them to earthly ears. Mozart, Haydn, Palestrina, Rossini, Liszt, and Grunod have been great because of the sweet influence of the holy sacrifice in honor of which their sweetest music was written. Painting remembers her for the soul which filled a Raphael, a Da Vinci, and a Fra Angelico.

The Catholic Church blessed Columbus discovering a new world, and De Soto and Marquette finding a mighty river. She gave refuge to Dante, exiled from his native Florence. She crowned Petrarch as a lyric poet. She honored De Cusa proclaiming the truth of the solar system. She encouraged art and science, and her children, lay and cleric, in every age have been

BLESSED BY HER IN THEIR EFFORTS, to read all the secrets of nature. She is the friend of progress, but it is progress with God. She is the foe of that science which is merely material and seeks to destroy God. She is a foe to that advancement which means infidelity, but she has ever championed and champions to-day that science which seeks to know God better by striving to understand his works; that progress, social, intellectual, and religious, which tends to secure to man his true rights as a child of God destined for heaven. She is too old to be deceived by the notion that esthetic culture or mind development alone can save nations, for she can remember Greece and Rome, whose downfall she witnessed. It is useless to tell her that morality independent of

religion is a sufficient basis for public education, for she will tell of pagan philosophy which failed to civilize and save society. With her civilization does not consist in cultivation of letters and arts; elegance of dress or manners, but in good morals based upon an exact knowledge of Jesus Christ and a faithful practice of the duties of religion. She believes that republics have neither stability nor safety unless founded upon intelligence and virtue, and this virtue to be true must be Christian. Her

SACRIFICES FOR EDUCATION are the best proof of her love. What a compass is to a mariner upon dangerous seas, what a torch is to the explorer wandering through the labyrinth of unknown caves, the Catholic Church is to the Catholic in science and education. He believes that she has the traditions of centuries; that to her alone the great Master said: "Go; teach all nations;" to her alone he promised, "I am with you all days, even to the end of time." The command and the promise we believe have never been withdrawn. Science, art, all teaching come within her influence, under her direction. So she has ever believed, she so believes to-day. A friend she must be to true education; a foe she never can be. The non-Catholic world may revile her and despise her claims, yet she says to the world, come to me. Study my work. Examine my credentials. Verify my claims. Look at the world's record of my deeds in education; study the spirit as well as the letter of my teaching, and learn from my works what I have done, what I am doing, and what I will do in all educational movements for the welfare of the people."

Some men dismiss the Catholic Church from consideration in educational matters, because they regard her as an organization for the sole purpose of making men Catholics and preserving them as such. Suppose this be her motive, is it less true that she is

AN AGENT IN EDUCATION, when by her guidance men are led to know God and nature and themselves, and are thereby impelled to better lives, to more loyal citizenship, to higher character? What is education if not the development of the whole man toward the best in character, in manhood and in religion. If she reaches such results in any marked degree she deserves to be considered a factor in the educational movement of every age. She deserves honest, candid, impartial investigation.

When one is satisfied that he is doing his best at forming good citizenship for those confided to his care, it is a source of great pain to have his motives impugned and his aims and objects misinterpreted. On no point is this more painfully evident than on the educational question.

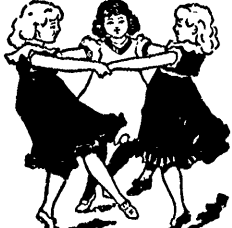
One would imagine from reading the statements of persons interested in education, that our church was a great engine of evil, developing a particularly well directed poison against popular education, and upon a purpose education, and in the process of the preparation of all that men hold dear, that misguided leaders were leading astray multitudes of credulous people, and undermining the foundations of social and religious liberty.

