

spirit of restless tinkering at churchly foundations.

The Common Council of Newark, N. J., have recommended the placing of the Catholic parochial schools of the city under charge of the Board of Education. The teachers will pass the same examination as the Public school teachers, and will receive the same compensation when the plan is carried out. This is another approach to the granting of justice to Catholics in the matter of education in the United States.

It must be admitted that Lord Salisbury has a strong attachment to his religion, if we are to judge by his refusal to dispose of a piece of land for the purpose of building thereon a dissenting chapel. The deacons of the Spekefield Baptist chapel of Liverpool endeavored to purchase a site from His Lordship for a new chapel on Earle Road, but were informed by the agent that Lord Salisbury would not dispose of any land for such a purpose. It is evident that the ex-Premier, with all his zeal for the protection of Protestant Ulster from "Romish" aggression, considers that the Church of England is the only form of Protestantism which is worth protecting. The dissenters consider this as a very unevangelical disposition in so resolute a champion of Protestantism.

It is worthy of note that notwithstanding the Tory pretence that there is a reaction in Ireland against Home Rule, and that the Irish people do not want it in reality, there have been six vacancies in Irish constituencies since the general election, for not one of which has a Tory presented himself as a candidate for the suffrages of the people. The last seats which were filled were those for North-East and South-East Cork, in both of which Nationalists were elected without opposition. Even in North and South Meath, where the Nationalists and Parnellites are very evenly divided, no Tory presumed to offer himself with the hope of getting a seat through Nationalist dissensions.

"Why is the CATHOLIC RECORD so aggressive?" says a Protestant exchange. We deny the charge. Aggression has never yet been a characteristic mark of Catholic movements. Weak only for peace and justice, which will, we are sure, be always accorded us by the broad-minded and intelligent members of the community. The bigots and fanatics shall be always with us, and no one may complain if now and then we administer a well-merited rebuke. They are forever clamoring for justice, to be gained of course by encroaching upon the rights of Catholics. Their notions of the Golden Rule may be gauged by their approbation of the shameless tirades of their lecturers, upholders of "honor bright and followers of the Gospel." The world is moving and they fail to see it. The religious propaganda that pleased a former generation falls upon the present. A cause that cannot be defended by good and clean weapons is unworthy of any man's sympathy; and there are thousands, we believe, around us, who, seeing through the sham and pretence of such spiritual guides, and yet, fearful, because of family or business relations, to express openly their disapproval, repudiate in their hearts the ignominious warfare. If, then, we are deemed aggressive when we expose misstatements of facts, or hold up a lecturer of calumniating tendency to the scorn of all who love decency and Christian courtesy, or proclaim a Catholic principle, or defend a Catholic right, we will admit the charge and no free man will condemn us.

DEAN SWIFT said that if you want to get an idea into an Orangeman's head you should get an auger and bore a hole in his cranium, and then drive the idea in. It would be quite an undertaking to bore a hole in the craniums of some Toronto Orangemen, but perchance some individual would sacrifice his time, and probably an auger, to drive the idea in that Canadians are wearied of their un-Christian utterances and that it is time for them to behave like civilized beings.

M. LOYSON, the apostate priest, has written to the *Figaro* an article that he designates as his last will. As are all the contributions from the pen of this talented but degraded man, it is couched in elegant and pure language and is also an enduring monument to his brazen effrontery and to his gift of insolent blasphemy. Even the infidel press has no respect for the miserable man who forsook his obligation and proved recreant to his

duty; and though not willing to blame, its appreciations, cautious and constrained, show that the apostate has struck a false chord. The *Debats* speaks of the document as one of three things—the result of invincible pride or of blindness or as a consummate piece of acting. We confess that we deem it a plan to keep himself before the public.

FRANCE cuts a very sorry figure among the nations of the earth. The Panama scandals and its progress in immorality prove that it is "tasting the ashes of the Dead Sea fruit which its hands have culled." Recent reports give us the deplorable information that in one parish alone there are twenty thousand unbaptized persons. So much for "Free Thought." Think of these people deprived of spiritual aid, surrounded by all manner of temptations and incentives to vice, and imagine what must be their lives. As they live, they die, and their bad example remains. It is time for the orators to desert the pulpits of the Madeline and Notre Dame and go out into the lanes and byways, to bring the wanderers back to the fold.

