

The Catholic church claims that for eighteen centuries she has been doing the work begun by Christ, diffusing the light and preaching the truth of Christ, and thus offering to man true education. Many would leave the Catholic church entirely out of consideration in the question of education, as if she were the foe and not the friend of man's development; as if she belonged to a past which men ought to forget, and not also to the ever living, ever progressing present. Can they forget that for fifteen hundred years the world was governed by her, and that during these long ages of undisturbed possession she held the key to all

THE TREASURES OF LEARNING.

and instead of consigning them, like another Bluebeard, to destruction, she preserved them with sacred care, and transmitted them to the ages that challenge her while using her gifts? The world ought not to forget that those monks who have been pictured as pampered idlers and voluptuous gluttons, spent their days and nights in transcribing the literature of the ancients, building schools, teaching the illiterate, and giving to the world an example of free schools. The schools of to-day take pride in their work of enlightening man, but they should not fail to see their early types in those schools of Alexandria, Jerusalem, Odessa, Smyrna, Ephesus, and Antioch, where, under the shadow of the cathedral of the Roman Catholic bishop, the gospel of Christ was taught side by side with the classics of Greece and Rome, and the science of numbers from ancient Egypt. As the masters of our schools differ upon the beauties of education, may they not study to advantage the sayings of the great teachers, Origin, Tertullian, Basil, and Augustine, who, under the light of Roman doctrine, taught the second and third centuries the flowers of rhetoric and unraveled the elegancies of classic song.

It is true that in later years nations deemed it more honorable to engage in chivalry than in study, and relegated learnings to the monks; but this brought the monastic system with its exterior schools, where the poor of the neighborhood received not only their education free, but also food and clothing. Anglo-Saxon records tell of Theodor, Archbishop of Canterbury, sent by the Pope in 608 to propagate schools in

THE ANGLICAN CHURCH.

where the classics, the three R's, and music were prominent subjects of instruction, and with rhetoric, astronomy, natural sciences, and medicine formed a course worthy of a school of our advanced age. Glanston, Yarrow, Canterbury, and Iona had such monastic schools, where for nearly a thousand years poetry, history, and faith found a common home. And all this in those days when England had the common faith of Christendom, and was a faithful subject of Rome. Those were days when for three centuries Ireland was one grand university, whence issued the light which illuminated all Europe, and where, as Count De Montalambert tells us, the poor and the rich, the slave as well as the freeman, had access and paid nothing.

The eleventh century saw the decline of the monastic system and the rise of scholasticism, and the universities of Paris, Padua, Salamanca, Oxford, Cambridge, and Bologna developed out of the early schools and became higher centers of thought, established by religious princes or by bishops and priests. Huber, a Protestant, has said, "Most of the continental universities originated in entire dependence on the church." Three out of the four universities in Scotland had Catholic bishops for their founders. This is not a bad record for "dark ages" and the Roman church.

As the illustrious Brother Azarias once said, looking back upon the growth of the university of Paris we find her cradled in the

SANCTUARY OF NOTRE DAME.

then nourished into full development as an organism, independent of the state, with her own autonomy and empowered to make her own laws. She drew her vitality from the Holy See. The same holds true of Oxford and Cambridge. The university was open to all, rich and poor were in attendance, boys of twelve and men forty were there. Erase from the records of Paris and Oxford the names of the religious orders of Franciscans and Dominicans and you extinguish the greatest lights from those dazzling glories of medieval thought." Guizot affirms that the Benedictines have educated Europe. Gibbon has declared that one convent of that order has probably rendered more service to literature than the two universities of Oxford and Cambridge.

Beautiful as is the story of the work of the Church in education in past ages it is not our privilege to describe it to-day. We merely allude to it as the foundation for our assertion that the Roman Catholic Church should be considered a factor in all educational work. Its schools and colleges are found in all parts of the world. They are seen in our valleys and on our hill-tops, shedding forth the fragrance of an education, the atmosphere of which is Christian. The sacrifices of its people for education ought to be

sufficient to warrant a belief in her earnest devotion for their education.

