Puritan, a new pub-

of a Saintly Indian

, classes among the e age the foundress erican Indian nuns, American Indians, sm and mysticism thy with the Roman nan with any other The solemnity and vices impress them, beliefs are already nt form These, a common source,

nistory of the human F. M Craft, who elf a strong trace of became a missionary e found that the In Feather, a famous akotas, had been set s sacred virgin. It for Father Craft to ity, and to make her sacred virgin of the ne was changed to and in 1891, at the ir, she founded the lian nuns, for work people. The Congren Sisters, as the order ned at Fort Berthold. ere it conducts a hos ndians, beside spirit-oung and sick, the ained nurses.

people, in all sorts of contracted consump-felt, in 1893, that her t hand, she had four ry her into the nuns most impressive and She was a princess nd although she was and meekness of life, get it. They draped nbroidery and scarlet the nun's habit. As n before the altar the "Te Deum." Then r a last look at them. ad. She was succeed e by Mother Mary

Indian name

ying Lance.' "-Cath-

Catherine worked so

on of Discord. nsubordination is but which know not how to yield, which take ne Gospel after their nd which refuse that ing to them. There hich, in the face of all society, or the Church, y: 'I will not yield, myself, I will not sube characters are these. k their own misery around them. With peace, no patience, nd never does a word s their lips. If they , how hardly do they w does the smallest rritate them! What ances in their housethink you, what a or should be, presided tof Jesus? Perpetual ill humor, discontent the poor servant, those demand obedience as a ou treat them when in empers? Ah! if we ur way into many a assist at the daily nany a family, what

of pride should we withis spirit of rebellion pring of nearly all un ves and bring up your spirit of obedience and d watch over their he results of a faulty of pride nourished in are invariably sorrow in other words, an table existence.

of Their Parents.

irl who is ashamed of ents because of their on, can never expect ings of God. We pity uch children. There is than that of a father heart upon his children intry, who has sung at nembering that they thing his labor could has said in his heart ter than himself, every an he could be in the n, and who discovers in he has spent his life in p, a libertine, a Know-n, indeed, we see somerrible than King Lear the ingratitude of his or Lear only gave his crown, but his father rything—his sweat and ats and days, his purse all but life itself, of their parricidal inis a tragedy to make ver the false system of n makes men monsters ashamed of his parents of all true manhood.

ats are more or less subject uch complaints while teeth-period of their lives is the hers should not be without . D. Kellogg's Dysentery slicine is a specific for such highly spoken of by those The proprietors claim it ase of cholera or summer

S. Orbi, in The Holy Cross Purple THE JESUIT SYSTEM IN THE LOWER SCHOOLS.

Delightful task to rear the tender thought, To teach the young idea how to shoot.

cessors introduced "a system of education more in keeping with science and tion more in keeping with science and philosophy." Father Thomas Hughes, S. J., in his book "Loyola and the Educational System of the Jesuits," cites the testimony of M. J. M. Drevon, censor of studies in the Lyceum of Agen, on the results of the change. for the following pedagogical ex-plosion: "Children properly in-structed ought to have become at the age of fifteen, agriculturists sufficiently well qualified, intelligent naturalists, prudent economists, shrewd business men, enlightened politicians, pro-found metaphysicians, prodigious geometricians, without prejudice to writing and drawing, to universal geography, and ancient as well as modern history; without prejudice to the French language, English also, and German and a little Latin; and again without prejudice to music and heraldry, to dancing and fencing, to horsemanship, and above all, to swimming. All this agitation proved unfortunately sterile, and as I have just said, on the eve of the French Revolution, secondary education had not taken a step forward during fifty

Encyclopædist, Sans culotte, Bonapartist and Bourbon, all had had their turn in renovating the educational system of France and had failed. It was reserved for Victor Cousin, the eclectic philosopher, to reform the re-formers, and he found no better means at his disposal than the Jesuit Ratio Studiorum. Less than eighty years had passed since the banishment of the Jesuits in the name of liberty and progress, when a French minister, despite the protests of stokers, bellow menders. gas companies, horse trainers and expert swimmers, found it necessary to ando the work of his predecessors, and restore the Jesuit system as the basis of secondary instruction in the schools. It was a high tribute to the value of the Ratio Studiorum that Rollin, rector of the University of Paris in 1726 and Victor Cousin in 1840, should have sanctioned and adopted the system. Both had made a special study of the best methods of instruction; neither of them had any abiding love for the Jesuits; they profited, however, by the results of Jesuit labors, and at the same time displayed more stoicism than the occasion demanded, in resisting the temptation to make a proper acknowledgment of their indebtedness.

