

journal is rushed through as "the proper caper just now," and afterwards the whole teaching community grumbles at the injudicious innovation, and the reformers repent at leisure, unless, of course, their conceit be an armor of proof against damaging facts. For instance, Father O'Connor tells us, "the analytic method of former years has been suddenly changed for the synthetic, and teachers are abruptly required to use a method for which their previous normal training has not prepared them. This experiment in education has been almost suddenly applied to the thousands of children in our great city. The result is that excellent work cannot be accomplished, unless the Course itself and especially the recent innovations are cut down. The work in English and in mathematics, in consequence, is not up to as high a standard as five or six years ago."

After printing a schedule of time-divisions in elementary schools and an order of time for the fifth year, second half, in which we note that every week six hours are given to non-mental work, one hour to composition, six hours to reading and penmanship, six hours to arithmetic, geography and history, Father O'Connor says: "The first impression made upon one in going over the course of studies in the schools of New York is that the course is adapted to educate the senses rather than to educate the mind. It cultivates powers of observation but not so much powers of judgment. It teaches to gather facts, but not reasoning on those facts; it develops the animal powers of the five senses, but not so much the distinctly intellectual or mental powers. Now as the soul is more important than the body, and the mind of greater dignity than the senses, it stands to reason that if education is for the intelligence, greater stress should be laid upon the development of the intelligence than upon the training of the physical powers." Unfortunately, though Father O'Connor prudently refrains from saying so, the great mischief is that for most non-Catholic educators there is no essential difference between the senses and the mind. Contemporary school psychologies mix up feelings, sensations, ideas, volitions as if they were all pretty much on the same plane, and they ignore the soul altogether.

The lecturer next examines what the New York public school course does. "It trains the mind fairly in numbers," he says, "gives a general idea of language and supplies a large amount of general useful information. How thorough this knowledge is and how deeply imprinted might be a matter for consideration. The facts acquired are chiefly scientific. What value these scientific facts may have in ten years, compared with a strengthening of the

powers of the mind itself may be inferred from the answer of a professor of Yale College. When asked what books would you put on the top shelf, or in the storeroom, as not of any special value for reference, he answered, 'All books of science that date ten years back.' Ponder for a moment the revolutions in electricity in the last five years. In ten years more what will become of the antique scientific facts upon which so much time is spent that should be given to the human intellect itself, which never grows antique?" This is a striking way of putting the case.

Father O'Connor then goes on to consider what the New York method does not accomplish. "It does not develop the strictly mental power, the judgment, the reasoning, which is the distinctive faculty of man." A well-balanced judgment, what Newman defines as the faculty of seizing the strong point in every question, is the outcome of a natural gift no doubt first of all, but it can also be highly developed by judicious training imparted by men who are themselves well-balanced. Moreover, adds Father O'Connor, the New York system "does not train the mind by forming it to grapple with difficulties. It does not equip the mind fully for the acquisition of new knowledge over and above the fund of general information which it receives in the cultivation of powers of observation. In other words, it places a low standard on the activity of the child's mind and makes its intellect a receptacle of facts, an imitative faculty, rather than an inventive, creative force of living thought and an originator of ideas."

In a brilliant, thought-filled passage Father O'Connor shows what education ought to do. "Education in New York City to-day ought to be more thorough than at any time in the world's history, for the reason that the individual citizen of to-day has more problems to solve and of a more complex nature than were ever placed before the mind of man. The way to solve these problems of life, to give good decisions and sound judgments, is not to cram the mind with facts which will be out of date, or crowded out by other facts later in life, but to give to the mind the tenacity, the cohesion, the flexibility of steel to resist, and to bend and to hold together in the conflict of motives and impulses, and when the shock is over to be true as steel and as firm though hard pressed under the tension. This is the kind of education that is needed for the twentieth century, when we shall need more than ever men of mind, men of character, men of worth to uphold the fabric of the State against the inroads and the battering of selfishness and corruption, the sapping of irreligion and baseness, and the ravaging of audacity and crime. We shall need men whose minds are guided by the two guardians of wisdom and truth, wisdom to weigh things and men in the balance, and truth, not to be misled by error in whatever specious form of splendor it may be clothed." These are brave words and profoundly true.

We have said enough to show that this 27-page pamphlet published by the Apostleship of

Prayer, 27 and 29 West 16th St., New York, ably exposes current fads and shams in education. We have not touched upon its further contention, that education outside of the atmosphere of religion is a creature of dwarfish growth. On this score we may have occasion to quote from Father O'Connor again.

THE LATE DR. MIVART.

The London "Universe" of April 7 says:

The announcement of the death of Dr. Mivart on Monday morning came as a shock to many, but to those who knew him, as the present writer did, it occasioned no surprise. Science is a large debtor to Dr. Mivart, and so is the Catholic body in this country. We all regret profoundly the events of the last twelve months, but they are associated with a Mivart weakened, perhaps unbalanced, by a long and painful illness. God grant that his earlier services to the Church and to the cause of truth may have won for him in the hour of his going hence the divine mercy and forgiveness.

