

RELIGION IN THE SCHOOL.

It is not unusual, nowadays, to find men eager to counsel the recognition of the principle that religion be withdrawn from the school, and that secular education be relieved of such adventitious trimmings as the teachings of the moralist. In view of this fact it is the duty of those, to whom patriotism is a virtue rather than a sentiment, to hoist the danger signals along the land, that the unwary may be warned of the surrounding peril. The lesson that history teaches to him who cares to learn is this, that the purity of a nation's morals is the pledge of a nation's greatness. Rome fell from wealth and power into penury and weakness, because she fell from virtue into voluptuousness. This truth then is obvious, that the desire to labor for our country's progress should be associated with the determination to struggle against the severance of religious and secular education. And the struggle will be a bitter one, because the enemies are powerful, but this bitterness should be only the parent of increased energy.

What are the motives of those who plead for the divorce of science and religion? It is difficult indeed to answer with certainty. The presumption, however, is rational that they are guided by opinions very much resembling those which prompted the revolutionists of France to make Sunday observance a punishable crime, and fill their "sunny land" with temples, beneath whose roofs men gathered to pay homage to the goddess of reason. None are so bold as to desire a recurrence of these events. It may be safely said that everyone wishes society to be lasting; but so society will not be lasting if we take God from the school, and allow Him but the narrow limits of a church for his abode. If this latter contingency should arise, the dissolution of our social organism would follow in its path. The process might be a long one, but dissolution would come sooner or later. And why? Because the fundamental principles upon which society rests are justice and charity. All duties of man towards man may be found in these two virtues, whose true and lofty conception can be acquired solely through the study of Christian doctrine.

We cannot say that nature has been selfish in bestowing her gifts, or that she has forgotten to plant a certain tendency to good in the human breast, but this tendency is in a crude undeveloped state, and must be fashioned and amplified by religious training. Hence, it must be said that any system which proposes to disunite religious and secular instruction, holds within itself the germs of national disintegration. Were the designs of enemies powerful enough to attract many sympathizers from amongst the educationists of the land, our universities and colleges might send forth accomplished, but certainly not educated men. "To educate means to bring out, to develop the intellectual, moral, and religious faculties of the soul."

Authority after authority might be quoted in favor of the contention that religion and science must go hand in hand. The Scriptures teem with wise counsels regarding the instruction of youth. Cicero, Hume, de Lamennais, and Guizot have declared that the perpetuity of civilization depends upon moral training. Voltaire and Rousseau have voiced the same sentiment, and no one can honestly censure them for extreme leanings towards Christian piety. Brought face to face with the testimony of such men and such observers, one must be filled with the conviction that if our welfare is to be abiding; if our youths are to become good members of society, and if society itself is to be something more than a mere collection of individuals, without a unifying spirit, the shaping

of man's moral nature must receive serious and constant care. If the mind be filled with scientific speculations, while the heart is left void of these religious impulses for which it ever yearns, men would become nothing more than learned animals.

Too much importance cannot be attached to this question, because it is one of public concern and universal interest. This strong antipathy to a religious education is founded on a misconception as to the import of the words "religious education." By it is not meant an education in which religion is exclusively taught, or in which the will is properly trained while the mind is neglected. No! By it is meant an education in which the sciences are taught, theories expanded, and their application explained; an education which is directed to the perfecting of the entire man, to the guidance of his intellectual, moral and physical powers; but, withal, an education founded on religion, conducted by religion, and leaning to religion. No one can assert that these views are extreme, unless he assume the sophist's role, and does so that he may be able to bolster up what he feels to be the weaker side of the argument.

To everyone who believes that a thorough development of character is desirable, and even necessary, the task will be an easy and a pleasing one, of urging upon those who have any concern for the social and political integrity of their country to proclaim against any proposal that would point to the withdrawal of the religion from the school; because without the religious sentiment deeply fixed upon the minds of the people, law would be but a formality and government impossible. If this religious spirit be not fully infused into the very being of the community, what would be the result? Present day nations, like others whose existence the world has seen, would totter and fall, and above the ruins might be written, "This is as it is because the sustaining arm of God was drawn from them."

Would not see a Nun Insulted.

An incident occurred on an afternoon train on the Marblehead, Mass., branch of the Eastern Railroad the other day that ought to have found its way into print before this. It has numerous lessons. Among the passengers were three sweet and quiet Sisters of Charity, in their characteristic dress. A drunken man, very drunk and annoying, entered the car and sat down beside one of them. He talked persistently, drank from a big bottle that he carried, and finally stuck his disagreeable face into the long bonnet of the Sister in a most insulting way. She was evidently much frightened. Finally a woman, as white as a sheet, and full of suppressed indignation, got up from her seat and went to the rescue. She grabbed the brute's bottle, wrested it from his hands, and flung it out of the window. She then took hold of him, and after a lively and unassisted struggle, got him out of the seat.

"I'm no Catholic," she said, excitedly, to the spectators, "but I can't sit still and see a Sister of Charity insulted!"

The great lung healer is found in that excellent medicine sold as Bickle's Anti-Consumptive Syrup. It soothes and diminishes the sensibility of the membrane of the throat and air passages, and is a sovereign remedy for all coughs, colds, hoarseness, pain or soreness in the chest, bronchitis, etc. It has cured many when supposed to be far advanced in consumption.

They who are most weary of life, and yet are most unwilling to die, are such who have lived to no purpose, who have rather breathed than lived.—Clarendon

Faith and poeistency are life's architects, while doubt and despair bury everything under the ruins of endeavor.