The history of the Ratio Studiorum

is briefly told. In 1584 Father Claudius Aquaviva, the general of the society, appointed a commission of six Fathers, representing six different countries-Spain, Portugal, France, Austria, Germany and Italy—to frame a code of laws regulating the courses of study to be pursued in the Jesuit colleges. In 1586 the first draft of the document was sent out for experiment and criticism to the three hundred colleges of the society in Europe. Suggestions poured in by the thousand, were sifted carefully, accepted, rejected or modified, and a new edition

These tion:

The percentage of the percentage was issued in 1591. Two years later, reports on the working of the system reached Rome and were committed for consideration to the proper authorities. In 1599, fifteen years after the com-mission was appointed and thirteen after the first edition appeared, the Ratio Studiorum, which had in the meantime undergone seven or eight revisions, assumed definite shape and became the recognized system of the society. Finally in 1832 the Ratio was again revised and somewhat modified to answer the educational requirements of our time. In the edition of 1586 the commissioners assigned the reasons that influenced them in framing the various laws; the final Ratio s a set of laws without note or com-

The system provides for the higher studies of the university as well as for the lower schools or ordinary college course. We shall confine our atten-

tion entirely to the latter.
Five grades constitute the college course, three of grammar, one of humanity or poetry, and one of rhetoric. The highest class of grammar with poetry and rhetoric are commonly known by the picturesque titles of freshman, sophomore and junior classes, probably as a concession to popular taste or prejudice, since in genuousness, pomposity and juvenility are more readily gauged and recognized by the public than such intangible accomplishments as a knowledge of grammar, poetry or rhetoric. The class of philosophy or senior class be-longs to the grade of higher studies, and with it we are not concerned at

The lower classes are graded on the basis of a classical education; other branches, mathematics, history, chemistry, modern languages, have their proper places in the course and are distributed on the same plan as the classics, so that the portion assigned to each grade can be thoroughly mas tered within the allotted time. A ommon school course will generally the student for admission to the lowest grammar class. The Ratio provides that the candidate for admission be placed "in a class adapted to the lowest grammar class adapted to the lowest grammar class. The Ratio provides that the candidate for admission be placed "in a class adapted to the lowest grammar class."

decay among stated as stately to all stagnation. Port Royal tried to dispense with emulation in its educational system, but quickly abandoned the exercised with special care, an attention to the deplored by an eminent English deplored by an em boy's qualifications, in such a manner, however, that the young person be rather worthy of the class above than unworthy of the class in which he is placed. In reference to this rule, the

When the Jesuits were driven from dition to that, if they are advanced several, and must be prepared to ex-France in the last century, their suc- when not qualified, they create no plain and defend his position against When the Jesuits were driven from slight disturbance in the upper class." The truth of the comment is apparent nents; or the contest may take place to everyone but the over-ambitious, between pairs of rivals, the professor the negligent or the disappointed student. The wisdom of the rule can in the interests of peace and truth. feats the end of any graded system of minious rout in the concertatio Agen, on the ...

"The moment was come to set up furnaces, to add bellows thereto, and initiate scholars into the doctrine of gases." The combination of furnaces, to add bellows thereto, and initiate scholars and gases prepares us the teacher to neglect those students the teacher to neglect those students who rightly belong to his class, in order to teach matter that pertains to the lower grades. The rule also societies, both of which hold a recognized place in the college course.

Rasidas acting as an incentive to warrant from authority, being required to guard them against the op

of the easier portions of the classics, names, nor the earth Cicero's letters, Nepos, and Phædrus in Latin; with Æsop and Xenophon in Greek. In the highest class of the art of versification.