The religious differences which divided Christendom, the rebellion of States against ecclesiastical authority, the

REPORT OF THE PHYSICIANS.

of men against moral restraints—all these have combined to cripple and impede her work among men. The Reformation, which as a consequence of its act antagonized all the work of the Catholic Church, which took from her dominion whole nations, which forced history to be silent upon much of her goodness, and thus sought to give to the world reasons for its existence, and which led some nations into the excesses of penal enactments against the church—all these kept her for some centuries, especially in the English speaking world, from anything but a simple struggle for existence. But when toleration opened to her the power of action, and the nations returned again to her fold, at once we see the work of education taken up by her with even more vigor and earnestness than are chronicled in many of the ages that had passed.

In our own country a hundred years of the national existence finds the Catholic Church free and untrammelled, spreading out in every direction in the work of education; starting with the rude parish school and its itinerant teacher, gradually developing itself in the more progressive methods of instruction, until to-day its system of parochial schools forms a network reaching into nearly every parish and covering the entire field—a system in which devoted men and women, consecrated monks and nuns, give their lives to the education of the children of the people—building up a system which proudly stands

SIDE BY SIDE WITH THE BEST.

and offering to all the ripest fruits of scholarship. Beyond this is the system of college and academy, whereby the higher education is provided, and culminating in the magnificent universities which here and there throughout our country are the ornaments not only of our church but of our nation—until they culminate in the great Catholic University of America, wherein are found the riches of learning and scholarship dispensed to those who come to it from college and university.

Side by side with this system of daily school and college are masses of the rapidly increasing system of summer schools, which, like great popular universities, call in the people, not merely from college and university, but from workshop and counting room and professional duties, from all ranks of life, to listen to the teachings of those who honor the chairs of philosophy, theology, literature, and science in school and university; spending their days amid refreshing breezes of wood and lake and mountain, while the rich treasures of learning are placed within their reach.

The Summer School movement in the Catholic Church is but the outgrowth of a desire on the part of the Church to bring some of the blessings of college and university to the minds and hearts and lives of the masses of the people. It is not merely a church movement, but it is an intellectual movement.

INSPIRED AND GUIDED BY RELIGION in the church. It is not a rival to any existing organization. It is as a helpmate. It is for God and country, religion and intellect. It is for general education. It is for the people.

So thoroughly has the intellectual idea possessed the Catholic Church, especially in our own country, that there is no avenue into which it does not enter; there is no home at the door of which it does not knock; there is no rank in society which is not favored by its sweet influence. And all this is under the inspiration and direction of the great Church of Rome. It may not be amiss to quote here some statements and to give some facts which beyond question credit the Catholic church as a power in the educational movement of to-day.

In the London Health Exhibition in 1884 was a display of educational appliances and methods. The London Times of August 26th said: "The character of the education given by the Christian Brothers is not surpassed by the most advanced Realschulen in Germany, and not equaled by the most advanced model class school in this country. The brotherhood as a whole are not surpassed, and in few cases equalled, as educationalists."

Dr. Riggs, President of Wesleyan Training College of Westminster, said of their exhibition at New Orleans, in 1881: "The brothers have done almost all for France that has been done in the way of true educational science and inspiration. Their humble history impressively teaches us that to moral influence and spiritual conviction and experience the education, inspiration, and progress of the world is due." Dr. Eaton, ex-Commissioner of the United States Bureau of Education, speaking of the Catholic educational exhibit at the Chicago World's Fair, says: "The Columbian Exposition was a series of surprises. Not the least among them was the Catholic exhibition of education. It was, moreover, a surprise for those who believe that the Catholic church seeks its ends by concoling means. Here there was

A WINTER IN PARIS.

MR. G. T. FULFORD'S RETURN FROM THE WORLD'S GAYEST CITY.

A Reporter's Interesting Interview With Him—Some Statistics and Information of General Value.

From the Recorder, Montreal, Ont.

Mr. G. T. Fulford, who is understood to have been doing big things in Paris during the past winter and spring, introducing Dr. Williams' Pink Pills, has reached home with his family, and on the evening of his arrival was interviewed by a Montreal reporter, and asked to give an account of himself.