The annual encampment of the Irish-American Military Union took place at Newark on July 2nd, and evoked much enthusiasm and many stirring speeches. The chaplain, Rev. Dr. Fanning, told the old story how Irish soldiers never stood on the battlefield without scattering their enemies like chaff before the wind. The wild Celtic cheer and dashing charge have caused victory to alight full often on the standards of England. This is, of course, overlooked by a Briton and history tells us what efforts have been made to wrest from the Irish their well-earned meed of praise for determined valor. Dr. Fanning said that Englishmen boast of the Charge of the Light Brigade as the grandest example of English courage, but these heroes were nearly all Irishmen. Two years ago the rev. doctor spent a week in the British War Office in London examining the individual records of the gallant 600, and he found that 576 of them were born in Ireland.

Pere Sauton, a Benedictine monk, has been commissioned by the French Government to study leprosy for the purpose of discovering a cure for the terrible disease. Pere Sauton has achieved high distinction at Paris as a medical expert, and there is every hope of his benefitting the sufferers at Molokai. He will first visit leprosy districts in Norway, Lapland, Finland, Turkey, Asia Minor, Greece and Egypt. He will then communicate the result of his investigations to Pasteur. If successful in his quest he will proceed to Molokai to eradicate the awful malady. The scientific world is enthusiastic over the attempt, and many graceful tributes are paid to the zeal of the saintly and learned religious. It is another proof of the charity and love that burns so brightly in the hearts of the sons of the Catholic Church. They are behind every movement to uplift humanity. But a short time ago the news came that a brave man had gone home to his reward: that Father Damien—who turned his back on earthly pleasure and all that man holds dear, and bent himself to the heroic task of ministering to the leprosy inhabitants of Molokai—was no more. We hope that before a year another proof of the learning and sanctity of the Church will be given to the world, by the discovery of a cure for leprosy.

EDUCATION is rapidly advancing in London. A special science professor wishes to instruct children by means of experiments on living animals. We imagined that the various "ologies and fads taught in Public schools would satisfy any lover of education. Verily the children are to be pitied if they will be obliged to cram something more into their undeveloped and untrained intellects. We may hope to see Vivisection on school programmes before long, despite the fact that an eminent expert declared that "to train up students by such methods was to lose upon society a set of young devils." Some Canadian educationists—if we may judge from their methods—seem to consider they have done their duty by forcing children to study subjects they will never understand.

MANY cities have now what is termed a Fresh Air Fund. No words of praise can testify our appreciation of this truly philanthropic work, and we say that they who afford poor children an opportunity of leaving

dingy and dirty tenements and of wandering in the long grass and drinking in the pure bracing air, and of seeing, however little they may understand it, what a bright and beautiful world it is, despite its sin and sorrow, are very near the heart of Him who long years ago took little children in His arms and blessed them. Give the little boys and girls a chance. We spend so much money on luxury, let us give a little towards a practical, charitable work, and we shall be able to look up with confidence to the God who was once a child, poorer than any that was ever sheltered by a tenement.

On the day of their departure for Europe, the Duchess of Veragua and her daughter, Dona Maria del Pilar Columbus, received the sacraments of penance and the holy Eucharist and assisted at the Holy Sacrifice of the Mass at the Sacred Heart Convent, 17th street, New York City. This reminds us of the solemn reception of the Holy Eucharist by Miss Columbus' great ancestor and his men the day they sailed from Palos on their voyage of discovery. The strong faith of the great navigator remains in his descendant. How illustrative is this of the unchanging faith and practices of the Catholic Church, standing in strong contrast to the mutability of modern sects!

THOUGHTS FOR TEACHERS.

The best way to learn is to teach.—St. Francis de Sales.

We preserve our learning and mental powers only by always seeking to know more.—"It is the teacher who takes in that can give out."

Fear of punishment may be a weak motive in school discipline, but the discipline that has not fear of punishment among its motives is itself essentially weak.

A well-constructed time-table is good *prima facie* evidence of teaching ability.

Earnest effort in a good cause never results in a total failure: if it does nothing else, it sets a good example; and good example is always an incentive to a better life.

As example is better than precept so inspiration is better than instruction. Particular facts may be of little or no use to pupils in after life, but they will be daily called on to exercise the mental powers that have been developed and strengthened by the teacher's agency.

"His joy is, not that he has got the crown, but that the power to win the crown is his."