In all the classes the students are y serves as an immediate preparation for the study of eloquence. object is to acquire fluency and propoets Virgil and Horace, with elegies, epigrams, and other works of the greater poets, care being taken to ex-The Greek prose authors, morals. Demosthenes, St. Chrysostom and St Basil, are employed, and for poetry Homer and some other Greek poet. The precepts are the general rules of prose and verse.

Eloquence, that is, poetry and oratory, but especially oratory, is the object of study in the class of rhetoric. Dicero is the author chosen as the best models. The most approved Latin historians and poets are to be explained, and in Greek, Demostant and even perilous duties of um thenes, Plato, Thucydides, Homer, baseball and football wrangles. Hesiod, Pindar, Saints Nazianzen, Basil and Chrysostom.

So much for the system of classes. A few words are sufficient to explain the peculiar methods of Jesuit instruc-

These rules of old, discovered, not devised Are nature still, but nature methodized.

The prelection is first and most important. It is nothing more than an explanation by the professor of a definite portion of matter, precepts or author, which the student is to study afterwards privately in preparation fo the next class. For example, in the class of rhetoric the professor first explains the meaning of a passage selected from one of Cicero's speeches. Then the structure of the passage is analyzed, the sources from which the arguments are drawn, and the ornaments of style are pointed out with appropriate illustrations taken from othe writers, ancient and modern. Lastly, the professor will comment on the meaning of the words, their beauty, rhythm and variety; he is not expected, however, to treat all these points in every lesson.

The prelection on the precepts comprises an explanation of the meaning of the rule, references to other rhetoricians than Cicero, the reason for the rule, the citation of poets and prose writers in illustration, and any erudition that may throw additional light

on the subject. The other classes have their own forms of prelection. In the lowest class, a short passage from the author is read by the professor, and the meaning made clear. Then follows a literal translation: the grammatical construction of the sentence is explained: attention is called to cases and tenses, and the rules of grammar, so far as they are understood, are recalled to memory and applied. The

explanation of a grammar rule consti-tutes the prelection on precepts. As soon as the prelection is finished ing the attention awake, fosters the

critics of the preliminary Ratio of certatio, or discussion between rivals test serves to spur on the vanquished of passion to the Arctic frost of melan-1586 remark: "Severity must be on the proper rendering of a passage practiced in examinations, since it is from an author, the precepts of rhetormore injurious for boys to ascend to a | ic, poetry or grammar, or the subjectgrade, when not fit, than, if really fit, matter of a former prelection. In the to be kept where they are; and in adthe sharp attacks of ingenious opponot be questioned, for its violation de | The superficial student is put to ignoinstruction by obliterating the divid-ing lines of the classes, and forcing knowledge and clearness of expression serves as a check on any tendency to nized place in the college course. lower the standard of the classes. Its Besides acting as an incentive to observance is rendered all the more thorough and methodical study the necessary that the teacher's energies concertatio supplies a powerful anticoncertatio supplies a powerful antiare fully taxed by his efforts to keep dote to personal vanity. Even the the students from learning too little, best informed students grow innured no external assistance, much less a to defeat and disappointment no less than to success. They learn in the friction of the class-room to bear adposite extreme of learning too much. For the first two years the student is fest in the battle of life no signs of engaged in the study of the Latin discouragement if the world should and Greek grammars, and the reading not grow pale at the mention of their Stard at gaze like Joshua's moon in Ajalon

The concertatio, excellent means though it be of teaching the young to Ovid, Virgil, Demosthenes, St. Chrysostom and Xenophon are studied; the figures of rhetoric are explained, with ployment of punishment and reward in the class room. The solution of the exercised frequently in Latin, Greek question offered by the critics is conexercised frequently in Latin, Greek and English composition suited to their capacity, and the grammar matter is so divided that the portion proper to the lower grade is reviewed in the next higher one. The class of human ext higher one. The class of human its serves as an immediate preparation of the field of poyish. for going beyond the field of boyish The interest in search of educational pro- material, adds with unctuous self-compriety of expression, a due amount of placency: "The new school seeks to precepts of rhetoric. Cicero is the mind by employing them on subjects model chosen for imitation. Sallust, in which it is interested." Waiving Livy or Curtius may also be read, the the question of grammatical obscurity. we find that the real difficulty, name ly, how to interest the student, is neat ly evaded by the critic, and a very clude anything detrimental to good dangerous pedagogical principle ad-