If we could come together and honestly and candidly discuss the question, much misunderstanding would be averted. Why can we not be honest with one another? Why may we not agree that

EACH ONE IS STRIVING FOR THE BEST as he understands it? Let us understand one another's motive, and judge of it honestly from one another's work. The work of the Catholic Church in education is not hidden from the view of those who seek to find it. It has not been done in secret places, but in the open field and before the eyes of men. Its purpose is a very definite one. Its means are well known. Its object is religion in the individual life. It cannot believe that men can live for God unless their lives be in accord with God's truths. Its morality is NOT THE CREATION OF LEGISLATORS, nor subject to the whims of men. If, as it believes, the revelation of God has come to us in its perfection through Christ, can you blame it for demanding that religion be a factor in the school as well as the church?—that religion be the great teacher of life? The Catholic Church, with its experience of twenty centuries, believes that if religion be left out of the school it will be left out of church and home. (Loud and long applause.)

E. B. A. Notes.

At the last regular meeting of St. Paul's Branch No. 8, E. B. A. a resolution of condolence was unanimously adopted in reference to the death of Mrs. Anne Hurley, mother of Dros. Patrick and Edward Hurley, setting forth that they have sustained the loss of a fond and affectionate mother. We earnestly pray God to give them grace to bear with Christian fortitude the sad loss they have sustained; that this resolution be published in the Catholic Register and Record and presented to Brothers Patrick and Edward Hurley. A. McDonald, H. P. Shelton and J. Cleary.



Healthy, happy children are those whose mothers have been, and are, healthy. The best intentioned woman in the world will fall short of her duty to her children if she is worried and overworked with weakness and sickness. Most all irritable women are sick women. Most all melancholy, listless, languid women are sick women. Every woman who will take the trouble to notice, will find that at certain periods she is nervous, cross, irritable and despondent. Any irregularity makes the conditions worse. Even a sick woman is less amiable than usual at these times. What can be expected from a sick woman?

When every movement is a dreary drag, when the nerves are all on edge in sympathy with the particular ones affected—when it seems that death were very much preferable to living—what can a woman do for her children's sake? It is every woman's duty to be well and healthy. There is no reason why she should be otherwise if only she will take a proper care of herself and take Dr. Pierce's Favorite Prescription which has been used in the Invalids' Hotel and Surgical Institute at Buffalo, N. Y., of which Dr. Pierce is Chief Consulting Physician and specialist, for over 30 years. Thousands of women have been cured by it and hundreds have expected from a sick woman?

Some of these letters are embodied in a 168 page book, called "Woman and Her Diseases," which will be sent sealed in a plain envelope on receipt of ten cents (stamps), by World's Dispensary, 251 Broadway, N. Y.

COSTS ONE CENT A CUP



THE DELICIOUS "REINDEER" BRAND CONDENSED COFFEE. Contains Cream and Sugar. Can be prepared for use in a few seconds. NO WASTE. NO TROUBLE. Samples mailed to any address in Canada.

If your Grocer does not handle "Reindeer Brand Condensed Milk, Coffee and Evaporated Cream, please give us an order. The True Condensed Milk and Canning Co., Ltd. THRO, N.S.

LISTEN! M. J. CROTTIE, 888 and 844 YONGE STREET.

Call on you Staple and Fancy DRY GOODS Men's Furnishings, Hats and Caps, Ties, Shirts, and Cuffs. As cheap as any other store in the city. Call and be convinced. Our stock is always well assorted. M. J. CROTTIE, 838 and 44 Yonge St., (The Beaver), North Toronto. TELEPHONE 232.

Lemaitre's Pectoral Syrup CURES COUGHS & COLDS. When all other Cough Medicines fail. Sold by all Druggists, and at LEMAITRE'S PHARMACY, 256 QUEEN ST. W., TORONTO.

MUSIC SHEET MUSIC, MUSIC BOOKS, MUSICAL INSTRUMENTS.

Prices the lowest. WHALEY, ROYCE & Co., 155 1/2 Yonge St., Toronto.

TORONTO CARRIAGE WORKS. MANUFACTURERS OF CARRIAGES & WAGGONS OF EVERY DESCRIPTION, GULLERON & MCGRAW, 25 and 31 AGNES STREET, TORONTO. Repairing and Re-painting a specialty. Moderate prices. 267

MONUMENTS. D. MONTGOMERY & SONS

Manufacturers and Importers of Granite and Marble Monuments, Mural Tablets, Fonts, Etc., 524 Yonge St., opposite Maitland St. Telephone 4240.