Enthusiasm without skill is better than skill without enthusiasm. The teacher who is merely skillful and nothing more will sooner or later become a failure, while the truly zealous teacher generally succeeds. It is true that zeal and skill combined afford a better guarantee of success than either by itself; but where both qualities do not exist together, let the teacher have at least a genuine love for his work. In some affairs of life zeal is likely to become excessive; but in teaching, considering its peculiar difficulties, this can occur but seldom. At all events, "it is better that the pot should boil over than not boil at all."

What a man feels rather than what he knows is the true criterion of his worth.

"Dream nobly, dream beautifully, and your dreams shall be prophets." As the good intention is potentially the good action, earnest teachers will recognize the importance of turning their pupils' thoughts and aspirations into proper channels of activity, at all favorable opportunities. Direct advice, reference to the lives of great men, timely questioning as to their future career or the occasional repetition of a wise maxim, will often fix a thought in the minds of pupils that may be the means of making them men of power and dignity, men who in some good way or other will yet "leave their footprints on the sands of time."

Laziness, inattention, disorder and punishment are often the results of poor teaching.

Guard the weak point. Pupils often form their opinion of a teacher from the worst they know of him. They have not yet acquired sufficient experience to know that good men have faults and weak men virtues. On this principle, one harsh word may destroy the effects of long continued kindness; one exhibition of weakness may cause pupils to despise the teacher they may have admired for years. That which a child studies most closely is the teacher himself. It is a subject on which he is never examined, yet he learns from it lessons that have a lifelong capability.

If good order can only be secured by leaving no time for anything else, it is hardly worth having.

Even in disappointment there is some philosophy. A teacher who is

always satisfied with his work never gets on any further: he has stopped growing. But an occasional feeling of disappointment is a good sign, and may be made a ground of profit. If you are disappointed for the first time, remember that others have been disappointed too, and have got wisely over it; if not the first, recollect that you bravely rallied from your former sense of failure and can do the same again. To the sanguine teacher, there is a world of comfort in the maxim, "Better luck next time."

It is better to cultivate the talents we have than to strive after talents we have not.

There is scarcely an occupation in life that is not indebted, in a greater or less degree, to the work of the teacher. He exercises an influence over human thought and action that would be difficult to measure, and the startling feature about it is that this influence never wholly ceases its operations. It is a solemn thought for a teacher that his work is continually giving rise to consequences of which it is impossible for human foresight to see the end.

It is not enough to have a sound mind; the principal thing is to make good use of it.

Great as truth is, there are some truths that are quite unpopular. All men agree that it is better to be good than clever, yet the world applauds the clever man and calls him who is simply good "a respectable nobody." School authorities admit that primary pupils should have the ablest teachers; but in practice some ignore this truth and intrust the least experienced teachers with the least experienced pupils. Teachers themselves are often to blame in this matter; for, though knowing better, they profess to consider a transfer from a junior to a senior grade as a promotion, and on the contrary movement as a mark of inferiority.

One great secret of success is to make no mistakes.

As the world is largely composed of men who are always "behind time," the teacher who does no more than give his pupils confirmed habits of punctuality earns the lasting gratitude of the public. At the head of all means for securing this desirable quality stands the steady example of the teacher—never late, always ready, prompt in assembling, exact in dismissing, showing no weakness for holidays, faithful to his time-table and scrupulously loyal to all his promises.

The road to the head should pass through the heart.

In speaking of the "tone" of a school, we do not mean its course of study or the extent of its pupils' attainments, but the health and vigor of the professional forces operating in the school, the result of the teacher's example, instruction, discipline and sense of order and propriety. It is seen in the general conduct of the pupils—their honesty in work, truthfulness, courtesy, candor, cheerfulness, obedience, modesty and keen sense of right and wrong. There is a close connection between the tone of a school and its educational standing, because a healthy moral tone is indispensable to the highest intellectual success. Tone is the outcome of the teacher's training from beginning to end, and is due less to direct efforts than to the numberless silent influences by which right conduct is unconsciously secured.

Over the door of the ideal school—"Abandon care who enter here: this is the home of sweetness and light."

Emulation is a powerful stimulus to exertion. Nevertheless, it needs wise direction or it will inevitably create bad feeling, minister to vanity and tempt children to have recourse to unfair means to obtain an advantage over their rivals. Its dangerous tendencies should be counterpoised by the cultivation of generosity and honor. The child will be thus made to feel that moral is superior to intellectual distinction, and that no distinction is of any value that is not achieved by worthy means.