vanced without warrant. It is evident that the students' pleas ure may be consulted only when it leads to good, that education implies the suppression of vicious tastes and expression and style, and the special habits, and the inculcation of sound rules on the composition of epistles, principles of judgment in matters both narrations and descriptions both in intellectual and moral. Certainly the system that makes the teacher a folower, not a leader of his pupils. places him in a false position, nullifies his influence for good, reverses the order of nature and common sense, and model for the cultivation of Latin can originate in nothing short of instyle; Quintilian and Aristotle are spired imbedlity. The chief object of employed to supplement Cicero in interest to the *genus* boy is out-door illustrating the precepts. In the vernacular, too, the style is formed on the cordance with the new theory, must cordance with the new theory, must spend most of his business hours in the open air, performing the thankless and even perilous duties of umpire in

The Ratio Studiorum does not admit the supposition that human nature changes fundamentally with the centuries, nor the theory that all boys are embryonic geniuses. The latter mistake leads to the overcrowding of the curriculum with useless subjects, and the exclusion of rivalry from the schools, for the brilliant student needs no stimulus to his energies beyond the delight experienced in cultivating his mind. The framers of the Ratio, however, being men of mature age, ripe scholarship, and long experience in the workings of college life, realized that the school-world is composed mainly neither of geniuses nor dull-ards, but of intellectually plain people, displaying an almost endless variety of plainness. Hence arose the necessity of careful grading, in order that those of the same or nearly the same attainments might be placed in one class, provisions being made for the more brilliant by promotion, and for the slow by reversing the process.

Three centuries ago the educator was confronted by two classes of students, not unknown to the nine teenth century teacher. The first included the young men of close ap-plication, who took a keen delight in ntellectual pursuits. To the second class belonged the wearer of the chrysan-ruffles, the prototype of the chrysan-themum haired Adonis, who adorns the campus of to-day. The athlete, the campus of to-day. The athlete, under favorable conditions, becomes an excellent student. Strong willed, well-disciplined and intelligent, he possesses the elementary qualifications for success in any undertaking that appeals to his taste. He is not so disinterested, however, as to consider the general good of mankind a sufficient nducement to hard study. Unless something more tangible is offered he will probably devote his time exclusively to the cultivation of his muscles. For this reason the Ratio gives some token of approval in the form of a the professor demands a repetition of it from the students. There is a two-fold advantage in this exercise. It arena. Without competition intellectoffers an opportunity to correct any ual life languishes, though, like many misunderstandings of the subject expension of human progress, the plained in the prelection, and, by keep-spirit of rivalry can be harmful when used immoderately or for evil purposes power of mental concentration, whose decay among students has lately been one of the best preventives of intellect-

rained and the irresponsible.

statues of Hermes in the streets of dreams are not reasonings, nor eccen Athens. Youth is still noted for its in- tricity the badge of the philosopher. opportune display of animal spirits, is much given to hero worship, careless in the choice of a model, devoted to truth and justice when passion does not cloud the judgment, impulsive, inconknowledge of human nature, and the discoveries of the ancient world. The Ratio Studiorum legislates neither for angels of light nor angels of darkness, but for human nature as it really the system is in great measure to be and invigorating the immature minds attributed.