Toronto General

SAFE DEPOSIT TRUSTS CO. VAULTS, —CORNER— YONGE AND COLBORNE STS. TORONTO.

Capital, \$1,000,000 Reserve Fund, \$250,000

Hon. Ed. Blake, Q.C., M.P., President. E. A. Meredith, LL.D., Vice-Pres.

Chartered to act as EXECUTOR, ADMINISTRATOR, TRUSTEE, ARBITRATOR, AGENT, etc., and for the faithful performance of all such duties its capital and surplus are liable.

ALL SECURITIES AND TRUST INVESTMENTS ARE INSURED IN THE COMPANY'S BOOKS IN THE NAME OF THE TRUSTEES TO WHICH THEY BELONG, AND APART FROM THE ASSETS OF THE COMPANY.

The protection of the Company's vaults for the preservation of WILLIS offered gratuitously.

SAVES IN THEIR BURGLAR PROOF VAULTS FOR RENT.

The services of Solicitors who bring estates or business to the Company are retained. All business entrusted to the Company will be economically and promptly attended to.

J. W. LANGMUIR, MANAGING DIRECTOR.

St. Michael's College,

(In Affiliation with Toronto University.) Under the special patronage of His Grace, the Archbishop of Toronto and directed by the Basilian Fathers.

Full Classical, Scientific, and Commercial Courses. Special courses for students preparing for University matriculation and non-professional certificates. Terms, when paid in advance, \$150 for tuition, \$150 per year. Day pupils \$28.00. For further particulars, apply to

REV. J. R. TEEFY, President.

EVERY DESCRIPTION OF CARPENTER WORK

Executed promptly by JOHN HANRAHAN, No. 25 MAITLAND STREET, TORONTO. ESTIMATES FURNISHED. Telephone 3699.

Church Vestments.

CHASBURN in Red, Black, White and Purple; all styles, from the plainest to the richest materials and designs.

Copes and Benediction Vels. PREACHING AND CONFSSIONAL STOLES.

Benediction Vels not made up. Fronts and Backs for Chasburs. Material for making Stoles. Material for making Altar Frontals for Chasburs. Lace, Watered Silk for Vestments. Cloth of Gold for Vestments. Lining for Vestments. Canvas for Vestments. Gold and Silver Fringes.

CHURCH ORNAMENTS. Silver and Plated Candelsticks, Processional Crosses, Chalices, Ciboriums, Cruets, Ostensoriums, Sanctuary Lamps, Holy Water Pots and Sprinklers, Crystal and a valued assortment of Conchas.

MISSION SUPPLIES. Catholic Missions supplied with Prayer Books, Bibles and all articles of Catholic devotion.

When ordering, please state who is to give the Mission. About how many families will attend. The day the Mission opens. How the goods have to be shipped to reach safely.

D. & J. SADLER & CO. Catholic Publishers, Church Ornaments, Conchas and Vestments.

1600 Notre Dame St., Montreal. 123 Church St., Toronto.

COSGRAVE & CO.

MALTSTERS, Brewers and Bottlers TORONTO. Are supplying the Trade with their superior ALES and BROWN STOUTS

Brewed from the finest Malt and best Bavarian brand of Hops. They are highly recommended by the Medical Faculty for their purgative and strengthening qualities.

Awarded the Highest Prize at the International Exhibition, Philadelphia, for Purity of Flavor and General Excellence of Quality. Honorable Mention, Paris, 1878. Medal and Diploma, Antwerp, 1886.

Brewing Office, 295 Niagara St. TELEPHONE No. 264.

HEAR OUR TRANSPOSING PIANOS

And you will be so favorably impressed with the invention that —Transposes any music —Into any key by a simple —Lever movement in a second

That you will not rest until you have one for yourself.

HEINTZMAN & CO. MANUFACTURERS TORONTO. 117 KING ST. WEST.