The advice of the Vermont dentist to his patient: "Don't holler any louder than you have to," may be rather dull, but to boys it means a great deal in the way of manly endurance.

There is no teacher so efficient that his efficiency cannot be increased. If any one doubts this, let him attend a "live" convention. The interchange of thoughts and ideas, and the kindly criticism timely offered, must make conventions of the right kind capable of sharpening the teacher's knowledge, sharpening his professional skill, and strengthening his devotion to the cause of education.

The best book for the pupil is the living voice of the teacher.

If an acorn be planted in the ground to-day, no rational person expects that it will have become a full-grown oak tree to-morrow, or next year, or perhaps for a generation; but, when fully developed, the oak is the king of trees and has been known to exist for centuries. True knowledge is much the same in its character, growth and durability. The wise teacher imparts it gently, softly and kindly, a little at a time and in various directions; slowly

and deliberately, but with a thoroughness that gives mental power and confidence to its possessor. Enthusiastic young teachers and a thoughtless public are apt to expect and demand immediate results; but the veteran teacher knows that the effects of real teaching do not appear in the average pupil until years have passed away—probably not until manhood has been reached. And so the work of the teacher comes to resemble that of the tapestry weaver—his skill and patience must be exercised for many a long and weary day before he can really see his handiwork; but when at last its beauty and excellence become clearly visible, he is amply repaid for all his labor.

LECTURE ON SAVONAROLA.

His Life and Work Pictured by Father Donnelly, S. J.

At the general meeting of the Liverpool, England, Catholic Literary Society, Father Donnelly, S. J., delivered a learned and eloquent lecture on the life, acts and character of Savonarola. In addition to the graphic account which he gave of the life-work of the great Dominican friar of the fifteenth century, Father Donnelly described at length, says the *Liverpool Catholic Times*, the characteristics of the Italian, and, indeed, the European life and thought of the period, showing the irreligion and corruption that so widely prevailed when Savonarola began his labors.

The two dominating principles of his life, Father Donnelly said, were intense detestation of vice, and an all-consuming zeal for God's glory. The rev. lecturer went on to describe his early studies, his love of philosophy, the gradual growth of his fame as a preacher, the thrilling effect of his great sermons, and his labors to cleanse Florence and Italy of corruption, and bring back the earlier purity and greatness. Father Donnelly pointed out the imprudent zeal which characterized some of his actions and utterances, his disobedience to the Pope, the controversy and tumult which ensued, the conduct of the friar's enemies, and finally his excommunication. Father Donnelly went on to say: "Direct opposition to Papal commands he continued preaching in the Cathedral church, where the multitudes that thronged to hear him were so great that the seats had to be built up around the church as in an amphitheatre. His breach with the Pope, was now complete. Every word he uttered before the crowded masses was in direct violation of the Papal mandate. He had now entered on a course which no Catholic can justify. The Pope, fully active to the critical state of affairs, threatened Florence with an interdict if the Signory did not silence their great preacher."

Then finally Savonarola cast all restraint aside, and defied the Pope. He wrote to all the great powers of the Christian Church, to the kings of France, Spain, England, Hungary, and the Emperor of Germany, calling on them to save a religion from the misrule of Alexander VI., and imploring them to convoke a council in which he would make good his charges. The letter to the King of France was intercepted and forwarded to Rome. It was just at this moment when the minds of the Florentines seemed to have turned completely against Savonarola that a Franciscan Friar of Puglia began a violent attack upon the Dominican calling him a heretic, a schismatic and a pretended prophet, and challenged him publicly to pass through a fire to prove the truth of his doctrine.

Unfortunately for the Prior, his companion Fra Domenico rashly undertook to maintain the three celebrated conclusions of his superior by the ordeal of fire, much against the wish of Savonarola himself. It would seem from what Villari tells us that the ordeal was designed and arranged by the Signory that he might be easily put to death before the end of the disputation or at least before the miracle could be seen while they would appear quite ignorant of the proceedings.

April 7th, the day appointed for the ordeal, arrived. Great was the excitement in the city, intense the tension of the populace. The Dominicans were early at their post, but still the Franciscans came not, whilst excuses of every kind were brought forward. It would take too long to enter upon the vexed questions of how the ordeal was frustrated.

