



## Who Founded Public Schools.

THE FESTIVAL OF ST CALAZANZIO  
The Patron of Free Schools.

From Young's "Catholic and Protestant Countries Compared."

The accusation so persistently repeated by our enemies, and so readily credited by the Protestant public, that the Church is the friend of ignorance and opposed to education, is made to back up the old, long standing calumny that she hates, because she dreads, the light; that ignorance is essential to her life and the secret of her power.

If this accusation had the least foundation in truth, then, of all places in the world, the City of Rome ought to furnish the clearest exemplification of this alleged benighting policy. Schools ought always to have been very rare in that centre and stronghold of the religion that lives and thrives by ignorance. One would take it for granted that anything like a free school there was never heard of. And, if anybody should have ever attempted to undermine the Papal Throne and the very foundation of the Catholic Church itself by daring to open such a school, of course he must have been seized at once, thrown into the dungeons of the Inquisition, and after having been properly tortured, left to rot and die.

Now it happens that there was just such a man, Giuseppe Calanzio by name, and strange to say, by profession a Catholic priest, and it was in the year 1597 when he did this very deed, not only once, but ever so many times. The fact is, he is the founder of the first free school system. What did Rome do to this man? Only this: She canonized him as a saint and named him as the only patron of all schools for the common people, and especially of all FREE schools. And every priest in the whole world to-day celebrates at the altar the festival of this Catholic saint of free schools.

But if this St. Giuseppe Calanzio brought free schools under a system, then such schools must have existed before. Most certainly. Rome had always been solicitous to provide for the education of children, and here is good evidence of it—evidence standing for over four hundred years before that saint himself was born.

In 1179 Pope Alexander III. at the third Council of Lateran had the following decree passed: "Since the Church of God, like a tender mother, is bound to provide for the poor, both in those things that appertain to the aid of the body and in those which belong to the advancement of the soul, lest the opportunity should be wanting to those poor children who cannot be aided by their parents, let a complete benefice be founded in every cathedral church and assigned to a teacher whose duty it shall be to teach the clerks and poor scholars of the same church GRATUITOUSLY, by which means the support of the teacher may be assured and the way of instruction opened to learners. Let this practice be restored in other churches and monasteries if, in times past, anything was set apart for this purpose. But let no one exact a price for getting permission to teach."

Popes prelates and priests have always shown themselves to be of one mind ever since with this Pope Alexander. What is the result as witnessed to-day? FREE EDUCATION in Rome itself, from the great Ro-

man University down through its colleges and seminaries to the last one of its numerous schools, forms one of the most striking and, to all but its calumniators, the most pleasing features of the capital of the Christian world.

Now let us hear a little Protestant testimony about Rome, and look at a few figures.

Laing, in his "Notes of a Traveller," thus discourses of the state of education in Rome:

"In Catholic Germany, France, Italy, and even Spain, the education of the common people, in reading, writing, arithmetic, music, manners, and morals" (which last two elements of education ought to be printed in capitals) "is at least as generally diffused and as faithfully promoted by the clerical body as in Scotland. It is by their own advance, and not by keeping back the advance of the people, that the Popish priesthood seek to keep ahead of the intellectual progress of the community in Catholic lands, and they might perhaps retort on our Presbyterian clergy, and ask if they too are at the head of the intellectual movement of the age. Education is in reality not only not repressed, but is encouraged by the Popish Church, and is a mighty instrument in its hands, and ably used.

"In every street in Rome, for instance, there are at short distances public primary schools for the education of the lower and middle classes in the neighborhood. Rome, with a population of 158,687 souls, has 372 primary schools, with 482 teachers and 14,099 children attending them. Has Edinburgh so many public schools for the instruction of those classes? I doubt it. Berlin, with a population double that of Rome, has only 264 schools. Rome also has her university, with an average attendance of 600 students, and the Papal States, with a population of 2,500,000 (in 1846) contain seven universities. Prussia, with a population of 14,000,000 (nearly six times as great) has but seven universities.

"The statistical fact that Rome has above a hundred schools more than Berlin, for a population little more than half that of Berlin, puts to flight a world of humbug about systems of national education carried on by governments and their moral effects on society."