"Well," he said, in reply to a question on the status of the Pink Pills business in France, "of course it isn't altogether an easy matter to introduce a foreign article into a strange market, but I don't think we can complain of the progress made, and it is gratifying to report that some, at least, of the Paris doctors are open to receiving a medicine of which the intrinsic merits can be demonstrated to them. One of the best of them—at Versailles, the Paris suburb where the Empress resides—is the United States. I don't think I have any more to say on this matter, but I have had in the past twelve months a little over two million three hundred and sixty thousand boxes of Pink Pills.

"That is a pretty large order isn't it?" "It is the best twelve months business yet. Look for a minute at what the figures mean. If all the pills were turned out into a heap, and a person set to count them, working hours a day and six days a week, the job would take—I have reckoned it—1 year, 21 days, 6 hours and 40 minutes, counting at one of the business of the kind ever reached the same dimensions in England in as short a time. For though we have only been working in England two years, there are only two medicines that have as large a sale as Pink Pills, and one of these is over thirty years old, while the other has been at work at least half that time.

"How do you account for the way Pink Pills have 'jumped' the English market?" "I cannot approve it in reasonable logic to anything but the merits of the pills.

"What do you think of the reporter or who were there any crippled rooves leaves in the couch?" "Can't crumble, except in one way. There is a considerable substitution in small retail stores, and there is a man in Manchester, England that I have had to prosecute on the criminal charge of it."

"But what do the substitutes do—do they injure your formula under some other name?" "No, not a bit of it; that is the worst feature of the fraud. No dealer can possibly know what is in Pink Pills; and if he did, he couldn't prepare them in small quantities to sell at a profit. They are not common drugs, and by no means cheap to make. I suppose I have spent from ten to twelve thousand dollars since I took over the trade mark in trying if the formula could be improved, and spent a share of it for nothing."

"What do you mean by 'for nothing'?" "After I acquired the trade mark I saw that if the thing was to be made a success it was imperative that I should have the best tonic pill that could be gotten up. Consequently I obtained the advice and opinion of some of the most noted men in medicine in Montreal and New York—and expert advice that cost me high. I made the changes in my formula suggested by these medical scientists, and the favor with which the public has received the medicine, demonstrates that it is the most perfect blood builder and nerve tonic known. However, I was anxious to still further improve the formula, if that could be done, and have since spent a great deal of money with that end in view. On going to London, two years ago, to place Pink Pills, I went into it again, with the best medical men there, and as you know, the medical expert is not so friendly to proprietary means as most of all other classes are; and I don't blame the doctors either. It isn't good for their business if a man can get for fifty cents medicine that will do him more good than \$50 doctoring. Consequently I gave them a high bid, and I obtained the best there is, not only on this continent but in London and Paris.

"When I went to Paris last winter I placed my formula and a supply of Pink Pills in the hands of one of the most noted doctors in that city for three months trial in his practice, with a view of getting suggestions for improvement at the end of that time. His answer was 'Leave it alone, it cannot be bettered you now have a perfect blood and nerve medicine.' This opinion cost me well over 10,000 francs, but I considered it money well spent, as it determines the fact that my formula for Pink Pills is now as perfect as medical science can make it. And coming back to the question on substitution and imitations; what I have just told you will show what a poor thing it is for a man who gets to a store for Pink Pills to let something else be pushed on to him in place of them—more especially if it is a worn out thing like Bland's pills—a formula in the French pharmacopoeia that has been a back number for years until a few storekeepers tried to push it on the strength of it. One way to do so is by dressing your hair with Ayer's Hair Vigor. It causes the hair to retain its color and fullness to a late period of life, and keeps the scalp in good, healthy condition.

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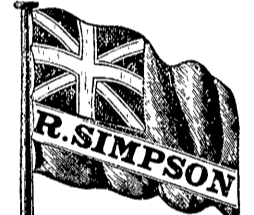
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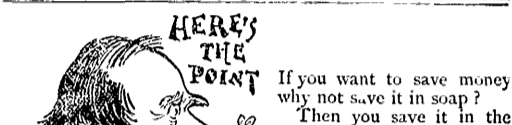
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(Continued on Page 8.)