Suffice it to say that the Signory at last prohibited it after a long day of weary waiting and angry discussion. Great was the indignation of the crowd; sad indeed was the return of the Prior to St. Mark's, surrounded by an armed guard, and hooted by an infuriated mob. The following day he appeared in the pulpit of his own church, declared his readiness to die for the truths he had preached, gave the loving hearts that still trusted in him his parting blessing, and left the pulpit of St. Mark's forever.

We need not dwell upon the next scene—how friends and brothers in religion offered up their lives in his defence, how the blood of assailants and defenders flowed together in the cloister and in the Church, and how at last by the treachery of a fellow-Dominican he was led away prisoner with Fra Domenico and Fra Silvestro. The enemies of Savonarola were now in power, and were resolved to show him no mercy. It was determined not to send him to Rome, but to put him on his trial in Florence. His trial was a mockery of justice. He was inhumanly tortured in the hope of wringing from him some admission.

No one can decide what his real answers were, as the evidence is all

most overwhelming that they were falsified by the notary. On the 22nd of May, 1598, Savonarola, Fra Domenico, and Fra Silvestro were condemned to be hanged and their bodies to be burned. They confessed, communicated, accepted the Plenary Indulgence offered them by Alexander VI., and after having been degraded by the Bishop of Nasona, the Papal Commissioners pronounced on them their sentences as "schismatics and contemners of the Holy See." Then they were handed over to the Civil power. The sentence having been put to the vote, and passed without a dissentient voice, it was read to the accused. The sentence was immediately afterwards carried out amid a storm of mingled grief and rejoicing.

Thus passed away one of the marvellous men of the age—a man remarkable for singleness of purpose, tenacity of will, heroic zeal and a burning faith. He stands pre-eminent over his contemporaries in the soul-stirring eloquence which sways the hearts of the people. His holy, pure and modified life strengthened and intensified his hold upon his followers. The one great blot upon his life was his disobedience to the Sovereign Pontiff. Had his zeal been tempered by prudence all Christendom would probably have hailed him ere this as one of the greatest reformers lifted up by God for the welfare of His afflicted Church. There is no virtue that we should guard ourselves against so much as zeal. Savonarola died in the Piazza amid the sobs of his friends and the exultant shouts of his enemies. And thus it has been ever since.

He is one of the great figures of history, like Mary Queen of Scots, about whom controversy is ever raging. Luther, in 1573, when publishing Savonarola's meditation on the "Misereere," declared the Prior of St. Mark's to have been the precursor of his doctrine. This statement, first circulated by Luther, has become part of the great Protestant tradition. He fell, and fell, deeply, by disobeying the Pope; he gave way to the most imprudent language in his declamation from the pulpit on the state of the Church, but he remained ever faithful to the dogmas of his religion.

That his orthodoxy was unquestionable is proved by his writings and sermons which came forth from the ordeal of the Inquisition without a suspicion of heresy being voted against them. The followers of Savonarola after his death continued to profess themselves to be wholly and invariably Catholic. The rule of life that he drew up for his gaoler shortly before his death gives the lie to Luther's statement that "the holy man maintained justification by faith alone without works." So great was the opinion held by many of his sanctity in the sixteenth century that we find saints like Catherine de Ricci and Philip Neri reverencing him as one of God's uncanonized saints. This was so notorious in the case of St. Catherine that an accusation was lodged against her beatification precisely on the ground that she had frequently implored his intercession as a saint. The Church thereupon examined into the grounds of the sentence and the part taken by Alexander VI. in his condemnation. During the whole time of inquiry the holy Florentine, St. Philip Neri, says Bartoli, kept a portrait of Savonarola in his room surrounded by a halo of glory, and implored of God with agonizing fervor that this champion of the Christian faith might not be subjected to a second condemnation.

It is further stated that having learnt by a special revelation that the memory of his hero would come out pure and without spot from the last trial, he felt it impossible to contain his transports of joy, which were warmly shared by a great number of the faithful, in whose eyes this result was equivalent to a formal canonization; and Rome itself was so indulgent to public opinion on this occasion that she allowed to be exposed for sale and freely circulated in pious families, medals and portraits in bronze, with inscriptions in which the Blessed Fra Jerome Savonarola was entitled doctor and martyr. Great as was the eloquent prior of St. Mark, greater still would he have been had he been more temperate in language, more prudent in design, more obedient to lawful authority.

How many spring times and seed times have we lost! how many a summer is past without a harvest! how many an autumn without a vintage!

What is one man's cloud is another man's sunshine.



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