Now just here I must call attention to the singular value of the evidence of this Scotch Calvinist who was no friend of the education of the "lower classes." Listen to this:

"It is very much owing to the zeal and assiduity of the priesthood in diffusing instruction in the useful branches of knowledge that the revival and spread of Catholicism have been so considerable among the people of the Continent.

"The Catholic clergy adroitly seized on education, and not, as we suppose in Protestant countries, to keep the people in darkness and ignorance and to inculcate error and superstition, but to be at the head of the great social influence of useful knowledge, and with the conviction" (O wily Roman priesthood!) "that this knowledge—reading, writing, arithmetic, and all such requirements—is no more thinking or an education leading to thinking, and to shaking off the trammels of Popish superstition, than playing the fiddle, or painting,

or any other requirement to which mind is applied."

So it appears that Rome is not to be praised after all for TAKING THE LEAD in educating the common people, but to be reviled for the cunning of its priesthood in spreading knowledge among them as the surest means of binding them more securely with "the trammels of its Popish superstition!" That is, the education of the people is sure to result in the "spread of Catholicism," and as a champion of Calvinism—the stoutest form of Protestantism—he is opposed to this powerful means, devised by the Romish priests, of keeping up and securing from the Protestant ranks new adherents and slaves to its Popish superstitions. That is what he meant by saying that the statistical facts, apparently witnessing to the glory of Rome, were "INSTRUCTIVE as well as amusing."

The long and short of it is, the Catholic Church must be reviled and downed in any case. In their own countries, where Protestants have the floor, she is reviled, and falsely, for keeping the people in ignorance; and lo! the Protestant philosopher, finding Rome leading the most enlightened countries in the world in teaching the people, tells us she is to be reviled because she does NOT keep them in ignorance.

### Anglicans and St. Augustine.

Catholic Times.

"It was, of course, the late Archbishop Benson's idea—and he was exceptionally prolific in picturesque ideas—to combine the fourth Lambeth Conference with such a declaration of Anglican continuity as the commemoration involved." So writes a special correspondent of the "Daily Chronicle" in describing the visit paid by the Anglican Bishops and clergy to the scenes at which that "Italian missionary," St. Augustine, landed. Surely Dr. Benson's conception was not merely picturesque, but bizarre. The project of thus championing the Continuity Theory would never have entered the mind of any man save that of an Anglican Bishop, and no one would accept it but an Anglican prelate or minister. The logic seems to us to be this: "We Anglicans reject Augustine's creed; above all, we reject his cardinal principle of submission to the Vicegerent of Christ; therefore we continue the doctrine and traditions which he introduced." Such an argument appears plain, unsophisticated people of the same kind as that of the man who seeks to prove that black is white or that two and two make five. But singular, incomprehensible as this method of procedure is, it is avowed and pursued with as much complacency as if it were entirely rational. The Anglican Archbishops, Bishops, and other clergymen perform a devout pilgrimage to Ebbs Fleet and Richborough, where St. Augustine and his companions first stepped on British soil; the announcement that Archbishop Temple sits in the chair of St. Augustine is made again and again; the members of the Conference assemble in St. Martin's Church, Canterbury, and are assured that here Augustine and his monks used "to sing, to pray, to say Mass, to preach, and to baptise," and that here, according to an early tradition, supported by strong probability, King Ethelbert was baptised. And the "Church Times" holds that "this act of faith of so many

Bishops closely associated with the English Church, expressing their conviction that their episcopate is identical with that of St. Augustine, is a very practical endorsement of the position taken by our Archbishops in their defence of the English Church." At all which many will be inclined to cry in the language of Shakespeare that judgment is fled to brutish beasts and men have lost their reason.