The Jesuits have been severely criti-

ments were not merely neglected—they thought demands reflection, judgmen were suppressed in the Jesuit system. The writer proves his proposition in a course of instruction aims at liant display from the resources of a glorification of those philosophers well-stored memory." We always were of the opinion that well stored to the intensity of their professions memories, logical minds and sound philosophy were the stock in trade of the original and independent genius, and we have been confirmed in our opinion, since in the course of a check ered career we have had the fortune to neet some originals and independents of the new school. One of them, whose name is followed by a long string of extracts from the alphabet, tells us: "The (Jesuit) master had to study the character and capacity of each boy and then has the audacity to say, Jesuits' idea lost sight of the individ-ual." Plausibly inane and vapid heroics of an Anglican pastoral, make with the many as genuine specimens of originality, independence, love of charge of suppressing a love for truth, the critic offers neither proof nor explanation of his assertion. We shall therefore content ourselves with suggesting that he enter a Jesuit classroom with a carelessly written theme, or listen to a poorly prepared recitation, and he will acquire within five minutes a store of wholesome truths sufficient to rouse the most sluggish and satisfy the most fastidious of consciences. He will obtain, besides, a sciences. He will obtain, besides, a varied and useful stock of information, on which he may exercise with profit a

life-time of original speculation and independence of judgment. The disciple is not greater than his master even in the new school. The atest addition to the student ranks is the boy who has been guided to the utter perversion of his faculties, in accordance with his own crude tastes and ancies. He is the joint product of coeducation, erotic poetry, trashy novels, transcendental nonsense and the demoralizing philosophy of self-worship. Sudden transitions from the torrid zone

to more careful training in the future, choly have so weakened his nervous while failure to reach the school stands system that he is thrown into an ecstasy ard of proficiency, unless attended by of delight by the contemplation of his some form of reproof, will seldom rouse own rather meagre accomplishments, the indolent student to the energetic exercise of his faculties. On the other pressing color effects of the moonbeams hand, if neither praise nor blame be given according to deserts, the diligent and idle are placed on the same level, cal, lackadaisical, distrait, and morand a premium is put thereby on lazi-ness and mediocrity.

bidly sentimental, and betrays other unmistakable signs of a defective synness and mediocrity.

Sane men have always made a disderests. The best discipline for inction between the performance and tellectual hypo chondriacs of this de the neglect of duty, between industry scription is outlined in the pages of the and idleness, good and evil. To reverse the judgment of mankind is equivalent to teaching the young that there is no difference between right ity of the exercises, have a soothing and-wrong a doctrine that no one can effect on the violent, inexplicable and approve but the ignorant, the hare- often irrepressible emotions of the young pessimist. The conviction dawns grad-History is silent as to any alarming | ually on his mind that if the world is changes in boyish nature since Alcibi all awry, it must be remedied ple ades fell into disgrace by defacing the meal, and not all at once; that day

There is no royal road to learning or

sistent, a foe to public monuments, re- for close mental application, but rather sourceful in warring against the con- directs the student how, and on what ventionalities, though greatly ham-pered nowadays by the telegraph and As a preliminary to original investigatelephone, flanked by an efficient and tion along special lines, the student is virtuous police force. A profound introduced to the best thoughts and familiarity with the conditions under antecedents of modern civilization are which the young may be influenced for | made familiar to him in the clear ideas, good or evil, are necessary to the theoretical and practical educator. elegant diction of the ancients. The classical languages were potent factors in the civilizing of our barbarian an cestors. They have not yet lost their exists, and to this fact the success of power of humanizing, broadening and of the barbarians' descendants, and of counteracting that unhealthy egoism cised by some, because "originality which narrower systems of education and independence of mind, love of tend to foster. The mastery of those truth for its own sake, and the power of reflecting and forming correct judgand delicate literary taste. The entire very original and independent manner | harmonious development of the faculby declaring that the Jesuit students ties, and the formation of men with vere well versed in philosophy, "skil- ambition too noble to be satisfied by a ful in dispute, and could make a bril niche in the temple devoted to the

> The sin which is not immediately done away by repentance, by its own weight impels us toward another. -St Gregory.

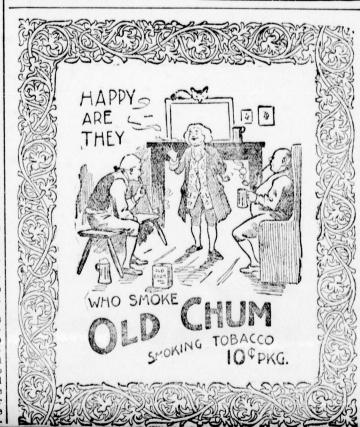
> > Convert's Gift to a Church.

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