It is not charity, but rather great cruelty, that prevents us from reminding a brother of his faults.—St. Antoninus.

A FARMER'S SON TORTURED.

Confined to the House for Months and Unable to Walk.

A Sensational Story from the Neighborhood of Cookeville—The Father Tells How His Son Obtained Release—What a Prominent Toronto Druggist Says.

From the Toronto News.

Four miles from the village of Cookeville, which is 15 miles west of Toronto on the Credit Valley division of the C.P.R., on what is known as the "Centro Road" is the farm of Thomas O'Neill. In the village and for miles around he is known as a man always ready to do a kindness to anyone who stands in need of it. Because of this trait in his character, whatever affects himself or his household is a matter of concern to the neighbors generally. So it happened that when his eldest son, William O'Neill, was stricken down last spring, and for months did not go out of the door, those living in the vicinity were all aware of the fact and frequent enquiries were made regarding the young man. When, after suffering severely for some three months, young O'Neill reappeared sound and well his case was the talk of the township. Nor was it confined to the immediate vicinity of Cookeville, as an outer ripple of the tale reached the News, but in such an indefinite shape that it was thought advisable to send a reporter to get the particulars of the case, which proved to be well worth publishing in the public interest. On reaching Cookeville the reporter found no difficulty in locating the O'Neill farm, and after a drive of four or five miles the place was reached. Mr. O'Neill was found at the barn attending to his cattle, and on being made aware of the reporter's mission told the story in a straightforward manner. He said: "Yes it is true my boy has had a remarkable experience. I was afraid he wasn't going to get better at all, for the doctor did him no good. At the time he was taken ill he was working for a farmer a couple of miles from here, and for a time last spring he did a lot of work on the road, and while he was working at this there was a spell of cold wet weather, when it rained for nearly a week. He kept working right through the wet and he came home with his shoulders and wrists so sore that he couldn't work. He got gradually worse, the pains spreading from his shoulders and wrists to his hands and then to his legs, finally settling in his knees and ankles and feet, so that he couldn't stir at all some days. I sent for a doctor from Streetsville. He said the trouble was an attack of rheumatism, and although he kept visiting him every few days and giving medicine, it did not seem to do any good. The pains did not quit and the boy was suffering dreadfully. Why when he would wake in the morning he couldn't stir a limb, but gradually during the day he would get a little easier so that he could sit up for a while. His feet were swollen so much that he could not get on either boots or stockings. After he had been doctoring for nearly two months without getting a bit better, I concluded to try something else, so the next time I went to Toronto I got three boxes of Dr. Williams' Pink Pills at Hugh Miller's drug store. We followed the directions with the Pink Pills, but the first box did not seem to do him any good, but he had scarcely begun the second box when he began to improve greatly, and by the time the third box was gone he was as well and sound as ever, and has not had a pain since. He is now working on a farm about six miles from Cookeville, and is as sound and hearty as any young man can be."

On his return to Toronto, the reporter called at the store of Messrs. Hugh Miller & Co., 107 King street east, to hear what that veteran druggist had to say about Dr. Williams' Pink Pills. He remembered Mr. O'Neill getting the Pink Pills, and on a second visit Mr. O'Neill had told him that Pink Pills had cured his son. Mr. Miller, in answer to a question as to how this preparation sold, said that of all the remedies known as proprietary medicines Pink Pills was the most popular. He said he sold more of these than he did of any other remedy he ever handled. This is valuable testimony, coming from a man like Hugh Miller, who is probably the oldest and most widely known druggist in Toronto. The Dr. Williams' Medicine Co. are to be congratulated on having produced a remedy which will give such results, and which can be vouched for by the best dealers in the province.

Dr. Williams' Pink Pills are a perfect blood builder, and nerve restorer, curing such diseases as rheumatism, neuralgia, partial paralysis, locomotor ataxia, St. Vitus' dance, nervous headache, nervous prostration and the tired feeling therefrom, the after effects of la grippe, diseases depending on humors in the blood, such as scrofula, chronic erysipelas, etc. Pink Pills give a healthy glow to pale and sallow complexion and are a specific for the troubles peculiar to the female system, and in all cases arising from mental worry, overwork, or excesses of any nature.

Bear in mind Dr. Williams' Pink Pills are never sold in bulk, or by the dozen or hundred, and any dealer who offers substitutes in this form is trying to defraud you and should be avoided. Ask your dealer for

Dr. Williams' Pink Pills for Pale People and refuse all imitations and substitutes. Dr. Williams' Pink Pills may be had of all druggists or direct by mail from Dr. Williams' Medicine Company, Brockville, Ont., or Schuettady, N. Y., at 50 cents a box, or six boxes for \$2.50. The price at which these pills are sold makes a course of treatment comparatively inexpensive as compared with other remedies or medical treatment.

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HOME RULE.

The undersigned has the honor to announce that he has now in press, and will shortly have published, a verbatim report of the speeches delivered on the occasion of the first and second readings of the Home Rule measure now before the

ENGLISH HOUSE OF COMMONS.

The collection embraces the speeches of Gladstone, Clark, Sexton, Saunderson, Balfour, Bryce, Collings, Redmond, Russell, Labouchere, Chamberlain, Blake, Hicks-Beach, McCarthy, Davitt, Morley, &c., &c., furnished by a first-class stenographer employed on the spot; and as they are the reproduction in book form of controversies that are destined to become of historic interest, the under-reigned relies on his friends and on the reading public for their patronage. A further announcement later on.

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