But let it not be supposed that we regret these acts testifying veneration for the memory of St. Augustine. On the contrary, they are to us a source of inexpressible delight. They make it clear that the old Catholic faith, which St. Augustine preached, as the envoy of Pope Gregory, which Pope Leo XIII. teaches and which the Catholics of England believe, exercises an irresistible power over the minds and hearts of those whose forefathers were led in an evil day to renounce it. They are coming back. In returning they betray many remarkable inconsistencies, but the fact that they deem the so-called "Reformation" anything but a blessing is quite evident. The Church of England has undergone a rapid change, which is still in progress. We do not for a moment imagine that the Anglican leaders are blind to the illogical character of their action in referring to the preaching of St. Augustine as a sign of their connection with the Catholic Church in England. Even the "Church Times" admits that within the past quarter of a century there has been an extraordinary alteration in the position of the Church of England, for it states that the reply of the Archbishops to the Sovereign Pontiff, if issued five and twenty years ago, would have called forth a storm of protest and recrimination. The Anglican Archbishops and Bishops cannot stand still if they would. Around them are large numbers of people seeking light, and they find that the only way in which they can be satisfied is to go back to the old paths. The movement naturally affords pleasure to Catholics. They must rejoice that a great body of Anglicans, with the editor of the "Church Times," recognize "the hopeless condition to which popular Protestantism has been reduced so far as the Church of England is concerned," and must feel comforted by the thought that many individual Anglicans will be more earnest than their leaders—will not be content with imitating this or that principle of St. Augustine, but will embrace the whole cycle of his tenets.

The organization of the Catholic Church, as well as its doctrines and ritual, has been commending itself strongly to the Anglican prelates, and it has been no secret that the promoters of the present Lambeth Conference have been aiming at strengthening and enlarging the authority of the Archbishops of Canterbury and York. It is, however, far from probable that the scheme will have any practical results. Without unity of doctrine all attempts at centralization will be vain, and in the Church of England unity of doctrine is impossible. The confession made by the editor of the "Church Times" in his last issue has an eloquent significance: "It is to be feared that there are not yet signs of a sufficiently general acceptance of the principles upon which Our Lord instituted the sacred Hierarchy of the Church to make

it safe to hasten the development of ecclesiastical organization, whether diocesan, provincial or of a wider character." We thank the "Church Times" for teaching us the word. The members of the Church of England are not yet rightly prepared for the "acceptance of the principles upon which Our Lord instituted the sacred Hierarchy of the Church." As for the Anglican Bishops who are assembled at the Lambeth Conference, they are a respectable array of gentlemen accustomed to manage religious affairs—just as politics are managed—by all sorts of compromises, and nobody believes that they discharge the commission which Christ entrusted to His Church of preserving the deposit of faith and uttering the whole of the Christian truth. For the fulfilment of that commission people look to the Hierarchy which was founded in accordance with the principles laid down by Our Lord and of which St. Augustine was a member.

### PIANO PRACTICE.

How Long May a Student Practice Instrumental Music With Safety?

Many earnest thinkers are at present querying whether the thousands of hours devoted to this practice are wisely expended. Moreover, it is repeatedly asked how far the demands of the piano are in accord with the requirements of health and to what degree the nervousness, defective sight and stoop shoulders of the day are due to piano practice. In view of gaining light on the subject, the management of a prominent western newspaper recently addressed a circular to a number of noted medical men, inquiring how long a student, in average good health, might practice instrumental music with safety. The piano and our girls were doubtless the chief objects of consideration with the circular's author. They were evidently uppermost in the minds of the authorities who responded. A consensus of the opinions expressed in the replies is, therefore, fully in accord with the present theme.

The length of time to be employed with safety, it was stated, depended largely on the age, individual temperament and other occupations of a student. Girls were thought to have less endurance than boys. In commenting on the foregoing, *The Etude* says: It might well have been added that they are less likely to have other balancing occupations and are more frequently tempted to undue exertions through ambition for social display. One of the main difficulties was considered to arise from the fact that the piano frequently stands in the dark corner of a room filled with dead air, and either under or overheated. Bending forward and straining the eyes to read the notes, in an improper light and atmosphere, is almost sure to cause defective vision and other physical injuries. Another danger attracting attention was the continuous use of the same set of muscles from long sitting in one position, causing headache and permanent spinal exhaustion.

The danger was thought to be especially great to a young spine when the feet are without support, and it was advised that children under 10 should not be permitted to practice more than two hours daily, broken into several periods, with plenty of outdoor exercise intervening. An adult might be allowed from three to six hours, interrupted in the same way. All our organs and faculties are improved and strengthened by habitual use, not overstepping the limits of endurance, but harm must inevitably result from excessive weariness. In ability to lay aside thoughts of work in rest periods wakefulness at night and lassitude in the morning should be promptly heeded.—Ex.

We notice that the latest map of Manitoba, issued by the Provincial Government, omits Ste. Rose du Lac, near Lake Dauphin, which appeared in the preceding map. Could our Ste. Rose du Lac correspondent enlighten us as to the cause of this omission?