The English "Catholic Times" of April 6 has the following editorial note:

Catholics everywhere will learn with regret and pain that Dr. St. George Mivart is dead. Day by day we had hoped that his better judgment would prevail over feelings of irritation, and that he would sign the declaration of simple ordinary Catholic Faith put before him by his Eminence Cardinal Vaughan. Instead, we are shocked to learn that he passed from among us last Sunday, with terrible and unexpected suddenness. There is no account to hand that he was reconciled to the Church in his last moments, but we sincerely trust that such may have been the case. He was born in 1827 and became a convert at seventeen years of age. He was educated at Harrow and St. Mary's, Oscott, becoming a barrister in 1851. Dr. Mivart never practised law, but, adopting science as his profession, soon attained a world-wide reputation. For many years he was Professor of Comparative Anatomy at St. Mary's Hospital, London, and his contributions to science obtained for him the Fellowship of the Royal and Linnæan Societies. When Darwin first broached his startling theory he made "natural selection" his sole factor in the origin of species. Dr. Mivart published his famous "Genesis of Species," and proved that natural selection was absolutely incapable of originating a species. Darwin admitted the argument and substituted other factors to make good his case. Dr. Mivart became the leading authority in England on the zoology and comparative anatomy of monkeys, and the article on "Apes," in the "Encyclopedia Britannica," is from his pen. He has written numerous papers for learned societies, and his works on "The Frog" and "The Cat" and "Elementary Anatomy" place him in the forefront as a teacher of science. For this his Holiness the Pope conferred on him the degree of Doctor of Philosophy.

While reprinting the same paper's further remarks, we wish to dissent from the expression "some heavy and labored works on metaphysics." Dr. Mivart's works on metaphysics are far from "heavy and labored." On the contrary they are remarkably lucid and interesting and not heavier than was warranted by a subject in which he was perfectly at home. It was meddling in theology, not in metaphysics, that ruined Mivart. Says the "Catholic Times":

Had Dr. Mivart confined him-

self to these subjects there would have been no painful collision with the authorities of the Catholic Church. Unfortunately he left his own proper sciences and first wrote some heavy and laboured works on metaphysics such as "Nature and Thought," and later on commenced to meddle in theology. In November 1892 he published his peculiar views on "The Happiness in Hell" which we at once dissented from and condemned, admitting into our pages a correspondence which showed that many persons of note differed from him also. Still more recently came the startling and eccentric articles from his pen creating the prospect of real harm, and his Eminence the Cardinal was compelled to interfere. Finally his paper in the March "Nineteenth Century" was painfully unorthodox in its attacks on the Bible and dogma. Our duty is to hand on the Faith as we received it. If that Faith is to be cut and fitted to the science of each century, where will it be in five hundred years? And herein was Dr. Mivart's great mistake. The theories of to-day will be more or less changed and exploded in a hundred years, so that it would be foolish in the extreme to give up the traditions of the Bible or the dogmas of Christianity for the hypotheses of professors who differ widely among themselves. Herbert Spencer's theory of Evolution differs from Darwin's, and Weismann's differs from both. Dr. Mivart had another, and Professor Minot, of the United States, has yet one more! In the realm of Christian history the celebrated "Apology of Aristides" is a similar case in point. Eusebius and St. Jerome mention it, and a copy was found in 1879 in the Armenian convent at Venice. M. Renan pronounced it a barefaced forgery, and Professor Max Muller tried to show that it was copied from Buddhist works. In 1889 Professor Rendel Harris discovered an original copy of early date in St. Catherine's convent on Mount Sinai, proving Renan and Max Muller to be wrong. The Catholic faith will flow on through more learned centuries than the nineteenth, and for that reason we cry Oh! the pity of it, that a long and useful Catholic life like Dr. Mivart's should have failed in its perseverance just before the end.

The "Tablet" of April 7 begins an obituary notice with this paragraph:

We regret to have to record the death of Dr. St. George Mivart.

There is no policeman to enforce the laws of health and to call "stop!"

when you are in danger from disease. But Nature has her own danger signals. When pain shoots like a lightning flash along the nerves, when the heart beats feebly or irregularly, when there is unnatural fullness after eating, sour risings, headache, coated tongue or irritable temper, then Nature is plucking you by the sleeve and calling "stop!" To neglect these warnings is dangerous. Derangement of the stomach and its allied organs is but the beginning of trouble for the whole body.

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vart, which took place suddenly at his residence in Inverness-terrace on Sunday, at the age of 73. It is unnecessary for us to refer to the painful controversy with which his name has recently been associated. We understand that some of those who were intimate with him—relatives and friends—attribute the aberrations of the last year to the progress of the distressing disease, diabetes, which has now proved fatal. The "Daily Chronicle," whose account of the career of the deceased scientist is evidently from the pen of one who knew him well, says: "His friends were aware of the failure and alienation that had played havoc with the sentiments, the convictions, and the habits of a long lifetime." The writer goes on to say that for this reason those near Dr. Mivart attached less importance to his recent articles than was done by those who could but judge impersonally the printed pages as they stood. We put on record the suggestion as being the cherished consolation of some of those who knew Dr. Mivart long and intimately. It must be added, however, that the profession of faith which was tendered to him by Cardinal Vaughan remained unsigned to the last.

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